



THE  
CHRISTIAN INSTRUCTOR

AND

## MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

OCTOBER, 1860.

## CONTENTS.

CHRISTIAN INSTRUCTOR.			Page
The Lat. Rev. G. Gilmour,	289	RELIGIOUS INTELLIGENCE.	
Total Depravity.	294	CANADA—Union of Presbyteries,	305
RELIGIOUS MISCELLANY.		Tricentenary of the Reformation	
The Covenanters' Escape,	297	in Scotland,	307
Observance of the Sabbath,	298	EDITORIAL.—The Tricentenary of the	
The day breaketh,	298	Scottish Reformation.	315
Confirmation of Scripture.	299	The Prince's Visit and the Papal	
Here am I. Send Me,	299	Question.	317
There is a Reality in Religion.	300	MISSIONARY REGISTER.	
Christ in the last Will and Testament,	301	FOREIGN MISSION.—Sixteenth Annual	
GANNON'S CORNER.		Report,	145
The long night,	301	NEWS OF THE CHURCH.—The Union	
Don't Care,	304	Meetings,	154
The Karen Boy Preacher,	304	NOTICES,	159

PICTOU, NOVA SCOTIA,

PRINTED BY J. D. McDONALD.

THE  
CHRISTIAN INSTRUCTOR.

OCTOBER, 1860.

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

THE LATE REV. GEORGE GILMORE.

*Continued.*

We shall here insert two letters of Mr Gilmore, written the one at Boston on his way homeward from his visit to Britain, the other after his return to Nova Scotia.

LETTER TO DR. STYLES, NEW HAVEN.

*Boston, October, 1788.*

REVEREND SIR,

Your character having been known to me for many years past well as your various publications in favor of Christianity, Philosophy and literature in general, which, together with your present station, at the head of the University of Yale, urge me to address you at this time, and to hint the situation and distress of the Protestant Dissenters in Nova Scotia, in consequence of your appointment as Diocesan Bishop, being “by royal letters patent, appointed to reside in this Province to ordain Deacons and Priests, confirm, and do all that English Bishops may or can do in England,” which is too much, as ages past fully manifest, and which living age amply feels.

I have lately returned from England, where I went to visit my relations, and am now on my way to Windsor, Nova Scotia, where my family reside in the midst of a few names, who have not, and I trust never will, bow to the power of a regal Bishop, whose strides are insulting, and whose ambition and arts are wanting to entice the ignorant from our communion by show, and the vain nominal dignity.

Our royal Episcopals have money on their side, and the Universities of Oxford, Cambridge and Dublin; and we have the apostolic rules on our side, and the Universities of America and Scotland. In the political sense we are on the weak side, because money outweighs truth and wisdom; but in a religious sense, we have the strength, and shall finally prevail over all usurpations of Episcopacy, which grew into papal and then to regal domination: but care and due attention must be paid by the friends of Presbyterian orders, to counteract the seditious advisers, who flatter the ambitious with degrees of A. M., and D. D., L. L. D., and M. D.; and it is my opinion that great defections will take place in our churches in this Province, in consequence of such degrees, unless some honours are conferred on some of our *antients* by your University, which is most considerable in this country and even in London. (For this honor I would recommend) the Rev. Mr. Seccombe, now of Chester, in Nova Scotia, whose abil-

ities as a poet and divine, highly recommend him as the first character in the Province. His long services and great age have secured him the name of being the father of all the churches in the Province. There are others of great merit also, but I shall not at present trouble you with their names, but should you judge proper to notice this application, and after have formed an Association of all the Dissenting Churches in Nova Scotia to balance the *visitations* of the Bishop, who has his power by "royal letters patent," and some letters are published on behalf of Presbyterian orders; I will honor myself again by conveying the whole to you. In the meantime I beg your acceptance of a sermon enclosed, which I preached to the Free Masons in Canada.

I also beg you to take under consideration the dissenting interest in this Province, and to give us your advice and support, without which, I fear, regal Episcopacy will domineer over gospel bishops, as the patriarch of Alexandria did over the Kashisha, the primeval Ecclesiastics in that church.

I beg leave now to make a remark on the Kashisha. I observe you in your Election sermon, have appropriated it to signify *Presbyteros*, which makes it a technique word; and Selden has done the same. I fear the adversaries (if capable) will take an advantage of your definition, from the present use of that word in Egypt, viz., *Sacerdotes, Clerici, Ecclesiasticos*, and may support themselves by Paul to Philippians, Chap. i., 1,—"to all the saints."—"with the Bishops and deacons,"—that is "*Kashisha, vel ecclesiasticos*." Your argument, however, remains good, provided *Kashisha* is not restricted to the word *Presbyteros*, for every lover of Antiquity can deny the purity of gospel ministers in the day of our Saviour and his apostles, as appears from the answer of Jesus to his apostles, who asked to be informed, who of them should be the greatest in Christ's kingdom." Nevertheless, after the death of the apostles, the spirit of domination seized the *Kashisha*, who by combination with civil powers, created the civil-prelatical power, which rose to papal and pontifical—then turned downwards to regal and parliamentary—and I trust in God will revert back to the *Kashisha* to form the peaceful reign of Shiloh.

I fear, a combination will take place between your grand congress and the Jacobite, Georgite, and Catholic Bishops lately imported, rather exported into the United States of America, under that ancient political and papal idea, viz. "*ordo Episcoporum est robor reipublica*." Considering the temper of the laity and the *Kashisha* of the Episcopalians in the South and Middle States, it appears to me that no sacrifice will be too great to secure their joint absolute power over all, and then you will be as greatly cursed as we. *Silent dei leges!*

I must go on board the ship, and therefore must stop my pen, after subscribing myself, with great esteem and veneration,

Reverend Sir,

Your Friend and Brother,

GEORGE GILMORE.

The Rev. Ezra Styles, D. D., L. L. D.

President of the University at New Haven, Conn.

Ardoise Hill, Nova Scotia, October 20th 1788.

WM. FULTON, Esq., Lombard St., London :

SIR.—The many favors which you bestowed on me whilst I was in London prevent my forgetfulness of you, and have secured my gratitude and prayers which shall continue for you and your pious family to my latest breath. "I was a stranger and you took me in, I was naked and you clothed me:" because you was good, and loved to imitate Him who came from Heaven and went to do good. God is righteous, and will remember your works and labor of love which love you have showed for his name's sake, having ministered unto the saints and yet do minister. The Lord keep and remember you for the good deeds you have done for his house and the officers thereof, and make my gratitude for all the benefits bestowed on me acceptable through the merits of Jesus Christ, the great and only Redeemer of lost men. I am literally shut up in a wilderness, but am comforted with the cordials of divine love, my fondest

strength, by which my prayers are daily dissolved in praises; and I daily rejoice in hope, that in God's house I shall be discharged from my Lazarian state, and with you live on the mercies of God, which are durable as eternity, and fit for us when we shall have put on the glorious mind.

I left Gravesend on September 10th, in the ship *Davis* master, and after a passage of six weeks reached Boston, and then sailed for Halifax, and on October 30th had the pleasure of finding Mrs Gilmore and family in good health (thanks be given to God therefor.) The few names that walk with me in this barren country have manifested great joy at my return—for poverty prevents not spiritual joy, even in a wilderness, although we hang our harps on the willows and weep as often as we remember Zion.

The three small tribes of Indians in the vicinity of Ardoise Hill are yet under the direction of Mr Jones, a Catholic priest, and have not yet received any spiritual or temporal benefit from Lord Dorchester's Bishop of Nova Scotia, and most likely never will, as his time is chiefly spent according to the mode of Lord Bishops in England,

The old and venerable Mr Secombe is yet living and praising God for his infinite goodness and mercies to him and to the churches spread abroad, and especially that there has been no falling off in the faith in consequence of the pomps and vanities of a Bishop, whose greatest strength of argument consists in £1000 per annum and a coach with two white horses. This great religious stroke of policy is no great proof of economy in the British minister, nor is it a sign of better times or a mode of increasing loyalty and veneration for Royal-letters-patent Bishops. It is wonderful to find a bishop over one Church, and ten missionaries without churches or dwelling houses, with a salary for doing nothing, superior to all the missionaries united. Mr Secombe and others think this is policy without justice, wisdom and religion.

Mr Secombe begs to join with me in grateful respects to you and your good family. Permit me to subscribe myself

Sir, Your most obliged and most humble servant,

GEORGE GILMORE.

The above letters contain some references which it is necessary to explain. In the year 1786, the late Rev. Charles Inglis was appointed by Royal letters patent, Bishop of Nova Scotia, with a salary of £1000 per annum. This appointment excited the jealousy of the various Dissenting bodies. It was even feared that this step might be the prelude for the introduction of a legal establishment of the Episcopal Church, with tithes and other oppressive regulations from which they had sought an asylum in America. This was increased by a sermon preached before the Legislature, on the 25th November 1787, in which he urged it as the duty of the Legislature, to "check those irregularities that shoot up from wild and fanciful opinions which often assume the respectable name of religion," and for this purpose "to make such laws as are adapted to the spirit of the Constitution." This sermon was published afterward, and was understood by many to suggest proposals that would have infringed the liberties and rights of Dissenters. Mr Gilmore prepared a series of letters, reviewing the sermon and a circular of the Bishop to his clergy, and also treating of Episcopacy in general, and vindicating the validity of the Dissenting ministry. These letters were intended for publication, but were never published. A specimen of them showing his powers may be given, and also as illustrating the position of the Church and dissenting interests in the Province at the time. We shall therefore give the first letter nearly in full.

REV. SIR—I have lately seen a printed sermon said to have been preached before the General Assembly of Nova Scotia, on November 25th, 1787, by the

Bishop of Nova Scotia, in which are too many inaccuracies for a learned bishop, and many deficiencies in point of Grammar, that, I am induced to believe it not the production of the Bishop, who without an Act of Parliament, or of the General Assembly of this Province, styles himself "Charles Nova Scotia."—Should my faith in this point be erroneous, I shall conclude that the bench of Bishops in England "laid hands suddenly on him," thinking anything would do as a Bishop of Nova Scotia, where the clergy and people are supposed not to have any right in choosing their own bishop; because the Bishop of Nova Scotia is placed in this Province, just as the sermon (page 10) says "an infinitely just and holy God is placed at the head of the intellectual system,"—either by nature, the pope, or some foreign self-creating power.

In the sermon (page 22) I find this expression, "It behoved the civil magistrate as guardian of the public welfare to cherish that system of religion which is most conducive to this end." I suppose the preacher means by "this end" the "checking wild and fanciful opinions." At page 26, we read that "the inferior ranks will naturally look to them"—that is, "to magistrates and all who are distinguished by their influence or rank." In page 31 it is written, "From a number of recent occurrences and other matters, the present is a most interesting period to this country." I was at a loss to know wherein the difference between 'occurrences' and 'other matters' lay, till I cast my eye upon a note in page 31, and I saw this explanation, viz.: "Some of the occurrences and matters here alluded to are—(1) a large accession of respectable and industrious inhabitants; (2dly) the late Navigation Act, so favorable to our commerce; (3dly) the appointment of a Bishop for the colonies, &c., The two first I take to be pointed out by the words, "other matters, and the third points out some of those occurrences which render 1787 an interesting period to Nova Scotia, religion and literature.

"It is certain, beyond a doubt" (page 23) that "laws must have a considerable effect on the manners and principles of a nation" (page 21), "hence it becomes the duty of those to whom the power of legislation is committed, to enact such laws as are adapted to the spirit of the constitution." Upon the whole, I see the view of the preacher is to call on the "Civil magistrate to cherish a system of religion which shall check these irregularities, that shoot up from wild and fanciful opinions which often assume the respectable name of religion." And to effect this goodly scheme, those who have power to legislate are directed to make such laws as are adapted to the spirit of the constitution." What the preacher meant by the word "constitution" is "certain beyond a doubt," expressed in these words (page 31). "The appointment of a bishop for the colonies" as yet is incomplete, and so must remain until such laws shall be made by our legislature as are adapted to the spirit of the constitution," not of Nova Scotia, or any British colony, but of South Britain and Ireland. That is evidently the meaning of the preacher, if any meaning he had, appears from his using the word "constitution," instead of reason and scripture. The word "constitution" cannot refer to Nova Scotia, or the British colonies in North America, because neither of them have any visible or fixed constitutions. All the rules they have to go by are the various letters from the different ministers in South Britain to the different Governors in the colonies, whose business chiefly is to induce the legislature to make laws conformable to ministerial instructions.

The recent occurrence of the appointment of a bishop for the colonies although the Bishop styles himself Bishop of Nova Scotia, is very justly said to be an interesting period to every inhabitant in the British colonies, seeing the appointment has been made over a colony not yet created a diocese or ecclesiastical jurisdiction, he therefore calls on our legislature to form such laws as are adapted to the spirit of the (ecclesiastical) constitution of South Britain, thereby "wild and fanciful opinions," "the authors of violent disorders may be checked." The preacher, "it is certain beyond a doubt, does not mean to check the Constitution the Kirk of Scotland, nor that of the Congregationalists, Baptists and Quakers, because he often puts us in mind of ranks and of "inferior ranks."

without considering that ranks and disparity of ranks arise from policy, and not from nature and religion. You will see with what propriety the preacher called on the civil magistrate to cherish that system of religion which is most conducive to ranks and most productive to putting an end to "wild and fanciful opinions," that is, such opinions as the protestant dissenters send abroad, to the disparagement of Episcopacy. \* \* \*

Another occurrence is (page 31) a benevolent disposition in Government to countenance every rational scheme for the advancement of the colonies—for the advancement of religion, literature, commerce and industry among us," as appears from the appointment of a bishop without your knowledge or consent. *Ecce tuus Episcopus!* Enough is already written concerning the remarkable in the sermon ushered into the world without form and comeliness.

I wish you would take the trouble of reading it, and I am persuaded that you will not find reason to fear religion and literature in danger from an episcopal pen, if attic elegance is wanting to a scientific genius born to be great. The only danger we have to fear from the "recent occurrences" is not the short horn of the he goat, but the civil power which is called on to cherish an hierarchical system of religion, which is to check the wild and fanciful opinions of dissenters to episcopacy in this colony. The supposed bishop seems to know that his fate lies under the guardianship of the civil magistrate, and not under the multitude of professed christians in this Province, nor under the scripture and primeval ages of the Church.

He therefore in pursuit of his superior rank pointed at in his sermon, and with a view to sap liberty of conscience and the rights of protestant dissenters, provoked the episcopal clergy to join him in urging the civil magistrate to prevent these violent disorders, which shoot up from wild and fanciful opinions, which are so detrimental to rank, influence and episcopacy, because he and the episcopals cannot support their cause of rank and influence by reason and scripture, unless aided by policy and the civil magistrate, which for two centuries has been the *argumentum ad hominem* in the Church of England. It is surprising to see how the inferior clergy look up to a person of superior rank to themselves, whose knowledge and propriety of conduct are superior to his, who they suppose to be in a higher rank. And yet their folly seems to be venial, as they hope to count by his rank above the poor and ignorant dissenters who want unity of order and form, but not unity in this one point of faith that "Christ is the only head of his church."

We dissenters from episcopacy have reason to glory in our head, though we differ in modes and forms which are non essentials, and which no dissenter in time of common danger ought to hold up as a bar to a general association at some convenient time and place, composed of a minister and a messenger from each kirk or congregation of every Protestant dissenting congregation in this province, there and then to consult and adopt such measures as may tend to preserve our several rights and privileges in ecclesiastical matters, and prevent usurpations of episcopacy, tithes, and spiritual courts, taking place in this way under the sanction of the civil magistrate.

This is the motive of my present address; and I will offer various reasons as they occur to my mind, in writing to you on the subject. The Bishop (as he styles himself) of Nova Scotia has blown the alarm; and we of "wild and fanciful opinions" are to take the hint, or like Issachar's sons couch down between two burdens—episcopacy, papal or protestant—two opposites in all things but in power and persecution. We and our ancestry bear witness to their tyranny, and we fled from Europe across the wide Atlantic to gain an asylum from oppression; and behold, hunger and ambition have left the fertile fields of Britain to overwhelm us with episcopacy in those dusky confines, to rob even of what loyalty has left us, viz., private opinion.

Nay, this is not all; for the supposed bishop calls on the civil magistrate to enact such "laws as are adapted to the spirit of the constitution, and may affect manners and principles of a nation." "It is certain beyond a doubt" that the bishop intended under these phrases to induce the legislature to create Nova Scotia into an episcopal diocese, and to give the tithes of all we possess to the

meek followers of the fishermen of Galilee: and assured them that Government has "a benevolent disposition to countenance every rational scheme for the advancement of religion and literature in the colonies,"—and proves all his assertions by this great occurrence, viz., "the appointment of a bishop for these colonies." How unfortunate was the state of New York in not permitting him to transfer his allegiance from our most gracious king to the Congress, and thereby losing the principles of truth, virtue, religion, science, grammar, loyalty, commerce, and industry. Let their loss be our gain is no bad wish, nor is it ill-founded for our inferior clergy who pay homage to him of superior rank have no great opinion of being governed by a superior in point of salary, whilst they are inferior only in point of pinching poverty. From this circumstance, we have reason to hope that the legislature will not be hasty in creating poor Nova Scotia into an independent see, which at present is founded on a rock, and inhabited by protestant dissenters, who esteem bishops and tithes less than poverty in a wilderness or loyalty in disgrace. The success of episcopacy in this colony is thought to be sure and certain, because of our general poverty and the want of union among protestant sects, each of whom prefers the episcopal church to all sects but their own, as we are told by the episcopalians. I cannot suppose that saying is founded on truth, as all dissenters agree in the essential points which distinguish them from episcopalians, viz., that Christ is the only head of the church—that Christ never commissioned any one of his ministers with power and authority to govern and domineer over other ministers; and that each congregation of christian professors is vested with authority from Christ to be a Church, without the aid of the Pope, Bishop, and the civil magistrate. Those points constitute the difference that subsists between the episcopalians and dissenters; and such dissenters as agree not in these three points I am willing to have deemed episcopalians. Nine tenths of the inhabitants in this province are dissenters on the above principles, whatever denomination they may go under. Hence, I conclude that no dissenter of any denomination can prefer the episcopal church to his own or to his neighbor's, which differs only in non-essentials. Let dissenters no longer boast of negative religion, seeing episcopacy, and popery its mother and grandmother, are like a flood rushing in upon us, which evil may be checked by a meeting of protestant dissenters.

I will wait for your answer; whilst I remain, Rev. Sir,

*To be Continued.*

## TOTAL DEPRAVITY.

About to call upon a young woman, to whom I had sometimes spoken on the subject of religion, but who uniformly appeared very indifferent, I began to consider what I should say to her. I recollected, that, although she had always been polite to me, yet she evidently did not like me; and therefore I deemed my duty, if possible, not to allow her dislike to me to influence her mind against religion. I recollected, also, that I had heard of her inclination towards another denomination, whose religious sentiments were very different from my own, and I thought therefore, that I must take care not to awaken prejudices, but to reach her conscience and her heart. The most of her relatives and friends were members of my church; she had been religiously educated, was a regular attendant upon divine worship; and I knew, therefore, that she must have considerable intellectual knowledge on the subject of religion. But she was a gay young woman, loved amusements and thoughtless society; and I supposed she would be very reluctant to yield any personal attention to her salvation lest it should interfere with her pleasures. And beyond all this I had heard, that she possessed a great share of independence, and the more her friends had urged her to attend to her salvation, the more she seemed resolved to neglect it.

I rang the bell, inquired for her, and she soon met me in the park.



immediately told her for what purpose I had called; and asked whether she was willing to talk with me on the subject of her religion.

She replied, "I am willing to talk with you; but I don't think as you do about religion."

"I do not ask you to think as I do. I may be wrong, but the word of God is right. I have not come here to intrude *my* opinions upon you, but to induce you to act agreeably to your own."

"Yes," she replied, (with a very significant toss of the head,) "you all say so. But if any body ventures to differ from you, they are '*heretics*' and '*reprobates*.'"

"I beg pardon, Miss S.—I really do not think you can say that of *me*."

"Well—I mean—mother, and the rest of them; and I suppose you are just like them. If I do differ from you, I think I might be let alone, and left to my own way."

"Most certainly," said I, "if your own way is right."

"Well," says she, "I am a Unitarian."

"I am very glad to hear it; I did not know as you were anything."

"I mean," said she "that I think more like the Unitarians than like you."

"I doubt it," said I; but no matter. Never mind what I think. I am no rule for *you*. I do not ask you to think as I do. Let all that go. You may call me fool, or bigot, or—"

"You are no *fool*; but I think you are a *bigot*," says she.

"Very well," said I; "I am happy to find you so frank. And you—"

"Oh," said she, blushing, "I did not mean to say that; indeed I did not. That is too impudent."

"Not a bit," said I. "It is just right."

"Well," said she, "it is true that I *think* so; but it was not polite to say it."

"I thank you for saying it. But no matter what I am. I wish to ask you about yourself first: and then you may say anything to me that you please to say.—Do you believe the bible?"

"Yes;—to be sure I do!" (Tartly.)

"Are you aiming to live according to it? For example, are you daily praying to God to pardon and save you?"

"No!" said she; (with an impudent accent.)

"Does not the Bible command you to pray?—to seek the Lord while he may be found, and call upon him while he is near?"

"Yes, I know that; but I don't believe in total depravity."

"No matter. I do not ask you to believe in it. But I suppose you believe you are a *sinner*?"

"Why, *yes*." (Impatiently)

"And need God's forgiveness?"

"Yes."

"Are you seeking for it?"

"No."

"Ought you not to be seeking for it?"

"Yes; I suppose so."

"Well, then, will you begin, without any more delay, and act as you know you ought, in order to be saved?"

"You and I don't agree," says she.

"No matter for that. But we agree in one thing: I think exactly as you do, that you ought to seek the Lord. But you don't agree with *yourself*. Your course disagrees with your conscience. You are not against *me*, but against your own reason and good sense—against your known duty, whilst you lead a prayerless life. I am surprised that a girl of your good mind will do so. You are just yielding to the desires of a wicked and deceitful heart. I do not ask you to think as I think, or feel as I feel; I only ask you to *act* according to the bible and your own good sense.—Is there anything unreasonable, or unkind, or bigoted in asking this?"

"Oh, no, sir. But I am sorry I called you a bigot."

"I am glad of it. I respect you for it. You spoke as you felt.—But let that pass. I just want you to attend to religion in your own way, and according to

God's word. I did not come here to abuse you, or domineer over you, but to reason with you. And now, suffer me to ask you, if you think it right and safe to neglect salvation, as you are doing? I know you will answer me frankly."

"No; I do not think it is."

"Have you long thought so?"

"Yes; to tell you the truth, I *have*, a good while."

"Indeed! and how came you still to neglect?"

"I *don't* know. But they keep talking to me,—a kind of *scolding* I call it. and they talk in such a way, that I am provoked, and my mind turns against religion. If they would talk to me as you do, and reason with me, and not be *dinging* at me, and treating me as if I were a *fool*, I should not feel so."

Said I, "They may be unwise, perhaps, but they mean well; and you ought to remember, that religion is not to be blamed for *their* folly.—And now, my dear girl, let me ask you seriously, will you attend to this matter of your salvation as well as you can, according to the word of God and with prayer, and endeavor to be saved? Will you do it, without any farther delay? If you are not disposed to do so; if you think it best, and right, and reasonable to neglect it; if you do not wish me to say anything more to you about it; then, say so, and I will urge you no more: I shall be sorry, but I will be still. I am not going to annoy you, or treat you impolitely.—What do you say? shall I leave you and say no more?"

"I don't wish you to leave me."

"Well, do you wish to seek the Lord?"

"I wish to be *saved*," said she. "But I never can believe in total depravity. The doctrine disgusts me. It sounds so much like *cant*. I never will believe it. I abhor it; and I won't believe it."

"Perhaps not," said I. "I do not ask you to believe it. But I ask you to repent of sin *now*—to improve your day of grace, and get ready for death and heaven. I ask you to love the world supremely no longer—to deny yourself and follow Christ, as you know you ought to do. When you sincerely try to do these things, you will begin to find out something about your heart, that you do not know *now*."

"But I don't like *doctrines*! I want a practical religion!"

"That practical religion is the very thing I am urging upon you;—the practice of prayer; the practice of repentance; the practice of self denial; the practice of loving and serving God in faith. I care no more about *doctrines* than you do, for their own sake. I only want *truth*, which shall guide you rightly and safely, and want you to follow it."

"Well," said she, "if I attempt to be religious, I shall be a Unitarian."

"Be a Unitarian, then, if the Bible and the Holy Spirit will make you so. Do not be afraid to be a Unitarian. But get at the truth, and follow it, according to your own sober judgment. Study your Bible, for your own heart. Get right. Pray God to direct you. And never rest, till you feel that God is your friend and you are his. I beseech you to this; because I love you and wish you to be right and happy.—And now, my dear girl, tell me, will you try to do it?"

"Yes, sir, I will."

In a few days she sent for me. I found her very sad. She told me she was in trouble. She had not found it so easy a thing to be a Christian as she expected. Her heart rebelled and recoiled; and she did not know what was the matter. The world would intrude. Instead of "getting nearer to religion," she was getting farther off, every day." She wanted to know, if other people felt so, when they tried to be Christians.

I said but little to her, except to direct her to God's promises, to those that seek him with all their heart. She desired me to pray with her, which I did. As I rose to depart, she affectionately entreated me not to neglect her.

About ten days after this she sent for me again. I obeyed her summons. She told me with tears in her eyes, that she never dreamed she was so wicked. She said the more she tried to love God and give up sin; the more her own heart opposed her. Her sins not only appeared greater; but it seemed to her that sinning was as natural to her as breathing. "What shall I do?" said she: "I have no peace, day or night! My resolutions are weak as water."

I repeated texts of scripture to her. 'In me is thy help. Let the wicked man forsake his way, and the unrighteous man his thoughts,' (his thoughts are wrong,) 'and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Strive to enter in at the strait gate.'

I saw her several times. She said her troubles increased upon her; temptations came up every day; and it seemed to her "there never was so wicked a heart as she had to contend with." Among other things, she said, some Christian people would keep talking to her, and she did not wish to hear them. I advised her to avoid them as much as possible. And without her knowing it, I privately requested her officious exhorters to say nothing to her. But I found it hard to keep them still. And when she complained to me again of their officious inquiries about her feelings, I requested her to leave the room whenever any of them should venture on such an inquiry again.

She continued her prayerful attempts after the knowledge of salvation; and in a few weeks she found peace and joy in believing in Christ. She told me she *knew* her entire depravity; "but," said she, "I never should have believed it if I had not found it out by my own experience. It was just as you told me. When I really tried to be a Christian, such as is described in the Bible, I found my heart was all sin and enmity to God. And I am sure I never should have turned to Christ if God had not shown me mercy. It was all grace.

"Now I believe in total depravity. But I learnt it alone. You did not convince me of it."

"I never tried," said I.

"I know you didn't; and it was well for me that you let it alone. If you had tried to prove it, or gone into a dispute about Unitarianism, I believe I should not have been led to my Saviour."

She afterwards made a public profession of religion, which she still lives to honour.

## RELIGIOUS MISCELLANY.

### THE COVENANTER'S ESCAPE.

In the dark persecution in Scotland, nearly two centuries ago, of which our readers have heard as the "black '65," one of God's most worthy servants is recorded to have escaped his enemies by a daring leap. This man whose name was William Craig, was surprised by the dragoons one day on a moor in holloway. He could not get to his horse as they had cut off his retreat.— All he could do was to run for a bog, where he had often hidden from his pursuers, but long before he could reach it, he was overtaken and led back to his prison door. There the brutal soldiery amused themselves by inciting his wife's

At length they decided to take him to a ridge half a mile distant, overlooking the source of a beautiful stream, and to shoot him, and leave his body to the care of any one whose love for the cause might underweigh their fear of the consequences and induce them to give it the honour of burial. They set out, having

tied their prisoner behind a dragoon for greater safety. His practiced eye followed the windings of the stream, and he saw they had selected the only spot where he had the slightest hope of escape. Slipping down from his horse the instant his bonds were untied, he sprang out from the bank, and alighted twenty feet down the descent. Instantly grasping his feet in his hands he rolled downwards over the soft sward so rapidly, that though the bullets from his foes whistled round him, he was untouched. A dense mist rose suddenly, and hid him from his pursuers, and in its friendly gloom he found a safe retreat till they were gone.

It was the last escape he had, for ere long the persecution ceased, and he came back to his dwelling by the frith. He survived the persecution for upwards of fifty years, and told the story of his escape to his children's children to the third generation.

His family suffered peculiarly in those dark ages. No fewer than five

of his relatives experienced the severity of Claverhouse. One of them was shot, herding his sheep, and at dead of night his wife buried his body. One made his escape from a threatened death by burning, and sought in Geneva the safety his home refused him. He returned and slept with his fathers in peace long after Dundee and his myrmidons had passed to their account.— Their descendants are to be found at this day, wealthy and respected, verifying the promise,—“Those that honor me, I will honor.”—*American Messenger*.

#### OBSERVANCE OF THE SABBATH.

Commodore Skinner was among the first prominent men in our navy to become a professed Christian. He was baptized in adult years by the Rev Dr. Duchesne, then of Norfolk, and now of Philadelphia. Soon after his entering the Church, he was sent to sea in command of a squadron.— The sacred “first day in the week” came round in its due course. What was the new disciple to do? Must he desert the colors of the Redeemer?— Must he break one of God’s express commandments? And yet religious worship on board a ship was an unknown thing. Chaplains had never been appointed by Government; and, moreover, the previous life of the Commodore himself had been so full of all the irregularities and ungodliness so usually distinguishing seafaring men, that he was conscious his first appearance as a Christian would be trying to himself, and would be greeted by his irregular companions with the good natured, but bitter derision, of the smile and the shrug. Doubtless, this reformed and penitent man prayed much for help from above.

At a suitable hour, on Sunday morning, a quiet message was delivered to the officers of the other ships, to this effect: “Captain Skinner will be glad to see yourselves, and as many of the men as can be spared, on board flagship, at 11, a. m., for divine service.” The hour struck. The officers were assembled in uniform. The men were duly arrayed. All was ready, but the reader who was to officiate. A slight smile passed from man to man as it was suggested that the jovial Commodore intended to read prayers in person.—

He came up from his cabin, and stepped firmly towards the desk. The service was performed with impressive reverence. A volume of sermons was produced. The text of one of them was announced. Its sound struck upon the deepest chord in every heart: for they all knew him to be an honest, sincere, and unflinching man. It was from Rom. i. 19: “I am not ashamed of the gospel of Christ.”

A pious, loud, manly tone of voice made its utterance solemn and forcible. Not the slightest sound was heard among the subdued audience. The sermon was pursued to its close. There was many a serious and reverent face to be seen when it was concluded, but the smile and the sneer had passed away. Since that time improvements have been made in regard to religious services in our navy, but it may be doubted whether any occasion of worship on a man-of-war since, has combined more circumstances of impressive solemnity, and genuine, heartfelt devotion to Christian duty, than this, which was, perhaps, the very first.— Honor to such examples as the one here set! The incident is worthy of a place in every Christian’s memory.—*Christian Witness*.

#### THE DAY BREAKETH.

Those who trust in Christ shall not be disappointed. All through the Bible those who trust are called upon to rejoice. Said the pious Janeway, “My heart is full—it is brim-full; I can hold no more. I know what that means—‘the peace of God, which passeth all understanding.’ I cannot express what glorious discoveries God hath made to me. How lovely is the sight of Jesus when one is dying.”

If one can die with a heart full, he might live also. “Almost well, nearly at home,” said the dying Baxter when asked how he was, by a friend. A martyr, when approaching the stake being questioned as to how he felt, answered, “Never better; for now I know that I am almost at home.” Then looking over the meadows between him and the place where he was to be immediately burnt, he said, “Only two more stiles to get over, and I am at my Father’s house.” “Dying,” said the Rev. S. Medley, “is sweet work, sweet work—home, home!”

Another on his death-bed said, "I am going home as fast as I can, and I bless God that I have a good home to go to."

Yes; nearer home should be the feeling of God's people, as day succeeds day. Said one, "All things are mine. God sustains me through wearisome days, and tedious, painful nights.— Simple faith in his word keeps my mind in peace, but he generously adds strong consolation. Death has no sting."

Another said: "I am ready to die, through the grace of my Lord Jesus, and I look forward to the full enjoyment of the society of Holy men and angels, and the full vision of God forevermore."

And the holy Polycarp, as he went to the stake, exclaimed: "I bless thee, O Lord! that thou hast thought me worthy to have part in the number of thy martyrs, in the cup of thy Christ. For this, and for all things, I praise thee, I bless thee, I glorify thee."

And one of the Continental Reformers thus expressed himself: "Rejoice with me; I am going to a place of everlasting joy. In a short time, I shall be with the Lord Jesus."

To all these was given a faith that went within the veil, by which they were enabled to look death in the face joyfully, to rejoice with joy unspeakable, and full of glory. We need desire nothing higher or better, than in this world to know Christ, and to trust in him. "He that believeth on him shall not be confounded."—*Southern Churchmen*.

#### CONFIRMATION OF SCRIPTURE.

The book of Daniel has been a favorite battle-ground for unbelievers. They have asserted over and over again that its statements are unreliable, and that its narrative of the fall of Babylon is contradicted by the best historians.— Daniel, they have said, represents Belshazzar as the last king of Babylon, while other records agree that the dynasty terminated with Nabonadius.— Daniel also affirms that Belshazzar was the city on the night of its capture, and was slain, while other records affirm that Nabonadius, the king, was not in the city, but was subsequently taken prisoner at Borsippa by Cyrus, and instead of being put to death, was treated with great kindness. Such notable de-

crepancies seemed quite irreconcilable, and by skeptical critics Daniel was thrust aside, as an ignorant or untruthful annalist.

But the providence of God always vindicates his Word, and recent discoveries have shed light on the simple veracity of Daniel's record. In the year 1854, Sir Henry Rawlinson obtained some old documents from Mugheir, the ancient Ur of the Chaldees, and on deciphering them, learned the important fact that Nabonadius, the last king of the Canon, associated with him on the throne his son, Bilshar-uzur, and conferred on him the royal title. He was doubtless intrusted with the defence of Babylon, and was slain on the night of its capture by the Persians, as is related by Daniel; while the royal father as related by other historians, was subsequently taken at Borsippa, and received favor from the conqueror.

This discovery also explains an ambiguous allusion in the sacred narrative. After the interpretation by Daniel of the writing on the wall, he was clothed in scarlet, and adorned with a golden chain, and made the *third* ruler in the kingdom. Why was the *third* place in rank and dignity assigned to him? When similar honors were conferred on Joseph and Mordecai, they were elevated to the second rank in the kingdom, inferior only to the sovereign himself.— Who was interposed, in this case, between the monarch and the newly chosen favorite? It has been no easy matter to determine, but in the light of the recovered document, it is manifest that Belshazzar himself held the second place in the sovereignty, and the third rank would naturally fall to the new premier.

One other difficulty presents itself to this solution. Belshazzar is called the son of Nebuchadnezzar, while this account makes him the son of Nabonadius. To this we have only to reply that "son" is used frequently to denote indirect as well as direct lineage. David is called the son of Adam, and Christ the son of David, and in like manner Belshazzar, as a lineal descendant of the great monarch, may be called his son.—*Watchman and Reflector*.

"HERE AM I, SEND ME."

What a sentiment this, to come from one whose heart has been touched by

the Divine call, "Who will go for us, and whom shall we send?" What a magnanimous consecration is hereby indicated. In this day of the onward course of the gospel, we are permitted often to hear it, and to hear it from men highly qualified by strength of mind, large intellectual culture, robust physical system, and earnest piety. What shall be done in such cases? When the calls for help are many and pressing; when the opportunities of usefulness are amazingly multiplied in Divine Providence; when laborers on the field are becoming exhausted by overwork and heavy responsibilities, what shall be the reply to the fully qualified candidate, who says, "Here am I, send me?"— Shall we say we do not need him? We dare not. Shall we say to him who has heard the cry, "Come over and help us," "Stay at home?" We dare not. Shall we say, "The Church is not able to sustain you?" We dare not. Can we say anything but this: "Go, go to the perishing, and tell them of Jesus, the Redeemer?" This we should love to say to every suitable case, but how can we say this unless the pastors and the churches stand by us, and supply the needed support? This is the question we are now constrained to put, at this stage of our missionary work, to every pastor, and every Consistory, and every member of our churches. WHAT SHALL WE SAY to him who sends us this word: "Here am I, send me?" And WHAT WILL YOU DO FOR US if we send to him the response, "We will send you?"—*Sower.*

#### "JOHN, THERE IS A REALITY IN RELIGION"

The simplest means are often employed by the Holy Spirit for the awakening and conversion of those who are "stout-hearted and far from righteousness."

A Christian woman, a member of the church, in R—, had a husband who was a Universalist, a disbeliever in experimental religion, ignorant of the Bible, and hardened in sin. She had long prayed for him, and endeavored to supply him with the teaching of a good example; but her courage had never reached the point where she could speak to him of his danger, and urge him to consider his ways. His case troubled her, and she felt that her responsibility involved more than she had ever yet done. She must speak to him. He

would probably be angry; but she could endure his displeasure than the upbraiding of a disobeyed conscience.

One morning, just as he was leaving the house, she accompanied him to the door, and tremblingly, tenderly said, "John, there is a reality in religion."— He made no reply, but passed on, thinking, "Why did she say that to me? She knows that I do not believe it; but can I doubt that she believes it? If she does what are the grounds of her confidence? Have I ever examined this matter? I call myself a Universalist. Do I know why? certainly I ought to know. If I am right she is safe. If she is right, I am not safe. This question deserves consideration." He had heard it said that the Bible taught Universalism, and he took it for certain that it must be so, although he had never sought there for his belief.

The Bible was his wife's favorite book, and out of that he hoped to confront her, and justify himself. He therefore commenced reading the New Testament, with pencil in hand, resolved to mark every passage that favored his scheme, not doubting that he should gather a large collection of proof-texts, all definitely in his favor. He read chapter after chapter, but made no marks. He would go to his business, but his thoughts troubled him, and he would return to his reading, every time with the same result. His want of success made him more and more uneasy; and, as he read on, with no use for his pencil, he found much that condemned his theory and himself. Soon his unbelief was conquered; his hope of a comprehensive, unconditional salvation was gone; he saw his peril, and, falling upon his knees, begged his wife to pray for him as a lost sinner. She did pray, and he plead for mercy; and, moved into true penitence, a broken-hearted convict, he embraced the Saviour with his whole soul. He is now walking consistently in the ways of Christian obedience, and many of his former associates in error and sin are walking with him, having been convinced by the great change in him that "there is a reality in religion."—*Watchman and Reflector.*

## CHRIST IN THE LAST WILL AND TESTAMENT.

We were some time since very much moved by a reading like the above in one of our religious papers. It has been much in our mind since, and frequently recurs. We have been saying: Why not? Why should not every member of the Church of Christ place some suitable momento of his relation and indebtedness to Christ in his will? We do not say how much, but some suitable momento—something which shall show his application of the love which has redeemed him, and of the grace which has sustained him. A man loves to remember his special friend in his will; he feels that he must leave some token to a faithful servant or nurse, but how much more should he love to make some emphatic note of his sense of indebtedness to Jesus and his cause!

Some men seem to be superstitiously afraid of making any will. It has been so often done as the last act of life, that many have come to regard it as monitory of an approaching end.—This is all more fancy, as constantly appears. No man ever died the sooner

for having made his will, while many would have died the happier if they had made one, and would have saved much trouble and sorrow to those who come after.

Some men, on the death-bed, give verbal instruction to have certain benefactions made to pious purposes, but these have no validity in the settlement of an estate. Scarcely any who have interests involved, will for a moment heed them.

What a man wishes to be done should be committed to the written document, and that properly authenticated. Then, though dead, he will still be felt in the good work to which he gave himself, and for which he prayed. We have had some—only a few, for they are the exceptions—noble examples, who employed their influence and efforts to advance Christ's cause while with us, who, by remembering Christ in their wills, are still blessing the various departments of Christian benevolence. Why should not the doing thus be the rule of the Christian, and the omission to do it the exception—rather than the omission the rule, and the doing it the exception, as is now the case?—*Sower*.

## CHILDREN'S CORNER.

## THE LONG NIGHT.

It was the close of a warm day in the latter part of August, and little Franz Hoffmister was playing in the cottage door with his baby sister Karine. His elder sister, Therese, was busy clearing away the evening meal, and his brother Robert was industriously carving curious wooden spoons and knives and forks, to sell to travellers whom his father might guide over the mountains; for, you must know, that these four children lived in a little Swiss chalet, in a cottage, at the foot of some famous mountains; and when little Franz lifted his eyes, he did not see a row of houses, three stories high, but instead of these, high mountains stretched their old heads up into the very sky. The mother of these Swiss children had died more than a year ago, and as they were very poor, Therese—who was only twelve years old—had been the little housekeeper ever since.

Now, when I tell you that the father

had gone to guide some travellers over the mountains, and would not be back till the next day, I think you will feel quite well acquainted with this pleasant family, and will like to hear a little more about them. It was sunset, and Franz, quite tired of play, leaned his head against Therese's knee, and fixed his gentle blue eyes upon the glittering mountain-tops.

"Do you remember, Franz," said Therese, "what the little English boy's father said the night he was here?"

"No. What did he say?"

"Why we were looking at the sunset, and it was just as beautiful as it is to night for it seemed as if all the mountain tops were on fire, and you could imagine the strangest things. At last I thought it must be like some of the grand, far away cities, of which the travellers so often talk. So I went up to the good gentleman, and said, 'Does it look like London, sir?' I do not think he heard me, for he just kept his

eyes fixed upon the mountains, and he looked as if he saw something very wonderful a great off. And while I was trying to think what it was, he stretched out his hands so slowly, and said softly, 'Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. These were the very words, for I learned them afterwards from my little book.'

"Well," broke in little Franz breathlessly, "what happened then? Did you see any door or gate, and did any king come in?"

"No," said Therese thoughtfully.— "I could not think what the good gentleman meant, for he only looked straight into the beautiful red sunset, and I had seen it just the same often before. But he looked so long and so earnestly, that I began to be afraid that something was going to happen. So I took hold of his hand, and said, 'Please sir, do you see any gate, and will the king soon come through?' I had to ask him two or three times before he heard, and then he looked down so kindly, and smiled with his eyes, but did not say anything at first. So I asked again, 'Is it your king, sir?' 'Yes, little Therese, my king,' said he. 'Is it the King of England?' I asked. 'No,' and he smiled a little more. 'The king of France?' 'No.' 'Ah the King of Sweden, then?' 'No, little Therese,' said he 'it is the "King of Glory."' 'And where is "Glory," sir?' I asked. 'Is it far away behind the mountains, and is it very near England?' 'No,' said he, smiling more and more, 'It is no nearer England than Switzerland. It is in heaven; and all who love and serve the Lord Jesus, and strive always to do right for his sake, are getting ready for the time when the King will come and take them with him to his glory, and that time is coming nearer every day.'

"Well, sister," said Franz, slowly. "I tried to do right, for Jesus' sake, today. Neighbor Ulrich was just going up the mountain with his mule and a heavy load of bread and fruit, when the mule fell, and everything tumbled on the ground. Ah, how angry he was! and when I first ran up he struck at me with his whip, for he thought I only meant to trouble him."

"The cross old fellow!" interrupted Robert. "I would have thrown everything over the rocks, if I had been there."

"Ah! no," said the gentle Therese, "then you would have been just as bad as he. I hope you were kind, Franz?"

"Yes," said Franz, "after a while.— But at first all sorts of bad thoughts came tumbling into my head, and I wanted to call him an ugly name. But I held my breath, just as you told me, sister, and shut my teeth hard, and thought of the King of Glory, and pretty soon I felt sorry for him again, and helped him till everything was picked up."

"And what did he say then?" asked Therese.

"Oh! he said, I was not as bad as some boys."

"The cross old fellow!" cried Robert. "Not so bad as some boys, indeed!— Were those all the thanks you got?"

"Well," said Therese scathingly, "he is a poor, lonely man, and has no children to love him, and make him smile. I am very glad Franz helped him."

"Do you think I came any nearer to glory?" whispered Franz, with great earnestness.

"I hope you did," replied Therese: "but Robert must not be left behind.— We must ask the great King to help us to take him with us, and to-morrow we will all go on together."

"The gates are shutting up now, are they not, sister?" said little Franz, as the beautiful rosy light paled in the west, and the old mountain-tops stood cold and solemn against the clear sky.

"Let us go in," ad led Robert. "The night wind is cold, and I'm sleepy and tired."

"And I," said little Franz, rubbing his misty blue eyes.

Karine was already sleeping with her fat hand under her rosy cheek, and in a short time the cottage door was bolted, and all these little children, save in their beds, were on their way to dream-land.

Therese had not slept very long, when she felt a sudden shock, as if something had struck the little chalet (or house) and made it tremble all over.

"What is that?" murmured little Franz dreamily.

"Is it morning already?" sighed poor tired Robert.

But Therese did not know what it could be; and while she was still trying to think, her heavy eyelids closed, and she was soon fast asleep.

Two or three times she awoke again.



and wondered if it were not morning, but it was dark as midnight, and she would try to compose herself again.— But at last she became so broad awake, that she raised herself up in bed, and tried to look around the room. "It must be a very dark night," she thought to herself, "for almost always the stars give a little light. I wonder how I happened to wake so early."

Just then little Franz spoke in a very weary voice: "Dear Therese, when will it be morning? It is the very longest night I ever knew."

"So I think," cried Robert. "I've been awake half a dozen times, and now I mean to get up."

"Oh, no," pleaded Franz, "let us tell stories till daylight."

So Therese, Robert and Franz, each told a long story, and just as they finished, Karine, waking up, cried loudly for her breakfast.

"I don't wonder that she is hungry," said Franz, "for I am half-starved, and cold too."

"Ah!" sighed Therese, "if we only had a light." But they could not find any, for their father kept all such things in a little cupboard in the wall, and had taken the key with him.

So Therese searched till she found some milk for Karine, and some black bread which she gave to her brothers. Then, as they could no longer sleep, they all dressed as well as they could in the dark.

"I will go out," said Robert, "and see if I can discover any signs of morning."

So he took down the heavy bar, when, to his surprise, the door flew open, and he found himself upon the floor, half buried in some cold substance.

"Oh, Therese, Franz," cried Robert, "come help me."

"What can it be?" exclaimed all three as they helped him upon his feet.

"Why, this is snow," cried little Franz, putting a handful to his mouth.

"How can that be?" exclaimed Therese, when it was so pleasant a few hours ago."

For a few minutes there was a profound silence: then Robert gave a quick sob and cry,

"O Therese! Could it be an avalanche?"

"No, no," said Therese, in a trembling voice, "that cannot be, or the walls would have fallen in, and we all

have been crushed to death."

"No," said Robert, "I have heard father say that small ones fall so lightly, that sleeping families have never been disturbed; but then I remember a noise in the night.

"And I," said Therese.

"And I," echoed frightened little Franz.

"What can we do?" asked Therese, as firmly as she could.

"Will not father dig us out?" sobbed Franz.

"I'm afraid he cannot find us."

"Well," said Robert, "I will try and dig through to the light;" and finding an old shovel, he hurried to the door, and began to work manfully.

But it was all in the dark, and the snow fell over him till he was half dead with cold and fatigue. Several times he tried again, but as soon as he dug a little way, the snow was sure to fall down and fill it all up, so at last he came in saying, despairingly,

"Well, Therese, if father does not find us, we must die down here in the dark."

"If I could only see you sister," said Franz, in a choking voice. "I should not mind it so much."

"Let us hold each other's hands," proposed Therese, and they all huddled together by little Karine.

At first they were quite cheerful, and said often, "Oh, father will certainly find us."

But the long hours dragged on, and all was still as the grave. Poor Karine cried very hard, for she could not understand why it was so dark, and she could not see the sweet smile of her little sister-mother.

But you would be very tired if I should tell you all these children said and did through this long night. How often they prayed to the King of heaven for help—how kind and gentle they tried to be, and how they denied themselves food that little Karine might not be hungry. But at last there was nothing left to eat. Karine was too tired and weak to cry any more, and once in a while made a little grieving moan.— Robert had not spoken for a long time, not since he had said wildly, "O, Therese, Therese, I cannot, cannot die!" and threw himself sobbing upon his bed. But little Franz, who was becoming very ill, said some strange things, so that Therese could not help

weeping, when he whispered sadly, "All dark, no sun, no moon, no stars. Sister, when *will* the King of Glory come in?"

Suddenly a sound broke the stillness—a sound upon the roof. "What is that?" cried Robert, starting eagerly to his feet.

There were several heavy blows, and then a ray of bright, beautiful sunshine came flashing through a hole in the wall, and a voice exclaimed,

"Little Franz Hoffmister, are you there?"

Franz could not speak, but Robert gave a wild shout and hurrah. "Yes, yes, neighbor Ulrich, here we all are!" and in a few moments the room was filled with kind neighbors, who bore the little famished children out into the clear light and air, where their father, was awaiting them with great anxiety. I cannot tell you of all the tears and embraces that were showered upon these children. But it would have done your heart good to see cross old neighbor Ulrich holding little Franz, and feeding him as tenderly as if he had been his mother. And oh, how beautiful the world looked to them all!

"My dear children," said their father, "God has been very kind to you, and has saved you from very great peril; but next to Him, you must thank kind neighbor Ulrich, who has given himself no rest, but when others were discouraged, has always said, 'Work on! work on! there is a boy worth saving down here!'"

Robert blushed, as he remembered his unkind words, but Therese looked at Franz with a sweet smile.

Little Franz turned and kissed the rough cheek of neighbor Ulrich, then clasping his hands, looked up to the clear sky and said softly,

"Help me always to please Thee, dear King of Glory."

#### "DONT CARE."

There was a little boy who had always this naughty phrase in his mouth. I will give you a few specimens of the way he used it.

"Oh! you broke a pane of glass when you threw that snow-ball."

"*I don't care,*" says Charlie, "there is plenty more glass where that came from."

"You must not eat any more cake, my dear," said Charlie's mother.

"But I want more, mother," said Charlie.

"But it will make you poorly."

"*I don't care* if it does," is Charlie's reply.

"Please show me where my lesson is," he said to his sister; "I can't find it."

"No, I won't. *I don't care* if you can't find it," said she to Charlie one day.

"Here, get out of my seat. I had it first."

"*I don't care* if you had, I shan't get up," said Charlie to his sister at another time.

"Little brother cried this morning because I ran away from him; but *I don't care,*" said Charlie to his school-mates one morning.

"Mother said it was wicked in me to frighten little sister so: but *I don't care.*" So said Charles after pretending to be a ghost.

"My cousin beat me running down hill; but *I don't care.*"

"My father wouldn't take me riding with him yesterday, because I stayed too long at my play; but *I don't care,* there's more ways than one to get a ride."

"My sister always knows her lesson better than I do; but *I don't care.*"

"I missed my lesson this morning and got down to the foot of the class for talking; but *I don't care.*"

"I forgot to say my prayers this morning; but *I don't care.*"

"*Don't care, Charlie?*" said I to him one day. "Don't care, did you say? You surely did not stop to think of the importance of these three little words. When you go to your mother, and tell her you are hungry, does she say to you '*I don't care?*' If she did, you would open your eyes in astonishment to find her turning you off in that manner; but if it would sound strangely for your parents to talk so, it certainly does a child, and especially not to care when you forgot to say your prayers."

I have none of my little readers have occasion to point to any of Charlie's sayings, and say, "That belongs to me." I won't even suppose that our little Sabbath school scholars would say, "*I don't care.*" It must be the little children who, like Charlie, do not go to Sabbath school, who make use

such words; but you may, dear reader, be tempted too; and if you are, at any time, just keep your lips shut, and pray in your heart until the temptation has passed away.

#### THE KAREN BOY PREACHER.

In Burmah we have had a few children who have lived out the principle of doing good. I remember a Karen boy, whose name we have forgotten, but I will call him Loonee. His father lived far in the interior, and knew not the way to Jesus, neither did he wish to know; but his little son, a boy of eleven years, felt different; and when the missionary went into that village, he begged to return with him. The father consented, and though the house was far away by the river, the boy went.—He studied and listened to the instructions of the teacher, and at the close of the first year he professed his faith in Jesus Christ. Another year passed, and the boy increased in knowledge and love to his blessed Master. But let us turn to another scene.

The sun had set, and a part of the earth was hung in thick darkness.—“Mother,” said a little girl, running in from the verandah, “can I go out to the Karen chapel?” “Why, no, my child,” replied the mother: “it is very dark, and I cannot allow you to go out among the natives, for what if the tigers should come about as they did last night in the valley?” “But, mother,” said the little girl, “Loonee is going to preach, and I wish so much to hear him.” “Well, all one of the men, and you may go,” returned the mother.

After she had gone, the curiosity of the lady was excited. So, calling one

of the native women, she followed.—There were some eighty or a hundred students present, and a number of ministers who had come to attend a meeting of the churches, which was to convene in a few days; but there stood the boy above mentioned. He read, and called upon some one to pray; after this the boy read and explained the chapter.—As he finished, he enquired of the ministers if his remarks were true.

The following day, seeing the boy in the yard, the lady called him and enquired why he had preached in the evening, when there were so many others present. “Why did you not know mamma,” returned the boy, “I am a Christian, and I wish to go and teach my friends who are not converted—but I was afraid I could not preach plainly, so I asked if they would allow me to preach before these good brethren, so that they could correct me; and then, you know if we have the love of God in us, we ought to go and teach others the way to Him. When I go to spend my vacation, I mean to be very busy.”

A few months after this, when a native preacher came in from the jungle, the lady enquired, “Tell me how Loonee has spent his time.” “Why,” returned the preacher, “he has helped me very much, he reads and talks to the people. Tell the Karen teacher that Loonee has persuaded quite a number of boys to come to his school in the rains.”

Now, my dear children, it may not be your duty to preach to older people, because you have your good pastor to do this; but you can talk to your playmates and the Sabbath school children, and you can teach your baby brother or sister to lisp the name of Jesus.

## RELIGIOUS INTELLIGENCE.

### CANADA.

(To the Editor of the Montreal Witness.)

#### UNION OF PRESBYTERIANS.

SIR.—It may be interesting to a large circle of your readers to know briefly the position in which the Presbyterian Church of Canada and the United Presbyterian Church stand in reference to the long-pending ques-

tion of union. You have already published, in your papers of June 20th and 23rd, the decisions to which the respective Synods came to on the questions: but these do not very clearly convey a correct idea of the state and prospects of union. A brief narrative of the principal facts of the case, with such explanations as may be necessary to make them intelligible, may, therefore not be out of place in your journa-

Those who have been watching the progress of negotiations for union between the two bodies already mentioned, will be aware that last year both Synods agreed upon a basis of union, which contained explanatory statements upon the points in regard to which there was any difference of opinion between the two churches. The United Presbyterian Synod, however, deemed it necessary to append to the fourth article of that basis a note explanatory of the sense in which it was understood by them. The Free Church Synod, on the other hand, while agreeing to the basis, refused to accept the note, and passed a resolution respectfully requesting the U. P. Synod to withdraw said note and accept the basis simply as it stood. The question stood thus, when both Synods met this year in Hamilton.

The Free Church Synod having transmitted the Basis, with their decisions upon it, to the U. P. Synod, with friendly salutations, the latter, after much deliberation, agreed to drop the note appended to the 4th article; but to prevent misapprehension, they added a clause to that article, to the effect that it should be "distinctly understood, that in regard to the applications of the doctrine of said article, mutual forbearance should be exercised." This clause was unanimously agreed to by the U. P. Synod. Other methods were certainly proposed, by which to meet the difficulty felt by them, but ultimately the above clause was agreed upon by the whole body—none dissenting. It may be noted, that during the discussion of the question, the utmost kindness and consideration was shewn for the brethren of the other church, and many earnest desires were expressed for an early and harmonious union.—Prayer was offered up for Divine guidance, and the final decision was come to under the impression that the additional clause proposed to be added to article 4th would meet with the consent of the Free Church Synod.

The decision having been communicated to the Synod of the Free Church by an influential deputation, with most friendly greetings and explanations, was, on an early day, considered by them.

It is believed that a large majority of the Free Church Synod were willing to accept cordially, and with confidence, the additional clause to the fourth ar-

ticle, but a large minority were dissatisfied and considered that the clause was too wide and general and covered more ground than was necessary or desirable. As the discussion proceeded it was found that it would be impossible to carry the clause with such a majority as to secure a harmonious union of the two bodies. Various motions were proposed—one to give up the Basis altogether, and to fall back upon the confession of faith, and negotiate anew; another to drop the 4th article altogether; and others to enter resolutions upon the minutes of both Synods, expressive of the limitations with which the new clause should be understood. Finally, it was unanimously agreed, in terms of the resolution published in your paper of the 20th instant, to remit the matter to the Union Committee instructing them to confer with the Union Committee of the United Presbyterian Synod, and to consider whether the object proposed by the additional clause might not be accomplished in some other and more acceptable way.

This Committee accordingly met immediately, and after conference of a most cordial and friendly kind with several members of the U. P. Synod's Union Committee, came to an understanding, that, in lieu of the additional note, a preamble or declaratory statement should be attached to the Basis, the principal point of which should be an affirmation, that unanimity of sentiment as to the action of the magistracy on the points at issue is not regarded as a condition of union, but "that in any action on dissent, a minority, while entitled to all equitable liberty, should on these as on other matters of ecclesiastical government, be guided by constitutional order and the received principles of the united body."

The Committee reported this resolution to the Free Church Synod, and after a brief explanation of its terms and a statement of the Committee's belief that it would meet the views of the U. P. Synod, the resolutions were carried by acclamation. There was not a dissenting voice, and the deepest feeling of thankfulness and gratitude pervaded the whole assembly. The Spirit of the Lord seemed to be in the midst of us. At the call of the Moderator the Rev. Principal Willis engaged in prayer. Appropriate psalms were

sung. The emotion that pervaded the Assembly was very deep, and many hearts were filled with gratitude and joy.

The general conviction now is, that union is certain at no distant day. The two churches are growing in their affection for each other. Whatever difficulties may yet stand in the way will certainly be overcome. In the providence of God, we are now brought so near to a common understanding of the points on which they differ, that mutual forbearance in regard to them is felt to be an incumbent Christian duty.

I may add, that both Committees on Union have power to request the Moderators of their Synods to call special meetings, if deemed necessary, to expedite and to consummate the union on an early day. It is hoped by many that meetings will be held for this purpose in Toronto about the month of October, and that next year the Synods of both Churches, which are appointed to meet in Montreal, will unite together as one body.

A.

Montreal, 25th June, 1860.

#### TRICENTENARY OF THE REFORMATION IN SCOTLAND.

##### National Commemoration.

The proceedings in connection with the National Commemoration of the Tricentenary of the Scottish Reformation were opened on the 14th ult., in the Free Church Assembly Hall, Castle Hill. There was a large assemblage, comprising many celebrated ministers and laymen of every denomination throughout the country, as well as many eminent Protestants from abroad. The attendance of the general public was also large, the vast hall, passages and corridors, being filled to overflowing.

After preliminary devotional exercise, the Rev. Dr. Guthrie preached the opening sermon, from John viii. 32, last clause of the verse, "The truth shall make you free." We shall give extracts of it in our next.

After sermon the Rev. Dr. Cunningham stated that the persons who would be proposed for the committee were selected from those who had applied for tickets of admission to the meetings on the previous day. The number was

about 70, and represented every section of the meeting. He then read the list of names, when the meeting agreed to the motion that they should form the committee—Dr. Begg, convener.

Dr. Begg intimated that the committee would meet immediately after the dispersion of the meeting. He then read a list of the business to be brought before next sederunt, at seven o'clock, which had necessarily been prepared previous to the present meeting.

The meeting then adjourned till 7 o'clock.

#### EVENING SEDERUNT.

The Commemoration was resumed in the evening at seven o'clock—the Lord Provost of Edinburgh in the chair.

Dr. McCrie read a paper on "The Parliament of 1560." He commenced by describing the meeting of that Parliament, and a meeting of the principal reformers held on that eventful morning in Knox's house, and their conversation on that occasion, as illustrating the feelings of the reformers at that period. His description of the procession of the noblemen and gentlemen up the Canon-gate, and the remarks of the spectators thereon, was very graphic, and excited great interest. None of the friends of the Papist Church took part in the procession, but "remained in their lodging," for they knew that a Reformed Church was now about to be established. The first subject brought before that Parliament was religion, on a petition presented by many barons and ministers for an inquiry into the religion then predominant. It was remitted to John Knox to draw up a declaration in accordance with their wishes, which was done by him in four days, and was entitled the "Confession of Faith." It was an ably drawn up document, which ran in an easy style, and read like a sermon in old Scotch. On the 17th of August it was brought before Parliament, and the Popish Lords and Bishops were asked to object if they had any reason to do so. Knox declared that they said nothing, but he probably meant that they said nothing to the purpose; for they found from other sources that Parliament gave the excuse that they would "believe as their fathers had believed." Many of the Parliament offered to shed their blood in defence of it, and many confessed that they were thankful that they had been

spared to see that day, and that it was the faith in which they wished to live and die. After some other Acts were passed, this Parliament was dissolved, which he considered must be ever regarded with peculiar feelings by all true Scotsmen, for Scotland then took the precedence of England by more than half a century by acting with a Free Parliament. He looked back with gratitude to this Parliament as the launching of a goodly vessel, which since then had breasted many a storm, and under the Captain of our Salvation would yet lead them to victory.

The Rev. Canon Miller of Birmingham stated that he stood before them as an Englishman and an Episcopalian, but he had as much sympathy with them as if he were one of themselves.—If there was any platform on which they might sink denominational differences, it was one against Rome. He thought it was necessary, especially at the present time, to shake hands and to stand shoulder to shoulder against Rome. If any of the martyrs in the Greyfriars' Churchyard could rise they would find many changes, but they would find the Church of Rome the same as she ever was. She was the same in her marvellous ubiquity; she shrank from no undertaking, however vast, and nothing was beneath her notice,—whether it be to hoodwink an emperor, or betray a poor Jewish child. It was only from the Church of Rome that their danger came, but they would be fortunate if they escaped the condition that was creeping into the Church of England. He had great confidence in saying that the great mass of ministers, and the practical and intelligent people of England, were sound against Rome. They had to guard against a negative theology. What would the great men of old have said of this negative theology? Would they have tolerated the lowering of the great sacrifice of Christ into a simple act of martyrdom? He believed John Knox would have thundered against this negative theology. He stood amazed at friends who could not see that Romanism was a political system, and a despotism, and not, as some thought, a thing that should be petted and prayed for.

The Rev. Thomas Nolan, London, said there were three causes that marred the Reformation in Ireland. The first was, that Queen Elizabeth commanded

that any of the priests who could not read the services in English should do it in Latin. For his part he could see no difference between bad English and bad Latin. He thanked God that there were yet many staunch men, both Presbyterians and Episcopalians, in Ireland. The Church of Rome was a widespread system, opposed to both God and man. They must meet this by a legislative movement.

The Rev. Professor Killen read a paper on "The hand of God in the Reformation."

Mr. John MacGregor, hon. Secretary of the Protestant Alliance, next addressed the meeting.

The Rev. Dr. Begg, after a few remarks, said he hoped they would combine to advance the Protestant Institute with accord and goodwill. Before the close of these meetings he hoped to see among them Father Chiniquy, who had converted 5000 of his countrymen from Romanism to Protestantism. The meeting then separated.

WEDNESDAY, AUGUST 15.

The chair was occupied by Major Davidson and the proceedings were commenced with devotional exercises, conducted by the Rev. M. S. Dill, Bailymena, Moderator of the Irish Presbyterian Church.

The Rev. Dr. Lindsay Alexander read a paper on "the Culdees." The paper was devoted to an exposition of the ecclesiastical pretensions and constitution of the Culdees, and their religious opinions and usages. The Rev. Doctor contended that to designate the Culdees monks was to bestow upon them an undeserved and misleading title.—Their institutions might be more properly viewed as colleges and monasteries—their societies were, in fact, the seminaries of the Church, both in North Britain and in Ireland. The Culdees presented an uncompromising front against the pretensions and aggressions of Rome, and they had thus an affinity in spirit and purpose with those whose memory they were met that day to celebrate. If the Reformers were Protestants against Popery in its full-grown enormity, the Culdees were Protestants against it in its first encroachments.

The Rev. Joseph S. Smith (author of the "Men of the Scottish Reformation") read a paper on "The Causes that led to the Reformation in Europe." Allied

ing first to the revival of learning and the invention of the art of printing, he maintained that these were not causes of the Reformation, although by some they were regarded as such; and he then noticed the social and religious condition of the people before the Reformation.

Professor Lorimer, of London, read a paper on "The Precursors of John Knox." He then confined himself to four of Knox's precursors, who had an undoubted precedence over all the rest. Two of these four were names familiar throughout the land as "household words," and he pronounced them together—Patrick Hamilton and George Wishart—both of them reformers of the first rank, and entitled to share almost equally with Knox in the highest honours of that national commemoration, for these three were, under God, the largest instruments of rearing the grand edifice of religious truth in this country. After noticing the leading events in the lives of Hamilton and Wishart, and characterizing the former as the first doctor of the Reformation and the latter as the first great pulpit orator in Scotland, Professor Lorimer proceeded to give a graphic sketch of the career of the third precursor of John Knox, Sir David Lindsay of the Mount, who was the poet *par excellence*, of the Scottish Reformation, and a patriot, a statesman, and theologian, as well as a poet. The fourth and last precursor of Knox named was Alexander Alesius or Allan, who, though little known, had done great service in promoting the progress of religious truth.

The Rev. Dr. Wylie, of Edinburgh, read a paper, in which he gave a sketch of the more prominent events in the life of John Knox.

At half-past one o'clock, the meeting was adjourned till two o'clock.

#### AFTERNOON SEDERUNT.

At two o'clock there were two meetings held—one in the Assembly Hall, and the other in the Free High Church. J. N. Murray, Esq., of Philadelphia, presided at the meeting in the Assembly Hall, and there was again a large attendance.

Mr. A. E. McKnight, advocate, Edinburgh, read a paper on "The influence of the Reformation on Literature and Education."

The Rev. John Gemmel and Mr. A. Fairlie followed with some remarks on "John Knox's Historie of the Reformation of Religion in the realm of Scotland."

The Rev. Dr. Lorimer, Glasgow, read a paper on "The Alleged services of the Church of Rome to the cause of Freedom." The Rev. Doctor contended that Rome was not only intolerant herself, but favoured intolerance in others, and appealed to historical facts in support of his statement.

Professor Hetherington, Glasgow, read a paper on "Toleration, or the Principles of Religious Liberty." He maintained that Popery destroyed men's natural rights, and that Papists could not be true and trustworthy citizens, as they were bound to render to the Pope both civil and ecclesiastical allegiance.

The meeting adjourned from four till seven o'clock.

The meeting held in the Free High Church at two o'clock was presided over by A. N. Shaw, Esq., of Newhall.

The Chairman, in the course of a few introductory observations, pointed to the recent progress of Popery in England, and maintained that it had been greatly facilitated by the passing of the Roman Catholic Emancipation Act, the rise of Tractarianism in Oxford, and the spread of Puseyism in the English Church. It was often said that this country was Protestant at heart, but if so, the inhabitants were acting a most inconsistent and suicidal part, while they tamely allowed the Government to pass any number of Romish measures.

The Rev. John Fraser Gordon read a paper on "The Hand of God in the Reformation."

The Rev. Duncan McCallum, of Arisaig, Fort William, read a paper entitled, "The Church of Scotland as old as the Church of Rome." His object, he said, was to show that a Christian Church existed in Scotland for centuries after the introduction of Christianity, uncorrupted by and unconnected with the Church of Rome. He maintained that Columba was the founder of the Presbyterian system in Scotland.

The Rev. Wm. Mackray, A. M., read a paper on "The Causes which have Retarded the Progress of the Reformation," which, he explained, formed a chapter in an essay which had gained the Burnet prize. He stated the

chief retarding causes to be—1st, Dissensions among Protestants; and 2dly, the misconceptions and derelictions among Protestants. He denied the claim of unity put forth by the Romish Church, and contended that that Church had, in all ages, been the scene of the most unseemly internal contentions and strife. He admitted while he deplored the evils which had arisen to the cause of Protestantism from their dissensions. These divisions had injured the Protestant Church on the Continent, and of this country Cardinal Wiseman has said that his hopes for the Catholic Church lay in the divisions of British Protestants. Surely, he thought, a boast like that should rouse Protestants to the necessity of using all Scriptural means for their outward as well as real union. Under the head of the misconceptions and derelictions of Protestants, the first misconception noticed by him, was the very common one, that Popery had undergone very material changes. This had led to pernicious and fatal concessions to Romanism by Protestant Governments, and especially by our own, in recent times. Under all its aspects the nature of Popery was unchanged and unchangeable. To these misconceptions might be added another, that Popery, as altered and reformed, was only another phase of our common faith, and was therefore entitled to the same protection and encouragement as any other form of Christianity. This, as Foster had termed it, was a flagrant mistake; the Papal system was not a religion at all, but an ecclesiastico political system, claiming an authority as well over nations as individuals. It was at the peril of Governments, and especially of Protestants, to countenance and support the great apostasy. He condemned the policy of favoring all sects alike, which had largely characterized the Government of this country, and maintained that such misconceptions of the character of the Papacy had been the cause of fatal derelictions on the part of Protestant Governments. Favour upon favour had been heaped upon that Church by the Government of this country, until one of the representatives of her head openly boasted that ten years of the 19th century had given Rome more conquests in England than the three preceding centuries since the Reformation, and that a few more years of the same policy would give it the

complete victory over Protestantism and make Great Britain all its own.

The Rev. J. D. MILLER, Aberdeen, next read a paper on "Tractarianism in Scotland;" giving a sketch of the attempts to introduce Episcopacy by King James, and the troubles which followed.

Mr PORTEOUS, the Secretary, read a paper by the Rev. John Macredy, Saintfield, Ireland, on "The Early Irish Church."

The Rev. JOHN BOYD, West Kilbride, made a few remarks on the temporal power of the Pope, tracing the circumstances attending its rise and progress.

#### — EVENING MEETING.

An evening meeting was held in the Free Assembly Hall, commencing at 7 o'clock, and was numerously attended. In the absence of the Earl of Roden, who was to have presided, Mr Binning Home was called to the chair.

Mr J. C. COLQUHOUN, of Kellermont, descanted upon the moral, political and social advantages which this country had derived from their Protestantism.

Mr W. M. MACDONALD, of Rossie, then shortly addressed the meeting.

The Rev. A. DALLAS stated some circumstances which had occurred under his own observation in illustration of a system of kidnapping children by Romanists, which, he said, obtained extensively in Ireland.

The proceedings were here relieved and enlivened by a brief sketch of the psalmody of the Reformation by Mr Hatley, with a series of admirably performed vocal illustrations by a select choir.

The Rev. WM. ARNOT, of Glasgow, said there were two Reformations—the one that was past and the one that was coming—and both were contemplated by the present demonstration. Some fellow, under a fit of biliousness, had defined gratitude to mean a lively sense of favors to come, and he felt very much inclined to agree with him when he came there, as he did on that occasion to give one cheer more for the Reformation. Mr Arnot then went on to describe, from what he had seen on his recent visit to Berlin, the present position of Mariolatry, and image or picture worship in the Church of Rome, and on which he commented with severity and at some length.

Mr S. A. CAMPBELL, of Inverese,



a few words expressed his hearty sympathy with the present series of meetings; and the meeting was then closed by the Rev. Dr McCrie pronouncing the benediction.

THURSDAY, Aug. 16.

The proceedings were resumed at eleven o'clock—John C. Colquhoun, Esq., of Kellermont, in the chair.

The Rev. Principal Cunningham addressed the meeting on "The Principles of the Reformation not the cause of Sects and Heresies." The Rev. Principal combated at great length the saying of Papists, that it was to the principles of the Reformation that all the sects and heresies of the present times were traceable. He then enlarged upon the principles of the reformed religion saying, that the Papists alleged the two Protestant principles of the right of private judgment and the exclusive authority of the written word as the only standard of faith, were in their practical tendency and result dangerous, and the direct cause of schism and heresy. The chief proof of this was, that the history of the reformed churches showed that the maintenance and the application of these principles led to injurious consequences, as was evinced by the multitude of sects which held opposite opinions on many points, and that such a variety of opinions of course involved a large amount of error or opposition to God's revealed truth. In considering these allegations, it was right first to direct attention to the real nature of the main position, and the standard by which its truth or falsehood should be determined. The main position was, that the two Protestant principles he had referred to were false; and the evidence in support of this was, that the practical tendency and result of them were injurious. People were apt to mistake cause and effect when considering complicated questions, and therefore it was right to consider the evidence, if there be any, that bore out the allegation, before they involved themselves in the uncertainties of tendencies and results. Let them, therefore, first consider whether the principles of the right of private judgment and the exclusive authority of the written word as the rule of faith were true and sound; and if their truth and soundness can be fully established, then it may be maintained on this basis as sufficient, that the evils which may

have arisen in connection with them were not to be traced to the principles themselves, but were to be regarded as perversions and misapplications of the basis of these principles, and not their legitimate application that can be proved. The Protestant principle of private judgment did not imply, as commonly represented by Papists, that men had a right to form any opinions that they pleased, or that they had liberty to gratify their own caprices. Men were responsible to God for all their opinions, and they incurred guilt by the adoption of erroneous principles; therefore they were bound to conduct all their inquiries into Divine things under a deep sense that they were responsible not only for the application of their opinions, but for using the right means of reaching the truth, and for actually reaching a right result, and were bound to give unwearied diligence and perseverance to the subject. These, he maintained, were in consistence with the principles of private judgment, and that the Protestant principles did not give any authority for the allegations of the Papists.

The Rev. Professor Lorimer, London, then addressed the assembly on "The Learned and Enlightened Views of the Reformers." He commenced by some remarks on a work published by the Messrs. Chambers, which treated of the superstitions of the Reformers, and in which it was stated that it should be remembered that they belonged to the sixteenth century, and were very ignorant, very intolerant, believed in witch-craft, and that in that century the good plant of knowledge had not yet been cultivated. He combated these remarks at some length, and mentioned in their favor the extent of the Reformers' learning. They had studied Greek and Hebrew, and were always characterized as very scholarly divines, and studied at the principal schools in Europe. He said that some of our principal Scotsmen might now be put to the blush if they had been compelled to take part in the family worship in the homes of these Reformers, for in some of them the boys read the chapter in French, Latin, Greek and Hebrew. It was strange how such ignorant and illiterate men should enjoy the company of such a scholar and wit as George Buchanan. He admitted that a man might have

much learning, and yet have narrow views on great public questions. In the sixteenth century all the rights and liberties of the masses were ignored, and all the learning was supposed to lie with the prince. The views of Knox and Buchanan were before the world. They contended for the supremacy of limited monarchy and the law. They held that the prince had duties as well as rights, and that the people had duties to the prince as well as privileges. In support of this he quoted a famous saying of John Knox to Queen Mary at Lochleven. He maintained that the principles held by the Reformers were those of the British constitution, and he could only account for any man branding these men as ignorant and as roughs, that he had himself fallen back from advanced liberal views.

The Chairman then said, before their friends from Holland came before them he must say that Scotland had a deep and peculiar interest in Holland, and we owed to them the refuge of the Puritan Fathers; and when Mr. Livingston fled from Scotland from the persecution of Charles II., he found among the Dutch brethren a refuge and a home.

The Rev. M. Cohen Stuart, of Utrecht, then addressed the assembly on "The Work of Reformation in Holland." He said that although he was a Dutchman he was closely allied to Scotland, his name being Scotch. The people of both countries were characterized by the same feelings and attachments. In both countries he saw the Reformation doing its work, from the people to the Government. He saw the same character of people in both countries, for they both live a religious life through the Bible only. They were both a domestic people, and a people of liberty, and a people of peace. They knew that liberty was the birthright of every people, and they would defend it. They had however, to struggle against a negative theology. Two-thirds of the population of his countrymen were Protestants, and they stood close together against all the aggressions of Popery. He hoped we would not judge them too harshly when he said they had many dissensions among themselves, but he knew that so long as they held to the Bible they had nothing to

fear. There must be a unity between Scotland and the Dutch, and their motto would be, "Even the great sea shall never separate us;" and if any such feeling was felt in this country it would be responded to in his.

H. Koener, Esq., Secretary of the Royal Academy of Science, and one of the magistrates of Amsterdam, spoke next, and thanked the assembly for the manner in which they had been received.

The Rev. Dr. Burns, of Canada, was to have addressed the assembly, but as he did not come forward, the meeting adjourned.

The proceedings were resumed at two o'clock—Robert Hunter, Esq., of Hunterston, in the chair.

The Chairman, in opening the proceedings, said that he could have wished that there had been a larger attendance of the nobles of the country, for he knew no class in the country who were more indebted to the Reformation than they were.

The Rev. Mr. Binnie, M. A., Stirling, then read a paper on "Church Discipline of the Scottish Reformation."—He said that this was a subject which was second to none in importance in the Church. The Reformers maintained that church discipline was beyond the jurisdiction of the civil courts, and this is to be found in all the public confessions of the early reformed churches.

He thought that the position thus taken up by the Reformers ought to be resolutely maintained by the Scottish Church. As a Presbyterian of the old school, he was not ashamed to say that he thought the church discipline established by Knox and Calvin was right, and that it ought to be maintained. No doubt, he said, they often exceeded the lawful bounds of discipline, but we must remember that they had just escaped from the trammels of Popery, and that they were but men: after all. If John Knox asked the civil court to punish idolators with the sword, it was because Knox considered it a crime as well as a sin. He concluded by expressing a hope that church discipline would prevail in future more than ever in our country.

The Rev. W. FRASER, Paisley, said the paper he was about to read was "The Hold of Public instruction which Rome is obtaining in Great Britain and

Ireland." He remarked with great severity on the concessions made by the British legislature to the Papists in Ireland, and he characterized it as a curious fact, that when left to themselves the people all chose the Bible. If anything should open the eyes of Protestants to the workings of Popery, it was the way in which she had gained supremacy in the national schools in Ireland, for they had now even got the Bible extracts, formerly read in these schools, excluded. He referred to the Privy Council grants, and condemned them, as promoting Popery in its worst form. Adjustment of them, he maintained, was impracticable, until the Bible was recognized in all the national schools.

The Rev. ROBERT GAULT, Superintendent of the Free Church Popish Mission, Glasgow, then read a paper on "The Romish Establishment in Scotland at the Reformation, viewed in regard to their social and religious condition." He described at great length the establishments of the Romish prelates, and the possessions of the various ranks of popish servants. There were many glowing pictures painted of the condition of Scotland in "those good old times" before the Reformation, but these were only drawn by writers of fiction. The economic condition of Scotland was now far superior. He thought it was our duty now to consolidate the advantages we derived from our forefathers. The soil of the Italian Peninsula, now cut up by the sword of the Italian patriot, must be sown broadcast by the seed of the reformed religion. He hoped the time was not distant when a reformation army would take possession of the citadel of antichrist.

The Rev. JOHN MUNRO, Wallace Lecturer of Nova Scotia Alliance, came forward in the absence of the Rev. Prof. G. who had been prohibited by his legal attendant from speaking at these meetings. He gave a very interesting description of the appearance and condition of Nova Scotia. He said the clearances in the Highlands of Scotland had been a great blessing to Nova Scotia, for the people who emigrated there took with them their Bibles and other religious books, which may now be seen in all their dwellings. He described the struggles of the early emigrants and the first missionaries to that against Popery, which immediately

commenced its encroachments. He was happy to say that now, however, Popery had been deprived of all its political influence both in Nova Scotia and Prince Edward's Island. They were animated with hope, and looked forward to the time when the Roman Catholics would be brought to see the Lord their righteousness.

The Rev. Mr SUTHERLAND, Gibraltar, then addressed the meeting. It was a wonder to him that in England the Church of Rome was politically recognized. He thought there was surely something wrong when Protestants were so supine in not wiping out the statute which recognized that Church, when even the Church of Rome itself is wiping out some of its old statutes. No country had flourished so much during the last 300 hundred years as Scotland, and he considered this was entirely owing to civil and religious liberty maintained during that time. He was glad to say, though it was the day of small things in Spain, during the last year 12,000 Bibles had been introduced into the country; and he hoped that when a Spanish Garibaldi made his appearance, the seed now being sown would bear fruit.

The Rev. Mr MILLER from Australia, described the great increase of Popery in Australia, and ascribed it to the indiscriminate system of endowments and the system of female emigration. The great majority of the females sent out are Papists, and thousands of them have been married to Protestants, and are bringing up their families as Romanists.

The meeting then adjourned.

The second section met in the Free High Church at two o'clock—W. MACDONALD MACDONALD Esq., of Rossie, in the chair.

The meeting was first addressed by Mr J. Moir Porteous, Secretary of the Protestant Institute of Scotland, who read a paper on "The Necessity of Special Prayer for Romanists."

The Rev. Dr BROWN, Aghadoey, Ireland, advocated, with great eloquence, the claims of the Scotch soldiers to religious instruction.

The Rev. A. Aeneas M. Rate, Falkirk, then read a paper entitled "The Jesuit Policy of England down to the Gunpowder Plot."

Mr G. R. Badenoch, the Secretary of

the Scottish Reformation Society, then gave a paper of great interest on "The Protestantism of the British Constitution."

The Rev. Dr Lorimer, Glasgow, read a paper on "The Errors of the Age of the Reformation, and the Lessons we should draw from them."

The meeting then adjourned.

#### EVENING SEDERUNT.

The proceedings were resumed in the evening—Baillie Blackadder in the chair.

This sederunt was exclusively confined to addresses on the subject of the present revival of religion. The Rev M. S. Dill, Moderator of the Irish Presbyterian Church, first addressed the meeting, and delivered a forcible address on the subject. He maintained that crime had greatly decreased in Ireland, and he also held that multitudes of conversions had taken place. He would not take upon himself to number the people of God, but he knew that a great number of conversions had taken place in the province of Ulster. Drunkenness and swearing had almost entirely disappeared, and he knew a change even on the faces of the population. He knew multitudes of young men who had given up the most lucrative employment to give their time and talents to this the most glorious work they could be engaged in on earth. The other speakers who addressed the meeting were the Rev Dr Johnstone of Tullylish, Major Straith of the Church Missionary Society, the Rev. Thomas Toye of Belfast, Mr Jas. Gall, junr., Edinburgh, the Rev R. Knox of Belfast, and the Rev. Hugh Hanna of Belfast. The meeting then separated.

#### FRIDAY, AUGUST 17.

The meetings were resumed at eleven o'clock, in the Assembly Hall—Mr Thomas of Banchoy in the chair.

The Rev. James Young, Edinburgh, read a paper on "The Covenant Sworn by the Lords of the Congregation, in December 1557." The actual document was exhibited in the hall while Mr Young was reading his paper, after which the meeting was addressed by Mr James Dodd, editor of the "Scottish Covenanters."

The Rev. Leitch, Wigton, Cumber-

land, "On the Scriptural principles of Christian Union."

Mr William Johnston, of Ballykilbeg, Ireland (author of "Nightshade"), "On Piety in Politics, and Practical Protestantism."

The Rev. Dr Bannister, Berwick, on "The Sanction and Support of Popery by the British Government, unconstitutional, impolitic and dangerous." The meeting then adjourned.

The Free High Church section also met at eleven a m—Captain Grove, R. N., in the chair.

A paper, communicated by the Rev. Isaac Brock, B. A., London, on "The Islington Protestant Institute," was read by the Rev. Rogers, London. It gave a brief account of the steps taken by the Islington Institute to counteract the spread of Romanism and materialism in London.

The Rev. H Magee, Superintendent of the Dublin Mission of the High Presbyterian Church, on "Home Missions to Roman Catholics."

The next paper, sent in by the Rev. Matthew Kerr, a missionary of the Irish Presbyterian Church, was read by the Rev. Mr Black, of Dublin. The subject was, "How to deal with the Roman Catholics in Ireland"; and the writer, after adverting to the great exertions which were being put forth for the extension of the Papal system, and the extraordinary and greatly increased zeal which characterized the Romish priesthood in Ireland, maintained that the alleged hatred of the Irish people to Protestantism was a gross calumny, and that their affection might easily be reached, and their confidence obtained, by the adoption of an earnest but conciliatory and friendly policy.

The Rev. A. Campbell, M. A. then read the concluding paper, "The Present Duty of Scottish Protestants to Scottish Romanists," in course of which he dwelt upon the benefits to be expected from the establishment of training schools in different parts of the country, for missionary Roman Catholics.

At one o'clock a sermon was preached by the Rev. Dr Symington, of Glasgow from Rev. xviii. 4, "Come out of my people."

At the close of Dr Symington's sermon, Some speculation had arisen as to a suitable monument to the great Reformer John Knox, and he agreed with the general idea that they ought to have a monument to him; but he thought that a mere monument, dead and inanimate, and unproductive, would be altogether out of place. What he wanted was a race of men trained to aid in the battle against error and superstition, and something which Knox himself, if he were permitted to revisit them, would say was adequate to the occasion at which they had now arrived.

Dr Begg then read a letter which had been received from the Bishop of Down and Connor, intimating that it was a very great disappointment to him that he had been unable to attend the Tri-centenary Commemoration, as he had intended.

The Rev. C. Chiniquy, from Canada, next addressed the meeting, and gave some details of conversions which had taken place in Canada.

After a few remarks from the Rev. M. S. Dill, Moderator of the Irish Presbyterian Church, the meeting adjourned till seven o'clock.

## EDITORIAL.

### TRICENTENARY OF THE SCOTTISH REFORMATION.

We have occupied a large portion of our present No. with an account of the National celebration of the Tri-centenary of the Scottish Reformation. The proceedings were of deep interest, and we are sure that our readers will not grudge the space which we have given to the proceedings. Indeed we wish that we could have given in full many of the papers read. They are, however, we believe to be published in a volume, which will be a fitting memorial of the great era which it is intended to commemorate.

The year 1560 was the year in which Protestantism received a national recognition in Scotland. A struggle had been going on for some time previous between the Papal party, headed by Mary of France, the Queen regent during the minority of the Queen supported the power of France, and the Protestant party under the leadership of the Lords of the Congregation, as they were called, aided by Queen Elizabeth of England. In consequence especially of the aid of the latter, the court of France saw the uselessness of prolonging the contest, and a treaty of peace was signed on the 7th July of that year. By this Treaty the French troops were to quit the kingdom, the principal grievances of the nation were to be redressed—and a General Parliament was to be held in the month of August to settle other affairs of the nation,—and, the Queen regent having died

a few days previous, the Government was to be administered by a council of twelve.

Accordingly, on the 16th of July, the French army embarked at Leith, and the English troops began their march to their own country, and on the 19th the Congregation assembled in St. Giles church, to return thanks to God for the restoration of peace, and for the success which had crowned their exertions. On the 1st of August the Parliament met. The subject of religion was brought before it by a petition from a number of Protestants of different ranks, in which they desired that the words of McCrie, "after rehearsing their former endeavours to procure the removal of the corruptions which had infected the church, they requested Parliament to use the power which Providence had now put in their hands for effecting this great and urgent work. They craved three things in general—that the Anti-Christian doctrine maintained in the Popish church should be discarded; that means should be used to restore purity of worship and primitive discipline; and that the Ecclesiastical revenues, which had been engrossed by a corrupt and indolent hierarchy, should be applied to the support of a pious and active ministry, to the promotion of learning, and to the relief of the poor."

The Parliament required the Reformed ministers to lay before them a summary of doctrine which they could prove to be consonant with the Scriptures, and which they desired to have established. The ministers appointed to perform this duty were, John Winram, John Spotswood, John Willock, John Douglass, John Row and John Knox. In four days they presented a Confession of Faith, giving a clear and distinct statement of the leading doctrines of the Christian system. This Confession is known in history as the Old Scottish Confession, and was ratified by Parliament on the 17th of August. Hence the date chosen for the present celebration. The following is a condensation of McCrie's account of its ratification:

"The Confession was first read by the Lords of Articles, and afterwards before the whole Parliament. The Protestant ministers attended to defend it if attacked, and to give satisfaction to its members respecting any point which might appear dubious. Those who had objections to it were formally required to state them. As the further consideration of it was adjourned to a subsequent day, that none might pretend that an undue advantage had been taken of him or that a matter of such importance had been concluded precipitately. On the 17th of August the Parliament resumed the subject, and previous to the vote the confession was again read article by article. The Earl of Athole, and Lords Somerville and Borwick, were the only persons of the temporal estate who voted in the negative, assigning this as their reason, "We will believe as our forefathers believed." "The bishops spake nothing." After the vote establishing the Confession of Faith, the Earl Marischal rose and declared, that the silence of the clergy had confirmed him in his belief of the Protestant doctrine, and he protested that if any of the Ecclesiastical estate should afterward oppose the doctrine which had just been received, they should be entitled to no credit, seeing that after full knowledge of it and ample time for deliberation, they had allowed it to pass without the smallest opposition or contradiction. On the 24th of August, the Parliament abolished the papal juris-

tion, prohibited under certain penalties the celebration of mass, and rescinded all the laws formerly made in support of the Roman Catholic Church and against the Reformed faith."

On the 20th December following the Reformed ministers and leading Protestants met at Edinburgh "To consult upon those things which are to forward God's glory and the weil of his Kirk in this realm." This was the first General Assembly of the Church of Scotland.

From this short statement it will be seen how important that year was in the history of the Reformation, and how becoming it is that the present generation should celebrate the completion of the third century from that era. It will be marked by Scotchmen and their descendants everywhere. Before this is in the hands of our readers our own celebration will have passed. We hope to publish a full account of it in our next.

---

### THE PRINCE'S VISIT AND THE PAPAL QUESTION.

The question of the day is Popery. The man who pretends to say this we count either very blind or having some selfish ends to promote. There seems no country exempted from the discussion, and scarce a subject of public debate can be started, in which ere it does not occupy a prominent place. Politicians and others try to keep down the agitation of the question, but their efforts vain as those attributed to a certain venerable lady who attempted to keep out the waves of the Atlantic by means of a useful domestic implement. Easy going men may deprecate all this turmoil and strife, but it is only saying peace, peace, when there is no peace. Instead of this agitation diminishing, it is likely to increase, at least till the year 1866. With this view of the state of the question, we are more expected the Prince's visit to pass without the Papal question interfering with the harmony of proceedings, than we expected the sun to shine without a cloud during the whole of his stay on our western continent. Accordingly we were not surprised to find that there was danger in Nova Scotia of the otherwise unruffled sea of affairs being disturbed by this *questio revcata*—that in Brunswick the mutterings on the subject were a little more audible, and that in Canada the elements burst into a storm. No subjects have engaged attention on which we shall make a few remarks. The first is the question of precedence to Romish hierarchies. This matter has been discussed in a good many quarters, but we must say with an ignorance that has surprised us. By all who have discussed the subject, it has been looked upon as resolving just a matter of courtesy to different religious bodies. The dispute about precedence has been regarded as merely a matter of which *should be first* and which should have the highest honor. Were this really the matter at issue, it would deserve all the ridicule that has been thrown upon it. Nay we would be disposed to think the disputants of our Lord's reply to his disciples, who asked who should be the greatest. This is a point to which an earnest Protestant will ever at-

tach much importance. No church will be much benefitted by all the "honors" that it can receive from worldly dignities, and any church lowers its sacred character by seeking them. The question of precedence originally raised rested upon an entirely different point. In the basis of the Protestant Alliance it is stated as one of the objects aimed at, to oppose "the concession of rank and precedence to Romish Ecclesiastics." Now what is meant here plainly is, the acknowledgment of that civil rank, which the dignitaries of the Romish Church possess in Roman Catholic countries—which they seek to obtain in Protestant countries, and which the Bishops and Archbishops of the Church of England possess as "Lords spiritual" in the mother-country. The "precedence" is only worthy of notice as an acknowledgment of this rank, and as an honor flowing from it.

Now we hold it wrong in every point of view that any such rank should be conceded to Ecclesiastics of any name. That those who profess to be ministers of Christ, and ambassadors of a kingdom which is not of this world, should seek or receive the worldly or civil rank by which they are reckoned among the grandes of the kingdom,—are to be addressed as "my Lord," and honored accordingly, is entirely at variance with all our views of New Testament teaching regarding the nature of the church, and the functions of its office bearers. "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so." We oppose then the idea in toto of any class merely as holding a certain Ecclesiastical status being invested with such civil honors and worldly rank. In the mother country according to the British Constitution, which recognises the connexion of Church and State, and by which the dignitaries of the Church of England receive their appointment, not from the Church but from the Government, and are invested with a certain amount of civil power, being even called to sit in the Legislature of the realm, the concession of such rank to the hierarchy of that Church is at present unavoidable, and nothing remains for those opposed to it but to clear themselves by protesting against it, which all Dissenters virtually do by their position, and by striving for a change in the Constitution. In the Colonies we believe that some concession to the Bishops of the Church of England is unavoidable. Though our Constitution does not recognise the union of Church and state, yet the Episcopal Church here is a branch of the Church of England, its Bishop has been appointed by "Royal Letters patent" and while therefore the Church of England exists as an established church, we think that nothing else is to be expected, than that the officers of the Imperial Government should recognize its Bishops in the same manner as in England. Considering the relation in which they stand to the mother church and the relation in which the Church stands to the state, we have no hope that the British Government will consent to any other arrangement.

No excuse of this kind can be pleaded for the concession of rank to Romish Ecclesiastics. Neither in the Mother country or in the Provinces is there any necessity nor any call for such a concession, and what is of more importance, it is wrong in itself. It is so that such honors are given to the Church of England, that wrong will never justify a greater. We by no means however



d the two as of the same character. Denying the propriety of the state establishing any church, and of all the honors that flow from a church establishment, we think it a specimen of logic run mad to say, that there is no difference whether the state pays these honors to a Protestant or the Papal church. To our view there is all the difference in the world. Be it so, as we believe that this is not the mode in which the state should show its respect for the Church of Christ, still in the one case it is doing honor to a part of the Church of Christ, in the other it is doing honor to the great apostasy from him, and rendering service to the enemy of souls.— By such procedure our Government numbers itself with these kings of the earth who give their power and strength to the Beast.

It is true that in this Province the rank is merely honorary. We admit that there is nothing of the substantial power conceded to either Protestant or Papal Bishops in the Colonies, that belong to Episcopal Bishops in England or Roman Catholic Bishops in Papal countries. But the principle is the same, and beside it does not require great acquaintance with human society to see, that such honors, even regarding them merely as honors, are a matter of importance. Whether Protestants are sensible of the fact or not, the Church of Rome knows it right well. She knows the influence of high-sounding titles upon mankind at large, and depending in a large measure for her power upon external display, she eagerly grasps at such honors. We confess we do not look upon this as a light matter. The impression upon a large portion of the community produced by the Romish Archbishop, being recognized as "My Lord" Archbishop, ranking with the nobility of the realm, and above most if not all the highest officers of the Province, will be very different from what would be were he acknowledged in law simply as Dr. nonnolly.

But little has appeared in our Provincial prints on the subject in connexion with the Prince's visit. But still the question did come, and might have produced some excitement. We feel it due to our readers to indicate the state of the question, more especially as we consider it in a very unsatisfactory position; and Protestants may soon be called on to arouse themselves on the subject. By the rules of procedure laid down some time ago by the British Government for the regulation of what we may call Provincial Etiquette, the Archbishops of the Church of Rome took precedence of the Bishops of the Church of England, and before most if not all the Provincial officers. Representations have recently been made to the Home Government, in consequence of which this has been so far altered that the dignitaries of the church of Rome, whether Archbishops or Bishops come after those of the church of England.— This may satisfy those members of the latter, who value her chiefly for her worldly position. But to earnest Protestants of every name it will appear really as no improvement. It concedes to the Romish Hierarchy that rank and honor which we consider utterly incompatible with the Ecclesiastical character, and which, bestowed in the limbs of the beast by any government is a national crime. The question of placing them before or behind those of the Episcopal Church is to us a matter of not the slightest moment whatever.

Yet even the place thus assigned them does not satisfy them. During the Prince's visit Archbishop Connolly appeared neither at the Levee nor at the landing, in consequence of his not being allowed precedence to the church of England Bishop; and the *Express*, his own organ, intimates that representations are to be made to the Home Government that he may be reinstated in his former honors. Protestants should not therefore allow the matter to rest, but should be prepared to interpose a strong representation against according any such ranks and honors to the servant of Antichrist.

We observe from the correspondent of the Presbyterian Witness, that a new idea is propounded as a remedy for this state of matters, viz. to give the same honors to the Moderator or President of the different Ecclesiastical bodies. That writer states that when the address of the Free Church Synod in Canada had been read and the Prince had finished reading his reply, the Governor General informed the parties presenting it, that if Mr. Clarke the Moderator of Synod had been present he would have had the same precedence as an Episcopalian Bishop. We suspect that there must be some mistake about this announcement, for the regulations about precedence being made at home, the Governor General could have had no power to make such an arrangement. But it is not improbable that something of the kind will be proposed. Were the question one merely of extending courtesy to the different religious bodies through their representatives this would just be placing all the parties on an equal footing. But if the idea still be retained of a certain rank in society and consequent civil honors being accorded to certain Ecclesiastics we need scarcely say that the plan is entirely impracticable. The ministers of Presbyterian and other bodies cannot accept such honors if tendered, and their objection against the concession of such rank to Romish Ecclesiastics will be the same as ever.

From these remarks it will be seen that we view the question of "precedence" as one very different from the mere matter of courtesies extended to different religious bodies, through their representatives. We may here observe that in this Province during the Prince's visit in this respect all denominations were placed upon one level. The addresses of all were received in the same manner, and answered in the same manner, while in private the same courtesies were extended to the representatives of all the principal denominations in the Province. Constitutionally we must acknowledge this as the act of Lord Mulgrave, but in reality we may thank his present advisers for this state of things, so different from what took place in Canada.

The second point on which we intended to make some remarks was the difficulties in Canada, particularly with the Orangemen, but we find that we have neither time nor space for the discussion of this subject.

# THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. II.

OCTOBER, 1860.

No. 10.

## CONTENTS:

FOREIGN MISSION.	NEWS OF THE CHURCH.	
Sixteenth Annual Report,	145 The Union Meetings,	154
	NOTICES,	159

## SIXTEENTH ANNUAL REPORT

OF THE BOARD OF FOREIGN MISSIONS OF THE P.B.N. CH. OF NOVA SCOTIA

The Home operations of the Board have, during the past year, exhibited very little of stirring interest beyond the usual routine of receiving and answering correspondence from missionaries; and the remittance of moneys for their salaries, and the various contingencies of the Mission. The equipment and departure of our Fourth Missionary, Rev. S. Johnston required frequent meetings during the earlier portion of the year now elapsed. Under the direction of Synod, the Presbytery of Truro, after receiving and approving the various parts of Trials assigned, proceeded in due course to ordination. The interval occupied in the preparation of the Trials and ordination services, interrupted of necessity the arrangements made by the Board, prior to the Synod and Presbytery's action in the matter; but care was taken that such disappointments as did occur were as speedily and fully removed as opportunity permitted. It has always been matter of great regret that with the best arrangements that could be made by the Board, and all the faithfulness and diligence of our several Missionaries on the eve of their departure from us, there should remain unvisited any portion of the Church, however remote. Indeed the outlying districts have peculiar claims, not so much as to the prosperity of the mission, as to the healthful influence thus imparted to the minister and people who are called to look upon and listen to the outgoing missionary. The Board are painfully aware that many ardent friends of the mission are situate in the extremities of the Church, where rarely if ever the voice of any of our missionaries has been heard, but it ought not to be less apparent to these brethren, that the period which intervenes between the acceptance of the missionary by the Synod in June, and his departure in the fall of the same year, is too limited by far to admit of any other than a partial visitation of the Churches. To accomplish even that which has been accomplished, much careful arrangement was needful on the part of the Board, and very great fatigue, both mental and bodily, on the part of the missionary. It is highly gratifying to know that the pecuniary results of Mr. Johnston's visits have enabled us to meet the necessary expenditure of his outfit and passage, and that of his lady, without any serious demands upon the General Fund. It is not less gratifying to know that while Mr.

Johnston gave a full account of monies received toward this expenditure by the congregations visited: the donations of private friendship were strictly and honourably respected. Valedictory meetings were held at New Glasgow, Upper Stevinsacke, and Halifax. If we may judge of these meetings by the extent and interest of the audience, and by the pecuniary returns, we must pronounce them most successful. But it is not merely from the large and attentive audiences thus congregated, and the profound interest and high gratification which these evince, neither from their pecuniary returns, that we can fully estimate their value, for these, however desirable, soon pass away.—The heartfelt attachment to the missionary and his work which is thus begotten and perpetuated, far transcends any immediate results, and causes our mission to strike its roots deeper and wider not only in our own Church, but throughout the entire Christian community of our Province.

No intelligence has come to hand from Mr. Johnston, since he left for Australia, via Boston, U. S. His last letter is under date November 29, when he had all the mission goods shipped, and expected to sail on the following day. By a letter under date December 1st, from Mrs. Johnston, we learn that they were about to embark on their long voyage in excellent health and spirits. Their detention in the United States was unexpected and untoward, but there is no reason to apprehend that the vessel in which they took passage would fail to reach Melbourne in sufficient time to take advantage of a suitable conveyance to Aneiteum during the month of March. In Mr. Geddie's latest communication he mentions that the vessel which conveyed his letter was expected to return, and that Mr. Johnston would be able if in Sydney in March, to get a passage in her. Meanwhile we must not anticipate news of his arrival in Australia before another month, or it may be two months.

We must now turn our attention to Foreign operations, and there we discover almost the only dark spot resting upon the Mission, in the protracted sickness of Mr. Matheson.—In his letter of the 11th April, 1859, he remarks: "I was attacked with a severe illness on March 17th, from which I have not recovered, but hope ere long, by the blessing of God, to enjoy wonted health and strength."

Messrs. Geddie and Inglis were induced to launch the "John Knox" and visit Tana a month earlier than usual, by the tidings of Mrs. Paton's and Mr. Matheson's illness. A meeting of the Missionaries was held, at which it was resolved, That while they recognise with thankfulness the progress of the mission at Mr. Matheson's station, and see the great need of Mr. and Mrs. Matheson's presence, to carry forward the work, yet they are fully of opinion that the state of Mr. Matheson's health for the last month renders a visit to Aneiteum immediately and indispensably necessary. Reluctantly, Mr. Matheson yielded to this decision, and accompanied the Aneiteumese brethren on their homeward voyage. He remained on Aneiteum from the first of May to the 11th Decr. During this period Mr. and Mrs. Matheson have chiefly resided at Umeteh, a pleasant and healthful station in Mr. Geddie's district. There, opportunities for usefulness are enjoyed fully equal to their abilities. Mr. M.'s health had improved. A number of women attend Mrs. M., (as we learn from one of her unpublished letters), every forenoon, to learn to make garments; and both she and her husband attend an afternoon school, consisting of about 60, men, women and children. By our last packet from Aneiteum we have an enclosure of minute of a meeting of missionaries, held there August 30th, 1859. This minute we give entire:

*Aneiteum, New Hebrides, August 30th, 1859.*

At a meeting of the New Hebrides Mission held here this day; Present, Rev. Messrs. Geddie, Inglis, Matheson and Copeland, Mr. Geddie in the Chair. An application was made by Mr. Matheson that he might return to his station in Tana, but after mature deliberation, and after consulting with the Surgeon of H. M. S. "Cordelia," lying at present in the harbour, it was resolved, That Mr. Matheson's application cannot be granted, to do so in the present state of his health would be unkind to himself, cruel to Mr. Matheson, and injurious to the mission.

JOHN GEDDIE, Chairman.

From Mr Matheson's report of labor at Tana published in the March No. of the Register, we cannot fail to note the happy fruits of his zeal and faithfulness and success as a Missionary. After the erection of necessary buildings which required a large amount of manual labor he applied himself to the acquisition of the language. Within three months of his settlement, he had opened two Schools, one under his personal

perintendence, the other conducted by a Teacher from Aneiteum. On Sabbath he had three places of worship. In the central one service was held every Sabbath morning, and at the other two, every alternate Sabbath afternoon. A building was erected at the Central Station 24 x 48 feet, and opened in March. The attendance on public worship began to increase daily so that the average in March and April was from 180 to 330, while in the preceding month, it had been from 50 to 70. Worship for the natives was kept up in his own house four nights in the week, attendance varied from 4 or 5 to 25 or 30 persons. Mrs Matheson had a number of girls and young women learning to sew. He returned to Aneiteum in the last week of April, and after some 8 or 10 weeks began to gain strength, but as we have already seen from the minute of missionary meeting, the brethren would not permit his renewal of labor on Tana. The rainy season was approaching, and the superstitious fears of the Tanese as to the effect of the Mission producing sickness and death, fully justify the conclusion of the missionary brethren, apart from other special reasons assigned by them. It would seem that, while submitting with becoming resignation to the hand of providence thus laid on him, Mr Matheson did not feel satisfied to await the slow recovery which at best had been experienced at Umetch. His patience, says Mr Geddie, was exhausted on this island. I suggested to him a visit to Erromanga. Change of Society and place seems to be beneficial to him. He is entirely unfit for labor of any kind. His presence at his own station would be injurious to the cause. You are aware of the strong prejudices of many of these islanders against christianity, from the idea that it brings sickness and death; and it seems undesirable that its first representatives should be persons of infirm health. It would give us all great pleasure could we conscientiously recommend Mr M. to return to Tana. I am glad to say that for some months his health has been a little better, but then these months have been warm and dry, and most favorable to persons in his situation. The recommendation to visit Tana thus given was adopted, as we find that on the 11th Dec'r, Mr M. writes, they set sail from Aneiteum, and in twenty-four hours reached

Erromanga again, in a trading vessel. They met, as we might anticipate, a cordial welcome from Mr and Mrs Gordon. The mission premises on this island are situated on the summit of a very high hill, so that while there the invalid will enjoy every opportunity of regaining health which outward situation can afford. Mr M. adds: we expect to remain here until Mr Johnson comes, who, if he left N. S. in October, will be here in April, and then, if all is well, we proceed together to Tana, or some other field of labor. The Board, while thus furnishing the latest intelligence which has been received from their third missionary, feel peculiar satisfaction in knowing that every thing has been done which the sympathy of brethren, the nature of the climate and the application of medical skill could secure. Dr McGillivray, it would seem, gives but faint hopes of his ultimate recovery. He has bestowed much pains on the investigation of his case, and pronounces it a complication of disease. But it is easy with Jehovah Rophi to disappoint our fears and to raise up his servant for his work. To Him would we commit our afflicted brother, in the abiding faith that what is most conducive to the interests of the mission, the trial of the missionary, and the glory of God, will be the happy result. No man, nor body of men, is necessary to Him who can and will raise up on every side both men and means to advance his cause, when the time, even the set time to favor Zion is indeed come. If one sows and another reaps—one labors and another enters on his labor—we have but the fulfilling of prophecy or the reproducing of history. It has always been so, and so it will always be, while the world in its fallen state endureth. Even so, Father, for so it seemeth good in thy sight. The sudden death of Mrs Paton, in circumstances which command universal sympathy, has been felt by the mission families and the churches at home as a very severe affliction. The Board feel confident that the bereaved missionary and the church he represents have enjoyed and will enjoy a large share in the christian sympathies of the church in Nova Scotia.

Let us now visit the residence and review the labours of our second missionary. Mr. Gordon and his helpmeet have continued through the year past, to enjoy general, tho'

not uninterrupted good health. Their labors have been unwearied and their success by no means inconsiderable. While we advert to the testimony of an Erromangan Agent it may be well to observe that Mr. Gordon's estimate of the people around him and of his own labours, do not partake of the bright so much as of the dark side of the picture. We trace this to constitutional temperament, and as it is apparent in all his correspondence we may fairly conclude that he reports no favourable circumstance which we need take at any discount.

From his yearly Report, published in the June No. of the Register, we select the following items:—In the retrospect of and other year, he finds much, very much, reason to call to grateful remembrance deliverances from sickness, death and numerous evils. His estimate of the character of native teaching is by no means flattering. We can readily conceive from the testimony of the Secretaries of the L. M. S., that there is considerable ground for the assertion, that the native Teachers, as well as European Catechists, are prone to assume the air, and imitate or outvie the authority of Missionaries fully educated. Mr Gordon describes his trials from this source as far greater than the hostility of the heathen, open or covert. He reports, however, satisfactory progress in spiritual teaching. While last year he could only speak of the first principles of the gospel as made known to the people; now he speaks of the truth being so preached to their understanding as to affect their consciences. Under the exhibition of such truth as Deut. xxvii. 14—26, many heads are bowed down with shame. Under the missionary's stern denunciation of cannibalism, some retire, saying; would we could vomit up all the human flesh we have ever eaten. Although idolatry in various forms and war with all its horrors abounds around the missionary dwelling, some restraint, however, is already exercised, and arrows of conviction seem to be entering the hearts of these degraded heathen. In pride, lying, deceit, they show the very image of Satan. They do not hesitate to steal from the mission premises, even more freely than last year. By supplying the natives with food, which is scarce on the west side of the island, Mr Gordon has had houses built, and a church. He expects that the book of

Jonah and some other portions of the word of God will be put through the press shortly, thus providing the first portion of holy Writ in the Erromangan tongue. In a letter of date Oct. 22, 1859, the visit of the John Williams is specially noted as very opportune and of high consequence. Mr Turner, who first taught the Erromangans to know something of the gospel 15 years ago, now drew the attention of men, women and children, as he addressed them, describing his first interview with them, and reading the names of those he then had met. Within a week from this refreshing visit, the missionary's heart was again saddened by the recurrence of war. He has reason, however, to think that many engaged in the war must have had painful consciousness of sin in so doing. None of the killed had been eaten, and three had been buried not far from the mission.

It may be of some service to add here the testimony of other missionaries as to the state of Erromanga. Extracts from the Journal of the Rev. George Gill, published in the Missionary Magazine and Chronicle of the L. M. S., furnish us with the following particulars. But one chief has any direct intercourse with Mr Gordon. The wars in Erromanga are not very destructive of human life, as the natives have many large and fortified caves, into which they retire when pursued. By itinerating, Mr Gordon can address about 100 individuals every Sabbath. The administration of medicine has been attended with beneficial results, and has removed many former suspicions. Mrs Matheson writes: "the work here meets with a little encouragement. Oh, that Tana were in such a prepared state to receive the gospel." Who can doubt we respond to this fervent desire, that the heavy trials through which the Tanesse mission has passed are just the divine preparation for a glorious harvest? He that goeth forth weeping, bearing his seed basket, shall doubtless return, bringing his sheaves with him.

We are now prepared to advance to the Island where our first missionary and his devoted partner still labor with unabated energy and continued success. Mr Geddie's journal appeared in the April No. of the Register. From this most interesting document we glean the statistics and other important particulars of his increasing usefulness. Here

the church members under his charge 166, exhibiting an increase of 26 members, 3 deaths, 3 suspensions, and 1 restoration. Conduct of church members such as to encourage the hope that their profession of religion is sincere. Number of deacons increased to 21, having the charge of the widows and all labor for the mission, and collections of native property for the cause. The class of office-bearers called elders do not yet exist under our missionary, as he deems it prudent to await the events of another year before determining the important question: Which of the deacons have purchased to themselves that good degree, the eldership? Number of schools, 25, attended as usual by persons of every age. Some of the old will never read, yet they learn much from listening to others. Then such as cannot learn the alphabet do many of them with ease repeat the 10 commandments and portions of scripture. Schools meet at sunrise, and do not interfere with the labors of the day. In a few years none but the young will need to attend school. At each of the stations there is an advance school, and each attended by about 100, chiefly young men and women of promise. Instructions are there given in reading, writing, cyphering, geography and scripture history. Mrs Geddie has had the charge of the school at the station for nearly 3 years. but Mr G expects soon to relieve her, in part at least. He reports also the completion of the translation of the New Testament, about two thirds printed and one third in manuscript. Of this great work. Mr Geddie speaks in the language of humility and gratitude. "In a language so recently reduced to a written form, we have found some difficulty in expressing the truths of divine revelation as intelligibly as we could wish; but I hope it does not contain any material errors. I feel thankful to God that I have been permitted to share in the work."

The natives appear sensible of their obligation to the mission, and are ever ready to contribute as much as possible its expense. Annual collections are made of mats and other native produce and manufactures, for the other islands around. These contributions are found useful too, for the support of native members, and as presents to friendly chiefs and others. The idea of making the mission self-supporting is also held out to and approved by them. Plantations of arrowroot are

found around most of the villages, which, when ripe, will be prepared and collected at their annual missionary meetings. This seems to be the only way in which under present circumstances, the natives can directly aid the cause.

The death of Nohoat is mentioned with regret as he was the principal chief, and Mr. Geddie's true friend and protector when the mission was in the midst of its greatest trials. He was an humble as well as aged disciple. Though 60 years of age he attended school every morning, and his seat in the church was never vacant when he could attend. What pleasing testimony to the departed chief, from the pen of our missionary is this: "No man ever did more for Christianity on this island than Nohoat, and yet none suffered so much from the change as he did." He was particularly zealous in the Tanese mission, and his influence was highly useful there. It was on one of his many mission visits to Tana that he caught the cold by which he was cut off, three weeks after his return to Anciteum. He was under suspension for some ecclesiastical offence, of no grave character, and his penitence was such that he was about to be restored, when laid on a bed of sickness. This gave him great uneasiness; but he died in peace, expressing a hope of salvation through Christ. His son, Lathella, bears more than the father's reputation and usefulness, being one of the deacons and teachers, and by far the most influential man on the island.

In last year's Report, the Board brought prominently forward to the attention of Synod the arrangement of the two Anciteum-missionaries, by which Mr Inglis returns home this year, to superintend the publication by the British and Foreign Bible Society of an entire copy of the Scriptures in the native tongue. Agreeably to Synodical instruction, an urgent request has been sent to the Secretary of the Reformed Presbyterian Committee to invite Mr. Inglis to visit Nova Scotia at the expense of the Church, as for her benefit. No reply has as yet been received. But as tidings have come to hand which lead us to expect the arrival of the "John Williams" in London during the present month, we may confidently expect an answer in a few weeks thereafter.

Meanwhile let us briefly refer to the labors of Mr. Inglis as we have been accustomed to

do, that we may be the better prepared to bid him welcome, when, as we trust he will by a good Providence be directed to our shores. Neither in his published correspondence nor in the Report of Committee do we meet with the usual carefully prepared analysis of the year's labours. No doubt the prospect of returning to Scotland so soon and the hurry of preparing for the work fully account for this defect. Writing under date Oct. 5th, 1859, he says his time had been fully occupied in finishing the translation of the scriptures and completing arrangements for his home voyage, and that he had neither been able to write so fully nor frequently as he would have otherwise done. At that date he and Mr. Geddie had completed the translation, and some revising alone remained to be overtaken. Mr. Copeland was preparing himself by the study of the language, to supply his place, and his progress was so rapid and the attachment of the natives to him so great that as Mr. Inglis' substitute he would prove all that could be desired. It is known to the Church that the "John Williams" left Aneiteum with Mr. and Mrs. Inglis and three of Mr. Geddie's children in November, and we find by letter from Mr. Inglis, Samoa, Jan. 2nd, 1860, that they had enjoyed a pleasant voyage of four weeks and five days. On the occasion of their departure from Aneiteum the natives had shewn much affection. To Mr. and Mrs. Inglis they brought a present, consisting of two large frogs, a number of fowls, and a quantity of turo, that with these the missionary might feast the captain and the people on the ship, and thus establish a claim on the hospitality of the ship, and not go on board as poor people that had nothing. The natives on Mr. Geddie's side of the Island brought a similar present for his children.—Farther, they allowed the captain of the "John Williams" not only to cut down what trees he wished for spare spars, but they assembled from both sides of the Island and carried the trees from the forest down to the beach. The captain valued these spars at £40 and the year before they carried out what he valued at £15. On the Sabbath preceding the sailing of the vessel, the congregation assembled consisted of not less than 1,100 persons. A prayer meeting with the natives was held in the afternoon, and another on Monday morning, when the final leave tak-

ing was consummated by shaking hands with 500 people, who lined the shore. Besides four missionaries and their wives there are thirty-four children on board the mission ship. Mr. Turner of the Samoan mission is taking home a corrected copy of the Samoan Bible, to have a new edition of it printed by the Bible Society in London. Mr. Inglis has with him a native Chief, one of his Elders, with a view to his aid in securing the greatest possible accuracy in the translation to be printed under his superintendence.—The voyage to England it was expected would be completed in June. Very possibly the good ship "John Williams" is now, therefore, safely moored in some London Dock, and her passengers enjoying the society of their much loved and loving friends.

The Church in Nova Scotia will feel peculiar interest in the children of their first missionary. Three from Aneiteum and one from Walthamstow, England, will, it is hoped, under the faithful guardianship of Mr. Inglis, visit us this season. Their home for some years will be amongst us, and it is not to be doubted they will receive a cordial welcome, and become the objects of deep and abiding interest. By a letter under the hand of Charlotte Anne, the eldest of the family, dated Tabiti, Feb. 1860, we have the latest tidings of the mission ship three months after her departure from Aneiteum. At that date all were well and the expectation was, that along with Mr. Inglis these dear children would spend a few weeks in Scotland before setting out for Nova Scotia. The Aneiteumeso she says "showed great feeling and affection for us, and we returned their affection. They were also full of sympathy for Dear Papa and Mamma, and spoke of their making such sacrifices as parting with their children, for the missionary work. School is kept daily on board the ship. Mr. and Mrs. Turner, Mr. and Mrs. McGill, Mr. and Mrs. Inglis and myself have a class assigned to each of them, and take turn being on deck with the children during the hours. Everything is directed very orderly so as to prevent confusion among so large party." The confidence which this highly amiable writer expresses, will be justified not only by her immediate relatives, but by many throughout the Church. "I know my dear aunt that we shall be often in your thoughts and prayers during our long



age." The feelings of the parents under this trial of separation may be more readily imagined than described. I need scarcely say, Mr. Geddie writes, that the departure of the "John Williams" was a very painful event to us. We are now separated from four of our children. The youngest still remains and is a great comfort to us, yet we cannot forget dear absent ones who are now far removed from us." Let such of us as shall have the opportunity to do the parent's part to those who have thus become children of the church.

There is but one further point of interest which the Board would lay before Synod.

Under date February 21st, 1860, Mr. Geddie writes: "I trust that you will make an effort to send out another missionary by the return of the "John Williams." If my place could be supplied I should almost feel it my duty on Mrs. Geddie's account and my own, to leave the Island for a time for relaxation and change. My going home in the "John Williams," which you were kind enough to propose, was out of the question. There was no person to take my place and I could not leave without great injury to the cause. I hope you will see Mr. Inglis. He will give you much information."

The subject thus brought to view is highly important, and should engage anxious deliberation. The Board will await the direction of Synod in the matter. Should Mr. Matheson not recover soon an immediate successor ought to be provided. Meanwhile, there ought to be a liberal policy pursued in assisting the Theological training of such young men as possess natural talents and spiritual gifts for missionary work, so that even when not sent out immediately after finishing a course of study, the Church might, as in some of her home stations of a missionary character, hold them in reserve for any contingency that might arise to require their services.— Experience of a home charge would not necessarily retard a growing preparation for foreign labour. Indeed the Church will never be in a truly prosperous state until she can lay her hand upon the most talented, energetic, and successful of her ministry for the high places of the field in heathendom, and as to her ministry shall view it as true promotion to be translated from home with all its endearments, to foreign shores with all their privations.

#### EXPENDITURE.

The Treasurer's accounts for the past year will present the most full and satisfactory view of our income and expenditure.

We must however except Mr. Johnston's outfit and passage for himself and lady.

Travelling expenses amounted to £91 17s. 4d., including the passage to Melbourne.— The whole of this sum, with the exception of £4 11s. 6d., was met by funds he collected. From the same source his outfit (£50) and travelling expenses were also paid. Of these sums no notice will appear in the Treasurer's statements.

Our portion of expenditure incurred during the past year for the "John Knox," amounted to £45 15s 11½d. The account thus rendered came to hand very recently, and bears the signature of the four missionaries on Aneiteum and Tana. They have parted with their sailing master, and the expenses for the present year will be much less than hitherto: and £37 have already been received from New Zealand towards the future of this most important branch of service. On Aneiteum £19 5s. have been collected this year for the British and Foreign Bible Society. On Eromanga the white men have contributed £11 12s. for the same object.

A photographic instrument has been purchased for the mission, by which Mr. Geddie says, practical illustrations may be secured for our Missionary Register. It was the property of Mr. Inglis, having been presented to him by the Committee of the Reformed Presbyterian Church. Messrs. Paton and Cope land also received from them a similar present. One was considered sufficient for the mission and the other was offered to Mr. Geddie, who very wisely we think secured it at the reduced cost of £14. There is but little doubt that this expense will be cheerfully borne by our Church, and it is hoped, that ere long, very interesting scenes as well as native portraits, will appear in our missionary periodical. A suggestion has been made that the same illustrations would answer for the Church in Scotland, and in Nova Scotia, and that to both the expense of wood-cuts would be reduced thus to one-half.

In conclusion, the Board would express their gratitude to that Divine Being in whose hand are the hearts of all men for the highly commendable liberality which the Churches have manifested for the support of their fourth missionary, while those who went before to the field of labour have not been allowed to suffer any loss of countenance or any abridgement of generous support. We should not forget, however, the very creditable and seasonable aid which has come through channels outside of our Church.

The Canadian churches continue to display much interest and substantial sympathy in our mission. The congregations of Dr. Jennings and Dr. Taylor shew quite as much attachment to our missionaries as the greater portion of our own, however heartily engaged. Congregational donations and Sabbath school collections have come to hand quite as steadily from Toronto and Montreal as from Picton and Prince Edward's Island. Due acknowledgement of this remarkable attachment has been already made in the minutes of Synod, as well as the private correspondence of the Board.

With all this encouragement, we are still able, and much gratified, to report, that the Church needs only to realize the claims of the New Hebrides Mission, to meet promptly and fully all pecuniary liabilities. The yearly estimate of £700 for four missionaries will meet all demands, and the united efforts of our Church will not be severely taxed to

secure that sum, in perfect consistency with all other schemes that have been or may yet be put forth for her support. The individual, or the Church, that gives from good motives to a good cause sows the good seed that will bring forth manifold increase of its own kind. Verily, we have realized this truth in our Church, for already the little one has become a thousand, and the small one a strong nation.

By order of the Board,  
 JAMES BAYNE,  
 Sec. B. F. M.

June 22d, 1860.

#### APPENDIX TO THE PRECEDING REPORT.

Since the date of last report, several occurrences of deep interest, to all the friends of the New Hebrides Mission, have taken place. From all the Missionaries, additional intelligence has been received. Mr. Gordon continues with unabated energy to struggle with the many and very trying difficulties of a station where Satan would seem to be all the more animated by "great wrath because he knoweth that he hath but a short time."

Mr. Matheson has recovered health and strength to such an extent as to justify in his own view, a speedy return to Tana. Mr. Johnston and his worthy partner had reached the Fiji Islands (June 8th) where they had been detained four weeks, contrary to express arrangement with the parties from whom they took their passage from Melbourne. During this interval, however, they had enjoyed an excellent opportunity of becoming acquainted with the Methodist Missionaries on these Islands, and their mode of conducting mission work. They had received much kindness from, and felt under great obligation to them. It is not at all wonderful that where such happy interchange of *christian* civilities are experienced, in foreign lands, there should be expressed, as in this instance by Mr. Johnston, the fervent desire that "Christians at home would think less about their peculiar tenets, and more about the great object of life—the glory of God and the Salvation of the world." On the evening of the day above named Mr. Johnston expected to re-embark and as there existed the almost certain prospect of a favorable voyage, he confidently expected to be in Anciteum in a few days. His journal of voyage from Melbourne to Fiji, will soon appear in the Register, and it is therefore only necessary to add, that, at latest date,

both Mr. and Mrs. Johnston were enjoying excellent health. He says, "I never enjoyed so good health before.— You would scarcely know me, I look so well and strong."

From Mr. Geddie, correspondence has been received of a private nature, under date March 28th. It consists largely of such references to his children as only parents hearts situated as Mr. and Mrs. Geddie are, can fully appreciate. The safe arrival of these children first in London, and now in Pictou, has filled many hearts with joyous gratification. Would that the "Electric Messenger" could convey the glad tidings that would ease the anxious hearts that have thus been separated from so many of their much loved children.

While the Board entertain no apprehension as to the full and speedy liquidation of all expenses incurred by the passage from Anciteum to Pictou; they deem it only prudent that this matter as well as the future maintenance of these children, be referred to Synod. The L. M. S. have charged £60stg. for the passage in the John Williams, and Mr. Inglis has expended £35stg. for travelling expenses in Britain and passage to Halifax. These sums, your Board consider, do not properly fall to be discharged out of the General Fund which, for the present year indeed, is not more than equal to the amount due for the salary of the Four Missionaries. That the Church will readily and liberally respond to any appeal which may be made, for the honorable support of her first missionary, your Board cannot doubt. But the mode in which the necessary funds for these objects are to be obtained and dispensed, calls for serious considerations. In these circumstances, your Board have learned with much satisfaction that Mr. Geddie has appointed Guardians for his children and accompanied this appointment with special instructions as to the residence, and the manner of life, which their parents desire them to adopt. It would appear then, that these guardians, and not your Board, nor any other body whatever; are the proper parties to be entrusted with any provision, which may be made for any such purpose by the adherents of our Church or other christian friends. Hitherto the Rules of the London Missionary Society have been strictly followed, or if in any respect departed from, the motive has

been to allow the generous sympathies of the Church to reach the Mission Families; as in the Education of Mr. Geddie's children at Walthamstow, and in providing clothing and other goods for the different stations. It ought to be ever held as a matter of essential consequence to the prosperity of the Mission, that the Church as a Body, "do nothing by partiality," but, by every means, satisfy each Missionary that his rights and privileges are duly respected.

The invitation to Mr Inglis and his Pandit, Williamu, has been forwarded, according to the direction of Synod. No definite answer has been received, but your Board have understood that Mr Inglis has asked and obtained, from the Church in Scotland, immediate leave to retire from all public employment, and devote himself to the great work of revising the translation of the Holy Scriptures in the Aneiteumese, with a view to their being put to press, with all probable accuracy as well as despatch. In these circumstances, it is not at all possible that we shall enjoy the pleasure and benefit of his visit to Nova Scotia before the spring, or it may be midsummer of next year. By a recent visit to Canada, the Secretary of your Board had occasion to mark the deep interest felt in the New Hebrides mission, by some of the most respectable and wealthy congregations of the United Presbyterian Church in that great and rapidly growing country. There is, then, the highest probability that the anticipations of the Synod, when including Canada in the invitation to Mr Inglis, will be fully realized, in the greatly enlarged contributions that will be drawn from the several congregations, if not in the adoption of our field of labor, by the Canadian sister Church. The visit of Mr Inglis to Nova Scotia, it may be confidently anticipated, too, will not only greatly deepen and widen the interest felt in our mission, both without and within our church; but will greatly facilitate the solution of certain grave questions of church order, which have been recently submitted to your Board.

Hitherto, a mission committee, embracing all the members of the mission from Scotland as well as from Nova Scotia, have directed the location and general superintendence of individual missionaries. Whether or not this mode of government shall be longer continued, or a regular presbytery be formed? If a presbytery be formed, whether or not it shall consist of the missionaries of both churches or of one? These are questions, in the consideration of which Mr Inglis' presence in council will be found of very great importance. The prospect of union with a sister church, which has caused the present meeting of Synod, reminds your Board that they must soon cease to exist. The greater portion of their members have been honored with the confidence of this Court, in directing the foreign mission, from its initiation to the present hour; and it cannot but be considered by all, as a sufficient return for their services, that this confidence has never been withdrawn, and that the blessing of the Good master has so richly descended on "the work of their hands." They can only add their sincere and earnest prayer, that a double portion of the same blessing may descend on whatever parties the United body may hereafter select to undertake the grave responsibilities connected with operations so rapidly extending in Asia Minor, as well as in the South Seas. May the great King and Head of the Church continue, as in our separate capacity, to preside in the counsels which may be required to direct all our missionary efforts, whether at home or abroad. May our devoted missionaries receive anew the baptism of the Spirit, that with redoubled energy and increased devotedness they may perform their always exhausting and often perilous labors; and may the fruit of these labors be, to the people, most abundant and life giving; and to themselves, manifold in the present time, and in the world to come life everlasting.

By order of the Board,  
JAMES BAYNE, Sec.

October 3d, 1860.

## NEWS OF THE CHURCH.

We have kept back our present No. for the purpose of including an account of the Union of the Synod of the Presbyterian Church of Nova Scotia and the Free Church of Nova Scotia. In our present account we shall avail ourselves in part of the report of the *Witness*.

## MEETING OF SYNOD.

The Synod of the Presbyterian Church of Nova Scotia met in Prince Street Church, Pictou, on Wednesday 3rd October, and was opened by sermon from the Rev. John L. Murdoch, late moderator, from Zech. iv. 6, "Not by might nor by power, but by my spirit, saith the Lord." In the introduction he described the circumstances in which these words were spoken. The Jews were then engaged in rebuilding the temple and the city Jerusalem. For 70 years they had lain in ruins. But it had been predicted that her desolations should cease. This was now fulfilled. But when the Jews had begun to build, their success stirred up the spirit of their adversaries. They at first insidiously proposed to unite with them in the work. When this proposal was rejected, they next hired counselors against them, through whose misrepresentations a decree of King Artaxerxes was obtained stopping the work. For a time their adversaries triumphed. At length Nehemiah obtained permission to build, and orders to the officers of Government to supply all materials necessary. Their success again excited the jealousy of their adversaries. But when God's time comes to work, he can render all the schemes of his adversaries the very means of advancing his cause. King Darius issued a decree ordering that necessary supplies should be furnished out of the King's revenue, and that if any man should alter this decree his house should be pulled down, and timber taken therefrom, and he hanged thereon. From this time opposition ceased. At this time Zechariah prophesied and was authorized to predict the speedy termination of the work. What though their adversaries might be mighty and powerful, yet their opposition would be fruitless. "Who art thou, O Great mountain, before Zerubbabel thou shalt

become a plain." &c. The text supplies the reason for their triumph. The work was God's, and would be carried on by his power.

Applying this to the Church of Christ, the text taught us, I. On what the existence, continuance and prosperity of the church was *not* dependant, and, II. On what it is dependant.

On the first general head the speaker remarked,

1. *The Church does not exist by human sufferance or permission.* It can and will exist in spite of every opposition from man. It has withstood every effort of the most powerful of mankind. The enemies of the Church have sometimes imagined that they were likely to be successful in overthrowing her; but He that sits in heaven has laughed, the Lord held them in derision. The church has been cast into the furnace, but it has been that she might come out purified. The bush burns but is not consumed.

2. *The church does not depend on the patronage of civil Governments.* Human institutions may depend for their existence upon human governments, but divine institutions court not the smiles of the great. It is the duty of all in high places to exercise their power in a consistent way for the cause of truth. But it is a glorious truth that when they are faithless to their obligations the church can exist and prosper without them. An idea has been sometimes prevalent with some, that without the patronage of the state, the church could not maintain its existence. Some ideas of this kind was on the minds of many Protestants at the time of the Reformation, a similar idea prevailed with many at the time of the Separation, and even at the time of the disruption such a glorious career as that of a Free Church without the patronage of the state, was not anticipated either friend or foe.

Statesmen have indeed professed to take the church under their care, but has commonly only been to bring it into bondage to their schemes of worldly policy. Can it be really religion that induces statesmen to support with eagerness, Presbytery or Episcopacy, Protestantism, or Popery—and

Mahomedanism or Paganism. We may well rejoice that the church is not dependant upon the State, otherwise all these systems would respectively become popular. Perhaps all the persecutions that the church has ever suffered have not done as much harm to the church as the corruptions introduced by the system of State patronage introduced by Constantine.

3. The church is not dependant on the force of arms. These may be necessary for the support of human kingdoms, but they are absolutely unlawful, for promoting Christ's kingdom. Peter drew a sword in his master's case, but only to receive the reproof "Put up thy sword in its place for they that take the sword shall perish with the sword." Not only so, but the church defies the power of the State to destroy it. The Waldenses maintained their existence as a people and the purity of worship for centuries in spite of every attempt to destroy them.

4. The Church is not dependant on the wisdom of human legislative enactments. Human kingdoms may depend upon wise human legislation. But the legislation for the Church has been completed. And now she has only to obey the laws given by the great head.

5. The Church is not dependant upon the wisdom, learning, and eloquence of its friends. These may be useful, but they are not necessary. God raises up men, highly gratified in these respects, and then something removes them suddenly, to teach that his cause is not dependant upon them, that he can raise up what he can carry on his work without them. He does employ a Paul in learning, and an Appollos in eloquence, but these are the exceptions. "Not many wise after the flesh, not many mighty, and not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound things that are mighty," &c.

The preacher then proceeded to the general head of his subject to confer on what the church was dependant on. The answer was in the words of the text, "By my spirit, saith the Lord." The spirit calls every member of the church out of darkness into light, and carries on the work in him till he arrives at the measure of the stature of the perfect man in Christ Jesus. It is by

the spirit that all servants of God are qualified for their office and work. The same spirit can change the bitterest opponent into a friend, as it did Paul. The preacher here gave a most eloquent description of Satan's kingdom assailed by the church, and pointing out that the animating cause of all the assailants was the influence of the spirit upon their hearts.

The discourse was concluded with three inferences, as follows: 1. Necessity in our work as ministers of constant reliance upon the power of the spirit. 2. The necessity of earnest prayer for the spirit. He has promised to give his spirit liberally, "as the rain upon the mown grass," but he says, "For all these things will I be enquired of to do them for you." 3. The certainty and security of the church. The cause is not man's but God's.

After sermon the synod was constituted by prayer, and the roll made up when it appeared that two additions were made since the last meeting of synod, viz., the Rev Thomas Sedgewick ordained at Tatamagouche and the Rev. Jacob McLellan, ordained as colleague and successor to the Rev. Mr. Crowe at Maitland. The attendance of ministers and Elders was unusually large.

The whole of the remaining part of the day was occupied with business. The first item was an appeal by a member of the congregation of Papal Grove Church, Halifax, against a deed of the Halifax Presbytery, but the appellant having failed to make any appearance the appeal was dismissed. Reports were received from the Home and Foreign Mission Boards, the Seminary Board, and the Colportage Committee of their operations since the last meeting of synod, but they contained little of interest that has not already appeared in our columns. The Committee on Union gave in their report of arrangements, which after some discussion on some points was adopted. After settling some less important matters connected with the closing of its business as a separate body, the synod adjourned till the following morning.

An important part of their business we must bring under the notice of our readers. From the Report of the Foreign Mission Board, it appeared that the London Missionary Society had charged £60 stg. for the board of Mr Geddie's children in the *John Williams*,

and that their passage across the Atlantic had cost the same amount. These two sums together would amount to the whole of Mr Geddie's salary for a year. It is therefore manifestly impossible for Mr Geddie to pay. But there is not now in the funds of the church sufficient to meet the salaries of the four missionaries for the year. The Synod, however, resolved, and apply to each congregation to make a special collection to meet the increased expenses to which they have thus been subjected.

#### MEETINGS ON THURSDAY.

The Synod of the Presbyterian Church of Nova Scotia, met on the following morning, Thursday, October 4th, a day which will hereafter be a day of mark, in the religious annals of the Province. Any remaining business was disposed of, and the Synod engaged in prayer, led by the Rev. George Walker, acknowledging the divine goodness in the past history of the Church, and soliciting the divine blessing, on the important step it was now about to take.—The following is the last minute:—

“The Synod of the Presbyterian Church of Nova Scotia considering that a basis of union with the Synod of the Free Church of Nova Scotia has been prepared, deliberately considered and cordially sanctioned by both Synods; and having been remitted for the consideration of Presbyteries and Kirk Sessions, has met with their cordial and unanimous approval; and considering that by the good hand of their God upon them they have completed all other preparatory arrangements, do now, with fervent gratitude to God for past goodness to the Presbyterian Church of Nova Scotia, and for having led them and their brethren of the Free Church of Nova Scotia thus far, and in humble dependance on His Gracious blessing in the solemn and interesting step they are about to take, and with earnest prayer that He would pour down the rich influences of His Spirit on the United Church, and would enable her ministers, elders and people to improve the privileges they enjoy, and discharge the obligations devolving on them, resolve and hereby record their Resolution forthwith to repair as a constitutional Synod to the tents prepared for the purpose, in order that they may there, as arranged, unite with their brethren of the Free Church of Nova

Scotia, and form one Synod to be known as “The Synod of the Presbyterian Church of the Lower Provinces of British North America,” and that they may henceforth work together in the fear of God and in the comforts of the Holy Ghost—striving for the faith of the Gospel, for the purity of Divine ordinances, and for the enlargement of the Church of Christ: And this Synod declare that they shall be considered the Synod of the same Presbyterian Church when, united with the Free Church of Nova Scotia, it shall be known under the designation of the “Synod of the Presbyterian Church of the Lower Provinces of British North America,” and shall be entitled to, and vested in all the authority, rights, and benefits to which it is now, or may become entitled: And this Synod further declare that each of the congregations under its inspection, whether they shall adopt a name to be hereafter fixed or shall retain, as they shall be permitted to do if they shall deem proper the name by which they have hitherto been designated, shall not be held though remaining in consequence of this Union under the inspection of the Synod of the united Church, as in any respect changing their ecclesiastical connection, or affecting any of their civil rights.”

The Free Church Synod met the same morning, and after settling the remaining business, adopted a minute in similar terms.

#### PREPARATIONS FOR THE UNION.

For some time before the meeting excited great interest not only in the County of Pictou but far, beyond, for two or three days before visitors were arriving from different quarters. We noticed strangers present from Cornwallis, from various parts of the County of Cumberland, from Cape Breton and Prince Edward Island, as well as from the nearer Counties of Sydney and Colchester. The hotels were crowded, but private hospitality was liberally exercised. All the ministers and elders who were members of synod, the licentiates and students and also the ministers of other Presbyterian bodies were provided with comfortable accommodations, besides the large number of private friends whom the people of Pictou were called on to entertain.

The Committee of accommodation

had for weeks been busy in providing a comfortable place of meeting. We need not say that they felt a heavy responsibility. The union meeting were likely to be the means under God of deep and lasting impressions for good. But all might be marred if through any failure on their part the two synods and the audience assembled could not assemble in comfort. According to the plan already mentioned they had obtained the two large Government Tents, and combined them, roofing over also a space from the point of intersection and drawing out the one side to a straight line. The large amount of space thus enclosed was all fully seated, to an amount that was calculated to seat 2,500 adults, but into which it is believed that 3000 persons could be contained. As the ground was rising all the audience had a full view of the Platform on which the two synods were to sit. This Platform which was placed in the centre on the lower side of the tents was also being, so that the whole audience were in view of the synods. There was scarcely any decoration about the structure, yet independent of the assembly and the services of the occasion, the whole had quite a picturesque appearance. The whole preparations of the committee elicited the warmest commendations.

The gloomy clouds of the previous day vanished and the sun rose gloriously giving promise of a delightful day. About 9 o'clock the roads leading to the tents were thronged with a stream of carriages converging towards the tents. The streets of the town appeared filled with people. The tents had stood wind and storm remarkably well, and from nearly hour in the morning over one of them floated the Blue Banner of our Presbyterian forefathers, with the legend in white letters—"FOR CHRIST'S KINGDOM AND COVENANT," while over the other floated a pure white banner with the text "THAT THEY ALL MAY BE ONE."

#### UNION PROCEEDINGS.

At a quarter to 11 o'clock precisely the bell of Prince Street Church commenced to ring—to ring the joyous marriage peal of the two Churches.—The Free Synod then formed outside of the Church. The Moderator took the lead, supported by the Synod Clerk, Professor King and Dr. Forrester, the latter having been cordially invited this

day to take his seat as a member of court. Other ministers followed two by two. Then came the Elders and Probationers, licentiates and students. The Procession as it approached the tent appeared to great advantage. It numbered about sixty. R. P. Grant, Esq., acted as marshal, and showed the members their position on the platform.—Just five minutes later the Synod of the Presbyterian Church of Nova Scotia walked in procession up the same hill and entered the tent at the same door. It was much larger than the Free Church procession, and presented an imposing aspect. The Moderator and Clerk led; then the Professors, and then the various members in order of seniority. The number of Elders in attendance was large, and no friend of Presbyterianism but would feel gratified at seeing so many intelligent laymen taking so warm an interest in the Church. Clarence Primrose, Esq., conducted the members to their seats. The ministers of the Free Church Synod occupied every alternate seat on the right of the platform, the vacant seats were occupied by the ministers of the other bodies, while the Elders sat promiscuously on the left. In the centre was a table with chairs for the two clerks, and a little back chairs for the moderators, and another to be occupied by the new moderator. On the centre bench at the back were seated Mr Geddie's children with their friends.

For some time before the seats had been filling with interested spectators. With due consideration seats had been reserved immediately in front of the platform for the aged and the infirm, and persons had been appointed to conduct them to the places assigned them, and generally to see to the orderly filling up of the seats. Hundreds, however, remained outside to witness the procession, so that even after the members of the two synods had taken their seats, numbers came pouring in until almost the entire space comprised within the compass of the two tents was densely packed. The number present has been variously estimated, but it was over 2000. So large an assembly was never before gathered under cover in Nova Scotia, and we are happy to say that the speakers were distinctly audible by those most distant. Large and crowded as was the gathering we never beheld a more orderly one. Every face

wore the aspect of thoughtful gravity. No Sabbath day assemblage in any church ever behaved more becomingly.

The vast congregation hushed into the deepest silence as the Rev. Mr. Murdoch, the senior Moderator, rose and gave out the Hundredth Psalm, which was sung by all the people standing, to the tune of Old Hundred.

The Rev. P. G. McGregor then read the last minute of the Synod of the Presbyterian Church of Nova Scotia, and the Rev. Mr. Duff read the last minute of the Synod of the Free Church, (as given elsewhere.) The Roll of the Synod of the Presbyterian Church was then called, when it appeared that all the ministers were present except two—one of whom was detained by sickness. The following ministers were present:—Thomas S. Crow, Angus McGilvray, John L. Murdoch, Robert S. Patterson, James Smith, D. D., David Roy, John McCurdy, John H. Baxter, James Ross, John Campbell, William McCulloch, Peter G. McGregor, George Christ e, James Bayne, Andrew P. Miller, John Cameron, James Allan, George Walker, Robert Sedgewick, Ebenezer E. Ross, George Paterson, Isaac Murray, Alex. L. Wyllie, George M. Clarke, Henry Crawford, James McLean, Allan Fraser, James McG. McKay, Samuel Johnston, John Currie, Alexander Cameron, George Roddick, James Thomson, James Watson, James A. Murray, John McKinnon, William Darragh, John McLeod, Thomas Downie, Robert Laird, Thomas Sedgewick, and Jacob McLellan.

The Elders present were as follows:—J. Grant, John Walker, S. Creelman, Hugh Fraser, J. B. Dickie, H. McDonald, S. Archibald, D. Fraser, T. W. Hilton, Henry Loudon, William Dunn, James Fraser, James McCallum, J. McGregor, J. M. McCurdy, Isaac Flemming, J. Douglas, Thos. Davison, James Anderson, W. Landels, James Graham, G. Fullerton, K. O'Brien, A. Brenton, R. Stewart, D. Cameron, R. Faulkner, G. B. Johnson, John McKinnon, John Dixon, John McDonald, John Nelson, and G. Tattrie.

The Rev. Mr. Duff read the roll of the Free Church Synod, and the following members were present:—Rev. W. G. Forbes, Professor King, John Stewart, Duncan B. Blair, Alexander Sutherland, Alexr. Campbell, Alexr. Ross, Murdoch Stewart, James Fraser, James Ross,

Charles L. Ross, Abraham McIntosh, William Duff, William Murray, John Hunter, Howard D. Steele, Alexander W. McKay, Alexander McKnight, Alexander Stuart, George Sutherland, Alexander Munro, Neil McKay, Donald McNeill, William Ross, Donald Morrison. The following Elders were present:—Messrs. Cameron, James Forman, John S. Newcomb, Taylor, Gunn, Logan, S. Campbell, McKay and Campbell.

The Rolls being read, the Rev. P. G. McGregor read the Basis of Union, which was engrossed on Parchment and ready for signature. The members of both Synods stood up while it was being read. Rev. Mr. Murdoch then signed the Basis on behalf of the one Synod, and the Rev. Mr. Forbes on behalf of the other.

The Rev. Mr. Murdoch then declared that the Presbyterian Church of Nova Scotia was from this date merged into and should be known as the Presbyterian Church of the Lower Provinces of British North America, and should be entitled to all rights, and vested in all the privileges, to which it is now, or may hereafter become entitled. The Rev. Mr. Forbes having made a similar declaration in reference to the Free Church, the Moderators gave each other the right hand of fellowship—all the ministers and elders following their example, the choir and the whole audience singing the 133rd Psalm, "Behold how good a thing it is," &c. This was the most affecting scene, and the big tears rolled down many a cheek not used to weeping.

Mr Murdoch then moved and Mr Forbes seconded that the Rev Professor King be now chosen Moderator. This was agreed to unanimously, and the Professor took the chair amid loud and repeated cheers. He then offered a solemn prayer; after which it was moved by Mr Bayne and seconded by Mr N. McKay, that Messrs Duff and McGregor be the Clerks of the Synod and agreed unanimously. The Roll of the Synod was then called, and a member requested to signify his assent or dissent from the Basis of Union. All gave their assent. Members then signed the Basis in order of seniority.

The Rev. Mr McGillivray then gave out the 1st and 2d verses of the 133rd Psalm, which was again sung by the congregation standing. He then



the following passages of Scripture: Ezek. xxxvii. 15—28; John xvii. 9—26; after which the Rev. David Roy offered prayer.

Professor King then addressed the Synod.

Professor Ross followed in a very eloquent and appropriate speech. Rev. A. Campbell gave out the two last stanzas of the 48th Psalm, and engaged in prayer.

The Rev. Dr McLeod was to have addressed the meeting at this stage in Gaelic. The following letter explains the cause of his absence which was much regretted.

SYDNEY, C. B., 30th Sept., 1860.

MY DEAR MR. MCGREGOR—

It is with very sincere regret that I take up my pen to say that I fear I cannot have the privilege of being with you next week at Feron. Last Sabbath I was at Gabbarus opening one of our new Churches. Since my return home I had to attend several meetings, travelling a good deal night and day, and making arrangements, as I expected to be away for a few weeks. The consequence is, that I labor under a cold, which confines me to my room, and which in the mean time puts it out of my power to retrace home. I promised myself much enjoyment on the solemn and interesting occasion which brings so many fathers and brethren and other christian friends together; but as this is not likely to be realized, I have only to join my prayers with all assembled, that the great Head of the Church may greatly bless the Union, and make it productive of much good. Let us at the same time look and pray for a much larger Union—a Union of all the Presbyterians in British North America. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." Please apologise for my absence, and assure all of my cordial concurrence in the measure, and my deep regret

that I cannot be present with you. I am not aware of so much as one dissenting voice in my congregation. Remember me most affectionately to my fathers and brethren; and believe me,

My dear Brother,  
ever yours in the best bonds,

HUGH McLEOD.

The Rev. P. G. McGregor.

Rev. C. L. Ross was called upon to occupy his place, which he did very happily.

Rev. John Stewart offered up prayer in Gaelic. A Psalm was also sung in Gaelic. The Synod then adjourned at 2 o'clock, to meet again at 3, to resume public proceedings.

The Synod met again at about half past three o'clock. After devotional exercises, addresses were delivered by the Rev. William McCulloch, on "Pastoral fidelity, in reference to discipline and training, to independence of Congregational action;" by Rev. D. B. Blair, on "Presbyterianism an exhibition of scriptural unity;" by Rev. R. S. Patterson, on "union in reference to the conversion of the world;" by James Foran, Esq., on "union in reference to the present position of Antichrist;" and by Samuel Creelman, Esq.

\* \* \* \*

In the evening, the members of Synod took tea together in the Assembly Hall. All we feel it necessary to say of this meeting was, that it passed off most agreeably.

Friday afternoon and evening were occupied with business. The Synod closed its proceeding at a late hour on that evening, to meet again in Chalmers's Church, Halifax, on the 4th Wednesday, of June 1861.

## NOTICES, ACKNOWLEDGEMENTS, &c.

SPECIAL NOTICE.—At a meeting convened Knox's Church, New Glasgow, the Board of Foreign Missions, in connection with the Presbyterian Church of the Lower Province of British North America, was duly organized. Among other matters of importance, the state of the funds belonging to the New Hebrides Mission, engaged anxious attention. It was found that the entire amount now in the hand of the General Treasurer, is £472; being £228 less than the yearly estimate, for the support of four missionaries, £700. No provision at present exists, for the children of the Mission, the John Knox, for supply of medicine,

and for such contingencies as may be called for, every year.

The Board instructed the Secretary to bring the state of accounts before the Church, under the persuasion that it only requires to be known, in order to speedy adjustment. Let the auspicious occasion which has so recently gladdened many hearts, be seized as a most opportune season, for such increase of liberality as will assure all our Missionaries that their interests, now in the hands of the United Church, will not be neglected.

By order of the Board.

JAMES BAYNE,  
Secretary.

**Board of Foreign Missions.**—Rev. Messrs Roy, John Stewart, Walker, Bayne, and Blair—Mr Stewart Chairman, and Mr Bayne Secretary.

**Corresponding Members.**—Rev. John I. Baxter, Onslow; Rev. J. McCurdy, New Brunswick; Rev. Isaac Murray P. E. Is.

Monies received by Treasurer, from 20th August to 4th October, 1860.

Aug 31—Eastern St Peters, (Is. cur.) £2 6s 10d,	£1 19 0½
Cavendish, (I c) £11 13s 9d,	9 14 9½
Sept 1—Jn. Murray, Esq, Mabou,	3 0 0
Coll. James' Ch., N Glasgow,	6 15 5½
Evng. Society of do.	2 8 1½
Coll. taken at Miss'y Meeting, Harvey, N B.	3 12 0
25—A friend at Fish Pools, per J. McGregor, Esq.,	0 7 6
Oct 2—Maitland Juv Miss'y Soc,	2 7 10
Lower Salmah do.	0 12 3
Rockvillo do.	2 3 0
Presbyterian cong. Lots 13 and 14, £7 3s 10d (I c)	5 19 11
Do Fortune Bay, £1 3s,	0 19 2
Mrs Jacob Hatfield, per Rev. G. Christie,	1 0 0
Miss Jane W Waddell per do,	0 10 0
Mrs F Ferguson, 3s 1½d; Mrs W Napier, 2s 3d; Mrs James Murray, 2s 6d; a friend, 2s 1½d, of Bth'rst, pr Rev J McCurdy,	0 10 0
Princeton Sab School, for Jno Knox, 16s 8d (I c)	0 14 0
Do Baltic do for do, 12s 10d	0 11 6
J W Harris, Esq, Kentrille,	0 10 0
Mrs G Chipman,	0 2 6
New Annan congregation, Mr and Mrs Andrew Lauder,	1 12 5
	1 0 0
HOME MISSION.	
Sept 1—Bradeck, per Mr J D McGilvray,	1 15 0
James Church, E River,	4 0 0
Maitland Juv Miss Society,	0 9 6
Oct 3—Miss Jane W Waddell, per Rev G Christie,	0 10 0
Mr Andrew Lauder and Mrs Lauder, River John,	1 0 0
James McCallum, Esq., P E I, per Rev J Allan, £7 (I c).	5 6 3
SYNOD FUND.	
Oct 4—Mr Andrew Lauder and Mrs Lauder, R John,	1 0 0
SEMINARY.	
Aug 31—Rev H Crawford, eastern St Peters, £1 4s 1d (I c)	1 0 0
Rev I Murray, Cavendish, £4 12s 3d (I c),	3 16 10
Collected by Young Ladies, New London £5 15s 10d (I c)	4 16 6
Oct 3—Maitland Juv. Miss'y Soc,	0 9 2½
Bay Fortune, P E I, 7s 6d (I c)	0 6 3
Coll. Cape George,	1 0 0
Lock's Island, Shelburne cong.,	0 12 6
SPECIAL EFFORT.	
James Putnam, Maitland, 1st and 2d instalments,	2 0 0
J. McDonald, Esq, Cape George	2 0 0

By letters received, the Rev. Messrs Waddell, McGregor and Bayne, have been appointed by Mr Geddie, Guardians of his four children, now in Nova Scotia. These parties have signified their readiness to assume the responsibilities of the station to which they have been thus appointed. As their first public act, they are disposed to invite the liberality of the numerous friends of Mr Geddie, to adopt such means as they may deem proper to defray the expenses already incurred by the passage of his children from Annetum to London, and from London to Halifax. The amount thus required, is £115 stg. However much inclined the Board might be to pay this sum out of the general fund, as well as to provide for the future support of the first children of the New Hebrides Mission; that fund is not, at present, equal to the pledged support of the four Missionaries now in the field.

In these circumstances, the Guardians are prepared to thankfully receive, and faithfully apply the free will offerings with which they may be entrusted, for the purposes above specified, and they have every confidence that ample means will soon be placed at their disposal. Parties remitting will please address all communications to the Rev. James Waddell, River John; or the Rev. P. McGregor, Halifax; or the Rev. James Bayne, Pictou.

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

James McGregor,	£8 0
Abram H. Patterson,	2 0
Tho's Herbert,	1 8
Rev. Tho's Sedgewick,	0 8
David Fulton,	3 3
Robt. Davidson,	2 15
Rev. James McG McKay,	1 8
Mrs Jas Wilkie,	0 1
Adam Logan,	1 10
Andrew O'Brien,	0 12
Rev. Isaac Murray,	0 3
Mrs John Kirker,	0 0
Pictou, 5th Oct., 1860.	

James Patterson acknowledges receipt of the following Goods for Annetum Mission.

From Casumpee and Campbellton congregation, P E I, per Rev Allan Fraser package Goods, value £6 8s 9d (Is. c) including a parcel for Rev Mr Gordon, 14s 6d.

From Princeton congregation, P E I, Goods, no value named.

The Treasurer of the Pictou Auxiliary Bible Society acknowledges Receipt of as a free contribution from Mr Andrew Lauder and Mrs Lauder.

**NOTICE.**—Those who are in arrears for Instructor and Register are requested to forward the amounts to the Agent, Mr James Patterson; as an entire change is to be made at the end of the year for cordial periodicals of the church.