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THE  
**CHRISTIAN INSTRUCTOR**  
 AND  
**MISSIONARY REGISTER,**

OF THE  
**PRESBYTERIAN CHURCH OF NOVA-SCOTIA,**

MARCH, 1859.

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PICTOU, NOVA SCOTIA.

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1859.

# THE CHRISTIAN INSTRUCTOR.

MARCH, 1859.

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E SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—Prov. xix.

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THE LATE REV. JOHN KEIR, D. D., S. T. P.

*Continued.*

## VII. MISSIONARY LABORS.

Extensive as were the bounds of Dr. Keir's congregation, his labors were not confined to it. For two years after he commenced his labors at Princetown, he was the only Presbyterian minister on the Island, and the only Protestant ministers there of any denomination were old Mr. Desbrisay of the chapel church, and one or two others, so that there was much of the Island in a state of entire spiritual destitution. In particular, there was the congregation of St. Peters, (embracing not only that settlement, but the neighboring settlements of Covehead, Bay Fortune and East Point), left vacant by the death of Mr. Gordon. The Presbytery being able to afford it but very scanty supply of preaching, he supplied them while they were without a minister, as regularly and as frequently as he could, consistently with his duty to his more immediate charge. About the year 1811 the Rev. Mr. Pidgeon, who had originally been an English Independent, and who had been sent out as a missionary by the London Missionary Society, having applied to the Presbytery, was received as a minister in connexion with the body, and was in the following spring inducted as a minister of St. Peters. But in a few years circumstances rendered it advisable that a dissolution of the pastoral relations should take place, and they were again left vacant. But these were not the only places beyond the bounds of his congregation, to which Dr. Keir directed his missionary labors. He felt deeply for the settlements in almost entire destitution of the word of life, his soul yearned over so many immortals, wandering as sheep wanting a shepherd, and perishing for lack of knowledge, and he spared no labor to visit them. Among the places where he thus preached, may be mentioned Tryon, the West River,\* Murray Har-

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\* Commonly so called, one of the rivers emptying into Charlottetown Harbor, called on maps York River.

bor, Georgetown and Belfast. The Rev. Mr. McKay of the latter place informed the writer, that Dr Keir preached the first sermon ever preached in the latter place, the place of meeting being a saw mill at Point Prim. In fact there is not one of the old Presbyterian congregations on the Island, whether in connexion with the Scottish Establishment, the Free Church or the Presbyterian Church of Nova Scotia, which did not to some extent enjoy his missionary labors, or experience his fostering care in its infancy. In the most of them Dr. McGregor had planted, but he watered, and in some instances reaped the first, but in others he both planted and watered while others have reaped. "Herein is that saying true, one soweth and another reapeth." "That both he that soweth and he that reapeth may rejoice together."

These missionary labors involved much toil and privation. In scarcely any part of the Island was there a road better than a mere footpath through the woods. The greater part of the travelling was along shore, involving much difficulty in crossing the numerous creeks and inlets, by which every part of the Island is indented.— Often had he to travel considerable distances on foot. The creeks sometimes required him to make a long circuit to go round their head, or had to be crossed sometimes in canoes, sometimes on horseback, when the water would be well up the horse's sides, and we have heard him tell of crossing a stream in the neighborhood of Belfast in the following curious mode. It was too deep to be waded, and there was neither boat nor canoe in the neighborhood. The man in company with him was a good swimmer, but Dr. Keir could not swim at all. In these circumstances, the only plan they could devise to gain the other side was to tie the clothes of both in a bundle, and his companion to swim over with them on his head, and then return to assist Dr. Keir across. This was accordingly done, and they proceeded on their way. In these journeys he was not only for days but for weeks from home, and often exposed to piercing cold and wintry storm, with very inadequate protection against their inclemency, and often partaking only of the homely fare and the rude accommodation afforded by the hut of the new settler. But no murmur escaped his lips. He also found the people in many instances very ignorant and careless. We have heard him tell of there being such talking when he began preaching, even after he had spoken to them to be silent, that he had to read the Psalm at the top of his voice to drown their clamour.

His missionary labors however, were not confined to Prince Edward Island. After the death of Mr. Urquhart he visited Miramichi, and preached at different places along the river. He preached at the house of Mr. Henderson, with whom he lodged, at Douglstown, where there was an old church, in the Court House at Newcastle, up at the forks of the river, and at Burnt Church. He also visited among the people, but found them so ignorant in religious matters, that he could not conscientiously dispense to them the sacraments.— As a specimen of this he mentioned to us the following incident.— One man having applied to him on the road to baptize his child, he told him that he must have some conversation with him first. On their way the Dr. happened to ask him who baptized his last child. He replied "the minister and an old woman." "How is that," the

Dr. asked. The man replied "The child was very sick, and we sent down the river for the minister, but he was not to be had, and as the child was very sick, the old woman baptized it." The Dr. pressed him to come into Mr. Hendrson's house, where he was lodging, that he might converse farther with him. "No," said the man at last, "I will not come in, but if you will baptize my child, I will give you thirty shillings, and if you wont take that I must do without." On his way down to the place from which he sailed, he and his companions were nearly plunged into the river. Their craft was a species of canoe called a Laplander, very long and very sharp, made out of a single tree, and so tender, that a keg which was at one end happening to roll to one side, was sufficient to destroy its equilibrium, and in connexion with some carelessness or unskillfulness on the part of one of the men, almost capsized it. One man was thrown into the river, and they were with some difficulty saved by the skill of the person in command.

We believe that he afterwards visited Miramichi and some other parts of New Brunswick. He mentioned to us that on one occasion he left Miramichi in a gale of wind. But it was right after them, and though the storm was such as to cause him great anxiety, yet they had a very quick run. They sailed from Miriamichi in the evening and early next morning were at Bedeque. But the most remarkable instance of the preserving care of divine Providence which he ever experienced, was on a visit to the same place in the year 1817, in company with Dr. McGregor, with whom he was sent to induct the Rev. James Thomson. They took passage from Bedeque in a new vessel, which was going to Miramichi to take in cargo. The vessel had not sufficient ballast, but they had a pleasant voyage over, and dreamed not of danger. But scarcely had they landed from her till she capsized in the river, filled and sunk to the bottom, and was afterwards raised only with great difficulty. We regret that we have it not in our power to give a fuller account of his missionary labors; but what we have said will be sufficient to show how applicable to him was the language of the apostle, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils on the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness. Beside, those things that are without, that which cometh upon me daily, the care of all the churches."

### VIII. CONGREGATIONAL CHANGES.

Under the pastoral labors which we have already described, his congregation gradually increased, both in numbers and religious knowledge, so that it soon became necessary to seek additional ministerial labor in it. It has sometimes been the case that ministers have shown a reluctance to part with any portion of their congregation. Sometimes this has arisen from a fear that being but imperfectly supplied by the whole, they must be much worse off if dependent on the half. Such a view, however, is found in practice to be quite erroneous. Ministers after the division of their congregation have

found themselves better supported by the half than they were previously by the whole, we suppose somewhat upon the same principle by which a farmer derives more produce from a small piece of ground well tilled, than he would have done from double the same surface imperfectly labored. The plan, too, of a minister scattering his labors over a wide extent of country, is injurious to the interests of the congregation. "The great extent of congregation," says the Rev. R. S. Patterson, "is a serious injury to the interests of religion. The minister having many preaching places, can be present at each only once in the course of a number of Sabbaths. The people being for a length of time without preaching, are apt to become careless, or to be led away by intruders. This, however, is an evil which, in a new country cannot be altogether avoided. The inhabitants being few in each locality, are not able to maintain a minister. It is of importance, however, as soon as the population increases, that the outposts should be detached and formed into separate congregations. Such was the wise course pursued by Dr. Keir. At first his congregation was scattered over a very wide extent of country. As the population became more dense, and the members of the church increased, various parts were detached and formed into new congregations, until Princetown alone remained under his pastoral care."

The changes will be best described by quoting his own words in reply to the address of the congregation at his Jubilee in 1858. "The first part that was disjoined and erected into a separate congregation was Richmond Bay, comprising Lots No. 13, 14, 16, 17, which took place in the year 1819, when it was placed under the pastoral inspection of the Rev. Andrew Nicol, an ordained minister from the Associate Synod of Scotland. His continuance in the charge, however, was short, for he died in about a year after his induction, and the congregation was left vacant. Bedeque was next disjoined, and erected into a separate congregation, and in connexion with the vacant congregation of Richmond Bay, was put under the pastoral charge of Mr. William McGregor, a preacher who had arrived from the General Associate Synod in Scotland in 1820, and was ordained and inducted on the 11th of October, in the year 1821.

"In about three years after his induction Mr. McGregor demitted his charge of the congregation at Bedeque, which for a short time was again supplied with the dispensation of ordinances by your minister, with your consent, in the same proportion as it had been before its separation. On the 22nd of March 1829, the Rev. R. S. Patterson, who had previously received a unanimous call, was admitted to the pastoral charge of the congregation of Bedeque. From that period the congregation of Princetown continued to consist of Princetown Royalty, and New London, with the adjacent settlements of Cavendish and New Glasgow, because there had been previously a large accession of membership by immigration at two different times, first, from the Highlands of Scotland to New London, and secondly from the Clyde to New Glasgow.

"But in the year 1827, the Presbyterian population in the last mentioned settlements were disjoined from the Princetown congregation, and erected into a new congregation, and put under the pastoral charge of the Rev. Hugh Dunbar. From that period until the

present time, being the space of thirty-one years, the congregation of Princetown has enjoyed a regular dispensation of gospel ordinances in one place of worship, the locality being about ten miles square. the number of adherents, of general attendance, and of communicants being greater than before the other congregations were disjoined from it.

"It may be observed here that the congregation of Casumpeque. now under the pastoral inspection of the Rev. Allan Fraser, though at no time, properly speaking, in connexion, as forming any part of the Princetown congregation, yet it has in a certain sense sprung from it, as it has received many of its members, and has been supplied from it at an early period with a dispensation of gospel ordinances."

To these it may be added that a portion of the congregation of New London separated from it and united with the Scottish Establishment, and afterward with the Free Church, which would be the sixth Presbyterian congregation formed out of his original charge. And as one of them is nearly ripe for division there will soon be seven.

It is scarcely necessary to remark that during this time the state of the country underwent similar changes. The forest yielded to the axe of the settler, and the wilderness became a fruitful field. The rude hut of the dweller in the wood was exchanged for the comfortable habitation, and the difficulties of travelling passed away. The rivers were bridged and the broad carriage road rendered the travelling in his own congregation, and intercourse with other places comparatively easy.

It must be remembered that during the whole course of his ministry unbroken harmony prevailed between him and his congregation. There were no doubt, trials in the case of individuals, but the Great Head of the Church never suffered to spring up any of those "roots of bitterness" by which "many are defiled." And not only so but the people evinced the warmest attachment to him. This feeling was strong in those sections, which it was deemed advisable to erect into new congregations. In not a single instance did the separation take place from anything like bad feeling. On the contrary, the people in the districts disjoined agreed to it only with great reluctance, and retained the warmest feelings of attachment to him. Many would enter into the feelings expressed by Wm. McNeil Esq., of Cavendish. at the Jubilee: "He had always regretted being disjoined from Dr. Keir; he was opposed to the measure. Perhaps it was selfish in him to be so. But it had been considered for the benefit of the church." And in the more immediate sphere of his labors, he was the object of an amount of veneration and attachment, which might have filled with self-elation any person, but one in whom the grace of God reigned in the production of such unfeigned humility. We cannot however commend their financial arrangements, regarding him. In the first year of his ministry their conduct would compare favorably with the other congregations of the church. Indeed his congregation not long after his settlement took the lead in raising their minister's salary. But of late years, while the expense of living has increased, they have allowed themselves to be outstripped by younger congregations, and have retained modes of dealing with the minister;

which though well enough fifty years ago, are now far behind the age. We have been grieved to see such an old and worthy servant of Christ with a considerable family receiving from a congregation among whom he had spent the prime of his strength, less than a number of mere striplings trained under him, were receiving from weaker congregations, even while they had no person dependent on them. Nor was it creditable that while the latter were receiving their salary in cash, and at regular times, he had to submit to a system of irregular produce payment, condemned by the synod, and exploded in almost every congregation of the body. We do not say that this was altogether attributable to them. It was partly owing to his own disinterested disregard of worldly things. He had "learned in whatever state he was therewith to be content," and he troubled them not with any appeals regarding his own salary. Certainly however their conduct arose from no want of attachment to him, but from an imperfect knowledge of their duty.

We must also remark, that during the whole course of his ministry, the efforts of Sectarians to introduce division into his congregation and build up their own party principles upon the ruins of its peace, were entirely unsuccessful. Most of our Presbyterian congregations have been assailed in this manner. There are always parties professing that their object is to preach the gospel of Christ, but who instead of doing this where he is not known, confine their labors to those already blessed with the ministrations of faithful servants of Christ; and instead of directing their efforts to the conversion of sinners to the Saviour, devote their energies to bringing men from the Presbyterian fold into their own, sometimes on the grounds that Presbyterians when gained over, make the very best members they have, which amounts to a confession, that our system is the means of making more efficient Christians than theirs. These men are not always very scrupulous as to the means they employ. The dissatisfaction of an individual, whose conduct may have brought him under the discipline of the Church, or of some self-conceited person, who imagines that he has not received the attention he deserves, will form a point, on which they alight like carrion fowls on corruption, and by flattery, or making themselves "all things to all men," in another sense than the apostle Paul, they will commonly succeed in gaining some, and strife and division ensue. All this will be done under the pretence of love and peace. All the other Presbyterian congregations in the Island had suffered more or less from these "spiritual kidnappers," as John Angel James called them, but against Dr. Keir, their efforts fell harmless as the arrow from the solid rock. All their plans were ineffectual to excite division among his people. Some of them fell considerably chagrined, that they were thus so entirely baffled; and within the last two or three years, when there were indications of failing strength on the part of Dr. Keir, their hopes of success revived, and they began again "creeping in," with the hope of securing their purpose. We are happy to say, that in spite of such kind attentions to their spiritual interests, the congregation has remained united and harmonious. Long may they continue so. To them we say, "Be of one mind, live in peace, and the God of peace shall be with you." And with this view guard against those Sectarian Proselytizers, who would compass sea and

land to make one proselyte, "and when they had made him, he is two-fold more the child of Hell than he was before." "Mark them which cause divisions and offences among you contrary to the doctrine ye have learned; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the people."

#### IX. PRESBYTERY OF P. E. ISLAND FORMED AND HIS CONDUCT AS A MINISTER THEREOF.

One of the greatest losses which he suffered and perhaps we might say one of the severest trials he endured, during the early years of his ministerial life, was the want of brethren near him with whom he could take sweet counsel, and whose co-operation and sympathy might strengthen his hands. "Iron sharpeneth iron, so a man's countenance his friend," but he like Abraham, had gone forth alone. For some years there was not a ministerial brother on the Island, and when one did come, it was not long till he was separated from his congregation, and Dr. Keir left alone. During this time he was connected with the Presbytery of Pictou, but such was the difficulty of intercourse, that he rarely met with it in Presbytery. There was no steamer wafting the traveller swiftly, and with regularity to his destination. Not only weeks but months elapsed without any communication with the main land. He informed us that on one occasion, when war broke out, several months elapsed before the people on the Island heard of it. The Presbytery, however, did what they could to hold intercourse with him and to strengthen his hands by brotherly countenance. Almost every summer one or other of the brethren of that Presbytery went over on a missionary excursion.— In this Dr. McGregor was especially forward. On such occasions the Lord's Supper was dispensed, and he enjoyed a season of hallowed pastoral intercourse. When the Synod was formed in 1817, he generally had the privilege of meeting his brethren once a year, as by this time sailing packets had been established between P. E. Island and Nova Scotia. But still he was in a great measure cut off from the church. At length he was to see a Presbytery formed, where he had been a solitary laborer. We shall again quote the words of Mr. Patterson.

"Previous to the settlement of Mr. McGregor at Richmond Bay, there had been no Presbytery in the Island. But on October 11th, 1821, the day of Mr. McGregor's ordination, in accordance with a deed of Synod, the Presbytery of P. E. Island was constituted, and held its first meeting at Richmond Bay.\* The members present were Rev. Dr. Keir, of Princetown, who was chosen first moderator, the Rev. Robert Douglass, of St. Peters,† the Rev. William McGregor of Richmond Bay, ministers; and Edward Ramsay, Ruling Elder. The formation of a Presbytery was an event of deep interest to the friends of the church in general. In particular in the mind of Dr. Keir, it excited the most heartfelt satisfaction and the most fervent gratitude to

\* At Lot 16.

† Mr. Douglass had been inducted a few days previously.

God. Far removed from any brother with whom he could consult in the moment of perplexity, he had been almost a solitary laborer.— Two brother ministers\* he had seen, in the mysterious Providence of God, snatched away by the relentless hand of death. Another, through dissatisfaction arising between him and his congregation, had been loosed from the pastoral relation. But now he had the satisfaction to be associated with brethren, whom he could consult in difficulties, who would be fellow-laborers in the wide field which he had occupied, and would water where he had planted. No sooner was a Presbytery formed, than applications for supply of preaching were presented from Murray Harbour, in King's County, and Shimogue in New Brunswick."

The Presbytery directed its attention earnestly to the work of supplying the destitute portions of the Island with the word of life, and soon increased in number. But the extension of the church was much hindered, as it has been almost ever since, by the want of ministers. We wish however to notice particularly, that in all its efforts Dr. Keir took a most active part. Whatever labors devolved upon its members, he cheerfully bore his full share. In attendance upon its meetings he was regular and conscientious. Only the most serious obstacles could prevent his being present. This was the case with him to the very last year of his life. Indeed his brethren were often astonished at his presence when the distance from the place of meeting, the inclemency of the weather or the badness of the roads might have furnished a sufficient excuse for his absence. Indeed his conduct in this respect was often a reproof to younger men, who allow trifling difficulties to prevent their attendance on these meetings, so important to the church and so important to themselves.

From the formation of the Presbytery he was regarded by the members as a father among them. He was not only the oldest minister, but his position had given him a large amount of experience, his pastoral character excited their affection and esteem, and his practical good sense rendered his counsel valuable. Hence from the very first formation of the Presbytery all its members looked to him with peculiar veneration. He lived to see these brethren and others who joined it afterward committed to the silent tomb; but their places were filled by younger men, to all of whom he was a father and a friend, not indeed assuming any airs of authority from his years and position, but ever ready to yield his counsel, sympathy or assistance. Very properly then did the members of Presbytery, on the occasion of his jubilee, address him in the following terms: "Especially do we feel it our duty as co-presbyters to express our esteem of your conduct as a member of Presbytery. As such you have been distinguished by uniform kindness and brotherly feeling—by readiness to co-operate in every good work; and we have all reason to acknowledge our personal obligations for the fatherly interest you have taken in us and for the counsel and assistance, which you have always been ready to impart, and the value of which we have had reason to feel."

*(To be continued.)*

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\* The Rev'ds. Peter Gordon and Andrew Nicol.

## HENRY ALLINE.

*Continued.*

His explanation of the doctrine of original sin was in keeping with these absurd sentiments. If I understand him, he held that all mankind were *actually* present with Adam—all, like their progenitor, dressed in their spiritual clothing of which he has discoursed so profoundly. He says—"As for this man (Adam), you must not imagine him as a single man, or as a father with power to make more; but an innumerable throng of angelic beings, brought forth in this glorious system." Explaining himself more fully, he represents God as "collecting all their wills, free agency, or power of choice as one free agent, or actional and intelligent being." He says, "some poor benighted men vainly imagine that God is now making souls in these days as the world replenishes," &c. But to convince the reader that these things are not so, he says—"You would as certainly remember your rebellion in the garden of Eden, as any sin that ever you committed, yea and as clearly as the man remembers his past conduct, when he awakes out of his sleep."

This was one of the doctrines which we find from Mr. Alline's journal, the "poor dark ministers" in Cobequid objected to, in opposing him. Both the Truro ministers, and the one who then lived in Londonderry, ventured to contradict him. They were, however, according to him, both discomfited and silenced—which I think is very probable. And, I almost doubt whether the worthy brethren who now occupy those watch towers would not hesitate, before attempting an argument with a controversialist who should challenge them to try their powers in dislodging him from such a citadel. They would scarcely know where to begin their attack. And when weary of the work, they would feel as much dissatisfied as Napoleon did, when he complained that the army he was fighting against did not know when they were beaten.

It is scarcely necessary to give an account of Mr. Alline's doctrines on such difficult and deep subjects as the "Decrees of God" and "Election." From the way in which they are referred to in his writings, it is evident that he either does not understand the sentiments of Calvinists on these subjects, or that he maliciously misrepresents them. The doctrine, as combated by him, has never been maintained by any person of common sense—and, as exhibited by him, would only be accepted by a fool.

Were I asked to state what part of Henry Alline's doctrines may be considered as most pernicious and dangerous, I would say, his views of the mediatorial character of the Lord Jesus Christ. It is, however, very difficult to collect and present a summary of his opinions on this point. The reader has already noticed the sublime nonsense which he utters about a "material world," and "corporeal hardness," as resulting from the "interposition of God in flesh." But what does this interposition of God in flesh mean? The natural reply would be—the Lord Jesus taking the human nature into personal union with the divine. But this is not his meaning. He denies, most distinctly, any such doctrine. According to him, Christ has *not* "two natures." According to him, the doctrines of the union of the human nature with the divine is Arianism. The following are some of his expres-

sions: "God himself became like man." "God did not create or borrow a man, to be supported under the weight of the fallen world."—"When God became incarnate, he was really man, but you must observe that there is no such word as his being a created man." "He that was made a curse for us, is He that had the weight of the fallen world upon his shoulders, and was pressed as a cart is pressed with sheaves." A few lines farther on, he says—"Think now, dear reader, how unspeakable was the condescension of the Deity, to become incarnate, suffer and die for the fallen race of Adam, not as is held forth by many, to appease any vindictive wrath, or satisfy any incensed justice in the Deity, but to die wholly in and for the fallen race; to remove wrath and hell and ten thousand disorders from them." Again, in the same chapter,—"Behold, behold, the eternal King of Kings has become an infant of a span long, and suffers, not only on Mount Calvary, but has been suffering among the sons of men, since the foundation of the world; and is still labouring, with the power of his incarnation, through all the fallen race, striving night and day to redeem immortal souls from eternal sorrow!"

I have extended my quotations to prepare the reader for some additional remarks respecting the sentiments of Henry Alline. And my sufficient apology for bringing his theology before the public is the fact, that thousands of people listened to this man, and received as divine truth what he uttered—and even yet, in the western part of this province, he is spoken of as an eminent minister of the gospel, who, they consider, did more good by his labours than any minister that ever lived in Nova Scotia.

It is evident, in the first place, that he did not believe in the vicarious sufferings of the Lord Jesus. He finds it convenient to adopt scriptural expressions in many cases. But when he comes to explain them to his "dear reader," he shows that he does not receive them as they have been usually understood by the Christian world. He admits, at first, the sufferings of the Redeemer—but then he does not consider him as suffering to satisfy justice and atonement for sin. "He has been suffering," says he "among the sons of men, since the foundation of the world!" He says "Christ died wholly *in* and for the fallen race." The idea of mediation is excluded, by such language—for "a mediator is not a mediator of one."—Gal. 3, 20. To prove that Christ did not die to satisfy the justice of God, he introduces the very homely, and as applied, revolting illustration of "God taking out of one pocket and putting into the other." He says farther—"If sin could break any such law as would incense the Deity, then his character is forever impeached." He states his views in this way. "The whole work of Christ is to heal the wound, remove the contrariety, and thereby fulfil the law, for and in the creature, and thereby bring him back again to an union with, and enjoyment of that tree of life in the paradise of God." And for this end, he was obliged to enter into all the disorders and miseries, yea, I may say, hell of fallen nature, that is in this fallen and disordered creature, to bear (and bring back from) all the contrariety of their hellish natures; belonging, by his own incarnate spirit, in the fallen creature, until their contrariety is subdued, and will be reclaimed, and brought back from its state of contrariety to God again. And this labor in the hell of the creature's contrariety was the cause of his suffering when he saith his soul was exceeding

sorrowful, even unto death: And this is the way that God was, in Christ, reconciling the world unto himself. . . . For when he entered in the fallen system, at the first instant of man's revolt, he became incarnate, for he was then in the flesh; and that incarnate spirit was labouring in and under all this contrariety, until the period of time that he assumed a particular body of flesh and blood, and then, his agonies of soul, which before was not visible, began to appear: Yea, so great was his agony of soul or incarnate spirit in the whole fallen system, that when there was no corporeal or elemental frame, was crushed even to the shedding of blood, under the infinite weight of that contrariety which he was so related to. For you must not imagine that his incarnation was only in that particular body, but in all the fallen system (contrary to that body) the agonies of which forced the blood through every pore of his wasting frame. . . . If the Jews had never touched or laid hands on his body, he would under that infinite weight of that hellish contrariety, labouring in agonies of soul to carry on his grand design, and reclaiming this fallen nature, have soon expired and given up the ghost," &c.

From such remarks as these, it may be seen how completely he undermined the truth in reference to the sufferings of Christ for our salvation. And equally unscriptural are his sentiments respecting the intercession of our Redeemer. I shall not give any quotations at present. But from what he has written, it appears that he, in the first place virtually denies the doctrine of the Trinity—and then as he said about satisfaction to the justice of God for sin, that it was God satisfying himself, so here, he says of such intercession as Christians generally hold to. "If it were so, it would be God talking like a child to himself." We find in Henry Alline's journal many complaints against ministers of the gospel and private Christians who opposed the doctrines which he taught. So great was the terror inspired by his name, that when he first entered the village of Truro there was not a person willing to receive him into his house. Out of pity, he was at last taken in, and carefully conducted to a room apart from the family. But he was afterwards allowed to preach somewhere—and, it would appear, that he had been so careful to conceal the more dangerous parts of his doctrines, as to create the impression that he had been misrepresented, and consequently injured. However, he does not seem to have accomplished much either there or in Londonderry, although some of his disciples were afterwards more successful in turning away some of the people in those places from the truth.

Some people there and in other places were afterwards led to adopt the principle which good men have sometimes inconsiderately advocated such for example as "X." of the *Presbyterian Witness*,—that we are to judge of men's right to set up as public teachers, by the apparent effect of their labours, forgetting that even "Satan himself may be transformed into an angel of light"—and that the only safe criterion for "trying the spirits," is "the form of sound words," delivered by those men who "spake as they were moved by the Holy Ghost." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

There is no doubt that good resulted from the labours of Henry

Alline. But it was mixed with very much evil. He had much, very much to say about experimental religion. He was very bold in declarations respecting his own religion. He was constantly talking about dead Christians, as he called them. And was no way backward in telling them who did not follow him that they had not the spirit of God. All this would have its effect in leading humble Christians to farther searching of heart, with a view to closer intercourse with their Father in Heaven. And thoughtless men might be aroused to a sense of their danger, and the necessity of "flying to the hope set before them in the gospel." There is no doubt that the lesson would be salutary to those who felt themselves entrusted with the care of souls. It helped to open the eyes of ministers of the gospel to the necessity of using some means to supply destitute places with regular and properly qualified teachers. And; though the provision came too late to save our province entirely from the threatened deluge of ignorance and fanaticism, it had its influence in strengthening the determination of our Fathers in the ministry to provide a literary and theological institution for the benefit of this and the neighbouring provinces.

(To be continued.)

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## THE EVANGELISATION OF THE WORLD.

### No. V.

In this, my last letter, upon this subject, to which I have for several months been directing your thoughts, I purpose to make a few remarks in answer to the inquiry, "WHO are to go to instruct the heathen nations? It is not my object to consider the nature of the ministerial office; the qualifications of those who would discharge its sacred functions; or what constitutes a call to this office. But my design is, simply to endeavour to show that there is nothing *peculiar* in the case of the missionary who labours abroad, from the minister who labours in the Lord's vineyard at home. At the present day there seems to be an opinion *prevalent* in the church, that there is something peculiar about the office of the missionary, that his qualifications, endowments, and call should be peculiar. There is nothing in Scripture to justify such an opinion. We do not find *two* commissions, one for the minister at home, and one for the missionary abroad. The terms of this commission, "word for word" are the same, &c "Go." This is the great divine commission, which every individual who assumes to discharge the sacred duties of the ministerial office must hold forth to the world, as his authority—the preacher at home, as well as the preacher abroad. If, then, the commission under which the ambassadors of Christ, is the same act, how is it possible that there can be anything *peculiar* about the office of the missionary. We nowhere find in Scripture, that there were to be a peculiar class of men endowed with peculiar gifts, and qualifications—who were to be exclusively employed in the work of foreign Evangelization. But we there find that those who entered the ministerial office, were to hold

themselves in readiness to go whither the captain of salvation ordered. As Christ is the captain of salvation, so also, he gives the marching order. As it is his peculiar prerogative to choose the ambassadors whom he designs to send with overtures of peace to a world of rebels, so it is His to send them to whatever portion of the world he pleases. It is not, therefore, proper for any ambassador of Christ to say I will labour in such and such a place; or I will not go to such a land. But the simple inquiry of all should be, "Lord *what wilt thou have me do? Where wilt thou have me go?*" *If we are really called to preach the gospel*, we are not to say; "Lord we are not fit to labour in this or that locality, or we are not qualified for such a position." No,—Scripture teaches us to enter this office, feeling 'that we are not sufficient of ourselves to think a thought as of ourselves; but that all our sufficiency is of God'—that God sends none a warfare on their own charges.

The *world* is the field. To whatever quarter of this extensive vineyard the divine Master may see it fit to direct his servant to go, there he should go, well assured that ability and strength sufficient for the arduous duties of that sphere of labour, will be given him. O! for the hastening of that time, when all who enter this sacred office, will enter it under this impression—when this unhappy, unscriptural *distinction* between home and foreign labour shall be done away—shall cease to exist.

Having said so much in general, respecting the peculiarity thrown around the cause of missions, I would now say a few words in answer to an objection raised against *young men*,—Timothys, going to the foreign field. It is said, "that there is so much that is trying, difficult and peculiar in the work of missions, that none should be sent to foreign lands until they have had some experience at home—until they have been *settled* pastors in some of our home congregations, for a time." I would ask such objectors, if they have ever carefully and deeply pondered over the character of the duties and responsibilities of those who labour in the Lord's vineyard at home? Arise and view this work in all its magnitude and in all its results—results which, rolling down through the eternal ages to come, more and more develop themselves either in increasing the immortal joys and felicities of redeemed spirits in bliss, or in increasing the unutterable woes and heart-rending agonies of a never-dying death. The ambassador of Christ is sent into the vineyard to give life to the soul dead in sins—to change it from inveterate hatred to God and his laws, to perfect love to God, delight in his service and a hungering after holiness and conformity to the divine image—to remove out of the heart all those grovelling, besottish, beastly feelings, desires and aspirations, which are common to the carnal mind; and in their stead to implant in the soul the principles of holiness, which shall bring forth the peaceable fruits of the spirit. In this work, he has the many infirmities and weaknesses of his nature with which to contend—a wicked world opposing and thwarting all his efforts—and satan ever watching and ready to catch up and drown the seed sown. In this wonderful position, if he is not faithful, in thus *instrumentally* changing souls, winning them to Christ and fitting them for his service here and for his

enjoyment hereafter, they *must* perish; but their blood God will require at his hand. Again, on the other hand, if he is faithful, and his labors are not productive; then, those who are the subjects of his labors shall perish in their sins; but they shall be a savour of death unto death, unto them who perish; but his faithfulness shall deliver his own soul. Such then is the position which the home labourer occupies. If he fully realizes the nature of his position, the character of his duties and responsibilities, he must be forced to exclaim, "who is sufficient for these things?" But under a sense of the weight and responsible character of his duties and a sense of his many infirmities, he fixes the eye of faith upon his Saviour, and is enabled to say—"he is all my sufficiency—his strength is made perfect in my weakness—I can do all things through Christ who strengtheneth me." Thus it is that the servant of God is fitted for and borne up in his labours in the *home* field.

Now he who goes to the *foreign* field, has just the same work to perform—the same dead soul to raise to life—the same enmity to God to subdue—the same corrupt, beastly principles and feelings to remove,—and in the place of these, to re-enstamp the same divine image upon the soul. He has also the same infirmities, and the same evil influences and great adversary of souls to resist and overcome. Hence, as *nothing* but the power of God can restore to life and holiness, the souls of those in a state of nature, in Christian lands; so in like manner, that same power can with equal ease raise to spiritual life and holiness the souls of those in heathen lands. So also as nothing but the sufficiency of Christ can fit for, and support the minister of the gospel, in the faithful and successful discharge of the duties of his office at home; so in like manner, that same sufficiency can with equal ease, qualify for and support the missionary of the cross, in the faithful and successful discharge of the arduous duties of his station in heathen lands. Thus it is, by faith rightly expressed in God, that the minister at home and abroad, discharges his duties in such a manner and spirit, as that the blessing of God may rest upon them, and give the increase. And he who wants this faith is *no more* fit for *home* service than for *foreign*. The conclusion, therefore, which the above scriptural argument fully warrants is,—that he whom God calls and furnishes to preach the gospel, is prepared to labour in any part of the world to which God may see fit to send him;—at home as well as abroad, or abroad as well as at home. It is not his or the church's prerogative to say, "remain at home a number of years, labouring in the ministry, for the purpose of qualifying yourself, for "foreign service." No; his simple inquiry should be, "Lord where wilt thou have me go—in what portion of the vineyard wilt thou have me labour—direct me to that position in which thou wouldst have me placed—and fit me, strengthen me, for its duties, trials, and difficulties." Away, then, my Christian friends, with these unscriptural ideas of preparing labourers for the foreign field. Let there be no distinction between the home and foreign field. Remember, the whole world is the field.

Again, let me take a glance at the past, and let experience teach us. Year after year, the cry for *help* came up from the distant isles of the sea—and rang through our church. Did it meet with a response from

any of our *settled* pastors,—who, according to your theory, we would be led to conclude, should have felt themselves *qualified* to give an *immediate* response? No; they did not feel that their *long* experience in their respective charges, had qualified them for foreign service. None saw it to be their duty to go. It was not until our *young men* said, "Here are we, send us;" that the church had it in her power to enforce her feeble hand—struggling for an existence. We are therefore driven to the conclusion, that we must either abandon the work of foreign evangelization entirely, or send young men to this work.

But if you desire still farther proof of the propriety of the course which I am advocating, direct your thoughts to the history of missions. Who were these who have distinguished themselves in this great and glorious enterprise? Were they those who had spent the prime of life in the home field—preparing for future service in the foreign field? No; they were those who had given the morn, vigour and manhood of their lives to the work in which their souls were absorbed. In the morn of life, their souls were drawn out in deep sympathy and compassion for those who were sunk in the depths of heathenism. They sighed and mourned over the darkness which brooded over the nations of earth. They longed and prayed for the time, when the light of the knowledge of God should enlighten all lands. A view of the moral degradation, wretchedness and eternal ruin, of those sitting in the shadow and region of death, moved them to tears; and stirred within them longing desires to raise the standard of the cross in the very heart of Satan's empire, and amidst those scenes of moral desolation. They yearned to proclaim a Saviour's dying love where it never had been made known, and where Satan's malice and evil machinations reigned triumphant. Hence, home *cultivated* fields had no charms for them. They desired no such training, as some now propose, as absolutely requisite to qualify for the peculiar duties and trials of the foreign field. To them this work is more desirable than ease, or the highest earthly honours; so that even under the most discouraging opposition, or the most desponding anticipations it *cannot* be relinquished, for any other calling or sphere of labour.

In conclusion, dear reader, do not misunderstand me. I am not advocating a low standard of ministerial capacity and attainments. Remember that my only object in this letter is to show that when those who have charge of the affairs of God's house, commission an individual to preach the everlasting gospel, the *world* is the field—his qualifications do not confine to any particular locality of this great vineyard; but as it is God's prerogative to choose His minister, so it is His to send them whithersoever He pleaseth. Hence, the soul-felt language of all who are about entering the ministry should be, "O! Father; *when* and *where* thou wilt?"

The writer, in retiring from his closet and bidding farewell to the reader, trusts that in writing this series of letters, he has been actuated by a simple desire to know, and present the truth as it is in Jesus. He feels that he is only a poor, weak and erring mortal. Hence, kind reader, if you meet with anything in these letters that is not in accordance with divine truth, attribute it to the darkness and carnality of his mind, remembering that the Apostle has said, "charity covereth a multitude of sins." Let us all, then, endeavour to overlook the infirmities of each other; to dwell together, tenderly, lovingly, and forbearingly—bending your souls to one great object, the promotion of God's glory, and the good of a perishing world. Oh! that the language of all were, "let God be conspicuously glorious on our earth; let the precious and blessed gospel be promulgated throughout the world—and let lost, perishing souls be saved." Oh! that we felt rightly on this subject! But Alas! we are as a dry and thirsty land—we need *receiving*—and outpouring of God's holy spirit—a large diffusion of his influences through the whole church. "Awake, O north wind; and come, thou south; blow upon my garden, (the church,) that the spices thereof may flow out." "Oh that our heads were waters, and our eyes a fountain of tears, that we might weep day and night for the selfishness, indifference, and the want of homely-mindedness, spirituality, homely love, unanimity and the want of disinterested, self-denying earnestness and zeal, for the promotion of God's glory and the good of men, which abound among professing Christians. Let us, then, in our respective positions, humble ourselves before God, and looking impartially and honestly upon our own and

the church's many shortcomings and barrenness, pray for a revival in our own hearts—or a slumbering church—in her membership, in the eldership and in the ministry. "The sacrifices of God are a broken spirit, and a contrite heart. Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that *I am the Lord* who exerciseth loving-kindness, judgment, and righteousness, in the earth; for in these *things* I delight, saith the Lord. *The Lord reigneth, let the earth rejoice.*

A LOVER OF ZION

## TEMPERANCE.

### THE LOST FOUND.

We had frequently observed a heart-broken looking lad pass by with a gallon oil-can in his hand. His tattered garments and his melancholy face were well calculated to excite observation and pity. It was but too evident that the vessel he carried had been diverted from its legitimate use, and that it was now used, not as an oil-can, but a whiskey jug. Having seen him pass twice in one day with his ever present can, we had the curiosity to accost him, and did so by enquiring his residence.

"I live," said he, "five miles from the city, on the — road."

"You have been to the city once before to-day, have you not?"

"Yes, sir, I came down in the morning; but I couldn't get what I was sent for, and I had to come again."

"What was you sent for, my lad? It must be something very important to make it necessary for you to walk twenty miles in the storm."

"Why, sir, it was whiskey that I was sent for. Father had no money, and sent me to Mr. —'s to get trusted; but he wouldn't trust any more, so I had to go home without the whiskey; but father sent me back again."

"How do you expect to get it now, when you could not get it in the morning?"

"Why, sir, I have brought a pair of shoes which sister sent mother. Mr. — will give whiskey for them. He has got two or three pairs of mother's shoes now."

"Do you like to carry whiskey home, my boy?"

"Oh, no, sir, for it makes us all so unhappy; but I can't help it."

We took the responsibility of advising the boy not to fulfil his errand, and returned home with him. The family, we found, consisted of husband, wife, and four children; the oldest (the boy) was not more than ten years of age, while the youngest was an infant of a few months. It was a cold-blustering day. The north wind blew harshly, and came roughly and unbidden through the numberless crevices of the poor man's hovel. A few black embers occupied the fireplace, around which were huddled the half-naked children; and the wo-stricken mother and wife. Her face was haggard—her eyes sunken—her hair dishevelled—her clothes tattered and unclean.

She was seated upon an old broken chair, and was mechanically swinging to and fro, as if endeavoring to quiet her infant, which moaned pitifully in its mother's arms. It had been sick from its birth, and it was now seemingly struggling to free itself from the harsh world into which it had, but a few months previous been ushered. There was no tear in the eye of the mother, as she gazed upon the expiring babe. The fountain had been dried up by the internal fires which alcohol had kindled and fed. Yet she was the picture of despair; and we could not but fancy, as she sat thus, that her mind was wandering back to the happy past, the days of her infancy and girlhood, and her early home. Poor thing! She had given her affections and her hand to a man who had taken the first step to intemperance. She had left her home full of buoyant hopes—hopes never to be realized—to spend a life of misery with a sot. Broken-hearted, cast out from the society of her former friends, trowned upon by the

"good society," humanely spoken of as the miserable wife of a miserable drunkard—with no hand to help, no heart to pity—she very soon became a tippler and a drunkard herself.

By the side of this wo-smitten mother kneeled a little girl of five or six years, down whose sallow cheeks tears were coursing, and who ever and anon, exclaimed, "Poor little Willie, must you die?" "Oh, mother, must Willie die?" and then kissing the clammy sweat from "little Willie's" brow, covered her face with her tattered apron and wept.

In the opposite corner of the chimney, and among the ashes which covered the hearth, sat a boy of seven years, dragging from the half dead embers a potato, which he broke open with the remark, "Mother, give this to little Willie. Maybe he's hungry: I'm hungry too, and so is sister; but Willie's sick. Give him this potato, mother."

"No, poor boy," said the mother. "Willie will never be hungry again. He will soon be dead."

This remark drew all the children around the mother and the dying child. The father was sitting upon what was intended for a bedstead, without hat, shoes, or coat, with his hands thrust into his pockets, apparently indifferent to all that was passing around him. His head was resting upon his breast, and his bleared eyes were fastened upon the floor, as if he were afraid to look up at the sorrowing group who were watching the countenance of the dying infant.

There was a moment of silence. Not a sound was heard. Even the sobs of the little girl had ceased. Death was crossing the hovel's threshold. The very respiration of the household seemed suspended: when a slight shivering of the limbs of the infant, and a shriek from the half-conscious mother told all that the vital spark had fled.

For the first time the father moved. Slowly advancing to where his wife was seated, with quivering lips, he whispered, "Is Willie dead?"

"Yes, James, the poor babe is dead?" was the choking reply of the mother, who still sat as at first, gazing upon the face of her little one.

Without uttering another word, the long brutalized father left the house, muttering as he left, "My God, how long?"

At this moment a kind-hearted lady came in, who had heard, but a few minutes before, of the dangerous illness of the child. She had brought with her some medicine; but her angel visit was too late. The gentle spirit of the babe had fled, and there remained for her but to comfort the living. This she did while we followed the father. We related to him the circumstances which had led us to his house, and briefly spoke of the misery which inevitably follows in the wake of intemperance.

"I know it, sir," said he. "I have long known it. I have not always been what you now see me. Alcohol and my appetite have brought me to this depth of degradation."

"Why not master that appetite? You have the power. Thousands have proved it."

"Sir, I believe it. I have seen others as far reduced as myself, restored and made happy: but you are the first who has ever spoken to me upon the subject, and I had too strong a passion for liquor to think of a reformation myself."

"Well, will you not make the effort?"

"I will. It has occupied my thoughts during the whole morning; and now in the presence of Almighty God, I swear never again to touch the accursed thing which has ruined me and made beggars of my family."

Happy enough to hear this manly resolution, we returned to the house with him. In due time we made the fact known to his wife; and producing a pledge, the whole family signed it upon the table which held the body of their dead child.

The scene was an affecting one. \* \* \*

Two years had passed, when the incident was recalled to our mind by a shake of the hand from a gentleman who was returning west with a stock of dry goods which he had just purchased in New York. It was the man who signed the temperance pledge *by this body of his dead child.*

## RELIGIOUS MISCELLANY.

## THE TESTIMONY OF AN ENEMY.

"CALVIN at Geneva" is the leading article in the last number of the *Westminster Review*, at the head of which are placed the titles of two works, one by Jules Bonnet, entitled "Calvin (Jean) Lettres recueillis pour la premiere fois et publiques d'apres les Manuscrits Originaux," and the other by J. Gaberel, which proposes to give the history of the church at Geneva, from the commencement of the Reformation until 1615. But what are authorities, when a Reviewer has prejudged the case? When he is resolved to "condemn by antipathy, as he reads?" When the "historical justice" which he metes out to the Geneva Reformer is confessedly under the control of the deepest personal hatred? Be it so then. Let an enemy bear witness to the character of Calvin.

Was he ambitious? "Calvin thought neither of fame nor fortune. The narrowness of his views, and the disinterestedness of his soul, alike precluded him from regarding Geneva as a stage for the gratification of personal ambition."

Was he selfish? "This abnegation of self was one great part of his success. Even at periods when his unpopularity was at its height, all parties recognized the disinterestedness, and secretly respected and feared a man who wanted nothing for himself."

Was he guileful? "Even his enemies will admit that he knows not how to decorate or disguise a fact."

Was he a time-server? "All these ceremonial observances (of the Burnese) Calvin had suppressed, not in the spirit of contradiction, but conducted to the conclusion by the strictest logic from the principles of the Reformation," "When summoned to conform to the Burnese usages, he at once refused to compromise the independence of the church of Geneva, by accepting the authority of a neighbour republic, however intimately allied to his own."

How did he demean himself, when banished for this act by the Libertine party? "During his exile, he shewed a magnanimity truly noble. He maintained a correspondence with his friends

and former flock in the city. But it was to urge them to respect their ministers *de facto*; to avoid all occasions of offence, and to submit in matters indifferent."

Two years later, when the Synodics and Council of Geneva implored him to return, how did he demean himself? "When they did so, by the letter of the 22nd of October, 1540, he delayed his consent, and put them off. But it was not in the spirit of a Coriolanus, or to enhance his own value. The hesitation proceeded from his having contracted engagements with his Strashburg congregation, which he did not feel at liberty to break off at once."

Did he lord it over God's heritage? "More important was the disciplinary organization. This, the working element of the whole system, was not entrusted to the pastors, but to a body called the Consistory. In this Board, the five pastors of the city parishes were united with twelve elders (*anciens*) elected out of the members of the councils, by the councils and the company united. It was a main point with Calvin, that the lay element in this body should outnumber the ecclesiastical."

The polity of Calvin was a vigorous effort to supply that which the Revolutionary movement wanted—a positive education of the individual soul. Crushed under the weight of a spiritual aristocracy on the one side, and ground down by the huge machine of administrative monarchy on the other, all personal freedom, all moral attributes, had nearly disappeared among the people on whom this superincumbent weight was placed. To raise up the enfeebled will, to stir the individual conscience, to incite the soul not only to reclaim its rights, but to feel its obligations; to substitute free obedience for passive submission—this was the lofty aim of the simple, not to say barbarous legislation of Calvin."

Was he a mere theorist or a visionary? "The scheme of polity which he contrived, however mixed with the erroneous notion of his day, enforced at least he two cardinal laws of human society; viz., self-control as the foundation of virtue; self-sacrifice, as the condition

the common weal. His legislation did not create, but it concentrated and directed this moral force."

"Had Calvin, like Plato, left only a paper sketch of a republic, in glowing language and magnificent imagery, how much more would he have been admired by the world! He did much more than describe a virtuous society—he created one."

"Government at Geneva was not police, but education; self-government mutually enforced by equals, on each other. The power thus generated was too expansive to be confined to Geneva. It went forth into all countries. From every part of Protestant Europe, eager hearts flocked hither to catch something of the inspiration. Sparta against Persia was not such odds as Geneva against Spain. Calvinism saved Europe. The rugged and grotesque discipline of Calvin roused up, from St. Andrews to Geneva, that little band, not very polished, not very refined, but freemen!"

"That which we are, we are;  
One equal temper of heroic hearts  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield."

"Calvinism reappeared again and again, with no less vitality than at first. It animated the Cameronians of Cleland, no less than the Independents of Cromwell, or the defenders of La Rochelle."

"The Protestant movement was evaded from being sunk in the quicksands of doctrinal dispute, chiefly by the new moral direction given to it in Geneva."

Was Calvin a tyrant? "For the overthrow of the *Libertines* in 1555, Calvin will be acquitted by history. The necessities of his position may be held to excuse him. It was a struggle for power in Geneva. Not, on Calvin's part, for selfish power, but for the maintenance of that system which was *unmistakably working for the best interests of the city*, and which was, besides, acceptable to the majority of the inhabitants." "Neither had Calvin any choice. Either he must destroy them, or they would destroy—not himself, but his work, which he believed to be the work of God. His fight with the *Libertines* was not persecution of opinion, or an attempt to bring dissidents into the church by force."

"Wherever individual liberty was able to assert itself, the Calvinistic discipline instantly followed. It reformed

Scotland, emancipated Holland, attained a brief but brilliant reign in England, and maintained a struggle of sixty years against the royal authority in France."

From these extracts—and many more could be given—it is apparent, that in spite of the Reviewer's avowed hatred of the man, and of his principles, he is compelled to give Calvin a character for virtue and integrity, and moral force, which has but few parallels in any land. His enemies while he lived, were the enemies of the truth of God, and of the restraints of the gospel. And they have transmitted their enmity from generation to generation, without any abatement of its original intensity. And if the Reviewer acquits him in the affair of the *Libertines*, for the very same reason he should be acquitted in the affair of Servetus; for at their instance, and in their service, and with their spirit, he came to Geneva.—*Central Presbyterian*.

#### A GRACELESS ACT.

"On Sunday last," says the *Richmond Dispatch*, while Dr. Burrows, pastor of the First Baptist church, was preparing to baptize several persons at the Second Baptist church, he had his gold watch stolen. Dr. B. had gone into the dressing room to array himself in suitable clothing for entering the pool, and in doing so, left his watch in a chair. Remembering it in a short time after, he sent the sexton down to get it, but found that it had been carried off. A young gentleman, who was one of the candidates for baptism, had left a new black coat in the same room, which was also stolen. As yet the robber has not been detected, but the police are on the look out, and may probably succeed in capturing him."

We hope the doctor will recover his watch and the "young gentleman" his coat. And we suggest to both, that such mishaps may be avoided in future by sticking to the apostolic practice in baptism. The Apostles had no dressing rooms into which to retire to change their clothes, either before or after baptizing; and neither they nor their subjects pulled off their coats, nor changed their unmentionables for other garments that we read of, in order to perform the ordinance of baptism instituted by Christ. Neither administrator nor sub-

joet, so far as we can gather from the Acts of the Apostles, were put to the inconvenience and risk, of such changes of clothing as gave this adroit rogue the temptation and the opportunity to steal the preacher's watch and the neophyte's coat. The apostolical way of baptizing people was very convenient to all parties. They were under no necessity of leaving the room, changing their clothes,

suspending the worship, leaving their watches in a chair, or anything else of the kind, now held to be indispensable to keep a watch from being damaged, or a new coat from injury. The old way of pouring or sprinkling is a more excellent way of baptizing—so easy, so convenient, so decorous, and besides, so Scriptural!—*Rich. Chris. Advocate.*

## CHILDREN'S CORNER.

### THE LITTLE EVANGELIST.

[The following interesting incidents are extracted from a letter from Mrs. Porter, Cuddapah, India.—*Editor of Youths Magazine.*]

"We have mothers' meetings here with the native Christian women; between thirty and forty attend. Perhaps there is no class of women that more need instruction as to the training of their children than do these poor women. Many have but lately emerged out of the darkness of heathenism, and have no idea of maternal responsibility. 'What do-I know?' is the reply to almost every remark relative to the training of their children; but the difference is most marked in those mothers who have been brought up in our mission schools; and I think there is not a more encouraging fact to the supporters of female education in the East, than the effect education has produced upon families. To hear a Hindu Christian mother teaching her pretty little lisping one of two years old to repeat,

"Gentle Jesus, meek and mild."

"There is a happy land, &c."

and to know the dear little one will not sleep until she has prostrated herself upon her mat, and said, 'O my Father in heaven! take care of me, and make me good for Jesus' sake, Amen,' would amply repay those who paid £3 per annum for the support of those mothers when in the mission school.

"We have among us bereaved mothers, but their sorrowing hearts are comforted by the bright hopes the gospel affords that their darling little ones have been safely gathered into the Saviour's fold; not so the heathen mother."

"One of our Christian bereaved mothers went with her only child to visit a village at a distance, hoping her health, which had greatly suffered by the sudden removal of her last boy, might be benefitted by the change. When she had been a day or two in the village, a woman who had previously known her asked, why she looked so sad. 'Ah!' she said, 'how can I look glad? I have lost my last boy.' 'Is it so?' said the woman; 'I can then feel for you. I have lost all my children one after the other; they have all died. I have spent much money for medicine, consulted many priests, and gave them much money; many, many tears I have shed, but they have all died. When the last was born, I took him to the temple, according to the direction of the gooroo, and offered sacrifice to the idol, and had a brass charm made to the idol's name engraved upon it, and took it to the idol. "Oh, Swamy," I said, "my children have all died but this one, and I have put your name upon this brass, and he shall wear it tied to a string around his neck. I will bring the first lock of his hair, and sacrifice it to thee; but oh! let him live. Pity me; I am a poor mother.'" 'Well, and did the child live?' 'Oh! no, I took the first lock of his hair, and gave it to the idol, but he died soon after, I will fetch the charm, and show you. Here it is, just as I took it from his neck—poor baby!' and her tears flowed afresh.

The little girl, the daughter of the Christian woman, who had been all this time listening to this tale of woe, taking up the charm, said, 'Anorik, why, you must not keep this,—it has done no good, why, put it away, and pray to the true God, he can hear you, that idol cannot; try, amah (or madam), perhaps

he may answer you. Serve Jesus. I will read to you about Jesus. I have learned to read in the mission school at Cuddapah, and I can tell you how kind Jesus is.'

"This poor woman, astonished at so much sense, as she called it, in a little girl, listened to her, and the two mothers talked together about the true God, and Jesus Christ whom he has sent. God blessed the humble efforts of the Christian mother and her little daughter, and the woman has since been baptized in the name of Jesus. She now has another child,—oh that it may be spared to her!

"On coming away, the woman offered to give the little girl the charm. 'It is of no use to me; will you take it?' The little girl said, 'Yes, I will take it to my lady, and tell her about you,—she will pity you, I am sure.' On her return to school, she brought it to me, and her mother told me the circumstance as I have related it.

"Oh! let me ask Christian mothers not to forget to pray for those who sorrow without hope. Among the two hundred and fifty who were baptized during the past year by my dear husband, there are many mothers and some children for whom we feel much concern. For the mothers we can do little, but if our fund would allow us, we wish to take two girls and two boys from each village, and instruct them for two or three years in our boarding school; then we hope they may go back to their homes, and take with them knowledge which shall prove useful for time and eternity. At present our funds will not allow of this: but if any lady is disposed to support a girl or boy for five years, we would immediately send for them, and they would be very glad to come."

### NO MOTHER.

She has no mother! What a volume of sorrowful truth is comprised in that single sentence,—no mother! We must go far down the hard, rough paths of life, and become inured to care and sorrow in their sternest forms, before we can take home to our own experience the dread reality—*no mother*—without a struggle and a tear. But when it is said to a frail young girl, just passing toward the life of woman, how sad is the story summed up in that one short sentence! Who now shall administer the

needed counsel,—who now shall check the wayward fancies,—who now shall bear with the errors and failings of the motherless girl?

Deal gently with the child. Let not the cup of her sorrow be overfilled by the harshness of your bearing, or your unsympathising coldness. Is she heedless of her doings? Is she careless in her movements? Remember, oh! remember, "she has no mother!" When her young companions are gay and joyous, does she sit in sorrowing? Does she pass with a downcast eye and languid step, when you would fain witness the gushing and overflowing gladness of youth? Chide her not, for she is motherless, and the great sorrow comes down upon her soul like an incubus. Can you gain her confidence,—can you win her love? Come, then, to the motherless with the boon of your tenderest care, and by the memory of your own mother, already, perhaps, passed away,—by the fulness of your own remembered sorrow,—by the possibility that your own child may yet be motherless,—contribute, as far as you may, to relieve the loss of that fair frail child who is written motherless.—*Anon.*

### WHY DID MY SISTER DIE.

Why did my sister die,  
And leave me here alone,  
And go to yonder sky,  
Where sin is never known?  
Beyond the silver moon,  
In garments white and fair,  
In one eternal noon  
She walks with angels there.

Why did my sister die,  
So young and glad, and bright?  
I wish that I could fly  
Up to that world of light!  
Her soft dear hand in mine  
Once more I then would hold,  
And in the love divine  
Would walk the streets of gold.

Oh, why did sister die—  
My sister loved and dear—  
And leave me here to sigh,  
And shed the bitter tear?  
My days have sadly fled  
Since she has joined the throng,  
With crowns upon their head,  
Who sing the angels' song.

The things she used to wear  
Are my dear sister's still;  
We keep the treasures there,  
And always surely will;

Her books are in the place  
Where that dear little hand  
Found out an empty space  
Upon the chosen stand.

I see the little toys  
With which she used to play,  
When often in our joys  
We spent the happy day;  
The shoes in which her feet  
Were dressed, when last we ran  
Along the sunny street  
To school with Cousin Ann.

Oh, why did sister die,  
To turn so pale and still,

And shut the dear blue eye  
Which pleasure used to fill?  
I never knew till then  
What Mother meant by death—  
Oh, could not God again  
Give Mercy back her breath?

I sometimes wish that He  
Would call me up on high;  
So happy would I be  
With sister in the sky;  
And we would walk and sing,  
And gather fadeless flowers,  
In loves eternal spring,  
Among the heavenly bowers.

## RELIGIOUS INTELLIGENCE.

### FATHER CHINIQUY AND THE PARISH OF ST. ANNE.

The following communication which we find in the *New York Evangelist*, gives some interesting facts in relation to Father Chiniquy, and shows the true reasons for the malignant aspersions of his character by Romish journals:—

Your readers have doubtless noticed some interesting facts which have appeared in the religious press, within a year or two past, respecting the above named French Canadian Roman Catholic Priest, and his colony at St. Anne. If so they will be interested in learning their subsequent history, and present position. This I have obtained in a personal interview from the lips of Father Chiniquy himself, and from others who have known him for years. As the facts in this case are connected with a glorious work of grace, probably the most extensive which has ever occurred among the Roman Catholics in Illinois, and perhaps in our whole country, they will be better understood if we go back and give a brief sketch of their past history.

#### FATHER CHINIQUY'S LABORS IN CANADA. —HE EMIGRATES TO ILLINOIS.

For twelve years before 1851, Father Chiniquy labored not only as a devoted priest in the Roman Catholic Church in Canada, but he was also a Father Matthew in the Temperance cause, among the French population there. He obtained over 200,000 pledges among them to entire abstinence from the use of intoxicating drinks. As many of them afterwards emigrated to the United States and were without such religious and

educational advantages as were adapted to elevate them, he was moved to emigrate himself, and to form a colony where he could call many of them around him, and visit others in the vicinity. In 1851 he came to Kankakee county, in Illinois, and having found a spot suitable for this purpose, commenced his settlement in a place to which he gave the name of St. Anne. Here he was followed by some 2000 families, who numbered from eight to ten thousand souls.— There he erected his own house; and when his own people had provided homes for themselves, they built a church and seminary, and were just beginning to enjoy the fruits of their toils and sacrifices, when a series of outrageous oppressions commenced, which has resulted in making them a Protestant community.

#### OPPRESSIONS OF A ROMAN CATHOLIC BISHOP.

About 800 families had settled in Chicago, and there erected the French Roman Catholic Church, a good house of worship, and parsonage, worth several thousand dollars. This property was demanded of them by their Bishop, that he might sell it to the Irish Romanists, in that city. Against this claim they earnestly protested, and obtained the aid of Father Chiniquy to present and advocate their cause. But it was all in vain. The Bishop obtained their title deeds, under the threat of ex-communication if they refused, and having sold the property, put the cash in his pocket, giving no account of matters, and leaving them without redress. They wrote to all the Archbishops in Canada and

the United States, but the Bishop of Chicago was justified in his course by all the Bishops and higher dignitaries of both countries, because they could not condemn him without condemning themselves. They too had been guilty of similar robbery.

#### AN EPISCOPAL VISIT TO ST. ANNE.

Soon after, the pastor of St. Anne and his people were visited by this kind hearted Bishop of Chicago, and the same demand was made of them. Father Chiniquy had to a good degree with his own hands quarried out materials and erected a rudely constructed stone house. He brought \$6600 from his paternal inheritance to the place, and might have enriched himself by investing it in land but he gave it to the poor and to help on his colony, reserving only one lot of land and his humble home for himself. But the Bishop claimed that a priest had no right to have any property of his own, and demanded all for himself. When Father Chiniquy found all arguments were in vain, he asked, and the Bishop granted him fifteen days to consider the matter, as he greatly dreaded to have the decree of ex-communication pronounced against them, as well as himself. But before the Bishop had returned home, he told his friends that he had ex-communicated them, and in a few days three Roman Catholic priests came into the parish, and nailed the decree upon the door of their church! Its moral power upon them however was almost entirely lost, for two reasons: (1.) The priests who came to affix the decree to the door were in a state of intoxication, and became the butt of ridicule to the temperance community of St. Anne; and, (2) the Bishop had forgotten to sign it with his own name and the mark of office. It was therefore null and void, although not destitute of some influences over their minds.

#### ONE BISHOP IS TURNED OUT AND ANOTHER TRIES HIS HAND.

About this time so many complaints were urged against the Bishop of Chicago, that he was removed, and the Diocese was under the care of the Bishop who resided at Dubuque. In the hope of having this stain removed from Father Chiniquy and his people, he was advised to pay him a visit, and see if the matter could not be satisfactorily arranged. Father Chiniquy prepared an act

of submission, and offered it to the Bishop upon his arrival there. With this he professed to be perfectly reconciled to him, and granted him his forgiveness and blessing. Only one condition further was exacted, which was, that he should spend fifteen days in a retreat, or season of private devotions. To this he had no objection, and for that purpose repaired to the College of St. Joseph, near South Bend, Ind. But ere the fifteen days had expired, he received a letter from the Bishop of Dubuque, informing him that his act of submission was not satisfactory, and desiring that he would come and alter it. Accordingly he left his retreat, and journeyed again to Dubuque.

The Bishop received him coldly, and when Father Chiniquy inquired what would satisfy him, he said, "you must agree to do this or that, go here or stay there, give up your will in everything to mine, and never ask for my reasons or question my authority."

Father Chiniquy replied nobly, "My Lord, there is but one God in Heaven or in earth, and to Him alone will I make such an act of submission. Ex-communicate me if you think proper."

Taking his leave he went into his room and fell on his knees, and poured out his cries and tears unto God. He felt that he was an outcast and friendless among men, but he had hoped in God. He then opened the Bible, which was his constant companion, and the first verse his eye fell upon was 1 Cor. vii. 23: "*Ye are bought with a price; let ye not be the servants of men.*" In a moment he saw that he had been the slave of the Roman Catholic hierarchy, and that it was a monstrous usurpation. That word of God emancipated him from his bondage, and from that moment he was a freeman in Christ.

Thanking God for his precious Word, he rose from his knees and returned to the parish in St. Anne. Having assembled his people, he related all that took place in the interview between him and the Bishop.—"And now," said he, "if you believe I have done wrong in thus obeying God rather than man, in following the dictates of my own conscience and the directions of the Bible, instead of submitting unconditionally to the will of the Bishop, then manifest it by rising up, and I will be your pastor no longer." No one arose.

"Well, then," he continued, "if you

think I have done right in making the Bible my only infallible guide, and rule of faith and practice; and if you will adopt it for *your guide and rule* of life, and unite with me in all Scriptural efforts to do good, do you manifest it by rising up." Immediately the whole congregation were upon their feet, and there they covenanted with God and their pastor to be BIBLE CHRISTIANS, and to walk together as such in Church relations.

#### ANOTHER VISITATION FROM THE BISHOP.

Soon it was noised abroad that Father Chiniquy and the Canadian French congregation at St. Anne had become Protestants, and as soon as a new Bishop had come into the Diocese, one of the first acts was to visit them. Having notice of his intention, Father Chiniquy sent around and gathered 4000 of his people to come at the time appointed, and hear all the Bishop had to say, "and then," said he, "if you think that the truth is on his side, that I have done wrong, admit it on the spot—submit to the Bishop and send me away under his curse, and if you have done wrong, repent, and seek forgiveness of God and his people. Let no one treat him with violence or contempt. Be governed in all things by the word of God." To show that they were in a free country, and intended to exercise the right of private judgment, they raised upon their church the flag of the United States.

The Bishop came with a great display and retinue of priests. A stage had been erected for his accommodation, and upon it Father Chiniquy sat down by his side. The Bishop had selected every epithet he could find in the French dictionary, with which to express his bitterness and wrath, and to denounce the curse of God first upon the congregation and then upon their pastor. When he had expended a full half hour in this tirade of false accusations and malignant cursing, during which time it was with the greatest difficulty that the people could be restrained from violence, he ceased, and then Father Chiniquy rose and meekly replied, as he (the Bishop) had said so much against that congregation and himself, he would surely hear a few words in reply.

"Not a word, Sir," said the Bishop. "Not a word sir,—sit down—not a word."

At this point the people could be re-

strained no longer. Cries "pull him down," "tear him to pieces," "kill him on the spot," were heard from every part of the assembly of 4000 people, all perfectly mad with rage. But the cries of the pastor to "let him go off uninjured, return him good for evil, blessing for cursing," at length prevailed, and aided by the Sheriff, whose presence the pastor of St. Anne had wisely secured for the occasion, the miserable Bishop and his priests escaped the violence of a mob. And as he departed, some one gave out the sentiment, "The parish of St. Anne—the grave of the tyranny of Roman Catholic Bishops in Illinois;" and the Bishop rode off amid the thunders of applause with which it was received.

Thus have 10,000 of our French Canadian population in this State shaken off the yoke and chains of priestly despotism and proved themselves worthy to be ranked with American freemen and Protestant Christians. True, they have not identified themselves with any particular denomination among us. But they are called Protestants by the Romanists and by their neighbours. And they say if taking the Word of God as their rule of life, believing what it teaches and practising what it requires, makes them Protestants, then they are Protestants. If renouncing the Pope and hierarchy of Rome, and submitting in all things to Jesus Christ, as their only Saviour, makes them Protestants, then they are Protestants, for they rely upon Him alone. Like the Bereans they are now searching the Scriptures daily.—Bible truth come to their minds with a freshness and power of which no one can conceive, and the grace of God is rapidly transforming them into truly spiritual and happy Christians.

In connection with their beloved pastor they are preparing to do a good work, both in Canada and these United States. One man, though very poor, (as are most of them, having little when they came here and their crops being cut off this year), but poor as he was, when he was told by a creditor, to whom he owed a debt of \$100, that he would forgive the debt if he would burn his Bible and return to the Church of Rome, spurned the offer. Come what might, he could not barter away his Bible for gold. Another came to her pastor, fearing that she had incurred his displeasure, because she had left off praying to

the Virgin Mary. She said she did not find it taught in the Scriptures. She rejoiced greatly to find her own judgment agreeing with that of her pastor, and thus they are, as a people, laying aside their superstitious, and embracing the truth as it is in Jesus.

I feel as if this delightful work ought to be known and rejoiced in by God's people all over our land. Its results, I doubt not, will be far-reaching, and cause joy among the angels in heaven. I am aware that some of our brethren in this vicinity look upon the movement with suspicion, because they are not personally acquainted with Father Chiquiquy, and because some of the Republican editors have thought it proper to charge him with controlling and changing the vote of his people at the late election. This he has positively denied over his own signature in their papers, but they persist in disbelieving him, and thus do him and his people a great wrong. Could they see the widows and orphans, by whom he is surrounded—who have followed him to this State that they might enjoy his pastoral care—could they see the noble work he is doing in freeing so many minds from the worst kind of slavery which exists on earth, and thus preparing them to oppose slavery in every other form; could they see his meekness under injuries, his benevolence and self-denial, and his unwearied and self-sacrificing labors, they would be sparing in their censure, lest they should despise Christ in His members: they would be anxious to aid him in his blessed work, that in the last great day it might be said unto them, "Inasmuch as ye have done this unto

the last of these, ye have done it unto Me."

Yours truly,  
Monne, Illinois. A. S. W.

#### NOVA SCOTIA.

THE REV. W. FORLONG.

We understand the Rev W. Forlong, a Free Church minister highly recommended by the Colonial Committee, who recently came out from Scotland, has commenced his labors in the new congregation erected in the North-Eastern Section of Cornwallis—the second offshoot which has been separated from Mr Murray's congregation since last meeting of Synod. There are two Churches in Mr Forlong's charge—the old Church of Cornwallis, in Church Street, and a new Church in Kentville.—*F. C. Record.*

#### SCOTLAND.

PRESENTATION TO THE REV. PRINCIPAL CUNNINGHAM.

A number of warm friends and admirers of Dr Cunningham, both in Edinburgh and in Glasgow, resolved to present him with some testimonial, as an acknowledgement of the love and gratitude which, in common with the whole Free Church, they cherished for one who had rendered such eminent services to the Free Church, and to the cause of truth in the land. The subscription list having been closed, several of the Edinburgh and Glasgow gentlemen, who have taken a prominent part in this movement, waited on Dr. Cunningham, and presented him with the handsome sum of £500. A silver salver was also presented to Mrs Cunningham.

## EDITORIAL.

### BISHOP CONNOLLY AND JUDGE WILMOT.

The usually untroubled sea of public affairs in our sister Province of New Brunswick, has, within the last few weeks, been agitated by a storm of considerable violence, in which the individuals, whose names are at the head of this article, are the master spirits. The circumstances in which it originated, are as follows. Two years ago, a boy named Frederick Powers, residing near Miramichi, left the Romish Church, and alledged that he had been beaten by a priest named Egan, for reading the Bible. The boy afterwards removed to Fredericton, where he entered the Sabbath School under the superintendence of Judge Wilmot. To him, and to many others, the boy related the story of his sufferings, and in such a manner as

that it was generally believed. Last year, Judge Wilmot publicly related the circumstance. Since that time, the boy has been spirited away, and the Popish press have raised a howl of indignation against the Judge, accusing him of vilifying a Romish priest, and by a fabrication of his own, exciting malignant passions in the minds of Protestants against their fellow Roman Catholic subjects. At the last meeting of the Bible Society, the Judge again referred to the matter in the following terms:

"He came there a Protestant, a Bible Protestant, and the God of the Bible who saw his heart, knew that he never made a statement on that platform, which in his heart he did not believe to be true. What was the gravamen against him? was it any regard for Frederick Powers that drew upon him the frowns of those Ecclesiastics? No! it was their system that was assailed. Did they hope to intimidate him? He had a secret to tell them, but not a secret of the Confessional, which goes down to a cesspool and remains there. Last year he lectured on Nineveh, and invited any Catholics who may be present to study their Bibles, and offered, if they could not get Bibles, or would not be permitted, to procure them for any who would apply to him. Next day two called, a man in the morning, and a woman in the evening, and they told him where their Bibles could be bought, and he got Bibles for them. \* \* These Ecclesiastics did well then from their own point of view and acted most consistently in forbidding Roman Catholics the use of the Bible, for it was wholly opposed to their system, a system which had been well called the mystery of iniquity, a system the most odious and detestable, excluding from man's soul the light of God's truth, and crushing all his faculties. He had no ill feeling against Catholics: it is their religious system he abhorred, and he would never cease to denounce it whenever fit occasion offered itself."

This is the subject of a long letter from Bishop Connelly, which we have read with some interest. It is now asserted that he is to be the successor of Archbishop Walsh, and if he is to be like his predecessor, the virtual ruler of our public affairs, we naturally desire to know as much as we can of his character. When he was in Halifax, he had the character of a mild and gentlemanly man, and even Protestants were somewhat enamoured of him personally. We therefore looked for something in the most polished style of Jesuit craft. But we have been utterly amazed that from beginning to end, his letter is one tirade of Irish abuse, but a few degrees above Father O'Reilly's celebrated production. Judge Wilmot is stigmatized as "the buffoon and religious maniac," "a liar" and "a public slanderer" and an "unprincipled, ignorant, and fanatical Methodist parson."

Taking the letter on its own merits, as a specimen of that vulgar vituperation, it might pass unheeded, or even serve as matter of ridicule. But the style of demand in it ought certainly to be enough to rouse Protestants to a sense of the danger to their liberties, from the intolent assumptions of the Romish priesthood. Repeatedly does he parade his power over 80,000 Catholics, and proclaim aloud, what can be regarded as little else than a demand that Judge Wilmot should be removed from the bench, and a Roman Catholic appointed in his stead. "Sir you have soiled your character," is his language, "you have fouled the fountains of public justice, you have disgraced your ermine, come down!" "With eighty thousand of the population we are bound to have a Catholic judge at no distant day." Here is the old demand, not to have offices bestowed according to merit, but solely on the ground of religious opinion. But it is

more than this. It is virtually claiming, that the higher offices of the Province shall be filled, only in the way that Bishop Connelly pleases, that any man is to be removed who displeases him, or in other words, that Bishop Connelly be supreme in the civil affairs of the Province.

One other feature of Bishop Connelly's letter we cannot forbear noticing, viz:—the manner in which he proclaims his power over his 80,000, as if he held their feelings and consciences in a nutshell, and takes credit to himself for keeping the peace of the Province, when he might have hurled his followers against Protestants, to the effusion of blood. We give an extract, which will afford a fair specimen of his style.

“Still worse would it be, if I were openly to enter into politics and harangue eighty thousand of my people into political frenzy against those for whose honesty and talents, and public worth I have perhaps as little respect as the Judge has for his “friends the Catholics.” *I would have the power, and with good and sufficient reasons I would have the right too*; for, unlike the Judge I depend not for my appointment on any man in this country, nor do I draw, as he does, six hundred pounds a year, from the pockets of men of all religious creeds without distinction. Yet I feel I would be amenable to a higher tribunal than the Judge practically acknowledges. I would have to fear God for the consequence; I would have a conscience to dread; and the hideous spectre of a divided people and embittered feuds and animosities, and *perhaps bloodshed* to haunt me as the result of my own rashness; I would have the decencies of civilized society and of public life to stare me in the face, and the strong voice of public opinion to cry shame upon me, and consign me, mitre and all, to that *cess-pool* where the character of the Judge is now hopelessly buried in dishonor.”

We hope our brethren in New Brunswick will be careful to mark the fact, that hitherto it has been through the prevalence of conscience and the fear of God in Bishop Connelly, that their blood has not been shed, and keep in due submission, lest his conscience should not continue so powerfully to influence him for the time to come.

But it is plain that he has on the present occasion overstepped the mark. We cannot help thinking that the prospect of elevation to Arch-episcopal dignity, has so elated him, that he lost for the moment his usual discretion, and that blinded by a view of the power which Archbishop Walsh wielded through craft, he has come out openly claiming to act as dictator, in public affairs, in the expectation that Protestants will be terrified by his threat of letting loose his 80,000 upon them, and by his conjuring up visions of the bloodshed which would be the result. He counted without his host. Never has the Protestant feeling of the Province been so thoroughly roused as at the present moment. In this respect, what it would have taken a Protestant Alliance a long time to do, the Bishop has done in a single day. So far from being intimidated, the Judge has since been lecturing on subjects connected with Romanism, and continues to speak out on the subject of the so-called infallible church. Indeed intelligent Protestants are glad that the Bishop has spoken out in the manner he has done, and that the mask of meekness has fallen from his face, and that he now appears in his true character, “as an angry, vulgar, politico-religious partizan.” It may be mentioned, that party feeling has never been so rampant in New Brunswick as in Nova Scotia, and if the Bishop thought to play the same game there as Archbishop Walsh did in Nova Scotia, he has been egre-

giously mistaken. It is plain however, that he has not the skill, or cunning, or whatever it may be called of the latter.

### THE PROTESTANT ALLIANCE.

For some months we have not adverted to this subject, but it has not been because we have been indifferent to its interests. Its defence, and the exhibition of its principles and objects, have been in able hands, and the discussions which have taken place have been too lengthy for our pages, while we believe that they have been so universally read, that any further account of them is unnecessary. The institution has been cradled in storm, we trust only to strike its roots deeper. Our fathers were accustomed to say, that the work of God never prospered, but Satan raised a storm against it. If difficulties beset them at the commencement of an undertaking, they regarded it as an evidence, that the adversary foresaw the damage it was likely to do to his cause, and they were accustomed to say that if they met no opposition, it clearly showed that it was because it was to do so little harm to his cause, that he did not deem it worth while to attempt to stay its progress. Judging by such a test as this, and we confess we feel inclined to believe it somewhat applicable, the Protestant Alliance must yet be destined for a great and important work in Nova Scotia.

It is certainly a matter of regret that its founders failed in securing the adherence of brethren, who have refused their countenance to the measure. Had this been done the impression as to the real union between Protestants of different opinions would have been much more striking. Still there has been such a union as has been sufficient to show that Protestants can act together, despite of minute differences, against the common foe. In the management of its affairs, the principal burden has devolved upon ministers of the Presbyterian and Wesleyan bodies. The presence of the former was only what their whole history in the past would have led us to expect.—When the trumpet sounded for an assault against the battlement of Babylon it would be strange if the genuine sons of John Knox and the Erskines were not in the front rank; and as to the Wesleyans they have shown themselves not only firm foes to popish errors, but consistent opposers of all subserviency in public affairs to papal influence. But the movement has a much wider sympathy. The hearts of the Evangelical party in the Church of England are fully with the movement, though from the High Church ideas prevalent in the higher regions of that body, any association with "Dissenters," in such a work is regarded as objectionable, and their clergy do not join. Others in that and other bodies, whose hearts are fully with the Alliance, both in its objects and measures, shrink from taking any active part in its proceedings, from timidity, and love of peace. They like quiet and they hate controversy. The motion for the formation of such an Alliance, it has been publicly stated, was made by an Episcopalian minister, of high character, who, however, at the first appearance of a storm, withdrew, intimating at the same time that all his sympathies were with the Alliance, and that he heartily wished it success. The characters of such men present much that is lovely and attractive, but the *lamb* like virtues for which they are dis-

tinguished, are not sufficient for the struggles of the day. The righteous are bold as a lion, and they need to be for their work. The gentle Melancthon was an ornament to the cause of the Reformation, but without the lion heart of Luther to urge forward the movement, what would he have accomplished? There are others again, not as sound Protestants as those alluded to, who say we have been living with our Roman Catholic fellow-subjects at peace, and what is the use of getting up so much disturbance on the subject. This is just "saying, peace, peace, when there is no peace." Peace with Antichrist is impossible, and the word of the Lord has pronounced, that at a certain time, its agents should "go forth to the Kings of the earth, and of the whole world to gather them together to battle against the great day of the Lord Almighty." The whole face of the civilized world, and even the state of matters among savage tribes, indicate that that day is approaching. To prevent that great conflict is as impossible, as to arrest "the ordinances of heaven and earth"—as to stay the planets in their course, or to frustrate the counsel of the Most High. It becomes then each, who values the principles for which our fathers bled and died, to see that he occupies his proper place in the armies of the Lamb. "They that are with him are called, and chosen and faithful." But there are some who have refused concurrence in the movement, for whose conduct, we can scarcely exercise as much charity. We allude to those who have opposed it with bitterness, and assailed its projectors in every form of attack. We could have no right to complain of any minister or member of the church, who did not see the necessity of such a measure, declining to co-operate. It would be our duty to be ieven, that in the course they were pursuing they were acting from conscientious motives. But we certainly had a right to expect the same charity from them as to our objects and motives. Instead of this they have accused the best men and most influential ministers of other denominations of every evil motive in the course they have been pursuing—they have ascribed to them objects and intentions which they had repeatedly disavowed—they have made accusations as to the influence from which the movement originated, in which there was not the shadow of truth, and for which they had not the shadow of evidence—and they have spared no amount of misrepresentation of facts and documents to sustain their charges. Such conduct we need hardly say, is disgraceful to the parties concerned and discreditable to our common Protestantism. In this, members of the Baptist body and some of our friends of the Old Kirk, have been particularly prominent. But many of the best members of the former are with us, and feel deeply humiliated at the position in which their leaders have placed the great body of the denomination. And as to the latter some of its ministers and multitudes of its laymen are heartily with us, but such is the violence of the party Politicians in Pictou, belonging to that body, that a clergyman of that church lately confessed, that he and his brethren who sympathized with him, could not make themselves prominent without risking a disruption of the body.

It is scarcely necessary to refer to the oft repeated cry of politics, and its being political in its objects. To this the answer has been given so often, that only those who are determined not to see and

believe the truth, can be under any mistake on this point. Again and again has it been shown that it has nothing to do with questions of mere party politics, that its object is to oppose popery, but that it aims at opposing it in *every* form in which it may assail our interests, political or religious. If it thus has some bearings of a political character, it is because that popery is a political as well as a religious institution. To oppose only its religious aspects, would be only half doing the work, indeed would not be doing it at all. When we enter the field against the Papacy, we must "spare no arrows," and to raise an effective opposition, we must prepare to meet it whenever and wherever or in whatsoever shape it may raise its head. At a meeting held in New Glasgow for the purpose of forming a Branch of the Alliance, certain parties refused to join, unless its promoters should pledge themselves to oppose only the doctrinal teaching of popery. This was just to say that popery might drive the Bible from our schools—its votaries might commit violence upon unoffending fellow subjects, and might by their combinations defeat the ends of justice—they might claim and receive from the Government, honors for their priesthood, and money for teaching its soul destroying errors, in fact that the Popish priesthood should have the whole control of our public affairs, yet that the Protestant Alliance must not raise up their voice on such subjects,—because forsooth, it would be interfering with politics. We need not say that such a proposal could not be entertained.

The principal measure as yet adopted by the Alliance, has been the getting up a course of lectures in Halifax. These lecturers belong to five denominations of Protestants, the Episcopalian, Wesleyan, and three bodies of Presbyterians, the Free Church, Presbyterian Church of Nova Scotia, and Reformed Presbyterian. Five of the lectures have been published, four of which we have seen. They are no doubt of different degrees of merit, but, notwithstanding the small, carping criticism of the *Christian Messenger*, engendered in the most pitiable spirit of determined faultfinding, we have no hesitation in saying that they are highly creditable to their authors, and honorable to the talent and scholarship of the bodies to which they belong. These lectures, in their delivery, have been a decided success, and the impression they have made upon the public mind has been powerful and wide spread. In proof of this we need only refer to the large and enthusiastic audiences, which have attended upon their delivery. To those who knew Halifax in times past—the numbers and influence of Romanists there—the widespread indifference to the character of the system, nay, the positive admiration which many Protestants actually felt for the Romish Church and her Institutions, it will appear almost as one of the wonders of the age, that lectures on Romanism should attract crowded audiences. That sixteen hundred persons, two thirds males, and all deeply interested, should assemble on such occasions, we cannot but regard this as indicating a healthy state of the public mind.—The impression made both upon town and country, will also appear from the large sale of the lectures in their published form. Large impressions of those first published, have been all but exhausted in a few weeks. We are very much mistaken too, if the influence of the Association is not being felt in other quarters. We question if

some of our Legislators have not learned the lesson, that it is not safe to trifle with the feelings of Protestants. We believe that we will scarcely be told on the floors of the House this winter, that two or three Protestant ministers could not agree upon anything except doing the work of the devil, and as for the "fraud and forgery" cry, its author will be glad to be silent about it.

It is easy to see too, that the heads of the Catholic Church are uneasy about the storm they have raised. We hear of the formation of a Catholic Institute as a rival to the Protestant Alliance.— We cannot but rejoice at this. Every thing in the form of discussion on the questions at issue, is damaging to the system. Every thing that tends to teach its votaries to think, weakens its hold upon their minds. This implies an exercise of private judgement in religion, which is in itself a defiance of their system. It is a system that cannot bear the light, and every discussion that takes place lets in some light upon its followers. Hence the safety of the priesthood lies in keeping their people in ignorance, and we have no doubt that Archbishop Walsh saw that discussion was likely to produce such effects when he had the *Catholic* discontinued.

But the contest is only beginning. The Popish question is becoming the question of the day in almost every country of the world.— The papacy is struggling with the might of a giant to retain the present and regain past power. But her struggles are those of a giant, faint with wounds, and in his dying agonies. Present appearances indicate that the views of those interpreters of prophecy, who expect the downfall of the Papacy in 1866, are likely to be realized. Certain it is that her doom is written by Him whose purposes cannot be frustrated. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." Soon shall be heard as the voice of a mighty angel, saying "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird;" and the summons be heard, "Rejoice over her thou heaven, and ye holy apostles and prophets; for God has avenged you on her." Meanwhile let Protestants hear the voice addressed to them by the Providence of God. "Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, *spare no arrows*; for she hath sinned against the Lord."

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### BURNS' CENTENARY.

We may appear somewhat behind time in referring to this subject now. We cannot permit the occasion however to pass without entering our protest, in the interests of religion, and morality, against the excessive and almost idolatrous homage paid to genius divorced from goodness, and often prostituted to evil. We subjoin some remarks from the Reformed Presbyterian Magazine, in the propriety of which we fully concur:

"Before this month has closed this festival will have been observed in various ways and in various places. The name of the great poet will have echoed from the lips of many a roaring chorus of hiccupping Bacchanals. The best commemoration of him would be silence and shame and tears, not merely at the sad

desecration of genius in its alliance with an immoral life, but at the thought of the neglect through which so little was done for him when living. Under admiration of his genius, apologies are often woven for his immoral principles. It may be well to supply a corrective to these at the present moment, and this cannot be better done than by submitting the following lines from the *Christian Burns*, whose poems have recently appeared in a new edition. The poetry of the lines speaks for itself, and on a par with the best Robert Burns ever wrote, they breathe a high-toned elevation of sentiment to which, alas! the bard of Coila never rose. They are written in rebuke of his infamous vindication of guilty indulgence, in the celebrated lines,

"The light that led astray  
Was light from Heaven!"

It could not be; no light from heaven  
Has ever led astray,—  
Its constant stars to guide are given,  
And never to betray.  
The meteor in the marish bred  
May lure the foot afar,  
But never wayfarer misled  
Would say it was a star.

When passion drives to wild excess,  
And folly wakes to shame,  
It cannot make the madness less  
To cast on heaven the blame.  
O blindly wander if thou wilt!  
And break from virtue's rule,  
But add not blasphemy to guilt,  
And doubly play the fool.

The light that seemed to shine on high,  
And led thee on to sin,  
Was but reflected to thine eye  
From passion's fire within.  
And conscience warned thee of the guide,  
And Reason raised her voice.—  
Thou wert not forced to turn aside  
But freely mad'st the choice.

Thy Will its false enchantment drow  
Before thy clearer sight,  
And round the hovering tempter threw  
An angel's robe of light.  
And thus from virtue's peaceful way  
So far by passion driven,  
How could the light that led astray  
Be light that shone from heaven?

Why, reckless of its native aim,  
Should genius, throned so high,  
E'er lend the sanction of its name  
To consecrate a lie,  
If not that a corrupted heart  
Degrades the noblest mind,  
And turns to shame the glorious art  
That should have blessed mankind?  
O spurn the guilty thought away!  
Eternity will tell  
That every light that led astray  
Was light that shone from hell.

# THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 10.

MARCH, 1859.

No. 3.

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## HOME MISSION.

Stewiacke, Nov. 3rd, 1858.

TO THE BOARD OF HOME MISSIONS.

REV. SIRS:—The first two Sabbaths of October I preached at Newport in the forenoon and at Windsor in the afternoon. This was an arrangement entered into between the two congregations, with which I complied. The two following Sabbaths were spent in Newport. The weather was fine, and the attendance good and very attentive.

I visited, conversed and prayed, with the sick and afflicted, within the bounds of this congregation.

This was one of the most pleasant and profitable duties. I did but little in the way of family visitation—during the week, however, I preached three different evenings, in private houses, for persons who were then and had been for some time confined to a sick room. It afforded me much satisfaction to be assured by them, that they had been much comforted and edified by these exercises. That can be more pleasing, than to be employed in administering to the afflicted—consolation and comfort—even if it be only a drop. Thus I was encouraged, and will, as God may give me opportunity and strength, continue to discharge this duty. In addition to these, two other sermons were preached at out-

stations,—one of which was Kempt. Permit me to say a few words respecting this long neglected station. We have a few staunch adherents here. They seem to be firmly wedded to the Presbyterian form of Church Government and to Calvinistic views of divine truth. Though this fact may afford pleasure to your Board, yet it will be more pleasing to you to learn that they are not dogmatized—this attachment *not* arising simply from prejudice or education. Their adherence to our *order* and *form of doctrine* arises from a far higher source; viz: from an intelligent acquaintance with these subjects. I found upon their shelves *old* standard works on divinity. But what was still more pleasing; they evidently had not been permitted to *rust* (as is too often the case.) They have read and digested them and their minds have been nourished and grown, and moulded into their present form by the *truth*.

They have a neat respectable church. This was built, in part, by donations from other churches. As I met in the sanctuary with this little band, and beheld them so devoutly and joyfully engaging in the services of Zion, I thought that if those who had contributed towards the erection of this church could

have been present, they would have been delighted and considered it a blessed privilege that they had been afforded the opportunity of contributing to the erection of this house, in which they do sweetly sing the songs of Zion. Oh! that we were all more willing and ready to lend a helping hand to every good cause brought to our notice. How much good might we accomplish—how much joy might we impart to souls—and our own souls would derive much true peace and joy from the happy results which would flow from our labours of love.—It is interesting to notice how they have remained firmly attached to our church, though amidst other denominations and long wholly neglected and uncared for. They had a *prayer meeting*,—during these days when no cared for their soul. To this prayer meeting, I trace the rise of what my eyes seen and delighted me. Would that we had more meetings for *prayer* and fewer meetings for *mirth*?

The last week of my appointment to Halifax Presbytery, I spent in Rawdon. Here I found much to lament. There are a few aged individuals warmly attached to our church. But the young are either apparently indifferent, or they are leaving our church and going to others. If there is not more interest taken in this station than heretofore, we will soon have no church there. We have lost a large number already, and I fear we will soon lose more.

Their complaint is the following:—“A Probationer comes and goes—we see little of them—they are *flying* visitors. We have never been organized into a congregation—have no one to do it—have never had the sacrament dispensed amongst us. Thus we are perishing, left to perish, no one caring for our souls.”

Permit me to say a few words respecting Home Mission operations. I do so with all deference to the opinion of others. I have not been long in the Home Field; but I feel that your present system of Home operation is not working efficiently. A Probationer comes to a sta-

tion, preaches a day or two and then leaves them much as he found them.—Another and another comes and goes in similar manner. The people themselves are idle—lounging about unemployed. Now it appears to me that if your Board would appoint some one or more of your ordained and most active men, and send them round to visit the stations, and see how they are prospering. Let them, wherever they find a handful of our people organize them into a church—dispense the sacrament—appoint elders to oversee the little flock,—to feed the church—and set in operation Sabbath Schools, prayer meetings, &c. Thus they would leave our stations in order and the occupants of the Lord's vineyard at work. Our Probationer would then labour to great advantage in a field so full of working order and arrangement. This appears to be the primitive method of building up and enlarging the church. It worked admirably well then; and why not work well now? What we want is a man who will faithfully, zealously, set about this work. The happy results which would flow from such labours, time only can disclose.

Satan and a wicked world are active, and why should we not be active—devising and labouring to execute—having God's glory constantly before our minds. By sloth and want of efficient action, we have lost much. Let us set about regaining the lost, and extending our boundaries more and more, imitating the disciples who went everywhere preaching the gospel.

The Sabbath I was in Rawdon was very unfavorable, and accordingly there were not many in attendance. In the evening I preached in Upper Rawdon in the Methodist Chapel. Considering the state of the weather there were a goodly number present. Thus ended my labours in Halifax Presbytery. All of which I would respectfully submit to your Board.

SAMUEL F. JOHNSTON.

## FOREIGN MISSIONS.

### LATER INTELLIGENCE FROM THE NEW HEBRIDES.

The first January Steamer brought letters from all our Missionaries. Our

readers will be happy to learn that Messrs. Paton and Copeland had arrived safely, and that it had been determined that they, along with Mr. Math-

essor, should be stationed on Tana.— We give, in our present No., Mr. Geddie's annual report, and the other correspondence will appear in subsequent Nos. We may mention that in a letter dated 5th October 1858, Mr. Geddie mentions, that war had broken out on Tana between the inland tribes and those around Port Resolution Bay, but that danger was not anticipated for the Missionaries,—and that the house at the latter place was nearly ready for occupancy.

#### LETTER FROM MR. GEDDIE.

*Ancileum, New Hebrides,*  
Sept. 23rd, 1852.

DEAR BRETHREN:—I take my pen to furnish you with another annual statement of our labours. As your correspondents are increasing I will endeavour to make my letter as brief as possible. I feel glad to inform you that the mission families on this island are well and that we are much encouraged in our work.

The natives continue to value the means employed for their religious improvement. The attention on the public ordinances of religion is as good as we could expect. Few of the natives absent themselves from the house of God on the Sabbath day. Nearly all who are able attend, either at the principal or at some out stations; and that the duties of the Sabbath may be interrupted as little as possible, food is invariably cooked the day before, so that fires are seldom kindled, except for comfort. A few years ago the Christian Sabbath was unknown here, and fighting, feasting and working were as common on that, as any other day of the week. What a contrast do our present Sabbaths furnish to those of former years! When the natives are not at public worship they may usually be found at home reading their books. May our Sabbaths long continue to be a day of rest unto the Lord. The number of church members at my station, including those who are teachers on other islands, is one hundred and thirty eight. Their general conduct is such as to warrant the hope that their profession of religion is sincere. We hope to admit some others at our next communion, which takes place in a few weeks.

There are about fifty schools in operation on the island, conducted by Ancileum teachers. The entire population, with few exceptions attend. At sunrise every morning, old and young may be seen assembling at the school house in every village on the island. The most of our scholars have made encouraging progress, and I suppose that on the whole island there are not less than fifteen hundred persons who can read the word of God in their own tongue.

In addition to our common schools the Normal Institution, under Mr. Inglis' charge, is now in efficient operation, and will, I hope, be a great benefit to the island. It is attended by upwards of one hundred pupils of both sexes. The branches taught are as yet but few and simple. At my own station there is also a select school taught every day. It is entirely under Mrs. Geddie's Superintendance, for my other duties prevent me from taking charge of it. It is attended by about seventy scholars, chiefly by young men and women; more wish to attend, but they cannot be received from want of accommodation.

In the printing department the work advances slowly but surely. We have now the four gospels, the Acts of the Apostles, and Galatians, Ephesians and Philippians completed. The Gospel by Luke, as you are aware, was printed in London, by the British and Foreign Bible Society, at an expense of £150 Sterling. Other portions of the New Testament are ready for the press, but we are anxious to print Genesis before we go on with them. We will soon be under the necessity of making another application to the B. and F. B. Soc. for a grant of paper. The kindness of the society to this mission entitles it to the generous support of all friends of the cause.

In one of your Secretary's latest letters he alluded to the desirableness of the natives of this island, doing something as soon as expedient, to support the means of grace among themselves. You may rest assured that a subject so deeply affecting the permanence and extension of the missionary work, will not be overlooked by us. The natives cannot as yet, give pecuniary aid to the cause, but they seem willing at all times to do what they can. The following is an estimate of the contributions, chiefly in labour, by the natives in my district

during the year—the labour of a native being valued at 6d. per day:

	£	s.	d.
House for young men, built on mission premises,	40	0	0
House for young men, do.	40	0	0
Preparing and roofing of church after hurricane,	30	0	0
Sewing school room enlarged, desks for school house,	20	0	0
Hauling up and launching of "John Knox,"	15	0	0
Food contributed for native printers and scholars,	20	0	0
Contribution of taro, &c., for "John Williams,"	5	0	0
Annual collection of native property, for foreign missions, consisting of mats, cinet and womens' dresses,	20	0	0
Labour, fencing, &c., on mission premises,	10	0	0
Mission house for Tana,	20	0	0
	<u>£220</u>	<u>0</u>	<u>0</u>

In addition to the above, some school houses have been built in the district, which we estimate at about £30 each. The natives in Mr. Inglis' district have contributed labour, &c., to about the same amount as in mine, during the past year. I believe that few missions have done more at so early a stage, to support themselves. If the natives had property I doubt not but it would be as cheerfully given as their labour and food. The exportable productions of the island are but few at present. Cocoa-nut oil cannot be made in any quantity, as the trees are comparatively few. But we are endeavouring to get them planted extensively over the island. To encourage this I purchase and distribute for seed a thousand cocoa-nuts in my district every year. These will be valuable some years hence. At the present time the most available production for export is arrow root. It is not raised to any extent, but the soil and climate are good. For some years past the natives have manufactured about five or six barrels annually, which has been exported for clothing. The Aneiteum arrow-root brings a higher price in the New Zealand market than any other.

I have in a former letter informed you of the arrival of the "John Williams" at this island in July. We are glad to see in her the Rev. Messrs. Stallworthy of Samoa, and Gill of Raratonga. It was arranged that Mr. Matheson and I should accompany these brethren in the "John Williams," as far as Erumanga, and return in the "John Knox." Our voyage was one of much interest, but

I refer you to Mr. Matheson's letter for an account of it. Besides calling at Tana, Fotuna and Erumanga, we visited for the first time, a small Island called Immer or Nina, and stationed two teachers and their wives on it. The teachers' names are Navalak and Nencyan, the former was one of our deacons and is a very excellent man. Captain Williams and I landed with the teachers. Some natives of the island whom we brought from Tana in the ship, conducted us to a good boat harbour. At the place where we landed about one hundred natives were assembled to receive us. We delivered up the teachers to them and they promised to be kind to them, and treat them well. The natives resemble those of Fotuna, and speak the same language. They are a fine looking race of people, and belong to the Malay branch of the human family, though to some extent inter-mixed with the Papuans, who live on the neighbouring islands. The island itself is small, not more than about four miles in circumference and of coralline formation, and it is said to be very healthy. There is no water on it, and the natives drink the rain which collects in the hollow parts of the rocks, or use the milk of the young cocoa nut which is abundant on the island. The population is about 400 or more. May God protect our teachers, and bless this new effort to introduce his gospel into another dark isle of the sea.

It is with great pleasure that I now inform you of the safe arrival at this island, of the Rev. Mr. Paton and Mrs. Paton, and Rev. Mr. Copeland from Scotland. They arrived here at the close of the last month. They landed in Aneiteum scarcely four and a half months after leaving Scotland. They sailed for Melbourne, and after a few days there, bargained with the Captain of a ship bound to Penang, to call and land them at this island. Their delay in Melbourne was so short, that their luggage &c. was not landed, but transferred from one ship to the other. The ship was an American vessel, of about 1400 tons burthen. On the evening when they sighted the island, the ship hove too, and the brethren sent a note on shore, requesting me to go off early next morning with the "John Knox" and my boat, which along with their own boats, was deemed sufficient to bring them and their luggage on shore. The Captain was unwilling to come into

the anchorage from fear of the reefs.— I hastened off next morning, with a large party of natives, and met the ship about six miles out at sea. After heaving too, the "John Knox" was brought along side, and soon filled up with boxes &c. When leaving the ship, an accident happened, which, but for the preserving goodness and care of Him who numbers the very hairs of our head, might have been a very serious one.— As the "John Knox" was drawing off from the ship, both vessels rolling with the swell and drifting with the wind and current, they became entangled, and before they could be extricated, the "John Knox's" main mast was broken close at the deck. It fell between Mrs. Paton and Mr. Matheson, who were standing near each other on the after part of the deck. Mrs. Paton was slightly grazed by the mast, but not injured. Passing this disaster, our friends and all their luggage were safely landed before evening.

We are now making arrangements for the immediate settlement of Messrs. Paton and Copeland on Tana, in conjunction with Mr. Matheson. It is intended to commence operations at Port Resolution and at a place on the south side of the island, about fourteen miles distant from the harbour. I took a house with me to Port Resolution in the "John Williams," and while the ship lay there I laid the foundation of it, assisted by Mr. Turpe, the first officer, the carpenter and several of the men, who, without being asked, volunteered their aid. I made another visit to Tana last month, and with the help of Aneiteum natives raised the frame of the house, and put it in a condition for thatching. Mr. Inglis, accompanied by Messrs. Paton and Copeland, have gone over to Tana this week, to floor the house and put in the windows, and doors, and arrange about the plastering. We hope to have it habitable before the close of next month. The brethren, before returning, will also select a site for the house at the other station. It is already framed and ready for shipment. The "John Williams," will be employed during the remainder of the sailing season, in taking the house and supplies of our brethren to Tana.

We are all much pleased with our new brethren. They appear to be excellent and devoted men. The Reformed Presbyterian Church of Scotland are singu-

larly favoured in the men whom they have sent to the mission field. I look on it as one of our greatest privileges here, to enjoy the society and co-operation of such persons.

I rejoice at the prospect of missionaries being located on Tana. It is one of the most splendid islands of the groupe, and is inhabited by a noble race of people. They excel their neighbours in boldness, energy and activity. It is a matter of much thanksgiving that this island is about to be occupied by a band of missionaries so prudent and devoted; any others would be unsuitable. They are entitled to our sympathies and prayers. In invading another portion of Satan's dark dominion, let us look to God for help and with his blessing on our efforts, victory is sure.

More than ten years have now elapsed since we first landed in Aneiteum. In taking a review of the past we see much cause for thankfulness, and much to encourage our efforts in the diffusion of the gospel. May the churches engaged in the evangelization of these islands continue to labor with increased energy in the cause of Christ, until the earth is "full of the knowledge of the Lord, as the waters cover the sea."

I remain very Sincerely

Yours &c.,

JOHN GEDDIE.

Rev. J. Bayne, *Cor. Sec.*

*B. F. M. P. C. N. S.*

#### LETTER FROM MR GORDON.

##### ONE YEAR ON EREMANGA.

###### *Concluded.*

The religion of the heathen here, as in all heathen lands, is the prolific source of their dark works of horrid cruelty. Their government is patriarchal, and when the patriarch dies he is deified, and called Natemas, e. i. dead patriarch. Every family has therefore one such god. They do not believe that these gods have their dwellings exclusively in stones, and they frequently worship them where there is nothing in the form of a temple or idol. The offerings are presented to the gods in little mean temples made for them, in the sacred groves or elsewhere, with this prayer:—"Accept of this offering; protect me, and kill mine enemies." The rats however, accept all, and live well by these altars, while the deluded

worshippers believe the spirit gods have received all with good will.

Their religion has therefore less gross materialism of idolatry than that of some other nations, and as in the case of some of the North American Indians, they may be induced to embrace Christianity without any right convictions of its truthfulness, or at least, more easily so than idolaters in general.

They state, that their fore-fathers worshipped a species of the serpent which is here, for which they have still a superstitious regard. Niswate is the distinct name of the unquenchable fire of their hades; but they have no idea of a paradise. They believe as the Tanese, that no person dies a natural death. When one of them is sick, they immediately say, some neighbor is the cause of this evil, by having presented an offering to the gods, and thus, the most deadly hatred is perpetrated among them from generation to generation. This is one reason also of the perpetual wars of the Erumangans as of the Tanese. Of late, a considerable number have been wounded north and south of Dillon's Bay, and some killed. The wounded are generally women and children. The women are greatly terrified on these occasions. One of them who ran and caught hold of Mrs. G. one day for protection, trembled like a leaf shaken by the wind; and when they run from their enemies, they scale the rocks and mountains with the swiftness of the roc. After several months perseverance among them, Mrs G. succeeded in getting a little girl, not espoused, to stay with us, who made remarkable progress in learning to read, and handi-work. But one calm morning while all nature seemed to be at rest, this unhappy child was not at rest, for while she was sweeping the house, the broom suddenly dropped, and she was out of sight away in the mountains. What has terrified the child? Surely an enemy is near—the enemy of all her peace and happiness for life, as she well knows. It is the voice of her unbeloved intended husband, who has been sought out for her, which has stricken terror into her little gentle soul, and given a kind of supernatural swiftness to her feet, which leave all persons far in the distance. They then consulted of taking away her life; but she was not found till evening, when another

party found her near our mission premises in the valley, and after striking her cruelly, dragged her away. They said she should not stay with us to learn the new religion. This was to us a day of bitter grief.

The women are all espoused when very young and then marked with the figure of a leaf stamped by charcoal on each cheek, which is henceforth the badge of their slavery. Their existence is thus made to them very bitter indeed, and they frequently choose death rather than a life in which all the indestructible feelings of their nature are outraged, which they do by blind-folding their eyes, and then casting themselves head-long from the tops of trees projecting over rocks of the sea-coast, and are thus broken to pieces. When some of them therefore heard the first blast of the jubilee trumpet of their liberty, they said:—"O but we do love you!" This however, well nigh cost me my life, by the hands of one especially, who has of late been cut off by the cruel hands of savages. The disparity of the sexes is nearly as great here as in India, but this does not arise so much in this island from suicide as infanticide.

I purpose making a collection of some specimens of their handiwork, for a museum in Halifax. The cloth they make is rougher than the seapa of the Samoan woman, but some of their own small dresses are more neatly done than any I have seen at Aneiteum or Tana. The chiefs are in general active men, and some of them make larger houses than I have seen any christian chief have in Polynesia; and some of their ornamental reed fences about their houses, are nearly 40 feet high, the scaffoldings of which are dexterously made. All the natives of Erumanga, who attend occasionally to religious instruction, have not yet collectively done as much towards house building for the mission, as one chief, in a few days will accomplish on his land; and we cannot expect that they will, until some of them embrace the gospel. Some of the most enlightened of them, when they see me very much fatigued, express some surprise that I do not bring men here to work for me with them as other foreigners.

We have much difficulty in getting them to attend instruction on the Sabbath. After Mr Geddie was one year on Aneiteum, he reports fifty as his

average attendance for the four following months. We have not quite so many, although I address in different places on the Sabbath about 80. The only chief who has entered our place of prayer on the Sabbath since we came here, has just blacked his face again; and he and his men have gone to fight under the protection of little black gods of war, or charmed stones, in honor of which nightly fires are being kindled. Some of these gods of war have been imported from Tana. I have of late attended two councils of war in Dillon's Bay, and quite succeeded in making one of them of no effect. I find that amidst much wickedness good is being done. One tribe in the mountains states that after I spoke to them, they would not bear, and went on several occasions, and pitched their camps near to those whom they desired to kill, but were unable to fight as in times past, and having eaten their food returned home without having power to smite, and they seem ever since to be opposed to war. They are getting a considerable number of muskets and are anxious to try the use of them in war.

As this island has been the chief seat of the sandal-wood trade in the New Hebrides for several years, the conductor of that establishment has stations all round the island, and by concentrating his forces he has been able to punish the natives severely for their crimes on foreigners—as a man-of-war would do. Several in this employ have been killed during the last year, for whom at least, two Erumangans, unconvicted of crime have lost their lives. Many lives have been lost in this unhallowed and unfortunate trade here. In nearly every boat-landing place I have visited, the natives point out to me where foreigners have been killed. The natives, however, now for the most part, fear foreigners, because they have become too strong for them by the use of fire-arms in the way I have stated. The few natives therefore which now appear about the sea coast, are somewhat subdued, and they are afraid to steal from those who have muskets or to injure them as formerly. The foreigners say they have civilized them: some visitors say they appear very tame; but he who would know them must mingle among them, and not judge of their character or

stature by the few he may see on the sea-shore. During the first months of our residence here, they did not steal from us, but it is not so lately, since they have learnt that we have not the means of punishing them. God sometimes over-rules the wickedness of men for good in giving us access to heathen lands, even where much heart-rending evil is the result, and the moral wilderness is still left infested with fiery serpents. But it is obvious from the late interesting report of the Bishop of New Zealand, on his last missionary tour through the many heathen islands of W. Polynesia, that the natives of these seas are the most easy of access where they had been altogether unacquainted with white men previous to the time he visited them.

This excellent missionary is now doing for all these heathen islands nearly as much as can be done for them till they are occupied by foreign agents, who can acquire their polyglotism. And it is truly cheering to see such a learned gentleman as the Rev. Mr. Patterson spending and being spent for the good of these poor lost islanders.

No missionary visits to Erumanga, since I have here, have been half so profitable to us as the two visits of these men of God.

I have found medicine of much use in gaining an influence over these natives, and it would have gone ill with us on two remarkable crises since we came here, had it not been for the seeds of gratitude which had been thus sown in their hearts. I lost considerable influence at one time by the death of a patient by sloughing ulcer, who would not persevere in the right use of lotions. But I am happy to state that it is now so far established, that I have messengers from five or six miles distance for me to go and see sick persons, and some of them declare that we have brought health with us, although we sometimes suffer, especially Mrs. G., but soon recover again. Some of the Tanese went about this island in March and stirred up evil thoughts in the minds of many, by telling them what evil came to Tana by the missionaries, who with the new religion brought sickness and death. A meeting was held in Dillon's Bay, and those who were present considered this subject seriously, and came to the conclusion, that it is the reverse on Erumanga.

I am now beginning to preach the gospel to them, and I am sure that wherever the gospel is preached among the heathen, the bright star of their resurrection morn from sin and death is not far distant, and already I think, it is appearing here on their dark horizon.—I hear a sound! What is it? “Behold *he* prayeth!” Again, Behold another prayeth!

D. N. GORDON.

LETTER TO MR. BAYNE.

*Anciteum, New Hebrides*  
Sept. 24, 1858

MY DEAR BROTHER—

I have just completed a letter to the Board of Missions, but I take my pen to supplant a few things to you.

I have seen notices in some copies of the Register, of special donations to myself. The only one reported to me, by you, was a pound from Dr. Donnelly, which I acknowledged to him, through Mr. Ray. You would oblige me, in time to come, by giving me a correct account of such donations, as this would enable me to acknowledge them to the donors, and inform them of their appropriation. It is my wish to apply them in some way or other that may be useful to the cause. Now I stand greatly in need of some scientific books, and some instruments and apparatus, which I cannot afford to purchase myself, and which it would scarcely be proper to apply to you for. These donations might enable me to supply, to some little extent, this desideratum, and thus enhance my usefulness. The time is come, when many of our natives would be, not only amused, but edified by a magic lantern, microscope, &c.

I mentioned in a former letter, that we intend to send our children home by the “John Williams.” She will leave this island about August next, and reach England about May 1860. Their sister Lucretia will join them there, and the whole will proceed to Nova Scotia. If they must be separated from their parents, we wish to separate them from each other as little as possible.

As it is not in my power to arrange about their removal to Nova Scotia, I must ask the Board of Missions to undertake this matter for me.

When you send out missionaries again you ought to instruct them to come di-

rect to Anciteum if possible, rather than go the round of the Pacific in the “John Williams.” They ought, on arriving in Sydney, to apply to Captain Towns for information about a passage. If none of his vessels are coming this way, then they should endeavour to negotiate with some vessel sailing in this direction, to call and land them. Failing these chances, they ought to take the “John Williams,” but let her be a last resource. The voyage of the “John Williams” from Sydney to this island, via Tahiti, occupies about four months, which is equal to a voyage from England to Australia. Moreover, the time spent at the various islands is so short, that a person can gain but little knowledge of the missionary work, and indeed he will meet now with very few missionaries in the Eastern islands who know what it is to labor among a heathen people. But above all, we lament the loss of valuable time, which might be employed in making a survey of these islands, preparatory to settlement on them, and other necessary preparations.

Mr. McGillivray, the naturalist, is at present on this island, making collections of plants, insects, birds, &c. He is the son of Dr. McGillivray, Professor of Natural History, and is distantly related to Mrs. Goddie. He was here, some years ago, in H. M. S. “Herald.” He is a living Encyclopedia on all subjects connected with Natural History. He is our guest at present, and we enjoy his society very much.

I have recently heard that we are to have Romish Priests on Anciteum.—The report is, that large numbers are coming out from France, to settle down beside every Protestant missionary in the Pacific. I feel thankful that we have been so long unmolested by them. We must only endeavor to diffuse the knowledge of divine truth, and leave the issue to God. It is cheering to know that we are engaged in a cause, which must and will prosper against all opposition, whatever form it may assume.

Mrs. Geddie unites with me in kind remembrance to Mrs. Bayne and yourself.

I remain, Dear Brother,

Ever yours,

JOHN GEDDIE.

The following is a specimen of the first portion of the Bible, translated and published by Mr. Gordon into the language of Erumanga.

### GENESIS RA POTNI.

MOSES YETIYI POTNI NAMSU.

Nimpingun potui Nobu iti pokop munemap Nemap yitepu ninduabu nuru woken, mo mite pu nilebokevat ran tan

tek. Nariat ini Nobu itavilevil ran tan teksu. Mo miuwi Nobu mantepu nilara, nilara yitepu indowi. Nobu yekesi pe nilara. sreni. Nobu yitipe nungken nilara nungken nilebokevat. Nobu yatuy nin Dan nilara, iyi yatuy nin Pumorok nilebokevat. Poarap yitepu, prupokum yitepu dan yobani.—*Published at the Erumangan Press, September, 1858.*

## OTHER MISSIONS.

### OLD CALABAR.

#### AFFLICTIVE BEREAVEMENTS.

THE last two mails from Old Calabar brought the mournful intelligence of the deaths, within little more than two weeks of each other, of Mrs. Timson and Mrs. Thomson, two of our esteemed agents, who had been there only a few months. The sorrow caused by these scarcely expected events was increased by the deaths of Henry Hamilton, the carpenter, and of Eyo Basy, one of the native members. The hearts of our brethren and sisters there, as well as of friends in this country, have been deeply pained by these sad occurrences. It is always touchingly afflictive when persons are removed in early life: but this is pre-eminently the case when death calls them away at the time when they have just entered upon promising fields of usefulness, and when their hearts and their hands were filled with plans formed for promoting the glory of their Lord. But all God's "ways are mercy and truth to those that fear him." He permitted Stephen and James, at the commencement of the Christian Church, to be put to death, after a very short course of active service; and since that time he has frequently, in the case of those who seemed to be specially gifted and devoted, accepted the purpose instead of the deed, and granted the celestial reward for the intention rather than for the act. He loves his own, and his time and mode for taking them home to himself are a part of that purpose of grace in accordance with which they were led to accept him as their Saviour and Lord,

and will we doubt not, form a material portion of the song of the redeemed.—It has been to us a source of sustaining comfort that, in the case of all the deaths that have taken place among our agents in our various mission fields, and which it has been our painful duty to notice, the most abundant evidence was furnished that "they all died in faith," and that none regretted the course which they had followed. The Lord encircled them with his own arms, filled their minds with peace and hope, smiled upon their departing spirits, and caused them even to rejoice in what they had done for him. And the present cases bear out this rule. Those whose deaths we are about to notice were cheerful, resigned, and happy. None who knew their previous character and conduct, and who saw their state of mind in the time of sickness and approaching dissolution, could have any doubt that they had realised the inexpressible blessedness that is connected with "dying in the Lord." This conviction is to Christian survivors the sweetest and the best consolation. It clothes the death-bed with heavenly light; it gives us a glimpse of "the path of life" along which the separated spirit passed into glory; and it causes us to hear, as it were, the triumphant praises of those who have won the victory, and who have gone to be for ever with Christ. Assured that those who were very dear to us are blessed and happy, let us dry our tears, and dedicate ourselves with fresh energy to the service of that gracious and adorable Saviour, who has shown that he is ever with his own people, and that he enables them to rejoice in himself, and to

be satisfied, even when all their earthly prospects are suddenly darkened, when their tenderest ties are torn asunder, and when they are taken prematurely away from those whom they tenderly loved.

1. *Death of Mrs. Timson.*—We have received letters with regard to this event from the Rev. Messrs. Goldie and Robb, and from Dr. Hewan and her husband. Mrs. Timson reached Calabar on the 25th of April, and was called away on the 11th of September. She gave birth to a child about three months before, and was able to take it to the church for baptism; but it seems that she laboured under internal complaints, which had existed in this country, and which latterly caused her much suffering. Of a sensitive disposition, and very anxious to do her duty, she exerted herself at times above her strength. Unexpectedly, on the morning of the 11th September, she was found to be insensible, and continued so till she expired. She had not thus an opportunity of giving any testimony of her faith in Jesus, in the near prospect of dissolution; but this was not needed. Her sufferings had led her to lay firm hold of the Saviour, and to rest upon as her all and in all; and hence, Mr. Baillie says, in a letter addressed to Mr. Thomson, "When she was sick at Duke Town, and sometimes thought that the hour of her departure was at hand, I had many opportunities of seeing her calm resignation to her Father's will, and her firm faith in him who said, 'I am the resurrection and the life.'" The following is Mr. Robb's notice of this painful dispensation:—

"Our dear sister, Mrs. Timson, died on the morning of Saturday the 11th September, leaving a sorrowing husband and two little children—the younger a babe of three months old. The event took us by surprise, as she was at the breakfast table forty-eight hours before, and seemed to be in her usual health. She has not been strong since her arrival, and, indeed, herself and others feared that she would not survive her confinement. But our fears were not realised, and we hoped that she would yet be spared to her husband and children, and be useful in the Lord's work here. We have the pleasing conviction that she is now with the Lord himself; and though she was not allowed to live and

labour, yet she will not lose the reward of that devotedness which brought her, willingly, with her husband to this Guinea Coast, that she might share in the toils and dangers of the mission.

"It is a comforting thought, that her death was not due to the climate, but to other causes, which might have shortened her days in Scotland itself. She was buried on the Lord's day, after the first service—Mr Andersen, Miss Barty, Mr Samuel Edgerly, Mr Irvine, Mr Aldcroft, and Dr Greenwood having come up the river to be present. King Pyo and all the other gentlemen who were at church that day were present at the funeral service, which was held in the schoolroom, close by the grave; and the large schoolroom was filled with the people. Her dust sleeps side by side with the honored brethren who breathed their last in this land, making the fourth grave owned by our mission in Calabar, and occupied by European laborers. It seems sad, at times, the laying of one's body in a distant and heathen land. But we will sleep as sweetly here as at home; our dust will be as well cared for here as at home; the resurrection morn will dawn as cheerily, and the trumpet sound as gladly, and our bodies spring to life as joyously, in Etick as in Scotland. May the Lord keep the little lamb, the babe left motherless; and comfort the heart of our sorrowing brother, who has thus been deprived of the 'desire of his eyes!'"

The bereaved and sorrowing husband, whom we commend to the sympathy and the prayers of the Church, says— "She was truly an affectionate wife and mother, and deeply do I feel my loss; but God has been very gracious to me, and enabled me to submit to his will. 'There remaineth a rest for the people of God,' and the thought that she has entered into that rest is balm to my wounded heart."

2. *Death of Henry Hamilton, the carpenter.*—Henry Hamilton was a native of Jamaica, and was there an elder in the church. He went from Jamaica to Old Calabar in the "Warree," along with the Rev. Mr. Waddell, in 1847, and he has consequently been eleven years in the service of the mission. He was extremely useful in erecting the missionary buildings, and in effecting needed repairs. He took also a lively

interest in the work of the mission, and by teaching in the Sabbath school, and otherwise, sought to promote the spiritual welfare of the people. He was a quiet and godly man, much esteemed by the missionaries, who sincerely mourn his removal. He was a man of colour, and he has left a wife and five children. The disease of which he died was an affection of the liver, which produced a weakness under which he gradually sunk. This event took place on the 23d of September. The Rev. H. Goldie, writing on the morning of that day, says—"We are expecting Mr. Hamilton's death. I did not think he would have survived last night, and an hour or two at farthest must, I think, see the close of his life. The doctor suspects that his liver is gone, and he is gradually wearing away without much pain. He is waiting his change in humble confidence in his Redeemer, possessing his soul in peace, but wishing the only termination of his sickness which is now possible, that he may be with Christ. Yesterday he sent for me to speak of his wife and family—he wished that we should give Mrs. Hamilton and five little children some pledge, before he died, that they would be provided for, either here or in Jamaica, as Mrs. Hamilton might wish. I said that we could only represent his wishes to the Board, but that he might dismiss all anxiety respecting them, as they would be provided for." And on the evening of the 23d, Mr. Goldie says—"The mail, it appears, does not leave the river till to-morrow, so that an opportunity is presented of informing you of the death of Mr. Hamilton. He lingered longer than either he or we expected, and, as one worn out, wearied to be at rest.—He fell asleep in Jesus this evening.—It is a great comfort that his mind was so peaceful and trustful to the last, and that we have such confidence that death to him was an entrance into the life which knows no sickness nor death.—Poor Mrs. Hamilton is bowing with resignation beneath the stroke. She will have a heavy handful with her five little children. May God be the Father of the fatherless, and the Husband of the widow in his holy habitation.

"Mr. Hamilton was an elder, I believe, both in Bellevue and Hampden congregations in Jamaica. He came over with us in the 'Warree,' in 1847, so that he has now been upwards of eleven

years in Calabar. Here he has led a quiet and peaceable life in all godliness and honesty; and as a teacher in the Sabbath school, and an elder in the church, has assisted us in the Lord's work. He said that he did not regret coming to Calabar; and I have not doubt but he has received the welcome, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

There is something at once interesting and touching in these notices. Here is a child of Africa, to whom the gospel came in Jamaica, and who was by means of it brought to believe in the Lord Jesus Christ. Feeling for his heathen countrymen in the fatherland, and anxious to do something to impart to them the spiritual peace and joy which he had himself found in Christ Jesus, he offered himself to the work that, in his capacity of an humble mechanic, he might aid those who were seeking to carry the blessed gospel to his benighted and wretched kinsmen according to the flesh. For eleven years he pursues his labours quietly and unostentatiously, and at last lays down his life in this noble cause. This is an instance of godly heroism, which may not attract much observation among men, but which is precious in the eyes of Him who said of one who exerted herself to do him honour, "She has done what she could." Surely the members of the Church, whose agent he was, will cordially sympathise with the bereaved widow and the fatherless children, and be ready to co-operate with the Foreign Mission Committee in soothing their sorrow, and in assuring them of kindly care and of reasonable support.

3. *Death of Mrs. W. C. Thomson.*—This event took place on Sabbath, the 26th of September, four months only after reaching Calabar. It is thus briefly noticed by the bereaved husband:—"In my last I would inform you of Mrs. Thomson's weak state of health at that time; it is now my mournful duty to convey to you the intelligence of her death, which took place at Old Town on the evening of the 26th of September, at a quarter to eight o'clock. Let it suffice to add, that she is of the number of those who have fallen asleep in Jesus, and that all that the Lord seems to have required of her in bringing her hither was to exemplify Christian cheerfulness."

under suffering, and Christian hope in the hour of death."

Dr. Hewan, who attended her with much care and watchful assiduity, and who, standing beside her husband and sympathising friends, was, we believe, engaged in prayer when the ransomed spirit departed without a sigh or a quiver, thus speaks of her:—"Last mail carried tidings of Mrs. Timson's death, also that of Mr. Hamilton. This mail carries as sad intelligence. Mrs. Thomson died here two days after the departure of last mail. She has scarcely been well at all since she came to the country, and had, soon after her arrival, one or two severe attacks of fever, from which she very slowly recovered, but never regained her usual strength.

"From Ikunetu, where she had a slow but severe attack, she was removed to Duke Town for change of air; and there, under the foster-care of Mrs. Anderson, she got round a little. From Duke Town she was brought up here, to be with Mrs. Sutherland for a little while before returning to Ikunetu, and she continued for a while to improve, but her progress was slow, very slow, hindered by occasional relapses. Her state was one of much anxiety and alarm, and I contemplated invaliding her home; but she became suddenly weaker, and died on the 26th September.

"As Mr Thomson will no doubt write you of the bereavment, I need scarcely add anything further. Still I cannot help expressing my sense of Mrs. Thomson's moral and religious worth. She was non-complaining, courageous, patient, always full of firm dependance on her Father, who she knew did not willingly afflict her. Never regretting that she left home, she was ever showing in conversation her love to the cause to which she had devoted her life, and her anxiety to be useful among the poor degraded people. Full of gentleness and sympathy, yet firm, she seemed well fitted to gain *their* favor and esteem, and thus to deal kindly and faithfully with them. But her career was short; Omniscience saw fit to shorten it. Her end was peace. She died, as she said among her last expressions, 'thinking of Jesus.' She delighted, while able to converse, to talk of Jesus; and when not able to do so, she lay thinking of Jesus, assured of salvation through him who died, and

is, through his resurrection, the abiding hope of all those who sleep in him. However short her career of usefulness has been, her reward is not the less certain, since it is 'not by works of righteousness which we have done, but according to his great mercy, that he saves us.'"

4. *Death of Eyo Basy*, a member of the church at Creek Town.—This event is thus noticed by the Rev. Mr. G. E. E.—"Last Sabbath, (10th of October) we again stood beside an open grave, and committed the remains of Eyo Basy, a native member of the church, who was also a member of our family. He had fallen asleep on the morning of that day, in humble trust in the Redeemer, so that 'all these died in faith,' and we were enabled to commit them to the dust, 'in the sure and certain hope of a glorious resurrection.' This has been our comfort amid our late bereavments, following each other so quickly—a comfort unspeakably great, and filling our hearts with peace, and spreading the mantle of peace over the resting-place of the departed.

"Eyo Bassy was baptized upwards of fours years ago, and has been a consistent member of the church since his baptism; and was ready, as all our other members are, to speak to others of that truth which he had himself learned. It was the frequent practice in Creek Town to go, after service on Sabbath, and converse a little by way of instruction with the people in chain. We have no prison-house in Calabar, and King Eyo's prisoners sit in a chain, under a verandah, by the side of the street, so that as free access is had to them as to any in the town. When we were preparing to occupy Ikenetu, Eyo was very persevering in his applications to me that I would ask the king, to whom he belonged, that he might be permitted to go up to Ikunetu with us to reside. Seeing the poor lad had set his heart on it, I asked the king, who readily granted the required permission; and he has been in the house ever since, till he has now exchanged it, I trust, for 'the house not made with hands, eternal in the heavens.' I was much pleased to see the attention which the young men, his fellow-members, showed to him in his sickness, and the care with which they provided for him the

decencies of sepulture, which, but for him,—his only friends in the country his connection with the church, would being the members of the church, not likely have been bestowed upon

## NEWS OF THE CHURCH.

### PRESBYTERY OF PICTOU.

The Presbytery of Pictou, in connection with the Presbyterian Church of Nova Scotia, met at Merigonishe on Tuesday the 26th ult., for Presbyterial Visitation, but in consequence of no official notice having been forwarded, it was resolved to defer further proceedings till next meeting.

A petition was laid before the Presbytery from 39 persons connected with the Free Church congregation of Lochaber, asking supply of preaching from this Presbytery. Before proceeding further, it was resolved to appoint a committee to request a conference with the Free Presbytery of Pictou on the subject. The Rev. Messrs. Walker and Paterson were appointed a committee for that purpose.

Various reports were received and received, after which the Presbytery adjourned to meet at New Glasgow.

The Presbytery met according to arrangement at Primitive Church, New Glasgow, on Wednesday 26th. Mr. David McGillivray, student of Theology, appeared before the Presbytery and delivered a Lecture on John 1:38; a popular sermon on 2 Cor. 13:5 and an exercise with additions on Heb. vi. 4—6. He was then examined on the History of the Reformation in England, on the Book of Jonah in Hebrew, and on the Greek Testament *certurum libri*. These were highly answered, and severally sustained as a part of his trials for licence. A vote was then taken, sustain his trials *in toto*, or not—when it was carried unanimously, sustain; and on a vote taken, it was resolved to proceed to moderation, whereupon the Moderator asked Mr McGillivray the questions

of the formula, which were satisfactorily answered, and then, after prayer, in name of the Presbytery licensed him to preach the Everlasting Gospel. Mr McGillivray having been suitably addressed on the duties of his office, intimation was appointed to be given to the Home Mission Board of his licensure, that his name might be added to the roll of probationers. Mr. McGillivray during the course of his studies has shown himself a superior student, and it is hoped that he will prove himself in the Lord's vineyard, a workman that needs not to be ashamed.

The congregation of Antigonish reported that they had fully paid up arrears due the Rev. David Honeyman.—They also forwarded the sum of £17 5s toward another quarter, since the dissolution of the pastoral relation, and reported that something additional would yet be realized. The Presbytery agreed to express their satisfaction with the manner in which the congregation had met its liabilities.

A petition from the congregation of New Annan for a moderation in of a call was presented, but no commissioners being present, it was resolved to allow it to lie on the table, till a special meeting appointed to be held at Pictou on the 2nd inst.

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

A special meeting was accordingly held at Pictou on the 2nd inst., when commissioners appeared from the congregation of New Annan in support of their petition for a moderation. Having duly answered the questions of the Presbytery it was agreed to grant the moderation, the Rev James Byers to preach and preside on the 15th inst.

## MISSIONARY MEETING OF POP- LAR GROVE CHURCH.

Annual Mission Meeting of The Presbyterian Church, Poplar Grove, was held there on Wednesday, the 9th inst. at 7 P. M. The chair was occupied by J R Forman, Esq., and the meeting was opened with praise and prayer by the Rev Mr Sprague—of the Wesleyan Church. The Chairman having shortly addressed the meeting on the business of the evening—the Secretary, Mr. J. Scott Hutton, then read the report of the Committee for the past year, which embraced a summary of the Home and Foreign Missions of the United Presbyterian Church of Scotland—a view of the Missions of the Presbyterian Church of Nova Scotia,—and of the mission operations of the Congregation in Poplar Grove. The Chairman having then called upon the Rev Mr McKnight to address the meeting,—he moved the first resolution which was seconded by Mr George Hutton, from Perth, Scotland—viz. That this meeting in receiving the Report now read, marks with fervent gratitude to the father of mercies, the continued prosperity of the Home and Foreign Missions of the United Presbyterian Church of Scotland and also of her Jewish Mission, and feels called upon and encouraged to abound in prayer that her Indian Mission recently projected, as well as all other evangelising agencies in India may be largely blessed by the God of Missions. The motion having been put to the vote by the Chairman, was unanimously adopted by the meeting.

In the absence of the Rev Mr Finney who was expected to be present but was prevented, the Rev Mr McGregor, the pastor of the Church, moved the second resolution, which was seconded by Mr D Fraser, Elder—viz. That the continued progress of christianity in Aneiteum, and the welfare of the Mission families there; the preservation of Mr and Mrs. Gordon, amidst many perils in Erromanga; and the arrival in the New Hebrides of the Rev Mr Matheson and Lady from Nova Scotia, and the Rev Messrs Paton and Copeland from Scotland; should fill our hearts with joy and cause us to give continued praise to the God of all grace.

This motion having been also submitted to the meeting was unanimously adopted. After which a collection was taken on behalf of the Mission to the New Hebrides, which amounted to £5 6s. 7½d., a very good collection—when the unfavorable state of the evening is taken into account, as lessening the numbers that otherwise might have attended the meeting.

The Chairman now called upon the Rev Mr Boyd, of the Church of Scotland, who moved the third resolution—which was seconded by A. James, Esq. viz. That the opening and successful prosecution of the Free Mission School in Barrack Street, now attended by 36 scholars, and the christian agencies connected with it, while affording cause for grateful acknowledgement, demands from the office-bearers and members of this Church faithful, zealous and persevering efforts in turning to practical account such openings of usefulness, by bringing under christian instruction influences many who are now living in carelessness and sin. This motion was submitted to the meeting and unanimously agreed to.

The Rev Mr McGregor then gave out the missionary hymn "From Greenland's icy mountains, &c" which was sung—and the Rev. Mr. Boyd concluded the meeting with prayer.

It is proper to add that the congregation in Poplar Grove collected for Missions during the past year upwards of £80, notwithstanding the large expenditure which they had to bear in the enlargement of their Church.

## OPENING OF THE NEW CHURCH AT GAYS RIVER.

The new Presbyterian Church at Gays River, was opened for divine service on Sabbath the 30th of January. The Rev. James McLean, Pastor of the congregation, conducted the devotional exercises in the forenoon, and preached from Matt. xviii. 10. "For where two or three are gathered together in my name, there am I in the midst of them." The Rev Robert Sedgewick with his usual energy and power preached in



Rev. J. McCurdy, Chatham, A friend,	0	5	0
per J. Haulie,	0	7	6
Do do do	0	14	0
Salem Church Religious Society,			
Rev. J. McCurdy, annual collection,	7	13	6
Miramichi congregation,			
Do. Mr. Alex. Rainey and little	0	10	0
Sisters, Bathurst,			
<i>Synod Fund.</i>			
West River Congregation,	£2	0	0
<i>Register and Instructor.</i>			
John Doull, Annapolis, 1858,	0	1	6
<i>Home Mission.</i>			
Ladies' Religious and Benevolent So-	£3	0	0
ciety, St. J. Ch. Chatham, N. B.			
Maitland Juvenile Missionary Soc.	4	0	0
A friend, Forks, Middle River,	0	10	0
West River Congregation,	2	11	4
Rev. J. McCurdy, from a friend,			
Chatham, per J. Haulie,	0	7	6
Missionary Society, Poplar Grove			
Church, Halifax,	15	0	0
Salem Church Religious Society,	1	13	0
<i>Seminary,</i>			
Pictou Ladies' Seminary Society, for			
1858, per Miss McCulloch,	£1	10	3
Miramichi Congregation, per Rev.			
J. Ross, special effort,	10	0	0
Evangelical Society, Fish Pools,	1	10	0
Salem Church, Religious Society,	?	6	4
Miramichi Congregation, per Rev. J.			
Ross, special effort,	5	0	0

The Agent acknowledges the Receipt of the following sums for the Register and Instructor for 1859.

From Rev. Daniel McCurdy	£0	1s.	3d.
" John B Dickie	0	5	0
" Robert Davidson	2	15	0
" Rev John Campbell	1	0	0
" Rev John McCurdy	5	7	6
" Adam Roy	0	15	6
" James Hunter	0	5	0
" George H Oliver	0	5	0
" Garvin Bell	0	8	9
" Hugh McDonald	0	5	0
" Charles S Sterns	5	11	3
" Thos: B Chishom	1	0	0
" A B Fletcher & A Pep'd.	0	15	0
" W H Waddell	0	5	0
" Andrew O'Brian	0	10	0
" Prussia Birch	1	7	6
" Wm. F Layton	1	5	0
" Robert Marshall	0	10	0
" Rev A P Miller	1	17	6
" Wm Hay, son.	0	1	6
" Samuel Creelman	0	5	0
" Dr Caverhill	0	5	0
" G B Johnstone	0	10	0
" Samuel Miller	0	11	3

Also the following sums due for Register and Instructor previous to 1859.

From Rev J I Baxter	£5	0s.	6
" Wm McNeil	0	13	9
" Andrew O'Brian	0	10	0

Pictou, February 22nd, 1859.

## BOARDS, AND STANDING COMMITTEES, &c.

*Board of Home Missions.*—Rev. Messrs. Patterson, McGilvray, Walker and Thomson, together with Messrs. Anthony Collio, Colin McInnis, Hugh McKay, and Daniel Cameron, Ruling Elders. Rev. George Patterson, Secretary.

*Board of Foreign Missions.*—Rev. Messrs. Baxter, Roy, Bayne, Waddell, and Roddick, and Messrs. D. McCurdy, John McKay, James Fraser, G. Tattric, and George McConnell, Ruling Elders. Secretary—Rev. J. Bayne.

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

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

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

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

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

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

*Committee on Colportage.*—Rev. John L. Baxter, Rev. E. Ross, and Messrs. Isaac Logan and Jasper Crow.

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

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