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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

OCTOBER, 1856.

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1856.

THE
CHRISTIAN INSTRUCTOR.

OCTOBER, 1856.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—PROV. XIX. 2.  
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"I HAVE LEARNED BY EXPERIENCE," OR "LABAN'S
TEACHER."

GEN. XXX. 27

JAY tells us that "there is no spiritual meaning in these words." Perhaps there is not. Certainly the character of the speaker was not remarkable for devotional sentiment. And yet the divine agency is distinctly recognized. Laban traces to it the prosperity which had attended him. Jacob is acknowledged as the *occasion* of the blessing—but God is confessed as its *cause*. "I pray thee if I have found favour in thine eyes tarry, for *I have learned by experience* that the Lord hath blessed me for thy sake."

Experience is often a very efficient instructor. She succeeds sometimes where others have completely failed. Let us look a little therefore at some of the main features in the character of this teacher, and her mode of instruction. It may aid us to profit more extensively under her tuition.

First of all then, it must have been noticed by every one that this teacher is *no theorist*. Her lessons are all eminently experimental. As an educationalist therefore she is decidedly practical. She has nothing to do with speculation. Other teachers may amuse themselves, and entertain—or puzzle—as the case may be—their pupils with fine-spun hypotheses, but *she* deals with actualities. Long before Bacon's time she proceeded to the Baconian method. This method is in truth all her own. She never had any other. She never acknowledged the "*Dogmatic System*." Her very name points to the experimental method. And all her pupils bear witness that she rigidly adheres to it.

And then again this is a teacher whose lessons are *remarkable for their pointedness*. Many teachers seem to be lost in a vague generality. The principles they propound may be correct enough—they may lead to conclusions quite sound. But they are mere abstractions—cloudy and cold. They have no individuality. They never reach details. It is not so with this teacher. There is about her a Nathan-like pointedness. She lays bare individual delinquency. She thunders in the ear of the offender, "*Thou art, the man.*" This is not always pleasant. It is often very much the contrary. There is in the present day—probably there always has been—a prevalent

taste if not a prevalent demand, for *impersonal* teaching. But to such a taste our teacher never pandered—to such a demand she never gave place—No! not for an hour!

And this is a teacher, whose school *every body must attend*. Old and young, rich and poor, high and low, philosophers and clowns, the queen on the throne, and the meanest of her subjects,—all are pupils here. She is not universally popular—but none can pass her door. And among all her scholars she is strictly impartial. Kings and nobles must submit to the same rules, and learn substantially the same lessons, as their humbler fellows. And large as her school is—the attendance cannot be reckoned—no scholar gets lost in the crowd. Not one is ever overlooked.

And so I see that this teacher *generally commands attention*. Most teachers find this a matter of some difficulty. Many entirely fail here,—and failing here can accomplish nothing.—But this is a teacher that will not be disregarded. No scholar is so independent, that she will not bring him to task. None so cunning as to elude her vigilance. None so retiring as to escape her notice. For she too is "a teacher sent from God." She too "speaks as one having authority." The most listless—the most indolent—the most wayward—when they enter *her school*—are compelled to give heed—whether they profit or no.

For I perceive further that this teacher *is sometimes very severe*. She is not as some of our modern educationalists are, "wise above what is written." She is no great admirer of the "New System" so much in vogue now-a-days. It is to be feared that she is rather behind the age in this respect—that she has not quite kept pace with this progressive generation. *She does not ignore Solomon and the rod*. No! truly!! She applies the rod sometimes pretty smartly. Nor does she spare for the crying of the child, until due correction has been administered. But her's is no blind or indiscriminate severity—although we may often foolishly think otherwise. There are rewards as well as punishments in her school. And her countenance is not always stern. A wide difference is put between the docile and the stubborn. To the gentle and obedient she is benignant and mild. "*Toward she kythes*" only "to the froward wight."

And this is a very old teacher. I cannot tell *how old*. I cannot tell how long ago she gave her first lesson. But I know that since ever our world began, she has been engaged in the work of instruction. Yet she seems as vigorous as ever. Ordinarily there is a prejudice against old teachers. With advancing years are supposed to come feebleness and inconsistency. But I have never heard this teacher objected to on this ground. Nobody seems to think that her strength is at all declining. The meek disciple who "tastes," learns now as surely as in David's time, that "*God is good*." And the latest sinner will be taught as certainly as Adam was at the fall, that "*the way of transgressors is hard*."

For this teacher *will teach forever*. Other teachers are not permitted to continue by reason of death. But with her age there is connected no decay. Although old as the world and older, and although teaching through so many centuries without any shortest vacation she still retains her powers. She will never lose them. As long as the earth remains, and there are sentient beings upon it, she will continue to teach here. And when this world shall have passed away—there will be a great school above—and there will be a great school below—in which this teacher will teach still—will teach eternally—What lessons of glory!—What lessons of woe!

For I find that this teacher *is not always successful*, in imparting true wis-

dom. "*Fools hate knowledge.*" And so the lesson is set at naught. The scholar refuses to improve. And therefore I suspect that the proverb is at fault which affirms that "experience teaches fools." I do not know how the saying obtained currency, but I am quite sure that it is a mistake. Experience I allow can do much. But the proverb I see plainly ascribes to her too much. She cannot teach *fools*. At least she cannot so teach them as to cause them to abandon their folly. They are wise men who learn by experience. And it is the most plainest, the most conclusive, the one last unmistakable mark of a fool that all experience is thrown away upon him. No matter how plain the lesson may be—no matter how severe and painful—he learns nothing from it. Just such a fool was Pharaoh. Plague followed plague in quick succession, yet would he not let the people go. And although at length he seemed to learn somewhat, he soon forgot every lesson. He rushed on to swift destruction. He learned wisdom from no experience. And there is in every school a class of incorrigibles. Not even this teacher can correct them. "Though thou shouldst bray a fool in a mortar, among wheat with a pestle, yet will not his foolishness depart from him." *He is a fool still.*

And hence it is to be noticed finally that this after all *is but an under-teacher*. She is not the principal. She is only a subordinate—a sort of usher—one of many employed by the Great Master. Her success is derived exclusively from her superior. The Spirit of God himself—the Holy Ghost guiding into all truth must accompany her instructions or they can be followed by no enlightening—no sanctifying—no saving benefits. The experience may be pleasureable or it may be painful—it may be of prosperity or of adversity—it may be of sickness or of health—it may be of joy or of sorrow—but it will be effectual, or it will be vain, just as his influences are vouchsafed or withheld. *Of all the lessons of the under-teacher this is one of the clearest.* How constantly, then, and how earnestly should these influences be sought.

And now I would that all men everywhere did attend more diligently to the instructions of this teacher. I would that *worldly men* gave more attention to her teachings. They do indeed learn much from her of this world's wisdom. Laban himself did this, for he was a wise man in his generation. And even now there are many Labans—men who profit very extensively and very properly in the conduct of worldly business by the lessons of experience. But the grand lessons of this teacher they have never mastered—they have never attempted to master them. They can scarcely have failed to learn from her how hollow and unsatisfying and transitory is every earthly pleasure. They have felt the bitterness of disappointment, and *the vanity of success*. But still they refuse to acknowledge that this world is *all unsatisfying*—that it really has *nothing* that can fill their desires. Or if they have begun to suspect this—perhaps see it with some degree of clearness, they have not yet been taught to look upwards for that which they cannot find on earth. They have not learned how sure is that rest, and how satisfying, which remains for the people of God. They have not been taught by experience how largely and how delightfully it may be realized even here. I would that all worldly men could be made to learn *this lesson*.

And I would that *the saints of God* did listen more attentively to this teacher. They would then learn more of the folly of setting their affections upon things on the earth. They would be more keenly alive to the deceitfulness of their own hearts. They would be more fully sensible of their own weakness. They would understand better the number, and the power, and the activity of their spiritual foes. The lusts of the flesh, and the blandish-

ments of the world, and the wiles of the devil would be distinguished more clearly. And so humility would be deepened—and watchfulness excited—and prayerfulness increased. And upon the other hand they would learn more of God's goodness and wisdom, and truth and power. And thus their faith would grow stronger, and their lives more ardent, and their peace and joy in believing more enlarged. Reasoning from God's past mercies and deliverances, they would maintain a well grounded confidence for the future. They would learn in every danger to reason with Jesse's chosen son, as he went out to meet his giant foe. "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And rising from the delightful lesson they would sing with the psalmist. "Because thou *hast been* my help therefore in the shadow of thy wings *will* I rejoice." Thus David "*learned by experience.*" I would that all christians did the same.

But I would above all that the *Church of Christ* were hearkening carefully to the voice of this teacher. I would that we all as office-bearers in the House of God—as elders—as ministers could be persuaded "to learn by experience." "*It should be our wisdom.*" Two lessons especially she might teach us. She might teach us the folly of *self-seeking*—and she might teach us the madness of disunion. And can we say that we do not need these lessons? Alas! Are we not open to the old reproach. "All seek their own not the things which are Jesus Christ's." And are there not hence wars and fightings amongst us? Or worse still—mistrust and jealousy and alienation. Jerusalem is in danger, not so much from the assaults of the beleaguering army—as from faction and intrigue within the city. For all the past history of the Church, that is all her recorded experience teaches this lesson—that no foreign foe—no influence from abroad however hostile—is half so much to be dreaded as internal dissension and the weakness that inevitably attends it. If we refuse to learn from the past—whose lessons were recorded for our benefit, then from sad experience of our own we shall yet be taught most painfully. "*This teacher*" speaks as unto wise men. "*Let us judge then what she says.*"

E. R.

TWO INCIDENTS IN THE LIFE OF DR. MCGREGOR.

THE life of this distinguished servant of Christ was full of interesting incidents. The very record of his journeys would form a volume of adventure more thrilling than half the books of modern travel. But especially in the work, as it has been expressed, of "gathering the lost sheep of the desert to the fold," were his labors interesting to the friend of Christ. Dr McCulloch, from whom at one time a biography of him was expected, is known to have said that, if his other avocations had allowed him time for the work, he would have written a memoir of him more interesting than any novel. Some of the most striking incidents that befell him are recorded in his autobiography, but many of them are still unrecorded. It is, we think, important that these should be gathered up before the memory of them be gone. In our present number we shall narrate two of these. The outline of the first was received from the late Mr Trotter, as related to him by the Dr himself. By information derived from Dr Keir I have been able to connect it with the precise spot where the incident took place, and to identify the individual who was the subject of it.

The incident took place on one of his first visits to Prince Edward Island. He was proceeding to Princetown in company with a guide. The old Church at Princetown was two or three miles distant from the present one, nearer to the North Shore. Even this Church was not then erected, but it was on the same spot that he held his tent preaching during his first visits. Mr Montgomery, with whom he lodged, lived close by. Around where the present Church stands for some distance all was forest, in which scarcely a break had yet been made by the axe of the settler. As they were in this neighbourhood the guide unexpectedly discovered that they had lost their way. As commonly happens in such circumstances they had come back upon their own track. The guide was surprised, he said he knew every step of the way, and he could not understand how he had missed it, but proposed to try it again. They did so, but with the same result. The man said, "That's very strange. I know the way perfectly, but you have been talking to me. (The Doctor in all his travels had a habit, and we might say a rare gift of keeping up a stream of edifying conversation in whatever company he might be.) We'll try it again, and don't say anything to me."—They made a third attempt, but with little better result, and this time night came on. Coming upon the hut of a new settler they resolved to remain there all night. They went in and the guide introduced him as Mr McGregor, a minister from Pictou. The owner of the house received him very ungraciously, and showed no disposition to retain them. "Oh," said the Doctor, "it is now late and you would not turn us out." The man consented to entertain them for the night, though with no great cordiality. In the morning he told them they were to have "a raising," that is to erect a frame, and as they were scarce of hands, he thought that in return for the entertainment of the night they ought to lend their assistance. The Doctor consented, judging that all the *men* at least would be present (if not the women, as was sometimes the case in those days), and that he might thus have an opportunity of addressing a word of exhortation to those assembled. When the frame was raised he accordingly said, "Now that job is completed, I will preach to you." He accordingly took out a pocket Bible, and, laying it upon a stump, he gave out a Psalm, which he sang himself. He then prayed and gave out a text. On commencing his sermon the company were standing or lounging round, some with an air of indifference and others looking on with curiosity, but his host of the night before among the most distant. It was his practice on such occasions not to stick very closely to his text, but to say what he thought most striking. As he went on with his discourse, the company began to draw nearer, until before he was done he had them all close around him, with upturned faces eagerly listening to the word of life. His host of the night before was the last to come in, but ultimately he joined the rest. When the service was over he came up to the Doctor and said, "I want you to come back and stay with me to-night." The Doctor replied, "Why, I came to your house last night and you were unwilling to keep me," "I know I was," said the man, "but I was wrong. I heard part of your sermon to-day, and I should have heard the whole of it. I want you to come and stay with me to-night and tell me more of what you have been telling us to-day." The man also argued that he could not get to the place at which he intended to preach in time to have service that day, but that word could be circulated of service on the following day, and that he would then go with him to conduct him. The Doctor felt it his duty to comply with the request thus urgently made, and accordingly spent most of the night with him in religious conversation. It was a night of gladness in that cottage. "The day-

spring from on high" visited that humble abode, "the wilderness and the solitary place were glad" for the messenger of salvation, and there was "joy in heaven among the angels of God over a sinner repenting." That night "salvation came to that house." We know not how long the man's anxiety continued, but we know that ultimately he was filled with "joy and peace in believing." He not only accompanied the Doctor to preaching on the following day, but eagerly waited on him in all his ministrations during the time of his visit. It is said that the man was ever after a very pious man, and an influential member of the Church. When Dr McGregor visited the Island he used to accompany him on his travels through other settlements. It is also said that *Dr Keir's present Church stands very near the scene of his first interview with this man, and we have even been told on the very spot where that barn frame was raised.*

This last circumstance, which we believe was mentioned by Dr McGregor, has enabled us to identify the individual as J—— T——, who then lived where the present Church stands. The present Church lot was bought from him, and the Church was erected within what was his homestead. He was an elder in the Church before Dr Keir arrived. In his house Dr Keir lodged for two years after his arrival, he having erected a log addition to it for that purpose. He was a useful man while he lived, and his son is now an elder.

The second incident we intend to record is of a similar character. The scene of it also was in Prince Edward Island, but in a different part of the Island. The Doctor was staying at the house of Mr William Douglas, St. Peter's, then or afterward an elder. When the family, on Saturday night or Sabbath morning, we are uncertain which, assembled for family worship, the Doctor asked if all about the house were present. The reply was, all except an Englishman who did not care for the service. "Oh," said the Doctor, "bring him in, he has a soul to be saved." When worship was over the Doctor entered into conversation, and found him to have been a man-of-war sailor. Having heard what part of England he was from, the Doctor asked if they had any good ministers there. He replied, "Yes, we had a Mr Romaine there." "Indeed," said the Doctor, "did you know Mr Romaine?" "Yes, my father was a member of his Church. Did you know him" the man asked in return. "No," said the Doctor, "but I know his writings. Have you any of them?" "Yes, I have one that my father put in my trunk when I first went to sea." On the Doctor asking to see it the man brought it forth. It was one of Romaine's works on faith. The Doctor then said, "I think you have been well brought up." "Yes," said the man, "my father was a good man and I had good instruction." "I am afraid that you have not profited much by your early instruction," replies the Doctor. The man assented. "Going on board a man-of-war did not do you much good." The man confessed with shame how irregular had been his life there. "And is it not time that you were beginning to think seriously about your past life and a future world?" The man professed humbly to feel that it was so. "Then come and hear me preach and see if I preach like Mr Romaine." The man did so. On returning the Doctor asked, "Do I preach like Mr Romaine?" "Yes," replied the man, "you do. I have heard some of the same things I have heard from Mr Romaine." The Doctor continued to ply him with warning, with instruction and with invitation, and the result was, as in the last case, that he became a sincerely pious man. As in that instance too he became a very active and useful member of the Church. When the late Rev Peter Gordon was settled in St. Peter's he be-

came an elder, and Mr Gordon stated to a minister who visited him that he was the most active he had in his congregation.

These two narratives, which from their similarity in some respects we have placed together, suggest several reflections. They both afford an exemplification of the remarkable manner in which Providence orders events for gathering in his chosen into his fold. How strange that the minister's guide losing his way should be the means by which God would bring salvation to that man, and, in the second case, how strange that an individual should be spared through a life of sin, amid battle and shipwreck, and his steps at length guided to meet, in a place far distant from the land of his birth, the travelling missionary, who should be honored of God to lead him in the way of peace. But wherever there is an elect soul, God is never at a loss for means to accomplish his purpose of mercy with regard to it. Some of the circumstances in the train of events by which his designs are carried out may seem trifling, but none of them are accidental. They all form part of that scheme of Providence, which is but the execution of that eternal purpose which God hath purposed in himself before the world began.

Secondly. Both narratives show the propriety of embracing every opportunity afforded us in Providence for preaching the gospel. Few would have thought of the occasion of raising a frame as one suitable for proclaiming Christ crucified. But we see what happy results flowed from embracing such an occasion. How appropriate the apostolic injunction, "Preach the word; be instant in season and out of season." The last case teaches us to embrace the opportunities which may be afforded us in our private intercourse with individuals to deal faithfully with them regarding their great concern.

Thirdly. Both narratives show that we are not to despair of the salvation, even of those whose characters appear most unpromising, nor should we despise any. Divine grace is sovereign in its choice, and often those whom we least expect are made the monuments of divine grace. Who in looking upon the infuriated company, who either beheld or took part in the murder of Stephen, would have supposed that among the first trophies of divine power and love, should be that young man at whose feet the witnesses laid their clothes—and that he would afterward be one of the most laborious and successful preachers of that faith which now he was so zealous in destroying. Neither should we despise any. There is no man beneath the notice of the minister of the gospel. "He has a soul to be saved," a frequent remark of Dr McGregor's, conveys a truth of solemn and awful importance. Some of those whom we may lightly esteem may be in God's sight "chosen vessels unto him."

Lastly. We see the benefit of early parental training. The seed of divine truth early sown in the young heart may long lay dormant, and may seem to have perished for ever; yet favoring circumstances in the Providence of God and the influence of the Divine Spirit may cause it yet to germinate, and to bear fruit unto life eternal. We know not in what circumstances it may appear. Little did the parents of the last individual, when they saw their son enter the navy and follow his career of sin, imagine that the seed they had sown should spring up in what was then the wilds of Prince Edward Island. How strikingly does this illustrate the divine saying, "Cast thy bread upon the waters, for thou shalt find it after many days."

NOTES ON THE AMERICAN CHURCHES.

No. I.

AMERICAN PRESBYTERIANISM.

THE essential and distinctive features of Presbyterianism are the same everywhere. The grand peculiarities of the system have been adherence to the system of doctrine usually known as Calvinism, simplicity of worship, and a mode of Church government equally opposed on the one hand to prelatic assumption, and on the other to congregational licentiousness. Yet with this general agreement, there will be considerable variety as to details. As water partakes of the character of the soil and the rocks through which it percolates, so Presbyterianism is variously modified by the state of society in which it develops itself, the national peculiarities of its adherents, and the circumstances which have arisen to modify its history.

The Presbyterianism of Nova Scotia is almost entirely of the Scottish type;—(long may it retain this character)—and in all our proceedings we look to the land of Knox for our models in doctrine, discipline and order. Yet we cannot forget that there are other types of Presbyterianism on our own borders, which cannot fail to exercise an influence upon us. Our position, and the increasing intercourse between the Provinces and the United States, will tend to bring us into closer contact with them, and we should make ourselves acquainted with their peculiarities, that we may avoid what is evil, and profit by what is good, among them. At all events, it is not creditable to be ignorant of the history and condition of Presbyterianism in a country in such close proximity. For these reasons, in giving a few notes on the American Churches, we shall commence with an account of the different Presbyterian bodies in that country.

To a person first examining this subject, it will be a matter of surprise to find that in a country where are no questions of state endowments to cause separation, there are no less than seven bodies of Orthodox Presbyterians, most of whom professedly adopt the Westminster Standards as their Confession, besides others which, though having the Presbyterian name, have departed from the faith. Some of these bodies are of foreign origin, and others are peculiar to America.

The most important of these, and that to which our attention is naturally first directed, are the two General Assemblies, usually known as the Old and New School, but each claiming to be properly the Presbyterian Church of the United States. To understand their peculiar position, we must take a brief review of their history.

The Presbyterians of the United States originally consisted of emigrants from different quarters. Many of the Puritans of New England were Presbyterians, and several of the ministers, who were instrumental in laying the foundation of the Presbyterian Church of the United States, were from this quarter. Many of the original Presbyterian ministers and congregations were emigrants from Scotland and Ireland, while not a few were the descendants of the exiled Huguenots of France. These were the principal elements of which the Presbyterian Church was originally composed, and of these, the Scotch or Scotch Irish seems to have been the predominant one.

The ministers who labored among the Presbyterian emigrants did not become organized in a corporate capacity till the year 1705, when the Presbytery of Philadelphia was formed. In the year 1716 they were formed into

a Synod, consisting of three Presbyteries. It was not, however, till the year 1729 that an act was passed requiring subscription to the Westminster Confession of Faith from all ministers and candidates for licensure. It is not, however, by any means to be inferred from this, that the body did not previously hold the principles of that standard, or that they did not feel their importance. On the contrary, there is abundant evidence that they were zealous in the maintenance of Calvinistic principles.—All ministers seeking admission were subjected to a thorough examination as to their soundness in the faith, and sometimes the Westminster Standards were used as a test of orthodoxy.

The "adopting act," as it has been commonly called, contains a clause which has been the subject of much discussion in the recent division of the Church. After declaring that no candidate for the ministry shall be admitted to the sacred office without declaring his approval of the Confession of Faith, it adds, "And in case any minister of this Synod, or candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall, at the time of his making the said declaration, declare his sentiments to the Presbytery or Synod,—who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship and government. But if the Synod or Presbytery shall judge such candidate or minister erroneous in essential or necessary articles of faith, the Synod or Presbytery shall declare them incapable of communion with them."

The object of this act, as stated by those who introduced it, was to adopt more efficient means to guard against the introduction of error. To this the Synod was prompted by the dangers among themselves, and partly by the infected condition of some bodies, from which they had been accustomed to receive ministers on certificate. The unfortunate clause above quoted seems to have been introduced for the sake of unanimity, as there were some members of the body, from England or New England, who though thoroughly Calvinistic in their doctrines, had not the same veneration for the Westminster Standards as the Scotch and Irish. We have referred to this clause because it has formed the battle ground between the Old and New School parties. The New School party have maintained, that all that was intended by this act was, that their ministers should hold the essential doctrines of Christianity, and they would shelter under it Arminian and even Pelagian errors, although one object of the framers of the act was to guard against these very errors. Such a view is contradicted by the whole history of the Synod before and afterward—and particularly by the action of the Synod on the very day the act was passed. Their records bear that in the afternoon all the ministers present, except one, acceded to the resolution, "after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith, and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, unanimously agreed to the solution of those scruples, and in declaring the said Confession and Catechisms to be the Confession of their faith, excepting only some clauses of the 20th and 23rd chapters, concerning which clauses the Synod unanimously declared that they did not receive such articles in any such sense, as to suppose the civil magistrate hath a controlling power over Synods, with respect to the exercise of ministerial authority, or power to persecute any

for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain."

It would appear then that when the scruples of the different members were examined, they all referred to the powers of the civil magistrate in matters of religion; but jealousies having afterwards arisen on account of the clause in question, the Synod passed an act in 1736, declaring that "the Synod have adopted, and still do adhere to the Westminster Confession, Catechisms, and Directory, without the least variation or alteration, and without any regard to such distinctions," (viz., the distinctions mentioned in the original act).*

As we have spoken of the objections to those portions of the Confession of Faith, which relate to the powers of the Civil Magistrate in reference to religion, we may as well state here the position of the Presbyterian bodies in the United States in relation to them. It is well known that the United Presbyterian Church do not require assent to those parts of the Confession of Faith, which seem to teach "persecuting or intolerant principles in religion." They are such as Chap. xxi. §4, xxiii. 3, and the 109th question in the Larger Catechism, where "tolerating a false religion" is reckoned among the sins forbidden in the Second Commandment.

The members of the Established and Free Churches of Scotland have made it matter of serious accusation against the United Presbyterian Church that she does not receive the Confession of Faith in its entirety, because she does not require her members to assent to what may be considered as teaching "persecuting and intolerant principles in religion." It has even been said that she has departed from all that the early Seceders contended for, as if the men who took so noble a stand for the freedom of Christ's Church, wanted nothing more than that the magistrates should persecute heretics. The Free Church in Nova Scotia have made it a ground for refusing to unite with us, that the U. P. Church in Scotland had adopted new light views on the powers of the civil magistrate. Yet many will be surprised to learn, that the Presbyterian Church of the United States have not only expunged the objectionable parts from the Confession, but in the case of the celebrated 3rd section of chapter 23rd, have substituted something altogether different. Yet they are in the eyes of our Kirk and Free Church brethren a very orthodox body—their money is very acceptable—and ministers of the two former bodies unite with them, without any complaint about the mutilation of that venerable symbol.

To return from this digression; it is not our object to trace the history of the Presbyterian Church. Suffice it to remark, that from this time it gradually increased and over-spread the land—that many of its ministers were highly distinguished, among whom we may only mention Wither-poon, Davies, Dickinson, and the Tennants—that it received large accessions during the revivals of religion which took place about the middle of the last century under these men—and that for many years it was distinguished by its faithful adherence to the doctrines of the Church of Scotland.

Our attention must be directed more particularly to the "plan of union," as it was commonly called, adopted in the year 1801. Up till this period the Puritans of New England generally retained the faith of Westminster. If the Confession of Faith was not formally adopted, it was generally approved, and the Shorter Catechism was taught in every family. They had been originally partly Presbyterian and partly Congregational in Church

* Full particulars regarding the adopting act may be found in Hodge's Constitutional History, chapters 1 and 2.

government. Their creed being entirely the same, the interchange of ministers was frequent and easy;* and their differences in Church government ultimately merged in a form of Congregationalism, considerably modified by Presbyterianism. Each formed themselves into Consociations and General Associations, which exercised nearly the power of Presbyteries and Synods.

When the West began to fill up by emigration from the East, Presbyterians and Congregationalists frequently came together on the same settlement, and their united efforts were frequently necessary to obtain the services of a minister. Among members of both bodies an impression grew up as to the desirableness of means being adopted by which harmony of action might be maintained. In consequence, the "Plan of Union" was adopted. Though we do not desire to cumber our "Notes" with long documents, yet we think that the nature of the plan will be best understood by copying it entire—more particularly as we believe that most of our readers are unacquainted with it :

"Regulations adopted by the General Assembly of the Presbyterian Church in America, and by the General Association of the State of Connecticut, with a view to prevent alienation, and to promote union and harmony in those new settlements; which are composed of inhabitants from these bodies.

1. It is strictly enjoined on all their missionaries to the new settlements to endeavour, by all proper means, to promote mutual forbearance, and a spirit of accommodation, between those inhabitants of the new settlements who hold the Presbyterian, and those who hold the Congregational, form of Church government.

2. If in the new settlements any Church of the Congregational order shall settle a minister of the Presbyterian order, that Church may, if they choose, still conduct their discipline according to Congregational principles, settling their difficulties among themselves, or by a Council mutually agreed upon for that purpose. But if any difficulty shall exist between the minister and the Church, or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it; if not, to a Council consisting of an equal number of Presbyterians and Congregationalists agreed upon by both parties.

3. If a Presbyterian Church shall settle a minister of Congregational principles, that Church may still conduct their discipline according to Presbyterian principles, excepting that if a difficulty arise between him and his Church, or any member of it, the cause shall be tried by the association to which the said minister shall belong, provided both parties agree to it; otherwise by a Council, one half Congregationalists and the other Presbyterians, mutually agreed upon by the parties.

4. If any congregation shall consist partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form, we recommend to both parties that this be no obstruction to their uniting in one Church and settling a minister; and that in this case the Church choose a standing committee from the communicants of said Church, whose business it shall be to call to account every member of the Church who shall conduct himself inconsistently with the laws of christianity, and to give judgment on such conduct. That, if the person condemned by their judgment be a Presbyterian, he shall have liberty to appeal to the Presbytery; if a Congregationalist, he shall have liberty to appeal to the body of the male com-

* Many of the older places of worship in the western parts of the Province were in like manner built to be occupied either by a Congregationalist or Presbyterian minister.

manicants of the Church. In the former case the determination of the Presbytery shall be final, unless the Church shall consent to a farther appeal to the Synod or to the General Assembly; and in the latter case, if the party condemned shall wish for a trial by a mutual Council, the cause shall be referred to such a Council. *And providing the said Standing Committee of any Church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a ruling elder of the Presbyterian Church.*"

The anomalous character of this arrangement appears on the face of it.—It struck at the roots of the Presbyterian form of Church government. Congregational ministers sat in Presbytery as ministers of Presbyterian Churches, without being amenable to its authority—and on the other hand Presbyterian ministers sat in Presbytery, while placed over Congregational Churches, which did not recognize its supervision. And what is still more anomalous, persons not ordained as ruling elders were permitted to sit in Presbytery and higher Church Courts as Committee men.

What might have been the result had the New England Churches continued sound in the faith, it is impossible to tell. But matters were brought to an issue by the prevalence of false doctrine among them. Under the Plan of Union in the four Synods in Western New York and Northern Ohio, commonly called the Western Reserve, about half the Churches were Congregational, and portions of others preferred that form. Among these Churches there was a general understanding that the Westminster Confession was the standard of the body, yet it was not formally adopted. There was a general idea in favor of the Shorter Catechism as an epitome of the Confession of Faith, yet they did not hold themselves committed even to that. Each had its own creed, which it altered, modified or abandoned, at pleasure. Through the influence of the revival men, who preached in the West for six or eight years from 1826, many of these creeds were altered, so as to meet what was considered the light of the age. In the meantime the course of the Theology of New England was downward, and yet, under the "Plan of Union," ministers holding the New Theology—men who held the Confession of Faith only in a general way, or who had not formally declared their adherence to it at all, were admitted as members of Presbyteries and Synods. The operations of the American Education Society and the American Home Missionary Society tended to perpetuate these evils. Both these Societies were composed of members of different bodies. The former aided persons preparing for the ministry without reference to the soundness of their faith, and the latter commissioned men of the same stamp as their missionaries, who, under the Plan of Union, found an open door for their admission into the Presbyterian Church.

From these causes a large amount of error had crept into the Church, particularly in the Western Reserve already referred to. The errors prevalent were particularly those referred to in our August number, as forming what is commonly called New England Theology. The attention of the friends of truth became aroused, and a determined effort was made to arrest their progress. After several years of discussion, prosecutions for heresy, &c., matters finally came to a crisis by the decisive events of the years 1837 and 1838.

In the former of these years the Assembly abrogated the Plan of Union in the following terms, "As the Plan of Union adopted for the new settlements in 1801 was originally an unconstitutional act on the part of that Assembly—these important standing rules having never been submitted to the Presbyteries—and as they were totally destitute of authority as proceeding

from the General Association of Connecticut, which is invested with no power to legislate in such cases, and especially to enact laws to regulate Churches not within her limits; and as much confusion and irregularity have arisen from this unnatural and unconstitutional system of union, therefore, it is *Resolved*, That the act of the Assembly of 1801, entitled a "Plan of Union" be, and the same is hereby abrogated." The next question was how to deal with those Synods implicated in this decision. These were four, Geneva, Genessee, Utica, and Western Reserve. It is acknowledged that in these Synods were congregations as thoroughly Presbyterian as any in the body, and that a number of the Ministers belonging to them were sound in the faith. The difficulty was to distinguish between these Ministers and Churches, and those of a different character. The attempt was believed to be impracticable, so the Assembly passed what has commonly been called "the excising act," declaring severally these four Synods no longer parts of the Presbyterian Church of the United States. Provision was made that those Ministers and Presbyteries, which were strictly Presbyterian in doctrine and order, might be exempted from the operation of this act, by application.*

This act has been the subject of much discussion—as to the necessity of proceeding in the case, the Assembly's right to take such a step, and the propriety of the mode adopted. To persons at a distance, especially Scotch Presbyterians, there will, we think, be little dispute as to the main points at issue. The only point on which a question might be raised, is whether means might not have been adopted to distinguish between what was really sound, and what was not. As it happened, a number of excellent ministers found themselves out of the Church before they knew what was doing. The reasons however, which induced the Assembly to take the course it did were strong, and we do not say that they were insufficient.

At the meeting of Assembly in 1838, Commissioners from the excised Synods appeared and claimed to take their seats. The standing committee on commissions, according to the appointment of the last Assembly, refused to enrol their names as Commissioners; and the Moderator decided that it was out of order to put a motion on the subject, until the Assembly was fully organized by the appointment of a new Moderator, whereupon the New School party appointed a new Moderator and Clerks, and proceeded to another house where they met, claiming still to be "*the General Assembly of the Presbyterian Church of the United States.*"

From this date the two bodies have existed separately, each claiming to be "*the General Assembly,*" &c. Their position came up before the courts of law on a question as to the property of the original body. In one trial the decision went in favor of the New School; but on being carried to a higher Court it was set aside, when the parties agreed to a compromise.

From this narrative of these transactions, which we have thought it advisable to give at some length, the origin and character of the two bodies will be at once perceived. It will be seen that while the ostensible ground of separation was the plan of union with Congregationalists, yet that doctrinal differences had much to do with the subject. It will be seen that the Old School took its stand upon the principle of a close adherence to the Confession of Faith, while the New received it only in a general way, and had a large mixture of errors within its pale. It is far from being the fact that all its members were unsound, or that all who were steadfastly attached to the Westminster Confession adhered to the Old. Many such adhered to the

*Those who desire fuller information as to the matter, will find it in the concluding chapters of Woods' *Old and New Theology*.

New from love of peace, and many others because they considered the acts of the Assembly oppressive and unjust.

We have already, however, occupied so much space that we must reserve farther remark for another article.

GOING HOME.

WE said that the days were evil,
We felt that they might be few,
For low was our fortune's level,
And heavy the winters grew.
But one who had no possession
Looked up to the azure dome,
And said, in his simple fashion—
“Dear friends, we are going home.”

“This world is the same dull market
That wearied its earliest sage,
The times to the wise are dark yet,
And so hath been many an age ;
And rich grow the toiling nations,
And red grow the battle spears,
And dreary with desolations
Roll onward the laden years.

What need of the changeless story
Which time hath so often told,
The spectre that follows glory,
The canker that comes with gold,—
That wisdom and strength and honor
Must fade like the far sea-foam,
And death is the only winner ;
But, friends, we are going home.

The houses we had hopes to rest in
Were open to sin and strife,
The dreams that our youth were blest in
Were not for the wear of life ;

For care can darken the cottage
As well as the palace hearth,
And birthrights are sold for pottage,
But never redeemed on earth.

The Springs have gone by in sorrow,
The Summers were grieved away,
And ever we feared to-morrow,
And ever we blamed to-day.
In depths which the Searcher sounded,
On hills which the high heart clomb,
Have trouble and toil abounded,
But friends we are going home.

Our faith was the bravest builder,
But found not a stone of trust ;
Our love was the fairest gilder,
But lavished its wealth on dust.
And time bath the fabric shaken,
And fortune the clay hath shown,
For much they have changed and taken,
But nothing that was our own.

The light that to us made baser
The paths which so many choose,
The gifts there was found no place for,
The riches we could not use.
The heart that when life was wintry
Found summer in strain and tome
With these, to our kin and country,
Dear friends, we are going home.

[The above exquisite lines are by Frances Brown, the blind poetess, and were originally published in the *Athenæum*. We have seen a number of other short pieces from her pen, all indicating the possession of the poetic gift in no ordinary degree : but we regret to observe that, though she frequently writes on subjects where we would suppose that religion would be introduced, she yet never refers to the Saviour. Indeed, in this respect she writes at times as one might be expected to do living where the Bible had not been enjoyed.]—ED. INSTRUCTOR.

Temperance.

MY DEACON.

When I first knew him, some five-and-twenty years ago, he was a tall, well-proportioned, middle-aged man, of a ruddy countenance and obliging manners. He

carried on a respectable business, and had made some way in the world. Before he became a professor of religion he had married, but his wife, although possessing some amiable qualities, was not

likely to prove a very sufficient helpmeet for him. She was a very helpless creature in the house, which was too often a scene of disorder; the children were tawdrily dressed, and permitted to have their own will and their own way; and her husband discovered at length that neither for the present, nor for the future life, had he made a wise choice.

On entering upon my pastoral duties at H——, Mr R., for such was the deacon's name, gave me a cordial welcome. He was open, frank, warm-hearted, but, as I soon discovered, impetuous and fiery. He was much esteemed by his brother deacons, and by the church generally; and almost idolized by the children of the Sabbath-school. From the first day of my settlement, to the close of his sad career, he evinced an unwavering confidence in me, as his pastor and friend. For two years after our connection was formed, he was a pattern to all believers. While attending diligently to his business, he was rarely absent from the week-night services of the church; he also found time for visiting the sick, and paid special attention to youthful inquirers. How greatly did my heart rejoice over brother R! But, alas! a sad change was at hand;—decay had already begun within him.

Years wrought no improvement in the domestic habits of his wife. She became more thoughtless, more scatteringly in her habits, more unfit for the duties of a wife, a mistress, and the mother of a family. This her husband saw and felt. It troubled him—it wounded his pride—he became dissatisfied with the state of things in his house, with the appearance and habits of his children, and, although he felt the deepest pity for his wife, who was evidently becoming imbecile, he found less and less pleasure in home!—This was a critical period in Mr R's life, a period of imminent danger, and of sore distress. Oh! had he but carried his troubles to the throne of grace; had he continued to seek counsel and comfort in prayer, and in reading the Scriptures; had he, at this time, opened his heart to some eminently pious Christian, the dreadful future might have been escaped! But, alas! pride shut his heart, and he spoke not to any of that which was eating like a canker-worm into his soul. He brooded over his grief, began to entertain hard thoughts of God, wandered much alone, and appeared to all who met him a man overwhelmed with cares.—

His attendance at the house of God became irregular, while it was known that his evenings were not spent in his own house. Where were they spent? An unexpected incident furnished me with an answer to this question.

Declensions in religion may become manifest to the careful observer, even while attendance on external ordinances continues regular. I thought I perceived a difference in Mr R., and endeavoured to make our private conversation turn more fully on personal religion—on the state of his soul. He was reserved, less open than formerly; such conversation seemed to give him pain. But when he began to absent himself from the sanctuary, I resolved to remonstrate with him in the kindest, but the firmest manner.

“I have been much grieved,” I said, “by your frequent absence from our meetings of late.”

“My business,” he replied, “now makes larger demands upon my time than formerly; and for some time past, I have had many appointments with customers in the evening. I lament this, but cannot help it.”

I was not satisfied with this answer, and I saw at a glance that the answer did not satisfy him. His countenance told of a wounded spirit, and I thought of an accusing conscience. After this conversation he attended the means of grace with almost his former regularity; but his face wore an unhappy expression. Soon there was a relapse—then another conversation, followed by a brief amendment;—then another relapse of longer duration than the former. Matters were now approaching a crisis. Evil surmises were very rife. Many were whispering of a secret evil. Mr R. was an object of general suspicion. But did those who thus suspected him and talked of their suspicions, go and take the supposed fallen brother by the hand, and in the spirit of meekness tell him their apprehensions and warn him of his danger? Had they done this, perhaps this fallen one might have been restored. But they looked coldly on him—they left him to learn their suspicions from the lips of enemies, who took a malicious pleasure in giving a stronger meaning to the unbrotherly observations which some of his fellow members had made. This hardened his heart!

I had occasion late one evening to enter a public house, having been sent for to visit a traveller thought to be dying,

and was loudly calling out that he was going to be damned—that the devil was sitting on the bed—flashing fire from his eyes—tormenting him with descriptions first of heaven, then of hell; and ever and anon adding “I am waiting for your soul!” I found the wretched man suffering from “delirium tremens,” and of course all words were thrown away upon him. I was glad to escape from his chamber, but on crossing a passage, a door opened, and I saw Mr R. sitting with two strangers. His face was towards me, and appeared much flushed. Glasses, pipes, pitchers of hot water were on the table; the fumes of punch and tobacco were strong as they reached the door, in passing which our eyes met in mutual surprise, and we both started.—My worst fears of him were now realized, and I returned home in great anguish.—Hour after hour I spent in prayer, and in considering what would be best to be done. I resolved to seek an interview with him the next day. I did so, but he was not to be found. I tried the day following, but with no better success.—He shunned me—that was clear. Days passed before I saw him. There was, however, an advantage in this, for in the meantime I obtained precise information that, in that room, and with those or similar companions he had many weeks been in the habit of spending most of of his evenings. At length we met and the following conversation passed between us.

“I was deeply grieved, brother R., to see you the other night at the ‘Nag’s Head,’ and occupied as you were!”

“Why, the fact is, the two gentlemen and I had matters of business to settle, and as they had fixed on that as the place of meeting, and I had money to receive of them, I was obliged to comply.”

“That was unfortunate, for public houses are bad places for the settlement of business, and it is neither seemly nor safe for Christians to frequent such places.”

“Frequent them! true, that is very bad; but any man, however strong his dislike to such houses, may be obliged occasionally to visit them; and is there any sin in that?”

“The sin will depend on circumstances—for example whether the visit be absolutely necessary, and whether the mind go with the body; for if a man can possibly avoid entering, he ought; but

if he cannot, then his stay ought to be of the briefest; and he ought while there to feel anxious to be gone.”

“I was not there many hours, and I assure you I was far from being easy while I remained.”

“I am sure you ought not to have been easy: but, my dear friend, I am afraid that was not the first evening by many which you have spent in that room.”

He crimsoned, but whether from shame or from suppressed passion, I could not tell. After a pause, he said, “I admit that I am obliged sometimes to meet my customers there. Indeed I have a number of customers who will not settle their accounts anywhere but at the Nag’s Head.”

“Then would it not be better for you to refuse their custom? If their custom be coupled with such conditions, it cannot be profitable. You will run far greater risks of injury to your bodily health, your peace of mind, your usefulness as a Christian, the safety of your soul, the welfare of your family, to say nothing of your temporal circumstances, than any profit accruing from your transaction with them can compensate.”

“I know it is a temptation, and I am alive to the danger; but I am in straitened circumstances, and cannot afford to lose a single customer.”

“But have you lost faith in God? Does not your heavenly Father know what things you need? and if you persist in doing what is right, will he not provide for you and your family?”

“But, sir, I am driven from home; there is nothing there to give me pleasure; I have no comfort there; no none at all!”

“Then I fear it is not your business chiefly which leads you to the public house; you go there as a refuge from the troubles of home; but is not this adding fuel to the fire which is consuming your soul?”

“It is! I know it is! I confess to you I have taken glass after glass to drown the thoughts which are a terror to me!”

“But don’t those terror-striking thoughts come back doubly armed, and when the stimulating effects of the brandy are gone, are you not a terror to yourself?”

“I am, I am! Oh, I am miserable! And the future——”

“Then why not determine at once

never to enter that house again ; never more to taste any intoxicating drink ? I tell you solemnly but affectionately, that nothing can save you from ruin, from disgrace, from hell, if you do not."

"I'll try," he said, with a heavy sigh, almost a groan of agony. After reminding him of his religious standing, of the injury which his fall could not but do to the cause of the Saviour, and of the effects likely to be produced on his children, I prayed with him and then took my departure with, I confess but little hope that he would ever break away from the evil by which he was ensnared.

After this weeks, months, rolled away with but little perceptible change in his outward demeanour ; but I met him often, for I feared the worst. And often I warned him, and remonstrated, and prayed, and entreated, and wept. He always heard me with patience, for he knew I was sincerely anxious for his welfare ; sometimes he was greatly moved ; at other times he attempted to palliate his sins by a reference to the inconsistencies of other members of the church—but the glass—oh, the tempting fiery glass ! with its false inspiration, offering him a momentary relief from a burden every day becoming more oppressive, but which failed not to bind upon his soul a burden of its own, and to diminish his power both of endurance and of resistance—the glass at length sealed his doom !

Mr. R had never yet been known to be drunk, although there was much reason to fear that he had become mighty to drink strong drink, and could take glass after glass without being apparently much "the worse for the liquor." He stood long on the brink of the precipice ; but at length he fell into the frightful abyss ! One evening he was seen moving towards his home ; he staggered, he fell, was unable to rise, was lifted up, the man lifting him up exclaiming in a sneering tone, "What R., is this you ? you godly man, why you'll be turned out of the church for this !" Thus had he caused the enemy to blaspheme. It was now talked of in every company in every public house. "Ah ! R. one of the deacons of the—church has turned out a drunkard ! He has done the thing secretly a long time, but it's all out at last, for he was rolling in the sewer the other night, and they will not be able to wash him clean again, I fancy."

"Well, I know another or two of them that can take their half bottle of port, or their three or four glasses of brandy-and-water ; and, mind what I say they are no better than they should be, and won't always stand on their feet."

"Let him that standeth take heed lest he fall," said another pot-companion, who himself had been a professor of religion, and who had always a passage of Scripture on his lips when he was drunk !

All this passed in the hearing of a youth who inwardly resolved that he would not bring disgrace upon religion by falling in to the same sin, for from that moment not a drop of the "accursed thing" should ever pass his lips. It was a happy resolve !

After his public disgrace, Mr. R. threw off all restraint. Occasionally he came to the chapel ; but soon he ceased to attend altogether. At this period I visited him more frequently than ever. I still hoped he might be reclaimed. There were seasons in which he bitterly lamented his state and he would walk about the room wringing his hands, and exclaiming in the most piercing accents, "Oh, I am lost ! lost for ever ! There is no hope ! How have I fallen ! I have crucified the Son of God afresh. I have put him to open shame. I have filled the mouths of his adversaries. I have sinned against the Holy Ghost ; no, it is impossible to renew me again to repentance. I shall be damned—damned to all eternity. I am damned now ; the hell of remorse has already kindled its fires in my soul !

But as he thus raved in his maddened grief, he would pour out for himself a dose of the poison which was destroying him, and I was obliged to leave him, sick at heart, and echoing his own words, "No, there is no hope !"

Behold the once amiable, active, and beloved R., now a confirmed drunkard ! What an awful change ! Soon his bodily health began to fail—still he drank ; his business declined, the customers who drew him within the enchanted circle of temptation being the first to forsake him—he drank more desperately than ever ; ruin hung over his affairs, and his constitution, never very strong, was fast breaking up : he appeared a trembling emaciated old man, a physical, as well as a moral wreck. All these changes had been produced within two short years ; but though on the brink of the grave, he put the cup more frequently to his

lips. Now he was seldom sober; but the end was at hand.

Passing the end of the street, at the corner of which Mr R's house stood, I saw a crowd gathered together. There was an auction sale; his effects were being sold to meet the claims of his creditors. But where was the miserable man himself? He had just been taken from bed and conveyed to a neighbour's house, that the bed on which he had been lying and the blankets which had covered him might be sold to the highest bidder. But he was dying! I could only catch a few broken words, awful words! Yes drink—ruin—backslider—miserable—back—lost—hell! Then there was a heavy groan, for a moment a wild

rolling of the eyes; convulsions succeeded—then a scream of horror, which at this distant interval I can fancy to be ringing in my ears; and then all was still—still—for death reigned there!

I offer no reflections on this sad narrative. It speaks for itself. But I will add, that had Mr. R. been a total abstainer from all intoxicating drinks, he might have been alive at this day, a useful member of the Church of Christ; or, if called away from earth in the arrangements of Providence, he would have finished his earthly course with joy, and then have entered on the rest which is prepared for the people of God. —*Christian Witness.*

Religious Miscellany.

A LILY AMONG THORNS.

In the Stirling Newspapers, several years ago, there appeared the following notice: "Died on the 16th January, Jeanie Wilson, in the 87th year of her age."

It was the death not of one "wise after the flesh," or "mighty," or "noble," in the annals of the world, but of one singularly wise in "the wisdom that cometh from above;" and mighty and noble indeed, because a "joint-heir with Christ." And when she had to use her own expressive language, "*fitted* to the upper sanctuary, she left large broad evidences behind her that her "memory was blessed,"—that she was to be "had in everlasting remembrance." Seldom perhaps, has there been a case that furnished a more lively illustration of such words as these,—Behold, God exalteth by his power; *who teacheth like him?* "Instead of the thorn shall come up the fir-tree, and instead of the brier the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

The "Wilson's" were a tribe of travelling tinkers who had their head-quarters in the Raploch, a village at the foot of the Stirling Castle Rock. They made spoons, and mended kettles; but their making and mending seem to have been much less gainful than their begging and thieving. They made long summer excursions, in companies of from ten to twenty, with beasts to carry their child-

ren, and their tents; and, as they moved on they were often the terror of the country. The young amongst them were reckless and vicious; the old tyrannical and hardened in sin.

Such were the "thorns." But amongst them there was "a lily," to the praise of God's grace. Glorious grace! going after the most fatally lost until it finds them; and from among our Sauls, and Magdalenes, and Manassehs, and Jeanie Wilsons, collecting its "patterns," and making up its "Jewels."

It was during one of their roving expeditions from place to place, that a Sabbath dawned upon the tinkers camp in Fifeshire. Alas! Sabbath days and week-days were alike to them. But purposes of mercy were in store for Jeanie Wilson, which she little thought of when she strolled out with her gang that morning. While they laughed and jested and sported along there fell upon their ears the sound of psalm-singing, issuing from a gathering of worshippers round a preaching tent such as was common in those days, especially on sacramental Sabbaths. Having no settled purpose for the time, Jeanie suggested that they might "go along and see what was doing there." The rest of them derided the idea, but curiosity, or rather the guiding hand of Him who "leadeth the blind by a way that they know not," impelled her to venture alone.

She had no sooner come in hearing of the minister's voice, than the text was

given out, "Cursed is every one who continueth not in all things that are written in the book of the law to do them."—(Gal. iii. 10.) It was a sharp arrow from the hand of the Holy Spirit, and it went deep into Jeanie's soul. "If they are cursed," thought she, "who continue not in all things, how can I escape everlasting punishment,—I who have never in *any one* thing done the will of God?" During the remainder of the service she sat and trembled, and when the congregation had dispersed, she was (to use her own words) "found by the doorkeeper sunk down on the ground." He, supposing her either drunk or beside herself, called for a person to assist him in carrying her away, but she told the man "it was soul distress that ailed her," and begged to see the minister.

It will readily be believed that her former mode of life had no attractions for her now. She lost no time in leaving her companions, and returning to Stirling. She had never learned to read and never before attended the preaching of the Word. Her ignorance of the way of salvation was extreme, and burdened with the weight of unforgiven guilt, her mind was racked and tempest tossed, "seeking rest and finding none." This "aching void the world could never fill," but Jesus did it. "Being in the way the Lord met her." She took the first opportunity of going to hear that honoured servant of God, Mr Campbell of the Secession Church, Stirling, whose first sermon to her was from the words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—(Matt. xi. 28.) She was told that the rest was prepared, that "all things were ready;" that Jesus, "dying the just for the unjust," had made it a righteous thing for God to forgive the guilty on that ground, and that the belief of the truth concerning this is the only road by which the soul can go to find the rest-giving Saviour.

But she got entangled and perplexed as many do with self righteous thoughts about the *act* of coming wishing to know *how* to perform the act of coming aright and supposing that the right performance of that act must be "the money and the price" which the sinner is to bring.

"Her views were indistinct and dim, But yet successful, for they aimed at *Him*."

She felt that her eternal all was at stake, and no fear of the exposure of

her ignorance kept her from seeking counsel and help, though Satan laid many such snares in her way. It was not till after her thirtieth year that she could read any portion of the Bible; but there was so strong a desire to gain spiritual instruction as overcame all other foolish shame or pride, and made her teachable like a little child. She learned that it is not toiling, but "believing," that brings rest.

There was about this period a nother sermon, of which she often spoke with great gratitude to God as having been instrumental in breaking her fetters and setting her at liberty. It was founded on the text (Rom. viii. 2) "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." She now saw in the Spirit's light, enough in the blood of Jesus, without addition or modification, to give immediate good hope to any sinner that hears its voice, because it speaks of God satisfied, and satisfied by being abundantly glorified. This quelled the agonies of her awakened conscience, and filled her with "the peace which passeth understanding." From that hour the whole current of her life was changed.

Jeanie used to tell how much she was indebted in the beginning of her way, to Peter Ferguson, a Christian weaver, whose name is still fragrant in the town. Before she was able to read freely for herself, she often ran to Peter to get her memory refreshed w' passages." But she found that resemblance to the experience of others could afford no sure hold for the anchor of her hope. She learned to look not inward for peace but outward to Christ for it,—off self and on the Saviour. "I was lang accustomed," said she to a friend, "to rest on frames and feelings, and to be sair *put about* when these changed. When I had liberty in prayer, I thoct I had dune sae veel that I would be sure to be accepted. When I was straitened, I was just as much cast down. But I've got aboon that in a great measure noo, and I want noo to live on naething but 'the glory of God in the face of Jesus Christ.'"

She often spoke of the mistake of those who seem to think that "doubts and fears" are wholesome tokens for good whereas they rather indicate guilty distrust of God. They shew a disposition not to go the whole length of the Bible. She earnestly withstood presumption, yet she knew that there may be presumption.

in doubt, as well as in over-confidence: since it is presumption to question God's truth as well as to deny it.

All Jeanie's mental faculties seemed to be refined and ennobled by contact with the blessed gospel. "The entrance of the word gave light, it gave understanding to the simple." Her influence for good was now as great as it had formerly been for evil. The careless were either afraid or ashamed to sin in her presence. The swearer did not like to utter his oath if Jeanie was near.

Love for the preached word formed a prominent feature in Jeanie's character. So long as she was able, the Sabbath and the week-day services were prized and improved as precious opportunities.

The written word was her daily and nightly companion, "her meat and her drink, the joy and rejoicing of her heart." She repeated it not only with perfect accuracy, but with singular appropriateness. Her prevailing disposition of mind was *cheerfulness*. Though entirely dependent for many years on the bounty of others,—though, at the end of one meal she very frequently did not know how or where she was to get the next,—she was still cheerful. Though the subject of a lingering, and often painful disorder, still the smile was seldom off her face, and the language of praise seldom off her tongue.

As the days of her pilgrimage drew to a close, there was a rapid waste of bodily strength in poor Jeanie, but a manifest "growth in grace,"—increasing weakness from the world, and ripening for glory.

The longed for summons came at last, and "with oil in her vessel," and her lamp brightly burning, she went forth to meet the Bridegroom." On the Saturday before her departure she was seized with dysentery. On the Sabbath evening she rallied considerably, and on being told the text of the afternoon sermon (Rom. v. 3, 4), "Tribulation worketh patience, and patience experience, and experience hope," she added, with much animation and emphasis, "Ay, and hope maketh not ashamed." And it was indeed evident to all around that she was passing through the valley. But, she told us "it was not dark." She had the presence of Jesus as a Shepherd, and she feared no evil." On Tuesday morning, after some hours of unconsciousness "the silver cord was loosed," so gently, that those who stood by scarcely knew

that she was gone. She fell asleep. She was with Jesus.

Reader, would it be the same with you, if this night your soul were required of you? Why should not *this* hour be the hour of your salvation? The wondrous grace that saved Jeanie Wilson is the only grace that can save you.

Mighty gospel, it alone can save! It is "the power of God unto salvation to every one that believeth." It offers all the joy of pardon to the debtor of five hundred pence, and the debtor of fifty; and because "neither have anything to pay, it frankly forgives them both." "Grace reigns through righteousness unto eternal life by Jesus Christ our Lord." No hope for man but here. And here is hope, good hope for the vilest of the vile. Jeanie Wilson heard that joyful story, and was taught of God to count it true. Trustfully she laid her sins on Jesus, and having done so, she feared no further ill, for it was God's own Lamb she saw bearing her sin, and bearing it away. "Jesus had loved her, she could not tell why." In an honest unreserved aim to please God in all things, she found the secret of that holy, happy living, which leaves nothing for a dying hour but the anticipations of glory.

All this dear reader may be yours. It can only become yours through your knowing the holy love of God as seen in Christ crucified, but through the knowledge of that love it will certainly become yours. Oh that you knew it in the tenderness of it, in the freeness of it!—Make this your *first* grand urgent business, with instant haste, and boundless gratitude, to abjure self, and embrace the Saviour. He wants no mere resolutions or promises for the future. These often satisfy and deceive. He wants an *immediate* reliance on the naked merit of his true atonement, and an honest putting of yourself into his hands, to be by his Spirit made meet for glory.

"*This man receiveth sinners,*" sinners that answer to their names. Whom has he ever turned away? Where is the soul that perished at his feet? And will heavenly mercy begin its repulses with you? Oh come *now*, without price or preparation! Come with your bad heart within you, your bad life behind you. Come to a "full Christ," as an "empty sinner." For "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "This

is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent."—*Monthly Visitor of Edinburgh Tract Society.*

PERSONALITIES IN PREACHING.

A Minister is often thought to be personal when he has no individual person particularly in his mind's eye. He may be sketching a character, or urging a duty, or exposing a delinquency,—not of any particular man, but of what is too common among men,—and some hearer may regard himself as indicated, whom the preacher himself does not know to be guilty. And even if he did know, ought this fact to restrain him from speaking out plainly? Should he not "cry aloud, and spare not to show to the people their transgressions?" He should not do it with a vindictive spirit, or a proud and haughty air or as a minister of vengeance, but with a tender, sorrowing spirit, telling them, as Paul did, "weeping that they are the enemies of the cross of Christ." There is nothing more efficacious in forestalling complaint and disarming hostility than "speaking the truth in love." "In this matter tender affection is far more powerful than argument, while without it argument might be useless, as it opens the way for the admission of argument.

Wisdom is profitable to direct. Some wrong things are best dealt with in a private way. A minister on the watch will sometimes discover a tendency towards evil results, which his timely interposition may arrest. An `as to those which must be dealt with from the pulpit, one time is better than another for a favourable hearing. There are amusements indulged in by the young of a parish, about the morality of which there are different shades of opinion among people esteemed pious. Still their influence is almost invariably bad. But the arrangements for entering upon them are made without the privy of the minister or the devout portion of his flock. The plan is in process of execution before it was known to have been conceived and it is prosecuted for a while under a kind of frenzy or infatuation, which makes them deaf to all remonstrance. Would it be likely to do much good to preach against it specifically by name? Would they not brace themselves against expostulation respecting this transgression? Yet are there numerous topics,

such as the waste of time, the danger of delay, human accountability, the solemnities of the final judgement, &c., which might be pressed at such times with great effect, and with better promise of withdrawing them from folly and vanity.

An aged and faithful minister once told us, that some of his good church members earnestly requested him to preach against dancing schools and dancing parties, then the rage in his parish. His reply was, "Not just yet. Would you reprove a drunken man when intoxicated, or wait for the return of his reason?"

But in regard to mental states, a minister cannot be too personal. He often obtains the conception of his most effective sermons from conversation with individuals of his flock, thus learning the posture of their minds in relation to religion and their eternal welfare, and keeping it in view in the preparation of his discourse.

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 shall now administer the needed counsel,—who shall now check the wayward fancies,—who 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 fullness 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.

PRACTICAL PRAYER.

In the vicinity of B— lived a poor but industrious man, depending for support upon his daily labour. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and the family. His means of support being thus cut off, he soon found himself in need. Having a wealthy neighbour near, he determined to go and ask for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly, he took his bag, went to his neighbour's, and arrived while the family were at morning prayers. As he sat on the door-stone, he heard the man pray very earnestly that God would clothe the naked, feed the hungry, relieve the distressed, and comfort all that mourn. The prayer concluded, the poor man stepped in and made known his business, promising to pay with the avails of his first labours. The farmer was very sorry he could not accommodate him, for he had promised to lend a large sum of money, and had depended upon his wheat to make it out: but he presumed Neighbour — would let him have it.

With a tearful eye and a sad heart the poor man turned away. As soon as he left the house, the farmer's little son stepped up and said, "Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort mourners?"

"Yes; why?"

"Because if I had your wheat, I would answer that prayer."

It is needless to add that the christian father called back his suffering neighbour, and gave him as much as he needed.

Now, christian readers, do you thus answer your own prayers?

THE MEMORY OF THE CHILDREN.

It is noteworthy that children who are taken away by death always remain in the memory of the parent as children. Other children grow old; but the one we lost continues in youth. It looks as we last saw it in health. The imagination hears its sweet voice and light step, and sees its silken hair and clear bright eyes—all just as they were. Ten or twenty years may go by—the child remains in the memory as at first, a bright, happy child. Its young and beautiful form moves before us; and what is such a memory but an angel presence? Certainly next to seeing an angel, is seeing, with a parent's heart, such a cherished form. Amidst this world of ambition and show, who shall say that this is not a means under Providence of subduing and spiritualizing the mind? Thus, in order to cherish such a remembrance, we are at times willing to turn even from the charms of the living. The sigh becomes sweeter than the song. Sorrow subdued becomes a friend, and sacred joy is mingled with tears of holy recollection. Thus, as grief ascends the mount of time she seems to pass through a sort of transformation. The convulsive agony changes to passive sorrow, and querulous misgivings to quiet meditation. There must be distress: let then the gushing tears flow, for it is the course of nature, but even with this let there be the victory of christian faith, the glorious hope of our holy religion.

Such a hope, like the rainbow, a being of light

May be born like the rainbow, in tears.

—*Christian Treasury.*

Children's Corner.

THE FIRST SCHOOL IN THE SANDWICH ISLANDS.

In no part of the earth have missionary labours done more good than in the Sandwich Islands. The inhabitants of

that important group are now amongst the best taught and the most religious nations in existence. But the case was very different in 1820 when the messengers of mercy first landed upon their

shores. At that time they were a people without knowledge. They had no written language, no schools, no teachers, and, what was worse, they did not feel their wants, or wish to have them removed. Ignorance is bad; but indifference is worse. Now the Sandwich Islanders were both ignorant and indifferent. This was the case with all classes, the young and the old; the chiefs and the people. The children did not like to plod away over letters and words, spelling and stammering out strange sounds. They would rather climb cocoa-nut trees, or sport in the surf, or chase one another along the coral beach. And their fathers and mothers preferred heathen games and intoxicating drinks to books and slates and Christian teaching.

It was therefore very difficult, at first, for the missionaries to collect and carry on a school. If by coaxing and kind words, one or two were persuaded to come for a little while, they soon got tired. Many of them, indeed, would stand around the house to see what was doing there, and would stare, and laugh, and shout in the wildest way at anything which seemed strange to them. But it was not easy to draw them in.

One by one, however, old people and young, parents and children, began to think that learning was a good thing, and that it would be worth while to give themselves a little trouble to get it. This encouraged the missionaries, and they soon saw that their labours would not be in vain. One Sabbath, an interesting native, called Puluna, was seen by the missionary entering the chapel, leading two shy but bright-eyed girls. They were her daughters. Having sat quietly until the service was ended, Puluna went up to the missionary and asked him to take her children and herself under his instruction. From that day they became constant scholars, and they made good progress. The mother was so diligent that in a few weeks she was able to read and to write, and not very long afterwards her daughters could do the same. When the missionary introduced slates for the use of the scholars, &c., Poluna received one of them. She valued the present much, and was so anxious to make good use of it, that four days after, she brought up her slate to the missionary, with this sentence written in English, "I cannot see God; but God can see me." You may fancy how pleased she was with her success: and you would

have laughed outright if you had been there, and had seen how the rest of the scholars, and those who were not scholars, gaped and started as they heard her read out the words, first in English and then in their own language. They now saw that a slate could really speak, that it could speak in different languages, and that one of their own people could make it speak!

The fame of the school, and the wonderful books, and the speaking slates soon spread; and many others came there to learn. One day, a little boy, with a mild and pleasant face, was seen peeping in through the paling that surrounded the school-house, watching the movements of those within. The missionary saw him and said, "Would you like to live with us, and learn to work and read?" *Ae* (yes) was his prompt and pleasant answer. He was taken at his word. He became a diligent scholar and a good boy. In a few months he could read several parts of the English Bible well. Soon he expressed a wish to teach others who were still ignorant; and, even while he was still a boy, he made himself very useful in helping the missionaries. At another time, a young man came to the mission-house, and said, very earnestly, "I goin' to live with you now; I want to learn to read, and learn navigation. I like take the sun, sail out o' sight o' land, and go to any part o' the world." He had been to China and had learned to speak the English language.

But the highest chiefs, as well as the youngest children, soon began to see how useful knowledge was, and they too came to school. Amongst these was the King of Kauai; and he was a good scholar. After he had been learning but three months, he wrote a letter to Mr Bingham, saying how glad he was that missionaries "had come to do him good," and his thankfulness for what they had done for his son George. The following are two specimens of his letters:

"Dear Friend,—I feel glad that your good people have come to my islands to do me good. I thank you. I love them. I give them meat, drink, and land to work on. I thank all American folks; they give my son learning. He know how to learn. Write all American books. I feel glad he come home. He long time in America. I think he dead. But some man speak 'No!' I very glad you good people. I love them. I do

them good. I hope you do good Hawaii, Oahu, and all the islands.

"Accept this from your friend,
"TAMOREE."

During the same summer the king wrote the following letter to the secretary of the American Missionary Society, to which this country owed the gospel:

"ATOOI (KAUAI), July 28, 1820

"Dear friend,—I wish to write a few lines to you for the good book you was so kind as to send by my son. I think it is a good book; one that God gave us to read. I hope my own people will soon read this, and all other books. I believe that my idols are good for nothing, and that your God is the only true God,—the one that made all things. My idols I have hove away,—they are no good,—they fool me,—they do me no good. I give them cocoa-nuts, plantains, hogs, and good many things, and they fool me at last. Now I throw them all away. I have done now. When your good people learn me, I worship your God. I feel glad your good people come here to help us. We know nothing. I thank you for giving my son learning. I thank all America people.

"Accept this from your friend,
"KING TAMOREE."

Three months after this school was begun, there were forty regular scholars in it; and, as many of them had learned much in a short time the missionary resolved to have a public examination. There was one part of this examination which pleased the people wonderfully; it was the singing or chanting of many of the lessons which the children had committed to memory. For example, they chanted, in the Hawaiian language, the following sentences:—

"In the beginning God created the heavens and the earth.

Jehovah is in heaven, and he is everywhere.

Jesus Christ, the good Son of God, died for our sins.

We must pray to Jehovah, and love his Word.

God loves good men, and good men love God."

The day following this examination, the missionaries entered new buildings which the Government had prepared for them, and in which they were able to carry on their work with more ease and comfort; and, soon afterwards, they saw that the good seed they were scattering

had found its way, not only into the minds but into the hearts of some of the people.—*London Juvenile Missionary Magazine.*

THE LAPLAND MISSIONARY.

Shall I tell you the story of this good man? His name is Tellstrom. He was a Swede—a painter. More than twenty years ago it came into his heart to go to Lapland and preach the gospel. But what could he do? He did not know a word of the Lappish language nor was there any one to teach him. So he resolved to teach himself. After much trouble he got a grammar and Testament in that strange tongue, and when his painting work for the day was done, sat down by himself to learn. He got on very fast, for his heart was in his task, and we may be sure God helped him. In a few months he could read quite well, and thought himself ready to go. So he went to another Christian gentleman at Stockholm, named Mr. Scott, to ask him how to manage. Now it so happened that Mr. Scott had a very short time before received some money from England, with the charge to spend it in doing good to the poor Laplanders. Tellstrom did not know this; but you may be sure that Mr. Scott was very surprised and glad to see him, and felt certain that God had sent him.

"But" said Mr. Scott and his friends to Tellstrom, "have you learned that hard language?"

"Oh yes! I have taught myself."

"Do you know how cold it is?"

"Yes; and I know I can bear it, because I have tried in winter by walking up and down stone steps without shoes or stockings."

"But you will have very little to eat."

"Never mind that! I never do eat any thing on Sundays now, because I will not work, and can get no food without."

"You will be alone there, without any Christians, perhaps for many years, to speak to."

"But Christ has said, 'Lo I am with you alway, even unto the end of the world.'"

Then these friends thought Tellstrom ought to have more time for reading and study before he went; so they offered him money. But no; he would not take it. "He had," he said, "a very handsome silver spoon—his only worldly riches—which he had kept very careful-

ly for many years. He would sell that, and buy bread until he was ready to go."

At last he went. A missionary society—the first ever formed in Sweden—was formed, and he was their first missionary. As he was starting, a friend who knew nothing of what Tellstrom had done, gave him a beautiful *silver spoon*. You will believe that Tellstrom was surprised. "Why" he said, "all the riches I have given to God he has given me back again." And what do you think he got engraved upon his new spoon? It was a text of Scripture:—

"There is no man that hath left house, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive more in this present time, and in the world to come life everlasting."

So Tellstrom became a wanderer in snowy Lapland. The people there cannot ever stay long in one place, because the moss which the reindeer eat after a while is all gone, and they must change their dwelling to find some more. When the people moved, he therefore, with his faithful dog, patiently set out on their journeys, and sometimes he would leave

one company of Laplanders, and travel alone across trackless wastes of frozen snow until he fell in with another. At first he found the grown-up people very ignorant,—for they called themselves Christians already, though they knew nothing about true Christianity,—and carelessness everywhere; but the little ones became fond of him; he taught them to pray to God, to sing sweet songs about Jesus and heaven, and to read little books to their fathers and mothers in their tents, around the blazing fire in the long winter nights. This reached the hearts, after a while, of many parents and they, too, learned to seek and love Jesus.

I cannot tell whether the good missionary is now on earth or in heaven. If living he must now be an old man, and it must be almost time for him to rest. He has found it a happy thing to work for Christ; and has had more joy among those frozen plains, and miserable tents of Lapland, than any of us can have in the fairest English home, if we have not learned like him, in our place and way, to "seek first the kingdom of God."

Religious Intelligence.

ENGLAND.

ENGLISH PRESBYTERIAN COLLEGE, LONDON.—We understand that Dr McCrie has definitively accepted the Chair of Systematic Theology and Church History in this institution, and will commence his professorial labours in London at the opening of the ensuing winter session. The feelings of our friends in England is, that Dr McCrie, in accepting this appointment, is conferring an eminent service upon the cause of the Presbyterian Church in that country, and that the accession of a name of so much hereditary and personal distinction is an event of the happiest augury for the permanence of her institutions and the growth of her influence and usefulness.—*Witness.*

WESLEYAN CONFERENCE.—The Wesleyan Conference was opened on the morning of Wednesday, the 30th July, at Ebenezer Chapel, Bristol. Eight vacancies in the hundred—three by superannuation, and five by death—were filled up, two by nomination and six by

seniority. The two members by nomination are, the Rev Peter Duncan and the Rev William Arthur.

The Rev Robert Young was elected president, and the Rev Dr Hannah secretary.

Internal Affairs.—The total number of members of societies was reported at 263,835, or nearly 3000 more than in the previous year. In Ireland, and on the foreign stations, there was also reported to be an increase. The number on trial in Great Britain was stated to amount to 17,839, or 5000 more than in the former year.

A resolution was passed expressing satisfaction that, in chapel and school extension, there had been such gratifying progress, so few cases of irregularity, and provision made for the entire expense of erections or enlargements allowed. And chapel-building, it was stated, proceeds well, and the chapels built are free, or all but free, from debt. The debts of the chapels are being reduced at a rate which has exceeded ex-

pectation. £100,000 have been paid off during the last two years; and though this rate cannot be kept up for the future, we have reason to expect that there will be a progressive reduction at the rate of about £25,000 a year.

The Rev M. C. Taylor and the Rev Gilechrist Wilson read the minutes of the General Education Committee. They also gave a list of schools in connection with the society, from which it appeared that last year the number was 417; this year, 421; the total scholars on the books last year were 45,168; this year, 47,143; and there was an increase in the average attendance of 3018; The number of Sabbath schools last year was 4058; this year 4157; the number of scholars last year, 395,962; this year, 415,707; the number of teachers last year, 71,663; this year, 73,986; and the increase on the number of teachers in society was 2600. The number of schools in which the catechism was used last year, was 3446; this year, 3472. The Rev F. J. Jobson read the financial statement, from which it appeared that the collections and subscriptions were £300 in advance of last year, although there was still a deficiency of £903 1s. 2d, on the Building Fund.

Sixty candidates for the ministry were accepted by the Conference, forty-four of these commenced by circuits at home, eight in Ireland, and eight on the mission stations. "The missionary brethren," says a correspondent of the *Watchman*, are, in several cases, converted heathens, whom the Head of the church is thrusting forth to reap for him the many fields 'white unto the harvest' in their native lands. And there are few facts more gratifying to the friends of missions, than that such men are being raised up in constantly increasing numbers, to be powerful instruments in the conversion of their own countrymen. This supply, though so considerable, will be found, I believe, insufficient to meet the needs of the Connexion. Several of them are wanted at once for our circuits in England and Scotland. A large number are solicited by the Australasian Conference, and both branches of the Theological Institution need to be replenished. With returning Connexional prosperity we shall have to renew our fervent supplications to the 'Lord of the harvest' for a greater number of 'labourers.'"

In reference to one of the candidates,

a discussion took place on account of his reported use of tobacco. It was agreed ultimately, that he should be accepted on the understanding that he should consult a distinguished physician, named by the Conference, as to its necessity for his health, and abide by his decision.

The Conference resolved, that the rule prohibiting dancing should be made clearer and more stringent. Dr Bunting said, it was high time for the Methodist Conference to give a certain sound on this matter. In London there were dancing parties in the houses of some of their members. He remembered how twenty years ago in Manchester they had to exercise discipline on members who encouraged this practice, and they lost some of them in consequence, but such members were better lost than found. The Rev T. Pugh said, he lamented to say that card-playing, too, was practised as well as dancing in some Methodist families. The Rev J. Scot said that, as the evil was chiefly among the younger members of Methodist families, he hoped they would with great affection, as well as firmness, enforce the rule, so as not to lose their hold upon the young people.

Affiliated Societies.—Addresses were read from the Irish, the French, the Australasian, the Canadian, and the Eastern British American Conference.—*News of the Churches.*

THE TRANSLATION OF THE BIBLE.—The Rev Dr Cumming writes in defence of the authorised translation of the Bible. He quotes the following eloquent passage from Dr Newman, now a member of the Church of Rome:—"Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy (Protestantism) in this country? It lives in the ear like a music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and

good, speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in the Saxon Bible."

DISSENSIONS AMONG THE ENGLISH CONGREGATIONALISTS.—A volume of hymns published some time ago by the Rev T. Lynch (we have given more than one specimen from the volume), has originated a controversy among the Congregationalists in England which seems likely to lead to unpleasant, if not to serious results. Mr Lynch's volume was stigmatised as heterodox, and the Rev Dr Campbell was, so far as we can remember, one of the earliest of those who censured it on that ground. The Rev Thomas Binney of the Weigh House Chapel came conspicuously forward as a defender of Mr Lynch, the question of whose orthodoxy seems now, however, to have merged in a broader one. The Rev Mr Binney has circulated a printed address of some length to the "Members of the Congregational Union of England and Wales, especially those who were present at the last of the late Union Meetings, which was held at the Milton Club on Saturday, May 17." In this address he states, that at a private meeting of the Union, in reply to some observations of his, breathing a spirit of conciliation, Dr Campbell promised not to republish as a separate pamphlet, his articles on Mr Lynch's book, which appeared in the *British Banner*, but that he failed to adhere to this promise. Mr Binney is of opinion, that the Union at its meeting in autumn must deal with this matter; and in fact, calls upon it to do so. In this address, Mr Binney says there have been errors on all sides in dealing with Mr Lynch's book—that was an error to call his poems hymns, and to use them as such in public worship—and that both his assailants and defenders have been to blame. He also expresses himself pretty freely on the constitution of the Congregational Union, as will be seen by the following extracts:—"I always disapproved the change of the Union meetings from those of a private conference to those of a public assembly. The late meetings have perfected a long-growing suspicion into a deep and ineradicable conviction, that

all the 'business proceedings' of the Union ought to be given up, and that it should become a purely religious and fraternal confederation. A Union like ours cannot be the synod or general assembly of a church; it is not capable of doing business; it may utter sentiment, but it cannot execute; and it would be better, in my opinion, if we gave up all attempts at action, and confined ourselves to such an intercourse as, by making us better, holier, more loving, more united, should send us back to our several spheres better fitted to work there. If the Union is to be preserved, it must come to this. Things have been getting wrong for some time. I appeal to all whether the most of what is done, consisting of the reading of customary reports, and the passing of formal resolutions, has not been a weariness to both the spirit and the flesh? Time is spent; feeling exhausted; hope disappointed; and numbers find, whether they say it or not, that they have got nothing worth the trouble and expense of their journey. I know, of my own certain knowledge, that the Union has often closed, leaving in many hearts dissatisfaction and hostility, instead of their having been refreshed by cordial, loving, profitable contact with others. For my own part my mind is made up. I will not go on countenancing a system of things which, for some years, has been getting far worse than simply unprofitable. I shall willingly wait awhile, to see what is done, or try what can be done, If the Union can be brought to acquiesce in its original design—if it again become simply a brotherly confederation—well. If not, no one can be bound to continue either to support or to attend what neither carries with it his judgment or his affections. I shall quietly retire. The Congregational Union is not the congregational body, nor is that body the Christian Church."

SCOTLAND.

OPENING OF NEW UNITED PRESBYTERIAN CHURCHES IN GLASGOW.—Springburn United Presbyterian Church was formally opened for public worship on Sunday. The Rev John Edmond preached in the forenoon, the Rev Dr Anderson in the afternoon, and the Rev A. C. Rutherford, Buckhaven, in the evening. The new church situated in Claremount Street was also opened on

Sunday last. The Rev John Cairns of Berwick preached in the forenoon, the pastor of the church, Rev Alexander M. Ewan, A. M., late of Helensburgh, in the afternoon, and the Rev John Ker of Campbell Street in the evening. The admission was by ticket, and the church was crowded to excess at all the diets. The collection amounted to upwards of £600. The church, which is of very tasteful design, consists of nave and aisles with clere-story measuring 100 feet from north to south, and 70 feet from east to west, with its west front to Claremont Street, and the north or entrance front to the New Park. The church is seated for 1180; but, had the pews been the usual width, it would have accommodated 1400. Underneath the church is a large hall, well lighted, with good access, to accommodate 400 Sunday scholars, or prayer meetings, lectures, &c., besides a large session house, with the church-officer's apartments, also heating chambers, vaults, closets, lavatories, &c. The entire cost of the building, exclusive of the land, and including the stained windows, cushions, gas fittings, &c., &c., is considerably under £.7000. The architects are the Messrs Hay of Liverpool.—*Scottish Press.*

ITALY.

REPORTED INTENDED NATIONAL REFORMATION IN SARDINIA.—The *American Bible Society Record* gives the following nine articles as intended to be brought forward in the next session of the Sardinian Parliament,—by whom is not stated:—

"1. The Roman Catholic Church of Sardinia declares its independence of Rome.

"2. The King of Sardinia is the Sovereign Protector of the church of this kingdom.

"3. The priesthood is to be paid by the state.

"4. The canon law and decisions of the Council of Trent to be abrogated.

"5. Tradition, as a source of dogmas, to be declared of no force.

"6. *The reading of the Holy Scriptures to be allowed, and their explanation left to the conscience of each Christian.*

"7. The Lord's supper to be received under both forms.

"8. The celibacy of the church to be no longer compulsory.

"9. The Latin language to be no more used in the church service, and the num-

ber of the church festivals to be diminished."

CANADA.

AN INDIAN CHIEF AND MISSIONARY.—Died, at Brantford, on Sunday morning, the 29th ultimo, the Reverend Peter Jones, *alias* Kakewakwanby, Indian Chief and Wesleyan Missionary, aged 54 years. The funeral took place on last Tuesday afternoon. By special request, the Rev. Dr. Ryerson delivered a discourse on the occasion; the Rev. A. Nelles (Church of England) read the Scripture lesson, the Rev. Dr. A. Lillie (Congregational) offered up the concluding prayer, and Rev. J. B. Howard (Wesleyan) read the service at the grave. Mr. Jones had been in poor health for two or three years; and in December last, on returning from a council of his tribe, he got wet, and took a severe cold, since which time he has been mostly confined to his house. The best medical skill within his reach was unavailing to remove or arrest the insidious malady, which was wasting his strength and sapping the fountain of life. He remained to the last in the full possession of all his faculties, and was peaceful and happy beyond expression, in "a sure and certain hope of a glorious resurrection to everlasting life."

Few ministers of the present day have filled a larger space in the public eye, than has Mr Jones during the last thirty years. He has been the instrument of immense good to his nation, temporally and spiritually. His funeral was attended by eighteen clergymen of different religious persuasions and the largest concourse of all ranks of people that has ever been witnessed in Brantford, on any similar occasion,—the procession including upwards of eighty carriages besides a great number of white people and Indians on foot. Mr Jones has left a wife and four sons—the eldest seventeen, and the youngest nine. The text of the discourse on the occasion of his funeral was his truest portrait: "He was a good man, and full of the Holy Ghost, and of faith."—*Toronto Globe.*

The Wesleyan Methodist Conference assembled at Brockville, Canada West, on the 4th ult. One hundred and seventy preachers were in attendance. Unusual interest was given to the meeting by the presence and addresses of the Rev. Dr. Hannah, of London, as a

representative of the British Conference and of two representatives from the Irish Conference—Messrs Scott and Cather.

The number of communicants in Canada was reported as 40,000, being 2000 more than in the previous year. Forty new candidates for the Wesleyan ministry were admitted to study; and after examination and probation, thirteen new preachers were received.

The missionary fund was reported to be in a healthy state. A resolution was passed to enter on a work of evangelization among the French Canadians.

There was a lengthened and somewhat painful discussion on the question of the Rev. Dr. Ryerson's connection with the Conference. Dr. Ryerson who is superintendent of education in Western Canada, is the ablest public man connected with the Wesleyan body in this country, but entertains and publishes the sentiment, that attendance at class meetings should not be made a condition of church membership. The publication of such a sentiment several of the branches consider very dangerous to the Wesleyan system. The personal question has introduced an inquiry into the authority and value of class meetings. It is understood that Dr. Ryerson has many sympathisers. He has not been excluded from the Conference.

The *New Connexion* Methodist Conference met at a small town named Mallory on the 4th ult. This body is not influential in the country, but pursues its course with considerable activity and zeal. Seventy preachers were present at the Conference. Twelve new names were added to the roll. The increase of communicants during the year was reported as 300.—*Cor. News of Churches.*

BOOKS IN BRAZIL.

The Rev James C. Fletcher, in the course of last year visited Brazil in the service of the American Bible Society. Among many objects of interest he carried out with him several handsomely bound volumes of the publications of the Presbyterian Board, as presents to the Emperor, and the various members of the Imperial family. It was hoped that God might see fit to accomplish some important errand by his truth thus scattered.

From a letter recently received from Mr Fletcher, and quoted below, it will be seen that these volumes met with a pleasing reception. He says:—

“Your donation, by the beauty of the binding and engraving, called forth much admiring comment. I have no doubt that long ere this, Bunyan's immortal allegory has been read by his Majesty, the Emperor. The ‘Book of Poetry,’ for the Empress, and the Books for the Imperial Princesses were presented by my own hands in the *palacete* at Botafogo, (one of the beautiful environs of Rio de Janeiro.) They were received with many thanks and smiles, and became ornaments in a brilliant court, yet one not occupied with an endless round of gawety, as in France, though the Brazilians are gay enough. Hence there is much leisure at court, and as the noblemen, chamberlains, gentlemen in waiting, and ladies of honour are changed every two weeks, these books will come within the reach of many persons beside the Emperor, Empress and their children. Many of the *attaches* of the court read English, and to those who cannot, those beautiful pictures will speak of a pure religion, of those scenes connected with the life of our Saviour; or of the martyrs (especially the Waldenses) who have nobly shed their blood in the Redeemer's cause. I feel that it is no small thing to have such religious books at the Court of a Roman Catholic nation. For my own part, I who have laboured on the ground, am under a deep conviction that *Brazil must have good books* at a reasonable rate. We alone—or our fatherland—can furnish them. France floods Brazil with translations of her corrupt fictions. Portugal is not enterprising. Many books are published at Rio, Bahia, and Pernambuco, but their cost is enormous. England is just waking up to the importance of Brazil. Some of Ryle's tracts have just been translated. I believe the people in Brazil will buy cheap good books. I sold several thousand copies of the Bible at the society's prices in my late tour of 3000 miles in that empire, and I do not remember to have given one copy on account of poverty. There are seven millions of souls in Brazil, and although many are blacks, they will soon all be free. There are many Germans in Brazil, and a number of books your Board donated to me some years ago I took into the interior of the country and found them very acceptable to Roman Catholic Germans.

“The two princesses, (especially the princess who is heir presumptive to the

throne,) are lovely and promising children. I shall never forget the emotions I experienced as I saw those two beautiful little girls (aged ten and thirteen) trip through the brilliant throng in the palace and go forth to take their evening exercise. It is to them that some of

the prettiest books of the Board have gone. May they be blessed to their souls!

"In the last and my farewell interview with the Emperor, I called attention again to Bunyan's delightful allegory.—*Home and Foreign Record of the Presbyterian Church in the United States.*

Editorial Review.

DALHOUSIE COLLEGE.

LAST winter we directed attention to this Institution, and remarked upon parts of its management in a style that might appear to some of our readers unnecessarily severe. We can only say that our remarks were not dictated by any thing like personal feeling. Our application of the lash was only a righteous infliction for proceedings which we considered wrong in themselves, and injurious to the interests of education in the Province. When, therefore, there is any sign of repentance on the part of the transgressors, we are certainly ready to hold our hand and extend forgiveness.

Most of our readers are aware that a change in the plans of the Governors has taken place, and that proposals were made to the Synods of the several Presbyterian bodies to unite in its support. The sum of these proposals was that we should give our funds into the hands of the Governors, and that they should take our Professors into the Institution, but on vacancies occurring the Governors should fill them as they choose. Neither Presbyterian body has acceded to these proposals. The Established and Free Synods have resolved to petition the Legislature to establish it as a University, while our Synod, partly from the pressure of other business, and partly from an unwillingness to commit itself to any movement on the subject, and especially to any which might involve it in political agitation, took no action in the matter, farther than directing the Committee of Co-operation with other Presbyterian bodies to confer with the Governors and report to Synod. As the Synod have thus avoided committing itself on the subject, it must be understood that in any remarks we make, though we shall endeavour to express the mind of the Synod, so far as we know it, yet we are not speaking "by authority."

When our Synod commenced the teaching of the philosophical branches it was resolved as follows:—

I. That it is the duty of the State to provide the means, as far as its circumstances will admit, of a good secular education for all classes of the subjects who may choose to avail themselves of it.

II. That the maintenance, at the public expense, of a number of seminaries for the higher branches of education, in each of which the very same branches are taught, and that to such a limited number of students as may be convened and taught, equally well, in the same seminary, would be a useless waste of the public and general revenue of the country, and must tend to retard its improvement, by withholding from other important branches of the public service that degree of support to which they are entitled.

III. That in addition to this, the encouragement thus given to rival institutions having a strictly denominational or sectarian character, has not only a tendency to foster an illiberal and exclusive spirit among different sections of the community, and to destroy that mutual cordiality which the general interests of the public require, but is decidedly calculated to engender strife among them, and to lead to combinations for the advancement of sectarian purposes, which injure the public peace, and endanger the interests of civil liberty.

IV. That while perfect liberty of conscience should be allowed, and every person protected in the free exercise of his peculiar faith, so long as he conducts himself, in all respects, as a good and loyal subject, it is the part of the State to endeavor, by such wise and impartial measures as are practicable, without trenching on civil liberty, to counteract that animosity which religious differences too often produce, and as far as possible prevent its baneful influence on the community.

V. That few measures are better fitted for these important purposes, than that of bringing the young frequently together, and inducing them to mingle freely with one another, in the pursuit of useful and general information, before their minds have been biased by prejudice, or contracted by the influence of sectarian opinions.

VI. That while the Synod thus fully express their sentiments in reference to State education, in finding themselves compelled to adopt the overture in consequence of present pressing exigencies, they still leave themselves at perfect liberty to avail themselves of all the advantages which may be obtained from a seminary endowed by the State, to the full extent which circumstances may warrant.

We believe that this is still the mind of the majority of Synod. If the secular branches could be had without the efforts of the Church, we think that a large majority of Synod would at once embrace the opportunity of obtaining them in this way. They would count it a foolish expenditure of the means and efforts of the Church to teach the same branches that might be had otherwise. We must state however that a portion of the Synod are of a different opinion, and that they would advocate the continuance of our Institution on its present basis under all circumstances. We believe however that these are the views of the minority.

The terms however proposed by the Governors were such as the Synod did not feel free to accept, and for obvious reasons. The plan of the different bodies of Presbyterians going into the Institution, even with the Congregationalists, would excite the jealousy of other bodies—would give it a sectarian appearance, and deprive it of the character of a Provincial Institution. Besides, for the Church to surrender its funds would be an act of unfaithfulness to those who have entrusted her with them. And while the Synod might be able to raise funds among its people for an Institution of *their own*, it could never enlist their sympathies to raise money for an Institution over which they had no control.

Since the meeting of Synod an important change in the arrangements of the Governors has been introduced. The Congregationalists, who are in possession of large funds bequeathed for the purpose of founding such an Institution, have agreed to place their funds at the disposal of the Governors, and their two Professors have been duly installed in Dalhousie College, the Rev F. Tompkins as Professor of Mathematics and Natural Philosophy, and the Rev J. Corneish, Professor of the Latin and Greek Languages and Literature. It will thus be seen that the Governors have abandoned pretty thoroughly the proscription of the clergy, on which we laid stress last winter, and no more need be said about it. Farther to teach the branches of a University course, Mr Reid has been appointed Professor of Logic and the English Language, while the difficulty raised by the Governors last winter, of requiring all teachers who entered the Institution to become his subordinates, has been got over by continuing him as Rector of the High School. The Professors are annually to elect their Dean, who shall be Chairman and Agent in carrying out the decisions of the Board. This last arrangement, we believe we are justified in saying, is the suggestion of J. W. Dawson, Esq., Principal of McGill College, Montreal; but we question whether the Governors have altogether followed the spirit of his views. When he suggested the position assigned Mr Reid, he did not contemplate that he should have such duties in the High School as would engross his attention, and make

his Professorship of Logic an object to which he could devote but little of his attention. His idea was, that, as Rector of the High School, his duty would be merely to exercise such a general supervision as would not interfere with his exercising the duties of a Professorship. We have been somewhat at a loss to know whether the High School and University departments were to be kept separate, as the advertisement speaks of the Institution as one having five Professors; but we have been informed that they are to be separate.

In regard to these arrangements the most we have to say is that, if they are not all that we could desire, they are yet a great advance upon the plans of the Governors last winter, and approach what was contemplated by the Committees of Co-operation. We are not sufficiently informed regarding the qualifications of the Congregationalist Professors; but we have heard favorable reports, especially respecting Mr Corneish. But we think that the plan of the Governors has been especially deficient in commencing with only a partial course, and without having a complete staff of Professors. If they expect general support they must give a complete and superior course, one on which they can grant degrees which will give its alumni a creditable standing alongside the pupils coming out from Colleges in other countries.— We think that here it will appear what matter of regret it is that the Governors should have devoted their funds so largely to the High School branches. With about £800 of annual income, the whole is so absorbed with them that they can scarce afford any of their resources for teaching those branches which are the legitimate object of the Institution.

There is another circumstance which will render any of the Presbyterian bodies chary about surrendering their own efforts for this plan, and that is the uncertainty of its permanence. It now depends principally upon the Congregationalists, and they may withdraw their funds at any moment.

We would not however wish to throw any discouragements in the way of the Governors in the course upon which they have entered. We shall be happy if they succeed in putting the Institution on such a footing of efficiency as will meet the wishes of the Synod. We confess however that our hopes as well as our convictions respecting a Provincial Institution have been somewhat modified, and our preferences now lean strongly to the idea of Presbyterians uniting to found an Institution. They might even in this unite with Congregationalists, who have money without students. We understand that it was their intention in removing to Halifax to unite with their efforts in education those of Presbyterians, and perhaps the two denominations might be able to agree in founding an Institution of an Evangelical character and under religious influence. There will always be the difficulty connected with a Government Institution, that we can have no security for the moral or religious character of those who may be introduced into it as Professors. The Roman Catholics, as citizens, would have the same right there as Presbyterians; and, with the present truckling to them of those in power, we would not be surprised to find them introducing into it a Roman Catholic Professor of History or a Jesuit teacher of Moral Philosophy.

We hope that the whole subject will receive the patient and careful attention of the Committees of Co-operation during the present season. We think it matter of regret that their proceedings last winter were not followed up by more definite plans before or at the meetings of the several Synods. We hope that before next Synod they will be able to report something more decided, either that Dalhousie has been modelled to meet our views or that they have agreed upon a plan for united effort on the part of the several Presbyterian bodies.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

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Home Missions.

REPORT OF MISSION TO CAPE SABLE ISLAND, &c.

TATAMAGOUCHE, June 18, 1856.

To the Rev. the Presbytery of Halifax,—

The undersigned missionary reports as follows:—

That on the 21st March, when on his way to spend a Sabbath in Pugwash among the Presbyterians in that locality, where he delivered three sermons, he received from the Rev G. Patterson a communication, announcing his appointment to the Presbytery of Halifax: instructing him to repair to Shelburne, the appointed scene of his labours. That on the succeeding Monday he left Pugwash by Stage and reached Halifax on the 25th. That, being detained two days in the metropolis, he attended the weekly fellowship meeting held in the Church of the Rev Peter G. McGregor, and, among other exercises, delivered an address. Left Halifax on the 28th by Stage, arrived at Shelburne on the evening of the following day. Whilst passing through the varied localities of the Western shores he much regrets that he had not an opportunity to preach Christ to the dense population of these districts. What rich and inviting fields for the labours of sound, energetic and judicious missionaries! Oh! that years ago the Synod had assumed an aggressive character, had invaded these shores. The seeds of divine truth would have

now germinated: enthusiasm would have less predominancy: the truth would have been more generally known: the order, the beauty, the excellencies of Presbyterianism would be seen: a harvest of precious souls would have been gathered. There are warm emotions in the Church: may they be kindled toward the iron-bound shores of Nova Scotia. Were a suitable missionary appointed, were time given for evangelistic labours, surely much good would be effected.

The undersigned, having reached the scene of his labours, placed himself in immediate communication with the Rev George Clark. In his absence preached twice in the Church at Shelburne on the last Sabbath of March. Left Shelburne by Stage on 2nd April, arrived at Cape Island on the following day.— Was kindly received and hospitably entertained by the family of William Cunningham, Esq., who are entitled to the immediate notice and gratitude of the Church. They have cordially and gratuitously entertained all the missionaries that have visited the Island. Since the commencement of the missionary operations of the Rev George Clark in this Island this family have displayed a commendable zeal for the advancement of Presbyterianism. Mr Cunningham has given a prominent and a commanding site for a Church. A substantial and commodious building has been commenced. Mrs Cunningham, senr., has very much interested herself in the erection.

of this edifice. The progressive state of the House is principally owing to the continuous exertion of herself and family. The proceeds of a Female Sewing Society are applied to the completion of this Church. However, means are greatly wanting to finish the building. The few individuals who are constructing this House of Worship truly deserve the sympathy and aid of the Church at large.

It having been arranged that *three weeks* missionary labour should be expended in the Island, the undersigned studied to employ the time to the best advantage. He generally preached thrice on each Sabbath: visited ministerially all the families that were deemed advisable: diffused his evangelistic labours to every section of the Island.—The people are apparently disposed to hear the gospel. On week-days and Sabbath days, the audience gradually increased, and shewed an attentive regard to the Word of God. Were the people favoured with the regular ministrations of an approved minister prejudices would be dispelled, confidence would be secured, knowledge would increase, Presbyterianism would gradually expand its wing and extend its limits.

The undersigned would earnestly call the attention of the Presbytery to *Cape Island*. It is an interesting Isle of the Sea. Its physical properties, geographical dimensions, fishing capabilities, commercial advantages, comparative wealth, dense population and contiguity to the mainland are well known. The Island is a grand scene for missionary operations. An active, attractive and judicious missionary would find ample employment. At present the people have no pastoral ministrations: the Churches are vacant: the people are scattered as sheep without a shepherd. May the Lord look on their spiritual destitution. May he soon send them a true and faithful shepherd.

At Barrington the undersigned regrets that he only preached twice: other engagements prevented. This is an harmonious and delightful locality. The people are industrious, enterprising, courteous, moral and seemingly religious. The place abounds with Churches: and the people appear to love the habitations of God's House. Mr Clark gives a part of his time to Barrington. He has usually an overflowing house of attentive auditors. Presbyterians here

are few; but this little flock are staunch to their principles and respectable in their character. It is anticipated that a Presbyterian Church will ere long be built here. A Society of young and active Ladies have commenced operations. *Thus a little one may become a thousand and a small one a strong nation.* May the Lord hasten it in his time.

The two succeeding Sabbaths were spent in conjunction with Mr Clark at Clyde and Shelburne. At each of these localities, the Sacrament of the Lord's Supper was appointed to be dispensed. At both places, the undersigned performed the usual services on Saturday, Sabbath and Monday. Some accessions were made to the Church. The audiences on all the days were respectable and attentive. It is hoped that the Word and Sacraments were not dispensed in vain—that those were, to some, *times of refreshing from the presence of the Lord.* Being accompanied by Mr Clark, preached on different week-days on each side of Jordan Bay. The audiences were respectable and attentive; the word of the Lord they appeared to hear with gladness; was desirous to visit other extreme sections of the congregation, but circumstances did not permit.

Left Shelburne on the 8th May, spent the two following weeks at Lock's Island. This is another section of Mr Clark's congregation. Preached here twice on one Sabbath; thrice on another; visited ministerially *twenty* families; on week-days preached thrice at Green Harbor and vicinity; baptised an orphan boy. It being a time of great excitement among the Baptist people the audiences were such as might be expected. The Presbyterians in this place are in *stultitio*. The erection of a Church is in a state of abeyance at the present time; but it is to be hoped that they will soon awake from their slumbers, and that they will arise and build a sanctuary to the Lord.

The undersigned is pleased to have an opportunity to bear testimony to the urbanity, the acceptability and the success of the Rev M. Clark in all the sections of his congregation. Should health be given him, and should his life be spared, he promises to be eminently useful. His labours in the county of Shelburne are widely extended. Much of his time is spent in travelling. A fellow labourer would greatly strengthen his hands and advance the cause of the

Church; but whether the people are disposed to sustain a co-adjutor the undersigned does not know.

Hearing of a passage by sea to Halifax: being informed that the Presbytery had ordered his re-call, the undersigned left Lock's Island on 21st May. The wind proving unfavourable, had to spend the 4th Sabbath of May in Liverpool. Found few Presbyterians in that town; but deemed it advisable to visit the few families to whom he had access. Preached twice on the Sabbath, at the request of the Rev Messrs. Tomkins and Melvin.

Reached Halifax on the 28th May.—Attended the prayer-meeting in Poplar Grove Church. Heard an interesting address from Mr Matheson, preacher.—By request of the pastor addressed the Throne of Grace. From him received notice of appointment to the Railroad people.

Left Halifax on the 30th May, and spent the two following weeks among the operatives on the Rail Road in the vicinity of the Grand Lake; was cordially received by Mr Frazer the contractor, who gave due notice of his arrival.—

Preached on the *first* Sabbath to an attentive audience of about seventy people; was kindly driven by Mr Cameron to the school-house at Elmsdale; in the afternoon, preached there to an attentive congregation at the request of the Rev John Cameron. In the course of the following week, visited twelve families, preached three times on week evenings, baptized two children to men who formerly received baptism from ministers of the Church, who also engaged to adorn and to sustain the gospel. On the *second* Sabbath, preached three times in the same locality, and baptized a child to a man who engaged to comply with the order of the Church.

Such is the Report which the undersigned has to submit. He can honestly say that he has devoted himself to the service to which he was appointed. He declines expressing any opinion regarding any good that may have resulted from his labors—all will appear at the last day. May the divine blessing accompany all domestic missionary operations.

All of which is respectfully submitted.
HUGH ROSS.

Foreign Missions.

TWELFTH ANNUAL REPORT OF THE BOARD OF FOREIGN MIS- SIONS IN CONNECTION WITH THE P. CHURCH OF N. S.

During the past year your Board have found much more than usual to awaken their interest, and employ their energies, both at home and abroad.

ANOTHER MISSIONARY.

They can now tell of another missionary, under their care, having left these shores, to carry the unsearchable riches of Christ to the remote Isles of the Southern Pacific. On this individual the eyes of the Church have been anxiously set for some years past. His probation under their immediate oversight has satisfied your Board that, in point of bodily constitution, mental endowments, educational acquirements, ardent piety and thorough devotedness to the mission work, he will prove no unworthy associate to the much esteemed, very efficient and highly successful missionaries already on the field. Great care was taken

to afford every congregation under the inspection of Synod an opportunity of seeing and hearing Mr Gordon, during the interval which elapsed between its last meeting and his departure, and substantial proofs of the propriety of this arrangement were everywhere visible in the numerous and deeply interested audiences which he addressed, and the abundant free will offerings by which our people recognized him as their accepted missionary. It may well be anticipated that Mr Gordon also must have felt the happy influence of this general introduction to the Churches, and that he must have thanked God and taken courage when he met so many christian friends, who were forward to take him by the hand and bid him God speed.—In a lengthened and interesting report of these congregational visits which has not yet been published, he says, "I feel I cannot be too thankful to God for the special mercies of which I have been the recipient, during last summer, while vi-

siting the congregations. My health was preserved, though on one or two occasions impaired, and the countenance of the visible heavens was so vouchsafed to me that I was only in one or two instances discommoded by the inclemency of the weather. And what thanks can I render to God for all the aids of his grace which I received in the hours of need, and for the unmerited kindness and affectionate care of many christian brethren. These blessings have been more than a reward to me for all my past labors in the service of the best of masters. My visit through the congregations has resulted in attaching them very much to my affections, so that they are constantly on my spirit at a Throne of Grace. I believe that some good has also been the result of it in promoting the missionary spirit, but God only knows how far any good has been the result of it in the edification of saints and conversion of the unconverted."—Having effected the transference of Mr Gordon from the Halifax to the Pictou Presbytery, your Board were in due season notified that he was ordained by the latter Presbytery to the office of the holy ministry. It is highly proper to call special attention to the sense of obligation which your Board cannot but entertain towards these Presbyteries for their diligent and efficient oversight of Mr Gordon, in superintending his studies, and accomplishing his licensure and ordination.

MR GORDON'S DESIGNATION AND DEPARTURE.

On September 12th the ordination services were held at West River, and your new missionary then also acquired the full status which places him on ministerial parity with the brethren with whom he will be called to associate. A copy of instructions was put into his hands defining that status—directing him to confer with Messrs. Geddie and Inglis for the purposes of preliminary training and selecting the future scene of operations, subject to the approbation of your Board. Mr Gordon was farther directed to occupy his time in Britain in the prosecution of medical study, and acquisition of such general information as might conduce to the interests of the Mission. Special instruction was also given him to keep, and as far as practicable transmit, from time to time, a Journal of his proceedings as a missionary. Your Board have much pleasure in

bearing testimony to the prompt and efficient manner in which Mr Gordon has conformed to these instructions, so far as he has had opportunity, thus affording good earnest of his devotedness to the service on which he has entered.—In his frequent correspondences with their Secretary they have observed with much satisfaction his ardent pursuit of medical knowledge, under the most eminent instructors, both by attendance on Lectures and Hospital practice,—his zealous efforts to act as Home missionary in that vast city (London), where heathenism of the worst type is so prevalent—his familiar acquaintance with the returned missionaries of the London Missionary Society—his visit to Scotland and free intercourse with the ministers and members of the Reformed Presbyterian Church, by whom he was received as a brother—in a word, his evident purpose to make every day of his sojourn in Britain subservient to the great work to which he has been set apart.—The period of his departure from London is not yet definitely known, but with such a resolute spirit to improve in every needful qualification, there exists no apprehension that the delays which have occurred, or may yet occur, will prove any hindrance to the ultimate success of his mission. Let hope deferred rather be esteemed a highly favorable ordering of that Providence which has hitherto so manifestly made "all things work together for good" to our holy enterprise. In his last letter Mr Gordon says, "Although the *John Williams* is not to leave till the last of June, yet I will have my time busily occupied after my return from Paris, for (D.V.) I shall go to that city in the beginning of June, and hope to visit some of the Ophthalmic Hospitals during my short visit there. I think I can truly say I believe that God will guide me to the most suitable field of labor, if he should be pleased to make any use of me in preaching the unsearchable riches of Christ among the heathen—where others have not gathered a harvest for Christ—where Christ is unknown—there will I most rejoice to labor for him, even if I should gather but little fruit into his garner."

EFFORTS FOR AN ADDITIONAL MISSIONARY LABORER.

It is with much regret that your Board have felt themselves unable to obtain the services of another missionary agreeably to Synodical instruction. During his

visit to Scotland their Secretary, whose report has been received and will be submitted to Synod, brought "the matter under the notice of the ministers and students of the United and Reformed Presbyterian Churches, through their respective Boards and periodicals. It appears that the Committees on Foreign Missions in connection with both Churches offered every facility in their power to secure the additional labor sought.

In accordance with the urgent request of the United Presbyterian Committee Mr B. prepared an appeal, containing the substance of his addresses before them, and at the annual missionary meeting of the United Presbyterian Students Association, and had it published forthwith in their *Missionary Record*. In the November No. of this highly influential periodical this appeal was inserted, under a very commendatory preface by the Editor. In the conference with the Reformed Presbyterian Committee nothing occurred beyond the interchange of fraternal regards, and the confirmation of that mutual interest which had originated in the co-operation of the missionaries. The lack of suitable agents experienced by the Reformed Presbyterian Church is quite as great as that of the Presbyterian Church of Nova Scotia, and as it was contemplated by our highly esteemed coadjutors to send another missionary, if at all practicable, it was judged quite improper to urge any petition for additional laborers. In addition to this reference to their Secretary's report your Board have only to say, that up to the present date they have received no application directly or indirectly to his appeal. With reference to another direction of Synod, prompt measures have been taken to make enquiry, and, if practicable, to obtain the services of a pious mechanic of as varied talents as possible to accompany Mr Gordon, and to be employed in the Foreign Mission field. At their meeting on July 18th it was ordered that an advertisement soliciting the tender of service on the part of pious mechanics to act in the capacity of teachers in the Foreign field, should be inserted in the *Register*, *Eastern Chronicle* and *Presbyterian Witness*, for one month. Prior to any suitable offer, in answer to this advertisement, their Secretary reported the result of his conference with the Secretary of the London Missionary Society, and Samoan missionaries acquainted with the New

Hebrides, and this report proved so unfavorable to the employment of mechanics in the manner desired, that no farther attempt was made to procure such aid.

From the same source an equally decisive opinion was obtained against the employment of female agency, and even in the exceptional case, contemplated at last Synod, it was considered quite necessary that Mr Geddie's approbation should be first secured. It is sufficient here to add that Mr Geddie's opinion has been received, and is confirmatory of the view now stated.

It will be thus apparent that while your Board have not neglected the important trust committed to them, there has been no successful result from their efforts to procure additional missionary agents in the various quarters to which their attention was directed by the minutes of last Synod.

PROSPECT OF CO-OPERATION WITH THE U. P. CANADIAN CHURCH.

To different congregations in that Church the funds of the Mission have been largely indebted in times past; but from the late meeting of their Synod, a much more extensive co-operation may be safely anticipated. From a communication to be laid before this Synod it will appear that our brethren, the Rev Messrs. McCurdy and Patterson, have been privileged to attend the session of the Canadian Synod held in Hamilton on the 18th inst., and to address that reverend body on the claims of the New Hebrides Mission on their support. A letter from our missionary, Mr Geddie, to the Rev John Jennings, Toronto, was also laid upon their table of a similar purport. Whereupon it was unanimously agreed in due form, "That this Synod, having listened with much satisfaction to the addresses of their brethren from Nova Scotia, and to Mr Geddie's letter, resolve to institute as soon as practicable a Mission to the South Seas, to be conjoined, should it be agreeable to the Synod of Nova Scotia, with their Mission, and that as soon as sufficient funds are realized, and a suitable missionary obtained, they shall be happy to co-operate with the sister Church in their zealous, and, through God's blessing, already successful labors in that interesting field. Dr Ferrie and Mr Jennings were then appointed a committee to take such steps as may be requisite to

excite an interest in this object among our congregations in this country."

APPLICATION FROM STUDENTS.

In addition to this exceedingly gratifying prospect of enlarged missionary labor, it may be stated that from our students, now in training for the ministry, offers of service have been received, which your Board however do not feel themselves at liberty to accept without Synodical sanction. How cheering it is thus to discern the sure tokens of an abundant supply of suitable labor for that field, which is white unto the harvest. Verily the Lord of the harvest has heard the voice of Christ's supplication, that he would send forth laborers into his harvest. Let us bless his holy name, and wrestle all the more vigorously with the God of Jacob when we behold him *moving* to answer the prayers of his people.

LOSS OF MISSION GOODS.

Hitherto, in the detail of Home procedure, your Board have had but to speak of incidents eminently prosperous, now they must solicit attention to such as have caused them great anxiety, if they prove not greatly adverse to the Mission interest. Mission Goods to a large amount were shipped from Pictou last fall in good season to reach London before the sailing of the *John Williams*.—The vessel was wrecked on the coast of Cape Breton, part of the Goods were recovered, but, before they could be conveyed to any port of shipment for Britain and properly examined, it was considered quite too late to secure their transmission by the *John Williams*, then expected to leave London in May. Under these circumstances your Board at once resolved to prefer their claims for the full amount of insurance which had been secured on the entire consignment. This was done accordingly and the sum of £250 was obtained from the Underwriters. Your Board have thus secured the value (*pecuniary*) of the property entrusted to them. They regret, however, deeply the disappointment experienced by the many zealous friends who contributed the various articles thus lost to the Mission—articles of which not a few cannot find any proper equivalent in money. At the same time this trial has not been without its redeeming circumstances, for not only were there some boxes of clothing that did not come forward in season to be shipped, as their contributors designed, but several valua-

ble boxes were made up to supply the place of, the wrecked property, and all were shipped in good season for London, which port they have reached in safety and now await the sailing of the *John Williams*.

Your Board would consider it a pleasing duty here, as elsewhere, to record their obligation to the Agents of the British North American Mail Steam Packet Company in Halifax, for their safe and gratuitous shipment of these Goods to Liverpool in their well appointed and admirably conducted Line of Packets.

Were this, then, the only reverse which had been sustained during the past year, it might be properly esteemed in connection with its attendant circumstances as light and unimportant, but there exists grave apprehension that the large and valuable shipment of Goods by the Barque *Sydney*, for Melbourne, has either been entirely lost, or have so miscarried, as to have disappointed most bitterly the expectations of friends at home and missionaries abroad. These Goods were regularly shipped, Bills of Lading received, and Freight paid. Consignee Letters were also sent to Messrs. Hamilton & Ross, the former having already acted efficiently as our Agent in East Melbourne and the latter in Sydney, the recognized Agent of the London Missionary Society. Every precaution was used in the safe packing, and addressing of the boxes to said-consignees, so that when the arrival of the vessel had been reported, no apprehension as to the safe delivery of the Goods was entertained by your Board. Under date April 30th, 1855, Mr Hamilton, however, writes to acknowledge the receipt of Consignee Letter, and states that he had made diligent enquiry but could hear no tidings of vessel or goods, and advises recourse on the Underwriters.—The information previously received by the Agents of the *Sydney*, and her arrival at Melbourne in December, 1854, prevented any serious anxiety about the safety of our consignment, more especially as the name of Dr Ross, Sydney, was attached to it, as well as that of Rev Robert Hamilton, and it was quite possible that the Goods might have been sent directly to Sydney, even to Aneiteum. These expectations however have proved quite fallacious, as Mr Geddie writes to say, that a vessel had called at Aneiteum with a package from Sydney, Aus-

trafia, in March, 1855, and Dr Ross had then no Goods under his care, as Mr G. feels assured he would have sent any such consignment in this vessel. In these painful circumstances your Board have taken immediate and active measures to inform the owners of the vessel of the loss of this property, and have officially notified their Agents in New Glasgow, N. S., of the extent of the loss for which they hold the owners liable.

The insurance effected was not less than £400, and this was not understood to cover the actual value. In this, as in the former case, there were many articles of a value not to be estimated by their "*money worth*." But the source of greatest anxiety lies in the sad disappointment which has been experienced by the Mission family, and still more, that most valuable class of our agency, the native teachers, whose salary is wholly defrayed out of the supplies, clothing, &c., sent from Nova Scotia.—Mr Geddie had already been indebted to Mr Inglis for some supplies, which met the present need of the teachers on Tana and Fotuna. In his last letter, November 6, 1855, Mr G. says, "I am sorry to inform you that the supplies sent by the *Sydney* to Melbourne have not reached me. I received a package from Dr Ross, via Isle of Pines, a few days ago, and, as he makes no mention of them, I conclude that they have not come to him. It is quite possible that they are quite safe, though their detention is quite inexplicable. There is regular Steam communication between Sydney and Melbourne four times a week, so that Goods can be transmitted at any time." Again he says, "The time when our native teachers receive their annual supplies is near at hand, and I have nothing to give them. Their supply last year was limited, and for this reason they need clothing very much." Your Board feel this account of destitution the more keenly, because the *John Williams*, in consequence of repeated delays in her time for sailing, has been so long detained in London that her arrival at Aneiteum will be, under the most favorable circumstances, much later than was anticipated by the missionaries. It is only necessary here to add, that Mr Gordon has been specially instructed to make all proper enquiry about the missing property immediately on his arrival at Australia, and if not irrecoverably lost he will no doubt disco-

ver where it is and how it has miscarried.

It is confidently anticipated that the action of your Board in these trying circumstances will not only meet the unqualified approbation of Synod, but fully satisfy the numerous friends who have committed their very liberal contributions to our care, so that instead of any diminution in their generous and well directed efforts, they may only be the more incited to *perseverance and increase in liberality*. It is well to remark that this happy result has already been experienced in the Town of Pictou, where the loss of one shipment to the amount of £25 was replaced by another valued at £40. Let our good friends everywhere remember that even if there had been a total loss of the Goods they contributed, that God who commanded the king of Israel because it was in his heart to build him an house, though he permitted him not so to do, would have accepted their gifts laid on the Mission altar even as if *these gifts* had fully answered their original purpose. Let us not faint when his hand *touches us*, but only the more bestir ourselves to self-denial and activity in his service. In one word, here let Mr Geddie's language be pondered. When speaking of the anticipated loss of these Goods, he says, "I cannot close my remarks on this subject without expressing my admiration of the liberality of the friends of the Mission, and my thankfulness for their generous tribute to the cause of God. What has been done shews that our people have the spirit and ability to do much, in any good cause. I trust that their interest in the Mission may not be without its influence on your unworthy Agents abroad, and that we may feel it our duty to labor with more energy in a cause which, thank God, has taken hold of so many hearts at home."

TIDINGS FROM THE MISSION FIELD.

These extracts from Mr Geddie's correspondence yet unpublished, remind your Board that it is now proper to refer more particularly to the tidings received from the Mission field since last meeting of Synod. Were it necessary to refer in detail to the entire amount of correspondence during this period, there is no doubt that such reference would be both pleasing and profitable, but with the existing means of diffusing tidings as they reach Nova Scotia, this it is now felt has become less imperative. Private letters

and official communications have been received with great frequency during the latter period of the lapsed year.—Mr G.'s Journal is in course of publication, and there remains only one letter, already referred to (November 6, 1855), which has not been publicly reported.—Only such portions of these papers as contain matter on which the Board have taken action, or the Synod may now require to take action, will be adverted to. That which calls most loudly for immediate action has been prominently brought before the Church.

MISSIONARY SCHOONER.

Great difficulty, almost amounting to entire prohibition, has been experienced by our missionaries in their navigation between the Islands of the New Hebrides group. Loss of life by exposure in the frail canoes and small boats now in use, the necessity of securing the regular conveyance of supplies to those native teachers already located as pioneers on Tana and Fotuna, and the highly favorable openings which are obtained by the visits of chiefs, and other influential natives, who hear of and desire to test by personal observation the wondrous change which christianity has produced in Aneiteum—these and other reasons more fully set forth in the appeal of Messrs. Geddie and Inglis, have induced them to apply to their respective Churches for a Mission Schooner. May it not be added, that the health of Mr Geddie and family has so often been recruited by short passages in the *John Williams*, that such an appendage as is now sought for the Mission may be considered, if not indispensable, at least highly serviceable towards the permanency, as well as extension of missionary effort, in that region. It is extremely gratifying to note that our zealous and able co-adjutors in Scotland have at once complied with this appeal, and have not only raised their moiety, but realized a sum equal to the entire estimated cost of the vessel, £300 sterling. They have ordered the schooner to be built in the Clyde, that world-wide renowned port for shipbuilding, and our only fear is that in this, as in providing a printing press, the zeal and activity of our much esteemed brethren may so anticipate our movements as to defeat Mr Geddie's proposal, that £150 sterling be raised by the Sabbath Schools of our Church. Before your Board could act in the matter these worthy friends had their scheme matured and in

operation, but fortunately, by a letter from their Secretary, they accepted the arrangement of the missionaries to allow the schooner to become mutual property, and your Board gave order shortly after the appeal came to hand to the London Missionary Society to allow the sum required for our moiety, £150 stg., to be drawn by any duly recognized party, or parties, in connection with the Reformed Presbyterian Church of Scotland; and at the same time Dr Bates, as Secretary of their Mission Committee, was advised of this decision. That your funds will in due season be reimbursed by the contributions of the Sabbath Schools of the Church, to whose liberality the scheme has been commended, your Board did not doubt when adopting it, nor have they yet any reason to call in question the propriety of their decision. The account of your Treasurer will shew that already the appeal has been nobly met by our *juvenile army* of Mission supporters.

PROGRESS OF MISSION.

In his latest letter Mr Geddie says in relation to the position and prospects of the Mission, "It is enough to say we meet with little to discourage and much to encourage us in our work. The Word of God spreads, and I hope that its enlightening and saving influence is felt by many souls. Teachers are now stationed in almost every station of the Island, and heathenism sinks to rise no more." He has now under his care twenty native teachers, and Mr Inglis about as many. Four teachers are located in Tana, where they meet with encouraging success, and where it is very probable Mr Gordon will be permanently located. It is interesting therefore to know that a passage had been obtained, by the kindness of Captain Rees, in the Brig *Hirondelle* for the two teachers to be stationed at Port Resolution, the principal station on Tana,—that just as they were preparing to depart a chief from that very district had visited Aneiteum with the intention of seeing for himself what christianity had accomplished in that Island, and to solicit teachers for his own district. When informed that two teachers were prepared to go he hastened home to prepare for their reception.—These teachers were expected to take with them materials for Mission buildings, which would be erected on their landing, and prove a temporary shelter for any missionary who might land on

the Island. This chief says that many in his Island desire to know the Word of God, but they are afraid of the disease-makers." In the confident hope that missionaries will be out in the *John Williams*, Mr Geddie informs us he will have one or two houses in readiness for them which can be made habitable in a few weeks after landing, and then adds, "You may be sure we will do every thing in our power to promote the comfort and usefulness of those whom you send. He has forwarded a small Tanese publication from the Mission press, being a compilation of two books prepared by Messrs. Turner and Nesbit of the London Missionary Society, and formerly in Tana. He has also in his possession a brief grammar of the language prepared by the same brethren, which he transcribed when in Samoa. Moreover, he has written to them for a vocabulary of the language as prepared by them, which he doubts not will be sent. "These aids," he observes, "will be invaluable to the new brethren, who will know as much of the language in a few weeks with them as they would in many months without them."

NATIVE TEACHERS' SUPPORT.

In answer to your Board's enquiry about the support of native teachers Mr Geddie says, "We have at present four Samoan teachers in Aneiteum, two in my own and two in Mr Inglis' district. These have always had their supplies from the London Missionary Society.—The value of clothing given annually to each Samoan teacher is from £3 to £4. In addition to this they receive presents from the supplies you send. One of these teachers, perhaps more, will return to their own Island by the *John Williams*, and their places will not be supplied from the same source. As to the Aneiteum teachers they have food supplied by their own people and clothing from the Mission supplies. I have never drawn on your funds for any thing for their support, as the supplies hitherto have enabled me to fulfil to some extent my engagements to them. As civilization advances their wants will increase, but I have no doubt the contributions from home will enable us to provide for them." He then mentions a list of articles most in request, and a list of these has been sent to Mr Gordon.

MR GEDDIE'S HEALTH.

Another extract from this highly interesting and important letter will suf-

fice, in the hope that its entire contents will be published at an early date.—Much anxiety has been felt about Mr Geddie's health, not only from his own letters, but from the testimony of that respected missionary, Mr Hardie, who saw him on the last homeward voyage of the *John Williams* as she called at Aneiteum. So much did your Board feel this that they had recently instructed their Secretary to assure Mr Geddie that he had their full sanction to return to Nova Scotia if his health required. This injunction had been barely fulfilled when the above letter came to hand, which removes all anxiety as to imminent danger. "I am sorry to learn from your letter (November, 1854) that my occasional attacks of fever, and fever and ague have caused you solicitude on my behalf. I thought it proper, however, to mention them, that missionaries coming might not be deceived as to the climate. Had I known the climate better, and used more precautions, I might have suffered less, and I doubt not but our experience will be beneficial to others.—But you are mistaken if you suppose I am broken down with fever and fever and ague, or that my constitution has been seriously affected by them. I feel as vigorous to-day as when I landed on this Island. But I now begin to see the important bearing which health has on the cause of Missions on these Islands, and I shall henceforth regard it as a sacred duty to avoid unnecessary exposure and use all proper means for its preservation.

EXPENDITURE.

Your Board do not feel ashamed to say that the expenditure last year has been much greater than in former years. Not only has an additional missionary been salaried from the date of his acceptance by the Board as their Agent (May 23, 1855), but his outfit and Mission supplies have fallen heavily on the fund. He has drawn, as authorized, £250 9s. sterling, besides his passage fare to Liverpool. This, added to Mr Geddie's salary and the education of his children, and supplies of medicine, amounting to £175 sterling, and £150 sterling for Mission schooner, will shew an aggregate expenditure of £575 9s. sterling, or £719 0s. 3d. currency. Your Treasurer's statement will show how this sum has been met.

By a statement of account with the London Missionary Society recently re-

ceived up to date April 28, 1856, it appears that they have a balance on hand in our favor of £566 7s. 2d. sterling.— This includes however the £200 sterling which has been remitted from insurance recovered on Goods wrecked, and subject to be wholly expended by Mr Gordon, if the *John Williams* can take so much freight; also £150 sterling for the *John Knox*, Mission schooner. This leaves a balance of £216 sterling, on the supposition that Mr Geddie has drawn for all the sums which he was authorized to claim, which is not at all probable.— Farther, if present negotiations with the expectant candidate from Canada should prove successful, the balance now on hand will soon disappear. Your Board however do not, and never have, entertained any fear about pecuniary matters. Past experience has invariably shewn that the growing wants of the Mission have always been promptly and fully met by the growing liberality of its supporters. Nor do your Board question the propriety of the Synod's decision in 1854, which contemplated the employment and maintenance of four ordained missionaries on the New Hebrides. The heaviest draft is always experienced at the designation and departure of each missionary. Once this has been met, the steady expenditure for each becomes comparatively light.

SUBJECTS OF REFERENCE TO SYNOD.

1st. The claims of the London Missionary Society. Past experience shews that the extensive and increasing pecuniary business of the Mission has ever been most courteously and altogether gratuitously met by this truly christian Society. Their agency has, both in London, Sydney and Samoa, been placed at our disposal and that of our missionaries. It is not saying too much to assert that we never could have commenced, and certainly would not have maintained as vigorously as we have done, the Aneiteum Mission, but for the seasonable and continued aid of these "*helpers in the Lord,*" and when we reflect that this most zealous and efficient agency remains to this day, after so many years service, unrequited by any pecuniary acknowledgment—that they have incurred heavy liabilities in supporting that Mission vessel which has served our Mission family so frequently in time of need, and will even now we expect prove the means of safe and almost gratuitous conveyance for Mr Gordon to the scene of

his labors—and still more when it is known that, in conference with your Secretary the Secretary of that Society first expressed the decision of the Directors to accept no recompense for any service done to our missionaries, and yet were of the opinion that a donation, under present circumstances, would prove very acceptable—and when these views were expressed in writing to your Board—it must be allowed on all hands that it was high time that the Church should be stirred up to a sense of duty in thus meeting a claim, the strongest which can well meet any christian Church or individual. The letter of Dr Tidman and other information has been laid before the Churches, but the results have not answered it's yet the expectation of your Board. Had they felt sure that their funds would have admitted a direct vote of any sum sufficient to mark, however imperfectly, their sense of obligation to this Society, they would have heartily taken the responsibility assumed in providing for the expense of the Mission schooner *John Knox*, but this they could not at the time do, and would now, therefore, prefer the claims as above stated to this Synod, that they may deal with it in the spirit of large-hearted liberality, and either by direct vote or additional appeal to the Churches secure a suitable sum for this most worthy purpose.

2. ADDITIONAL MISSIONARIES.

It would be well for the Supreme Court farther to consider the propriety of employing *four ordained missionaries* in the foreign field. There is good ground to hope that, from the Treasurer's statement to be laid before this meeting, no cause will be found to re-sile from this position. It may be mentioned that *one congregation* in Pictou Presbytery had raised in goods and money, during the past year, in connection with this Mission no less a sum than £133 10s. 9d. currency, a sum more than equal to the salary of our missionary, and there are other congregations that might attain a proportionate degree of liberality. Let us not then recede, if we do not advance in our determination to extend our Foreign-Mission staff, and there is no reason to apprehend that in time to come any more than in time past will the other schemes of the Church fail, or even fare the worse because of the liberal support given to the Foreign Mission.

3. MISSIONARY AND OTHER PERIODICALS.

Your Board have now to call attention to the remit of last Synod of periodicals, which has been diligently attended to by them. At a meeting of the Board held in November 15, 1855, there was taken into consideration the propriety of issuing another publication in connection with the *Register*. It was unanimously agreed that this new publication be attempted, and its name be the *Christian Instructor and Missionary Register of the Presbyterian Church of Nova Scotia*, to contain 48 pages of same size and form as the *United Presbyterian Magazine*—the last 16 pages having the usual missionary matter, to be had separately at the former price by such as prefer it, but the entire cost of the publication to be 5s. per annum. It was farther agreed

that the Rev George Patterson be appointed Editor, with a salary of £20 per annum, in lieu of all expences, in conducting efficiently the Editorial department. After due deliberation it was also arranged that the estimate of Mr Barnes be accepted, and that for the ensuing year the publishing office be in Halifax.

It will be for the Synod to state their opinion of these arrangements and the manner in which they have been severally carried out.

In closing this, the twelfth and certainly most eventful report, your Board feel disposed to exclaim, "What hath God wrought? How soon has the little one become a thousand, and the small one a strong nation. It is the Lord's doing and it is marvellous in our eyes."

News of the Church.

MEETING OF THE FOREIGN MISSION BOARD—ANOTHER MISSIONARY ACCEPTED.—The Foreign Mission Board met at Pictou on the 23rd inst. An application was received from Mr John Wm. Matheson, preacher of the Gospel, to be received as a Foreign Missionary under the charge of the Board. After mature deliberation it was unanimously agreed that he be accepted, and at the conclusion of his present appointments under the Home Board, that he be taken into the service of the Board, and he was directed to spend the approaching winter in medical studies and mechanical pursuits. We have therefore to congratulate our Church that in the course of a few weeks she will have three Missionaries in her employment.

Applications were also received from Messrs. James A. Murray and Samuel F. Johnston, students of Theology to be received under the charge of the Board as candidates for the Foreign Mission field. It was agreed to receive them as candidates for Foreign Mission work, and encourage them to prosecute their studies with that object, in the expectation that when their course is completed, the Synod will be prepared to empower the Board to accept the services of both. It was agreed to allow them £30 each per annum, to aid them in prosecuting their preparatory studies. The

Board will be happy to receive special donations for this object. Messrs. Murray and Johnston are both in the third year of their Theological course, are both young men of promise, and should they be spared to enter upon their work, will it is hoped, by the blessing of God, prove efficient and successful Missionaries of the Cross. They have been recommended to direct their attention during the ensuing winter especially to Theological studies.

PRESBYTERY OF PICTOU.—The Presbytery of Pictou met in Primitive Church, New Glasgow, for the Presbyterial visitation of the congregation. The questions of the formula were put to the minister and other office-bearers, and the replies indicated a highly satisfactory state of things. The Presbytery particularly remarked the liberality of the congregation, the sum of £410 having been raised in a body having only 70 families, and 154 communicants, being at the rate of nearly £6 for every family, and at the rate of £2 14s. for every communicant.

Mr Daniel Fraser, student of Theology, delivered a lecture on Phil. i. 9-11 which was approved, and the Clerk was instructed to certify him to the Hall. It was also agreed that Messrs. Isaac Patterson and John D. McGillivray who

have given in their exercises to a Committee of Presbytery should be certified.

The Rev George Walker being unwell, the Rev James Bayne was appointed to take his place in Charlottetown, in the expectation that Mr Walker will be sufficiently recovered to follow him, he in like manner to be succeeded by the Rev James Waddell.

After appointing supply for the Stations under the charge of the Presbytery, and other routine business, the Presbytery adjourned to meet in James' Church, New Glasgow, on the 4th Tuesday of October, for Presbyterial visitation, the Rev James Bayne to preach on the occasion.

FINANCE.

TREASURER'S ACCOUNTS FOR 1855-6.

The Special Effort for Seminary in Acc. with ABR. PATTERSON, Treasurer.

1854.		RECEIPTS.			
		By John McKinlay, Esq., from Rev G. Patterson	£25	0	0
		“ John Yorston, £100, James Yorston, £100	200	0	0
		“ J. M. Geldert, Halifax, 20s, Ed. Joyce, do, 20s	2	0	0
		“ James Scott, 100s, Joseph Seeton, 60s, W. F. Grant, 20s.	9	0	0
		“ John Esson, Esq. 20s, Mrs J. B. Oxley, 20s, Wm Newcomb, 50s	4	10	0
	1855.				
		“ Mrs Boyd, 25s, Mrs Nelson, Shebimcadie, 5s	1	10	0
Feb. 10.		“ William Matheson, Green Hill	100	0	0
	1855.				
		“ John Falconer, G Hill, 100s, John Arthur, do, 20s	6	0	0
		“ Mrs O'Neil, Pictou, 25s, March 5th, Mr T. McCulloch, in p't, 100s	6	5	0
Mar. 16.		“ D. Cameron, M. Thom, 20s, John McDonald, WR, 1st instalment, 20s, Wm Graham, WR, 25s, Thos. Fraser, do, 20s,	4	5	0
		“ Thos Fraser, G Hill, 25s, Thos Kerr, M River, 20s	2	5	0
July 3.		“ Rev James McLean, 60s, Widow's Mite, Londonderry, 25s	4	5	0
		“ A Lady, per Rev William McCulloch	5	0	0
	10.	“ Sundry persons, Bedeque, P. E. I., £8 13s 3d, I. c'y.	7	4	4½
		“ do Lot 14 do 3 18s 1d, do	3	5	0½
		“ do Cascumpeque, do 5 6s 5d, do	4	8	8½
Sept. 1.		“ Rev Dr Keir, 100s, J Bearesto, Esq, 60s, B Thompson, 6s. Archibald Sinclair, 3s, Allan McNeil, 3s, B. Bearesto, 5s 3d, £8 17s 3d Island currency	7	7	6½
Dec. 5.		“ Interest received from Rev J. Bayne	18	0	
	21.	“ Mr Hugh McLeod, W River, 25s	1	5	0
	1856.				
Mar. 1.		“ Mr W. Matheson, junr., W.R., 40s; J. Hughan, M. Thom, 10s	4	0	0
		“ John McKenzie, Green Hill, 10s; James Graham, do, 10s	1	0	0
		“ George Carr, M. River, 100s; Alexr. Kent, Truro, 25s	6	5	0
	20.	“ Mr Kenneth McKenzie, Green Hill	1	5	0
Jun 15.		“ Interest from James McDonald to 15th June	4	10	0
	28.	“ N. M. River, viz., John McPhee, senr., 20s, Alex. Grant, 20s	2	0	0
		“ do Alex. Robertson, 12s 6d, H. Logan, 12s 6d	1	5	0
		“ do Wm. Fisher, 20s, Jas. Thompson, junr., 20s	2	0	0
		“ do Widow Cauty, 40s, John Caldwell, 25s	3	5	0
		“ do John Fisher, 25s, Joseph Caldwell, 50s	3	15	0
		“ do Peter Grant, 20s, John Grant (P.'s son), 40s	3	0	0
		“ do John Grant	1	0	0
		“ do Miss Cauty, 25s, Archibald McPhee, 60s	4	5	0
		“ Interest from James McLean, Esq	2	5	0
July 1.		“ D. McLeod, W. River, per Rev George Patterson	1	0	0

1854.		PAYMENTS.	
Dec. 14.	To paid Rev George Patterson, expense, &c.	£6	0 0
1855.			
Nov. 17.	“ Rev James Ross, for apparatus	40	0 0
	“ Mr Thomas McCulloch, for Books	39	0 0
1856.			
Jan. 25.	“ Rev James Ross, for apparatus	25	0 0
June 16.	“ do do Books	50	0 0
	“ Jas. McDonald, Merch't, G. Hill, loaned 14th Sept. last	100	0 0
	“ James McLean, Esq. do do do	50	0 0
July 1.	“ Balance of expenses paid Rev George Patterson	4	0 0
	“ Commission on £435 at 2½ per cent	10	17 7
2.	“ Balance due at date	110	6 1
		<hr/>	
		435	3 8
		<hr/>	
July 2.	By balance due at date	110	6 1

We have examined this account and find it correct.

GEORGE WALKER,
RODERICK MCGREGOR, } Auditing
ALEX. FEASER, } Committee.

The Educational Board of P. C. of N. S. in Acc. with ABR. PATTERSON, *Treasurer.*

1855.		RECEIPTS.	
July 7.	By balance of account at date	£221	12 5½
Sept. 28.	“ Mr P. S. Smith, mortgage paid	50	0 0
Dec. 27.	“ From Province for interest in Pictou Academy	500	0 0
May 28.	“ Trustees on Truro Church, part	50	0 0
July 2.	“ Interest due on monies loaned to 15th June last	93	13 10
	“ Balance of Chambers' Estate received 2d Feb'y last	22	10 0
		<hr/>	
		937	16 3½
		<hr/>	
Balance,		265	4 11½

1855.		PAYMENTS.	
Dec. 27.	To paid Provincial Debentures £400 sterling	£500	0 0
	“ Premium paid on do	25	0 0
1856.			
Feb. 2.	“ J. McKinlay, Esq., expense on Chambers' Estate	3	12 7
July 2.	“ Balance of Seminary account	133	10 9
	“ For negotiating Debentures in Halifax, 1 per cent.	5	0 0
	“ Commission on £216 at 2½ per cent.	5	8 0
		<hr/>	
		672	11 4

We have examined this account and find it correct.

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

The Synod of the P. Church of N. S. in Account with ABR. PATTERSON, *Treasurer*

1855.		RECEIPTS.	
July 7.	By Balance of Accounts at date	£29	13 3
	“ Received from Bedeque, P E Island, 30s P E I c'y	1	5 0
17.	“ E Branch East River congregation, per Rev A McGilvery	2	4 6
Sept 1.	“ N London, PEI congregation, per Rev J McLeod, 34s 1½d I c'y	1	8 6
Oct 24.	“ James' Church, New Glasgow	3	0 0
1856.			
Jun 20.	“ Collection Prince Street Church, Pictou	4	4 3½

26.	" Windsor, £2 2s 6d ; Newport, £2 10s 9d	4 13 3
	" Primitive Church, New Glasgow	3 0 0
	" Princetown, P E Island, £3 P E I c'y	2 10 0
	" Cavendish and New London, £2 2s 4½d I c'y	1 15 3½
	" Upper Settlement, Musquodoboit, 30s; Middle do, 30s	3 0 0
	" Bedeque, P E I, 30s 6d I c'y	1 5 5
	" Parsborough, 21s; River John, 40s	3 1 0
	" Sherbrooke, 36s; Glenelg, 20s; Caledonia, 24s	4 0 0
	" Poplar Grove Church, Halifax	6 0 0
28.	" Nine Mile River, 60s; Upper Londonderry, 40s	5 0 0
	" Gay's River, Shubenacadie, and Lower Stewiacke	3 0 0
	" East Branch East River, Pictou	1 2 3
	" Cascumpeque, P E I, 13s 6d I c'y	11 3
	" Lower Londonderry, 70s; Onslow and Beaver Brook, 50s	6 0 0
	" St Peter's and Bay Fortune, P E I, 42s I c'y	1 15 0
	" Truro, per Mr Smith, £6; Merigomish, 7s 2d	6 7 2
July 1.	" Salem Church, Green Hill	2 10 0
	" Tatamagouche, 22s 4d; James' Church, N G, £3 1s 6½d	4 3 10½
	" Upper Stewiacke congregation, £7; Middle do, £3 13s 5d	10 13 5
	" Interest on Theological money to 15th June	36 0 0
		148 3 5½

1855.

PAYMENTS.

Sept 1.	To cash sent Rev P G McGregor to pay Printers' Bills	£9 6 3
Nov 1.	" " Thomas Annand	7 6
1856.		
Jun 26.	To paid Synod Clerk	5 0 0
July 1.	" Rev J Keir, D.D., Professor	30 0 0
	" Rev James Smith, do	30 0 0
2.	" Rev P G McGregor for Postage and Stationery	5 5
	" James McGregor, Esq, for Light, 20s; do for Janitor 20s	2 0 0
	" Rev Jas Ross' expense as member of Com of Co-operation	9 15 6
	" Rev Robert Sedgewick's do	1 5 0
	" Rev James Bayne's do	4 0 0
	" Commission on £118 10s at 2½ per cent	2 19 3
	Balance at date	53 4 11½

We have examined this account and find it correct.

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

The Miss. Register in Acc. with the Treas'r of the Board of F. M. of the P. C. N.S.

1855.

RECEIPTS.

Jan 17.	By cash from Mr R Smith, Truro	£5 13 3
20.	" from Agent, £15; Feb'y 16th, do from do, £10	25 0 0
Mar 9.	" from do	12 0 0
16.	By Rev J McCurdy, Miramichi	2 5 0
Aprl 5.	" Mr Robert Smith, Truro	2 17 9
May 23.	" Agent, £9; June 25th, do from do, £7 12s 6d	16 12 6
Jun 30.	" cash from Primitive Church, New Glasgow	3 15 0
Sept; 1.	" D McLeod, Esq, New London, £1 10s 0d I c'y	
	" Rev H Crawford, do 3 6s 7½d do	
	" Rev James Allan, do 16s 6d do	4 13 7½
Oct 25.	" cash from Yarmouth	1 11 3
Nov 25.	" congregation Salem Church, Green Hill	5 0 0
Dec 1.	" Agent, £3 10s; 15th, from do, £8; 31st, from do, £6 8s 1½d	17 18 1½
1856.		
	" Mr McKenzie, Shubenacadie, 7s 6d; Cameron McDonald, 15s	1 2 6
	" Agent for River John for 1855	2 12 6
	" do for Rev J L Murdoch, do, £3; do Rev I Baxter, for do, L.1 14s 9d	4 14 9
	" Balance charged Foreign Mission	19 16 6
		125 12 9

1855.		PAYMENTS.		
Jan 3.	To paid E M McDonald for Paper and printing	January No.		9 11 8
Feb 3.	do	February		L9 11 8
Mar 9.	do	March		9 11 8
Apr 2.	do	April		9 11 8
May 12.	do	May		9 11 8
Jun 6	do	June		9 11 8
July 30.	do	July		9 11 8
Aug 7.	do	August		9 11 8
Sept 8.	do	September		9 11 8
Oct 16.	do	October		9 11 8
Nov 9.	do	November		9 11 8
Decl 4.	do	December		9 11 8
31.	To paid Agent's salary per order			6 0 0
	" E M McDonald for printing Index per order			2 0 0
	" Commission on £105 16s 3d at 2½ per cent			2 12 9

125 12 9

ABRAM PATTERSON, *Treasurer.*

We have examined this account and find it correct.

GEORGE WALKER,	} <i>Auditing Committee.</i>
RODERICK MCGREGOR,	
ALEXANDER FRASER,	

Notices, Acknowledgments, &c

		<i>Special Effort.</i>	
Monies received by Treasurer from 20th August to 20th September, 1856:—		3. Mr Thomas McCulloch, second instalment	5 0 0
1856.	<i>Foreign Mission</i>	Wm Madden, Halifax	1 0 0
Aug. 26.	From a friend at Cape George	Alex McDonald, Dockyard, do	5 0 0
Sept. 10.	Jno. Annand, Esq, Gay's River	Robert Smith, Truro, acknowledges the receipt of the following:—	
17.	Hon John Robertson, addition to collection St. Andrew's Church, St. John, N.B.	<i>For Foreign Mission.</i>	
18.	Rev G. Tweedie, Lindsay, C. W. contributed by his cong'n as follows: Verulam, £5 15s 9d; Lindsay, £2 0s 10½d; Mariposa, £1 11s 5½d	Onslow Benevolent Society, per J. P. Dickie, Esq.	L.5 0 0
19.	Rev H. Crawford, St. Peter's, P E I currency, £17 17s 9d	Ladies' Benevolent Society, Onslow, per Mrs David McCurdy	2 10 0
	A Friend in P E I	North Side of the River, Middle Stewiacke, a box sundries, value	1 14 6
W Turnbull, Railway contractor	1 5 0	Mrs Thomas W. Cotham, Debert River, 4 yds Diaper, and a parcel of thread, value	7 0
		Miss Mary Cotham, Debert River, 4 yds Diaper, value	5 0
		Miss Martha Cotham, 1 pair stockings	2 6
		Mrs John Dunlap, Stewiacke, 2 pair stockings for Mr and Mrs Geddie	
	<i>Home Mission.</i>	<i>Home Mission.</i>	
Aug. 26.	A Friend at Cape George	Mrs Thomas D. Johnson, Lower Village	10 0
Sept. 10.	Jno. Annand, Esq, Gay's River	Mrs John D. Christie, Up. River	1 0 0
	<i>Missionary Schooner "John Knox."</i>	Onslow Benevolent Society, per J. P. Dickie, Esq.	2 10 0
Aug. 27.	Mr Cameron, from East Branch East River	Ladies' Benev. Society, Onslow, per Mrs David McCurdy	1 0 0
	Fisher's Grant section, Prince Street congregation, additional	<i>Seminary.</i>	
Miss Sarah Fraser, Granville-st	1 0 0	Ladies' Benev. Society, Onslow, per Mrs David McCurdy	1 0 0
	<i>Synod Fund.</i>	From do. for Education of Miss Geddie	10 0
	New Annan, per Rev R. Blackwood		
	14 6		
	<i>Seminary.</i>		
Sept. 19.	Balance from Rev H. Crawford, PEI, 9d		
	7½	The Rev J. Waddell acknowledges the receipt of One Pound from the Hon. John	

Robertson, per Rev W. Donald, in addition to the collection from St Andrew's congregation in St John, "for the Aneiteum mission of the Presbyterian Church of Nova Scotia."

The Agent acknowledges receipt of Twenty-Five Shillings from Mr Girvan, of St Andrew's congregation, St John, for 20 copies of *Register*.

The Treasurer of the Mission Education Fund acknowledges the receipt of 12s 6d from John M. P. Fraser, Esq, McLellan's Brook, and 20s from the Ladies of the First Presbyterian congregation, St Peter's, P. E. Island, who have also provided a *Friendship Quilt* for Mrs Geddie valued at 25s.

J. & J. Yorston acknowledges receipt of the following for the Foreign Mission:—

Cash 2s 6d from a friend, and 2s 6d from Mrs John McMillan, Toney River; a web of flannel, 31 yards, value L3 2s, and thread 3s, from the Ladies of Salem Church, Green Hill; cash 2s 6d from Mrs Redpath, Carriboo River; a dress for Mrs Geddie of 5½ yards, value 2s 6d per yard, from Miss Catharine McLean, Marsh.

Pictou, September 20, 1856.

The subscriber acknowledges the receipt of the following sums, as the first fruits of the recommendation of the Synod in behalf of the Colportage system:—

Onslow and Beaver Brook	L3	2	6
Brookfield & Middle Stewiacke	2	2	10½

JOHN I. BAXTER, *Con. Com. Col.*

The Agent acknowledges receipt of the following sums as payment for *Instructor* and *Register* for 1856:—

Charles Harris, Esq	L0	2	6
Samuel Miller		12	6
James Barnes		5	0
John McCulloch		5	0
George Alexander		5	0
John S Maclean		5	0
Robert Stewart	2	0	0
Roderick Fraser		5	0
William Girvan	1	5	0
Eliakim Tupper		5	0
William Newcomb		5	0
William McNeil	1	0	0
Rev A McGillivray	1	13	0
Francis Beattie		3	5

Boards, Standing Committees, &c.

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

Board of Foreign Missions.—Rev Messrs

Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Ebenezer McLeod and Daniel Cameron, of West River; A. Fraser, of New Glasgow, and John Yorston, of Pictou. Secretary, Rev J. Bayne.

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

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

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

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

Committee for Friendly Conference with Committees of other Presbyterian Churches.

—Rev Messrs Ross, Sedgewick, Bayne, Cameron, and McGregor, and Mr C Robson. Rev Professor Ross, Convener.

General Treasurer for all Synodical Funds.

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

Foreign Missionary Wanted.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of a Missionary to labor in the South Seas, are now prepared to receive applications for that service, from Ministers and Licentiate of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies. Applications to be directed to the Rev James Bayne, Secretary of the Board, Pictou.

Terms of the Instructor and Register.

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

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

Orders and remittances to be forwarded to Mr Charles Robson. Remittances may also be sent to the Synod Treasurer.