

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: / **Wrinkled pages may film slightly out of focus.**
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

JULY, 1857.

CONTENTS.

PAGE.	PAGE.
CHRISTIAN INSTRUCTOR.	<i>U. States</i> —N. York Anniversaries.
The late Rev. James Murdoch, 289	American Tract Society, 312
Sketch of Sermon by the late Rev. J. Murdoch, 291	American and Foreign Christian Union, 314
REVIEWS.	American Bible Society, 315
"Harmony of Science and Revelation," 295	American Seamen's Friend Society, 315
"The Proper Sphere and Influence of Woman," 298	American S. S. Union, 316
RELIGIOUS MISCELLANY.	<i>England</i> —London Anniversaries.
Light at Eventide, 299	Church Miss'y Society, 316
The evening of a Communion Sabbath, 304	Wesleyan Miss'y Society, 317
CHILDREN'S CORNER.	London Miss'y Society, 317
Be kind to your Sister, 305	Baptist Miss'y Society, 318
The little Jewish Girl, 306	London Society for promoting Christianity among the Jews, 319
Have you begun right? 307	British Soc'y for the Jews, 319
POETRY.	EDITORIAL.
The Sorrowing Jew, 308	The Church in Charlottetown, 319
Little Graves, 308	MISSIONARY REGISTER.
TEMPERANCE.	Meeting of Synod, 321
The Rum-drinking Christian, 308	FOREIGN MISSIONS.
Who are Drunkards? 310	Letter from Mr Geddie to Mr Roy, 329
RELIGIOUS INTELLIGENCE.	Decision of the U. P. Synod of Canada respecting a Foreign Mission, 330
<i>N. Scotia</i> —Free P'by of Halifax, 310	United Presbyterian Synod, Scotland.
Missionaries appointed, 310	Mission to the Jews, 331
<i>P. E. Island</i> —Death of Rev A. Desbrisay, 311	Correspondence with For Churches, 332
<i>Canada</i> —Church of Scotland, 311	Aid from the Mission Funds, 333
U Presbyterian Synod, 312	British and Foreign Bible Society, 334
	CORRESPONDENCE.
	Letter from Rev J. McCurdy, 334
	Letter from Charles Lloyd, Esq. 335
	Notices, Acknowledgments, &c. 335

HALIFAX, NOVA SCOTIA:

PRINTED BY JAMES BARNES.

1857.

THE
CHRISTIAN INSTRUCTOR.

JULY, 1857.

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

[FOR THE INSTRUCTOR.]

THE LATE REV. JAMES MURDOCH.

MR. EDITOR,—

An estimable descendant of the late Rev James Murdoch has placed in my hands a few of his manuscript sermons, with liberty to select for publication in the *Instructor*; one of which I herewith send you, assured that you will be pleased to give it insertion. Most of his papers were consumed by fire. As few persons now living can have any personal recollection of him, and these few are rapidly passing away, you will doubtless esteem it a pleasant duty to place on the pages of a journal which goes into the hands of many in the Church, of which he was one of the earliest founders in Nova Scotia, the following particulars.

Mr Murdoch was a native of the North of Ireland: but the date of his birth I have not been able to ascertain. In the year 1765 he, with Messrs. John France and Robert Cowan, was appointed* on a mission to Nova Scotia by the General Associate (then also called Antiburgher) Synod of Scotland. Messrs. Cowan and France declined the work. It was with difficulty too that the services of Mr Murdoch on this mission were secured, on account of the demand for his labors in his native country, and especially on account of a call from the congregation of Lisburn. Eventually, however, the Synod authorised his ordination on condition that he should repair to Nova Scotia. He was accordingly ordained by the Presbytery of Newtownlimavady in September, 1766, and forthwith proceeded on his mission agreeably to appointment. This was anterior by a few years to the American revolution, and only eleven years after the Acadian French were expelled from Nova Scotia. In 1764, two years previous, the population of the Province amounted to only a little over ten thousand souls.

Mr Murdoch appears to have been the first Presbyterian missionary to Nova Scotia who remained in the country. The Rev Mr Kinloch, who preceded him by a few months, remained only three years, when he returned to Scotland, and being ordained in Paisley ended his days there. It is much

* McKerrow's History of the Secession Church.

to be regretted that there are so few records of one who may be regarded as the pioneer of the Presbyterian Church in Nova Scotia, at a time too when the Province was in its infancy, and just emerging from the effects of a protracted war between Great Britain and France, of which it formed part of the theatre.

The chief scenes of Mr Murdoch's labors were Horton, Windsor, Cumberland and Musquodoboit. In the latter place he was accidentally drowned: and thus, a little after the prime of life, and in the midst of self-denied labors, and when the country, beginning rapidly to fill up with British settlers, was loudly crying for spiritual laborers, the Master was pleased to call him hence. In an article published anonymously in the *Acadian Recorder*, and entitled "Chronicles of Musquodoboit, 1825," is found the following paragraph: "The Rev James Murdoch preached for some years in the lower settlement, and was accidentally drowned in the river. He was an accomplished preacher. In his better days he carried the palm of popularity at Horton and Windsor."

From the manuscripts before me it is apparent that his powers of analysis were good, and that he combined most happily the *doctrinal* and the *practical* in his pulpit preparations. He does not appear to have written his discourses in full. His plan was to fix upon a good analysis, and then to jot down under each head some leading thoughts, reserving the fulness and finish for an extemporaneous effort.

My information states that he died in 1797 or in 1798: but I find upon a blank page of the manuscript which I send you a memorandum, apparently in his own handwriting, "September 1st—99;" and it is probable that it was in that year he was called to his rest. It would appear therefore that his missionary labors extended over a period of thirty-two or thirty-three years. A goodly number of Presbyterian ministers had by this time arrived and settled in the Province, all of whom have "rested from their labors." The names of McJames, Kaulback, and others, appear on the back of his manuscripts, at whose houses in Musquodoboit he was accustomed to preach, and sometimes the words "my own house," there being at that time no Churches there.

His widow survived him about thirty years, and during much of that time resided with her daughters, Mrs Duffus and Mrs Henry, in Halifax. Much of her time was spent in reading, to which she was greatly devoted, and in instructing the young members of her daughters' families. Her grandchildren fondly cherish her memory. Mr Murdoch left five sons and six daughters, of whom two daughters only are now living. Mrs Duffus, the elder of the two, at the advanced age of eighty-four years, is bearing with much resignation a protracted illness, and is thus fitly closing an exemplary life.—Mrs Henry, who, when I saw her nine years ago was full of life and activity, was for many years in Halifax successfully engaged in the instruction of young ladies, to whom her mother, though far advanced in years, often rendered efficient assistance. One of the sons was a lieutenant in the Royal Navy and died in England. Another, after an absence at sea, on entering the port of Halifax, the vessel and rigging being covered with ice, he fell from the bowsprit and was drowned. Another of the sons died in the Mediterranean. Two of his grandsons are in Halifax, one a respectable member of the Nova Scotia Bar, who, when I was a student, by the appointment of the Governor and Council, visited the Pictou Academy: and I have still a pleasing recollection of an address which he delivered on the occasion in presence of the Professor and students. The other is one of the leading mer-

chants of the city. Of his granddaughters several have become allied to members of some of the most respectable families in Nova Scotia, one of whom has done much to make known to the world his native Province.*

JOHN McCURDY.

Chatham, Miramichi, April 28, 1857.

SKETCH OF SERMON

BY THE LATE REV. JAMES MURDOCH.

2 TIM. i. 9.—“Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

It is a great blessing to be born of pious parents. V. 5.—The apostle here admonisheth Timothy to stir up the gifts he had received by the putting on of his hands and not to be ashamed of the testimony of the Lord, “who hath,” saith he, “designed us from eternity,” and in pursuance of that design “hath saved us and called us,” &c., &c.

I. Speak of the nature and extent of the gospel call.

II. Its author.

III. The properties by which it is designed.

IV. The happy fruits and consequences of the same.

Lastly. Apply.

I. To consider the nature and extent of the gospel call.

1. We read in Scripture of an universal general call, directed to all who live under the gospel. Matt. xi. 28—“Come unto me all ye that labor and are heavy laden and I will give you rest.” John iii. 16—“God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.” Rev. xxii. 17—“The spirit and the bride say come. And let him that hearth say come. And let him that is athirst come. And whosoever will let him take of the water of life freely.”

Salvation was offered to the Jews, but, on their peremptory refusal, it was offered without distinction to the Gentiles. The partition wall was broken down, and in every nation they that feared God and worked righteousness were accepted of him. The parable of the marriage supper, in Mat. xxii, is an evident proof of this. So that, after the resurrection and the descent of the Holy Ghost, “neither circumcision availeth anything nor uncircumcision, but a new creature.”

Our Saviour, when on earth, went through Judea and Samaria, inviting them to come to him that they might have life. Yet after his death the gospel was intended to spread through the world. Luke xxiv. 16—“For thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

Hence the apostles were authorized to preach the gospel to every creature, inviting them to embrace the christian faith, upon his assurance that now there was neither Greek nor Jew, Barbarian, Scythian, bond or free, but whosoever should come to Christ should in no wise be cast off.

* We suppose that it need not be concealed that the person here referred to is the Hon. Samuel Cunard.—[Ed. Ins.]

Let it be remembered however that this call was of a *moral nature* and an appeal to our reasonable faculties—the judgment, will, understanding and the affections. And should men complain that all their powers are broken, &c., they are directed where to seek the necessary means, even from Christ himself, “who is exalted a Prince and a Saviour to give repentance and the remission of sins.”

2. There is a more particular and *personal* call, when the Holy Ghost shines into the heart with such irresistible light as to convince the judgment, will, &c. This is “the demonstration of the Spirit,” and is attended with such divine light as subdues all opposition and brings every thought into his obedience. “I thank God without ceasing,” says the apostle, “that when ye received the word ye received it not as the word of man, but as it is in truth the word of God”—and as was observed not *physically*, but in a manner suitable to our rational powers, enlightening the mind and engaging the affections.

This I conceive to be the doctrine of the gospel—nor does God do the least injustice to the rest of mankind by distributing his favors to a part of the human race. Dare we say so, when he pulls one down and sets up another? Why then is he unreasonable in dispensing spiritual blessings? Besides, the influences of the Spirit are necessary to secure the purposes of God's favor toward his elect—and finally to secure the glory of our salvation to its great author. For when the apostle says “we are justified freely by divine grace, through the redemption that is in Christ Jesus,” he immediately adds, “Where is boasting then? It is excluded. By what law?—Of works, nay, but by the law of faith.” And thus the crown of man's salvation is put on the head of a Redeemer, “who is made unto us wisdom, righteousness and complete redemption.” And let man boast ever so much of the strength or weakness of his moral nature, it must remain an undeniable truth that we are saved by the free favor and grace of God, and that “no man can come unto Christ, except the Father which hath sent him draw him.”

This leads me to the consideration of the IInd. thing proposed in my general method—namely, to show you the *author* of effectual calling. This surely can be no other than God himself. Had ministers the tongues of angels they would not of themselves prevail on sinners to believe and obey the gospel. Even our Saviour did not persuade his countrymen, the Jews, to receive him as the Messiah. It is true the charms of oratory may strike the passions, but they have not power enough to penetrate the heart or give life to the dead sinner. This is the prerogative of God alone. “Born,” says the evangelist, “not of blood, nor of the will of the flesh, nor of man, but of God.” And the apostle saith, “He that wrought in us the self-same thing is God.” “We are his workmanship, created anew in Christ Jesus unto good works.” Sometimes the work is attributed to the Son, as when he is called “the author and finisher of our faith.” More frequently to the Spirit, who awakens the conscience and disposes the faculties to a cheerful compliance with its best interests—“strives with men”—is “grieved” and will depart if they do not comply, but returns again, &c., &c. In short, every representation of *human nature* given us in the Scripture (beside what we know by melancholy experience) plainly points out to us that nothing but the agency of God, by his Spirit, can work this mighty change.

To conclude, it is called a *creation* and a *resurrection*. And, if we believe the Scripture, we must acknowledge that unless we are “born again of water and the Spirit” we cannot enter into the kingdom of God.

III. To show the properties of this call.

1. It is *secret*. God does not call sinners with an audible voice, but by secret and powerful impressions on their souls—as “the things of a man knoweth no man, but the spirit of a man that is in him. Even so the things of God knoweth no man, but the Spirit of God” (1 Cor. ii. 11). The word of the gospel soundeth alike in the ears of all who hear the same; but does not equally affect the heart. To some it is “the savour of life unto life, to others the savour of death unto death.” Was there any good disposition in the heart of Saul, travelling to Damascus—or in St Peter’s hearers on the day of Pentecost? The change therefore must arise from the influences of the Spirit, who can speak divine life in a manner no eye can see or ear hear. For “the kingdom of God cometh not with observation,” that is, the kingdom of God within you.

2. It is *personal*. Ministers of the gospel draw the bow at a venture.—But the Spirit of the living God directs the arrow to the heart where it is to enter. Saul was a remarkable instance of the truth of this doctrine. It is true that this was an *extraordinary* call. Nevertheless, “of all that the Father hath given him he will lose none.” For when he has given up the kingdom to the Father then he will say, “Behold I and the children thou hast given me.”

3. This effectual calling is under the immediate direction, and sovereign will and pleasure of God, as to *time, manner* and *means*.

Some are called at the third hour, others at the sixth, and others at the eleventh. Some have feared the Lord from their youth, others, like Timothy, from childhood have been acquainted with the Lord, while others are born out of due season.

The manner also is various. Some are drawn with the cords of love as with the bands of a man, and, like young Samuel, can hardly distinguish the voice, or declare the time or manner in which the happy change began.—Others like the jailor.

The *means* are also various. Some have been awakened by a sermon—some by a remarkable Providence—some by reading the Scriptures or books of devotion. Religious conversation has had great influence upon some; meditation and prayer on others. Applicable therefore are the words of the Saviour, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whether it goeth” (John iii. 8).

4. It is without any regard to our works. Thus my text. If God had called men according to their works or great parts, then he would have made choice of the wise philosophers or ancient moralists instead of poor fishermen. However, “not many wise, not many mighty, not many noble, are called.” He calls the chief of sinners, and “such were some of you, fornicators, idolators, adulterers, effeminate, thieves, covetous, drunkards, revilers, extortioners.” But in effectual calling “they were washed, they were justified, they were sanctified, in the name of the Lord Jesus Christ and by the Spirit of God.” But these remarkable instances of conversion are not left on record to encourage men to sit still, but to excite them to a speedy repentance, and to prevent despair in those who for a long time have abused divine patience. “By grace therefore we are saved, and that not of yourselves,” &c. “Not of works, lest any man should boast.”

5. Effectual calling is always successful. He strives sometimes with sinners without effect; but when he comes to accomplish the purpose of his grace upon the heart of a chosen vessel he rides “conquering and to con-

quer." Every mountain of opposition must give away. Zech. iv. 7—"Who art thou, O great mountain, before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof, with shoutings, crying, grace, grace unto it." "Then shall the eyes of the blind be opened—the deaf ears unstopped," &c. "Not by might, nor by power, but by my Spirit, saith the Lord."

IV. The *fruits* of effectual calling. Here the state of sinners might be viewed, before they are received into the kingdom of grace, and their state afterward. Before conversion they are in a state of darkness, slavery, corruption and death. But now they are delivered from all this misery. The more immediate consequences, however, may be comprised in the following particulars:—

1st. *Regeneration.* "For as by the offence of one judgment is come upon all men to condemnation, even so," when men are effectually called, "the free gift comes upon them to justification of life." The sentence is reversed, there being "no condemnation to them that are in Christ Jesus, because the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Our sins are pardoned by virtue of an interest we have in the death and atonement of our Great High Priest. We are justified from all things from which we could not be justified by the law of Moses. Moreover, the faculties of the soul are quickened and changed. "Old things are done away and all things are become new." The divine image is in some measure restored. As the Spirit of God moved on the face of chaos, and formed the world in this beautiful order we now see, so the Almighty Spirit of God, moving on the chaos of the heart, forms the *new creature*.

2nd. *Sanctification by the Spirit* is another fruit of effectual calling.—The kingdom of Satan and the subjects thereof are enemies to God by wicked works. But Christ sets up another kingdom in this world, the subjects of which are "a holy nation," &c.—"zealous of good works." "Every one that is born of God overcometh; and this is the victory that overcometh the world, even our faith."

3rd. *A certain prospect of salvation.* "He hath saved us" (that is, designed us for salvation). There is a chain beginning in the divine purpose which secures the final happiness of all God's people. "Whom he predestinates them he also calleth, and whom he calleth them he also justifies, and whom he justifies them he also glorifies."

Inferences. 1st. We may observe that this doctrine, as it is explained, is not inconsistent with any of God's moral perfections. Neither with his justice, his goodness, his sincerity or truth. Not with his justice, to bestow unmerited favors on some, when he does no injury to the rest. Not with his goodness, for all have forfeited his favor and might have been reserved with the fallen angels, under chains of darkness, unto the judgment of the Great Day. Especially, as they had the means of happiness, if they would. Nor with his sincerity, for "whosoever cometh to him he will in no wise cast out." "If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give his Spirit to them that ask him" (Luke x. 13).

2nd. This gives encouragement to sinners of all denominations to wait at the posts of wisdom's doors. For who can tell but one time or other he may be effectually called. Attend therefore the reading and the preaching of the word. What a number of halt and lame waited at the pool of Bethesda.

3rd. The success of the word depends on the agency of the divine Spirit. "Paul may plant and Apollos water, but God giveth the increase."

4th. Let such as are effectually called acknowledge their obligations to God and give him all the glory. What was your state before? and what now? Psal. lxxxvi. 12, 13—"For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell."

REVIEWS.

LECTURES ON THE HARMONY OF SCIENCE AND REVELATION, by the Rev. M. Harvey, Minister of the Free Church, St. John's, Newfoundland.—Halifax, N. S.: James Barnes.

A pressure on our space, as well as want of time, has hitherto prevented us from noticing this deserving work. The subject is one of deep importance, and in the present day especially calls for the consideration of christian men. Never was science making such gigantic strides as in the present day—never were more new and striking discoveries brought to light—never were these so fully brought before the popular mind—and never were its investigations coming more closely in contact with the teachings of the word of God. Its discoveries afford the weapons which the infidel hurls at the claims of revelation, and shake the faith of the timid believer in christianity. And yet we believe never did science afford a richer mine to the candid explorer of matter fitted to confirm and illustrate the truths of theology. This mine is, we believe, yet only partially explored, notwithstanding the labors of the eminent men who have been engaged in it. We are therefore disposed to welcome every new laborer in the field, and have pleasure in recommending Mr Harvey's volume. The writer cannot indeed make any pretensions to original discovery. The leading views which he advocates may be found in Hitchcock, Miller and Brewster. Yet, as in political economy, the distributor of wealth is held to be equally necessary as the producer, so we believe that the man who brings within popular reach the intellectual treasures accumulated by the labors of others, as doing valuable service to the cause of truth. For this work Mr Harvey exhibits superior qualifications. He has made himself thoroughly acquainted with the facts of the subject, and being master of a style at once lucid and ornate he is enabled to exhibit them in a manner at once forcible and fascinating.

Mr Harvey has already given to the public two small works entitled, "Thoughts on the Poetry and Literature of the Bible," and "Testimony of Nineveh to the veracity of the Bible." These we believe were, like the present work, delivered in the form of lectures to his congregation, and we cannot forbear, in passing, recommending the practice of ministers endeavoring, by lectures of this kind or otherwise, to promote the diffusion of sound information among their hearers. The present work consists of twelve lectures. The first is introductory, exhibiting the real harmony between the facts of science and revelation—the appearance of contrariety which may arise at different stages in the onward progress of science, and the necessity of removing such apparent opposition between the two, is clearly and eloquently set forth. Yet we scarcely think that our author has done justice to the accuracy of the Scriptures, in regard to scientific truth, when he represents them as written in conformity with the ideas of the Hebrews, and thus as endorsing their blunders in regard to natural objects. "The He-

brews," he says, "fancied that at a certain height above the earth there was a solid concave hemisphere in which the stars were fastened, and on which rested a celestial ocean which discharged itself in rain. Hence we find the Bible speaking of the 'waters above the firmament' and the 'waters above the heavens,' and the opening as 'the windows of heaven.' They believed thunder to be 'the voice of God' and the lightning some kind of fiery substance like burning wood, we read therefore 'the Lord also thundered in the heavens, the Highest gave forth his voice—hailstones and coals of fire.'—These examples will be sufficient to prove that, in its references to natural objects, the Bible adapted itself to the existing knowledge, the thoughts and expressions of the age in which it was written; and made no revelation of scientific truth." Now it may be true that "the Bible makes no revelation of scientific truth," but we are certain that it does not endorse scientific error, as seems to be represented in such language as the above. Surely such passages as those quoted admit of a more rational explanation than that they are based on the blundering notions of the Hebrews. As to the first of these, it is well known that, while our translation adopts the word firmament, from the word in the Latin vulgate *firmamentum*, the original Hebrew properly denotes "an expanse," and is considered by the most learned Biblical scholars, as well as men of science, as accurately descriptive of the atmosphere. Taking it in this sense the expressions "waters below the firmament" and the "waters above the firmament" are strictly accurate, the former describing the waters of the sea, &c., and the latter what is sustained by the atmosphere in the form of vapor, clouds, &c. As to the Scriptures describing thunder as "the voice of God," we wonder that a mind so poetical as Mr Harvey's would not have appreciated the sublimity of such descriptions of Jehovah in his works. The 29th Psalm, in which a thunder-storm is so vividly described, or rather God's power in the thunder-storm, we regard as the sublimest poetry, and not a tame prosaic specimen of Jewish ignorance of scientific subjects. And as to the last, we are at a loss to know on what evidence he considered the Jews as regarding lightning as "some kind of fiery substance like burning wood!" nor can we see how such an idea is represented in the language "hailstones and coals of fire." This we regard as not only a poetical, but a *true* description of a storm of thunder and hail as it appears, it being well known that such storms sometimes present the appearance of balls of fire striking the earth, or even moving on its surface. Might not the passage also allude to such events as that recorded in Exod. ix. 23.

Passing some things of this kind, in which we regard our author's remarks as obnoxious to criticism, we will give a brief outline of the remaining lectures. The lectures from the 2nd to the 8th are occupied with the subject of Geology in its relation to Scripture. The author traces briefly, but perspicuously, the discoveries of the science, and then proceeds to consider the questions which these discoveries raise in reference to the interpretation of certain portions of the sacred Record, particularly the date of creation and the existence of death before the fall of man. On the former of these points he adopts the view of Hugh Miller, published in a lecture called "The Two Records," and since given more at large in his work entitled "The Testimony of the Rocks," viz., that the "days" of the first chapter of Genesis were periods or eras. Upon this we shall not at present remark, as we design in our next a review of Miller's work, in which this view is presented at length and with great eloquence.

The last three lectures give a short account of the discoveries of Astrono-

my, and discuss the question of a plurality of worlds inhabited by organized beings. The writer, following Brewster, adduces many strong arguments from analogy to show that the other worlds in space have their orders of intelligent beings. We have always thought that the simple declaration of Scripture regarding our world, "He made it not in vain, he made it to be inhabited," settled the point, for surely we cannot maintain that God made those other orbs, many of them larger and more glorious than ours, in vain, as would be the case, if He had not made them to be inhabited. We may here subjoin the concluding portion of the last lecture, which will afford a favorable specimen of Mr Harvey's writing:—

"But what, it may be asked, of the inhabitants of other worlds—are they sinful, and have they been left to perish, while we alone are to partake of the benefits of redemption?—Or do they share in the blessings of that great work? Or are they sinless and need no saviour? On this subject scripture furnishes us no information; but I think reason unaided, furnishes a satisfactory answer. We have no reason to suppose that redemption is a work so special that none of God's creatures, in other worlds, should their spiritual need resemble our own, can receive a *similar* special provision. There is no authority in scripture for such a supposition. It may be that the inhabitants of other worlds have not fallen, and require not a Saviour. For aught we know evil has only been permitted to enter this world, that here a new discovery of divine love and infinite wisdom may be made, in the restoration of the fallen, and the wondrous plan by which pardon can be extended to the guilty. And here, on this platform of being, may be resolved the great problem, beyond the solution of created intelligence, how can God be just and yet freely forgive,—how can he be the holy God, and take to his bosom the returning penitent. And is it incredible that the story of the cross may be repeated in other worlds, as a new illustration of "the manifold wisdom of God?" We know from scripture that it excites the deepest interest in heaven—that "angels desire to look into" the wonders of redeeming love—that Moses and Elijah on the mount of transfiguration conversed with the Redeemer on "the decease he was about to accomplish." And if it awakens the wonder of heaven, may it not enrapture the inhabitants of these other worlds? Though they need not the efficacy of atoning blood, will they not if pure and holy, rejoice that the fallen are restored, and adore the riches of redeeming love. If there is "joy in heaven over one sinner that repenteth"—the intelligence must be transmitted instantaneously there: and may it not be imparted, in the same way, to the unfallen creature, who people other regions of God's empire. Man, in paradise, we know, had a freedom and fullness of intercourse with God which we cannot now conceive of; and if the inhabitants of other worlds are innocent, we may well believe that they too have intimacy of communion with the Almighty Father unknown to us. And thus the story of redemption may be matter of clear knowledge to them.

"It is a saddening thought to suppose that the inhabitants of other worlds are in the same condition as ourselves—sinning, suffering, weeping. It is enough to cover the firmament with mourning, lamentation and woe; and make us look at the gorgeous nocturnal heavens and shudderingly exclaim "it is a sad sight." But we have no reason to suppose that sin is a necessary condition of being—that moral evil must exist wherever there are finite creatures. It is not so in heaven—it may not be so elsewhere. But if we suppose the inhabitants of other worlds to be in the same moral relation to their Creator as we are, and to need a Saviour; then we may believe that as redemption was provided for us, so, in some way or other, to us unknown, it will be provided for them. We know how great the love of God to ourselves as sinners, and we can with unwavering confidence commit them to the care of the same Infinite Love that sent a Saviour to our world. I think these considerations are sufficient to remove all serious difficulties from every candid mind; and show us that, so far from shaking the foundations of our faith, science, with all its brilliant discoveries, is strengthening the bulwarks of Christianity, and laying her brightest trophies at the foot of the Cross."

May we not indulge the pleasing thought that, if such fallen races there

be, the Son of God should redeem them—that His work throughout the universe is to redeem—and that He shall have as trophies of His conquest, not a single race, but the inhabitants of numerous worlds, and wear the crown, not for a single victory, but “on His head many crowns” for the conquest of many worlds. It is true the Scriptures gives us no positive information on the subject.

THE PROPER SPHERE AND INFLUENCE OF WOMAN IN CHRISTIAN SOCIETY, being a Lecture delivered before the Young Men's Christian Association, Halifax, N. S., November, 1856, by the Rev. Robert Sedgwick.—Halifax, N. S.: James Barnes.

The above lecture excited considerable attention in Halifax at the time it was delivered, and it has been “published by request.” The subject is one that,—especially in the present day, when many most crude theories—theories which ignore or set aside the teachings of inspiration, are prevalent,—is well worthy of study. The author has handled the subject both forcibly and eloquently. Setting out with the proposition that woman is “the complement of man,” he proceeds to show, first, what is not her sphere, and then what it is. It is not the tented field, the luxurious seraglio, the gloomy nunnery, the political arena, the legislature, the bar, or the public factory; but it is *home*. The lecturer, after a few appropriate remarks on female education, exhibits her influence in this sphere, as a daughter, a wife, a mother, &c. From this portion of the lecture we subjoin an extract:—

“As a member of the Church, her influence is wide and powerful. When she justifies her connection with this wonderful society, she stirs up all her strength and might in working out the great design for which it has been organized. It is to the Gospel, as deposited in and declared by the Church, that she owes her elevation. It is to Christianity, as embodied in the Church, that she owes her restoration to her due place, and the good she does while she occupies it. Had it not been for the religion of Christ and its enlightening and purifying tendency, she had still been a slave all over the world; she had been sunken in ignorance, doomed to servitude, the sport of the passions, and the butt of the cruelty of man her master,—a mere chattel in law, a mere thing; in fact, a mere convenience which might be used or neglected or destroyed, just as it might happen according to the whim of her owner. Had it not been for the religion of Christ, she had been all this and worse; and she knows this if she knows anything, and she acknowledges it. Gratitude for the good makes her work for the Giver; and in how many instances has the Giver to record his approbation of woman's *willinghood* in her cause as he did that of Mary, when he said, “She hath done what she could; and verily I say unto you, that wherever this Gospel shall be preached in the whole world, this that she hath done shall be told as a memorial of her.” It comes from all this that the contemptuous sneer has been banded from one infidel to another that the Church stands by women, and that if it were not for women it would soon die out. We take the sneer for the truth it teaches; we submit to the sarcasm for the sake of the society against which it is hurled; and we will glory in the peculiarity—if peculiarity it be—till your infidel creed and your infidel companionship furnish finer samples of female character than the so much *decried* Christian Church. And think you that the sense of her indebtedness to the blessed Saviour who has made her what she is,—which she daily feels has no weight with those who know it, that the ardours of her piety, and the warmth of her zeal, and the purity of her motives, and the self-denial of her life, have no weight? Think you that the constancy of her attachment to the cause and the people of Christ, and her wisdom and tact in persevering and perpetuating the peace and prosperity of the Church, have no weight? Oh, think you that her prayers and her pains have no weight, in which she labors night and day that men may be blessed indeed, and all nations

call Him blessed? Nay, verily, they have weight, they are every year becoming more weighty, and the likelihood is, notwithstanding many a sad foreboding, that within the Church she will do still more for her spiritual nourishment and growth in grace."

Religious Miscellany.

LIGHT AT EVENTIDE.

From the U. P. Magazine.

"Yet save a trembling sinner, Lord,
Whose hope, still poring o'er thy word,
Would light on some sweet promise there,
Some sure support against despair."

—WATTS.

MISS EMILY, was the eldest daughter of Mr and Mrs J., who were members of the church under my pastoral charge. I baptised her, watched over her with much solicitude as she advanced through the stages of childhood and of youth: beheld, with great satisfaction, the gradual development of her character, which was adorned with many excellences; and on her attaining the age of eighteen, I had the gratification of receiving from her an application for admission to the Lord's table. She could not give me any specific account of the time of her conversion and self-surrender to God, nor of any particular means which were employed to effect it: saying, "the great change has been so gradual, that I cannot trace it to the period of its commencement—resembling the break of day, after a beautiful-moonlight night, rather than an instantaneous translation from the kingdom of darkness unto the kingdom of God's dear Son."

For the space of rather more than two years after her public profession of religion, she maintained the consistency of her christian character; keeping herself unspotted in the world; breathing a pure and even an ardent spirit of active zeal in the cause of Christ; and distinguished herself as a Sabbath-school teacher; and a most energetic and successful collector in behalf of the auxilliary missionary society, which was in connection with the church and congregation of which she was a member. She had never left home till about this time, when she accepted an invitation from her aunt to spend a few weeks with her; and though it was known that her aunt and her daughters were all gay, moving in fashionable circles, yet no one expected that Miss Emily would sustain any moral injury from a short intermingling

with them, her religious principles having become so consolidated and habitual to her. On her return home, one of her cousins came with her; and remained for several weeks. I soon saw a change in her spirit, her style of dress, and in her whole appearance and manners. She uniformly absented herself from the week-evening services of devotion; accepted invitations to gay parties; first as a compliment to her cousin, and then to gratify her own taste; till at length she crossed the boundary line which separates the church from the world, and was often to be seen at the concert, and in the ball-room, among the gayest of the gay. She kept up her attendance at public worship on the Sabbath, with her usual regularity; but there was a listlessness and an indifference so obviously apparent, that it gave great pain to her parents and myself.

"Oh, sir," said Mrs J., "we did wrong by letting her go to her aunt's; but I hope when her cousin is gone, she will regain, what I fear is either lost or materially injured." Her cousin left, but the influence of her spirit and example did not go with her; it remained as a prolonged blight, withering the bloom, and eventually destroying the fine tone and complexion, of Miss Emily's religious spirit and character.

A few weeks after the departure of her cousin, she accompanied a small picnic party to a most romantic part of the country, about ten miles from home; and all being deceived by the serene brilliancy of the heavens, they prolonged their rambles till a late hour. The weather suddenly changed; a thunder-storm rushed upon them so unexpectedly, that before they could reach any place of shelter, they were thoroughly drenched with the heavy rain which followed it. In this state she returned home, and immediately retired to rest; but within the space of an hour she had a succession of shivering fits, occasioning some alarm. Her pulse beat with great rapidity, she complained of pain and thirst, and her pains became so violent, that it was

deemed expedient to send for the family surgeon. "There is nothing to fear," he said, after seeing her, "she will be better in the morning, and will very soon be quite herself again." She was better in the morning, and in a few days she was able to take an airing in the country; but, in appearance, she was not herself again,—the healthy bloom of her countenance, was exchanged for the faint hectic flush. She lived through the summer, subjected to varying changes; but towards the autumn, it was considered advisable to send her to the coast of Devonshire. Here she breathed a salubrious air, and was soon almost herself again; but happening to renew her cold by an imprudent exposure to a damp night air, all the alarming symptoms of the fatal disease came back with still greater violence, and she hastened home to die. I went to see her the evening after her return; but she had sunk into such a state of sullen reserve, that I could not get at the state of her mind. One morning her mother, on entering her room, saw the New Testament lying open on her table, but made no allusion to it.

"Yes, ma', we must soon part; and then we part forever."

"Not so, dear Emily; if we part, it will be, I hope, only for a season. We shall meet in heaven."

"Never, my dear ma'; that holy book says it is impossible." Taking the New Testament and giving it to her mother, with a leaf turned against a passage, she added, "You will take it out of the room; the sight of it agonises me; as the appearance of an executioner, would agonise the prisoner doomed to die by his hand."

"My dear Emily!"

"Ma', read that passage:—'*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame.*'"

I saw her the next day, and found her calm and disposed to converse with me; but it was a fearful, because an ominous, calm,—the quietude which steals over the spirit when sinking into despair.

"I was, sir, once enlightened. I have

tasted of the heavenly gift, and was made a partaker of the Holy Ghost. I have tasted of the good word of God, and have felt the power of the world to come. And, sir, as you know, I have fallen away; and the words of that holy book have pronounced my doom. Indeed, sir, I am more calm in despair, than I should be, if I struggled to indulge hope."

"But, my dear Emily, think of Peter. He denied his Lord with an oath, and yet he was restored to his favour."

"Yes, sir, but he went out the moment he had sinned, and wept bitterly; but I have been living in a practical denial of Him for many months, and should have been living in the practical denial of him still, if this fatal disease had not intervened to prevent it; and I have no tears to shed. No, my eyes refuse such an offering to repentance."

"But, my dear Emily, if you read the entire passage, you will see that those who cannot be renewed to repentance, after they have fallen away are those who become such daring and hardened apostates, that they crucify to themselves the Son of God afresh, and put him to open shame,—that is, they approve of the conduct of the Jews, who actually crucified the Son of God; and in their impenitent state, they revile him as a blasphemer and imposter. Now, you cannot do THAT?"

"Revile the Son of God! No, sir; I tremble under a keen sense of his judicial authority. Approve of the treatment he received when on the cross! No, sir; I would rather be able to say Come Lord Jesus, than cry, Away with him; crucify him, crucify him."

"Then my dear Emily, you are not one of the fatal number whose recovery is impossible."

"My fixed belief is, that my recovery is impossible; and I am waiting the awful issue in dread suspense."

"But you will admit that, with God, all things are possible: and if so, he CAN renew you again to repentance."

"But, sir, there are occasions when the exercise of his power, is held under subjection to the claims of his justice. He has power to redeem and to renew the lost; but his justice prevents it. My case, bears some analogy to theirs. He CAN renew me again to repentance, as he CAN renew them; but I dare not expect that he WILL exercise his uncontrollable power, to nullify his own equi-

table decree, which has decided that the wilful apostate SHALL perish."

"But, my dear Emily, a person may fall away under the influence of an ensnaring temptation, who does not do it as the result of a resolute determination. He may be overtaken and overpowered, and borne away by temptation, as David was; but such a fall as this, materially differs from a premeditated design to renounce the faith of Christ, as a fabulous invention of man, that the sinful propensities of the heart may be indulged, without any dread of penal consequences."

"Oh, that fatal visit! oh, that I had never gone! That verse, sir, which says it is impossible to renew the apostate again to repentance, is the first, and indeed the only one, which struck my eye when I opened the Bible, to see if I could find any promise of mercy, to afford relief to my troubled soul; and it has struck its barbed point into the very core of my heart. I know my doom."

This text was to her, as a trunk of living misery, around which the tendrils of her agonised spirit wound themselves, bearing her up to endure the raging tempest of fury, which was beating upon her. And, what is very common in such a state of dread excitement, she evinced more calmness in the storm, than when an effort was made to direct her attention to HIM, who alone could control it, and bid it cease.

On finding her one evening rather more tranquil than usual, I said to her, "Death will soon put an end to some of your sufferings; but if you die in despair, your sufferings will never end. Think, dear Emily, of HIM whom you once loved—in whom you once put your trust for salvation—who once began the good work of grace in your heart—and of whom it is said, that he will carry it on to perfection."

"Yes, sir, but I arrested the progress of his work."

"Yes, as a hurricane sometimes beats down part of a building; but the builder sets to and repairs it."

"But, sir, do you think it is possible, that he will set his hand a second time to the work?"

Can you not perceive some indications that he is now at it? If he intended finally to abandon you, and leave you to perish, he would have left you in a state of absolute insensibility and indifference. But, instead of this, he has

caused the whirlwind of his anger to bear down upon you, to rouse you to a perception of your great danger, that you may feel compelled to lay hold of his strength; and thus be rescued from it."

"I do not doubt his ability to rescue me, and save me."

"And he is as willing to do it, as he is able. Did he ever refuse to save even the most abandoned and worthless, who applied to him for salvation? And has he not said, that he will cast out none who come to him? Think of his conduct towards the sinners of Jerusalem, who, after witnessing his splendid miracles, the living witnesses of his divine mission, imbrued their hands in the blood of his life; and yet he commissioned his apostles, just before his ascension, to go and preach repentance and remission of sin to them, before they visited any city of Samaria, or any other country, with the tidings of mercy and grace. *'And that repentance and remission of sins should be preached in his name among all nations beginning first at Jerusalem.'*"

She was silent; and, for the first time since her return home, she consented to my praying with her. For several weeks I repeated my visits almost daily—read the Scriptures—and prayed with her; and she became more composed, and listened with fixed attention to my conversation; and we thought she began to indulge hope of returning mercy. But she would at times, after a season of mental calmness, when we were believing that the words of consolation were taking effect, suddenly, as though impelled by some indwelling spirit of evil, call up before her imagination, as so many spectres of terror, all possible objections* against her salvation; and then her looks, her tones, and her utterances were truly appalling. To speak to her then, was like whispering to a hurricane; she was driven, as in a whirlpool of anguish, with so much fearful rapidity, that she had no power to listen; and appear-

*The writer does not know a better book to put into the hands of a person who has, by a conformity to the customs of the world, sustained spiritual injury to his religious principles and feelings and habits, than "THE NIGHT LAMP," by the Rev Dr MacFarlane of Glasgow,—a book which ought to be read by every professor of religion: and one which may be read with interest even by infidels. This book should have a dwelling-place in every house, especially where there are youthful disciples.

ed as though forced to plunge herself into the very cauldron of despair.

"I deserve, sir, all that I suffer, and more than the Lord has inflicted upon me. And my suffering, instead of being any argument against the truth of the Bible, is an awful confirmation of the truthfulness of his righteous judgments, denounced against apostates."

"But, my dear Emily, why not admit, that the promises of mercy are equally true, with the threatenings of vengeance?"

"I do, sir; but my guilt, which makes me feel the equity of the threatening, makes me afraid to plead the promise of mercy."

"But, Emily, the promise of mercy, presupposes the existence of guilt; or it would be unnecessary and useless."

"True, sir,"

"You know that Jesus Christ sustains the relative character of a Saviour towards fallen humanity; and this supposes, that those he is able and willing to save, are in a self-perishing condition, and unable to save themselves."

"But, then, they must believe in him; and I feel I cannot do that."

"You would do it, if you could?"

"Yes that I would, and this moment."

"Then you can pray as a father interceding for his afflicted child once prayed,—Lord, I believe; help thou mine unbelief."

On seeing her the next morning, she said, "A ray of hope darted through the settled gloom of my soul, when you, sir, repeated to me yesterday the prayer of the afflicted father. And that prayer, I was enabled to offer up in the night-watches, when reviewing the history of my life; and meditating on the glorious character of Jesus Christ. I loved him once. His name was once precious to me. I once enjoyed his love. They were happy seasons,—spring-time seasons of bliss and of hope. Had I continued in his love, I had still been happy and safe. But I forsook him, and he has now forsaken me. What a change! It is stern winter now; no signs of life—no sweet influences from above now—storms and tempests: all is dark and wild now."

"But you mourn your departure from him."

"I regret it, sir, but I am not conscious of any feeling which is at all like contrition. My heart is as hard as a rock. This is the most fatal symptom.

I can muse on the terrible sequel without feeling terror-struck, as I felt when the pains of hell first got hold upon me; then I found trouble and sorrow."

"The Lord has passed by in the earthquake and in the thunder, that your spirit may gain composure, to fit you to listen to the small still voice of mercy."

"No, sir; no, sir; it's a mere lull in the storm which I dread more than tempests bursting o'er my head. Oh, that fatal visit! I ought to have been a blessing to my aunt and cousins; and if I had acted a faithful part to them, I might have been; and now, as a punishment for my unfaithfulness they have been a curse to me. My settled belief is, that I shall perish."

"You need not perish when the great Deliverer is so willing to save you."

"Oh, that I could believe in his willingness."

"Why not, when he says, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest?'"

"Oh, I cannot come to him. I am held back—spell-bound by my convictions that I shall perish, as an awful warning to others. Yes; my fall, the agony I suffer, and the final issue, will be a warning beacon to guard others against the fatal spot of danger, and of death."

An event now occurred which had a very powerful effect on her mind, and one as novel as it was unexpected. She had become exhausted by the excess of mental excitement, and contrary to her expectations, when she retired to rest, she went off to sleep almost immediately, and slept soundly the greater part of the night; her beloved mother watching by her side. She awoke in the morning, and exclaimed, "And am I still here—still suffering here!" and for the first time she wept, and remained some time bathed in tears. "Oh, Ma! I have had a most wonderful and consolatory dream. I dreamt that I was walking alone through a most romantic scenery, alternately gazing on the heavens, which no cloud obscured; and on the hills, and woods, and green fields of earth, which seemed enveloped in a mantle of living beauty. At the end of my pleasant path, I entered a thick coppice; and there, to my surprise, I saw a small Gothic chapel I approached it and listened, and heard the sweetest music I

ever heard, and soon caught the words which they were singing—

‘He is able, he is willing,
Doubt no more.’

I entered. A man of God rose up in the pulpit, and preached a very eloquent and impressive sermon from Hosea xiv. 4.—‘*I will heal their backsliding, I will love them freely: for mine anger is turned away from him.*’ And I dreamt that while listening, the anguish of my soul finally abated, and ere he had finished, I felt assured that the Lord Jesus would heal my backsliding; that his anger was turned away from me; and I had a persuasion of his love for me, like what I enjoyed, when I first knew him and loved him.”

After narrating to me her dream, she added,—“I know the Holy One does sometimes employ the visions of the night as harbingers of mercy; and I cannot help thinking, he has done so on this occasion, that he might have all the glory of recovering me from the deep depths of misery, into which my sins had plunged me.”

“Then this dream, inspires you with hope?”

“It does. The dream itself, presents to my imagination, the great facts of the Bible, which you, sir, have again and again endeavoured to impress on my heart; and I cannot help indulging a hope, that it is a prefiguration of a reality, a shadow of good things to come.”

“And what effect has it produced?”

“It has led me to trust in Christ, and my dread of perishing is gone off. Yes; and my heart throbs with emotion, when I think of his compassion and his love. If I now perish, I will perish in the act of praying, ‘Lord save me!’”

“And does not this give you comfort?”

“I have no comfort, nothing directly positive—no actual enjoyment—not even any sensible enjoyment, arising from hope. But I am not now, in despair.”

Owing to an engagement from home, I did not see her for several days; and on my return, I found her as I left her, without consolation, but not in despair.

“I hope, my dear sir, you will not leave me; for I have a presentiment that I shall not live through the night. Oh, where shall I be when the morning dawns upon earth!

‘Will it be morning then with me?’

Awaked to hail His glorious light

Or must my doleful destiny

Be endless night?”

After a short pause, her countenance indicating the strange emotions of her soul, she raised her hand, and exclaimed in a tone of terror, surpassing any utterance I had ever heard from her lips,—

“Where, where for shelter shall the guilty fly?”

“Where? dear Emily! to Christ; he is a refuge from the storm. He will cast out none who come to him. The volume of inspiration closes with an invitation as comprehensive as it is appropriate,—‘*And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*’”

She wept. They were tears of contrition, mingled with tears of gratitude and love. We wept with her. At length, a prolonged silence was broken, by a solemn self-surrender of her soul to the compassion of her adorable Saviour.

“Yes, blessed Jesus, I WILL come to thee! I DO come to thee! Yes, I CAN come to thee NOW. Accept and save me.”

In a moment, the darkness which had so long sat brooding over the chaotic state of her soul, passed off, and with ecstasy she exclaimed,—

“Yes, the light of life now illumines the dark valley of the shadow of death. I will now, fear no evil. I find that I am safe now! Yes, he gives me hope now! More than hope; he is giving me now, peace and joy in believing. Oh, how sweet the calm, after the threatening storm! Now, Ma,” embracing her as she spoke, “though we part, it will not be for ever. No; we shall meet again; and then we shall meet, where there will be no sighing or sorrowing, because no sinning.”

She now revived, and was able to remove into the sitting room. The vivacity and the energy of her spirits and her feelings returned in full-tide manifestation of power and expression; the lurid gloom of her countenance, was succeeded by a peculiar and marked serenity and loveliness; and at times, so great was the change, that we fondly indulged a hope that she would again live to enjoy life. Fallacious hope! it came to enliven and to cheer; it went away, to disappoint and depress. The crisis came. She was reclining on the sofa, her head resting on the bosom of her fond mother; her father was sitting in his arm-chair by the side of the fire,

and one of her sisters was standing near her, refreshing her with the 'scent of æther. In a moment of stillness, sacred to the crisis which no one was anticipating; she lifted up her eyes, looking with fixed steadfastness, and said, "Lord Jesus, receive my spirit," and without a sigh or a struggle, she expired. The suddenness of her departure took us all by surprise. But what was our surprise, in comparison with hers? While we were looking on her lovely form, now belonging to the tomb, she was beholding the person of her Redeemer, and the opening scenes of the celestial world; and while we were shedding tears, sacred to her memory, she was passing through the august ceremony of presentation before the glorious presence of the Holy One, with exceeding joy; and long ere she was attired in the shroud of death, she was arrayed with the white robes of immortality; and had taken possession of her quiet and enduring chamber, in her heavenly Father's house.

Yes, Emily, though dead yet speaketh; and her warning voice demands attention. Watch and pray, Oh youthful disciple, against temptation! Be on your guard, especially when the gay scenes of the world present themselves to your passions and your taste. Emily fell, yet was recovered; but no descriptive terms of conventional usage, can sketch that terrible ordeal of suffering through which she had to pass; she was "SAVED; YET SO AS BY FIRE." Shun, O youthful disciple, even the appearance of a conformity to the world; as it is more easy to arrest the progress of the good work of grace in the soul, than to repair it, after it has been damaged and endangered. Cleave, then, to the Lord with full purpose of heart; for though you may be recovered, so as by fire, if you fall by the power of great temptations, yet should you "SIN WILLFULLY after that you have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

THE EVENING OF A COMMUNION SABBATH.

The solemn day is gone. Its sacred pleasures, its holy privileges are past, and the shades of evening are gathering round. It has been a delightful day.—

I was this day in the house of God I had my seat with the friends of Jesus at his table. I handled the emblems of his broken body and shed blood. What a blessing to the child of God is a communion Sabbath! While pressing his way heavenward, through difficulties, trials, and temptations, how sweet it is to sit down and refresh one's self by the way! Surely if there is anything refreshing to the Christian, it is a communion season. Then and there he finds joy and peace that the world knows nothing of: his mind wanders back to that sad night in which the ordinance was instituted; he sees Christ, with his twelve disciples, assembled in an upper room; he hears him say, "Do this in remembrance of me," (and what heart that loves Jesus could refuse to obey;) he sees him pass from that place to the garden of Gethsemane; he sees there his agony and bloody sweat; then he sees him forsaken by all his friends, and surrounded and maltreated by his foes; he sees him on that mount, suspended between heaven and earth; he hears him cry—"It is finished," and the language of his heart is

"Twas you my sins my cruel sins,
His chief tormenters were."

He sees him laid in the tomb—but the Christian in that interesting service, does not look upon Christ's suffering and death; he sees him rise from the tomb on the third day, meet with his disciples, bless them, and ascend up into heaven; and he remembers that he is there now, interceding for all those who put their trust in him; and surely Christ loves to look down from heaven upon his humble followers assembled at his table to commemorate his death and suffering. Did he not look down this day? Ask that humble child of God who felt his gracious presence, see what the answer will be. "Yes," he will say, "Jesus was at his own table to day." The communion Sabbath has always been a solemn day to me, but I have thought this day peculiarly so.

A communion on earth is pleasant to the Christian; but how much more pleasant would it be to sit down at the marriage supper of the Lamb on high! Those persons assembled at the table of the Lord this day, will, in all probability, never all sit down at the same table on earth again; but there is a place far beyond the scenes of earth, a blessed and heavenly country where Christians shall

meet never to part again, and there is
 "No sickness there—
 No weary wasting of the frame away:

No fearful shrinking from the midnight air;
 No dread of summer's bright and forlorn ray
 No hidden grief is there."
 —A. Y. Observer.

Children's Corner.

BE KIND TO YOUR SISTER—A STORY FOR GIRLS.

Children sometimes grow weary of caring for their little brothers and sisters, and reprove them sharply for giving so much trouble, and coldly repulse their demonstrations of love and attachments. We have been often pained in passing groups of children, and in overlooking family sports, to hear peevish and angry words, and see flashing eyes and frowning faces, in place of gentle accents and tones of love. If any of our young readers have been guilty of such sins, we hope this touching story may bring tears to their eyes, and better habits to their lives:

There were three of us—Kate, Annette, and myself—and we were going, into the old wood to hunt for strawberries. O, it was such a delicious day in June. The birds sang till the air was fairly vocal with their melody, and all the green trees nodded their heads in approbation. The very brook seemed to have caught the general inspiration, and danced along through the meadows, as if keeping time to a quick step of the fairies.

Annette Summers and I had been invited to spend the half-holiday with our school-mate, Kate Harrington. Deacon Harrington's old-fashioned, brown house fronted toward the south. Behind it stretched a broad, green meadow, and still farther back was a densely wooded acclivity, famous for flowers and berries in the geography of every child in Rye-field. I used to love to look at Deacon Harrington's old brown house, even in those early days, when I had not a single well-defined notion of artistic taste in my curly head. I know now that it combined to an eminent degree the elements of the picturesque. The low roof, which sloped backward nearly to the ground, was grey with moss. Ivy crept about the windows, and over the rustic porch had twined climbing roses, along with heavy clusters of trumpet creeper.

There was a rude seat at the door-way,

made of the lithe bows of the white birch, twisted together in fantastic fashion, and here grandmother Harrington was wont to sit, with her gray woolen knitting work. O, what a treat we used to think it to spend a half-holiday with Kate Harrington.

"I wish I were you, Kate, exclaimed Annette, after we had spent half the long summer afternoon chasing butterflies, and arranging a vegetable baby-house with holly-hocks, for our ladies' parasols, and tea-pots manufactured out of veritable poppy-pots. "I wish I were you, and then I could be happy all day long with nothing to trouble me."

"You could, could you?" and Kates' cheeks flushed, as she put away from them her heavy bands of black hair—"you think so, and that's all you know about it. I have a thousand things to vex me. There's Rose, for instance. Mother expects me to be constantly taking care of her, and she's the greatest little torment you ever saw. By the way, girls, let's start after those strawberries in the wood, now she's out of sight for a minute, so she wont tease to go with us?"

We were just about half-way across the meadow, when we heard a sweet voice crying:

"Please sister Kate; Rose wants to go too."

I turned round, I remember, and thought how beautiful was the little creature coming toward us. She was very unlike her sister Kate. Kate was a brunette, but the little white-robed figure tripping across the meadow had a pale, spiritual face, and long curls of golden hair falling to her tiny waist. There was a flush on her cheek, and a look of eager, beseeching interest in her large, blue eyes; and she stretched her dimpled arms towards us, and kept crying in her earnestness:

"Please, girls, wait for Rose."

A look of vexation crossed Kate's face, and she called out in a tone of extreme irritability:

"Go back, Rose, you're too little to come, go back! go back!"

Kate always had a way of being minded, and the little one put her fingers to her eyes, and silently turned towards the house. We hurried on in the direction of the wood without giving a single glance backward. I think Kate's conscience reproached her for her selfishness, and I know my own pleasure was spoiled for the afternoon. We found plenty of strawberries red and ripe, among their beds of leaves. There were little blue-eyed blossoms, too, that kept reminding me of Rose, and I was not sorry when the sunset shadows lengthened, and we turned to go home.

We had gone down the hill out of the wood and crossed several rods of the meadow-land, when Kate said, in a hoarse whisper, "See, there, girls, what is that white thing by the brook? Do you see it?"

We saw it, and hurried toward it. It was Rose. At first we thought she was dead. Scarcely seemed the faintest breath to steal from her parted lips, and the pulsations of her heart were so weak you could scarcely feel them. She was in a kind of trance-like sleep. It was some time before we succeeded in waking her, and then her limbs seemed chilled and stiffened by the subtle dampness of the meadow-land atmosphere. She could not stand. How many times that afternoon the little darling had begged us "to make a chair" for her, with our hands, and we had answered that we couldn't stop. We made one now. She twined her dimpled arms about our necks, and held on very tight, but she didn't speak except once, and then she only said, "Ain't I most big enough, sister Kate?"

Mrs Harrington met us at the door with a look of alarm. "Good heavens, Kate?" she exclaimed, "what is the matter with Rose?" And taking her from our arms, she discovered that her clothes were almost saturated with moisture.

"Kate, child, why don't you speak, has Rose been in the water?"

"No, ma'am; but she went into the meadow and got asleep, and we found her there sleeping?"

O, there was anxious hearts in Deacon Harrington's brown house that night. Very tenderly was the suffering little Rose cradled on her mother's breast, but not once did she speak coherently. Her

cheeks burned, and her eyes sparkled with fever; her dimpled arms were tossed above her head, and every little while between her moans, she would stretch out her hands to some imaginary object, and say, "Please, sister Kate, isn't Rose most big enough?"

Three days passed—days of incessant watching and weariness, and toward evening the little Rose opened her blue eyes, after a restless slumber. She seemed much better, and the mother glanced hopefully up to the kind physician bending over her.

"I cannot say she's better, madam. God knows I wish I could; but Rose must die before midnight!" and the tears stood in glittering drops on the good man's cheeks.

The mother's great grief was not noisy. She quietly lifted her darling from the bed, and sat down with her in her arms. Kate stood by, sobbing, as if already the brand of Cain were upon her brow.

"P'ease, mamma," said the little one at length, "am I big enough to go to heaven?"

"Yes, darling," was the tearful answer.—"Jesus loves little children."

"And, mamma, do you s'pose he'll forgive me for sitting down in the meadows to watch Katie, when you told me I musn't ever stay there?"

"Yes my pet, the Saviour will forgive you for anything, if you are only sorry; but Rosie doesn't want to go to heaven, and leave mother does she?"

"I heard somebody say I must go, when I was asleep, mother: a beautiful lady, with O, such white, shining wings, and she stretched out her arms to take me, but I didn't go. I woke up just to kiss you and sister once more. P'ease kiss me, Katy. 'Ttle Rose won't be naughty any more up in heaven, and I'll grow big before you come, Katy, so I can play with you up there?"

There were tears, sighs, a funeral and a little coffin. The Rose-bud opened its petals on the bosom of Jesus. The little earth-flower was "big enough for heaven."—*Ellen.*

THE LITTLE JEWISH GIRL.

Some years ago, a good man was sent to a large town in Holland, to see if he could persuade the Jews to listen to the glad tidings of salvation. He went first to call at the great houses where the rich people lived, and tried to give them

his message, and to tell them something about Jesus. But no, they would not let him in. The heart of the missionary was very sad. He thought "Must I leave this great city, and do nothing for these poor Jews?" And then he thought again that God had promised a blessing to all who work for him, and that if the rich would not listen, perhaps some of the poor might be glad to hear. So he turned into a narrow, dirty lane, and soon found himself near a miserable-looking house. The door was open; and a woman who was standing there, told him that some Jews lived at the back of the house, and that if he would go through the passage he would find them. At last he came to a small door, and lifted the latch, and went in. In one corner was a woman, looking very pale and hungry; and in another, lying on a sort of bed made of sea grass and rags, was a little girl, looking also very pale and ill. The latter raised herself up, as the missionary came towards her, and looked at him with surprise. She wondered to see any one coming into that dismal place; and her eyes brightened when he began to talk kindly and gently. He told them the story of Jesus, that most little Christian children hear so often, but which this poor little one heard for the first time; and then he went on to ask them how they lived, and whether they had any one to work for them, and bring them something to eat. The woman said that her husband was dead, and that she had a son who tried to work hard, but could get very little to do. The last two or three days they had been almost without food; and excepting two cold potatoes, the little girl had had nothing for some hours. The missionary gave the woman something, and knelt down with them, and thanked God for having sent him there.

Some days passed away, and again the missionary found his way into that dark little room. He was too happy to tell the child what she wished to hear; and he not only gave her mother a Bible and some tracts, but he begged that the daughter might come to his Sunday school. His offer was gladly accepted, and she used to attend very regularly. She took great pains to have her lessons perfectly learned, because she loved them. She loved Jesus, and she hoped some day to go and live with him; so that she took delight in hearing and learning his word.

But I must finish my story. Some four or five years passed away, part of which time she spent in learning a trade, that she might be able to work for herself and her mother. During this time she went to the school, and gave great pleasure to her teachers. One day they sent to tell the missionary that she was taken ill, and that the doctor thought she was not likely to get well again. The missionary saw her several times during her illness, and though often in great pain, she told him again and again, that she "was quite happy." On one occasion he asked her what part of the Bible she would like him to read. She replied, the fourteenth of John; and on being asked why, she said, "Because it tells me about that home to which I am going." She soon became much worse, and on the morning of her death, she sent her mother for the missionary, as she wished to see him once more. He went, and finding her very ill, he said to her, "My child, you are not afraid to die?" "No," she said, with a smile, "Why should I? Christ has conquered death." A few hours after, her happy spirit went home, as she said, to be with Jesus.—[Children's Jewish Advocate.]

HAVE YOU BEGUN RIGHT?

A little girl once said, "O mother, how very hard it is to do right! I don't believe I shall ever be able." "Have you really tried, my dear?" "O, yes; I try every day. When I awake, before I get up, I say to myself 'I will be good all the day. I will be gentle and kind. I will obey my parents and teachers. I will not quarrel. I will always tell the truth.' But then, mother, I don't know how it is, I do so often forget. Then when evening comes, I have to say, 'There now! what is the use of trying? I have been in a passion, I have been disobedient;' and once or twice, mother, you know, I have said what was not true!"

The dear child seemed very much ashamed while saying this: so her mother looked kindly at her, and only said, "My dear, I do not think you have begun right." The little girl looked up wonderingly; and her parent went on: "The first thing is to have a new heart: have you asked for this?" "No, mother; I am afraid not." "Then, my child, do so at once. Good fruit, you know, can only come from a good tree. If your heart is wrong, your conduct will be wrong."

You cannot make it right yourself, with all your good resolutions. But ask God, for Christ's sake, to help you. He will give you his Holy Spirit, and you will not find it any more impossible to do the right."

I am glad to say that the child took her mother's advice. That very day she

asked God, earnestly, to change her heart, and help her to do right. God heard her prayer, as he always will; and she was never heard to say again, "It's of no use trying." For she prayed, she watched, she strove hard against her sins, and was able, by God's grace, to lead the life of a lovely young Christian.—*Early Days.*

Poetry.

THE SORROWING JEW.

He is mourning alone, for no kind friend
is near,

His woe-stricken spirit to comfort and
cheer;

Nor ever descends blessed sympathy's
dew,

To refresh the sad heart of the sorrow-
ing Jew.

He thinks of the land where his fore-
fathers lie,

Beneath the warm smile of his own east-
ern sky;

And he wishes, perchance, he were laid
by them too,

For earth has no house for the sorrow-
ing Jew.

He thinks of that holy and high honored
fane,

Where Jehovah would stoop to hold
converse with men!

He thinks of the glory Jerusalem knew,
And thinks of himself—a poor sorrowing
Jew.

Oh, how should be thy sorrow—unheard be
thy sigh;

And hide the warm tear trickling down
from thine eye;

He thinks of the glory Jerusalem knew,
And thinks of himself—a poor sorrowing
Jew.

Yet woe to the man, though a prince on
the throne,

Who shall mock at a people God still
calls His own!

For He whose great name is the Holy
and True,

Hath sworn to avenge the poor sorrow-
ing Jew.

Rouse, rouse ye, then Christians, if
Christians indeed,

Your hearts for the sorrows of Judah
will bleed;

Ye will mourn for the temple, her glory
laid low,

Ye will mourn for her son, the poor sor-
rowing Jew.

Oh! think ye with fear on the curse and
the woes

Jehovah has threatened on Abraham's
foes;

Oh! remember that He who was offered
for you,

In the days of his flesh, was a sorrowing
Jew.

And Thou, blessed Spirit, whose life-
giving power

Alone can the feet of the wanderer re-
store;

Oh! teach them their own pierced Mes-
siah to view,

And bring to his fold the poor wander-
ing Jew.

LITTLE GRAVES.

There's many an empty cradle,

There's many a vacant bed,

There's many a lonesome bosom,

Whose light and joy is fled;

For thick in every graveyard

The little hillocks lie—

AND EVERY HILLOCK REPRESENTS

AN ANGEL IN THE SKY.

Temperance.

THE RUM DRINKING CHRISTIAN.

The Lord pardon thy servant in this

thing, was the petition of Naaman the Sy-
rian, for the liberty of indulgence in a

point where God and conscience condemned him. It is the prayer of many Christians, thus desiring some forbidden indulgence. It is the prayer of the rum-drinking Christian. I shall show who the rum-drinking Christian is. He is not the drunkard; for the drunkard is no Christian. He is not the hard-drinker; though some professed Christians, to their shame be it said, are hard-drinkers. He is the Christian professing to drink temperately, priding himself on a prudent use of dangerous and destructive stimulants.

He is a man of good reputation in society, and of regular standing in the church. He would sooner sacrifice all his property than be seen drunk. He deplores the immoralities of society, is consistent in his attendance on divine institutions, and rejoices in the conversion of sinners and the spread of the Gospel—but he drinks rum, especially when engaged in any hard labour, as haying and harvesting. He cannot go into the field, or engage in fishing, ship-building, or in mechanical employment, without this or some other intoxicating liquor. When he comes home, he takes it to create an appetite, when he is wet, to keep him from a cold; when attending the sick, to ward off fevers. He gives it to his wife and children, and visitants and laborers, but always prudently resolving to be temperate in all things. Such is the rum-drinking Christian.

He pursues a practice condemned by God and his conscience. Against nothing does God in his word more solemnly warn his people than intoxicating liquors. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine." "Look not upon the wine." The wine is an intoxicating liquor; and God says, in view of its tremendous effects, not, use it prudently, but, look not upon it, avoid it, turn from it as the destroyer of the soul, for at the last it biteth like a serpent, and stingeth like an adder. Again. "It is not for kings to drink wine, not for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted." Abstinence is here enjoined upon all rulers. Why? Because strong drink clouds the mind, destroys the perception and the sense of right and wrong, har-

dens the heart, and perverts the judgment; and it is for the same reason the duty of all men, that they may in perfect sobriety discharge all their obligations.

The providence of God sometimes furnishes rules of action clear as his word. Whatever the general good requires, we are bound to do. Whatever the salvation of souls demands, we must sacrifice. Now, through the prevalence of intemperance, our country is on the brink of ruin. The church is in danger of being paralyzed in all her efforts. Thousands of families are reduced to degradation and wretchedness; and thousands of souls are plunging into eternal woe. Fifty millions of gallons of distilled spirits are drunk in the United States every year—how great a portion of it by professed Christians, who can tell!—and no less than one hundred and thirty thousand drunkards stagger in the streets of the nation every day. This tremendous evil every man is called, in the providence of God, to help to check and suppress. But the common sense of mankind decides that it can be checked and suppressed only by the disuse of ardent spirit in the religious and moral community.—Every man therefore is required, in the providence of God, to practice entire abstinence himself, and to cease giving strong drink to others. The Christian who does not do it, who drinks daily himself, and puts the bottle daily to his neighbor's mouth, acts in defiance of the word and providence of God.

He acts against the remonstrance of his own conscience. Hundreds of once rum-drinking, but now consistent Christians, acknowledge that it was once so with them, while periodically stimulated, and while they gave brandy and spirits to others. And the consciences of men act with great uniformity on such points. They see the evil, and the extent of intemperance; the remedy lies before them; and if they will set at defiance the warnings of God and the efforts of the temperate through the land, it must condemn them.

The rum-drinking Christian pleads for this practice as useful and necessary.—Though it is fully shown from facts and the testimony of the experienced, that even a little strong drink is unnecessary and dangerous, he pleads that he cannot labor without it; that his strength will fail him; that it makes him feel better; that he has more enjoyment of his food, and better sleep; that he cannot get men

to labor for him without it; that he will be unpopular in withholding it; and that a prudent use can do no harm; and though he knows that his practice is condemned by the word and providence of God, yet so powerfully does the world and appetite plead, that he says, "The Lord pardon thy servant in this thing."

Let the churches awake to a sense of the tremendous evil fostered in their bosoms. Multitudes without, who make no pretensions to personal piety, have banished ardent spirits from their use as detestable and ruinous; and the line must be drawn within the church, as it never has been, between the temperate and the intemperate—between him who is willing to deny himself and take up the cross, and him who pleads, "The Lord pardon thy servant in this thing." If Paul said he would not eat meat, if it caused his brother to perish; if we ought to lay down our lives for the brethren, then let every Christian renounce his profession who will not in this day give up drinking ardent spirits. Ministers and churches, the voice of God calls loudly to you to "touch not, taste not, handle not," that through your example the world may be saved."

WHO ARE DRUNKARDS?

Young friends, did you ever think who drunkards are—where they come from? The New Hampshire Temperance Committee, in an Address to the

Ministers of that State, say, "Drunkards are commonly drinking young men grown up." If, then, there were no drinking young men, there would be few drunkards.

But where do the drinking young men come from? Why, of course, they come from the children. If all the children, then, were pledged against the use of every thing that can intoxicate, and would only keep their pledge, there would be no drinking young men, and consequently but few, if any, drunkards. "If not ruined young, they probably never would be. So they must be saved young, or not at all." Think of that, young friends, and take your stand now on the side of Temperance. Remember, "Drunkards are commonly drinking young men grown up." And these drinking young men are commonly unpledged children grown into young men. That is, we trust all those who, when children, pledged themselves to total abstinence—that all who used to belong to the COLD WATER ARMY, have remained faithful to their promise—good soldiers. We should really like to know the "position," in regard to temperance, of all who signed the pledge while young. If saved from this evil while young, are they saved from it through life? Are none of these drinking young men from the ranks of the "Cold Water Army?" Are they violators of solemn pledges?

Religious Intelligence.

NOVA SCOTIA.

FREE PRESBYTERY OF HALIFAX.—The Free Presbytery of Halifax met on the 20th May.

The principal business before the Court was the consideration of a call from the congregation of Cornwallis in favour of Rev William Murray. After some consideration it was sustained by the Presbytery—and accepted by Mr Murray. The Rev Mr Hunter was accordingly appointed to proceed to Cornwallis and preach to the congregation, serve the edict for induction, and supply the Church for two Sabbaths,—Mr Murray to supply Chalmers' Church until Mr Hunter's return.

The Presbytery again met at Corn-

wallis when Mr Murray was inducted into the pastoral charge of the congregation.

MISSIONARIES APPOINTED.—Two clergymen have been appointed as missionaries within the bounds of this Synod, who have not yet arrived in Nova Scotia—the Rev James Patterson and the Rev Thomas Tulloch. Hitherto our church has been too feeble to attempt any aggressive movement as we have still vacancies that were formerly supplied with fixed pastors. Should the active co-operation of the Colonial Committee be continued for some time longer we may be enabled to undertake, like other denominations around us, some missionary duty which will be both pleasing to ourselves, and profitable to

our adherents in remote districts.—*Church of Scotland Record.*

PRINCE EDWARD'S ISLAND.

DEATH OF REV. ALBERT DESBRI-SAY.—“This esteemed and honoured Minister of the Wesleyan Church,—fourth son of the late Rev Theophilus Des Brisay, for many years Rector of this Parish,—departed this life on Sabbath morning last. For a period of thirty-five years he has maintained the highest reputation as a devoted Minister of Christ. He occupied, with much acceptance and usefulness, various stations in Nova Scotia and New Brunswick, until compelled by affliction to retire from more active labour in the Church.

“From the opening of the Academic Institution at Sackville, N. B., until 1854, he sustained therein the responsible office of Governor and Chaplain, the duties of which he discharged with kindness, prudence, fidelity and efficiency. During his residence in this his native Island for two years past, though unable frequently to minister in the pulpit, he has been assiduously and cheerfully engaged in the discharge of spiritual duties, especially in visitation of the sick and the poor, and other pastoral work; and his pious and earnest labours in this department of ministerial service, in which, notwithstanding his enfeebled health, he took great delight, will be held in grateful remembrance. His last public engagement was on the evening of Monday the 18th inst., in attendance upon the Bible-class of the Young Men's Christian Association, in the prosperity of which he felt the deepest interest. Upon returning home that night he took a cold which induced inflammation of the lungs, —from the effects of which his strength of constitution was insufficient to rally, and after this short illness, he peacefully departed to his heavenly rest, in the sixty-second year of his age.—*Abridged from Protector.*

CANADA.

CHURCH OF SCOTLAND.—The Annual Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, met in Hamilton, on the 27th ult. Rev. Mr. Snodgrass, Clerk, Rev. Dr. Machar, Hugh Allan and John Greenshields, Esqrs., were elected Commissioners to superintend the distribution of the Clergy Reserve money. Rev. A. Spence, Rev. Dr. Barclay, and Rev.

Dr. George, were re-elected Trustees of Queen's College. The Synodical Sermon was preached by the retiring moderator, Dr. Mann. A report of the state of the Widow's and Orphans' Fund was presented, which showed an increased revenue of £144. The total amount received is £5,109. The fund is in a very prosperous state. A discussion took place in reference to the formation of a general Assembly for the British Provinces. There was much difference of opinion on the question, and it was at last referred to a Committee, to be reported on at next meeting of Synod. Dr. Barclay stated, that on his late visit to Scotland, he did not find among ministers much disposition to come to Canada; yet, he hoped, that through the present summer, some assistance might be expected. Applications were made from several Presbyteries, in behalf of the Rev. W. Livingston, of the U. P. Church, Scotland; Rev. Wm. McKee, of the Free Church; and Rev. W. White, of the Irish Presbyterian Church, to admit them as ministers of this Church. They are to appear before an examining Committee. The next meeting of Synod is appointed to be held in Montreal, in May, 1858.

The Synod brought its meeting at Hamilton to a close, on Wednesday the 3rd inst. We have already noticed some of the routine items of business. The attendance was large, and that of elders especially so; among the interesting features of the session may be mentioned the report of the Sabbath Observance Committee, from whom emanated the address published some time ago in our columns. The Committee was reappointed. A Synodical Missionary and Devotional meeting was held on the evening of Monday the 1st inst. The chair was taken by the Moderator, the Rev. G. McDonald, of Fergus. The Rev. Mr. Morrison, of Brockville, delivered an interesting address on the state of the Jews; and Mr. Donald, of St. John, New Brunswick, on the state of religious matters in that Province. Messrs. Snodgrass, of Montreal, and Bain, of Scarborough, addressed the Synod in effective and appropriate terms, the former on the state of that Church in Canada, and the latter on the influence and position of the Canadian Universities. The first report of Mr. Paton, the Treasurer of the Juvenile Missionary effort to India, was very interesting. It stated that 22 orphans in In-

dia were now supported by Sunday Schools of the Church, and that the good work was still going on. The report of the Jewish and Foreign Mission was given in and adopted. It pointed out the duty of the Church, and proposed the sending of two missionaries to Palestine, one to Jerusalem, and another to Tiberias and Saphet. For the first place, Dr Aiton had placed over £600 at the disposal of the Committee. The Committee was re-appointed, and charged with the duty of endeavoring to find and send out missionaries. An interesting report was given in by Dr George, of his mission as correspondent to the Synod of Nova Scotia; and Dr Barclay was appointed to correspond with the lower provinces this year. Mr Donald was received with pleasure, and welcomed to a seat in the Synod, as representing the Synod of New Brunswick. A Committee on Sabbath Schools was appointed to collect statistics in regard to schools, to aid in procuring suitable library and other books, and to employ colportage agency in forming new schools. The report of the French Mission was given in; the effort had encountered much difficulty, but had assumed a new phase; and a divinity student, a native of France, was completing his theological studies in Queen's College, with a view to the French Mission. The report on the Widows' Fund reported that the congregational collections for the year exceeded £500, and that the total revenue was £144, higher than in any former year. The report on Queen's College showed an attendance of 75 students in arts and theology, and 57 in medicine. The collection in aid of the building fund of the College for the year, amounted to £741 17s. currency. Leave was given to the Presbytery of Kingston to take Mr Seavewright, a student of Queen's College, on trial for license, and three ministers from other churches were received after examination. The Rev W. Snodgrass was appointed Synod Clerk. A resolution was carried to appeal to the laity for aid in forming a large Home Mission Fund, with a view to enable the Synod to overtake the many claims upon it from many destitute localities. It was the subject of general remark, that either a general assembly must be formed, or the Synod meet more frequently, as, owing to the increasing number of ministers and congregations, it was impossible to overtake the work of the Synod

in a single meeting. The next meeting was appointed to be held in Montreal in May, 1858.—*Montreal Witness.*

UNITED PRESBYTERIAN SYNOD.—The Canadian Synod of this Church met in Toronto, on the 2nd inst. The retiring moderator, Rev. Mr. Duff, of Elora, preached. The number of Ministers on the roll is 60, being an increase of five over last year. The Rev. John Porteous, of Beverly, was appointed moderator. A discussion took place relative to furnishing the Government with returns of Baptisms, Marriages and Deaths. The Ministers expressed their willingness to furnish a list of Marriages, but declined to give the number of Baptisms and Funerals. It was suggested that the only way to get correct information as to the number of Births and Deaths, would be for the Government to appoint proper persons as Registrars, and to license burial grounds. The Theological Institute contains 13 students. A long discussion was had on the subject of Missions. At the last meeting of Synod, a resolution was passed, in favour of aiding the Presbyterians of Nova Scotia, to sustain their Mission in the South Seas. To this it was objected, that before undertaking a Foreign Mission, duty and conscience demanded that the Church here should relinquish all aid from the Mission Fund in Scotland. The following resolution was carried:—

“That the Synod rejoice in the spirit manifested by the Church with regard to Foreign Missions, and that a committee be appointed to consider in what mode, and in what part of the world we shall commence work; and that the said committee report at next meeting of Synod; and also to make correspondence during the current year, towards securing the independence of the church from all foreign aid in the future.”

A conversation took place on the duty of the Congregations, to fully sustain the Mission in Canada, and to make £125 the minimum stipend of each minister.

On Friday, a deputation, Rev. Messrs. Ere and Laing, from the Presbyterian Church of Canada, was presented to the Synod, and addresses were delivered on the desirableness of Union between the two Churches. Rev. Dr. Taylor presented a report on Union which was adopted, and the Committee re-appointed.

An overture was presented from the-

Presbytery of London, against the use of instrumental music in public worship, and praying the Synod to forbid its use in Congregations. A resolution was carried to the effect, that instrumental music in public worship grieves many of God's people, is contrary to the usage of the Church, and at variance with spirituality of worship, therefore instruments should not be used in public worship; and Congregations which use them must discontinue to do so.

The Rev. Dr. Taylor moved that a petition be presented to the Governor, requesting him to appoint annually a day of Thanksgiving. He thought it very desirable that a day should be appointed, to give opportunity to all denominations to observe one day.

Rev. Mr. Jennings said they were not asking the Governor to force upon them something, whether they would or not. They looked to him as the Chief Magistrate of the country, and only as such. They might fix the day themselves, but what would the Methodists and other denominations care for that? It was a most desirable thing that there should be a general thanksgiving. No doubt it would be kept by many as a holiday, but still others would keep it as a *holy* day, and meet together to recognise and acknowledge the great goodness of God.

The motion was rejected. The Synod then closed to meet next year in Hamilton.—*Montreal Witness*.

PRESBYTERIAN.—The fifteenth session of Queen's College, Kingston, was brought to a close about ten days ago. On the whole it seems to have been a successful session. The attendance was greater than in former years, amounting to within a very few of 120. Ten of those were students in Divinity one of whom will soon be taken on trial for license by the Presbytery of Kingston, if the ensuing meeting of the Synod grants permission. I observe that the degree of Master of Arts has been conferred on John Livingston, Pictou, Nova Scotia; and on enquiry I have ascertained that all the students from Nova Scotia, four in number, have given great satisfaction. The business of the session terminated in the delivery of an admirable address by Dr. George, the vice-principal. It is expected to appear in the next number of *The Presbyterian*. A very pleasing incident occurred as the Vice-principal returned to his house. The students in his different classes, to-

gether with a deputation of his students in former years, waited upon him and presented him with a very handsome gold watch and appendages, valued at £61, together with an address expressive of their gratitude for his unweared and self sacrificing exertions in their behalf and of their admiration of his commanding abilities and christian character.—*Monthly Record of Church of Scotland*.

UNITED STATES.

NEW YORK ANNIVERSARIES.

The anniversaries of the voluntary Societies, which occur with the opening of the month of May, have been attended the present year. Although the Tabernacle no longer afforded them its ample accommodations, various churches where occupied and the public exercises went off in the usual way.

American Tract Society.

The following is a summary of its years operations, as presented in the Annual Report.

New publications 179, (of which 57 are handbills,) in English, German, French, Italian and Swedish. Whole number of publications 2239, besides 3218 approved for circulation in foreign lands. Circulated during the year 996,358 volumes, 10,972,646 publications, or 232,899,770 pages; total since the formation of the Society, 12,550,169 volumes, 179,080,822 publications, or 4,503,340,851 pages. Gratuitous distribution for the year, in 4436 distinct grants, 66,288,225 pages, and 11,132,595 to members and directors; amounting to upwards of \$51,000. Monthly circulation of the *American Messenger* about 195,000; *Boischafter*, or *German Messenger*, 28,000; *Child's Paper*, 310,000.

Receipts in donations, including \$22,114.98 in legacies, \$153,985.95; for sales, including periodicals, \$266,599.44; total, \$420,585.39. Expenditures for issuing periodicals, \$216,614.07; for colportage, \$119,510.97; remitted to foreign and pagan lands, \$18,000; total expended, \$418,929.53.

Colportage.—Eight principal Colporteur Agencies, each with a superintendent of Colportage and co-operating agencies, are located at Rochester, Philadelphia, Richmond, Charleston, New Orleans, St Louis, Cincinnati, and Chicago. 236 colporteurs and students have labored the whole or part of the year in the Northern and middle States; 184 in the

Western and North-Western States; and 320 in the Southern and South-Western States. Total in the United States and Canada, 589 colporteurs and 174 students from 43 Colleges or Theological Seminaries—in all, 754.

On the subject of Slavery, the Committee (with the exception of one member, who had been unable to attend the meetings) unanimously agreed to present the following resolutions:

Resolved, 1. That the American Tract Society was established for a definite purpose, namely, "to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts calculated to receive the approbation of all evangelical Christians."

2. That this Society cannot, therefore, with propriety allow itself to be made a special organ of any one system of religious or moral reform, such as temperance, peace, anti-popery, anti-slavery, &c., while, within its proper sphere, its influence should sustain the cause of truth and righteousness in all their departments.

3. That in endeavoring to accomplish its high and holy mission, the Society should deal even-handedly, and bear impartial testimony against all forms of fundamental doctrinal error and practical immorality, prevailing in any and every part of our country.

4. That in the judgment of your Committee the political aspects of Slavery lie entirely without the proper sphere of this Society, and cannot be discussed in its publication; but that those moral duties which grow out of the existence of Slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture, and so much deplored by evangelical Christians, undoubtedly do fall within the province of this Society, and can and ought to be discussed in a fraternal and Christian spirit.

5. That whatever considerations in the past may have seemed to recommend to the Publishing Committee the course pursued in its revision of certain works, yet, in the future publication of books and tracts, no alteration or omission of the sentiments of any author should be made; but works not adapted to the design of the Society in their original form, or by a regular impartial abridgment, should be wholly omitted.

These resolutions were unanimously adopted.

American and Foreign Christian Union.

The Anniversary of this Society was held in the Central Presbyterian Church, Broome street. The opening exercises consisted of singing a hymn, the reading of a portion of the Scriptures, and prayer. The abstract of the Annual Report was then read, which exhibited the following results of the years operations:

The receipts in the treasury amounted to \$76,296 93, which is \$6724 49 more than in the year previous. The disbursements were \$72,122 65.

Books, tracts, and periodicals on the subject of Romanism, to the amount of more than five thousand dollars, were gratuitously distributed. The Society has maintained missions among the Irish, German, French, and Spanish Romanists in the United States, in most of our lost cities and large towns.

It has reached and benefitted more adult Romanists than ever before. A much larger number of them has been gathered into Sabbath, week-day, and industrial schools, and taught the rudiments of an English education, habits of industry, and the fundamental truths of the Gospel religion, than previously. Two churches have been formed within the year.

The plan of addressing Romanists in public lectures has been continued with good effect. One of the missionaries alone has addressed within the year more than 12,000 Romanists, many of whom have been convinced of the errors of Romanism, and have abandoned it; and six young men of that faith, through his instrumentality, have left it, and entered upon studies preparatory to the Gospel ministry.

The whole number of laborers employed within the home field the whole or part of the time is seventy-one.

The Report next speaks of the foreign field, and gives a cursory view of missionary labors during the last year, in different portions of the Papal world, with a sketch of the state of the populations where no direct missionary operations are carried on. Beginning with the Western hemisphere, notice is taken of Canada, Hayti, Cuba, Mexico, Central America, New-Granada, Brazil, Buenos Ayres, Chili, and other South American countries. It notices, in the Eastern

hemisphere, Ireland, Sweden, Belgium, France, Geneva, the Waldenses, Sardinia, Tuscany, the Roman States, Naples, Spain, Austria, and Bavaria.

In Brazil and Chili, in South America, part of the year, and in Sweden, Piedmont, (among the Waldenses), and in Switzerland, at Geneva, the whole of the year, the Board have maintained their operations as heretofore. In Hayti, West Indies, Belgium, France, and Ireland they have increased their operations—more laborers have been employed, and the influences of gospel truth have been brought to bear upon a larger population than before. In addition to the increased operations in France, alluded to, a chapel, with encouraging prospects of its speedy completion, has been commenced in Paris. The Rev Dr Kirk, of Boston, is now there to superintend its construction and establishment. Great good is anticipated from its influence.

The prospects in the foreign (as in the home) department are more encouraging than at any former period, and the results of the efforts of the seventy laborers of all kinds within it are in advance of the preceding year.

The increase of the number of pastors, evangelists, and teachers over the number employed last year is 18. The whole number employed the whole or part of the year, at home and abroad, is 141, an advance of 22 on the number reported at the last anniversary.

The balance in the hands of the Treasurer, as appears from his report, is \$4174 28.

This is a Society whose exertions are directed against Romanism at home and abroad.—[ED INS.

American Bible Society.

The Anniversary of this Society was held in the church of the Pilgrims, Union Square. Notwithstanding the inclemency of the weather the attendance was large. The Hon. Theodore Frelinghuysen, President, occupied the chair. The Rev James H. McNeil one of the Secretaries, read the report of which the following is an abstract:

Sixty-eight new auxiliaries have been added, most of them South and West.

The receipts of the year from all sources have been \$441,805.69; \$49,488.42 more than those of the previous year. The portion for books sold, \$238,456.03.

Books printed, 742,018 volumes. Books issued, 772,522; being 104,297 more than the issues of the previous year, and an aggregate since the formation of the Society, of 12,094,434.

New Books.—A new royal octavo Bible, in pica type, has been published, and a new pocket Bible diamond type. Also a large New Testament in great primer type, for the aged. Also, at the Society's House, a New Testament in Ojibwa; and a Testament in Hawaiian and English, in parallel columns.

Agents.—In the home field, thirty-six have been employed, including the three in Utah, California, and Oregon.

In the foreign field, there have been employed a portion of the time—Rev Messrs. Wheeler (in Nigaragna) and Righter (in Turkey) having died, greatly lamented.

Money granted for publishing the Scriptures in foreign countries, \$25,344.09; which, with the expense of publishing the last two books named make an aggregate for foreign purposes of more than \$30,000

American Seamen's Friend Society.

The Twenty-ninth Anniversary of this Society was celebrated on Monday evening at the Rev Dr Smith's Church, corner of Second Avenue and Fourteenth-street, in presence of a large audience.

Rev J. P. Warren, one of the Secretaries, read an abstract of the Annual Report, of which the principal facts are herewith given:—

The field of labor assigned to this Society is *American commerce*, now employing five millions of tons of shipping; and, that of Great Britain possibly excepted, greater both in tonnage and men than that of any other nation, ancient or modern. In its operation abroad, the Society fixes upon the chief centers of resort to our vessels, and endeavors to make them centers of good influence to seamen; established the chaplain, the Bethel Church, the Sailors' Home, Ship and Hospital visitations, and the distribution of the Scriptures and religious tracts. Its present foreign stations are St. John, New Brunswick; Copenhagen, Gotbland, Havre, Marseilles, Aspinwall, Panama, Rio Janeiro, Valparaiso, Honolulu, Lahaina, Hilo, and Canton.

From nearly all these stations favorable reports are received. One or two Mariners' Churches have been organized; several revivals have occurred on shipboard; foreign hospitals have repeat-

edly afforded healing, both to the bodies and souls of men. The wanderer has found rest, and the naked clothing, at the "Homes." Thousands of bibles, testaments, and religious books have been scattered abroad, and many seamen have been hopefully converted to God.

In this country the Society labors in the same cause conjointly with its auxiliary and associate Societies. At all our important ports are Bethels, and Homes, and missionaries seeking the temporal and spiritual welfare of our seamen. Revivals have been enjoyed at the Mariners' Church and other chapels, and at the Sailors' Home in this city. 124 persons have united with the former on profession during thirteen months, and about 60 hopeful conversions have occurred at the latter. 2940 sailors have boarded at the Home during the year, making 50,095 since the institution was opened. \$330,000 have been saved by seamen from their wages, and deposited in the Seamen's Saving Bank, besides considerable sums in other banks, and which have been sent home direct to their families and friends.

The receipts of the Society during the year were \$27,510,95, and the expenditures \$29,481 96. Of these amounts \$992 81 were raised and expended by the Boston branch. Were those of all the auxiliaries and local Societies included, the amount would reach nearly 100,000.

American Sunday School Union.

The thirty-third anniversary meeting of the American Sunday School Union was held at Philadelphia on Tuesday evening. Ambrose White, Esq., presided. The Annual Report was read by Rev R. B. Westbrook, Secretary of Missions, a condensed statement of which we present below.

The receipts in the Missionary department have been: in donations, \$71,982 87; in legacies, \$11,945 87, and a balance on hand from last year, being specially designated by the donors, \$769 43, making the total resources of the department for the year, \$84,697 67. This sum has been appropriated in accordance with the wishes of the donors. A large corps of missionaries have been sent forth into 26 different States and Territories, who have established more than 1,800 new schools, gathered into them about 80,000 children, and secured for the instruction of these children over 13,000 teachers;

supplying poor and needy schools and children with book. and other Sunday School requisites. In addition to planting these new schools, they have visited, supplied with books, and otherwise assisted nearly 3,000 Sunday schools, containing more than 100,000 children; making a total of Sunday Schools organized and aided of nearly 5,000.

Five Points House of Industry.

The anniversary of this institution was held on Wednesday afternoon in the Church of the Puritans, Union Square, in presence of a large audience, most of whom were ladies. The little inmates of the House of Industry were seated in the north gallery, occupying more than two-thirds of it. They numbered about 200, (boys and girls,) and were neatly attired.

After a prayer by Rev Dr Dewitt, Archibald Russell, Esq., Chairman of the Board of Trustees, read the Third Annual Report, in which it is stated that the whole number of inmates the past year has been 1,248, accounted for as follows:—Remaining March 1, 1856, 115; since received, 1,133; total, 1,248. Sent to situations, 630; returned to their friends, 176; gone to housekeeping, 80; sent to the hospital, 27; sent to other institutions, 9; expelled, 48; eloped, 44; left voluntarily, 69; died, 3; remaining, March 1, 1857, 162;—total, 1,248.

The Treasurer's Report shows the receipts for the year to have been \$22,400 22, and the expenses \$22,274 64,—leaving a balance of \$125 58.

We learn that Rev L. M. Pease, the Five Points missionary, New York, has retired from his work, in consequence of failing health, induced by too assiduous devotion to his labours. It is estimated that during the seven years of his mission five thousand children have been reclaimed from vice and vagrancy.—*Christian Intelligencer.*

LONDON ANNIVERSARIES.

Church Missionary Society.

The Earl of Chichester presided at the annual meeting of this Society, on the 5th May. In the Report, it was stated that the income of the Society from the United Kingdom was £123,174, 12s 9d., including £6900, 6s 6d. from the deficiency fund, but the expenditure was still in excess, being £125, 151, 2s. 8d. Last year, the local funds expended on

the missions, independently of the general fund, amounted to £12,574,14s 10d. At Sierra Leone there were 2000 communicants supporting their own schools, with 4500 scholars. Great efforts were being made to educate the rising youth of India, and to train native teachers. There were great prospects of success from the efforts of the missionaries at Peshawur. In China the work of the missionaries had not yet been interrupted by the unhappy proceedings at Canton, as that work was chiefly carried on in the more northerly districts. The great obstacle, however, with which the missionaries had to contend was the abominable opium traffic. With respect to New Zealand, Mr Monsell a missionary, had translated the Bible into the language of the natives, and it was stated, as an encouraging circumstance, that the New Zealanders were now less addicted than formerly to the use of ardent spirits. The Report concluded by announcing the gratifying fact that a devoted friend of the missionary cause had given the munificent sum of £10,000 for the extension of the labours of the Society, in addition to a sum in the funds equivalent to an annual subscription of £1000 for three years and a half. The Society has 131 stations in various parts of the world. The total number of clergymen, European and native, in connexion with the Society is 218. In addition to these there are engaged in the work of the Society, 38 European laymen, 12 European female teachers, exclusive of missionaries' wives, and 1872 native and country-born catechists and teachers of all classes. Number of communicants—1852, 16,772; 1854, 17,124; 1855, 17,909; 1856, 18,730; 1857, 18,724.

Wesleyan Missionary Society.

The annual meeting of the Wesleyan Missionary Society took place on the 4th of May.

The report began by referring to the missions directly under the superintendence of the British Conference. In Southern India and in Ceylon, the work had progressed steadily and satisfactorily. It was stated that in Bangalore there were five presses, the issues from which now amounted to more than eight million pages. In China, it was reported at a special meeting, held in reference to the Chinese mission, that before the outbreak of the war, long and interesting tours been made in various districts, three

walled cities and sixty villages, which, it was believed, no foreigners had before reached, having been visited by one of the Society's missionaries, in company with some American brethren, and 10,000 books of various kinds and sizes having been distributed during this tour. Since the outbreak of the war, Mr Cox, previously at Canton, had been labouring with much prospect of success among the Chinese in the neighborhood of Singapore. In Caffraria, it had been resolved largely to reinforce the mission, by appointing missionaries to Beechan Wood, the station of the lamented Mr Thomas, and to several new stations. In the Bechuana district, the progress of the work was most satisfactory. In Sierra Leone, the Gambia, the Gold Coasts, and Ashanti, the work of God was abundantly prospering. In Guinea, the membership now amounted to 2049, showing an increase of 435 on the preceding year; in the various districts of the Gold Coast, Ashanti, &c. In Antigua, there was an increase of 244 in the membership of the year. In St Vincents and Demerara, many members had been added. In Canada, the Canadian Wesleyan Missionary Society had supported during the year 26 missionaries to Indians, 116 missionaries to whites, 20 teachers, and 10 interpreters, showing an increase of 20 laborers. In the Australian colonies there had been an increase of 698 members, and in the Feejee Islands of 913. In New Zealand and the Friendly Islands, a decrease had taken place, to be accounted for by circumstances affecting the native population of these districts.

The entire receipts for the year 1856 were stated to be £119,205 8s. 2d., being a little in advance of those of the previous year, when, it must be remembered, a very large increase was made. The Committee congratulated the Society on being now entirely free from debt, with which they had been burdened for the last nine years.

London Missionary Society.

The annual meeting of the London Missionary Society was held on the 14th of May, Lord Robert Grosvenor in the chair. The meeting was immensely crowded, on account chiefly, perhaps, of the presence and expected appearance of Dr Livingston. The Chairman referred to the increased intercourse among Evangelical denominations, as evidenced by the request made by the Society to himself, a most attached member of the

Church of England, to preside on this occasion. After recounting many of the renowned names connected with the Society, he thus spoke of the hardships and triumphs of the missionary life:—"People were very apt to admire the courage and constancy of travellers, but here were men who not only had to encounter the ordinary hardships of travellers, but had to attract the attention of those strangers among whom they sojourned; to eradicate ancient, historical, and traditionally supported prejudices and superstitions; to encounter the rage and malice of those who had profited by the credulity of those among whom those superstitions had been promulgated; and, besides all this, to undertake the translation of the Scriptures, frequently where there was no written language, and to undergo an amount of literary labour which would have appalled many of those who were surrounded by all the appliances which a modern library could bestow."

The Report was read by the Rev Dr Tidman. After referring at some length to the sorrowful loss lately sustained by the Society in the death of Dr Medhurst, and to the facts connected with the closing period of his life, the Report stated that the income of the Society for the year had been £67,297 6s. 6d., which exceeded that of the year preceding, excluding the special contributions for the liquidation of the debt, and the repairs of the *John Williams*, by £579 3s. 1. The Report then noticed the various stations. In Tahiti, the Rev W. How had persevered through evil and good report; and though exposed to the unceasing hostility of the Romish bishop of the island, he had enjoyed constant opportunities for circulating the Scriptures and religious treatises. The native churches were in a surprisingly healthy condition, considering the difficulties of their position. In the Hervey group, the schools were attended by upwards of 2000 children, and the native church amounted to 1500 souls. In the Samoan Islands, where christianity had obtained a complete external triumph, everything continued to prosper. At Karatonga and Upolo the training institutions contained fifty students. In the islands of the Hebrides, and in the Loyalty group, much progress has been made. At all these Polynesian stations, except Tahiti—where the people were forbidden to contribute by the French authorities—liberal contributions had been made. In the Samoan Islands,

£642 18s. had been received during last for the support of native teachers.—Glancing at the West Indies, the Report stated that in Jamaica the number of church members was now 1500. Many had been added and but few expelled during the year. In British Guiana, the assault on the Portuguese by the Creoles, under the leadership of a fanatic, who is since dead, had done some injury to the progress of the mission, though few of the converts had had any connexion with the outrageous movement. As to South Africa, encouraging reports had been received from the Kaffir frontier, and also from the Bechuana district. Adverting to China, the report referred to the sufferings of the Canton missionaries from the outbreak of the war. At Amoy, Hong Kong, and Shanghai, the progress made was truly gratifying. The Directors trusted, that in the arrangement of any new treaty, a clause might be inserted securing the safety and liberty of christian missionaries in their journeys, at least to an equal extent to that enjoyed by any other class of foreigners. In the treaty of 1842, they had been neglected, but now it was to be hoped that statesmen would more clearly see the advantages of their labours. A strong reference was also made to the desirableness of the abolition of the opium traffic. From India detailed accounts were given of a very satisfactory character. The mission to Madagascar had more than fulfilled all previous expectations. The cash statement from all sources showed receipts to the amount of £76,398, and expenditure to that of £74,182.

Baptist Missionary Society.

The annual meeting of the Baptist Missionary Society took place on the 30th of April, Lord Shatesbury in the chair. The report after referring to the progress made in Africa and the West Indies, proceeded to review at some length the work in India. It was stated that the Sanscrit translation of the Old Testament had advanced to the twenty-first chapter of Proverbs, and that a third edition of the entire Bible in Bengali was in the course of being printed. At the stations in North-western India, the mission labours had been uninterrupted. In the central province of the Bengali Presidency, open-air preaching had been pursued with much effect. Every day the crowded streets of Benares—the city of Shiva—the roads round Patana, where Mohammedans crowd—the open streets of Monghir,

where the Hindu-speaking population reside, witnessed these evangelical efforts. In the lower districts of Bengal there was stated to be above 60,000 towns and villages, with a population of thirteen millions, to whom the missionaries had arrived to make known the way of salvation. There were twenty-nine churches in all, connected with the Bengal Baptist Association, to which 378 members had been added during the year. The whole income of the Society was reported at £21,1467 4s. 6d., or £2145, 2s 4d. more than last year.

London Society for promoting Christianity among the Jews.

The forty-ninth annual meeting was held on 8th May at Exeter Hall. The Earl of Shaftesbury presided. The Report stated that the gross receipts for the year now closed amount to £32,290 5s. 5d., showing an increase over the preceding year of £2411 19s. The expenditure for the same period amounted to £30,997 0s. 4d. The receipts from Ireland exhibit a further increase of about £400, being a total increase of nearly £1100 in two years. Exclusive of legacies and contributions towards special and extraordinary objects, the receipts of the last year, arising out of the three ordinary sources of income, viz., annual subscriptions, donations, and associations, greatly exceed those of any previous year. The number of ordained missionaries for the year is 25; of lay agents, 33; of colporteurs, depositaries, &c., 21; of schoolmasters, 23; and of stations 32. The issues of Bibles in Hebrew from the Society's depots, for nine months, ending 31st. of December, were 2593 copies; 416 from the Bible Society, including 108 in English, German, and French; total, 3009; and of Pentateuchs, New Testaments, Books of Common Prayer, Missionary and Home Tracts, upwards of 70,000. Nearly 1000 Jewish children receive instruction in the various schools connected with the Society. Various conversions in Germany and other parts of the Continent were announced. In Germany, scarcely a Jewish family is without some member of it who has been converted to Christianity, and the greatest desire to inquire into the truths of the Sacred Scriptures has been manifested,

especially amongst the younger branches of Jewish families. The Report was unanimously adopted. The meeting was addressed subsequently by the Bishop of Carlisle, the Marquis of Blandford, the noble chairman, and several others; and various resolutions were adopted in conformity with the objects of the Society.

British Society for the Jews.

At the Fourteenth annual meeting which was held on April 24, it was stated in the Report, that the work was now being carried on by nineteen missionaries, and that its prospects were of a highly favorable character. An effort had been made to establish a Jewish school, which, though for a time suspended, was again in operation. The Committee had engaged Mr Benjamin Davidson to visit the several missionaries in England, and to reside with each a few weeks at a time; and this measure had already been attended with favorable results. From the foreign missions the Committee had, with some exceptions, received reports of a most encouraging character. Financially and influentially the present position of the Society was one which inspired gratitude, confidence, and expectation. The income had been adequate to the expenditure of the Society, but the times required more energetic action. The report concluded with an appeal to benevolent Christians for increased pecuniary and moral support for the exertions of this society for the conversion of the ancient people of God. The Honorary Secretary also read the statement of accounts, from which it appeared that at the commencement of the year the Society had in hand a balance of £860 11s. 3d. The income of the Society had been £4276 10s. 8d., its expenditure £4045 3s. 5d., and it now had in hand a balance of £1101 18s. 4d.

The Rev Albert Myers stated, that at the commencement of the present century there was not in this island a single Jew who had been converted to Christianity; while at the present moment the number of such converts amounted to 200,000, of whom 200 were preachers of the Gospel. These facts ought to afford great encouragement to the Committee.

Editorial.

THE CHURCH IN CHARLOTTETOWN.

In the last No. of the *Instructor*, referring to recent efforts to form a con-

gregation in Charlottetown, we endeavoured to remove an impression which appeared to have been produced in certain quarters, that we were actuated by hostility to the Church of Scotland, and had taken advantage of Mr Snodgrass' removal to commence operations. We are aware, however, that exception may be taken to our movement by individuals who are very far from imputing to us any such unworthy motive. In each of the three Presbyterian bodies in these Provinces may be found a considerable number of most worthy men, who are anxious above all things for union. They look with jealousy and displeasure therefore upon every movement that seems likely to keep the several communions apart,—and the scheme for Charlottetown appears to them such a movement. It is for the sake of these brethren chiefly that we wish to make a few additional explanations.

Our Church is, we believe, the largest Presbyterian body in Prince Edward Island. Yet from some cause it has happened that hitherto we have had no congregation in Charlottetown. To expect that we would submit to this obvious disadvantage any longer than was unavoidable was *to expect too much*. When our young men came up to the capital they either joined other bodies or drifted away from all Church connection whatever. That some of our members and adherents should occasionally join the Established or the Free Church might not in itself be regarded as any great evil, seeing that we profess readiness to unite with these bodies. But it is to be considered that if we are ready *they are not*. Pending a union then we must be allowed to prosecute our denominational interests wherever the well-being of the Church appears to demand it, respecting always, with the most scrupulous regard, the rights and feelings of others; “the same which we also have been forward to do.”

But it would be a great mistake to suppose that all the members of our Church who are attracted to Charlottetown connect themselves either with the Kirk or the Free Church. Not a few seek communion with other bodies with whose doctrinal views we have less in common. Nor is it difficult to account for this. We are dissenters. Kirkmen of course are not, and the name is not fragrant in the nostrils of Free Churchmen. “The Establishment” is a little disposed yet to look down gently on “Seceders.” This feeling we have been told runs somewhat higher in Charlottetown than in most places. It is not surprising therefore that men are sometimes found preferring the communion of those, with whose ecclesiastical position they do not sympathize, to that of others with whom in doctrinal views they more nearly agree. We do not justify their preference: but we do not wonder at it. It is only by bringing within their reach the Church of their early connexion and attachment that we can prevent them from wandering—no one knows whither.

We commend then the movement in Prince Edward Island to the liberality of the Church at large. It is simply a repetition of what was thought necessary in Nova Scotia not so very long ago. The country congregations showed themselves forward here, so far as they were appealed to, to aid the infant Church in Halifax. And now, how ill could we afford the loss of the congregation of Poplar Grove. In how manifold a degree has it repaid the assistance it received. It may require greater effort and longer time to establish a congregation in Charlottetown, but energy and perseverance, if supported by the influence of the whole body, cannot fail to ensure ultimate success.

OWING to the close attendance which we have found it necessary to give to the meeting of Synod and its business, we have been unable to prepare our usual amount of editorial matter.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 8.

JULY, 1857.

No. 7.

CONTENTS:—

	PAGE.		PAGE.
Meeting of Synod,	321	Correspondence with For Churches,	332
FOREIGN MISSIONS.		Aid from the Mission Funds,	333
Letter from Mr Geddie to Mr Roy,	329	British and Foreign Bible Society,	334
Decision of the U. P Synod of Can- ada respecting a Foreign Mission,	330	CORRESPONDENCE.	
United Presbyterian Synod, Scotland.		Letter from Rev J. McCurdy,	334
Mission to the Jews,	331	Letter from Charles Lloyd, Esq.	335
		Notices, Acknowledgments, &c.	335

MEETING OF SYNOD.

This ecclesiastical body, which has for its usual places of assembling Pictou, New Glasgow, Halifax, Truro, met on the 23rd day of June at 11 o'clock. A. M., in the Presbyterian Church in Truro, a building of recent construction and of excellent proportions and finish. The opening sermon was preached by the Rev George Walker of New Glasgow from Hab. iii. 2, "O Lord, revive thy work in the midst of the years." On this text he considered the following subjects, first, the nature of a revival of religion, as distinguished first by an increase of vital piety among the members of Christ's Church, and secondly by an awaking of the careless; secondly, the means of a revival of religion; thirdly, the source of a revival of religion, God by the influence of the Spirit; and fourthly, the necessity of a revival of religion, pointing to some features, such as the small attendance on prayer meetings, &c., in our congregations, which seem to indicate the need of earnest prayer that God would revive his work.

The number in attendance at the commencement of public worship was small, some being detained by sacramental engagements and others by Providential circumstances which could not be foreseen or prevented. We fear that *want of punctuality* and of *high appreciation of the devotional services*, which generally precede actual business, will account for the late arrival of not a few. These remarks will not apply to the members of

the Presbytery of Prince Edward Island, for they were detained in crossing from Charlottetown through the want of a steamer on the route this year. We *have* heard of ministers waiting till the first sederunt closed lest they should be called to fill the Moderator's chair. But such excessive humility cannot surely be general. Let the members show, by pressing forward to be present in time, that they *value* the sermon and the devotional services, and their example will be much more salutary on the congregation where the Synod assembles than it is at present.

When the members had come up there were present 28 ministers, being constituent members of Synod, 3 ministers who were corresponding members, and 20 ruling elders, making in all 51 members.

Business was slightly impeded at the first sederunt by the absence of the Clerk, who was detained by affliction in his congregation. The Synod simply appointed persons to conduct the devotional exercises and adjourned.

On re assembling in the afternoon the Rev Messrs. Johnson of Harvey, and McCurdy of Chatham, N. B., with the Moderator, conducted in succession the devotional services. These being completed the Rev George Patterson was unanimously-chosen Moderator, and, having briefly acknowledged the honour, and solicited the support of the Synod in discharging his duties, took the chair. The usual committees on Presbytery Minutes and on Statistics were then ap-

pointed, after which the Report of the Committee of Bills and Overtures was read and adopted, and the Synod proceeded to take up the subjects in the order in which they were arranged on the docket.

The Report of the Committee on Colportage was read by the Rev John I. Baxter, giving an outline of the operations of the committee during the past year, during which time 8457 volumes valued at £601 8 shillings, have been imported and for the most part circulated, making since the commencement of the committee's operations, a diffusion of 44,036 volumes, valued at £3558 1s. During the year the Colporteurs visited 200 families and united in prayer with them in many instances, the full results of which can be known only at the last day when the Great Head of the Church, will take an account of all his servants. The report gave a statement of difficulties which met the committee in prosecuting their operations and referred to the Synod for advice.

The Report was received and the diligence of the Committee approved. The Rev Messrs. Mardoch, Christie and Samuel Creelman, Esq., Ruling Elder, were then appointed a committee to take the whole matter of the report into consideration particularly as regards the further management of the business, and to report to a future sederunt.

The third sederunt was taken up in the discussion of a memorial from Rev James Waddell, asking the Synod to review decisions come to last year as regards the mode of procedure which the Synod intended should be pursued in disjoining from West River congregation the parties now constituting the central congregation of West River. Memorialist had objected to the procedure of Presbytery, but was overruled,—the majority of Presbytery maintaining that whether the course pursued was strictly in order or otherwise, it was that which the Synod had directed them to follow. After deliberation, the Synod approved of the steps which the Presbytery had taken, and said that these were according to Synodical appointment, and being adopted in very peculiar circumstances were not to be taken as a precedent to be followed in ordinary circumstances.

WEDNESDAY, JUNE 24TH.

MORNING SESSION.—Rev Messrs. Sedgewick and McKay were appointed a

committee to receive and to arrange Sessional returns on the subject of temperance, as remitted by last Synod.

The committee of correspondence with Evangelical Churches submitted their Report, from which it appeared that during the past year a very interesting and affectionate letter had been received from the U. P. Church in Jamaica, and that a similar communication had been received from the U. P. Church in Canada, addressed to the Moderator of this Synod. The reading of these communications was deferred, but the Synod directed the Clerk to send a copy of the Synod Minutes regularly in future to the Synod Clerks of these Churches, and a copy of the *Missionary Register* to each minister of the Jamaica Synod, as it is now done to the Canadian ministers. The committee was then discharged, and the prosecution of the correspondence entrusted to the different Boards of the Church.

The remainder of the sitting was devoted to the preparation of Rules and Forms of Procedure,—a work which the Synod commenced a few years ago, and which it is slowly but steadily prosecuting.

AFTERNOON SESSION.—On opening the Synod, the Moderator stated that he had, during the recess, received a telegraphic despatch informing the Synod that a deputation from the Free Church would be in attendance in the evening. It was then unanimously agreed that no other business should be taken up in the evening. This being the most appropriate time the Committee of Co-operation with Committees of other Presbyterian bodies was then asked to report. Professor Ross stated verbally that no formal meeting of the three committees had been held. He stated however that Rev Mr Bayne and he had last year waited upon the Synod of the Church of Scotland, at their meeting in Pictou, and had been respectfully received. He farther stated that during the past week a deputation had waited upon the Free Church Synod sitting at Halifax, and that members of that deputation were present. Rev Messrs Bayne and McGregor gave a brief account of their interview with the Free Synod, stating that they had spoken on the different subjects of co-operation and christian union, and had met with a very friendly and free expression of brotherly feeling from members of that Court, and found them favourably disposed to

entertain the subject of a more intimate union between the two bodies.

On motion of Rev Mr Sedgewick the Synod agreed to spend Friday evening in a free conference between brethren, and that the Synod should resolve itself into a committee of the whole house for that purpose.

The remainder of the sederunt was spent in preparation of Rules of Procedure.

EVENING OF WEDNESDAY.—When the Synod was opened, a Commission, signed William Duff Clerk of Free Church Synod, was laid on the table, containing the names and the appointment of the deputation, consisting of the Rev Mr Munro (Moderator), Rev H. McLeod, Rev D. B. Blair, and Rev Murdoch Sutherland. The two latter gentlemen only were present, and, having explained the causes of the absence of the other parties, addressed the Synod.

Rev Mr Blair stated that they came as wayfaring men to spend an hour with us in fraternal intercourse. They were scarcely free from the dust of the road and had no prepared speeches to deliver, but would give utterance to their sentiments and feelings as these arose in their breasts. He stated that they felt not under constraint, but free to express their sentiments as among brethren, and proceeded to speak on various topics of interest. He gave his opinion that precipitate union would prove no blessing to the Churches or to the Province.—The subject must be well considered and the people prepared. It was said that the people were more forward than the ministers, but Mr B. was of a different opinion. He did not think the ministers generally had any desire to retard it, but wished that they and their people might see and act together on a matter of such vital importance to the interests of religion.

Rev M. Sutherland spoke at greater length, and referred to a greater variety of subjects. He directed special attention to the loud call for increased effort, whether jointly or separately, to prevent the desecration of the Lord's day, first by our own people and next by the public at large. He referred to the travelling on the Eastern and Western roads, especially on the latter, as disgraceful to any christian people and a curse to any land, and gave his opinion that just so surely as it went on unchecked so surely would Railway trains follow, and those

who worshipped in that Church would hear the whistle of the Locomotive, distracting their minds while engaged in devotion. He stated the provision which the Free Synod had made to supply the Railway labourers with preaching during the remainder of this season, and asked for the co-operation of this Synod in that work.

He then spoke on the subject of union.

He called attention to the grand objects which should be aimed at by union, such as the promotion of the divine glory, increasing affection and the conversion of souls to the Lord Jesus.

These remarks were responded to in a series of speeches by Rev Messrs. Roy, Murdoch, McCulloch, Cameron, Baine, McKay, E. Ross, Watson, Mr Roderick McGregor, and others, when the Moderator called upon the Rev Dr Forrester, who was present as a spectator, to give his sentiments on the subject. The Dr stated that he would at once accept the Moderator's invitation, but that what he had to say must be regarded simply as his individual sentiments, for which no other person was responsible. He stated that once he had been averse to union with the Presbyterian Church of Nova Scotia but that his sentiments on that subject were more than modified—they were changed. A more accurate acquaintance with that body, and with the state and wants of the Province, and careful reflection on the subject in all its aspects had led his mind to the conclusion that union was practicable and proper, and that measures should be adopted to bring it about.

The following resolution, on motion of the Rev P. G. McGregor, was then passed unanimously:—"That the members of this Synod hail with much satisfaction, the appearance, among us, of our brethren of the Free Church; and having listened with great pleasure to their addresses, desire to express gratitude to the Great Head of the Church for the progress which we are evidently making toward a cordial union, and cheerfully pledge ourselves, by avoiding unnecessary causes of irritation, and by endeavoring to promote the growth of christian love among ministers and people, to further a cause which is dear to our hearts."

The Moderator expressed the satisfaction with which he read to the deputation the resolution thus unanimously passed, and called upon Dr Forrester to

address the throne of grace with thanksgiving, which being done, in a fervent spirit and in appropriate terms, this interesting sederunt closed at a late hour, with the Apostolic Benediction. May the Lord, by the communications of His Gracious Spirit, further these auspicious beginnings of a great and good work, the consummation of which would cause many hearts to rejoice, and constitute an epoch in the history of Presbyterianism in Nova Scotia.

THURSDAY.

On this morning, the committee of co-operation with the Free Church was appointed with the view of promoting friendly feeling, and of leading ultimately to union. It now stands as follows:—Rev Professors Ross and Smith, Rev Messrs. Sedgewick, Bayne, Cameron, McGregor, Baxter, and McCulloch, and Messrs. S. Creelman, Matthew Archibald, and Roderick McGregor.

The business of the day was **MISSIONS**—Home and Foreign. The Report of the Board of Foreign Missions was first read by the Rev J. Bayne, Sec'y. It was a long document, filled with matter of great importance and of deep interest. These Reports have of late years become exceedingly interesting, and this one has fully equalled, if it has not surpassed, any of its predecessors. It shewed that there were now 26 Christian teachers on the island of Aneiteum; and 9 teachers, with their wives, on other islands, Tana and Fotuna; 100 church-members and five deacons on the island first named; that the strangulation of widows being abolished, these require to be provided for, and hence the ordination of deacons; that 2100 souls were under Mr Geddie's charge; together with many other interesting facts connected with the Mission and Missionaries, and candidates for the field, for which your readers must consult the Report itself, which will soon be published in the *Missionary Register*.

AFTERNOON.—The whole procedure of the Board was approved. It was left to them to make arrangements for Mr Matheson to visit the Churches this summer, preparatory to his departure this fall. It was agreed that the thanks of the Synod be given to the Professors of the Free Church College in Halifax, for their instructions and kindness to Messrs. Gordon, Johnston and Murray, respectively, during their attendance upon their classes.

Rev D. B. Blair, being present, was invited to sit as a corresponding member.

The Report of the Board of Home Missions was next read by Rev G. Patterson, Sec'y. This Report has for many years back proved itself worthy of the special consideration of the Synod and of the Church. There was no falling off in the present one. It gave a full but condensed view of our whole work under the Board and Presbyteries. The great cry is still for more missionaries, for men of zeal, prudence and activity, to collect together the lost sheep, and to lead them into the rich pastures. No settlement of a pastor took place during the past year, but three calls have been accepted, and consequently three efficient laborers will, in a few months, be withdrawn from the control of the Board. Oh may the Great Master qualify richly, and send forth quickly, more laborers into his harvest!

The Synod sanctioned the proposal submitted to them by the Board, that Probationers may be settled for 6, 9, or 12 months in any locality where a Presbytery may consider this desirable.

It was also determined, after deliberation and looking at the interests and wishes both of congregations and of Probationers, that it shall be held as a general rule, that Probationers shall not be settled until they have been heard within the bounds of all the Presbyteries, and thus have an opportunity of becoming generally acquainted with the condition and wants of all parts of the Church.

The Report of the Education Board was next read by Rev Professor Ross, showing the state of the invested funds. It appeared that the sum of £2,464 7s. is safely invested and bearing interest, which is annually collected and applied under direction of the Seminary Board. Report and diligence of committee approved.

The Report of the Seminary Board was read by Rev E. Ross, Secretary. It gave a full and clear view of the whole proceedings of the Board as regards the choice of the site and the erection of buildings, and the general management of the business entrusted to them, together with reports from the Professors both of the secular and theological departments, showing the number and proficiency of the students under their charge. The site appears to be well chosen and occupies quite a conspicuous

position in the centre of Truro, with a vacant space around it, and cost £200. The building is large and will contain, when finished, very commodious and elegant class-rooms, with all necessary accommodation for apparatus and library, the cost being £1,250. The consideration of the different topics was deferred, and the Synod adjourned till Friday morning, leaving the evening for the

MISSIONARY MEETING.

EVENING—The time usually allotted to the evening sederunt was occupied in holding the usual Synodical Missionary Meeting. The meeting was numerous and the audience attentive. The Secretaries gave condensed but interesting accounts of the leading points contained in the Reports of the Boards. We give the following notes of the statements made by the Secretary of the Home Board:—

At last Report there were eight missionaries in the home field. To these have been added two by licensure. But, on the other hand, two have been absent for a considerable period, one has been ordained as a Foreign Missionary, and one has been removed to take charge of a congregation at home, leaving six in actual employment, which has been about the average number throughout the year. Six vacant congregations have received supply. Ten stations formerly occupied have received occasional supply. Four others have been supplied regularly by a missionary stationed among them, and dividing his time equally among them. Besides these, two new stations have been occupied, viz: Charlottetown, P. E. I. and Bridgetown. Three weak congregations have received aid in the support of their ministers.

The Report of Foreign Mission Board gave satisfactory evidence of the most cheering progress both at home and abroad.

Twenty-six native teachers are stationed in Mr Geddie's district, which by a recent redistribution of the population now contains 2100 souls. Of these teachers 22 are married persons. In addition to this staff of active native agency there are 24 young persons residing on the premises of the Mission family, and several married persons living in the neighbourhood, studying with a view to become teachers. On Tana there are 6 native teachers and on Fotuna 3. Church membership 100, being an increase of

40 in one year. Five deacons, specially set apart to the care of widows and other secular duties comprised in the service of tables. No Elders yet appointed, in order that more extensive acquaintance be had with the Word of God in the native tongue. The Schools are attended by the entire population from childhood to 70 years of age. The Press has been actively employed. In addition to Mark printed at Sydney, and Luke printed in London, there have issued from the Aneiteum press, the Gospels of Matthew and John,—specimens of both having reached the Board. The Acts of the Apostles are ready for the press—also one half of Genesis. A copy of Jonah, in the Aneiteum dialect, has also been received, as well as Almanac and numerous School Books. Elementary works have also proceeded from this press for the Tanesse and Fotunese.—Teachers' institute at Mr Inglis' station makes satisfactory progress, though, as yet, not in full operation. The work on the two sides of the island continues to occupy the same relative position that it has done for some years past, as appears from the following table, Jan. 14, 1856:

Entire population on Mr Inglis's	
side of the island,	1900
Professing Christianity,	1700
do do past year,	400
Heathen,	200
Church members,	44
Admitted during the past year,	18
Marriages during the Mission,	44
do do past year,	11
Schools,	29
Enrolled as scholars,	1400
Average attendance on public wor-	
ship,	1100
Births among christian natives past	
year,	34
Deaths, do do	25
Principal stations for public wor-	
ship on Sabbath,	2
Outstations, do do	3

The utmost harmony still prevails between the missionaries both in plan and operation.

Call for additional missionaries most importunate. Not only Tana and Fotuna, but Erromanga, loudly entreat European teachers. The entire group would appear open to immediate possession by the missionary. In view of this, the limited supply hitherto, the missionaries have united on a project to attract the attention of the students of their respective Churches to the claims

of the New Hebrides, by offering a prize for the best Essay written by said students both in Scotland and Nova Scotia.

With regard to home operations, the Board reported the departure of Mr Gordon for London in July, 1856, and his successive arrivals at Cape Town, Hobart Town, Melbourne and Sydney, Australia, and lastly, his safe arrival at Raiatea, Society Islands—also the engagement of Messrs. James Murray and Samuel Fulton Johnson as missionary students, and Rev John Wm. Matheson as missionary in full standing. The students had prosecuted their studies at Free Church Theological Hall, Halifax, and Mr Matheson had completed his course of medical study at Pennsylvania College, Philadelphia, U. S., and is now visiting the congregations throughout the Church prior to his departure to his sphere of labour. The prospect of additional aid, in men as well as money, from the U. P. Church of Canada continued most encouraging up to date of Report. Our coadjutors in Scotland were found to be quite as forward as ourselves in reinforcing the Mission staff. Two of their students are under training for early departure to the help of Mr Inglis.

In some respects the most gratifying prospect of foreign aid held out in the Report was the Circular of Enquiry from the Convener of Foreign Missions of the Free Church of this Province, to which the Board had returned a most encouraging answer.

Allusion was made at the close of the Report to the recovery of Goods at Melbourne and their safe arrival at Ancitum—also the safe arrival at this Province of a box of heathen relics, being the spiritual spoils of Mr G.'s bloodless victories over the superstition of Ancitum.

The funds of the Board were declared to be in a most satisfactory state. The contributions to the *John Knox*, Mission Schooner, had however failed to meet the stipulated sum of £150 stg, being yet short of that sum in currency.

The subjects of reference to Synod were the designation and departure of Mr Matheson and the future standing of the missionary students. In all these the views of the Board were adopted.

The speakers for the evening were: Rev Messrs. Murdoch, Patterson, McCurly and Matheson; and the facts stated and appeals made by these gentlemen were evidently regarded with deep

interest by the audience. The evenings of Thursday and Wednesday were thus both exceedingly delightful occasions to all lovers of Zion.

FRIDAY.

This morning at 8 o'clock nearly all the members of Synod were present in the Normal School, listening to an examination of the teachers, by Dr Forrester, on the subjects studied during the past few weeks. After spending upwards of an hour with great satisfaction in the Normal School, the whole company passed into the Model School, which has been recently opened. Here the scene was, in some respects, still more interesting. Between one and two hundred children,—three-fourths of them being quite small,—sung as we entered, and under the direction of the accomplished Preceptress, went through various physical exercises with very evident interest and delight. Prayer was offered in opening, by the Superintendent, and all joined in a hymn of praise, when oral instruction was communicated, and the attention of the pupils kept up by questions addressed sometimes to individuals and sometimes to the whole. It was a lovely sight, and when, with music and the most perfect order, they moved along to enjoy their recess, and stood or played around the building on a beautiful June morning, it appeared a vision of peace and felicity, contrasting strongly with *other scenes* which memory called up when the School-house in Nova Scotia was a shanty, the teacher in many cases a tyrant, and the ferule and the rod regarded as the chief stimulants to progress. The grounds around the building are in excellent order, and all were gratified by what they saw and heard.

The *Synod* the morning sederunt was short, and no business of general interest transacted. In the afternoon the business of the Seminary Board was resumed. The recommendation of the Board to add £25 each to the salaries of the Professors was considered to be an act of justice and agreed to.

It was farther agreed that, after the close of the present session, the classes shall next open in the new building in Truro in the middle of October, 1858, the Theological Hall to open six weeks earlier at the same place. It was then agreed that the Professors be requested, as soon as practicable, and especially dur-

ing the interval thus left, to visit the Churches in Prince Edward Island and in congregations in this Province where as yet they are personally unknown that the whole Church may take a yet livelier interest in their Seminary.

The evening was spent according to previous agreement in conference, the Rev Professor Smith being in the chair. The Synod on resuming adjourned.

SATURDAY.

A few subjects of general interest were disposed of this morning. Mr Smith had the statistical table before the Synod, accompanied by the statement of some very interesting facts drawn from a general view of it. All the congregations having settled pastors save one had furnished returns, and the pastor of that one was indisposed by sickness. For the particulars your readers must consult the report itself and the table, both of which were ordered to be published, Samuel Creelman, Esq., the ruling elder from Stewiacke, having consented to prepare them for publication.

The committee appointed to examine the subject of Colportage recommended that for the future two colporteurs instead of four should be employed, that no deduction should in future be granted to ministers in making purchases, that Bibles should also be sold, and thus the business might be continued at a smaller expenditure.

Leave of absence being granted to a considerable number of ministers and elders, who wished to return to their respective charges on the Lord's day, the Synod adjourned till Monday at 2 o'clock, P. M.

MONDAY.

Pursuant to adjournment, the Synod resumed business on Monday, at 2 o'clock, P. M. The attendance was smaller than on the previous week, some of the ministers and nearly all the elders having, on Saturday, obtained leave of absence.—As usually happens towards the close, a good deal of business was done in a short time.

Without any discussion it was agreed that the attendance of Mr James Murray at the Theological Classes of the Free Church, should be sustained as constituting part of his course of study.

Mr McCulloch gave notice of motion for next Synod against the practice of ministers employing students of Divinity in preaching without the sanction of Presbytery.

Mr McCulloch read the report of the Committee appointed to revise the questions put at Presbyterial visitations, together with the revised questions. It was agreed that these be sent down to Sessions and Presbyteries, to examine and report upon at next meeting of Synod.

The providing of a supply of preaching for the workmen on the railway line, was left to the Presbyteries of Truro and Halifax.

Arrangements were then made for the supply of the pulpits of Professors Keir and Smith during their attendance upon the Hall. Dr Keir's pulpit to be supplied by the Presbyteries of Pictou and P. E. Island, and Mr Smith's by the Presbyteries of Truro and Halifax. The Presbytery of Truro to provide for the first two Sabbaths.

The Board of Foreign Missions were directed so to arrange the time of Mr Matheson's visitation of Chatham congregation, that he may aid Mr McCurdy in dispensing the sacrament of the supper on the third Sabbath of August.

Two interesting letters from the U. P. Synod of Canada were then read by the Clerk. These, though read in succession were received at the interval of a year, the first in June, 1856, and the second in June, 1857. The first had, when received last year, been mislaid, and not having been then read in Synod, was subsequently published in the Missionary Register. It informed the Synod officially of the determination of the Canadian Synod, after hearing statements and addresses from the Rev. J. McCurdy and Rev. G. Paterson respecting our Foreign Mission operations, to commence a mission for themselves to the islands of the New Hebrides, in connection with our mission there. It appears from the second letter that the subject having been reconsidered at the recent meeting held in Toronto, that they had reversed or altered their decision so far as the field of operations was concerned, and gave notice to the Nova Scotia Synod accordingly. Against this alteration of the decision of the preceding year nine members of the Canadian Synod entered their dissent on the minutes.

Subsequently the Canadian Synod resolved unanimously: "That the Synod rejoice in the indications that have been given of the spirit in which the church is prepared to enter on the Foreign Mission field, and resolve:

1. To appoint a Committee to consi-

der in what mode, and in what part of the field she shall engage in the work, said Committee to report at next meeting of Synod.

1. That the same Committee be charged to make arrangements during the current year, towards securing the entire independence of the Church in this country of all foreign aid.

The Committee consists of Dr Ferrier, Dr Taylor of Montreal, Rev. Messrs Jennings, Thornton, Duff, William Inglis, Gibson, and Ormiston, with Messrs Christie, Lunn, Dunbar, and Henry, Elders.

In the Nova Scotia Synod, as might naturally be anticipated, the announcement of the change was heard with regret, yet it was heard without the slightest murmur or complaint. The Synod finding that the subject was still open agreed unanimously to pass a resolution to the following effect. "That while the members of this Synod will rejoice to find the Canadian Church engaged in any field which in their prayerful and deliberate judgment they may select, they will be glad to learn that notwithstanding the intimated change of opinion, that Church may yet see cause to choose a field of operations where our missionaries will be able to afford to each other, in a high degree, mutual sympathy and support."

The letter referred to in a previous part of this outline of proceedings, as received from the United Presbyterian Church in Jamaica, was read. As the letter is likely to be printed in an early number of the Missionary Register it is not necessary to furnish at present any statement of its contents.

A letter from Rev. John Keir, D. D., Professor of Systematic Theology, was then read, tendering the demission of his office at the close of the ensuing session of the Hall. Agreed that the letter do lie on the table till next meeting of Synod.

The Seminary Board having been re-appointed and enlarged, the prosecution of the special effort was left to them, after a decided opinion had been expressed in favour of following out the measure with vigour during the present year.

EVENING.—Some routine business having been accomplished, an overture from the Presbytery of Pictou on Manses, was taken up. "Whereas ministers at their settlement are often subjected to much inconvenience from the want of a suitable residence, and where is the providing of such from their own resources,

in many instances causes much embarrassment by involving them in debt, and thus mars their comfort and hinders their usefulness: Therefore, *Resolved*, That hereafter, at the settlement of ministers, Presbyteries be directed to use their influence with congregations receiving pastors to provide such residences, either by paying in whole or in part the amount necessary for that purpose, to the minister, in addition to his regular stipend, or in event of not doing this, by providing a manse, the property of the congregation."

At the commencement of the discussion there was some difference of opinion on this subject. At its close it was unanimously resolved to approve of the object, and to send it down to Presbyteries and Sessions to take such action in bringing it under the notice of congregations as they may see fit.

An Overture from the Presbytery of Pictou in favour of the appointment of a paid agent to advance the schemes of the Church, and to conduct its periodical, was after a brief discussion deferred for the present.

Mr Sedgewick being absent, the Rev. Mr McKay read the report of the Committee appointed to arrange the answers of Sessions on the subject of Temperance, as sent down for consideration by the Synod of 1856. The report of the Committee will be easily understood when the following extract from the minutes of last year is read:

"It was moved by Rev J. Cameron—

"That, whereas Intemperance is a vice, alike condemned by God's Word, and destructive of man's interests, and whereas it is the duty of the Church of Christ to use every means to purify the Church, and whereas this cannot be done without the suppression of Intemperance:

Resolved 1st.—That hereafter no person shall be continued in the fellowship of the Church, who is engaged either in the manufacture or sale of intoxicating liquors, except for chemical and medicinal purposes.

Resolved 2nd.—That no person shall be continued in the fellowship of this church, who, in his magisterial capacity or otherwise, shall vote for licensing to sell alcoholic liquors, the Synod believing such conduct to be directly at variance with the ends of a christian profession and destructive of sound morality."

The motion being seconded, it was unanimously resolved:

"That the Synod having, at their

meeting in 1853, declared their views on the subject as follows: That, as the traffic in intoxicating drinks is one involving the most destructive consequences, the Synod are of opinion that, in these days of light, those who follow it pursue a course inconsistent with the solemn engagements and important ends of a Christian profession, and that Sessions be directed to use diligence in bringing the Church to a higher state of purity in this respect, agree to require Sessions to report at next meeting the progress they have made in carrying out this decision, and to give their opinion on the propriety of embodying Mr Cameron's resolution in a positive enactment."

It appeared that only ten Sessions had made any report. *Four* approved of resolution first and rejected resolution second. *One* approved both, and *five* considered it unwise to embody them in a permanent enactment, and to make them a test of communion. Much disappointment was expressed and felt, at the fact that only about one-fourth of the Sessions had sent any report, that the greater number of these contained no information respecting the working of the resolution of 1853, so that the Synod could not tell how far it had answered its end, and whether any, or what number, engaged in the liquor traffic, were now communicants in this Church. One half of the members of Synod having by this time dispersed, the information could not now be obtained; and it was agreed, again to enjoin all Sessions, to give a direct answer to the second part of the Synod's inquiry what efforts they had made in carrying out the decision of 1853, and with what results?

The last topic brought under the notice of Synod was that of the Protestant Alliance of Nova Scotia in connection with the Protestant Alliance of London, the objects of which were briefly stated. These objects commended themselves fully to the minds of the members present; and while the Synod affirmed this, and recommended the consideration of the subject, to all ministers and congregations, they were left to take such action on the subject as may seem suitable in their respective localities.

After the usual disbursements had been made, the Synod unanimously expressed their thanks to the congregation and people of Truro, for their hospitality and kindness, during this session of Synod; and adjourned to meet in Prince

Street Church, Pictou, on the third Wednesday of June, at half-past seven o'clock, P.M., closing with praise, prayer, and the apostolic benediction.

The preceding outline of Synodical proceedings, designed for publication in the *Presbyterian Witness* and *Missionary Register*, will be found accurate, it is presumed, but must be regarded as unofficial.

P. G. MCGREGOR.

Halifax, July 2, 1857.

Foreign Missions.

LETTER FROM MR. GEDDIE TO MR. ROY.

ANEITEUM, Nov. 13th, 1856.

REV. AND DEAR SIR,—

Your letter of date July 4th, 1856, reached me only a few months ago. I feel grateful to you for your kind remembrance of me, and also for the words of counsel, comfort and encouragement, which your letter contains. In this distant isle, where we seldom see persons of our own colour, who can enter into our views and feelings, letters from dear friends at home are a treasure. A few lines from you at any time when you can make it convenient to write would be most acceptable. With your knowledge and mature experience you could sometimes drop a word that might be useful to a younger brother.

I am glad to learn that you enjoy a good measure of health. I trust that your life may be long spared and that your labours may be abundantly blessed. May you have many souls given to you for a crown of rejoicing in the day of the Lord. I feel thankful to say that we enjoy excellent health at present. The goodness of God has been great indeed to us. O for hearts to praise Him.

I refer you to my letters to the Board of Foreign Missions for information about our labours. You will rejoice to know that the gospel continues to advance on this island. The greater part of the population are now under christian instruction, and the heathen are reduced to about 250. Not a few, as far as man can judge, have been converted to God, and many seem to be in earnest about the one thing needful. Our little Church numbers — members, and we hope to admit more previous to our approaching communion, which takes place in a few days. How precious to enjoy the ordi-

nances of religion in a land so recently the scene of every abomination, and of the darkest crimes of which human nature is capable. I have recently returned from assisting our dear brother, Mr Inglis, in dispensing the ordinance of the Lord's Supper. How it would have gladdened your heart to have been with us on the occasion. Besides the Church members 12 or 1300 persons were present to do homage to the true and living God.

The interest of the Church at home in the evangelization of these islands is truly cheering. Her efforts in this holy work will not, I am sure, impair her energies at home. It is when Churches, as well as individuals, endeavour to become a blessing to others, that they are usually blessed themselves. I have just been reading a letter from the Rev Dr Bates to Mr Inglis, in which he mentions that, notwithstanding what the friends in Scotland have done for this Mission, their domestic efforts were never so prosperous as they are this year. The Foreign Mission seems to have had an awakening and happy influence on that branch of the Church.

I feel grateful to the people of your charge for the interest they have always taken in this Mission. This interest will I trust increase as more labourers enter the field. The islands around us are in an awful state, and appeal to the christian sympathy of those who have been favoured with the means of grace. Our fellow creatures are killing and devouring each other, and indulging in the darkest and most revolting crimes. O it is one thing to read about the heathen and another to be an eye witness of their obscenities, abominations and cruelties. If christians at home could form any just idea of the darkness, degradation and misery of the heathen who perish for lack of knowledge, more I doubt not would be done for their evangelization. The poor Aneiteumese feel grateful for all that has been done for them.

It is sad to think that missionaries cannot be found for these islands. God calls, the Church calls, and the heathen call, for help, but no one responds and says "here am I, send me." I hope the time is not distant when God will raise up some who will be willing to forsake the endearments of home and come far hence to preach among these Gentiles "the unsearchable riches of Christ." It gladdens our heart to know that Mr Gor-

don may soon be expected to these islands. I have been telling our natives at the prayer meeting this afternoon that we have heard that he is now on his way and will probably settle on Tana. They are filled with joy at the news, and several are to go with him and share in the perils, the trials and the joys, of the new Mission.

Mrs Geddie unites with me in kind remembrance to you.

Ever yours, &c.,

JOHN GEDDIE.

Rev D. Roy.

DECISION OF THE U. P. SYNOD OF CANADA RESPECTING A FOREIGN MISSION.

Toronto, Wednesday, June 3, 1857,
9 o'clock, A. M.

The Synod of the United Presbyterian Church in Canada met and was constituted by the Rev Mr Porteous, Moderator. *Inter alia*,—Called for the Report of the Committee on a Foreign Mission. The Report was read by the Rev Dr Ferrier.

On motion, the Report was received, and the thanks of the Synod were tendered to the committee for the zeal and diligence with which they had attended to the duty entrusted to them.

Took up in connection with this matter an Overture from the Presbytery of Durham representing the duty and consistency of formally relinquishing all aid from the Mission Fund in Scotland, on the part of this Synod, before taking any further steps towards engaging in a Foreign Mission.

Heard Messrs. Thornton and Lawrence, on behalf of the Presbytery of Durham, in support of the Overture.

After lengthened reasoning the following Resolution was submitted on motion of Mr Ormiston, seconded by Dr W. Taylor:—

"That this Synod rejoices to learn, from the Report of the Committee on a Foreign Mission, that the congregations of the United Presbyterian Church in Canada are prepared to enter, with so much zeal, into a Foreign Mission to the heathen, and also that there is a prospect of obtaining a missionary;—therefore, appoint a committee to proceed with and mature the business with as little delay as possible, and to correspond with the Churches on this important undertaking with the view of enlisting the prayers

and liberality of our people to a still greater extent, so that at next meeting of Synod we may have the man and the means ready for the work: that as it is necessary that this Synod should first be independent of all aid from the Parent Church in Scotland, therefore be it resolved to relinquish all aid from Scotland in future—without interfering with any arrangements which the Board of Missions at home have made, or may make, with ministers or preachers whom they send out to Canada: and that the minimum stipend shall be £125, and that it be left to the Committee on Missions to carry out this part of the resolution."

No vote was come to before the hour of adjournment, and at noon the Synod adjourned to meet again at two o'clock.

Same day and place, 2 o'clock, P.M.

Proceeded to the consideration of the Foreign Mission business, interrupted by the adjournment.

After further reasoning, the motion proposed by Mr Ormiston at the morning sederunt was withdrawn, and the following, moved by Mr Kennedy and seconded by Mr Gibson, was carried by a considerable majority:—

Resolved,—That upon mature reconsideration of the whole subject of a Foreign Mission, the Synod agree to rescind the resolution of last year, so far as concerns the particular field to be occupied.

The Rev William Taylor, D. D., Rev Messrs. Archibald Cross, John Jennings, James Watson, John Scott, William M. Christie, William Fraser, Matthew Barr and Patrick Greig, craved leave that their DISSENT from this resolution be marked in the Minutes. Leave granted.

It was then moved by the Rev Mr Lawrence, seconded by the Rev Mr Dick, and unanimously agreed—

That the Synod rejoice in the indications that have been given of the spirit in which the Church is prepared to enter on the Foreign Mission field, and resolve—

1. To appoint a committee to consider in what mode and in what part of the field she shall engage in the work; said committee to report at next meeting of Synod.

2. That the same committee be charged to make arrangements, during the current year, toward securing the entire independence of the Church in this coun-

try of all foreign aid;—thus disposing of the subjects submitted in the Overture from the Presbytery of Durham.

The committee was then appointed by the Moderator, consisting of the following persons, viz., Rev Andrew Ferrier, D. D., Rev W. Taylor, D. D., Rev Messrs. Jennings, Thornton, Duff, Wm. Inglis, Gibson and Ormiston, together with Messrs. Christie, Lunn, Dunbar and Henry, elders,—Dr Ferrier to be convener.

The Clerk was, at his request, instructed to communicate to the Synod of the Presbyterian Church of Nova Scotia extracts from the Minutes containing the proceedings in relation to a Foreign Mission.

Truly extracted from the Minutes of Synod by

WILLIAM FRASER,
Synod Clerk.

United Presbyterian Synod.

MISSION TO THE JEWS.

The following overture from the Presbytery of Kilmarnock, in favour of a special mission to the Jews, was submitted—"Whereas there are very many of the seed of Abraham according to the flesh in various parts of Africa, which is our chosen field of missionary operation; and whereas native agency is much to be desired, and is specially needed among the Jews; and further, whereas the United Presbyterian Church is already contributing largely towards the support of missions to that interesting people—a work which we might accomplish at once more economically and more efficiently through our Mission Board—it is hereby overtured by the Presbytery of Kilmarnock, that the Synod should forthwith resolve to add a Jewish branch to our present Missionary organization."

There was also submitted a series of resolutions adopted by the Board of Directors of the "Scottish Society for the Conversion of Israel," to the effect, that the United Synod add a Jewish Branch to its already existing Missions.

Dr JOHN BROWN, Edinburgh, said—He had long felt that their Church had never taken up a distinct place in a work so obviously belonging to the whole

Church of God, as the use of means for restoring the poor self-expatriated children of Israel. As a Church, they had absolutely done nothing; and they should feel themselves obliged to the Presbytery of Kilmarnock for putting them in mind of an important piece of long-neglected duty. Acting by themselves as a Church, there was a probability of their working more effectually than through the instrumentality of any society. It appeared that the Society in existence—the Catholic Society—was supported to a very great extent, by the funds of this Church, and that there was no reason to doubt that these funds might be easily raised to any extent that was at all likely to be called for. He cordially rejoiced in the proposal. He hoped the Synod would go into it heartily; and he had no doubt that the blessing of the God of Abraham, Isaac, and Jacob, would rest with them in the prosecution of this great and important work.

Mr SYMINGTON moved, "That in consideration of the representations from the 'Scottish Society for the Conversion of Israel,' the Synod appoint a committee to communicate with the committee of said Society, with power to make such arrangements as will aid in carrying out the object of the overture, and will be in accordance with the rules of the Church, and report at this meeting of Synod."

After some further discussion, this motion was adopted.

Subsequently the committee reported that they had an interview with the deputies who had unanimously expressed themselves in favour of the transference of the Society's agencies to the Synod.

The Synod's committee agreed to recommend the Synod to accept of said transference, if formally offered by the Society, and to commit this whole matter *in hoc statu* to the Mission Board to consummate the necessary arrangements, the Board preserving, as far as possible, the catholic spirit of the Society, so as to retain the contributions of Christian brethren of other denominations. Mr Symington stated that there was no proposal to interfere in the management and operations of the Society, but simply that it be received on a basis similar to that on which the Synod received the Scottish Missionary Society.

On the motion of Mr Robertson of Stowe, the report was received and adopted.

CORRESPONDENCE WITH FOREIGN CHURCHES.

Dr THOMSON read the Report of the the Committee on Correspondence with Foreign Churches. It stated, that the correspondence with foreign churches steadily widens. New churches invite fraternal intercourse, and the growing interest and liberality of our congregations at home, keep pace with the growing knowledge and the enlarging circle of correspondence. A letter to the General Synod of the Associate Reformed Presbyterian Church of the West in the United States has been prepared, and will be transmitted in time for the annual assembly of the Synod. In conformity with the instructions of last Synod, the committee prepared and transmitted a reply to the Table of the Waldensian Synod, reciprocating the kind and respectful sentiments contained in their letter, and conveying a wish that one or more deputies from their Church should refresh us by their presence on this occasion. Since then, letters have been received from the Waldensian Moderator, Dr Revel, expressing the gratification of their committee at this request, and regretting that the assembling of their own Synod, on the 19th of May, rendered compliance with our invitation next to impossible; at the same time expressing a willingness, should your committee insist on it, to cross the Alps at once, and be in time for our meeting. The committee did not feel warranted in withdrawing from the little band of faithful ministers and elders, at the time when they were met in counsel, and surrounded by the difficulties which their new liberty had brought on them, two of their most valuable men.

Those Waldensian deputies expect to reach Scotland in the beginning of June, and Messrs Lantaret and Pilatte are affectionately commended to the care of individual ministers and churches. These men, with their brethren, are doing a great work in the north of Italy. It is not yet ten years since they received liberty of preaching and worship beyond the narrow boundaries of their own valleys; and during that short period they have carried the Gospel and planted churches or mission stations from the shores of the Mediterranean on the west, to the frontiers of Lombardy on the east, and are entering in at the great door and effectual that has been opened for them

in the midst of many adversaries. The noble collection of L.400 by our students, during the past year, proves the deep interest that is felt in their cause by those who are to be our future ministers, and reflects credit on their own energy and zeal. The committee reported the opening of correspondence with the Free Church of the Canton de Vaud. This was originated by a letter addressed to the Convener, received from the Rev. Charles Scholl of Lausanne; and dated 5th of March last, of which the following is an extract:—"Our Free Church of the Canton de Vaud has received, in its beginnings and troubled times, several testimonies of sympathy and brotherly regard from the United Presbyterian Church, or at least from the churches that have united to form it. Members and ministers of your churches took part also in those meetings that were held in Edinburgh and Glasgow on our behalf. Under such circumstances, and having resolved to invite the Free Church of Scotland to favour us with a deputy at our next Synod, we hope we are not presuming too much in addressing the same communication to the United Presbyterian Church through your instrumentality. It will be a real pleasure for us, if your Church can comply with our request. Such meetings do good. They are encouraging, and we have much to learn and to receive from more experienced Christians and churches than ourselves. Therefore, in the hope that you may favour us with a visit, we inform your Church through you, that our Synod is to meet (*D. V.*) at Vevay, near Lausanne, on Tuesday, 12th May." Had the interval between the meeting of Synod and that of the Free Church of the Canton de Vaud been longer the committee would have left the arrangement to be made by this Court. But in the circumstances such delay would have been equivalent to a refusal of their request, and Providence appeared to dictate a course which all would approve. An esteemed minister of our denomination, who enjoys the respect of the whole Synod, the Rev Dr Crichton of Liverpool, was known to be temporarily resident not far from Lausanne, and was requested to act as our deputy, more especially as the committee were assured that he would not only faithfully represent us, but that the appointment as a testimony that he was remembered by his brethren, would not be ungrateful to

his own feelings. And as it was understood that Messrs John Robson and John Mitchell Harvey, students of our Church, were at present pursuing their studies at Geneva, these young brethren were requested to associate themselves with Dr Crichton on this occasion. During the past twelve months, somewhat more than L.2200 had passed through the hands of the Synod's treasurer for the cause of evangelisation on the Continent.

The Synod was then addressed by the Rev F Monod of Paris, Rev E. Filhol, M. La Harpe of Geneva, and M. De Liefde of Amsterdam, after which the report of the Committee was adopted.

AID FROM THE MISSION FUNDS.

Dr SOMERVILLE asked authority to give, from the mission funds, to the Evangelical Society of Geneva, the sum of L.200, to enable that Society to carry on a mission at St Onge, in South-west France. Mr Verrue, who laboured there was a very zealous and devoted man. He went to that place, where there was a very large Protestant population of about 40,000, and accessible to him was a population of about 6000. When he went there the place was utterly dead. Now, he had five Sabbath schools, attended by 500 children, five day schools, and three infant schools, attended by 500 children, and a normal school, attended by 22 young men and women; and he had now regularly attending the worship of God about 1000 persons on Sabbath. He felt that the work had overgrown him. He could not overtake it, and had applied to the Evangelical Society of Geneva, and they had kindly given him funds. It was the growing conviction of this Church, that they should avoid scattering its bounty, giving a little here and a little there; it was better to concentrate their efforts upon a locality that seemed to promise to work efficiently. He was persuaded that the granting of this sum to this locality would be productive of very great good.

Mr KERR of Glasgow moved the adoption of the recommendation, and in doing so bore his testimony to the growing work carried on by Mr Verrue. Mr Verrue was himself a converted Roman Catholic, and had been the means of effecting a thorough revival in that portion of the field where he laboured.

Mr THOMAS seconded the motion, which was unanimously adopted.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of the British and Foreign Bible Society took place on Wednesday the 6th of May, Lord Shaftesbury in the chair. The Report, passing in review the different scenes of the Society's operations, stated, that in France the circulation of the past year had exceeded that of 1855 by 6874, having amounted in all to 90,444 copies. The issues in the Cologne district, in Germany, had also increased largely; including those of kindred societies, they had amounted to 186,074 copies. At Berlin the issues had exceeded those of previous year by 15,347 copies, and had amounted to 59,086 copies. A circulation of 16,650 Testaments and 5190 Bibles had taken place among the Prussian troops. In Denmark great progress had been made. In Sweden, the work of the Society was assuming a rapid development. The circulation of the year was 82,397 copies, being an increase of 18,761 over that of the previous year. A substantial proof had been given of the good-will of the Emperor of Russia, by his remitting duties to the amount of £418 at St Petersburg, besides conferring a similar boon at Odessa. In Switzerland and Northern Italy, 33,361 copies had been distributed in the year; 11,039 in advance of the previous year. In Sardinia vigorous efforts were being pursued, and 11,225 copies had been dispersed far and wide. In Turkey, results of an important character had been achieved. An increased desire for the Scriptures had continued to manifest itself among the Mohammedan Turks. In the last Report it was stated, that within the year just ended, 1275 copies had been disseminated. In the first six months of the past year, 810 copies of the Turkish Scriptures were disposed of, while in the latter six months the number was 1485, making a total of 2295. A copy of the Turkish Bible having been offered to Ali Pasha, the late Turkish Prime Minister, and accepted by him, it was felt that it might be a great advantage if the Sultan himself could be induced to receive the Word of God through the medium of the Society. The noble President of the Society kindly placed himself in communication with Lord Stratford de Redcliffe, who approved of the project, and the result was, that the Sultan favoured the agent of the Society at Constantinople,

Mr Barker, with a personal interview in the Grand Council Chamber, and with much gratification received the sacred volume. It was stated, on what was considered to be good authority, that the Sultan had ordered the Bible to be read in his hearing, that he might become acquainted with its contents. In Moldavia and Wallachia the distribution of the year had been 7958 copies. In Bulgaria three Colporteurs had been engaged; the translation of the Old Testament into Bulgarian was proceeding satisfactorily. In India the free use of the Scriptures was stated to be now sanctioned in the Government schools. At Calcutta there had been a slight decrease in the circulation, the issue having been 37,363 copies. At Bombay the issue had amounted to copies; and at Madras to 66,637 copies, or 17,000 more than that of the previous year. The following general summary of the operations of the year was given:—The receipts of the year ending March, 31, 1857, having exceeded those of any preceding year (excluding the Special Funds). The amount applicable to the general purposes of the Society is £68,391 15s. 2d., and the amount received for Bibles and Testaments, £69,374, 19s. 8d., making the total receipts from the ordinary sources of income £137,756 14s. 11d., being £9031, 4s. 10d. more than in any former year. To the above must be added the sum of 893 2s. 4d. for the Chinese New Testament Fund, making a grand total of £138,749 18s. 3d.

"The issues of the Society for the year are as follows:—

From the depot at home	1,001,965
From depots abroad	525,883
	<hr/>
	1,517,858

being an increase of 43,564 copies over those of any preceding year"

Correspondence.

For the Register.

CHATHAM, May 15, 1857.

MR. EDITOR,—

Rev. and Dear Sir,—The enclosed letter from C. Lloyd, Esq., a gentleman who cheerfully aids in many good works, though addressed to me privately, I have obtained permission to send to you for publication, in the hope that it may in-

duce others "to do likewise." Will not the ministers and elders at the approaching Synod come prepared* to organize some scheme in behalf of aged and infirm ministers of our Church? Almost all denominations of christians are now waking up to this subject. In the United Presbyterian Church, as you will see in the *Missionary Record*, the capital fund for this object has reached the gratifying sum of £13,404.

Yours, very truly,
JOHN MCCURDY.

CHATHAM, May 14th, 1857.

REV. J MCCURDY,—

Dear Sir,—The subject of our late conversation has been one which has frequently been matter of thought to me, viz., the desirableness of a provision for aged and superannuated ministers, and, in case of their decease, to aid the bereaved widow and often-straitened family. I have wondered often at the inconsiderateness and cold calculation of the professors of religion when they seem to argue upon how little a minister can support himself and family, not recollecting that he ought from the fruit of his labours to be able to make a suitable provision for his family after his death, and during life to keep them in a respectable manner. How often have I seen a family at once plunged into great temporal distress and forced to resort to menial employment, in order not merely to keep up former appearances, that being frequently out of the question, but to procure the necessaries of life. But to the point, if the religious body with which you stand connected as a minister be inclined to form a Society having the above for its object, I shall be happy to pay annually into your hands, or the hands of any authorized Treasurer, the sum of Two Pounds.

I am, Rev Sir,
Yours with much respect,
CHARLES LLOYD.

* The letter was too late for June No.

Notices, Acknowledgments, &c

Monies received by Treasurer from 20th May to 20th June, 1857:

1857. *Foreign Missions.*

May 23—Mr James Dawson, for Messrs Geddie, Gordon & Matheson, £1 each £3 0 0

June 18—Roger Hill Young People's Rel & Benev Syl 0 0
A Friend 2 6
20—Mr Robert Smith, Truro, half year 37 17 5½

Home Mission.

June 18—W F., by Rev G. Walker 1 0 0
A friend of H. Missions and member of the Church per do 5 9 9
Roger Hill Young People's Rel & Benev Syl 1 3 6
20—Mr Robert Smith, Truro, half year 23 11 5½

Seminary.

18—Collection in Primitive Church & Glasgow 26 0 0
20—Mr R. Smith, Truro 60 8 8
do do 2 10 0

Synod Fund

15—Coll. taken in Prince Street Church, Pictou 6 7 9½
20—Truro Session, per Mr R Smith 6 0 0

Schooner "John Knox"

18—Ladies' penny-a week Soc., W. Branch E. R. 1 0 0

Robert Smith, Truro, acknowledges the receipt of the following, for

Foreign Mission.

Daniel Hingly, Salmon River £0 5 0

Home Mission.

Daniel Hingly, Salmon River 5 0

Seminary.

Brookfield cong. per Mr Densmore 15 0
Annual Collection Truro cong 15 0 0

From the following Ladies of the Upper Londonderry congregation—the proceeds of a Soiree: Mr Widow Brown, Mrs Widow Fletcher, Mrs Francis McLean, Mrs Charles Layton, Mrs A. D. Morriou, Mrs Chas. Fulton, Mrs Charles Stewart, Mr. John Fulton, Mrs William Flemming, Miss Urquhart, Miss Little, per Rev E. Ross, 10 0 0

The Treasurer of the New Glasgow Bible Society acknowledges the receipt of £2 12s. from the Prayer Meeting Society, Fish Pools, a free donation to the British and Foreign Bible Society.

The youth attending the various Sabbath Schools of the Church are hereby informed that the Fund raised by their con-

tributions for the Mission Schooner *John Knox*, has amounted to little more than £148 currency. To cover all expenses for the share allotted to them, £200 currency will be required. Additional contributions are therefore solicited. When the full sum has been obtained, the entire list of contributions will be published.

The Treasurer of the Mission Education Fund acknowledges the receipt of £1 from Rev David Roy, James' Place, Last River.

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

A box of Goods from Prince Edward's Island, valued at £14 0s. 1d. Island currency, viz. £8 15s from Cavendish, £3 0s. 5d. from New Glasgow; £1 4s. 8d. from the Children of Cavendish for Mrs Geddie and family, and £1 from a friend for Mr Geddie. Cash 5s. 2½d. from William Rae, Haliburton Bridge.

Pictou, June 20, 1857.

Rev H. Crawford acknowledges receipt of the sum of £1 from the Ladies' Benevolent Society of Onslow, for the Church of Cascumpec, P. E. I.

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

Rev J. Cameron	£0	1	3
Findlay Cameron, (<i>Instructor</i>)		2	6
George W. Archibald	5	0	0
Mrs Caldwell		5	0
Mrs Whittier		1	10½
Captain McKenna		5	0
St. Andrew's Church, St John	1	5	0
George Runciman		5	0
J. Hammond		5	0
H. McDowall		1	3
Miss Annie Woodworth		5	0
Robert Noble		10	0
Mrs Henderson		5	0
J. W. Dawson		5	0

Boards, Standing Committees, &c.

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

Board of Foreign Missions.—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Ebenezer

McLeod and Daniel Cameron, of West River; A. Fraser, of New Glasgow, and John Yorston, of Pictou. Secretary, Rev J. Bayne.

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

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

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

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

Committee for Friendly Conference with Committees of other Presbyterian Churches.—Rev Messrs Ross, Sedgewick, Bayne, Cameron, and McGregor, and Mr C. Robson. Rev Professor Ross, Convener.

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

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

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

Committee on Colportage.—Rev John I. Baxter, and Messrs Isaac P. Dickie, and Edward Blanchard, junr.

Agent for the Christian Instructor and Missionary Register.—Mr James Barnes, Halifax.

Terms of the Instructor and Register.

INSTRUCTOR and REGISTER, single copies, 5s each. Any person ordering six copies, and becoming responsible for six copies, will receive one free. For REGISTER, single copies, 1s 6d each, six copies to one address at 1s 3d each. One additional sent for every twelve copies ordered. Where parties wish them addressed singly, 1s 6d will be charged.

Communications to be addressed to the Rev George Paterson, Alma Way Office, West River, and must be forwarded before the 10th of the month preceding publication. Small notices may be sent to him or the Rev P. G. McGregor, Halifax, up till the 22nd.

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