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# The Christian Instructor,

AND

## MISSIONARY REGISTER,

OF THE

### PRESBYTERIAN CHURCH OF NOVA SCOTIA.

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 AUGUST, 1858.
 

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#### Contents.

	PAGE.		PAGE.
<b>CHRISTIAN INSTRUCTOR.</b>		Canada—Presbyterian Synod of Church	
Sermon by Rev. G. Patterson, - - -	337	of Scotland, - - -	364
Basis of Union, - - - - -	347	Europe and Asia—Monthly Review, -	365
<b>REVIEWS.</b>		France—Correspondence of "News of	
The Sailor's Companion, &c. - - -	348	the Churches", - - -	366
Twentieth Report of the Presbyterian		Austria—Deputation of Hungarian	
Board of Publication, - - -	349	Protestants to the Emperor, -	367
<b>TEMPERANCE.</b>		Labrador—Reports from Missionary	
Address of the Grand Division of the		Stations, - - - - -	368
Sons of Temperance, - - - - -	350	<b>MISSIONARY REGISTER.</b>	
<b>RELIGIOUS MISCELLANY.</b>		HOME MISSIONS.	
Mind of Jesus—Thankfulness, - - -	352	Report of the Home Mission Board of	
What is a suitable support for a Min-		the Presbyterian Church of Nova	
ister? - - - - -	352	Scotia, 1857-8, - - - - -	369
We shall be like him, - - - - -	354	<b>FOREIGN MISSIONS.</b>	
The Will and the Way, - - - - -	354	Notes of the Voyage of the "John Wil-	
<b>CHILDREN'S CORNER.</b>		liams" among the New Hebrides and	
The Sea-Boy's Grave, - - - - -	355	Loyalty Islands, in June and July	
An honest Boy, - - - - -	359	1857, - - - - -	371
<b>RELIGIOUS INTELLIGENCE.</b>		<b>OTHER MISSIONS.</b>	
Nova Scotia—Free Synod, - - -	360	London Anniversaries.	
Synod of the Church of		London Missionary Society, - - -	379
Scotland, - - - - -	362	Church Missionary Society, - - -	383
		Notices, Acknowledgments, &c. - - -	384

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THE  
CHRISTIAN INSTRUCTOR.

August, 1858.

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

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SERMON

*Preached at the opening of the Synod of the Presbyterian Church of Nova Scotia, 16th July, 1858.*

BY THE REV. GEORGE PATTERSON, RETIRING MODERATOR.

PUBLISHED BY REQUEST.

2 Peter i. 12.—“*The present Truth.*”

THE great truths of the gospel are unchanged and unchangeable. This must be the case from the manner in which they have been made known to man. They are not the result of human speculation, and therefore cannot share the fate of such enquiries, where the conclusions of one age are overthrown or are superseded by the more matured investigations of its successor. They are not the result of human discovery, and no subsequent progress of man can render them obsolete, or unfold any other or more advanced system to take their place. On the contrary they come to us by the inspiration of the Most High,—and as no new revelation is promised, we are to expect during all this sublunary state of things no substitute for them.

Hence in every age and under all circumstances the same doctrines are to be proclaimed to men for their salvation and are blessed by God for that end. Christianity as a system of religious instruction is adapted to universal humanity. In its primal truths it reaches man in the lowest Barbarism or the highest civilization. The profoundest philosopher and the most illiterate peasant alike find rest and comfort in the Saviour which it proclaims. - And the lapse of time effects no change in its virtue. The same truths which the Apostles proclaimed when the throne of the Cæsars sat firm upon the seven-hilled city, were those by the proclamation of which the Reformers of the 16th century awoke the world from the slumber of ages. By the preaching of the same truths the Missionary brings savage tribes to the obedience of faith, and the ministry at home contends with the Materialistic spirit of the present age. And the same truths brought

home to the hearts of men by a new Baptism of the spirit will introduce the Millennial glory of the Church.

Yet in another sense each age has its peculiar truths to maintain. The enemy does not assault the citadel at every point at the same time, nor at the same point in every age. And hence the defenders are called upon according to the times in which they live, to defend particular portions of the edifice, and to exhibit more energetically those particular truths, which may be the subject of special assault. In the application too of the great principles of Christianity to the changing phases of human life, moral, social, and religious, they are ever appearing in new forms and achieving new results.

Besides, too, the truth in its developement is progressive. We do not mean by this, that there are many new truths being discovered, or that any of the old become obsolete. But the principles of God's word are only slowly appreciated, and their full bearing only comprehended in the lapse of ages. And it has commonly happened that each period in the church's history has had some great truth to maintain. The storms of discussion are made the means of its clearer elucidation—circumstances in providence excite attention to it—experience teaches its value and importance, and the peculiar vigor of the assaults of the great adversary upon it endear it to the hearts of the faithful. Principles which may have for a time been dormant in the word of God, or only partially appreciated, become thus established as part of the faith of the church, and are interwoven with its whole experience and practice. Thus one age has had the Arian controversy, in which the doctrines of God's word regarding the person of Christ have been so fully discussed, that, with trifling exceptions, they have since been the undisturbed faith of the church, and another age seemed to have had as its peculiar vocation, the exhibition of the doctrines of sovereign grace in the procuring and bestowing salvation upon the children of men.

While therefore we are to "contend earnestly for the faith once delivered unto the saints" to preach the whole system of divine truth—to "keep back nothing that is profitable," and "not to shun to declare the whole counsel of God," yet if we would not show ourselves "unskillful in the word of righteousness" we must observe what particular portions of the system of divine truth the times and situations in which we are placed require us to hold forth most prominently. If we do not attend to this, though we may preach no positive error, yet our preaching may have the same effect as if we did. To preach morality, when men are trusting to their own doings, would be equivalent to preaching justification by the works of the law. But to insist mainly on justification by faith, when men are already running into Antinomian excesses, would have the same effect as preaching our release from the law as a rule of life. In both cases we would be preaching no error, but we would show that we had not learned "rightly to divide the word of truth." In the one case it would be our duty like Paul to preach that "we are justified by faith without the deeds of the law," and in the other, like James, to proclaim, that "faith without works is dead being alone." The same might be illustrated by other instances. If then we should show ourselves "men of Issachar who had understanding of the times to know what Israel ought to do," we must learn, what are the errors against which we are particularly called to contend in the present day, and what are the truths upon which we are particularly called to insist. Will my fathers and brethren in the ministry then suffer an imperfect attempt to exhibit "the present truth."

In attending to this subject one general remark may be made in the outset, viz. : that a peculiar characteristic of false teachers in the present day, is to assume the language and phrases of orthodoxy. There is no honest assault upon the truth in our times. All the operations of the enemy are carried on by sapping and mining. So that it is now impossible to judge merely by the language employed whether a preacher or writer be orthodox or not. We will have occasion to shew this more abundantly in the sequel. We only remark at present, that it shows the insidious nature of the opposition we are called to encounter, the dishonesty of which well merits the denunciation of God's word. "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter."

I. With this general preliminary observation, I would remark, in the first place, that we are especially called in the present day to maintain the *inspiration of the scriptures and the authority of the whole word of God.*

Formerly infidelity attempted to prove the Bible a forgery, and the claim of inspiration for its authors an imposition upon human credulity. Now it has entirely changed its tactics. It now professes not only to believe in inspiration, but to maintain it in its fullest sense. But it is only such an inspiration for the writers of the books of scripture, as is possessed by men of genius in every age. According to the advocates of this system, Paul was inspired but so was Shakespeare—Isaiah was inspired and so was Milton, —John the apostle of love was divinely inspired and so was Byron, the apostle of misanthropy. This view is openly advocated by the *Westminster Review*, a publication, conducted with eminent ability and extensively circulated among ourselves. It is the view of a large class of philosophical writers and of the distinguished Litterateurs of the day. It is a favourite idea of the Rationalists of Germany, and, worse than all this, it has lately been openly avowed by clergymen of the Church of England, as Maurice, Jowett and McNaught, if not also by some leading members of the English Dissenters.\*

This is not a difference about the theory of inspiration such as there has been among the Orthodox. It is in reality a denial of inspiration altogether. It is degrading the apostles and prophets to the level of mere human teachers, and making their works of no binding authority upon the consciences of men. All that we feel it necessary to do is to point out the dishonesty of this mode of speech. The advocates of this theory know that by the Bible being inspired we mean that it is a supernatural and infallible expression of the will of God, while they mean in using the same language that its various portions are the natural efforts of the human mind. Surely the very statement of this view conveys its own refutation. The inspiration for which they contend is no inspiration at all, and their whole theory is but an attempt to conciliate prejudice by admitting an inspiration.

\* That we may not seem to misrepresent the views of such we will give the words of Mr McNaught himself.

"Referring Milton's *Paradise Lost* or Bacon's *Novum organon* to the man who wrote each, we describe each of these books as a book of genius; but the far truer and grander mode of speaking would be to refer the creative power of thinking to him who alone made Milton or Bacon to differ from ordinary writers, and thus to call their books works of the spirit of God written by divine inspiration. This seems to be *the Bible's own teaching*, viz. : that every thing good in any book, person or thing, is inspired, and that the value of any inspired book must be decided by the extent of its inspiration, and the importance of the truth which it well or inspiredly teaches. Milton, and Shakespeare, and Bacon, and Canticles, and the Apocalypse, and the Sermon on the Mount, and the eighth chapter of Romans are in our view inspired."

in words, which they deny in reality. Far better was the downright ribaldry of Paine himself, than this betrayal of the Son of Man with a kiss.

In connexion with this, we may remark that the Old Testament has been made the special subject of assault, and we are particularly called upon to maintain the divine authority of the whole revelation of God. In former times the Old and New Testament have generally stood together. But in the present day we hear the loudest commendations of the New Testament, while the Old is decried as useless or worse. It is not uncommon to hear the loudest praise of the doctrines of Jesus, with the fiercest denunciations of the Theology of Moses, and the morality of the one is represented as entirely at variance with that of the other book in spirit and letter. This error is far more extensive than the last, as it is held by many who hold most of the distinguishing doctrines of Christianity. In particular, the Christian public was not long since shocked by the open avowal on the part of Dr Wayland, a man whose writings on moral science had won him a high reputation, and whose efforts on behalf of the anti-slavery cause, had gained him the esteem of the friends of the oppressed, that he did not regard the Old Testament as any part of the standard of divine truth. Those who have come in contact with the Baptists in this Province must have observed a tendency to the same view, and will not be surprised at the open avowal of it by one of the most eminent men that that body has produced. The same view, however, is maintained by others. It has recently been elaborately defended by Professor Powell of Oxford in a work entitled "Christianity without Judaism," and it seems also to form part of the creed of Dr Davidson, late of the Lancashire Independent College.

This is an old heresy, but it is not the less dangerous. It is impossible to pass from the Old Testament to the New without observing a close connexion between them. Not only do the writers of the New Testament manifest a familiarity with the Old—not only do they evince that their thoughts were cast in the same mould, but they constantly appeal to the Old Testament as of binding authority. The scriptures, the word, the word of God, are the expressions by which they designate the Old Testament. So far from our Saviour and his apostles representing themselves as teaching a religion, different from, or opposed to, what had gone before, they everywhere represent them as identical, "Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil." "All things must be fulfilled which are written in the law, and in the prophets, and in the Psalms concerning me."\* It is admitted that the Mosaic Dispensation was temporary, while the other is permanent—that the one was preparatory, and imperfect. But it is far from following, that the books of the Old Testament, that contain the record of that dispensation, are now without authority, and only of interest as so much ancient history. The New Testament, on the contrary, recognizes them as having a claim to respect and confidence from all believers. They are declared to be "given by inspiration of God, and able to make wise unto salvation." They are those which our Lord exhorts the Jews to search, and which this writer, one of the latest of the New Testament, pronounces "a sure word of prophecy" to which Christians would "do well to take heed as unto a light that shineth in a dark place"—that is a revelation of the will of God which they cannot safely or lawfully disregard. With this accords the experience of the church in all ages. The influence of Chris-

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\* Matt. v. 17. Luke xxiv. 44.

tianity upon the world has been produced not through the New Testament alone, but by the Bible as a whole, and in proportion to the depth of its spirituality has the church clung to the *whole Scriptures* as the infallible standard of divine truth.

II. But secondly, I would briefly remark, that we are at the present moment called upon to maintain the doctrine of a *Trinity of persons in the Godhead*, and especially of the *Eternal Sonship of Christ*. We do not say that there is any general revival of Unitarianism throughout the world: On the contrary we think, that in the United States particularly, it is dying out. Some of its advocates are going forward to Deism, as in the case of the celebrated Theodore Parker, while some more earnest spirits are feeling more and more the unsatisfactory nature of the system, and are verging toward the old faith. My allusion is a local one! Hitherto as a church we have never been disturbed with any discussions as to the person of Christ. The doctrine of his proper Godhead has been universally received, and the census of the Province scarcely exhibits a single avowed Unitarian. But we should be prepared. "A little leaven leaveneth the whole lump." And that leaven has begun. James Morrison's works, giving a most earthly and sensual view of the Sonship of Christ, are most industriously circulated among us. In these instead of being described as the Eternal Son of God, it is taught that he "became the Son of God when he was begotten in the womb of the Virgin Mary"—that he is the Son of God because "God only was his father," and "the Son of Man because he had Mary for his mother."

Now it is admitted that some otherwise sound divines have denied the Eternal Sonship of Christ but their view has generally been that he was called the Son of God, in consequence of his official character, and they have regarded the title as equivalent to the Messiah. But we have never heard anything so gross as that he was the Son of God by being begotten in the womb of the Virgin Mary. Such a view must ultimately lead to the denial of his divinity altogether. Even as maintained by those Divines to whom we have referred, we regard the denial of the Eternal Sonship of Christ as a dangerous doctrine, and contrary to scripture, which represents him as taking the title in a sense which implied equality with the Father—which represents him *as Son* entitled to the same honor, possessing the same authority, and performing the same works as the Father\*—which represents the Eternal *logos* or word as the only begotten of the Father†—which contrasts his Sonship with his humanity—and which in the names of the Trinity reckons the Son as second in order with the Father.‡ But in the gross form in which it is exhibited by Morrison it must lead to a denial of the divinity of Christ altogether. It may be a mere pedantic attempt at displaying superior learning which prefers using a difficult word in place of a plain one, and a Latin word for an English one, that leads Morrison to speak of "three subsistents" in the Godhead, instead of three persons, but we confess that to us it sounds suspicious. Experience shows that such tampering with the received phraseology of the church is dangerous, and it will not surprise us if we should see his followers in their great zeal for freedom and their eagerness to cast off the trammels of creeds and confessions, abandon the doctrine of the Trinity altogether!

\* John v. 17, et seq. John x. 30—39.

† John i. 14.

‡ Matt. xxviii. 19.

Indeed within the last few months there has been published in this town a catechism, which contains in reality a denial of the orthodox doctrine of the Trinity. The following are its statements.

“What is the Lord as to his body called ?

*The Son of God.*

What is the *divine life* called to which his body is united ?

*It is called the Father.*

What name is given to the life, wisdom and power that proceeds from the Lord ?

The Holy Spirit.

Are the Father, Son, and Holy Spirit one God.

They are one God in the person of our Lord Jesus Christ.

Here we have published in our midst and by an individual belonging to a body which styles itself “Evangelical Union,” views which are entirely subversive of the orthodox doctrine of the Trinity. And yet with that peculiar art, which Satan manifests in the present day of “transforming himself into an angel of light,” and of teaching the grossest errors under the language of orthodoxy, we have an attempt to maintain a Trinity, a three one, but not three persons in one Godhead, as held by the universal church, but three “subsistents” to use Morrison’s phrase, in the one person of Jesus Christ—the Father denoting, as it is said, the divine life to which his body is united, the Son denoting his body, and the Spirit denoting merely the influence that proceeds from him. Here is the “deceivableness of unrighteousness” so characteristic of all assaults upon the truth in the present day.

III. But in the third place I would remark that we are in the present day called on to maintain *the doctrines of sovereign grace against some peculiar modes either of denying them or of neutralizing them.*

There have been times in the history of the church, when these were proclaimed in such a manner as to cause other important truths to be neglected, and thus to induce an Antinomian abuse of them. The doctrine of the free grace of God in the salvation of man has been so exclusively exhibited, that the necessity of practical godliness has been overlooked—man’s inability for spiritual good, and his entire dependence on the spirit, have been insisted on in such a manner, that the equally true doctrines of man’s free agency and human responsibility have been kept out of sight, or so feebly pressed, that sinners rested in carnal security—as if they were not only helpless but blameless—the sovereignty of God has been so exhibited as to conceal the freeness of the gospel offer and the sinner’s warrant to accept the Saviour.

But assuredly this is not the characteristic of the present day. The material progress which man is making—his advancement in the arts and sciences, and the improvements making in social life, have induced a boastfulness of spirit, which has been extended to moral and religious subjects. And hence in the present day those views which exalt man and tend to give him honor and credit in his own salvation are prominent and public, while Calvinism which lays man prostrate at the feet of his Creator is often regarded as distanced by the progress of the age.

It is not, however, so much against the open denial of the doctrines of grace, that we have to contend, as the spirit so prevalent of keeping out of sight the sterner features of the system—to clip off what we regard as its rugged corners, and plane down its roughness, that it may pass smoothly through the world. There is a disposition prevalent in the church, to in-

sist on what is general, and to confine attention to the principles that are considered common to all evangelical bodies.

But more than this there has been a strong disposition to modify the system—to seek some middle ground—to explain its doctrines according to some prevailing theory of the human mind, and thus to harmonize them with human philosophy. These attempts have been closely connected, and though their efforts have been widely spread, and though the forms of doctrine in which they have issued have been multifarious, yet they are all more or less connected with the New School Theology of the United States. In some instances they have originated in an attempt to amend the nomenclature of Theology—to exchange what is considered the scholastic form of a past age for a more scientific terminology suited to the present day. In this way some good men have lent their names to speculations which have ended in the grossest forms of Pelagianism. This is the real character of what is there called Finneyism, from the Rev. C. G. Finney, and sometimes “Oberlin doctrines” from his having founded his theological school at Oberlin.\* He has been followed implicitly by Morrison in Scotland, with the exception that the latter has not decidedly adopted the views of the former regarding perfection, and hence in Scotland the system has usually borne the name of Morrisonianism.

We are not, however, to regard the New School Presbyterians, or the advocates of what is called New England Theology as opposed to Calvinism. This is supposed to be the case, but it is not correct. The adherents of the latter system speak of it as “Calvinism in an improved form.” “It is,” said one of its leading advocates, “not mere Calvinism, but it is consistent Calvinism. It is a revised and corrected edition of the Genevan creed.”† They in general agree with Calvinists in holding the doctrines of the divine decrees, election, and the Perseverance of the Saints. But they differ from the “Old Calvinists” in denying the doctrine of human inability, making man’s responsibility commensurate with his ability, also in denying the doctrine of the imputation either of Adam’s sin or of Christ’s righteousness, and of any covenant relations between Adam and his posterity, or Christ and his people, and of a definite efficacious atonement. On these and kindred topics they have adopted certain speculations founded principally on certain philosophical theories of the human mind, which have led to every variety of error.

An extreme section represented by Finney in America and Morrison in Scotland have adopted a system of the grossest Pelagianism, not only denying the doctrines of the divine decrees and Election, but also adopting the views advocated by Pelagius in the fifth century regarding man’s moral nature, regeneration and the work of the Spirit. From the peculiar and insidious form, in which their views on these last points are presented, we feel it due to notice them more particularly.

In reference to the natural state of man, they deny any corrupt nature descending from Adam to his posterity. They represent sin as consisting in acts of transgression, committed by those who have come to years to have a knowledge of the law, and holiness in acts of obedience. They regard the idea of a sinful nature as absurd. They represent Adam at his creation as being neither sinful nor holy, but as acquiring a holy character by holy acts—that our Saviour when he was born was only holy in the

\* From the Oberlin School come several, if not most of the Morrisonian ministers in British America.

† Prof. 1301 Park of Andover.

sense in which inanimate objects are sometimes represented in Scripture viz., as devoted to God—that infants at birth have no moral character—and some would say not even a moral nature, a statement which reduces them to a level with the brutes. They represent infants as born with the same nature as Adam, but in more unfavorable circumstances, in consequence of the prevalence of sin around them in the world. And yet they will talk of the depravity of man which they take care to define as denoting not any tendency to sin, but voluntary transgression after persons have come to years to know the law of God, and some even profess to believe in original sin, of course understanding it in their own sense.

It will be seen at once that these are the views of Pelagius revived, and they are now given almost in his own words. The only difference is that the old Pelagians were honest, and did not profess the doctrine of human depravity, and then explain the words to mean something else. We need scarcely say how opposed to the Bible they are. In it we everywhere find holiness affirmed of the heart. We read of a broken heart, a clean heart, an evil heart. It traces our evil actions to their seat in the heart. "Out of the heart proceed evil thoughts," &c. It tells us that we are "conceived in sin and shapen in iniquity," certainly implying a sinful nature. It represents us as by nature "the children of wrath," and if we are subjects of wrath, by nature, surely we must be sinful by nature. It represents man as created originally "in the image of God," which is elsewhere defined as consisting in knowledge and holiness, but that after he became sinful, that his child was born in that image. It proclaims the great principle that "all that is born of the flesh is flesh," and utters the challenge, "who can bring a clean thing out of an unclean."

We might also remark that this system is as unphilosophical and opposed to common sense as it is unscriptural. Did we see a tree, which in every variety of circumstances always produced evil fruit or the reverse—that amid the heat of Tropics or the cold of an arctic region—that in whatever position, whether on the storm-beaten mountain or the shaded valley—that in every variety of soil—in the sandy desert or the well watered plain—that under every variety of cultivation, whether in the elegant parterre or exposed in the open wilderness, always and everywhere produced a bitter fruit, would we not consider it an utter absurdity to say that only the fruit of the tree was evil, and that there was nothing in the *nature* of the tree causing it to produce fruit of that kind. And this is the example which our Saviour adduces to illustrate that our sinful acts proceed from an evil nature. "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit."

We might press the inquiry, how do men universally sin as soon as they become capable of moral action. To this we receive the old Pelagian answer, that it is by the contagious example of those around us. But how comes it that men universally set such a bad example—and how comes it that the child sins in spite of the best example. There is in fact the same evidence that we have an evil moral nature as there is that we are rational creatures. But Morrison, who in the lowest depths of American Theology seems always to find some lower depth, gives another explanation. He represents the sinfulness of man as owing to a depraved bodily constitution resulting from the fall. This mortality, he says, (that is the universal mortality in consequence of Adam's sin) must be the result of a *physical* depravation, or a corruption of "the flesh," and this corrupted "flesh" is evidently one of the two great channels in which *moral depravity* runs

to us from Adam." We must here note again the Satanic art, by which the language of Orthodoxy is used to denote ideas the very opposite. Here is talk of "corruption of the flesh" and a depraved constitution which, however, only denotes a diseased body, and even moral depravity which, however, is explained as denoting actual transgression.

But taking the view as it stands, we thought that we had at length found something new in the way of heresy, but really it is so transcendantly absurd, that we scarcely know how to treat it otherwise than with ridicule.

But the subject is too serious for ridicule. As the friends of truth, we are called to take a determined stand against such a system of low and debasing materialism—a doctrine akin to the old Heathen doctrine of the malignity of matter—a doctrine which destroys the very foundation of all moral obligation, by referring man's conduct, not to a responsible will, but to his physical organization, at the same time that we cannot but feel pity for those who have allowed themselves to be misled by such blind guides, and with scarcely pity for those guides who afford so impressive an exhibition of the apostle's language, "Professing themselves to be wise they became fools."

But this view of depravity leads to a new theory in regard to regeneration. This is admitted by themselves. They acknowledge no *radical change of nature*. It is merely as Finney expresses it, a change of the governing purpose of the soul," or as others define it, "of the balance of the susceptibilities," and hence the idea of instantaneous regeneration is scouted by some of them, and it is maintained that it is gradually effected, and in the catechism already referred to, it is asserted that a man is born again by a life in accordance with God's Word. In other words he performs the actions of life before he is born, and becomes born by continuing to do so. Surely absurdity like this needs no refutation. But how imperfect the whole view of regeneration compared with the Scripture account of the matter—as communicating new life to them that were dead—a being born again—a taking the heart of stone out of our flesh and giving a new heart, having a divine seed implanted in the heart, and being created new, so that, "If any man be in Christ he is a new creature. Old things are passed away and all things become new."

But the point particularly requiring attention is the agency to which all this is attributed. It is boldly asserted by Finney that this a man can do himself. "As God requires men to make themselves a new heart, it is the strongest possible evidence that they are able to do it. If the sinner ever has a new heart he must obey the command of the text, and *make it himself*. Sinner, instead of waiting and praying for God to change your heart, you should at once summon up your powers, put forth the effort, and change the governing purposes of your mind. The sinner that minds the flesh can change his mind, and mind God." Thus "the Ethiopian can change his skin and the leopard his spots."

This is plain enough, but such an entire denial of the work of the Spirit goes too plainly in the face of the Bible, to go down with any portion of the christian public, and accordingly there must be some appearance of acknowledging the hand of God in the work, but they reduce it all to the influence of moral suasion—such as one man exercises over another. "The power which God exerts in the conversion of a soul is *moral* power; it is that kind of power by which a statesman sways the mind of a senate; or by which an advocate moves and bows the heart of a jury." And again he says, in speaking of this change, "It is perfectly proper to say that the Spi-

rit turned him, just as you would say of a man who had persuaded another to change his mind on the subject of politics, that he had converted him and brought him over." According to this all that the Spirit does is to present truth powerfully before the mind, like an advocate arguing a cause before a jury; or as one man influences and persuades another in the common affairs of life, though with greater skill than can be employed by any human agent. Similar to this is the language of Morrison. In reply to the question, "What more does the Holy Spirit do, besides recording the truth about the propitiation of Jesus, in order to bring sinners to have faith in it?"

"The Holy Spirit, by a holy and wise Providence, preserves the Bible, and spreads it abroad in the world; and he raises up men of God, whom he qualifies to declare and explain the truths contained in it; and by multitudes of ways, many of which may not be known to us, he overrules, *as far as he wisely can*, the circumstances of all men's lots, so as to bring the truth home upon their conscience, and so as to leave them without excuse, if they continue without faith in it."

Now this system entirely makes void the dispensation of the Spirit. It indeed professes to hold it in name, speaking of the influence of the Spirit in the word, but it denies all that is commonly understood by it. It recognizes no *direct* action of the Spirit upon the *heart* of man. Indeed, from its denial of a depraved nature, no such thing is needed. All that the Spirit does is to present the word to men, and by means in Providence render it more impressive. As Jenkyn illustrates the idea, at the revival of philosophy much was effected by the works of Aristotle, and, as he was the author of these, their influence may be said to be the influence of Aristotle, so we may speak of the influence which the word produces upon men as the influence of the Spirit, as he was the author of the word, and in Providence adopts means to impress it upon men. We need scarcely say how contrary these are to the representations of the word of God. There, when a new heart is given to us it is because God has put his Spirit *within us*." There, when the multitudes were converted on the day of Pentecost, it was not the force of Peter's arguments that effected the change, but the Holy Ghost fell upon them that heard. There, when Lydia attended to the things spoken by Paul, it was because the Lord opened her heart. It indeed represents the word as the means, but in itself it has no power.—The gospel must come not in word only, but in demonstration of the Spirit and in power. Even when preached with the clearness of Paul and enforced with the eloquence of Apollos, all is vain. The prophet may prophesy to the dry bones in the valley of vision but there shall be no breath in them.—The same is evident from the descriptions given of the nature of the work as a rising from the dead, &c., as well as from those passages which represent the Spirit as dwelling in believers, and its consequent effects as "the love of God shed abroad *in our hearts* by the Holy Ghost given unto us."

But we need not multiply proofs. Sufficient has been said to show that we have here under the most insidious form, in the words of orthodoxy, and under the guise of half-truths, a denial of the great doctrines of sovereign grace in the salvation of the sinner. Will my fathers and brethren permit me to say that there is a loud call upon us to make ourselves familiar not merely with these errors as they have been presented in former times, but in the specious disguises which they assume in the present day, for we feel fully assured that the doctrines thus assailed form an important part of "the present truth,"

## BASIS OF UNION.

THE Synods of the Free Church of Nova Scotia and the Presbyterian Church of Nova Scotia have appointed Committees to confer on the subject of Union, and as many persons have expressed a desire to see the Basis agreed on some years ago, we republish it here.

At Truro the third day of October one thousand eight hundred and forty-four years, which day the joint Committees appointed by the Synod of Nova Scotia adhering to the Westminster Standards and the Synod of the Presbyterian Church of Nova Scotia, met, the Committee drew up and unanimously adopted the following basis of union, and agreed to recommend it to their respective Synods, and directed that two printed copies of the same should be transmitted to every minister in connection with the above mentioned bodies.

WILLIAM DUFF.

*Clerk of Committee.*

The Synod of the Presbyterian church of Nova Scotia, and the Synod of Nova Scotia adhering to the Westminster Standards recognising each other as Churches of Christ, and deploring the differences which have hitherto existed between them, and desirous of forming a Union, agree to the following statement of principles as a basis.

I. That whatever designation may be adopted by the united Church, it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister Churches whose soundness in the faith and whose ecclesiastical polity accords with the sentiments of the united body.

II. That the great object of the union shall be the advancement of the Redeemer's Glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal, and practical godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian, and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the United Body of a duly qualified ministry for an efficient dispensation of Gospel ordinances within our bounds, and for the enlargement and permanence of the Church, and the preparation of a platform of discipline for the sake of obtaining uniformity in the proceedings of Ecclesiastical courts.

III. That the Standards of the United Church shall be the Westminster Confession of Faith, with the Catechisms Larger and Shorter;—the following explanations being subjoined, in reference to the statement in the Confession, regarding the power of the civil magistrate *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

1st. That the United Body disclaim as unscriptural, all right on the part of the Civil Magistrate to regulate or review the procedure of the Courts of Christ's Church, maintaining that the Church is a free institute under law to Jesus, and to be ruled entirely by his authority, and furnished by him with ample power to meet, deliberate, and consult in his name whenever, and as often as, the rights or interests or government of his house may require.

2nd. That while recognising magisterial authority as an ordinance of God for good to man, and holding in the language of the Associate Presbytery that "it is peculiarly incumbent on every civil state wherein Christianity is introduced, to study and bring to pass that civil government among them, run in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ and to the interests of true religion," a principle clearly founded on the supremacy of the Lord Jesus Christ over the church and over the nations, this United Body disclaims and abhors the idea of attempting to promote Christianity by forcible methods as alike contrary to the law of Christ, the spirit of His Gospel, the rights of conscience, and the liberties of man.

3d. Finally, while recognising the responsibilities of the civil magistrate to God,

and praying for the time when kings shall be nursing fathers and queens nursing mothers to the church, the Synod finds that the question as to the mode in which the civil magistrate may discharge his responsibility, is one in which, in their circumstances, they are not called upon to come to any deliverance.

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## REVIEWS.

**THE SAILOR'S COMPANION**, or Book of Devotion for Seamen in public and private. Philadelphia, Presbyterian Board of Education.

THIS work is intended for that large and useful class of men who "go down to the sea in ships," and it is admirably fitted to promote their highest interests. It consists of two parts. The first is designed for public service on shipboard, and consists of forms of public service for the Lord's day, and for funerals, consisting of prayers, general and special, and selections of Scripture. Then follow thirteen short sermons abridged from Burder's Village Sermons, with a selection of Psalms and Hymns. The second part is intended for more private use. 1st. An answer from Scripture to the question, What is religion? 2nd. Brief expositions, of the Ten Commandments, and of the Lord's Prayer. 3rd. Prayers for various occasions, suitable for public, social and private worship. 4th. Brief expositions of various passages of Scripture. And Lastly, Friendly advices to seamen.

A large portion of the adherents of our Church are either engaged in a seafaring life, or have their friends and connexions so employed, and we can only say that this is just such a volume as we would wish to see in the hands of all our friends who "tempt the dangerous deep."

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**THE GREAT REFORMER**, or Sketches of the Life of Luther. Philadelphia, Presbyterian Board of Publication. Pp. 117.

THIS gives in a short compass the life of the Great Reformer. The leading incidents of his life are sketched with vivacity, and his labors and services are forcibly presented. The book is of a size and character well fitted for Sabbath Schools.

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**NOT A MINUTE TO SPARE**, by S. C. Philadelphia, Presbyterian Board of Publication. Pp. 104.

THIS is truly a "tract for the times." It appropriately commences:—

"'Not a minute to spare' may be said to be the motto of the age in which we live;—hurrying to and fro on the earth—travelling from North to South, and from East to West—everything reckoned by time rather than by space—science, art, machinery, all uniting to aid man in his efforts to redeem time, even down to the minutest article in common life—such is the present state of the world."

The writer of this little volume shows how this constant hurry is hindering attention to the affairs of religion, and in many instances causing professing christians to neglect religious duties. The work contains most earnest appeals to men to devote their time to God, by conducting their worldly business in the fear of God, and securing a due portion of time for those duties which we owe more immediately to God. The work is seasonable and fitted to be useful.

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LITTLE BOB TRUE, the Driver Boy, by the Author of Stories on the Petitions of the Lord's Prayer. Philadelphia, Presbyterian Board of Publication.

THIS is a beautiful little story for youth, giving the history of an orphan boy, the child of pious parents subjected to many hardships, and exposed to temptations, yet enjoying much of the Providential care of Him who hath said, "When father and mother forsake thee the Lord will take thee up."

GRAINS OF GOLD, suited to enrich youthful minds. Philadelphia, Presbyterian Board of Publication.

THIS volume consists of a number of narratives and sketches, such as frequently appear in the religious periodicals of the day. In their collected form they are both interesting and suited to benefit the youthful mind. We have selected one for our Children's Corner this month.

PICTURES OF TRUTH. Philadelphia, Presbyterian Board of Publication.

THIS is a little work, similar in plan, and deserving the same commendation.

TALKS ABOUT JESUS. Philadelphia, Presbyterian Board of Publication.— Pp. 67.

THIS little work is in the simplest style, fitted for the very youngest children. As its title indicates, it exhibits the leading features of the Saviour's character, his meekness, obedience, love, &c., intended to excite the young to follow in his footsteps.

THE STEPHENSON FAMILY, or Lessons on the Beatitudes. Philadelphia, Presbyterian Board of Publication.

"THESE words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This little work is constructed in illustration of this command. It contains the instructions of a father of a family, communicated in a conversational manner. The great truths contained in the introductory portion of our Lord's sermon on the Mount are explained in a simple manner, and illustrated by appropriate anecdotes.

WILLIAM BARTLETT OR THE GOOD SON, the Contested Seat. Lessons on the Stars, and who is the Happiest Girl. Philadelphia, Presbyterian Board of Publication. Pp. 108.

TWENTIETH ANNUAL REPORT of the Board of Publication of the Presbyterian Church in the United States of America. Presented to the General Assembly at their meeting in New Orleans, May 1858.

HAVING just noticed a number of the works recently published by the Presbyterian Board, we may here give some more particular account of its operations during the past year as these are detailed in the Report. Notwithstanding the almost unprecedented commercial depression and wide-spread embarrassments of the past year the Board has been enabled to carry on its operations without serious reverse or disaster. The results of the year's operations will compare favorably with those of any year preceding. More new works have been published, nearly as many volumes have been sold,

and more have been gratuitously circulated. A larger aggregate number of colporteurs has during the year been in the service of the Board than ever before, and the contributions from Churches to the Colportage Fund have been larger than ever before.

In the department of production the Committee report as follows:—

45 New Books, of which have been printed	85,750 copies.
9 New Tracts, “ “	24,000
The Presbyterian Almanac, “	30,000
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Total number of New Publications	139,750
Reprints of former Publications	326,750
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Total number published last year	466,500

Total number of books and tracts published since the organization of the Board, 6,819,938.

Of the new works published a considerable proportion are suited for Sabbath Schools.

In the department of distribution, it is reported that there have been sold during the past year from the publishing house 191,993 volumes, being a decrease of 1,583 volumes on the sales of the preceding year—a remarkable small decrease when the state of business throughout the United States is considered. The sales of tracts during the past year have amounted to 706,963 pages, being an increase of 229,522 on the sales of the preceding year.

The grants to Sabbath Schools, &c., have amounted to 3,724 volumes of books, and 246,395 pages of tracts.

The number of colporteurs in commission during the year has been 263. The number of volumes sold by colporteurs has been 123,924, being only a decrease on the preceding year's sales of 655 volumes. The number of pages of tracts distributed by them during the past year was 1,555,469. The number of volumes distributed by them gratuitously was 17,905. The number of families visited was 119,685, being an increase of 5,503 over the visits reported last year. These operations of the Board extend over 29 States and Territories, besides the British Provinces of Nova Scotia, New Brunswick, Canada East and Canada West.

This summary will show that this Board is engaged in a great and good work. Our own Church has largely shared in the benefits of its operations, and heartily do we wish it God-speed.

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## Temperance.

### ADDRESS OF THE GRAND DIVISION TO ECCLESIASTICAL BODIES.

A Committee of Clergymen connected with the Temperance cause in this Province having been appointed by the Grand Division of the Sons of Temperance of Nova Scotia, to prepare and present an address to each of the Ecclesiastical Bodies in this Province, asking their sympathy and co-operation in the great work in which that body is engaged, we beg leave to approach your reverend Assembly to solicit your consideration of

the subjoined statements and your most valuable aid in advancing the Cause of Temperance.

The Committee may safely affirm that the evil for the eradication of which our united efforts are required, is one of vast and overwhelming magnitude, the desolating effects of which are visible in every village and hamlet in Nova Scotia. Few families have wholly escaped its distracting and blighting influences; and there is no Church or congregation which has not in some of its members suffered from its debasing effects. Sinners, in

untold numbers, are becoming hardened by it, and weak brethren for whom Christ died are being seduced from the allegiance which they owe to their Divine Master.

A venerable ecclesiastical body, the General Assembly of the Free Church of Scotland, has declared of intemperance that "next to the native depravity of the human heart, in which, like all other practical evils, it has its source, it is the most formidable obstacle to the success of religious instruction, and of the morals as well as the economical improvement of Society."

If this testimony be true, the subject which we submit demands the attention of every body of Christian office Bearers, met in the name of the Lord Jesus, and for the advancement of His kingdom; and we therefore appeal to your Christian principle and feeling, and submit the inquiry, Has all been done which is within your reach as a deliberative body, and also as individuals, to discountenance Intemperance and to remove its causes?

The vacant places of deceased inebriates are, alas, too rapidly filled up by a never failing supply, flowing (as it appears to us) from the *conventional usages of Society*, in reference to intoxicating drinks. So long as these are frequently used by all classes as a common beverage, their victims will be *Legion*, unless Science, history and experience unite in giving false testimony. Strong moral power, or other counteracting agencies, may often resist successfully, but when such power is weak, and other barriers feeble, *many will fall and perish*. Permit us then again to raise a question to be weighed and answered—Is it right in the Church to encourage, or even by her silence to tolerate usages fraught with such pernicious consequences; and can she safely recommend, to the young more especially, anything short of entire abstinence from that which inebriates?

The Church may pronounce her severest denunciations against drunkenness, and proceed to inflict her highest censures upon the intemperate. She may cut off members and cast out Office Bearers who have become vile through strong drink, but the question still recurs, and demands investigation. Is she not in a wrong position so long as she sanctions the unnecessary use of the productive source of all these evils?

In her membership we have a right to look for the "salt of the earth," and the "light of the world." What then must

be our disappointment, if these are found making gain out of the corruption of Society and the degradation of humanity? Is the prosecution of the liquor traffic, by the members of the Church, in these days of light, consistent with their avowed devotion to the service of God, and with the high ends of a religious Profession? And ought not the church, by wholesome discipline, to declare her conviction that such traffic is inimical to the cause of christianity?

For deliverance from these evils, we, in common with yourselves who are members of this Synod (or Conference or Association), look to the Gospel of Christ, and the blessing of the Holy Spirit on the application of Divine truth. Assured of the perfect adaptation of the Gospel to remove this and all other moral evils under the weight of which humanity now labours, our hope rests on Divine Power and Grace. Our Prayer is that this Heavenly Agency may be abundantly communicated, and it is because we believe that our own inconsistencies may deprive us of those spiritual influences which only can strengthen men to overcome the wicked one, and all his temptations, that we express our conviction, that extensive success in the application of the Gospel to the prevention and cure of Intemperance will not be realized, till its administrators themselves avoid, and teach their hearers to avoid, the unnecessary use of what has tempted, seduced and ruined myriads of our race.

Farther, as we look for deliverance from the Divine blessing on Divine truth, so also we anticipate that it will come through the Church, and will correspond with her zeal, piety and purity. Regarding her as Divine, and therefore immeasurably superior to merely human organizations, we consider the eradication of Intemperance as part of her legitimate work. Called as she is to testify against sin in all its forms, we would respectfully and earnestly invoke a more active "sympathy and co-operation" in the work of defending the young of this land from the seduction of the wine cup, and the fascination of strong drink.

May the Spirit of Wisdom, of Peace, and of Love, preside over all your deliberations; and on this subject guide you to such decisions as will give glory to God in the highest, produce peace on earth, and good will to men.

On behalf of the Committee,  
J. M. CRAMP, *Chairman*.

## Religious Miscellany.

### MIND OF JESUS.

#### THANKFULNESS.

"I thank thee, O Father, Lord of heaven and earth."—*Matt. xi. 25.*

A thankful spirit pervaded the entire life of Jesus, and surrounded with a heavenly halo His otherwise darkened path. In moments we least expect to find it, this beauteous ray breaks through the gloom. In instituting the memorial of His death, He "gave thanks!" Even in crossing the Kedron to Gethsemane, "He sang an hymn!"

We know in seasons of deep sorrow and trial that everything wears a gloomy aspect. Dumb Nature herself to the burdened spirit seems as if she partook in the hues of sadness. The life of Jesus was one continuous experience of privation and woe—a "Valley of Baca," from first to last; yet, amid accents of plaintive sorrow, there are ever heard subdued undertones of *thankfulness* and joy!

Ah, if He, the suffering "Man of Sorrows," could, during a life of unparalleled woe, lift up His heart in grateful acknowledgment to His Father in heaven, how ought the lives of those to be one perpetual "hymn of thankfulness," who are from day to day and hour to hour (for all they have, both temporally and spiritually) pensioners on God's bounty and love!

Reader! cultivate this thankful spirit; it will be to thee a perpetual feast.—There is or ought to be, with us no such thing as *small mercies*; all are *great*, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from every thing, making the most even of scanty blessings. St Paul, when in his dungeon at Rome, a prisoner in chains, is heard to say, "I have *all*, and abound!"

Guard, on the other hand, against that spirit of continual fretting and moping over fancied ills; that temptation to exaggerate the real or supposed disadvantages of our condition, magnifying the trifling inconveniences of every-day life into enormous evils. Think rather, how much we have to be thankful for. The world in which we live, in spite of all the scars of sin and suffering upon it, is a happy world. It is not, as many would morbidly paint it, flooded with tears and strewn with wrecks, plaintive with a

perpetual dirge of sorrow. True, the "Everlasting Hills" are in glory, but there are numberless eminences of grace, and love, and mercy below; many green spots in the lower valley, *many more than we deserve!*

God will reward a thankful spirit.—Just as on earth, when a man receives with gratitude what is given, we are more disposed to give again, so also, "the Lord loveth" a cheerful "receiver," as well as a cheerful "giver."

Let ours, moreover, be a *Gospel* thankfulness. Let the incense of a grateful spirit rise not only to the Great Giver of all good, but to our Covenant God in Christ. Let it be the spirit of the child exulting in the bounty and beneficence of his *Father's* house and home! "Giving *thanks* always for all things unto God and the Father, in the name of our Lord Jesus Christ!"

While the sweet melody of gratitude vibrated though every successive moment of our daily being, let love to our adorable Redeemer show for *whom* and for *what* it is we reserve our notes of loftiest and most fervent praise. Thanks be unto God for His unspeakable gift! "ARM YOURSELVES LIKEWISE WITH THE SAME MIND."

### WHAT IS A SUITABLE SUPPORT FOR A MINISTER.

We have been thinking of the reason that the support and comfort of ministers and their families seems to be so little understood. We have come to the conclusion that it is because it has not been fairly discussed. There is a delicacy about it which keeps ministers from discussing it thoroughly themselves, and laymen are not sufficiently interested in it. Elders and deacons ought to do it, but have sadly neglected it.

We have been laying a slight foundation for a rather general discussion of the subject of the ministry, by settling with our friends D. H. E., a Country Pastor, and P. F. S., the kinds of employment that are lawful for ministers. In order to put ourselves right with all parties, too, we said some tolerably hard things touching Indolence in the Ministry. At another time, when it will do more good, we shall wish to discuss the subject of a Sustentation Fund for Pastors. At present we wish so make so ac

remarks upon the question, *What is a suitable support for a Minister?*

The call to all our pastors, prescribes, as the principle enough to keep them "free from worldly cares and avocations." This is expressed with the usual remarkable wisdom of our Standards. If it were faithfully carried out there would be no necessity for any discussion.

The abstract principle is not very difficult. A minister ought not to live in luxury, but he should be above want; he need not live in any kind of "style" but he ought to be comfortable; he certainly ought not to be in circumstances where he will be harassed from day to day, by perplexing care. This will generally be agreed to, and at the same time be often very much neglected. If the prominent members of any congregation would sit down and quietly add up the necessary expense of a minister's family in the town or neighbourhood, they would often be very much surprised at the result. They take things too much in the gross. We once tried the experiment with a rich man in our church. He had not gone far with pencil and paper before he had exhausted our salary, when he threw them down and declined prosecuting the investigation any farther. The Scriptures are express. The minister is to be comfortably supported. That support, among the Hebrews, was ample. The minister's home should be an average one in the congregation, neither very rich nor very poor, and a faithful calculation ought to be made how much it will take to keep it such. We copy the remarks of Dr. Miller, in his *Clerical Manners and Habits*, as to a congregation that are able to support a minister comfortably and do not do so:—"If your congregation should be entirely *able* to give you such a support, and yet neglect or decline to do it, you ought to take the earliest opportunity to leave them. The workman is worthy of his meat. And where, in such circumstances, it is withheld, those who are capable of deliberately withholding it, ought to feel the consequences of their unchristian parsimony. There is neither justice nor charity in remaining with a people who will permit a faithful minister to starve, while they are abundantly able to minister to his necessities."

Much injustice is often done when the price of living increases, and salaries are not increased in proportion. People are

very much deceived about the money they spend. A man in business will gradually increase his expenses as his business grows, until they are two, three, or four-fold. He says he cannot live on less, and as he is making money, he does not feel the increase. The minister's salary often remains the same, when the prices of provisions have doubled, and sometimes trebled. At the same time his family have increased and become much more expensive. His condition is like the man in the Inquisition, whose cell was constructed of moveable sides, which every day pressed inward a little, until he was crushed to death.

Besides the necessaries of life, a minister should have the means of purchasing that he may improve his own mind, keep pace with the learned world, and instruct his congregation. He need not be made to feel that every book he buys, causes suffering in his household, by withholding something indispensable to mere comfort.

A minister should be able, by prudent management, to lay up a little for his family. We urge this as a matter of right for his wife and children. A hundred dollars a year, safely invested, would stand, in the course of time, between them and starvation, when he is called away. But if it cost him a hundred dollars a year to live more than he receives, instead of less, how can he lay it up.

People often talk very inconsiderately and disagreeably about ministers receiving presents. A congregation have no right to give their minister a niggardly salary and then eke it out with a little present here and there, for which they expect him to be extravagantly grateful. It is *mean*. Pay him enough to live on, pay it regularly as a matter of right, and take his receipt for it, and there let the business transaction end. It is your duty to do it, as much so as to pay your debts, or feed your children. The very nature of a present takes it out of the range of business. It is a token of friendship between equals, not intended to live on, but to promote kind feeling.

The idea that a minister ought to be kept low—like a horse that ought not have too much oats—to teach him humility, is absolutely despicable. If a minister be unacceptable, let him know that you do not desire his services, but the moment you introduce such wretched ideas into the pastoral relation, its spirit is gone. The residuum will be bitterness

on both sides. Be generous and he will be. Sacrifice for him and he will sacrifice for you. Starve him, and unless he have much native excellence or divine grace, he will grow savage and do you no good.

Finally, *never starve a minister out*. If he be doing no good, or must leave his charge, let the judicious understand each other, then pat on your hat and go to the parsonage and tell your minister the truth. Give him abundance of time to make his arrangements, pay him his full salary, and a gratuity to help him to his next settlement. Starving out is wicked—utterly unworthy of a Christian people.—*American Presbyterian*.

### WE SHALL BE LIKE HIM.

And what pencil can sketch the features of this likeness? We can only speak vaguely about it. Blessed are they who shall wear it; and even they may be unable to describe it; ay, and the tongue of angels may not be stocked with a sufficiency of epithets

There is no doubt, however, that we shall be like Christ in mind. Our knowledge is at present limited and confused. There are murky shadows which float over the intellect, and there are special forms of bias which delude and fascinate the heart. Our conceptions are unworthy of those noble objects about which they are formed; and if a blush may cover the cheek of the redeemed, it will be excited by the memory of those low and limited views of Divine truth and glory which we occasionally cherished on earth. \* \* \* \* But we shall rise above the relative, into the region of the absolute and pure. Light direct from the throne shall pervade the mind, and, like the mists at sunrise, all shadows shall fade away and disappear: "Now we know in part, and prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass, darkly; but then face to face." "The new man," put on by the believer "is renewed in knowledge, after the image of Him who created him." What lessons of sublimity may then be imparted; what large and unanticipated conceptions of the divine nature and works, and of the vast and far-reaching relations of the economy of grace!

And we shall also be like Him in heart, for our spiritual nature shall be

perfected. The last and loftiest attainments of holiness shall be reached. Love shall hold an undivided empire within us. What is foreign to our nature shall be taken out of it, and itself "filled with all love of God. Whatever you venerate as holy or admire as good, shall be concentrated in the person of the glorified saint. Every grave in Christ's heart shall have a reflection of itself in the hearts of all his worshiping brethren. There shall be "no more conscience of sin;" all its forms and all the evils it has brought shall be forever done away. "The glory of God" now seen in the face of his Son Jesus Christ, shall then be seen also in the face of all the members of the household. The perfection of Christ shall distinguish every one of them; for they "shall be satisfied, when they awake, with his likeness. And lastly, we shall be like Him in physical constitution. The brightness of heaven does not oppress him, nor shall it dazzle us. Our humanity dies, indeed, and is decomposed; but when he appears, it shall be raised and beautified, and fitted to dwell in a region which "flesh and blood cannot inherit." Man has been made to dwell on earth, and on no other planet. If he is to see God and yet live to serve him in a world where there is no night and no sleep, to worship him in company with angels which have not the clog of an animal frame, and like them, to adore with continuous anthem and without exhaustion, then surely, his nature must be changed, for otherwise it would soon be overpowered by such splendors, and would die of ecstasy amid such enjoyments. The glory of heaven would speedily become a delicious agony. But here is the blessed promise, "The Lord Jesus shall change our vile bodies, and fashion them like unto his own glorious body." Therefore these bodies shall cease to be animal without ceasing to be human bodies, and they shall become "spiritual" bodies, etherealized vehicles for the pure spirit which shall be lodged within them. "This corruptible must put on incorruption, and this mortal must put on immortality. And thus, in our entire nature, we shall be like Him," so like our illustrious Prototype, that none can mistake the family relation.—*Eadie*.

### THE WILL AND THE WAY.

Where there's a will, there's a way.

No adage is more true than this, in all secular pursuits. Let a man's heart once get fairly embarked in any direction, and he soon follows it with head, or hand, or purse—or all combined. Every labor is cheerfully undertaken—every privation is cheerfully endured, if the heart is only in the project. The will not only finds out a way, but is ready to bear everything that is to be encountered in that "way."

We have read of a naturalist who was found—some years since—on the wild shores of the Pacific, five thousand miles from his comfortable Boston home. He was wandering along the sea side, collecting rare specimens of natural history for the cabinet of the University of H——. What were privations, or loneliness, or scanty fare, or the absence of loved household faces to him? Was not his whole soul embarked in the search for rare flowers, such as flame in the Californian plains, and for cunning shells, such as the Pacific sea casts up on its pebbly strand. His heart was invested in that enterprise; he was a self-devoted missionary of science. The gold hunters in the Sacramento and Sierra Nevada called forth the same intensity of pursuit. Over the pestilential Isthmus, through tangled thickets and swamp—out of sight of hearing and civilization,

these dust-seekers pressed their search. The will found the way. The will made the way.

Now when the Christian is in downright earnest, he will carry the same principle into his religion. The will to serve God, (given him by the Holy Spirit,) the will to honour Christ and extend his kingdom, and save souls, soon finds out manifold ways to work in.—The man manages to get to church, however hot the sun streams down, or however fiercely the rain pours. His heart so aches for his ragged class of "street boys" in the Sunday school that a headache is of small moment to him. The day's labour may have been "wearisome to the flesh;" but the bell rings for the weekly lecture, and every peal is welcome music. He cannot afford to lose that lecture, any more than his pastor can afford to have him absent. It is soon prayer-meeting night. He will be missed if he takes counsel with tired limbs or sleepy eyes. His soul will miss the meeting, too. So he "fires up" his engine once more and sallies out, weary as he is, to the blessed prayer circle.—The neighbour who dropped in to talk politics or discuss stocks, does not detain him. His heart is at the meeting with the handful of praying ones, and the body "follows."—*Christian Intelligencer.*

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## Children's Corner.

### THE SEA-BOY'S GRAVE.

"All tears wiped off from every eye,  
They wander where the freshest pastures lie,  
Through all the nightless day of that unfading sky."

As we drew near the end of our voyage from the West Indies, the weather became squally, and we had occasionally a good deal of sea going, which made things very uncomfortable on board. A sailor, who had behaved very ill at the onset of the voyage, and with whom the men had declined keeping company, had been seized with a fever; and although it had been in some measure subdued, yet the poor fellow was in a very dangerous state. He had been a bad and wicked man; and now that he was apparently drawing near to death, it was desirable that some care and kindness might be shown him in regard to his soul. The captain and crew were very

indifferent upon the subject; and I had been so ill, that I was scarcely able to get out of my berth. There happened, however, to be a boy on board, who went among the sailors by the nickname of pious Jack; or what was, perhaps, equally to his honour, or to the honour of the philanthropist from whom he derived it, they used to call him Jack Raikes, from his having been educated in one of the Sabbath-schools of "Robert Raikes, of Gloucester;" of which city the boy, John Pelham, was a native. Poor Jack, however, cared very little for the sneers and scoffs of the seamen; and the meekness, patience, and temper, with which he endured the jibes and jeers of many on board, often gave me occasion to say, "Out of the mouths of babes and sucklings thou hast ordained strength that thou mightest still the enemy."

When Williams, the poor sailor, was dying, and indeed all the time he had been ill, nobody had shown him any kindness except little Jack and a negro woman who was on board, the attendant of a child, whom she was bringing over to some relations in England. This woman, who was always called Cleo, ministered to the wants of the dying seaman, nursing him with great tenderness, and preparing with her own hands whatever she thought would be likely to tempt his sickly appetite.

The little Creole whom Cleo had in charge was a sweet child, about four years old. I saw her very seldom, for she generally amused herself on deck, when the weather would permit, playing with a pet kid which had been spared for her sake, and which followed her wherever she went. She had taught it to go down and up the companion ladder; and she would bring it in her arms into my cabin, almost every morning, when she came to ask me how I did.

This excellent negress was kind and attentive to the sick and young, for we had two or three of both on board; and although she had little idea of the profounder doctrines of christianity, she yet possessed some knowledge of the truth, and she had a deep sympathy for the soul of the dying man. She could not read herself, but she knew that the Bible revealed the christian's God, and taught the way to heaven; and she would sit with devout attention, listening to every word which the dear boy, Jack, read from that holy book, not only from day to day, but whenever he could persuade Williams to hearken to it.

Things had gone on in this way for some time, when one day Jack came into my cabin, his face bathed in tears, a look of horror on his countenance, his whole frame trembling with agitation, and himself unable to speak: I thought from his appearance that poor Williams was dead, and that he had left poor Jack no "hope in his death."

"What's the matter, Jack?" I said, starting up on my elbow in bed. "What has happened? Is Williams dead?"

"Dear sir," said the boy, regardless of my question, "Williams—poor Williams! he is in agony of soul; he says he is lost—that he is a ruined sinner—that he must, sir,—he must—oh! I cannot say the word—he says God will cast him into the place," continued Jack, with a burst of inexpressible anguish, "where there

is weeping and gnashing of teeth! Oh! what shall I say to him?"

"Dear boy," I said, "do not afflict your soul so bitterly. It is well that Williams feels all this; take it, my child, as a token for good from the hand of your heavenly Father, who is not unmindful of your prayers and labours of love for this trembling penitent. Go to him again; bid him call upon his God; he has said, 'Call upon me in the time of trouble, and I will deliver thee!' Tell him that God is indeed, as he believes him to be, a just God, who will by no means clear the guilty without an atonement; bid him believe in the blood of that atonement already made for the sins of many; tell him God *can* be just, even while he pardons all his sins, if he throws himself upon his mercy in Christ Jesus. Say to him, it is not too late to believe—neither is it too late for God to have mercy; the Lord delighteth in mercy; only let him seek repentance at the throne of grace, and faith in the blood that cleanseth from all sin. Oh! say to him, God waiteth to be gracious."

"E. r.," replied Jack, "I have told him all this already; but he says he cannot believe it. He says everybody's sins are forgiven but his. I have told him the history of the thief upon the cross—of the labourer called at the eleventh hour—of the lost sheep—and all the parables about God's love to sinners—and how Christ came into the world on purpose to save sinners, even the chief. But he says, he cannot believe it, and he will not pray!"

"Nevertheless, go to him again, my dear boy; read to him, and I will come and pray with him." This I said, not knowing that the boy was able of himself to pray for another.

I rose with difficulty, and found my way into the place where Williams was sitting up in his hammock, his face pale and ghastly, his eyes sunk in his forehead, and his bosom labouring with the heavy respiration of death. Jack and Cleo were both on their knees beside his berth; and the little child, not well knowing the meaning of what she did, had covered her face with her hands; but was evidently looking through her half-closed eyelids. Jack was reading the office for the sick; Williams, deeply agitated, his hands clasped, and his emaciated fingers convulsively compressed against each other, was now and then attempting to pray. After every petition, the little sea-boy

paused for the dying man's response, saying he would read no further if Williams still refused to pray to God.

"Open thine eye of mercy, O most gracious God!" said the boy at last, closing the book, and speaking, I suppose, from memory, or perhaps out of the abundance of his own heart, "Open thine eye of mercy upon this dying man, who most earnestly desireth pardon and forgiveness, but will not pray for it."

"Oh, earnestly!" exclaimed the wretched man, with a voice so full of the bitterness of death, that it sent back the blood in a cold shiver to my heart.

"Renew in him, most loving Father," continued the little intercessor, "whatsoever hath been decayed by the fraud or malice of the devil, or his own carnal will! Oh impute not unto him the guilt of his former sins!"

The boy here paused again, and looked with an eye of supplication upon Williams, beseeching him, as if with the whole tenderness of his soul to reiterate the petition; but Williams replied only with a look of horror.

"For the sake of Christ," resumed the little suppliant, "who bore our sins in his own body upon the cross, show thy pity on Harry Williams?"

The boy again paused, and taking the hand of Williams, attempted by an act of kind compulsion, to raise it into an attitude of supplication.

"He has no hope, O Lord, but in thy sweet mercy! Oh, visit him with thy benignant salvation!"

"I have no hope!" at last exclaimed the man, wringing his hands in despair; "I have no hope!"

"Oh, look down from the height of thy sanctuary, and hear the groaning of this poor prisoner, and loose him who seemeth now to be appointed unto death!"

"Oh, I am appointed unto death!"

"O Lord! wilt thou not regard the cry of the destitute? Behold, he is destitute! we can do nothing to help him—help thou him, O our God!"

"Help me, O my God!"

"O Lord, save! save this poor, dying man! Oh, save Harry Williams!"

"Lord, save Harry Williams!" was uttered by all present, even by the little child; and Williams, softened by their affectionate sympathy, and doubtless also by the power of that Word which is both spirit and life, melted into tender-

ness, and, falling back on his pillow, shed a torrent of tears.

These tears, the first that had moistened his burning brain since the commencement of his sickness, evidently brought relief to his overburdened spirit. As drops of rain to the bruised reed, or as the evening breeze to the smoking flax, they were just what nature required at this moment of deep extremity. I sat by him till the emotion that swelled his heart and filled his eye had somewhat subsided; and, commending him to the Father of mercies, withdrew to my cabin.

I did not see him again for many days after this, my own indisposition having increased, but I heard of him often, both from Jack and the negro woman. Every moment the boy could spare from the duties of his station on board, was occupied in reading the scriptures to Williams, who was now often seen engaged in prayer for himself; and he began by degrees to talk less of the justice of God, a subject that had always filled him with alarm, and more of his love.

After a few days, being considerably better, I told Jack that I would see Williams to-morrow. Cleo, however, said, that she thought Williams was now too near his end for me to delay my visit; I, therefore, arose in the evening, and went again to his berth.

The horror, so strongly marked in every feature the first time I saw him, had dwelt upon my mind; and, on entering the little place where he was lying on his cot, I dreaded the idea of looking on him again. But how sweet was my surprise, when I beheld in poor—no, in happy Williams, a countenance of the most touching complacency, and of a placidity so soft, that one would have thought that death, which was evidently upon the very threshold, was the object, not of fear, but of long-desired approach! He had suffered much in the interval between my former visit and this, from many doubts and fears; but now they seemed to have been all subdued; and he said to me, with the triumph of one deeply conscious to whom the glory was due, "I am a conqueror through Him that loved me!—Oh, that wonderful love!"

I spoke to him for some time of the grounds on which he built his hopes, and was much satisfied with all he said in reply. He heard me with all the courtesy which the subject demanded; but he seemed as if he thought—so grateful was he—that he wronged his young

friend, in deriving consolation from any one's conversation but his. Every word the boy now uttered was as much a source of joy to Williams as it had formerly been of horror. He said to him, two or three times that night, referring to the struggle he had had in the morning, "It is calm now Jack—all calm. Is this peace?"

"Yes," replied he, "I trust it is peace, the peace of God, which the Bible says passeth all understanding."

"Who has given me this peace?" said Williams as if he delighted in the ascription of praise to his divine Redeemer. "Who hath given me this peace?"

"Christ," said the boy, in a voice so solemn and so soft, that it seemed like the breathing of some ministering angel, rather than the articulation of a human voice, "Christ is our peace. He hath made peace for us."

"Yes," said Williams, "by the blood of his cross!"

Whether it was that the near presence of death naturally tends to unnerve us, or that my spirits were weak from long confinement, I cannot tell; but I felt compelled, at this moment, to steal away, to hide the emotion gathering round my heart, which I was unable any longer to repress.

I lay awake all night, meditating on the things I had seen and heard in poor Harry's berth. No sound disturbed the repose of all on board, except the man at the helm, as he chanted, from time to time, some doleful ditty. In the midst of this calm, the spirit of Harry Williams winged its flight aloft, entering into the presence of Him whom the heaven of heavens cannot contain, and mingling with the thousand thousands of ministering spirits which, "thick as stars, surround him!"

The next day but one, the body of Williams was committed to the mighty deep. The poor boy, on this occasion, seemed to feel, as if for the first time, that his friend and pupil was indeed no more. But when he heard the heavy plunge of the corpse in the water, when he heard the waves, with a gurgling sound close over the body, and shut out for ever all that remained of dear Harry Williams, the boy, unable any longer to control the violence of his feelings, uttered a piercing cry; and so infectious is unfeigned sorrow, that many an iron countenance, that gave little indication

of a kind heart within, was that day bedewed with tears.

I looked upon the whole circumstances of this day's scene as a merciful and providential preparation for what followed; for, three days after, as we drew near the Land's End, a strong gale of wind from the W. S. W. sprung up, and missing the port in the Channel for which we were bound, we made for the Downs, expecting to have come to anchor there; but the wind shifted, and, continuing even more boisterous than at the first, we were glad to stand out to sea. We sprung a leak, and were driven at the mercy of the winds and waves for three days and three nights, until we knew not well where we were. It would be in vain for me to attempt to describe the feelings of those on board. The moment of danger is not the time for any one to seek peace with God; and that which ought to be the object of every day's labour should not be left to hours of peril and sickness to accomplish. Now, indeed, is always an accepted time, and God forbid that I should dare to limit the mercy that is measureless; but they who have neglected the great salvation in the day of sunshine and of calm, come with a load of aggravated provocations before God, when they draw near to him only in the whirlwind and the storm.

The wind being somewhat abated, in the course of the fourth day from our leaving the Channel, we made the Firth of Forth, and came to anchor. But the storm, which during the last two or three hours had subsided into a sullen calm, burst out again, towards sunset, with tremendous fury, and driving us from our moorings, it carried us among the islands of the Firth. At half-past eleven o'clock, in the absence of moon and stars, and amid cries of "Breakers ahead!" we struck upon a sunken rock, the mainmast<sup>v</sup> coming down with a fearful crash.

In the midst of all this outward misery and distress, I felt a keener edge set to my own sufferings by witnessing the affliction of the affectionate negress, and the anguish with which she gazed upon her "Massa's child." Her own fate she seemed to meet with heroic firmness, sustained, I hope, by her confidence in God, and her trust in the Redeemer. "But Massa's child, my Missis' little girl!"—she wrung her hands, over her in unutterable agony! Her deep despair was strangely contrasted with the infantine composure of the child. For the last

half-hour she had hid her little bleating pet in her lap, saying she would not have Nanny to be drowned; and when she saw Cleo, and Jack and me, and all, I may say, engaged at intervals in prayer, she would try to imitate us, saying, with a most solemn look, "Lord, let me die with Cleo, and Jack will pray for me to Jesus Christ."

As the flood-tide set in, the breakers on the rock became more and more tremendous. The boat was hoisted out, but the shore presented no hope whatever of safety, for it was one unbroken reef of rocks and shelving stones on which the sea was dashing with a noise like thunder. I determined to abide by the wreck; and seeing I could but die, while I had life I left no means of self-preservation unimproved; so lashing myself to the shrouds, I silently witnessed the embarkation of Cleo and her child, dear Jack, and some others of the sailors, in the boat. With much difficulty the men were enabled to set a little bit of sail, and made for the shore. When they put off from the wreck, they went pretty well for about a quarter of a mile or so, the sail keeping them buoyant, and the boat standing with her head against the waves. But as she drew nearer and nearer the surf, a tremendous squall accompanied with torrents of rain quite shut them out from our view. But, oh! how shall I relate what followed? The sky cleared almost as it was overcast—the squall subsided—the moon shone out—we looked, and looked again, till our eyeballs were almost bursting from their sockets—we strained our vision again to look; and cried, "Where's the boat?—where's the boat?" The sea, indeed, answered the demand, and gave up the boat; but she gave not up the dead;—the boat appeared, driven with her keel above the waters; but her interesting freight was gone for ever!

Oh! the horrors of that moment! And yet, amid them all, while I clung shivering to the shrouds of the vessel, expecting every moment to be swallowed up by the merciless sea, I felt, as it were, a beam of light cross my soul, as I followed in spirit the sailor boy, and beheld him, with his ransomed companions, enter into the joy of his Lord!

The wreck, contrary to all human calculation, continued to hold together till next morning, when the storm having been succeeded by a calm, that smiled, as it were, on the ruin its predecessor had accomplished, my fellow-sufferers

and myself were brought, by the kind care of the fishermen on the coast, safe to land.

Being much exhausted, I went to bed in a little cottage, whose generous owner hospitably opened her door to receive me. In the evening I arose, and went to view the bodies of those who had been washed ashore. On the low, but decent, bed of the little ale-house, Cleo, and her "Massa's child," were lying. They were clasped together in an inseparable embrace—the child's hand reposing on the bosom of her nurse, and the swarthy arms of Cleo were locked around her little darling; while death itself, which severs the dearest and fondest ties of human tenderness, here appeared only to have rendered their communion more indissoluble. They were buried in each other's arms.

I was turning away from the last view of their remains, when I perceived that poor Nanny, the pet kid, who had survived by swimming ashore, and who had followed me into the room, had climbed with its fore-feet upon the bed and was licking the dead hand of its sweet little playmate.

Poor Jack—less honoured, but surely not less worthy of honour—was laid out on a sheet on the floor, a blue chequered shirt his only shroud! On his hands and face a few bruises were visible, which he had received from the rocks. Yet his countenance wore a heavenly expression; and, stooping down, I robbed his dear head of a little lock of auburn hair. His effects—alas! how poor, and yet how rich!—were spread upon a table in the room, and consisted of a little leathern purse, in which was a well-kept half-crown and a solitary sixpence! His Bible, which he had ever accounted his chief riches, and from which he had derived treasures of wisdom and knowledge, was placed by his side. I took it up, and observed, engraved on its clasps of brass, these words;—"The gift of Robert Raikes, to J. R. Pelham, Gloucester." O Raikes! this is one gem of purest light, indeed; but it is but one of the many thousand gems that shall encircle thy radiant head in that day when the Lord of Hosts shall make up his jewels! "For they that turn many to righteousness shall shine as the stars for ever and ever."

#### AN HONEST BOY.

"That is right, my boy," said the merchant smiling approvingly upon the

bright face of his little shop boy. He had brought him a dollar that lay amongst the dust and paper of the sweepings.

"That is right," he said again: "al-ways be honest, it is the best policy."

"Should you say that?" asked the lad timidly.

"Should I say what? that honesty is the best policy? Why, it's a time-honoured old saying—I don't know about the elevating tendency of the thing—the spirit is rather narrow, I'll allow."

"So grandmother taught me," replied the boy; "she said we should do right, because God approved it, without thinking what man would say."

The merchant turned abruptly towards the desk, and the thoughtful-faced little lad resumed his duties.

In the course of the morning a rich and influential citizen called in the store. While conversing, he said, "I have no children of my own, and I fear to adopt one. My experience is that a boy of twelve (the age I should prefer) is fixed in his habits, and if they are bad—"

"Stop!" said the merchant, "do you see that lad yonder?"

"With that noble brow?—yes, what of him?"

"He is remarkable—"

"Yes, yes—that's what everybody tells me who has boys to dispose of—no doubt he'll do well enough before my face. I've tried a good many, and have been deceived more than once."

"I was going to say," replied the merchant calmly, "that he is remarkable

for principle. Never have I known him to deviate from the right, sir—never. He would restore a pin—indeed (the merchant coloured) he's a little too honest for my employ. He points out flaws in goods, and I cannot teach him prudence in that respect—common prudence, you know, is—is—common—prudence—ahem?"

The stranger made no assent, and the merchant hurried on to say—

"He was a parish orphan—taken by an old woman out of pity, when yet a babe. Poverty has been his lot—no doubt he has suffered from hunger and cold uncounted times—his hands have been frozen, so have his feet. Sir, that boy would have died rather than be dishonest. I can't account for it, upon my word I can't."

"Have you any claim upon him?"

"Not the least in the world, except what common benevolence offers. Indeed, the boy is entirely too good for me."

"Then I will adopt him—and if I have found one really honest boy, thank God."

The little fellow rode home in a carriage, and was ushered into a luxurious home; and he who sat shivering in a cold corner, listening to the words of a poor, old pious creature who had been taught of the Spirit, became one of the best and greatest divines that England ever produced.

'Them that honour me, I will honour.'

## Religious Intelligence.

### PROCEEDINGS OF THE FREE SYNOD OF NOVA SCOTIA.

The Synod of our Church met this year at New Glasgow. Their sittings commenced on Thursday the 17th June, and extended to Tuesday, the 22nd. The number of ministers on the roll was 32, of whom only 19 were in attendance at this Synod. There were also 6 elders present—making the entire number of members present 25.

The opening Sermon was preached by the Rev John Munro of Wallace, the retiring Moderator, from Rev. xi. 15, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

After constituting for business, and making up the roll, the Synod elected the Rev Alex. Munro of Brown's Creek, P. E. I., Moderator for the ensuing year.

STATE OF RELIGION.—The greater part of one diet was occupied as usual, with hearing accounts of the state of religion in the different Presbyteries of the Church. Two cases thus brought under the notice of the Synod excited special interest—that of Cornwallis congregation, which is erecting several new places of worship, as well as making very creditable efforts for the support of the ministry—and that of Charlotte Town congregation, P. E. I., whose fine new Church is encumbered with some debt

which it is hoped the liberality of the Church at large will aid them in removing.

**PROPOSED TRANSLATION OF REV. A. SUTHERLAND.**—The Presbytery of P. E. I. had declined to sustain a call addressed by the congregation of Roger's Hill and Salt Springs to the Rev. A. Sutherland of New London. Against this decision the congregation of Roger's Hill had appealed, and now prosecuted their appeal before the Synod. Parties having been fully heard, the Synod dismissed the appeal, and affirmed the judgment of the Presbytery of P. E. I. retaining Mr Sutherland in his present charge.

**QUESTIONS AND FORMULA FOR LICENSE AND ORDINATION.**—Copies of the questions put to those who are about to be licensed, ordained, or inducted to office in this Church having become very scarce, the Synod ordered said questions to be reprinted, both with this year's minutes and in a separate form, and also embodied the substance of them in a formula for subscription.

**CORRESPONDENCE WITH SYNOD OF NEW BRUNSWICK.**—The Committee on Incorporation with the Synod of New Brunswick reported that nothing had been done to further that object since last meeting of Synod. The Committee was reappointed as a Committee of Correspondence, Rev. W. Murray, Convener, and was instructed to secure if possible the co-operation of the Synod of New Brunswick in the support of our Foreign Mission.

**HOME MISSION.**—The expenditure of the Home Mission Committee since last meeting of Synod, and in addition to the sums then voted, consisted only of a payment of £5 to a Catechist at Goodwood, in the Presbytery of Halifax. The sum in the hands of the Synod's Treasurer was £50 14s. 5d; the sum collected at the Synod £84 3s. 9d.; and a further sum of £25 was known to be available though not actually transmitted—making a total of £160 now to be disposed of. The Synod voted £48 for nine catechists in the Island of Cape Breton who had received grants to the same amount last year, but resolved henceforth to withdraw such grants to Catechists except in the case of those who are employed in stations that do not form part of any ministerial charge;—the court being of opinion that regularly organized congregations which require to employ

the services of catechists ought to provide for their support themselves. £2 10s. was also granted for the services of a catechist at Wallace. The sum found to be available for aiding weak ministerial charges was £110 being £10 more than was applied to this purpose by last Synod. Of this sum £30 was voted to the newly formed charge at Woodville, P. E. I., and the remainder yielded £20 each for the four weak charges to which supplements were granted last year.

**FOREIGN MISSION.**—In conformity with the resolutions adopted by last Synod respecting the choice of a foreign field of Missionary labor, the Foreign Mission Committee had engaged the services of Mr Petros Constantinides, with a view to founding a mission amongst the Greeks and others in Constantinople. Mr Constantinides, having completed his course of study, and received license from the Presbytery of Edinburgh, was sent out by the Free Church sub-committee on Turkish Missions to visit this country, and arrived just in time to be present at the Synod. The Presbytery of Pictou was appointed to take him on trials for ordination. His trials having been found entirely satisfactory, he was ordained to the office of the holy ministry, and designated to the exercise of that office amongst his countrymen and others in Constantinople as the Missionary of this Church. The Rev. John Stewart, Convener of the Committee, preached and presided, and the Rev. Professor King addressed in suitable terms the newly ordained missionary, and the audience who had assembled to witness the solemn service. The proceedings of the evening were closed with a very interesting address from Mr Constantinides himself, in which he gave an account of the way in which he had been led to devote himself to missionary work among his countrymen, and described the condition and prospects of that field of labour which he has chosen, and to which he had now been designated.

**REPORT OF THE COMMITTEE ON POPERY,** being read the Report was unanimously approved of, and the thanks of the Synod tendered to the Convener and Committee for their diligence.

**DEPUTATION FROM THE SYNOD OF THE PRESBYTERIAN CHURCH.**—A Deputation consisting of the Rev. Dr. Kier, Rev. Professor Ross, Rev. Messrs McCulloch, Christie and Bayne, Ministers,

and Mr David McCurdy, Ruling Elder, appeared according to previous arrangement and addressed the Synod, urging the desirableness of a speedy union of the two bodies. The Rev John Stewart, Professor King, and others then addressed the court, reciprocating the sentiments of fraternal regard which the deputation had expressed; after which the Moderator addressed the deputation, expressing to them the pleasure with which the Synod had listened to their friendly addresses.

**COLLEGES:—STATE OF THE CLASSES.**—Professor King reported for himself and Professor Lyall, and Mr McKnight for himself, respecting the labors of last Session. Professor King had 8 students, Professor Lyall 19, and Mr McKnight 13;—total number of students 29, of whom 3 belonged to other denominations. The Reports expressed satisfaction with their general diligence and proficiency.

**BURSARIES**—Professor King, in the absence of Professor Lyall, reported that the sum of £25 currency had been received from Scotland for the purpose of aiding students of limited means, and had been distributed amongst 8 of the students.

**PROFESSORIAL FUND**—After full consideration of the Report of the College and Academy Board, the Synod resolved to remit the matter of the ingathering of what yet remains uncollected of the Professorial Fund to the Presbyteries and Kirk-Sessions, enjoining the Kirk Sessions to use all diligence in having these contributions brought in, and instructing the Presbyteries to report fully to next Synod as to what may have been thus done by the Kirk-Sessions under their respective jurisdictions.

**REPORT OF TEMPERANCE COMMITTEE** being read, after some discussion it was moved and carried by a majority that the report be received on the understanding that the Synod do not commit themselves to total abstinence which it seems to advocate.

**DEATHS OF REV. A. FARQUHARSON AND M. SUTHERLAND**—The following minute was adopted by the Synod on this subject:—

The Synod record their deep sense of the loss they have sustained in the removal of two of their most estimable members, the Rev A. Farquharson of Middle River, C. B., and the Rev M. Sutherland of Pictou, from the scene of their

arduous labors in the Church below, where they had served their Divine Master with indefatigable zeal and with a large measure of success, to the rest that remained for them where sin and sorrow are alike unknown. The Synod deeply sympathize with the congregations that have thus been deprived of the services of those faithful pastors by whose lips they had been fed with the word of life, and especially with the bereaved widows and their families whose earthly stay has been removed from them. The Synod earnestly commend their cases to the sympathies of the Church at large, and instruct the clerk to transmit copies of this minute to Mrs Farquharson and Miss Sutherland.

**THE RECORD.**—The Record Committee still complain of the tardiness of their subscribers in sending in their remittances, though some improvement has taken place in this respect—the amount of subscriptions collected during the year ending 17th June being nearly equal to the cost of printing for that year. No progress has been made towards diminishing the debt of £40 with which they were left at the close of the last Synod, and which outstanding subscriptions might have liquidated, had they been paid in full. It is proposed in future to have a column or two of *Gaelic* in each number—the Rev D B. Blair undertaking to conduct this department of the paper.

**UNION WITH THE PRESBYTERIAN CHURCH OF N. S.**—In compliance with the recommendation embodied in an overture from the Presbytery of Pictou, a Committee was appointed for the purpose of conferring with any similar committee that might be appointed by the Synod of the Presbyterian church, respecting the obstacles that stand in the way of a union of the two bodies,—Professor King, Convener. A deputation was also appointed to wait upon the other Synod in Session at Pictou.

The Synod adjourned to meet at Halifax on the third Thursday of June, 1859.—*Free Church Record.*

#### MEETING OF THE SYNOD OF THE CHURCH OF SCOTLAND IN CHARLOTTE TOWN.

The Synod met, agreeably to appointment, on the last Wednesday of the month of June, at Charlottetown, and was opened with Divine service by the

retiring Moderator, the Rev. Alex. McKay, who preached an excellent and appropriate sermon from 1 Tim. v 17: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." The Synod Roll was then made up from the returns of the different Presbyteries, when it was found that not fewer than fourteen ordained clergymen from a list of eighteen were present, the largest number of ministers connected with the Church of Scotland that had ever assembled in Charlottetown. The attendance of elders was also highly respectable, nearly all the kirk sessions in the Presbyteries of Pictou and Prince Edward Island being represented on the occasion.

On the roll being completed, the Rev. Allan Pollok of New Glasgow, was unanimously chosen Moderator, in succession to Mr McKay, and the Rev James Mair of Barneys River, was chosen Clerk, in the room of Mr Pollok, who resigned the office, and received the cordial thanks of the Synod for his ability and diligence in the discharge of his arduous duties for several years.

The Synod commenced its proceedings in a very auspicious manner, by opening up a friendly intercourse with the Rev. Donald McDonald, an aged minister who has laboured long and successfully amongst the Gaelic population of the island, without being in full connection with the Church. Mr McDonald was introduced to the Synod by the Rev Alex. McKay, of Belfast, and addressed the Court in a very feeling and impressive manner, narrating at length the labours he had undergone and the privations he had endured for more than thirty years in collecting and organizing eleven or twelve congregations—erecting nearly as many places of worship, and superintending the religious interests of a population of more than 5000 souls, embracing upwards of 100 elders and nearly 1000 communicants. In his advancing years, and amidst increasing infirmities, he found himself more and more unequal for the duties of such an arduous and extensive charge, and more and more closely drawn in attachment to the church of his fathers. Although he did not feel himself inclined to submit entirely to the authority of our Church Courts, or to form in his own person an ecclesiastical connection with the Synod, yet he felt a strong and anx-

ious desire that all his people—elders, communicants and adherents—should be connected with the Church of Scotland, and that all the pulpits in which he officiated should be open to her ministers. The Synod cordially reciprocated their mutual feelings of delight and satisfaction with Mr McDonald and assured him of their readiness and willingness to co-operate with him to the utmost of their ability in promoting the interests of religion amongst his people in the island. At a subsequent meeting Mr McDonald presented the Synod with copies of all the works which he had published since the commencement of his ministry, which were thankfully received and distributed among the members.

On the morning of the following day another pleasing and very important business occupied the attention of the Synod for several hours. A large and highly respectable deputation of the Lay Association of Pictou having been introduced to the Court by Mr McKay, of New Glasgow to render an account of their proceedings in raising missionary funds in the Eastern parts of the Province, Mr James McDonald, secretary to the Association addressed the Synod at considerable length, and detailed the arrangements that had been made for forming affiliated branches, and the encouraging success that had attended their operations. We are not yet in full possession of all the information which was laid on the table by the deputation, but we understand that thirteen branches of the association are already established comprising about 2000 subscribers, who pay 2s. 6d. annually, and that about £250 per annum may be expected from the funds of the association as the treasurer has already in his hands, as the proceeds of the first half-year's collection the sum of £126. The cordial thanks of the Synod were tendered to the deputation for their generous and disinterested exertions, with an assurance that it would willingly co-operate with them in their missionary labours. It was stated at the same time, by the representatives from the Presbytery of Halifax, that a Home Missionary Association had been lately formed in that city, having exactly the self-same objects in view, and that the committee had already entered with much zeal and energy on their duties, appointing collectors and soliciting funds from those who felt inclined to contribute. It was also intimated that similar

associations would be formed in Charlottetown and other parts of Prince Edward Island, and it is expected that in a short time branch associations will be formed in every congregation and station within the bounds of the Church.

A very spirited and animated discussion took place the same evening on receiving a communication from the office-bearers of the Protestant Alliance in Halifax, when a number of the clergymen and elders expressed their opinions with much freedom and with great length. It was evident that every member of Court, as a consistent office-bearer in a Protestant Church entertained the highest regard for their valuable civil and religious privileges, and cherished an unswerving attachment to the principles of the Reformation, which had conferred such peculiar glory on the British dominions; but a large majority of the speakers felt unwilling to form any connection with the alliance in Halifax, and a motion to that effect was moved by the Rev Donald McRae and agreed to.

The third annual report of the Canada Juvenile Mission and Indian Orphanage Scheme, transmitted by the treasurer John Paton, Esq., to the Moderator, having been read by the clerk, the Synod, sincerely sympathizing with this most laudable effort for the religious instruction of the degraded orphans of India, recommended that collections should be made in all the Sabbath schools within their bounds in aid of this mission, as the sum required, only £4 sterling, could be easily raised in almost every congregation.

In connection with our financial affairs we have to mention that the Synod also recommended an annual collection this year to be made for the Indian Mission of the Church of Scotland—a field which at the present moment engrosses so much of the attention of the religious public of Great Britain and her colonies.

A communication from the "Sons of Temperance" was read, and a resolution agreed to enjoining ministers to call the renewed attention of their people, as they have already done, to the practice of this important duty.

In taking a deliberate review of the state of the Church, and the extensive destitution which still prevails, more especially in the Gaelic congregations and stations, it was felt by the members of the Court that efforts should be made both in their individual and united capa-

cities to procure an additional supply of Gaelic missionaries as speedily as possible. We hope that this most urgent concern will not be lost sight of, in the correspondence carried on by our ministers during the current year with the parent Church in Scotland. The accession to our Church in Prince Edward Island is a loud call for the appointment of additional Gaelic missionaries to these colonies.

In drawing the business to a close, the Synod passed a hearty and unanimous vote of thanks to the citizens of Charlottetown for their distinguished hospitality and kindness to all the members of the Court during their stay in that place, and appointed their next meeting to be held at Pictou on the last Wednesday of June, 1859.—*Monthly Record.*

#### SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

##### JEWISH AND FOREIGN MISSIONS.

The Report of the Jewish and Foreign Mission Committee was read. It was moved by Mr McMorine, seconded by Dr Urcuhart, and it is agreed. That the Synod having heard and considered the Report of the Jewish and Foreign Missions' Committee, approve and adopt the same; thank the Committee for their diligence, prudence and judicious conduct of the important interests confided to them; express their hearty gratitude for the Providential offer of the services of so competent a Missionary; commend him and the effort to the prayers and sympathies of the Church; instruct Presbyteries to see that a collection is taken up as ordered last year in all the congregations of the Bounds for the Mission; and remit the whole matter to the Committee, authorizing them to take such further steps in the institution and prosecution of the Mission as may be found necessary and desirable; instruct them also by correspondence and otherwise to mature their views as to the future conduct of the Mission, and re-appoint the Committee with the addition of the Revds. Dr Machar, Duncan Morrison, and Mr John Paton; and further continue Mr Morris as Treasurer to the Scheme.

The same Committee then presented a supplementary Report setting forth that they have engaged Mr Ephraim M. Epstein, a Licentiate of the Old School Presbytery of New York, in whose char-

acter, attainments, piety, and fitness for the work they repose confidence, and preferring their request that the Synod authorise Mr Epstein to appear before the Examining Committee in order to his admission as a Licentiate of this Church. There was also read Mr Epstein's Presbyterial Certificate, signed by the Rev John M. Krebs, Clerk of the Presbytery of New York, who affectionately recommends Mr Epstein to the care of this Synod. On motion of Mr Macdonnell, seconded by Mr William Bain, this Report is adopted, and Mr Epstein is instructed to appear before the Examining Committee. The Moderator then conveyed the thanks of the Synod to Mr Burnet, Convener, and the other members of the Committee.

#### FRENCH MISSION.

The Synod heard the Report of the Sub-Committee of the Presbytery of Montreal on the French Mission.—The Treasurer's accounts were submitted. There was also read an Overture from the Hamilton Presbytery,—That the French Mission be placed on a more satisfactory footing, and that a Committee be appointed from the Church at large to further the object. It was moved by Mr Burnet, seconded by Mr A. S. Cadanhead, and it is agreed, That the Synod having heard the Report of the Sub-Committee of the Montreal Presbytery on the French Mission, as transmitted by the Presbytery, receive and adopt the same, and approving of the suggestion therein contained, appoint Revd's. W. Snodgrass, W. Simpson, Geo. Ferguson, James C. Muir, and Messrs. Alex. Morris, John Greenshields, Arch. Ferguson, a Standing Committee on the French Mission, authorizing them to take such steps in its revival, maintenance and prosecution as may be necessary, reporting their action to the Synod from time to time, and appoint the Rev W. Snodgrass, Convener; and the Synod further recommend the Mission to the continued countenance and active co-operation and sympathy of the congregations of the Church.—*Id.*

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#### MONTHLY REVIEW OF RELIGIOUS INTELLIGENCE.

The meeting at St James's Hall, at which the secrets of the Confessional in the Church of England were professedly exposed by the Hon. and Rev Mr Bar-

ing, has aroused feelings in all classes, which are not likely to be allayed till the alleged facts be thoroughly sifted, and further measures taken against the parties, if they are proved. No one can entertain a doubt that Mr Baring believes them to be the facts, though he might possibly, but we think not probably, have been deceived. It will be a happy event if existing facts can be proved, fitted to rouse the public mind, so that some measures may be taken to deprive of the advantages of the National Protestant Establishment, men who are so openly and avowedly enemies of Protestantism and admirers and followers of the Church of Rome.

Our readers will find, in the sketch of ecclesiastical proceedings, a remarkable evidence of the power of the voluntary efforts of the people of Scotland to maintain and promote religion. The two dis-established churches, the Free and the United Presbyterian, have raised, within the last year, about half a million for the support of the gospel at home and abroad. In the former of these churches a larger sum has been raised than for many years past.

The subject of the American revivals is continuing to excite more and more interest both in England and Scotland. The address of Mr James of Birmingham, at the Congregational Union of England and Wales, upon this subject, is admirable in its tone and spirit.

The Christian Church has suffered a heavy loss in the death of Dr Bunting, who has departed, however, full of years, with his work on earth long accomplished.

In FRANCE, the persecuting spirit of the Government continues to make rapid strides. A circular has lately been addressed to the prefects, requiring them to maintain a strict surveillance over colportage, chiefly to prevent Bibles being sold. It is hoped that the Protestant spirit of SOUTH GERMANY, aroused by the Wurtemburgh Concordat with the Pope, will lead ultimately to important changes; already the people are becoming much more watchful against encroachment. A deputation of Hungarian Protestants lately waited on the Emperor of AUSTRIA, to obtain, if possible, more ecclesiastical independence, according to their original rights. They were well received, but obtained no satisfactory answer.

A most interesting movement has taken place among the Spaniards at GIBRALTAR. Under Senor Ruet a good Spanish congregation has been formed, and a petition was forwarded to the last Free Church General Assembly, praying that he might be ordained as their pastor. The Assembly joyously granted such a petition, Senor Ruet having been long well known. Our readers will remember his imprisonment a year or two ago, and his ultimate banishment from Spain.

The anniversary religious meetings in CONSTANTINOPLE this year, give good sign of missionary progress among all classes except the Greeks.

In SYRIA the country appears to be in a most unsettled and lawless state. A party of American missionaries were recently robbed in travelling from Jaffa to Carmel. Roman Catholics are said to be secure on account of the known vigilance of the French Government. The American consul at Jerusalem is exhibiting a lamentable indifference regarding the late horrible outrage near JAFFA, and thus undying the impression of the vigorous policy of the Consul from Alexandria.

In INDIA, Sabbath desecration has been begun at Calcutta in a most public way, by the travelling of Sunday trains. Our correspondent considers, most justly, that this, besides its inherent sinfulness, must produce a most unsettling impression on the natives, by persuading them, at the present crisis, of the disregard of our Government for the Christian religion. The measure is sanctioned by the Directors in this country, and hopes are entertained that every means will be taken by Christian men here to remedy it. A most noble response has been given in the Punjaub, by Colonel Edwardes and others, to an appeal in the *Friend of India* on behalf of the KARENS — Schemes of colonization from this country to the healthier parts of India continue to be strongly recommended by our correspondent. He urges also the necessity of a Royal Commission of Inquiry to investigate the whole system of internal government.

In AMERICA, the religious awakening continues still to spread, and the prayer-meetings are said to be as largely attended as ever, even in New York, where they were begun. One effect among numerous others, is, that young men are

now offering themselves in large numbers for the missionary field. A number of the religious and ecclesiastical anniversaries have taken place. The Tract Society in New York determined, by a large majority, to rescind the resolution of the previous year, by which they had become pledged to publish special tracts on the moral evils resulting from slavery. In consequence, the Boston Tract Society has severed the connexion which had previously subsisted, and resolved to pursue independent action. — The General Assemblies and other ecclesiastical bodies, appear to have felt deeply the solemnity of the occasion on which they met. They passed resolutions recognizing the magnitude of the work, which, in the goodness of God, was taking place among them. — *News of the Churches for July.*

#### FRANCE.

JUNE 16, 1858 — It is difficult to speak of our Protestant Churches in France without speaking also of the Romish Church, which is always plotting against us; it is again difficult to speak of the Romish Church without speaking of the State; and, finally, it is difficult to speak of the State without touching upon politics. The following facts show how much they are interwoven.

You remember, without doubt, the name of Father Ventura, one of the preachers of the Pope at Rome, who, before 1848, was a republican, and was at that period disgraced on the return of Pius IX. He has been since labouring diligently to regain the favour of His Holiness by his Ultramontanism, which is of the most exaggerated type. This able man was lately selected to preach at the Tuileries before the Emperor. The Father Ventura is too crafty to preach anything that could be displeasing to his august hearers. Here is the resume of a sermon not only preached but printed by the Imperial preacher, and therefore very significant. Every government which wishes to last and to sustain religious truth, ought to prevent Protestantism from extending itself, for all Protestantism is anarchy. What exists may be suffered, but nothing more. Indulgence towards Protestants, but death to Protestantism. This is equal to saying, oppose yourself to Protestantism, even the wor-

ship of Protestants, seeing that you cannot destroy their persons

I do not like to be a prophet of evil, but certainly such a sermon would not have been permitted at the Tuileries when our allied armies fought together in the Crimea.

Here is another sign of the same tendency which has just occurred. You know that the Government has instituted a Committee on Colportage, authorized to examine all books to be sold by colporteurs in France. This rule is important, for with us colportage is the only means that the mass of the people have of getting books since booksellers are rarely to be found except in the large towns. This committee appointed to oppose the sale of immoral books, has turned its attention to Protestant books. To this day, works of controversy cannot be circulated within the Empire. But now new rigorous measures have been prepared. By advice of this committee the minister of Public instruction has addressed a circular to prefects, which recommends them to oppose the circulation of all books of any sort whatever which have a tendency "to revive discussions and enmities happily long since extinct." Farther on in this circular, mention is made of Foreign Societies "disposing of considerable sums to encourage agents in our country, who are charged to excite agitation;" evidently these foreign societies are the English Protestant societies, and all the agitation excited reduces itself to the circulation of the Bible by colporteurs.

We are thus about to have new trammels, and this proves the truth of my opinion, that it was not without a plan that Ventura preached his sermon at the Tuileries. At bottom, it is the dream of all states to have only *one* religion to be employed as a means of government.

This last thought brings me to Sweden, which has expelled and deprived of their civil rights four women who had just become Roman Catholics. Twenty Protestant pastors of Paris have published a letter condemnatory of this conduct. I hope that the pastors in the departments will follow their example.

Our French Protestant journals give us some details in reference to the late happy results of the meetings at Berlin last year. You are doubtless acquainted with these in England. I allude to the Evangelical Alliance only to intro-

duce another society which is a false imitation: *L'Alliance universelle Chretienne*. A beautiful name; but a pitiable thing! They pretend to receive into this Society Romanists, Protestants and Greeks; the first result of this meeting was to prevent prayer, as they found they could not pray together. An ingenious means was obviate to prevent this difficulty. Every one was to keep silence and to pray mentally. This Alliance is so little Christian that Christ is not even named in its articles of faith; it is so little universal that, according to a friendly journal, it reckons in all at Paris a thousand members; out of Paris there are very few by their own acknowledgment. In fine, its true character is purely deistical, or rather purely negative, and especially hostile to the Evangelical Alliance. At bottom this Alliance reduces itself to some Protestant pastors who are irritated because they are not admissible to the Evangelical Alliance.

The salient fact of this month affecting as much the political as the ecclesiastical element, and which does not indeed touch the church except through the medium of works of charity, is a circular of the Minister of the Interior, requesting the prefects to require the administrators of hospitals, alms-houses, &c., to transfer the capital which is well invested, as in houses, lands, &c., to the public funds. The motives alleged is that the lands and houses yield only three per cent. and the public funds five per cent., so that this transference would double the revenues of the hospitals, &c. This may be true or not, but the coercive measures adopted make the motives conspicuous. The change would make the funds rise by the purchases in them, which these changes would necessitate. *Cor. of News of Churches.*

## AUSTRIA.

### DEPUTATION OF HUNGARIAN PROTESTANTS TO THE EMPEROR.

"VIENNA, *June 6th*, 1858—Some days ago a deputation of Hungarian Protestants were received here, in special audience, by the Emperor. The deputation respectfully expressed the long-cherished wish of those whom they represented, to obtain a speedy and decisive settlement of their ecclesiastical re-

lation to the State. They had also applied to Freiherr V. Bach, minister of the Interior, and to Count Thun, minister of the ecclesiastical department, to support their solicitations. It is said that His Majesty remarked, in passing, that he could well understand the anxiety of the petitioners as to the subject of their request, and longing to see it fulfilled. His Majesty said, in substance, that he desired the Protestant Church of Austria to be independent in the management of its own affairs, and that it should have the same liberty of development in point of faith and worship as the Catholic Church has enjoyed since the Concordat. The minister, Baron Bach, replied to the deputation 'that they should exercise Christian patience;' whereupon a member of the deputation, a pastor, is said to have taken the freedom to remark, 'that he was already advanced in years, and that it was his hearty wish to see the settlement of this long agitated question before he died.' The minister, Count Thun, promised in general to do his utmost to contribute to the fulfilment of the wishes of the deputation; and judging from the noble Count's well-known character, we are justified in considering these words as expressing his serious intention. We may, however, add that the Protestant Church in Austria has been continually flattered with all sorts of promises, and that, in point of fact, the followers of Luther and Calvin are not better off in this Empire than in Spain or Italy. They are allowed to worship God in their own way but that is all. In the eyes of the State they have been, and remain, not much better than criminals.—*lb.*

#### LABRADOR.

One of the United Brethren at Hebron thus describes the winter at that station:—

"We have now been nearly a year at Hebron, where the climate is probably more severe than at any other of our mission stations. We resided here formerly for two years, and, therefore, thought we were accustomed to the storms of this part of Labrador. However, we found out our mistake last winter and autumn. The oldest Esquimaux have assured me that they never remembered such weather, and especially such severe cold. From the middle of Janu-

ary to the middle of March, Fahrenheit's thermometer seldom rose as high as 14° below zero. It mostly stood at from 25° to 34° below zero. At the same time, the wind was so strong that our house often cracked and groaned, like a ship in a rough sea."

From Okak, a more southerly station, a different account of the winter is given, while the state of the people is described as most interesting:—

"The hope you express that you will receive better accounts from Labrador this year, will be fulfilled, if the *Harmony* reaches London in safety. You will learn that it has pleased our merciful Lord and Savior to bless us and our flocks, both in spirituals and temporals. In autumn, the Esquimaux were enabled, by means of nets to secure a sufficient number of seals for the long winter. As, in the previous year, all circumstances appeared to combine to render their efforts fruitless, so, in the past year, all conspired to render the seasons favourable. There were no violent storms and no drift-ice, while the weather continued mild till near Christmas. The result was, that all who possessed nets secured abundance of seals. Full of thankfulness, with faces giving token of joy and health, they returned to the station towards the end of the year, magnifying the goodness of the Lord, who had heard their prayers and bestowed on them even more than they asked. It was truly gratifying to observe that they did not forget the Giver in the enjoyment of His gifts. With one accord they assembled daily in the house of the Lord, to praise and give thanks. All the services of the church, as well on week-days as on Sundays, were well attended. In many, a greater degree of spiritual life, and a desire for that bread which endureth unto life everlasting, were observable. Several excluded persons came begging for re-admission; while others expressed a wish to be received into the congregation, and to be admitted to the enjoyment of the Holy Communion.—*lb.*

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We have omitted Editorial matter for the present month, giving up our space that our readers may have a fuller statement of Religious Intelligence—domestic, British and Foreign.

# THE MISSIONARY REGISTER,

OF THE

## Presbyterian Church of Nova Scotia.

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

Vol. 9.

AUGUST, 1858.

No. 8.

### CONTENTS:—

	PAGE.	PAGE.
<b>HOME MISSIONS.</b>		
Report of the Home Mission Board of the Presbyterian Church of Nova Scotia, 1857-8, - - - -	369	
<b>FOREIGN MISSIONS.</b>		
Notes of the Voyage of the "John Williams" among the New Hebrides and		
		Loyalty Islands, in June and July 1857, - - - - - 371
		<b>OTHER MISSIONS.</b>
		London Anniversaries.
		London Missionary Society, - - - 379
		Church Missionary Society, - - 383
		Notices, Acknowledgments, &c. - - 384

### Home Missions.

#### REPORT OF THE HOME MISSION BOARD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA 1857-8.

The Board of Home Missions in laying before the Synod a brief statement of their proceedings for the past year do so with mingled feelings. On the one hand they have to mark an encouraging amount of labour performed, they observe evident progress made in the Home Mission work, stations already occupied gradually strengthening, and new fields opening, and they feel called upon gratefully to acknowledge the goodness of the great Head of the Church, and to take encouragement to go forward, yet on the other hand they have to lament that the means at their disposal are so inadequate to meet the demands upon them, and that they have still to raise the cry, "The harvest truly is plenteous, but the laborers are few."

#### MISSIONARY LABORERS.

At the date of our last report there were nine labourers on the Probationers Roll, but one of these had been absent on leave for some time, and has been so most of the year, and two others, the Revd's John Currie and Alexander Cameron were immediately after the adjournment of the Synod transferred to

the Truro Presbytery for ordination, leaving only six in actual employment. To these have since been added by licensure Messrs Jas. A. Murray and John McKinnon, and Mr William Keir having returned home has again entered upon the Home Mission field. The Rev Jas. Watson has also since the demission of his charge, been receiving appointments. On examining the records of their appointment it appears that throughout the year there has been on an average eight in employment. This has been partly owing to the rule adopted at last meeting of Synod, requiring probationers to have a hearing in each Presbytery.— This has been the means of keeping some longer on the field than they otherwise would have been.

Recently, however, the number has been diminished by the ordination of Mr George Roddick at West River and the induction of the Rev Jas. Thomson into the congregation of Central Church, which will leave seven on the roll, of whom, however, three have completed their probation, and the Rev Daniel McCurdy, has been for some time located in certain stations in the Truro Presbytery, leaving only three hereafter on the roll in regular employment.

#### SUPPLY OF VACANCIES.

Shortly after the last meeting of Synod two of our vacancies, viz., the 2nd con-

gregation of Maitland, and Middle Stewiacke and Brookfield obtained settled pastors, but soon after the congregation of West River became vacant by the demission of Rev. Jas. Watson, and the congregation of New Annan by the decease of the Rev. Robert Blackwood,—and the people of Newport having been disjoined from Windsor required supply as a vacancy, making the number of seven vacancies, viz., in Pictou Presbytery, New Annan, West Branch, West River, Central congregation West River and Mabou; in Truro Presbytery, Economy and Five Islands; and in Halifax Presbytery, Newport. Besides these the congregation of Maitland and Noel has received supply with the view of calling an assistant to their aged pastor.—Thus it will be seen that the vacancies alone would have required all the supply of preaching at the disposal of the Board, independent of our newly formed congregations and mission stations.—More recently, however, the two congregations of West River have obtained pastors, so that the vacancies are now six.

#### MISSION STATIONS.

During the past year the Rev. Daniel McCurdy has been supplying steadily the stations of West Chester Mountain, Wallace River, Folly Mountain and Acadia Mines. An interesting report of his labors has lately been laid before the Board, from which it appears that he has during the past year preached 13 Sabbaths at West Chester Mountain, 21 at Wallace River, and 18 at Folly Mountain and Acadia Mines, preaching at the latter places on the same day. At the other places also it was the practice to give the afternoon sermon at the outposts, for the benefit of aged and infirm persons or in sections where a few scattered families might be found. Mr. McCurdy also dispensed the Sacrament of the Supper at each of the principal stations, and it may be added that proposals are being made for the erection of a place of worship at the Acadia Mines.

The other stations supplied by probationers have been Charlotte Town and adjacencies, Bay Fortune in the Presbytery of P. E. Island, Baddeck in the Presbytery of Pictou, Sheet Harbor, Rawdon, Annapolis and Bridgetown and Cape Sable Island in the Presbytery of Halifax. The amount of supply given these by probationers, independent of

what has been given by members of Presbytery is as follows:—

Ch'Town and Adjacencies	30 Sabbaths.
Annapolis and Bridgetown	21 “
Baddeck	19 “
Bay Fortune	8 “
Sheet Harbour	5 “
Rawdon	6 “

Cape Sable Island, one of the most destitute localities in the bounds of the Church, only three Sabbaths. Besides some days supply were given to Kempt, which however, is now connected with Newport, and receiving supply in connexion with it. Three Sabbaths supply were also given along the line of the railroad, and Mimudie, Joggins, and Sand River in the County of Cumberland received a visit of Mr. Grant for one Sabbath each.

The progress of some of these stations we may more particularly notice. During the past year Charlotte Town has engaged a large portion of the attention of the Board and also of the Presbyteries of P. E. Island and Pictou appointed to co-operate. At Bannockburn about nine miles from Charlotte Town and neighbourhood there are nearly fifty families of Presbyterians, who have been regularly supplied in connexion with Charlotte Town. The place of worship is in progress of erection and the station is likely to form an important auxiliary of Charlotte Town. Supply was also given to a number of families at a station about two miles out. In town the audiences have shown an encouraging increase. But it is plain that the movement will not acquire permanence till the church be erected. Hence vigorous efforts have been making during the past year for this purpose, particulars of which will be submitted to Synod. If a faithful and diligent minister should be settled in Charlotte Town, he would have a large enough field of labor, and in due time might be expected through the blessing of God to raise a good congregation.

We must also notice the efforts made by the adherents of our church in Baddeck to obtain a settled ministry among themselves. It is but a few years since there was not a single adherent of our church in that quarter. Now they have been able to guarantee the sum of £75 per annum, and we cannot but remark the liberal subscriptions made to raise that sum, one gentleman subscribing £12 and another £10. Surely they deserve encouragement from their brethren.

ren in other parts of the church, and accordingly the Board have resolved on application of the Presbytery of Pictou, to grant a supplement of £25 per annum for three years, in the event of their succeeding in obtaining the object of their call.

It is also gratifying to observe, that the people of Annapolis and Bridgetown have felt themselves prepared to pledge the sum of £100 which they were required to do in order to receive the £50 promised from the Home Mission Fund

#### SUPPLEMENTARY STIPEND.

The only congregation which has received supplement of stipend during the past year has been the congregation of Yarmouth, but the congregation are a-

dopting measures by which they expect to relieve the Board of this demand.

#### CHURCH BUILDING.

The only grant from the funds of the Board since last report was the sum of £10 in aid of the church in Charlotte Town.

#### FUNDS.

The Board regret to say that during a portion of the last year, the funds at the disposal of the Board were entirely exhausted. Such a state of things is not creditable to the church. We are happy to say however that contributions have since been made which has enabled the Board to meet all demands upon them.—All which is respectfully submitted, GEO. PATTERSON, Sec'y.

## Foreign Missions.

### NOTES OF THE VOYAGE OF THE "JOHN WILLIAMS" AMONG THE NEW HEBRIDES AND LOYALTY ISLANDS, IN JUNE AND JULY 1857.

To the Rev PROFESSOR GOULD, D.D.,  
Edinburgh.

*Anciteum, New Hebrides, July 1857.*

MY DEAR SIR.—I send you the following extract from my journal of the visit of the missionary barque, the "John Williams," to this and the Loyalty group. I hope that the facts which I have narrated may be found both interesting and encouraging.

On the 5th June the "John Williams" arrived at Anciteum from the eastern islands, having on board the Rev Messrs Harbutt and Drummond, the deputation sent by the Samoan brethren to visit these groups, and as passengers, the Rev Mr Gordon, Mrs Gordon, and Miss Geddie; Mr Harbutt was also accompanied by Mrs Harbutt and three of their children. As soon as the vessel was descried in the distance, Mr. Geddie despatched a messenger to me with a note, who reached my station in the evening about the time the vessel came to anchor. I immediately got my boat launched, and my crew warned, and made all preparations for starting very early in the morning. At four o'clock a second messenger arrived, bringing me some letters and a note from Mr Geddie, in which he informed me of the arrival of the vessel, and also of the death of Dr Bates, which he had heard from Mr Gordon. The reading of my

letters caused an hour or two's delay, but I reached Mr Geddie's station by ten o'clock. After four hours' intercourse with the brethren, and seeing all my goods landed from the vessel, I returned home accompanied by Mr and Mrs Gordon. We reached my station a little after dark. This was on Saturday, on Sabbath Mr Gordon preached for me at one of the services, and addressed the Sabbath School, and I interpreted. We had arranged to return to Mr Geddie's on Monday, as Captain Williams expected to be able to sail on Tuesday. On Monday, however, the wind was so strong and the sea so rough, that it was impossible for us to proceed to the harbour. Towards evening the wind calmed down, and it was about full moon, and a clear night, we set off at six o'clock. For the first three miles we sailed inside the reef, and got comfortably along. But when we had to go outside of the reef, and to encounter the whole swell of the great Pacific, our sailing became difficult and not free from danger, and it was midnight before we reached Mr. Geddie's. Mrs Gordon and Mrs Inglis were fearfully sea-sick; I should have been sick too had I not been so much engaged in keeping a sharp look-out. The wind, though light, was dead ahead, and the sea was still very rough. In the ordinary south-east trade winds, the passage between the two mission stations lies along the leeward end of the island; but as the wind was at this time from the north-west, we were on the windward side, the sea

was rolling into the shore, and the boat was in danger of being drifted in among the breakers, and native crews never make sufficient allowance for such disturbing forces; some years ago a boat belonging to a white man was carried in among the reefs and he and all on board were nearly drowned. My apprehensions of danger kept sea-sickness completely away. Through the favor of Divine Providence we reached our destination in perfect safety, but had it not been the fear of detaining the vessel, I should not have gone round under such circumstances. I make a point of never sailing in a boat after dark if it can possibly be avoided.

On the Monday a large and interesting missionary meeting was held at Mr Geddie's station, which was addressed by the deputation, Mr Geddie interpreting. The natives collected a great quantity of property manufactured by themselves, for the use of our teachers on the adjoining islands; they also collected a present of taro for the vessel. As neither the vessel nor the deputation could come round to my station, Mr Gordon's address on the Sabbath were the only direct benefits which the natives on my side derived from the visit of the vessel; and they had no opportunity of displaying their hospitality.

The missionary intelligence brought from the eastern groups by the "John Williams" was, upon the whole, highly encouraging; although in some points it furnished grounds for anxiety. In Samoa, after eight or nine years of harassing civil war, peace had been happily established with every appearance of its being permanent. The labors of the missionaries are being largely blessed; numbers of hopeful converts are being added to the church; and a growing spirit of liberality in the support of the gospel is being extensively displayed among the native Christians. The institutions for the training of teachers in Rarotonga and Samoa are in a vigorous and flourishing condition, and what above all is likely to tell on the future, the whole Bible is not only translated, but is now printed in the Samoan language. Thus in Tahiti and the Society Islands, in Rarotonga and the Harvey Islands, and in Samoa or the Navigator's Islands, in the language of these three groups the whole Bible is now printed, and is accessible to the entire population. These things are all highly encouraging. On

the other hand the brethren in Samoa are not without trials and difficulties. They are a good deal annoyed at present with an attempt on the part of the Wesleyan Methodists to re-establish their mission in Samoa, and thus cause strife and division, by setting up altar against altar. Many years ago it appears that an arrangement was entered into between the London and Wesleyan Missionary Societies to confine their operations respectively to Tamoia and Tonga, and by this arrangement the Samoan missionaries wish to abide. The Popish priests, in increasing numbers, countenanced and sustained by the naval power of France, are indefatigable in their efforts to extend their influence in Samoa.— And what is most of all to be regretted, the number of missionaries in Samoa and in the other eastern groups is being yearly diminished, while no missionaries are leaving home to fill up their places. In consequence of death, age, sickness, and other causes, the number of missionaries in the eastern groups is at least one-third less than it was a few years ago. The London Missionary Society are in great danger of losing a rich harvest of souls in the groups for want of reapers to gather it in. They sowed liberally, and God is fast preparing the harvest; but the men who sowed the seed and watered it, and gathered the first fruits, are passing away by death, or being driven away by sickness or infirmities, from the scenes of their labours; and there are no others to enter in and carry forward that work which was auspiciously begun. From all that I can learn through various channels, the London Society's missions in the eastern groups, especially in Samoa, are in a very critical position, and unless they are speedily and extensively reinforced with missionaries from home, the blood and treasure, the life and labour, that have been expended in bringing them to their present highly encouraging condition will be in a great measure lost.— They will one by one fall into the hands of Rome. O that the Lord would pour out more of a missionary spirit upon the rising youth, and especially upon the rising ministry in the British Churches! so that missionary societies could both secure their conquests, and extend their aggressive operations into the domains of Satan. Even so, come, Lord Jesus!"

On the Tuesday a meeting of the missionary brethren was held, at which

were present the Rev Messrs Harbutt, Drummond, Geddie, Inglis, and Gordon, and Captain Williams. At this meeting it was unanimously agreed:—  
*First*, that the Rev G. N. Gordon, accredited missionary from the Presbyterian Church of Nova Scotia, be cordially welcomed to this field of labour; that in accordance with Mr Gordon's own wishes, he be immediately located in one of the neighbouring islands, wherever in the providence of God the most favourable opening may be presented; that Messrs Geddie and Inglis accompany the deputation from Samoa, to assist in the settlement of Mr Gordon; that Mr Geddie remain for some time with Mr Gordon to assist him in the erection of his house, and in the commencing of the mission; that after the settlement of Mr Gordon, Mr Inglis proceed with the deputation to visit other islands of the group, with the view of ascertaining the most eligible localities for the settlement of other missionaries expected to be sent out in the course of next year, and that he be landed on Aneiteum as the vessel returns to Samoa.

*Second*, That six natives of Aneiteum, with their wives, be taken on board the "John Williams," to be located as teachers on the adjoining Islands; that a few of the most influential chiefs of Aneiteum be also taken to aid the missionaries by holding intercourse with the natives of Fotuna and Tana; and that a passage be granted to their respective islands, to four natives of Fotuna, three natives of Tana, and five natives of Eromanga at present residing on Aneiteum, it being certain that some, if not the whole of these natives, will be useful in facilitating the intercourse of the missionaries with the natives of these islands to which they respectively belong."

These resolutions were carried fully into effect. As the preceding summer months had been peculiarly unhealthy, Mrs Inglis, though never laid up with fever, had yet been frequently affected with the symptoms of it, and it required all that care and medicine could do to keep these symptoms at bay. In these circumstances I was unwilling to leave her, but as I felt certain that such a voyage as we were about to make among these islands would be the best remedy she could obtain, the deputation and Captain Williams very kindly made arrangements for her accompanying me

in the "John Williams." I am happy to say that, by the blessing of God, the result has more than realized my expectations. As the weather was fine and the ship came frequently to anchor, she suffered little from sea-sickness. Shortly after going on board all the feverish symptoms disappeared, and she has returned home with her health greatly invigorated.

On Wednesday afternoon, the 10th June, we sailed from Aneiteum for Fotuna. The wind was light, but fair; the sea was calm, and the sailing pleasant. In the evening we had worship on board conducted by missionaries and teachers in no fewer than six different languages, viz: English, Samoan, Rarotongan, Aneiteum, Fotuna and Eromangan. In how many of the one hundred and forty learned universities of Europe could the worship of God be conducted in as many living languages as on board of the missionary barque?

The "John Knox" made her maiden mission trip in company with the "John Williams." Mr Geddie took charge of the "John Knox," but Captain Williams very kindly allowed one of his best seamen to assist Mr Geddie in the management of the vessel and in the training of our native crew.

#### FOTUNA.

*Thursday, 11th June.*—This morning we were off Fotuna; the "John Knox," we afterwards found, was on the opposite side of the island. There is no good anchorage at Fotuna; the vessels therefore lay off and on, while the five missionaries and Captain Williams went ashore in the boat. We all landed and walked up to the teacher's house at Ipaui. Mr Geddie and I conducted a short service in the Aneiteum language, and baptized the teacher's child, which was about two months old. We appointed Waihit and his wife, whom we had brought with us in the vessel, to their former station; and having given such advice and directions to the teachers as we considered necessary, we all returned to the boat. The beach, the overhanging rocks, and the rugged winding path up to the teacher's house, were crowded with some hundreds of natives. The great body of them were highly pleased with our visit; and no doubt it will be a marked era in their island's history. A very few only refused to shake hands with us. As we anticipated, however, we found the natives of Fotuna less favourably disposed

for the reception of the gospel than they had been six months ago. During the rainy months last summer, a party of Futuna natives came over to Aneiteum in a sandal-wood vessel, and they had to remain a considerable time before they could find an opportunity of returning home. They were all laid up with fever and ague, as is generally the case with natives of Futuna coming to Aneiteum at that season of the year. When they returned home they told their countrymen that the people of Aneiteum had no food, and were all dying in consequence of the new religion. Although this statement was as false as false could be, yet natives are so credulous, that many either believed it or professed to believe it, and became averse to the teachers. In the district of Maunga, where the natives killed the Samoan teachers ten or twelve years ago, they talked of killing our two teachers; and as the teachers could gain no footing among the natives of Maunga, they retired to Ipau, and we found them living with Philip. Navaeka, the chief with whom Waitit formerly lived, with all his family, are professedly Christian. We left Waitit and Wanateng to live with Navaeka; and Philip and Nawataping to live at Ipau, where all are favourable and a few make a profession of Christianity, and we instructed them to itinerate, and to occupy other stations should any favourable openings occur. We brought home Katiepa and his wife for the sake of their own improvement. Yosefa and his wife we brought home a year ago.

Fotuna is the most eastern island in the New Hebrides. It lies between thirty and forty miles north by east from Aneiteum, and a shorter distance east from Tana. It is a small island, only about five miles in circumference. As seen from Aneiteum, it rises up out of the sea, not unlike Ailsa Craig, as seen from the Ayrshire coast; but of course much larger, and flat on the top. As you approach it from the north, it rises up with rugged terraces and frowning battlements of rock, somewhat resembling the Salisbury Crags, near Edinburgh. Mr Geddie and I were anxious to fix upon a spot for a mission station. So far as we could ascertain, both from observation and inquiry, the best site for mission premises would be at Ipau, where Philip and Nawataping are stationed.—There is here a good boat harbour, and in fine weather the "John Knox" could

anchor. It is a beautiful spot. The island here juts out into a small promontory, on the extremity of which rises a small conical hill. The mission premises would stand between this hill and the mountain which forms the principal part of the island, and if I remember localities aright, with which I was not very familiar, they would appear very much the same as if they were placed at the base of Arthur's Seat. But whether equal or not in romantic beauty to Arthur's Seat, this station will have one great advantage in its favour. Instead of the cold piercing east and north winds from the Frith of Forth, the mission premises will be cooled and ventilated daily with the gentle but regular south-east trade wind,—winds more refreshing and delightful than the soft breathing zephyrs of the poets. Fotuna is the Madeira of the New Hebrides. It is likely to become the *sauitarium* for the mission families stationed on this group. The population of Fotuna is understood to be about seven hundred, and that of Aniwa, a small island between Fotuna and Tana, about three hundred. The natives of both islands are of Malay origin, and their language is closely allied to the Malay dialects spoken in Tahiti, Samoa, and New Zealand. The dress of the men is the same as on Aneiteum; they also plait their hair in the same way. The women are less decently dressed than the women of Aneiteum were in the days of heathenism. Instead of the full petticoat worn by the women of Aneiteum, the women of Fotuna wear only a kind of apron, one before and the other behind. But they are a good looking race of people. Both men and women are much taller and better-looking than the natives of Aneiteum. Their great and primary want is the want of the gospel. Let them be brought under the power and influence of divine truth, and their little island would be the loveliest in these seas. A white man has lived on Fotuna for the last six or seven years; and if a common sailor can live safely among the natives, what danger is to be apprehended by a missionary?

#### TANA.

Friday, June 12.—This morning we reached Tana, and came to anchor in Port Resolution. The "John Knox" came in a little after us. We remained in Port Resolution till Saturday evening. During Thursday night the most interest-

ing object that we saw was the volcano on the headland, about four miles from Port Resolution. It serves all the purposes of a lighthouse, and is in no danger of being mistaken for any other light. Every few minutes it sent up a shower of red hot cinders, and in the dark cloud of smoke above, the blazing fire beneath was constantly reflected. The body of the mountain seems to be composed of sulphur; at least in a bay near the base of the mountain sulphur is found in large quantities, where it has been dug up by traders and shipped for Sydney. We have here a striking and visible emblem of the place of punishment. If we have not a *lake*, we have a *mountain*, literally burning with fire and brimstone, and its smoke, like that of mystic Babylon, rising up for ever and ever. It is a fire that is never extinguished.

There is another volcano to the north of this group, on the Island of Ambrim, or Ambirr; and farther north still, in Queen Charlotte's group, there is a small island in which there is an active volcano. The whole island is little else but a mountain of volcanic ashes. Captain Cook when exploring this group, thought he saw the smoke of a volcano at Ambirr; but he was uncertain whether it was a volcano, or simply the smoke of a fire kindled by the natives. In 1850, when the "Havannah" sailed past Ambirr, we were on the lookout for the volcano; but as the day was cloudy, we could discover nothing. The Bishop of New Zealand however, in some of his recent voyages has had ample evidence that an active volcano exists on the island of Ambirr.

On Tana, as on Fotuna, we found our teachers all well. Some of them had suffered from sickness during the rainy months; but they had all recovered. They had also all been well supplied with food. There had been a great amount of sickness, and a good deal of mortality among the Tanese. In consequence of this their superstitious fears had been again awakened, and numbers of those who had attended the religious services conducted by the teachers had ceased to attend. The Tanese had even held a consultation, and resolved to kill our teachers as the cause of the sickness; but the chiefs with whom the teachers resided said No; they must kill them first. In consequence of these things, we found on Tana, as we had done on Fotuna, that appearances were much less encour-

aging than they had been six months before. We were not, however, taken by surprise; we were prepared for finding such a state of things at both places. We had received letters from our teachers, and we had obtained information through other channels, so that we were in possession of all the principal facts of the case. We went ashore all of us, both on the Friday and the Saturday. We visited a number of villages, and found the natives all well disposed and friendly, and much pleased to see us. The teachers' house is a neat, comfortable building. The frame of it was prepared on Aneiteum. The site of the mission house, erected in 1842 is still distinctly seen; but trees of considerable size are now growing out of the floor. At the southwest corner of the harbour, is the hot spring discovered by Captain Cook nearly ninety years ago. We found it smoking and bubbling up, nearly boiling hot. On the west side of Port Resolution, the side next the volcano, there are many hot springs.

We were anxious to settle Mr Gordon at Port Resolution, it being, in our opinion, the most important station that we could occupy at present on this group. But after careful inquiries and lengthened conversations with our teachers, and the principal chiefs around the harbour, we came unanimously to the conclusion that it would be best, in present circumstances, not to settle Mr Gordon at Port Resolution, but to proceed to Bromanga, where we had reason to believe that no obstacles would lie in the way of his being settled. The state of things on Tana is this:—Our teachers have no place of worship at Port Resolution; but every Sabbath they visit about ten villages, and hold a service in the *intiplang*, or public square of the village. Before the sickness, almost all the population attended these services; but since the sickness prevailed, almost all have deserted them, and only a very few attend them at present. The people, however, around Port Resolution still observe the Sabbath,—that is, they neither work nor fish, nor fight on that day; they only cook their food. The chiefs around the harbour, among whom our teachers are labouring, would willingly have received a missionary; but they were afraid of thereby involving themselves in a war with the heathen tribes to the north and west of the bay. And as there is a great number of reputed disease-makers among

the tribes near the volcano, whose incantations are, in their estimation, more to be dreaded than clubs or spears, their fears were on that account all the greater. There had been great fighting all around Port Resolution for some months, and peace was scarcely established. Indeed, it was rumoured that a cannibal feast, on a small scale, was going on at no great distance while we lay in the harbour. The chiefs also requested us to leave among them, at present, some more Aneiteum teachers; and they said, that by and bye, when peace was restored, they would be ready to accept of a missionary. We accordingly left two new teachers and their wives on Tana, and we opened three new stations. We have now four stations at or near Port Resolution, and three stations, occupied by four teachers, on the south-east end of Tana. Miaka, the principal chief at Port Resolution, has given in his adherence to Christianity by receiving a teacher and putting on a European garment. Up to the time of our visit he remained neutral; but now he has placed himself under Christian instruction. Miaki, Nanwar, Quanwan, and the other chiefs, have promised to assist our teachers in their efforts to gain over the heathen tribes between the harbour and the volcano. Just as we were preparing to sail, our teachers from the south-east of Tana came to the vessel, and informed us how much Yaresi, and the other chiefs and people there were disappointed that the missionary was not to be settled among them. We were, however, of opinion that it would not be desirable to settle a missionary in that locality till one should be settled at Port Resolution. Though we failed in our principal object, the settlement of Mr Gordon, I am fully persuaded that our visit to Tana will be productive of incalculable good, and that we have left highly favourable impressions on the minds of the Tanese.

Tana is a large, fertile, populous, and important island. It is about twenty-four miles long from north to south, and about ten or twelve miles broad; but of the actual amount of population, nobody knows anything, and it is of no use to attempt guessing. All that we know is this, that every where it appears to be populous. The natives on the south of Tana are a strong, vigorous, war-like race of men; on the north they appear to be milder; they speak a different language; and are in appearance more like the na-

tives of Eromanga. In the great force of character possessed by the Tanese around Port Resolution, we see a sufficient explanation for the difficulties with which the introduction of the gospel among them has been hitherto attended. We cannot regard the present difficulties, however, as anything but temporary, and our firm hope is, that the time is not distant when Tana, so long dark, degraded, and hopeless, will become fair and fruitful as the garden of the Lord.

#### EROMANGA.

*Wednesday, June 17th.*—We sailed from Tana on Sunday evening, and came to anchor in Dillon's Bay, Eromanga, on Sabbath morning about eight o'clock. The "John Knox" came in about an hour after us. There was quite a little fleet of vessels in Dillon's Bay; no fewer than five were all lying at anchor. In addition to the "John Williams" and the "John Knox," there were the "Egypt," Captain Barnes, a barque from Sydney on her way to China; the "Blue Bell," Captain Edwards, and the "M rondelle," Captain Cooney, two small wood vessels. Mr Gordon preached on board the "John Williams" in the forenoon, and I preached in the afternoon. But although we gave information to the three vessels of our hours of meeting, I am sorry to say we had very few men from them present at public worship. Mr Geddie preached to our natives in the Aneiteum language, and Mr Drummond to their natives in Samoan; a Rarotongan teacher conducted public worship with his countrymen, and Mana, a native of Eromanga, led the devotions of the Eromangans. Thus we had worship on board in five languages, one language fewer than we had four days before, as we had left all the natives of Fotuna at their own island.

On Monday we went ashore to meet with the natives. We had with us Mana to act as interpreter. Mana was for some years at the Institution in Samoa. He acquired considerable knowledge of the Samoan language, and can also smatter a little broken English, and what is vastly better than either, he appears to have embraced the gospel in sincerity and truth. He came back to his own land when the first teachers were stationed at Dillon's Bay in 1852. He has been most diligent in helping forward the mission ever since. Some months ago war broke out on Eromanga; Mana re-

fused to take part in the war; and as his countrymen were angry at him for this, he left Eromanga in a vessel and went over to Tana, where he lived some time with our teachers. He afterwards came over to Aneiteum, and had been there about a month when the "John Williams" arrived. From him we had obtained full information about the state of things on Eromanga. He was very anxious to have Mr Gordon settled on Eromanga; and as his heart was in the matter, he exerted himself to the utmost to assemble the chiefs and people and obtain their consent. The war, which, like that at Troy, was about a lady, had not terminated. The principal chief, Naiwan, was absent with the war party about six or seven miles distant. Mana was soon off and over the hills to the camp. The chief had a sore foot and could not accompany Mana; and, besides, the warriors were unwilling that he should leave them. Naiwan, however, was quite willing that the missionary should settle at Dillon's Bay; and all the other chiefs and natives were hearty in welcoming Mr Gordon among them.

The natives appeared to be quite delighted with our Aneiteum chiefs and teachers, and treated them very hospitably. They have few pigs; and as they have scarcely any canoes, they do not seem to catch many fish; but during each of the three days we remained at Dillon's Bay, they collected yams and fowls and made our natives a little feast. It is very likely that Mana was at the bottom of this, to repay to some extent the hospitality which he and the Eromangans had enjoyed on Aneiteum. But, however it may have originated, it produced a good effect on both parties.

For some years past there has been a large sandal wood establishment at Dillon's Bay, which is productive of the usual proportion of both good and evil among the natives. Several collisions between the white men and the natives have taken place during the past year. It was reported to us that the white men had killed two natives in some part of the island. It was also said, that the natives had killed two natives of Lifu, who were in the employment of the white men. The natives had also nearly killed a white man, who was out along the coast in a boat trading. He had gone ashore in a little bay to obtain water, and had laid down and fallen asleep. While in this state a native struck him on the face with

a tomahawk, and cut his cheek and nose so severely, that the white men had to send him off in a vessel that was sailing to Numea in New Caledonia, for the benefit of medical assistance. During the rainy season all the white men on Eromanga had suffered more or less from ague and fever, and some of them had died; but this is not to be wondered at when one sees the houses in which they live. A few days before our arrival at Dillon's Bay, the proprietor of the sandalwood establishment, as if anticipating our movements, had bought up all the available land on the north side of the river, including the portion which the natives had formerly ceded for the use of the mission. However, when we waited upon him to ascertain the extent of his purchase, he very frankly waived all claim over the mission property, and gave us a written document to that effect, distinctly specifying the boundaries.

The way being made perfectly clear for the settlement of Mr Gordon on Eromanga, we held a meeting on board the "John Williams," at which were present the five missionaries and Captain Williams, and the following minute was passed:—"It was unanimously agreed, that in accordance with their own wishes, and with the approval of all the brethren present, Mr and Mrs Gordon be located at Dillon's Bay, Eromanga, that station being in their opinion the most open at present of any in the New Hebrides for the settlement of a missionary, and that two of the Raratongan teachers on board with their wives, and three of the Aneiteum teachers with their wives, be left to assist Mr Gordon."

At the mission-station, there is a good plastered house erected by the teachers, also a large school-house covered with thatch, and the sides closed in with bamboo. The "John Williams" also brought the frame of a house to consist of three rooms, which Mr Geddie prepared on Aneiteum, so that Mr Gordon will soon be more comfortably accommodated than the most of newly settled missionaries. As soon as the goods were all landed, we went ashore and took tea with Mr and Mrs Gordon in their own house. We then held a short prayer-meeting, and commended them to the grace of God. By the time we got on board, night was fast approaching, the anchor was lifted, the sails hoisted, and the vessel again under way.

Eromanga is a large island about thir-

ty miles long, by ten or twelve broad. The land lies somewhat low along the shore, but the mountains in the interior of the island rise to the height of at least 3000 feet above the level of the sea. It is a less fertile, and a less populous island than Tana, it is more like Aneiteum. The murder of Williams and Harris, and other tragical events, which took place on this island, procured for the natives the reputation of being the most ferocious savages in these seas. Subsequent intercourse with them has happily shewn that this estimate of their character was incorrect; and that instead of being the most savage, they are among the mildest natives on this group. Those manifestations of savage cruelty by which Williams and Harris fell, and from which others suffered, were not specimens of the general character of the people, but were attempts to revenge previous outrages which had been committed upon them by foreigners. Dillon's Bay, where Mr Gordon is settled, in a beautiful spot. The rocks rise precipitously all around the bay, and the table land above is covered with wood, a fine large river falls into the bay. Although both the white men and the Karatongan and Samoan teachers have suffered greatly from sickness, I am nevertheless of opinion, that, under the blessing of God, and by a careful attention to the laws of health, a fair average of that highest of earthly blessings may be secured on Eromanga.

On the present occasion I could not but contrast the bright prospects that are opening upon Eromanga with what they were when I visited Dillon's Bay in H. M. S. Havannah seven years ago. It was with strange and peculiar feelings that I walked along the shore, and over the spot where Williams and Harris fell, and among the people whose hands were stained with their blood. I little thought that my next visit among them would be to assist in the settlement of a missionary, and that too in so comparatively short a time, and under such encouraging circumstances. Tana and Fate were then apparently as open as they are to-day, Fate much more so; but Eromanga seemed to be entirely shut up. But the prayers of God's people in behalf of Eromanga have been heard, and the set time to favour this degraded people appears to be come. Mr Gordon occupies a sphere of great interest, and of great prominence in the mission field. The eyes of Christendom will be upon

him. I do hope that all the friends of missions will sustain him by their prayers; and may the Lord crown his labours with abundant success.

#### FATE.

*Thursday, June 18th.*—According to our previous arrangement Mr Geddie remained with the "John Knox" at Eromanga to assist Mr Gordon in commencing operations, while I proceeded in the "John Williams." This morning we came up to the island of Fate, opposite to Olatapua and the small island and harbour of Fila. At present there are no Karatongan or Samoan teachers on Fate. In 1853 there were two stations occupied by teachers, viz., one at Erakor, near the harbour of Fila, on the south side of the island, and the other at Kona, a small island in Havannah harbour on the south-west of the island. In 1853 when the "John Williams" left Fate there were five teachers at these two stations.—When the vessel again visited Fate in 1854, the deputation found only one teacher alive and the widow of another. At Kona the two teachers and their wives and a little boy belonging to one of them, had all been murdered by the natives only nineteen days after the vessel had left the island. At Erakor one teacher had died of fever and another of dysentery. The deputation removed the two survivors, and left the station in charge of some natives of Fate who had lived for some time at Samoa. Having no foreign teacher on shore, and not knowing what might be the feelings of the natives, it was thought prudent not to come to anchor, but simply to lie off and on till we should have some communication with the natives. In a short time a canoe came alongside from Pango, a district to the west of Erakor. In this canoe was an active young man, partly dressed in European clothing, and who could speak a few words of English. He had a copy-book containing four certificates from captains of vessels, from which we learned that his name was Laure, that he had been sixteen months on board an American whaler—that he was honest and obliging, and that he had given information to the captain of a vessel trading at Pango which had prevented the vessel being taken by the natives. We found him very useful and obliging. When we asked him about the teachers, and if he knew them, he said, "O yes, me know man, he speak a

sunday." He afterwards described the state of the mission on the island by saying, "Plenty men make a Sunday, Erakor;" and on the character of the vessel being described to him he soon caught the idea and said, "O yes, we know, this ship make a sunday. This sunday ship." I may here observe in passing, that among all these islands the first step on the part of the natives to the profession of Christianity is the observance of the Sabbath. So that the first blessing which the gospel confers upon them is the rest of the Sabbath, which also secures time and opportunities for religious worship and instruction. Satan is wise in his generation. He knows well if he could secularize the holy Sabbath in Britain, he would have little to fear from Christianity. Religion began in Eden with the Sabbath. It begins so still. Other canoes soon came alongside the ship. At our request Laure sent off a canoe to inform Pomare or Pomalu, the chief of Erakor, that we wished to see him. In a short time he and a number of his people came off in a small canoe. Some of them could speak Samoan. We learned from them, that since the vessel was here in 1854 they have erected a place of worship, the walls of which are plastered with lime; that they have six or seven teachers, and that all the people of Erakor and a few from Pango meet regularly for the worship of God. They were eager to have foreign teachers settled among them, but as there were only one Raratongan teacher on board, and he was rather a delicate man, it was thought prudent not to settle him alone on such a sickly island as that of Fate. Pomalu sent two young men from his land, relatives of his own, to go with the missionaries to Samoa. I also obtained a young man belonging to Pango to come with me to Aneiteum. I urged Laure to come with me, but he would not consent; he shook his head very emphatically and said, "No, no, too much cold, too much cold." He had no doubt suf-

fered from cold on board the whaler, and had evidently come to the conclusion that there is no place like home.—As we had no teachers either to leave or visit on Fate we did not go to Havannah harbour.

Fate is about twenty seven miles long, and about eight or ten miles broad. It is a low lying, fertile island, covered with wood to the water's edge, but we saw no cocoa nut trees along the shore. The shore, which is a fine sandy beach, is protected by coral reefs. From Havannah harbour, Hitchinbrook, and Motague, or some of the islands to the north, are seen rising up, and have been mistaken by some voyagers for high mountains in the centre of Fate. The population of Fate has not been ascertained; but from all that we have seen or can learn, it appears to be a very populous island. The natives are strong, vigorous and energetic, not unlike the Tanese in their character; but as their language is quite distinct, and there has been no intercourse between the two islands from time immemorial, whatever the two races possess in common must be traced back to a very remote antiquity. The dress of the men is more decent, and more like the eastern islanders, than that worn on any island on this group, so far as I have seen; but it is otherwise with the dress of the women.

The climate of Fate has proved so fatal to the Raratongan and Samoan teachers, that I despair of much being done for this island till we can get two or three missionaries settled on it. If these were located among the friendly natives, frequently visited, and well sustained at first, till they had fully established themselves in the confidence of the natives, Fate might soon be one of the most prosperous missions in these seas. Our hopes at present are in the power and in the promises of God; and may these hopes be speedily realized, through the prayers of the church.

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## Other Missions.

### LONDON ANNIVERSARIES.

#### LONDON MISSIONARY SOCIETY.

The anniversary of the London Missionary Society was held on May 13th, in Exeter Hall, and was very numerously

attended. The meeting was presided over by F. Crossley, Esq., M.P.

The chairman dwelt upon the heavy responsibility laid upon the Church to carry the gospel to the heathen. He

concluded by speaking of the importance of a change of policy in India.

The Report was read by the Rev Newman Hall. It was stated that four missionaries, Messrs. Price, Sykes, Thomas, and McKenzie, had recently been ordained to labour among the *Makololo* and *Matbele* tribes, and would sail early in the month of June. The Special Fund for India had, within three months, risen to nearly £11,000.

The general contributions from Great Britain and Ireland, amounted, during the past year to £44,943 7s. 8d., being £1779 4s. 3d. more than in the year preceding. The bequests amounted to £8301 4s. 1d., being £1702 15s. 8d. more than in the previous year. The contributions from missionary stations had yielded £16,511 9s. 10d., before an increase on the former year of £2191 13s. 2d. The total annual income from these ordinary sources was £72,143 11s. 3d. being an increase of £6659 2s. 8d. This total was exclusive of the fund for the establishment of new missions in South Africa, amounting to £7076 6s. 5d., and that promised for the extension of India Missions, approaching the sum of £11,000. The whole income was £86,366 7s. 7d.

In treating of the details of the missions, the report first referred to POLYNESIA. The churches in TAHITI were in a flourishing state. A recent revival of religion had taken place in the native churches by which many had been added to their numbers. A good effect had also been produced among the foreign residents. In the SOCIETY ISLANDS, the internal wars of former years had ceased and the condition and prospects of the several churches was truly encouraging. Messrs Barff and Chisholm had visited the AUSTRAL ISLANDS last autumn, which are entirely under a native pastorate, and had met with a most hearty welcome. In KIMATARA the people were busily engaged in building three stone chapels. The beautiful villages bore all the marks of peace and of Christian civilization. The mission churches of the HERVEY ISLANDS continued to prosper. These Christian Islanders might bear an advantageous comparison with any equal number of our own countrymen anywhere, whether as regards the general habits of the people, the progress of education, the observance of the Sabbath, or the number of Christian believers united in church-fellowship. Mr

Buzacott had been compelled by ill health to retire from *Raratonga*, the long continued scene of his labours, and had received the warmest demonstrations of the love of his people on parting with them. He had written from Sydney:—

“I can give you but a faint description of the feeling manifested by our poor people on account of our leaving them. Testimonials poured in from all sides, consisting of mats native cloth, food and money. The chiefs and people of each station came on appointed days to present their offerings and wait over us. Blegies of the most touching nature were prepared and chanted on the occasion, and every one, both by looks and words, showed they sincerely regretted the separation. Our own feelings I cannot describe. These dear people had grown around us, had been baptized, and many of them were our spiritual children, and by us had been admitted to church-fellowship. Some few were alive whom we found in heathenism, and now old enough to be our parents, like shocks of corn fully ripe, prepared for the heavenly garner: and these, with their hoary heads shining like crowns of glory, stood weeping around, and the women and children too, weeping, pressed around us to get a last shake of the hand as we passed through the crowd, where were assembled nearly the whole of the people of the island for a last look and a last word. Thus we were parted from a people whom we love as our own soul, never more to meet on earth, but to be our joy and crown in the day of the Lord Jesus.”

In the SAMOAN or NAVIGATOR'S ISLANDS the restoration of peace announced in last report, had happily continued and the missionaries prosecuted their labours without interruption.

The Journal of the Missionaries who accompanied the “John Williams” in her twelfth voyage to the New Hebrides and Islands adjacent, supplies the following delightful narrative of the work of God in *Aneitum*, an Island now occupied by our Presbyterian Brethren, Messrs. Geddie and Inglis:

“When Messrs. Geddie and Powell first came to take up their residence on this Island,” write the Missionaries, “it was resolved at a meeting of the Chiefs and people to resist by force their landing. To this measure one Chief only was opposed. ‘Do not hurt them,’ said he, ‘lest we get into trouble. Let them

land; but steal from them and annoy them as much as you like. They are very little; we can kill them at any time should such a measure seem necessary.' This counsel the savages carried out to the letter, by stealing from the Missionaries everything on which they could lay their hands. But he that stole, now steals no more. Everything is as secure on the Missionary premises, though exposed to the Natives by night and day, as if it were placed under lock and key. When the Gospel first affected the minds of the people, and began to produce a visible impression on the surrounding darkness, one of the heathen Chiefs became much enraged, and resolved to assassinate Mr Geddie. He often lay in wait for him, and one night he was concealed behind a bush not far from Mr Geddie's house, with a war club in his hand ready to strike when the Missionary passed by. The villain attempted to raise his arm with the intention of accomplishing his purpose, but his resolution failed, and there did not remain sufficient strength in him to enable him to inflict the fatal blow. This degraded heathen was ultimately brought to the foot of the cross, and is now a consistent member of the Mission Church. So conspicuously does the hand of God appear in the preservation of the Missionaries in the first stages of their Mission.

"We spent the Sabbath at Mr Geddie's station, and it was truly a time of refreshing from the presence of the Lord. The substantial plastered chapel, which contains a congregation of between 400 and 500, was crowded. Mr G. preached a sermon in the Native language to a peculiarly attentive congregation; every one present seemed in earnest to catch the words as they fell from the preacher's lips. After sermon we assembled with the Church to commemorate the dying love of our blessed Redeemer. Around this table were assembled with us all the seamen belonging to the 'John Williams,' who are members of the Church, the Rarotongan and Samoan teachers, and no less than a hundred Natives of Aneiteum, all of whom, a few years ago, were degraded cannibals.

"On Monday we held a Missionary meeting in the chapel. The place was well filled with a deeply attentive congregation. Money has not yet come into circulation on this Island, but the people offered willingly of such things as they had to help forward the work of God on

the neighbouring Islands. At this meeting some of the Native Christians were set apart for Missionary work at Fotuna and Tana, \* \* \* \*

"At Aname, the Station occupied by Mr Inglis, the population amounts to 1900. His Sabbath congregation averages from 500 to 600. He has four Out-stations. The average attendance at all the places, including Aname, is about 1000. The number of Church members is 64, and of candidates for Church fellowship, 24. Mr Inglis is assisted in his work by 30 Native Teachers, including one Samoan who has laboured there since the commencement of the Mission. Of the population, 1850 are under Christian instruction; 900 of these read the Gospel of Mark, and 400 read very well.

"When the 'John Williams,' visited Aneiteum in 1854, there were upon the Island 1400, heathen; but now their number does not amount to 100.

Of the Island of *Mare* or *Nengone*, the voyagers present the following report:

"The Missionaries have been obliged to discontinue sending teachers to the heathen, the latter having several times threatened to kill them if they did not cease their visits. Nor would they allow them to sleep in the place whither they had gone, although it was late on Saturday night. One Chief shook his spear and threatened to run one of the Teachers through, but the Teacher spoke so kindly, that he was afraid to injure him.

"The Missionaries have been all around the Island, and they suppose the population to amount to 8000. The number who have given up heathenism and desire religious instruction, amounts to no less than 3000. At Waeko, Mr Jones' Station, the number of Church members is eighty, and the number of candidates for Church fellowship about 100. At Guahma, Mr Creagh's Station, the number of Church members is seventy, and candidates for admission 300. Mr Creagh is assisted in his work by two Rarotongan, one Samoan, and one Nengone Teachers."

The "John Williams" also visited *Eromanga*, where the devoted Missionary whose name she bears fell a martyr to his benevolence and zeal. The Rev G. N. Gordon, sent out by the Presbyterian Church of Nova Scotia, committing himself to the divine care and protection resolved to enter upon his hitherto bar-

ren field. His reception by the people is thus described :—

“As soon as we arrived we went ashore and shortly afterwards we were visited by several Eromangan youths, who had been at Samoa. They were clothed, and looked very respectable. They were delighted to see us. On Monday we again went ashore accompanied by the ladies and children. We trode with very peculiar feelings, the spot where Williams and Harris fell martyrs to their own devotedness; and our feelings may be more easily imagined than described when we shook hands with Kaiuui, the murderer of Williams. \* \* \*

“On the 17th June, Mr and Mrs Gordon, with the two Rarotongan Teachers and their wives, parted with their friends on board the ‘John Williams,’ and took up their abode in Eromanga. We accepted Mrs Gordon’s kind invitation to take tea with her that evening in her new and humble home. We afterwards had a prayer meeting, and, having commended our esteemed friends to the care of Him who neither slumbereth nor sleepeth, we parted with them, and proceeded to the vessel. We shall not soon forget the happy look of the Chief Mana, when it was remarked to him at parting, that he had now got his Missionary. ‘I have,’ he replied, whilst his black eye beamed with ineffable delight.”

In the progress of this voyage, the “John Williams” visited several other Islands in which the labours of the Native Evangelists had produced the happiest results, in the conversion of multitudes from idolatry and barbarism, to the worship and service of the only true God. In all these the new converts are waiting with anxious hopes for a European Missionary to teach them the way of life more perfectly; and, effective and valuable as the preparatory labours of the Native Teachers are, the counsels and influence of a Missionary, in the establishment of Churches, the translation of the Scriptures and the advancement of Education, are indispensable.

Under the force of this necessity, the Directors have resolved to send forth a reinforcement to our brethren in Polynesia; and in this measure they feel assured of the cordial approval of their Friends. The Society’s Agents were the first messengers of mercy to these distant and degraded tribes, and the moral miracles wrought through their agency, by the mighty power of God, have been re-

ported to millions who are now longing for the hour when the dayspring from on high shall visit their dark lands. Native Evangelists, well prepared for their work, are ready to leave their country and kindred, and to hazard their lives for the sake of the Lord Jesus. The children of England have provided a messenger of peace to bear the heralds of salvation to these perishing myriads, and the Directors would feel unfaithful to their trust if they neglected to employ all practicable means for sustaining and strengthening existing Missions, and for extending the triumphs of redeeming mercy throughout the Islands of the vast Pacific.

In the WEST INDIES the missions of the society both in BRITISH GUIANA and JAMAICA have throughout the year afforded occasion of much thankfulness. In British Guiana the severe visitation of cholera had had much effect in making the people give more attention to the truths of the gospel. The West India mission churches generally had made great advances in the principle of self-support. Their aggregate contributions towards their own support had amounted to £7540, which was £1500 more than in the previous year.

In SOUTH AFRICA, at CAPE COLONY, the churches had within the year received numerous additions, and great efforts had been made to extend the blessings of Christianity to the *Fingoes* and other tribes of the interior. The reports from the numerous stations of the ORANGE RIVER, composed of *Griquas* and *Bechuanas* afforded general evidence of progress. At *Lekatleng* especially, extensive religious awakenings among the natives had taken place. At the KURUMAN, Mr Moffat had completed his translation of the Bible into the *Sichuana* language, which, with certain modifications, is the language of the whole interior of South Africa. By it Dr Livingstone had held intelligent communication with the tribes among whom he travelled both to the east and west coast. Mr Ashton, who had afforded material assistance to Mr Moffat, had recently prepared a monthly religious periodical, *The Instructor and News-Teller of the Bechuanas*. This step had awakened much interest, and many native subscribers had been obtained. Mr Moffat had just returned from his tour to the MATABELE, and reported that he had found the king, *Moselekatse*, most willing to receive the

proffered missionaries. The Rev Holloway Helms, stationed at Lekatlong, who had laboured for nearly twenty years among the Bechuanas, was soon to leave for the new stations north of the Zambesi, with two junior brethren, where they expected valuable assistance from Dr Livingstone. From MADAGASCAR, intelligence had reached this country in January, of a renewed severe persecution. Subsequent accounts had modified most materially such a representation.— Certain foreigners had attempted by intrigue to subvert the queen's authority, and to destroy the independence of the country. These Jesuitical intriguers had been most properly ordered to quit the country.

In CHINA, Dr Legge and Mr Chalmers had continued to pursue their labours at Hong-Kong. At Amoy, the Messrs Stronach, Hirschberg, and Lea had received manifold proofs of the presence of the Divine Spirit. Twenty-two converts had been added during the year. The church of the American Mission in that city had now 172 converts, and that of the English Presbyterians 53, so that there were above 400 converted Chinese in the city at all. There were eight native agents of the learned class employed at Shanghai; twenty converts had been added during the year, and the people everywhere listened attentively. The missionaries in the north enjoyed much greater freedom for extended missionary itineracy than in the south. Mr Muirhead, Mr Aitchison, Mr Edkins, Messrs Griffith, John, and others had made long and interesting excursions, and had met in many strange cities with an excellent reception. The mission press at Hong-Kong and Shanghai continued most active. The Chinese had manifested much anxiety to receive copies of the Scriptures, and of the various treatises published. The medical missions at Shanghai and Amoy had proved most influential in advancing the direct and spiritual object of the mission.

The Report referred to considerable length to the crisis in INDIA. The special appeal of the Committee had procured, in a short time, the promise of £11,000, while sixteen candidates had offered themselves for missionary labours. At different stations in the North of India, missionary labours had been renewed with vigour, and the people seemed more ready to listen than before the mutiny.

#### CHURCH MISSIONARY SOCIETY.

The anniversary meeting of the Church Missionary Society was held on the 4th of May. The large hall became so densely crowded that it was necessary to hold a second meeting in the lower hall. The Earl of Chichester, the President of the Society, presided.

The Report gave a most satisfactory view of the income of the Society. The ordinary income, exclusive of a large donation of £10,000, announced at last meeting, had amounted to £120,766, a sum larger than in any previous year. The special fund for India had, in four months, risen, to £24,717. The whole amount received therefore at home during the last financial year, including the donation, was £155,484. The sums received and expended at the stations would, doubtless, raise the income to more than £160,000.

The report of operations at the special stations, stated that, in SIERRA LEONE the pastoral work within the colony is now carried on chiefly by native pastors, there being ten native and only two European pastors. In YORUBA, the staff of the mission consisted of 6 European ordained missionaries, 7 European catechists, and above 40 native teachers. The converts have begun a mission to the surrounding heathen. The mission to the NIGER, of which this journal has given some account (vol. v. p. 81, &c), under the auspices of Mr Crowther, a native ordained pastor, was referred to at some length. Rabba, where Mr Crowther's course had been stayed, was a town of very considerable trade from many parts of Africa, even from the ports of the Mediterranean. The country between Rabba and Abbeokuta teemed with an industrious population, and abounded in cotton and other produce valuable in European markets.

In the BOMBAY PRESIDENCY IN INDIA the operations of the Society had been little disturbed. In Bombay itself a congregation of 150 native converts are ministered to by a native pastor. The operations of the Society in CALCUTTA and its neighbourhood had been greatly enlarged in the previous year. The Committee had determined to proceed with the mission to the Santhals, though the home authorities had disallowed the arrangement made with them by Lord Canning and the authorities in India. In the NORTH-WEST PROVINCES the missions of the Society had not been much

retarded. At MERRUT the usual missionary operations had been recommenced at the close of the year. At AGRA two flourishing congregations numbered 500 converts. The College was attended by 300 Hindu and Mohammedan youths. The mission at BENARES had been preserved in a most wonderful manner by the providence of God. Everywhere the native Christians had shown an excellent spirit which had greatly encouraged the missionaries and elevated their own position. At PESHAWUR in the PUNJAB the preaching of the missionaries had not been intermitted for a single day, and the school, which had for a time fallen off in numbers, had soon regained its complement of pupils. In SOUTH INDIA the number of converts under the auspices of the Society now exceeded 35,000. More than 1000 adults had been received in the year. A healthy spirit of self-support and of indigenous missionary action was everywhere springing up. The eleven districts of SOUTH TINNEVELLY were now partly supplied by native pastors, so that the European missionaries could effectually superintend two or three districts. In TRAVANCORE, among the ARAAM hill tribes, and at MASULIPATAM the progress was also satisfactory.

In CEYLON much aggressive effort was being put forth with satisfactory results among the Tamul Coolies. Two missionaries had been sent to the Hindus in the MAURITIUS, among whom they met with a favourable reception. In CHINA a number of the missionaries had been removed during the year by death and other causes, and the staff at each of the stations had become comparatively weak. The progress in NEW ZEALAND had been more satisfactory than for many previous years.

#### Notices, Acknowledgments, &c

The Presbytery of Pictou will meet in James' Church, New Glasgow, on Wednesday, 11th August, at 11 o'clock.

The Rev James McG. McKay gratefully acknowledges the receipt of the following donations in aid of the Church at Maclean:

Rev David Roy,	£1 0 0
Cong'n of Upper Londonderry, per	
Rev E. Ross,	3 9 1
Cong'n of Lower Londonderry, per	
Rev. A. L. Wyllie,	5 16 7
	10 5 8

(The above was sent to us some months ago, but was inadvertently overlooked. — *Ed. Reg.*)

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

Rev A. McKnight,	£0 5 0
William Hall,	5 0
Mrs Monaghan,	1 6
Rev George Christie,	2 10 0
Rev James Byers,	2 0 0
Rev Angus McGillivray,	3 11 3
Rev James Waddell,	1 5 0
David Freize, Esq.,	6 10 0

#### Boards, Standing Committees, &c.

*Board of Home Missions.*—Rev Messrs. Patterson, McGillivray, Walker and Thomson, together with Messrs James McLean, Celin McInnis, Hugh McKay, and Daniel Cameron, Ruling Elders. Rev George Patterson, Secretary.

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

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

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

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

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

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

#### Terms of the Instructor Register.

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

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