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THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 8.

JANUARY, 1857.

No. 1.

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Home Missions.

A FEW WORDS TO OUR VA- CANT CONGREGATIONS.

MR. EDITOR,—

As a number of our congregations are now vacant, and are making their arrangements to secure the services of a settled pastor, permit me through your columns to address to them a few remarks on the subject of stipend for the minister whom they intend to call. At such times it is not uncommon to hear the remark, that such a salary "will do for a young man." One hundred or one hundred and twenty pounds is sometimes suggested in this way, and persons will endeavour to cover their own covetousness by the consideration, that he has no family and does not need so much. Unfortunately, however, it happens that while congregations are so ready to *begin* at a low figure, it is very hard work to get them to give a larger sum, when as usually happens in due course he has a family. It is almost like drawing teeth to get an increase of stipend. But I wish to show that this idea of our young men requiring a less sum is a false one—and that the commencement of their ministry is often the very time that they most need the larger salary.

It is well known that most, if not all, of our young men when students require all the money they can scrape together

to enable them to prosecute their studies, that for this reason they are obliged to devote themselves to other employments, and after all are sometimes in debt when they commence preaching. At all events they should have all they can spare to obtain such books as will enable them to furnish their libraries, so that they may prosecute their studies in a way that will enable them to maintain the respectability of their public ministrations. They therefore look to their congregations, as they have a right to do, for "the temporal things" necessary to enable them to carry on their work in an efficient manner. Now can they do this on the sums proposed? Take for example the sum first named, one hundred pounds, and let us examine on the other hand some of the items of expenditure, to which a young man is necessarily subjected. At the very commencement of his labors he needs to be furnished with all conveniences for travelling. Let us estimate these:

Horse	£25	0	0
Waggon	20	0	0
Harness, &c.	6	10	0
Sleigh, with Buffalo Skin	10	0	0
Saddle, Bridle, &c.	3	10	0
	£65	0	0

Now will any of your readers say that this is an extravagant estimate? Some of the items at the present prices might be set at a higher figure, and I have taken no account of other small items

which the minister feels to his cost do "count up." Here then is sixty-five out of the hundred gone at once before he is furnished to *begin* his labors in an efficient manner, and this with regard to only one department of expenditure. He has thirty-five pounds left. Now, without entering into farther calculations, I would put to the common sense of your readers, whether a minister on this sum can feed his horse, pay his own board, find himself in clothing, &c., &c., and *be an honest man*. If any of your readers who think "one hundred pounds will do for a young man" can solve this problem, it would be a great favor if they would forward their solution to the *Register*, and I am sure that you, Mr Editor, would be happy to publish it in your columns.

But still it may be said that he does not get all these *at first*. But he ought to. If a young man were ordained today in any one of our country congregations, there is not one of these things which he might not need to-morrow, and if he does not get them at once the sole reason in all probability is necessity.

But perhaps the idea that one hundred pounds will answer for a young man is entertained only by the more ignorant and narrow-minded. But plenty of persons think that one hundred and twenty pounds might do very well. Now I ask those who think so to put on their calculating cap again, and figure up a few more items of expenditure. We have seen that sixty-five pounds are necessary to furnish him with travelling conveniences. On one hundred and twenty pounds he would have fifty-five pounds left. He has then in the first place to keep his horse. Is the following too high an estimate of the yearly expenditure necessary for this purpose, taking the average of the last four years:

2½ Tons of Hay at 60s.	£7	10	0
50 Bushels Oats at 2s. 6d.	6	5	0
Blacksmith's Bill	1	5	0
	<hr/>		
	£15	0	0

I think you will admit that these sums are put down very low. While I have estimated hay as costing £3, you know that in many instances it has cost £5.— Besides this there is the cost of attendance, as many of you would feel *yourselves* disgraced by your minister attending upon his own horse, and there are always a variety of other little items,

which go to sum up, and I have said nothing about wear and tear (though I have known a minister in one of the first years of his ministry have to pay £5 to repair an accident). I venture to say that in this way the cost of their horse has been to many of our ministers, during late years, £20 per annum. But say £16. Then comes his own board. In order to prosecute his work aright he must have a room to himself as a study, with a separate light and a separate fire in winter. Now, at the present prices of provisions, can he get all these and respectable boarding under fifteen shillings a week, making the sum of £39 per annum. These two items alone consume his whole £55, leaving *nothing* to provide clothing to "cover his nakedness," or to meet any of the other calls that may be made upon him. I hope therefore that none of your readers will say hereafter that "£120 will do for a young man." From what I have said I think it must be plain that in the very first year of his ministry he ought to have £150.

Still I dare say some will insist that he does not need to be at the expense mentioned *at the outset*. I would seriously ask such to tell me how he can avoid it. There are only two ways that I can conceive, either by not getting the articles named or getting them on credit. As to the first of these plans I would ask, if the minister has a preaching station five, ten, fifteen, or it may be twenty miles distant, will the people be content to wait a year for his coming, till he is able to get a horse? or if sickness and death have entered your abode, some six or eight miles from his residence, will you be content to wait a year for his visit? Or as to the second plan of getting these articles on credit, suppose he is called to preach on the text, "Owe no man any thing," or on the words, "Provide things honest in the sight of all men," how is he to face the carriage-maker or the saddler to whom he is in debt. Here, therefore, I would suggest the propriety of advance payments. Unfortunately it often happens that six months or more elapse before any part of the salary promised is paid. Now the facts I have adduced show that he needs a considerable sum *at the very beginning*. In Scotland it is customary that when a minister is ordained a half-year's salary should be paid on the day of ordination. Might

not something of the same kind be done here?

There are some other matters connected with this subject, to which, with your permission, Mr Editor, I may here-

after direct attention. In the meantime I request those for whom this is intended to give themselves to the study of Gal. vi. 6.

Foreign Missions.

LETTER FROM MRS. GEDDIE.

Having no later intelligence from Aneiteum we are happy to lay before our readers the principal portions of a letter received sometime ago from Mrs Geddie, addressed to a friend in Prince Edward Island. We have given in full the account which she gives of their mode of life, as we are certain that our readers will be interested in all such details.

ANEITEUM, June 15th, 1855.

Some time ago Mr G. received a letter from Mr McC., from which we were happy to learn that you and yours were all well. It gives us inexpressible pleasure to hear from you and other dear friends in our beloved Prince Edward Island. We often think of you and of the many happy hours we have spent under your hospitable roof. How pleasant it would be if we could now drive to Brackley Point and spend a night with you. * *

I trust the gold fever has not been prevailing in your settlement. I sincerely hope that none of the young men have been tempted to leave their peaceful happy homes in search of gold. I fear that many, very many, who did so have bitterly repented when too late. How many thousands have left their homes and country, willing to undergo any privation, that they might gather together those riches that perish with the using. Yet how few are willing to make sacrifices that they might make known the unsearchable riches of Christ to the perishing heathen.

You will learn from the *Register* how we are prospering in our work. Our Church has much reason to rejoice that her first effort to send the gospel to the heathen has been so blessed. I trust the success that has attended our feeble efforts to make known the way of salvation to these degraded islanders may stir up the Church to send more laborers into the field.

There are at present some Tannese residing on this island, whose object in coming is to learn christianity. We sent two teachers to Tana by the "John Williams" last October, in compliance with the request of a chief who had visited this island shortly before the arrival of the "John Williams." We have heard since that the teachers were well, and the people attending on their instructions. We have also two teachers on the island Fotuna. Small and insignificant as this island may appear, yet I trust it may be the means of sending gospel light to larger but less favored isles.

A great change has, my dear friend, taken place on this island. I can scarcely realize that the respectable looking men and women, who now come around us, are the same naked, degraded looking beings, whose appearance when I landed among them made my heart sink within me, and to think them as almost sunk too low to be reclaimed. Yet what is too hard for God? What can he not accomplish, and by instrumentality the most feeble? Numbers of them are now cleanly and decently clad, many can read and write, great numbers are learning to read, write, cipher, sew, &c.; and above all we trust that many are learning "the truth as it is in Jesus."

We have had a good number of young people (males and females) under our care, who are now usefully employed as teachers in different parts of the island.

I devote the greater part of my time to the instruction of the females, and I am happy to say that I am encouraged by seeing them improve. Mr G. is kept constantly employed with teaching, translating, printing, &c. He is also doctor, carpenter, &c. We have a large number of out-stations where we have teachers. These Mr G. endeavours to visit once every three months. In these visits I generally accompany him. The

people are always rejoiced to see us and do all they can to make us comfortable.

We have not heard from home for a long time, and we are now looking anxiously for letters. It is very trying to be so long without hearing from those we love.

Our beloved Lucy left us for England last October in the "John Williams."—We have had trials in this dark land, but the greatest trial is parting with our beloved children. It is a trial that time does not lessen, but rather increases.—Our beloved Charlotte, although very comfortable and affectionately watched over, yet feels very keenly her separation from us. Our little girl and boy (Elizabeth Keir and John Williams) are very lovely children. John W. is a very strong healthy boy. Elizabeth is more delicate. She is very subject to fever and ague. She is just now recovering from a severe cold.

This is the fall of the year with us and the most unhealthy for the natives, yet, when they apply in time, their diseases are easily removed. We have a great many applicants for tea during the sickly time. Many of them imagine that it is a sure remedy for their sickness.—Our old chief is fond of a cup of tea, and often drops in at meal times. The other day he sent us a large pig, and, when we asked him what he wanted for it, he said, "nothing;" he said it was an expression of his gratitude for the tea he so often got from us. The people often make us presents of food. Many of them, when they make a new house, send us a portion of the food collected on the occasion. When we visit the out-stations we always get a present of taro, bananas, and sometimes a pig. This is in addition to the cooked food which they always prepare for us and the natives who accompany us. The taro is the staff of life here. It is an excellent vegetable; we are very fond of it, and never miss potatoes. It is quite unlike any vegetable we have at home. We have it always cooked in the native fashion, by laying it on hot stones over which fresh leaves have been spread.—The taro is then covered with fresh leaves and over them dry leaves (used in previous cooking), and earth over all. In this way it is thoroughly cooked, and better than in any other way. The natives of all the South Sea Islands prepare their food in this manner.

The breadfruit grows on this island

and is very plentiful in some seasons, but it does not last many weeks. There are a great variety of bananas. The Chinese, which is a superior kind, has been lately introduced. Bananas are raised with very little trouble. The natives will soon have more than they can consume. We will advise them to dry and export the dried fruit, as is done at Rarotonga, Samoa, &c.

I have never tasted any fruit in the South Seas to be compared with what we have at home. I would prefer a good apple to all the pine apples, custard apples, bananas, &c., in these islands; and there is no fruit that can at all be compared to our strawberries. We have lemons also, and a number of young orange trees which are not yet bearing fruit. We can raise maize, beans, cabbage, carrots, &c.; but we cannot always get the seed of the smaller vegetables to ripen.

We have three cows which are no expense, as they have abundance of grass all the year round. We keep goats too, as they supply us with milk when the cows are dry, and, as we have no fresh beef or mutton, we relish a kid sometimes. We have poultry also, *i. e.*, fowls and turkeys. This long account of goats, cows, &c., may not be very interesting to you, but it will give you some idea of how we live in this part of the world.

I can scarcely realize that we have been so long from home, yet were I going home I would no doubt see many changes. Many of our aged friends have gone the way of all the earth, and our young friends have grown up so that we would scarcely recognize them. Time passes very rapidly out here. We have so much to attend to that we never think it long.

It is a long time since I wrote this letter, hoping to see an opportunity to send it to you, but none has occurred until the present, and it is so unexpected that we shall not have time to send many letters by it. I am happy to say we are all well, and very busy in our work, teaching, &c. Mr Geddie joins me in affectionate regards to yourself, Mr McC. and family, and also to our many kind friends in Brackley Point. With many wishes for your welfare and happiness,

I am, my dear friend,

Your's affectionately,

C. L. GEDDIE.

DEATH OF REV. DR. BATES.

The last English mail brings us the sad intelligence of the death of Dr Bates of Glasgow. His name has been familiar for some time past to the to the Presbyterians of Nova Scotia from his connexion with the Anciteum Mission, as Secretary of the Board of Foreign Mission of the Reformed Presbyterian Church of Scotland.

The Rev Dr Bates was for more than 18 years pastor of the Reformed Presbyterian Church, West Campbell-street, in Glasgow. His sudden removal will be felt to be a severe loss by many who enjoyed the privilege of his private friendship, as well as by his own beloved family, and by the members of his deeply-attached flock. Firmly and conscientiously attached to the views of the denomination of which, for so many years, he had been one of the chief ornaments, he was yet a lover of all good men, of a singularly unsectarian and Catholic spirit, ever ready to lend a helping hand to any movement which seemed likely to advance the cause and kingdom of our Lord and Saviour Jesus Christ. He was hence one of the warmest friends of the Sabbath, and of all scriptural means for promoting its observance; and deeply interested himself in the advocacy and advancement of the temperance reformation, so greatly needed in all parts of our land. By his wise counsels and valuable labours as one of the Secretaries of the Glasgow Subdivision of the Evangelical Alliance he rendered services to the cause of Christian Union which it would be difficult to over-estimate, and which it will not be easy henceforward to supply; whilst in his own denomination, as Secretary of its Foreign Missions, as well as in the management of its ecclesiastical affairs, he put forth labours of the most self-sacrificing character, and exerted an influence which was felt over the whole Church. Known everywhere as a man of God, he greatly endeared himself to the circle of his more immediate friends by his cheerful, consistent, thoughtful, manly piety, proving himself the tried friend of the poor, the wise counsellor of

the perplexed, and the happy exemplar of rigid economy in appropriate union with the largest-hearted benevolence. For some months past he had not been in a very vigorous state of health, but not in such a state as to excite uneasiness on the part of his friends. The labours of the recent communion season, however, proved too much for his enfeebled frame, and, after a brief illness of ten days, he was removed to his reward. In such a case, may we not truly say, "Blessed are the dead who die in the Lord. They rest from their labours, and their works do follow them."

Dr Bates was a native of the north of Ireland, and the descendant of a godly stock. Early brought under the power of the truth, he unreservedly devoted himself to the work of the holy ministry. Passing through the usual course of Classical and Philosophical studies at the University of Glasgow, and receiving a thorough Theological training under the Rev Dr Alexander, he was licensed to preach the Gospel in connexion with the Reformed Presbyterian Church when little more than twenty years of age. Kelso, on the banks of the Tweed, in the county of Roxburgh, Scotland, was the lovely scene of his early labours, where a ministry of exemplary diligence, fidelity, and devotion to the work of God, extending over some eighteen years, was brought to a close by his translation to Glasgow. In this wider, and more appropriate sphere of action, he soon acquired that honourable place in the estimation of the Christian public, and that high standing amongst his ministerial brethren of all denominations, which he so worthily and unostentatiously retained to the last, and which enabled him to lend a measure of respect and importance, in the eyes of the Christian community, to any cause with which he felt it his duty to become formally identified. He was thus, indirectly, an instrument of much good in circles quite beyond the sphere of his own personal labours. And now he is gone, whilst his loss will be severely felt in many a quarter, and in connexion with many a cause, there is left behind in the hearts of all who knew him a lively sense of his Christian prudence, earnest piety, and sterling worth.

May the Great Head of the Church raise up many such to be the leaders in his Israel in our day!

ORDINATION ON REV J. W. MATHESON AS A MISSIONARY TO THE SOUTH SEAS.

In our last we gave a notice of this event. We now lay before our readers the discourse on the occasion and the address to the missionary. We expected also to have had Mr Miller's address to the audience, but we have not yet received it.

SERMON,

BY REV J. WATSON, WEST RIVER.

ROMANS, I. 15—"So as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

The remark has frequently been made that each of the apostles of Christ, had a temperament peculiar to himself. The history of these men, as given in the scriptures, corroborates this remark. Peter had a temperament, peculiar to himself. He was warm in his feelings, and hasty in his movements; he was what, in common language, we would denominate, a *forward* man. Of this, the examples are many. When Christ informed his disciples, that he was about to go up to Jerusalem, and there to suffer and die; Peter said, "Lord be it far from thee; this shalt not be unto thee." So unseasonable and so uncalled for was the advice, that Christ turned quickly upon him and said; "Get thee behind me, Satan; thou art an offence unto me." When the Saviour came walking on the sea to his disciples, Peter manifested the same disposition; when he heard the voice of the Saviour he immediately asked permission to come to him on the water. In a moment or two afterwards, he beginning to sink, was heard to exclaim: "Lord save me." When after our Lord's resurrection he appeared to his disciples, on the shore of the sea of Galilee, as they were in their fishing vessel, no sooner does our Lord make himself known, than Peter girts his fisher's coat about him, and casts himself into the sea, while the other disciples were engaged in bringing the vessel to land. In these and several other incidents which might be mentioned, we see that Peter was naturally very quick, hasty, and forward in his movements. He was very much indeed, a child of feeling and impulse.

James, commonly called the brother of our Lord, had also a peculiar temperament. It was quite the opposite of Peter. He was cool, calm and collected.

For this reason, in all probability, he was elected president of the Synod at Jerusalem; and as such spoke last, and perhaps best. Commonly he was called "James the Just"; and so high was the esteem in which he was held, that Josephus says, all the calamities which befel the Jews, and the ruin of their city, were caused by the death of this good man. John, also, had a peculiar temperament. He was all kindness, love and affection. Love beams out in every sentence he wrote, and in every action he performed. With what beauty is he called, "The Beloved disciple!" What more touching, what more graphic description, could be given of him, than that which he gives of himself: "It was he that lay in the bosom of Jesus!"

But of none of the Apostles of Christ, could it be with greater propriety be affirmed, that he had a temperament peculiar to himself, than of the Apostle Paul. And in what bold relief is his character brought out in the sacred volume! Uniformly is he represented as brave and unflinching, unawed by greatness, and undaunted by danger. In proof of this, we might refer to his appearances before Felix and Festus, before Agrippa and Cæsar, and before the Areopagus at Athens. But his own words suggest all that could be said, better than any words we could employ. "Of the Jews, says he, five times received I forty stripes, save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by my own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren." What a noble spirit must that have been, which could meet so many trials, and bear up under so many bereavements!

The same spirit is brought out in our text. Rome was, at that time, the largest city upon earth. Veritable historians say, it contained a population of one million and a half, and some have made it much larger. Rome was not only the capital of the world, but the strong citadel of heathenism. Every temple in it was a temple to idolatry; every priest was a priest of Satan. So entwined was religion with the political government, that he who attacked the one, was supposed to attack the other. But notwith-

standing all these difficulties, Paul with his usual intrepidity says: "So as much as in me is, I am ready to preach the gospel to you who are at Rome also." Not only was he ready to do so, but he actually did so. In the closing verses of the Acts of the Apostles, we are informed, that he "dwelt two whole years, in his own hired house, and received all that came unto him, preaching the kingdom of God." To men of the world, all this appeared madness on the part of Paul. What could one single Christian do, in the midst of a million of heathens? What could one puny arm accomplish, lifted up against the might and the majesty of Rome? How could one solitary voice be heard, amid the din and the bustle and the confusion of that tremendous Babel? It was the sheerest folly; it was the height of insanity. But Paul had encouragements of which these men knew nothing; and guided and urged on by these encouragements, he not only made the attempt but he succeeded.

So has it been in modern times, as well as in the times of Paul. Men have said, that the Bible Society is a mad scheme. Men have said, that the missionary enterprise is a bad scheme. Men have said, that Christianity itself is a system of folly. But just as in the case of Paul, we Christians have encouragements to proceed with the work of the Lord, of which these men know nothing; and guided and urged on by these we shall persevere; and by the help of God, we shall conquer and triumph.

All that we purpose in the present discourse is, to *point out and illustrate some of those encouragements which Paul had to preach the Gospel to the heathen at Rome; and to show you that we have the very same encouragements to prosecute Missionary work at the present day.* O Lord, lift on us the light of thy countenance, and give us thine aid and blessing, while we attempt to do so.

I. THE PROMISES OF GOD AFFORD ENCOURAGEMENT.—They afforded encouragement to Paul, and they should afford encouragement to us.

The promises of God, that one day the gospel will become universal, are numerous. Everywhere they are strewed throughout the pages of scripture. Turn we to the books of Moses, we find some of them there; turn we to the psalms and hymns of David, and we find some of them there; turn we to the prophe-

cies of Isaiah and Daniel, and we find some of them there; turn we to the New Testament—to the gospels—to the writings of Paul—to the book of Revelations—and there we find them in abundance. But there is one especially, to which we solicit your attention. It is written in the second psalm. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." *By whom was this promise made? It was made by God the Father—that God of whom it is said, "he keepeth truth for ever."* To whom was this promise made? Are we not taught in the preceding verse, it was to the Son—the Lord Jesus? "Thou art my Son, this day I have begotten thee." *For whom was this promise made? Was it not for the heathen—the whole heathen—to the uttermost parts of the earth.* *When was this promise made? It was made—if we may use the language of men, in reference to the incomprehensible acts of God—it was made when the covenant of grace was made; far back in that unmeasured eternity which existed before our world began.* Is it possible to suppose, then, that the promise of Jehovah shall not be realized? Shall God fail in his word? Shall God fail in his word to his Son? Shall God fail in his word to a world of heathens? Shall a promise of so long standing—registered in the books of eternity itself—come short of its accomplishment? No. It is impossible. Not for a moment can we think so. Heaven and earth may pass away, but the word of the Lord endureth forever. Here, then, is encouragement. Here was encouragement to Paul; here is encouragement to us. God has pledged his word. God has given this pledge to his Son; God hath given this pledge from eternity; and this pledge is that the heathen shall be Christ's inheritance, and that that inheritance shall extend to "the uttermost parts of the earth";—to the most distant, and the most lonely isles. What can be safer, what surer, what more encouraging! Come ye up, then, ye sons and daughters of Zion, come ye up to the help of the Lord, to the help of the Lord against the mighty, and escape the curse of Meroz.

II. THE AGENCY PROVIDED—is an encouragement. Paul knew this and it encouraged him; we know it, and it encourages us.

It has pleased God to commit the

preaching and propagation of the gospel, to men and not to angels. Angels are represented in scriptures as taking a deep interest in the welfare of the saints and in the work of redemption. We read of them protecting the saints; "The angel of the Lord encampeth around them that fear him, and he delivereth them." We read of them ministering to the saints: "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" We read of them carrying redeemed souls to heaven. "And it came to pass that the beggar died, and was carried into Abraham's bosom." These things, and such things as these, we read of as being done by angels; but we never read of them preaching the gospel; we never hear of them employed to convert sinners. This agency God has committed to men, and to men only, among his creatures. Some have made it a subject of enquiry—why is it that God has committed this agency to men and denied it to angels?—and they have answered, Because in this way God wished to confer honour on man; he wished to make him a fellow-worker with Jesus; and chiefly, Because man is the fittest agent. An angel might communicate to sinners much intelligence that would be highly interesting. He might tell them of things marvellous—astonishing. But he could not tell them what the convictions of sin are—what the bitterness of repentance is—what it is to be born again,—to pass from death unto life. But all this a converted man can do. Converted men, therefore, are the fittest agents for converting sinners, or for preaching the precious gospel. In this reasoning there may be much truth; it may be all truth. But still in conclusion we will be urged to trace it up to the sovereignty of God. "Even so, Father, for so it seemeth good in thy sight."

Men, then, are the agents whom God is employing to convert the world. A number has, in all ages, been readily found to devote themselves to this holy work. Not a few have fallen, at what we might call, an untimely age in this field of warfare; but the ranks have been as speedily filled up, and the work has still gone forward. It was so in the days of Paul, and it afforded him great encouragement. Young Timothy came forth to his aid, Mark the brother of John, Luke the beloved Physician, and some from almost every church which

he planted, and every station which he visited. Even at Rome he had his fellow-helpers; Priscilla and Aquila; Andronicus and Apelles; Rufus and Hermas.—So has it been in modern times. The missionary spirits has less or more existed in the church in every age; but especially within the last fifty or sixty years has it developed itself. Men of the noblest character and the loftiest intellect, have gone to every quarter of the globe, to publish the doctrines of a crucified Redeemer. What a brilliant host have they been!—Carey to India, Morrison to China, Moffat to Africa, and Williams to the South Sea Isles. And the spirit is still spreading, and the numbers are still augmenting. Even our present meeting to-day has its own little tale of interest to tell. So true is it, that "God has at no time left himself without a witness to the heathen"; and that he will always "have a seed to serve him." Looking, therefore, at the agency which God has provided in time past, and which he is providing now, it affords us much encouragement to go forward with our missionary efforts.

But while we look at human agency, let us not forget the divine. In the salvation of souls, God takes all the glory to himself, none of it will he give to another. It is so in saving heathens, as well as others. The Holy Spirit, is the great agent. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Sixteen hundred evangelical missionaries and something more, are at present abroad on the mission field. Powerful are the efforts which these men are producing on the kingdom of Satan. Before them everywhere, his loftiest battlements are crumbling into ashes. But wherein lieth their strength? Is it in their numbers? is it in their talents? is it in their character? is it in their learning? No. It is in none of these. It is in the influence of God's own Holy Spirit poured out copiously upon them. Bereft of these influences, though their numbers were thousands instead of hundreds; though their talents were the most vigorous and brilliant; though their characters were as pure and unspotted as the undrifted snow; though their education were the most liberal and the most finished the world could afford;—though all these were combined, yet, bereft of these influences, not one soul would they save. True, means must be employed. But while we employ the

means, we must implore the blessing. The two must go united; they must never be separated. What "God has joined together, let no man put asunder." The husbandman must plough and sow; but he must also have God's rains and God's sunshine, before he can gather in a crop. If he only plough and sow, and no rain or sunshine come, he will not, he cannot obtain a crop. Neither will he succeed if he do not plough and sow, even though rains and sunshine come. But there must be ploughing and sowing, and sunshine and rains,—all in their order—before a rich and golden harvest be secured. So is it with us. We must use means, but we must also pray for God's blessing. We must send Bibles; we must equip missionaries; we must sow the seed; but then we must look for "showers of blessings" from the Spirit of all grace—making "the desert become a fruitful field, and the fruitful field a forest."—Paul knew this doctrine well, and it encouraged him. What does he say of himself? "I have planted, Apollos watered, but God gave the increase." But *we* know this doctrine as well as Paul; and it encourages us too. "As many as are led by the Spirit of God, they are the sons of God."

Looking, then, at the agency provided in primitive times; looking also at the agency provided in modern times; but above all looking at the agency of God's own Holy Spirit;—great is our encouragement to persevere and to increase our diligence to the missionary enterprise.

III. THE SUCCESS OF MISSIONS—is an encouragement. Paul had experience of this, in his day, and so have we, in our day.

In primitive times, the success of the gospel was great; so great that by many it has been considered a strong argument for its divine origin. The number converted from heathenism shortly after the death of Christ, surpassed all previous calculation. So rapidly did conversions multiply, that at the end of three hundred years, Paganism had given place to Christianity; idol worship, to the worship of the one living and true God; and sacrifice and incense, to psalms and hymns and spiritual songs, sung to the name of Jesus. And all this was accomplished by the humble missionaries of the cross;—"men who hazar-

ded their lives for the name of our Lord Jesus Christ."

Among these missionaries were Paul and his compeers; and they were among the most active, zealous, and intrepid of them. And did not success abundantly crown their efforts? Did not Corinth erect her church and send forth her missionaries? Did not Ephesus rally around the cross, and, instead of "great is Diana," sing, "Hallelujah to the Lamb,"—who had "spoiled principalities and powers, and made a show of them openly?" Did not Thessalonica "sound out the word of the Lord, not only in Macedonia and Achaia, but also in every place?" Did not Jerusalem herself—and her very priests too—contribute her quota to the army of the Lord of hosts? Looking at all these tokens of success, Paul was emboldened to say: "So as much as in me is, I am ready to preach the gospel to you at Rome also."

In modern as well as in primitive times, the success of the missionary enterprise, has been signally great. In Britain and America, its beginning was small; but it was not, on that account, to be despised. Some of our broadest rivers, originate in very small springs; the tallest trees in our forests, grow from very little seeds. But if its beginning was small, its progress has been unprecedented. To what quarter of the globe, may I not refer, in proof of this success? Shall I point to Greenland, with its snow-covered fields? Shall I mention China, with its teeming millions? Shall I speak of Africa, with its wild Bechuanas? Or, shall I bring to mournful remembrance the South Sea Isles, with their bloody Erromanga—the sad wail from whose shores has scarcely yet died away upon our ears? To any or to all of these I might appeal, and the evidence of success would be not only satisfactory, but complete. But there is no need to go so far from home. Is it not enough to refer to our own Aneiteum? Have not the evidences of success been abundant there? True, we have had our trials, They are good for us. They keep us humble. They exercise our patience and faith. They teach us entire dependence on God. Yes, we have had our trials, but what mission has not had them? In general, however, God has smiled most propitiously upon our operations. Almost every letter waited across the broad ocean, has come to us with "glad tidings of great joy." In

five or six short years, nearly a whole people, have been Christianized. Such an event is not to be chronicled, in any other missionary records. It reminds us of those times, predicted in scripture, when in a day a nation shall be born unto the Lord.

And in taking such a review; who can help giving a passing tribute of respect to our esteemed missionary, through whose instrumentality all this good has been effected? It was God selected him for this work; in this selection God conferred an honour upon *him*, but he conferred a greater honour upon *us*. He knew the man we wanted, and he has given him. If I were asked—who occupies the most prominent position in our church at the present moment?—I would not hesitate to answer, it is our beloved missionary. It is the most prominent position, because it is the most perilous. And do I go too far when I affirm that he is an honour, not only to the place that gave him birth, but to the church with which he is connected? Say not, these are flattering words. The only man whom they could flatter, hears them not. He is far distant, away amid the isles of ocean. The billows of a sea, thousands of miles wide, roll between us and him, and prevent such accents from falling on his ear. No. They are not flattering words, but words of truth and soberness. They are in accordance both with the dictates of reason, and with the spirit of Revelation: "Honour to whom honour is due."

There is only one other circumstance to which I would refer, before leaving this topic. I congratulate you on the purpose for which we have met to-day. It is to set apart another missionary to the work of the mission field. God speed *him*, as he has sped *the one* that has gone before him! But I congratulate you also, on the prospect we have of a still greater addition to our missionary staff. Here again, we are deeply impressed with a proof of success. Have we not called long and loud, for an increase to our missionaries? Have we not sent forth appeal after appeal to the church? Have we not prayed frequently and fervently, that God would touch the heart of some one of our young men, and induce him to say: "Lord here am I, send me?" And *now*—have not these prayers been heard and graciously answered? To all our other evidences of success, we can, therefore, add answer to

prayer.—But I think I hear some timid or querulous spirit say—"It is too much; the number is too large; we are a small church; we cannot support them; our contributions may fail, and we may be put to shame." But beware, Christians, O beware. Refuse not the gifts the Lord is sending you, or perhaps he may refuse his blessing to you. If you reject all or any of these men, may not God reason in some way like this with you? "You prayed for additional missionaries; you prayed often in the family, in the social meeting, in the great congregation; I heard your prayers; I answered them; I have sent you the men; why *now*, will you not accept of them? Remember, if you reject them, you reject me; and if you reject me, I will reject you also." O brethren, it is truly an awful thing, to trifle with the opening of God's providence. Rather, when a door of usefulness is opened, let us with a strong, bold, and unwavering faith, enter in.

Thus looking at the success of the gospel in primitive times; looking at the success of missions in modern times *in general*, and of our own mission *in particular*; and looking especially at the success of our prayers for an increase of missionaries; we are certainly entitled to take courage and persevere in our good work.

IV. THE REWARD IN RESERVE—is an encouragement. Paul could say: "Henceforth there is laid up for me a crown of righteousness." "Ye are our glory and joy." The same may be said by every faithful missionary, and every pious Christian friend of missions.

Heaven is a place of perfect happiness. Perhaps one of the elements of this happiness will be, that saints will know each other, and remember the good deeds they have done to one another. Moses and Elias; and Peter and James and John, knew one another, on the mount of transfiguration; and why may not departed saints know one another in heaven too? If this be the case, how delightful will the missionary be, and those who encouraged and supported the missionary; when, in the presence of God and the Lamb, they meet with those from among the heathen whose souls they have saved from perdition! Happy, happy was the day, when the prodigal returning from his wanderings, was seen afar by his father; and when that fond father ran and met him and fell upon his neck and kissed him, ex-

claiming: "Lo, this my son that was lost, but is now found: was dead, but is now alive." Happy, happy was the hour when Jacob's sons returning from Egypt, informed him, that Joseph was yet alive, and was governor over all the land of Egypt. So overjoyed was the good old man that he fainted away. But when they rehearsed all the words of Joseph to him and he saw the waggons, the spirit of the venerable father revived; and he said: "It is enough; Joseph my son is yet alive; I will go and see him before I die." Yes, these were happy, blissful times. But happier, far, far happier, will that day and hour be, when the spirit of the missionary, released from its clay tabernacle, and mounting up to heaven, will there meet with and be welcomed by his converted ones. Such a scene imagination may picture, but language has no power to describe. Satisfied, therefore, let us remain, with the plain and simple statement which scripture gives us, on this and kindred topics; "And they that be wise, shall shine as the firmament; and they that turn many to righteousness, as the stars for ever and ever." Is not such a reward sufficient encouragement to persevere in missionary enterprise?

We have thus seen, that the *promises* of God—the *agency* employed—the *success* of missions—and the *reward* in reserve, afford encouragement to missionary enterprise. With two practical remarks, suggested by this subject, we shall now conclude.

1. *Let us carry on this work in a spirit of humility.* We have seen reasons why we may be encouraged to persevere in our missionary efforts; but there is a possibility of carrying this feeling too far. There is a possibility of becoming *proud* of our efforts. In two ways, we may thus err. We may think and talk of our work, as if we had done some mighty thing. Contrasting it with that of others, we may boastingly say, we have done in a few years, what they have not been able to accomplish in many. Or we might come to the conclusion that we are doing enough, and that we ought not to do more. We may fold our arms in self-complacency and say: Things are doing well as they are; why should we disturb them? If we try to do too much, we may over-reach ourselves and do greater injury than benefit. Now in both cases we would greatly err. What we are doing may be well, but God has

given us success to encourage us to strive to do better; and while we strive, it should be with an humble, a lowly, and an unselfish spirit. "Not unto us, not unto us, O Lord, but unto thy name be all the glory." "Be clothed with humility." "God resisteth the proud, but giveth grace to the humble." "Blessed are the poor in spirit, for their's is the kingdom of God."

2. *Let us carry forward the work with earnest prayer.* We have seen what prayer has done for us already. We have prayed for success to our mission, and God has given it. We have prayed for additional missionaries, and God has granted them. But if we expect our mission to prosper, we must *continue* to pray. If we wish our missionaries to be preserved and protected, we must pray. If we wish them to be faithful to us, and faithful to their great Lord and Master, we must pray. If we wish them greatly to triumph, in winning souls to the Redeemer, we must pray. Our watchword must be that which Paul has given us, "Pray always." In early infancy we were taught that simple, that beautiful, that comprehensive, that sublime prayer, commonly called the Lord's prayer. What is the second petition of that prayer? It is—"Thy kingdom come;"—in other words—"Send forth missionaries and let the heathen be converted." What, then, we learned in our infant years, let us not forget in our riper manhood; what we sweetly and innocently lisped standing at our mother's knee, let us boldly, manfully and vigorously utter forth in the family, the prayer-meeting, and the public assembly of the saints. Let all the people praise thee, O Lord; let all the people praise thee. Then shalt the earth yield her increase, and God, even our God will bless us; God will bless us, and all the ends of the earth shall see his salvation."

ADDRESS TO THE MISSIONARY

BY THE REV. JAMES BAYNE, PICTOU.

My Dear Brother,—You have now been solemnly set apart to the office of the holy ministry, after a brief, but satisfactory probation of your gifts as a licentiate. Though you have not been called by any particular congregation to assume the settled pastorate, you have heard the oft reiterated call of our entire Church urging the earnest appeal in behalf of the New Hebrides Mission;—whom shall we send and who will go

for us?—and from purpose of heart, as we understand, long cherished and seriously pondered, you have tendered unreservedly your response, here am I send me. With entire unanimity your proffered service has been accepted by the Board of Foreign Missions in the name of the Church, and the Presbytery of Picton have now effected that solemn ceremonial which confers upon you all the Scriptural privileges necessary to the full work of the ministry. It now devolves upon me to tender such spiritual counsel as your peculiar position may seem to require.

You are called to do your *Master's work*, and that you may do it properly, that is, with comfort to yourself, with profit to your *charge*, and above all with glory to God, you must do it in your *Master's spirit*. Wherefore holy brother, partaker of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was in all his house. And that you may ponder well his personal character and official relations, remember his own words when commending his disciples to the care of his heavenly Father, "As thou hast sent me into the world so have I sent them into the world." Neither spoke he this of them alone who were first called to the christian ministry, but to them also who should afterward, in his good providence and by his gracious Spirit, be called and qualified for the same heavenly embassy—to the ministry of the present day as well as to the twelve disciples—to the missionary of the cross now called to depart far hence unto the Gentiles as well as to the Prince of the Apostles, who was "as one born out of due time." My message to you this day, therefore, is the message of kindly salutation, affectionate encouragement, and faithful admonition, which Jesus gave to his disciples when he would breathe upon them his SPIRIT "Peace be unto you, as my Father hath sent me, so send I you" (John xx. 21).

No greater blessing can I desire the Father of mercies to impart to you, or to the ministerial brethren around, than the blessing here invoked, "Peace be unto you."

No doubt, in the form which it here presents, we are reminded of the usual salutation which in Eastern lands prevails even to the present day. But we must beware of imputing to those lips,

into which grace was poured, and from which no idle or unprofitable word ever fell, any mere compliance with the usual Jewish greeting. That were to treat *the perfect man* as if he were altogether such an one as ourselves. Therefore, must we account these words, "Peace be unto you," as here intended to express all that wide extent of rich spiritual blessedness which they to our minds naturally indicate, and, without any limitation of their original usage, would I now employ them as my heart's desire to God for you.

The sudden manner of our Lord's appearance on this occasion, and the novel aspect of his resurrection body, which now for the first time was seen by most of his disciples, will account in some measure for his mode of salutation, or rather will characterize it, if his wonted salutation, as singularly appropriate.—Never had it fallen on their troubled spirits so seasonably as now, when they had been so completely unnerved by the base treachery of Judas, the cowardly denial of Peter, and the vile desertion of the other disciples, not less than by the forcible seizure, illegal condemnation, cruel tortures, and ignominious death which had overtaken their Lord and Master. Nor will you fail to discern peculiar force and beauty in the *Master's salutation*, when you reflect on the grave responsibilities which now rest upon you as a missionary. When your heart may be troubled with an oppressive sense of self-insufficiency, what better fitted to allay this spiritual disquietude than the voice of him whose grace you know "to be sufficient for thee" whispering "Peace be unto you." Peace from the triune Jehovah—from God the Father as its author, God the Son as its procurer, and God the Spirit as its applier. Peace with God—as reconciled to you, and reconciling you to himself, by Jesus Christ, having given unto you the ministry of reconciliation. Peace with your own conscience, as exercised alway to be void of offence toward God and toward man. Peace with your fellow-men as the objects of your unfeigned love, and with your fellow-saints as the excellent ones of the earth, in whom should be all your delight.

But observe how expansive is Christ's benevolence. This heavenly ordained and divinely qualified Missionary, who came from a far country with the good news of a full and free salvation to man-

kind, sinners, *lived not to himself*, nor would he have any of his followers *live to themselves*. While therefore he addresses them, saying, "Peace be unto you," he adds emphatically—As the Father sent me, so send I you, that is, under the same divine authority—for the same divine purposes—against the same enemies—and with a view to the same rewards.

1st. As the Father sent the Son so that Son sends you clothed with the same divine authority.

As the Son of God, Jesus was the Father's equal, but as God man he was the Father's servant. He who is your Master and model as a missionary came not to do his own will, but his that sent him. So you, dear brother, are not left to choose what you will either do or teach. See that ye do and teach, in all things, according to the pattern shown to thee in the fully revealed will of God. The Bible is your only unerring directory and statute book. It is true you may warrantably depart from some of the merely external arrangements of the christian ministry, as practised in the Churches with whose administration you have hitherto been most familiar; provided the circumstances in which you are placed justify such departure. Much of the outward business of the house of God has been left, in infinite wisdom, to be arranged according to the various peculiarities which may arise in different ages and different localities. A missionary in heathen lands may indeed have frequent opportunities of conforming more closely, in his own apprehension, to the forms and usages of the primitive Church, from which conformity ministers in christian lands are often deterred from dread of being charged with innovation. But with all this *allowed* margin of ministerial license, *beware* of departing in one iota or tittle from the obvious tenor of your sacred commission—go preach *the gospel*. Necessity is laid upon you, woe is unto you, if you preach *not the gospel*. Shun not to declare *all* the counsel of God. Let *Christ crucified* be the grand central truth in your ministry as in the Word of God, so that every ray of heavenly truth may be seen to pour its glory upon the cross.—Let the maxim of the most successful of all missionaries be the motto of your life and ministry. God forbid that I should glory, save in the *cross* of our Lord Je-

sus Christ, by whom the world is crucified unto me and I unto the world.

2nd. As the Father sent the Son so that Son sends you for the same divine purposes. What were the great purposes for which Jesus left the highest heavens and visited the lowest earth? Let the angelic anthem which heralded his birth declare—"Glory to God in the highest, peace on earth, and good will towards men." How prominently *did he*, the first and best, because the Master and model of all christian missionaries, exhibit these as the high behests of his life. From the time when, at twelve years of age, he was found in the temple in the midst of the *doctors*, both hearing and asking them questions, to the time when he uttered his dying exclamation, the Son of God was ceaselessly engaged about his *Father's business*.—The language of his daily life was, I must work the works of him that sent me, and when the night drew near, in which no man can work, he could lift up his testimony before his Father saying, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." And what was the great work that thus occupied the entire life of our Redeemer? Was it merely procuring salvation, or was it not also dispensing its blessings wherever he went. To save souls was the purpose that lay nearest the Redeemer's heart, and that only subordinate to his Father's glory. Hence said he, "The Son of Man is come not to be ministered unto, but to minister and to give his life a ransom for many. The Son of Man is come to seek and to save that which is lost." The chief of sinners, publicans and harlots, were sought and saved. Matthew and Zaccheus, Mary Magdalene and the woman that *was a sinner*, are standing monuments of his will and power to save the lost. The two greatest apostles, Paul and Peter, furnish a still more eminent illustration of the same gracious purpose in Christ's ministry, for the former was converted from being the most zealous persecutor to be the most zealous preacher of the cross; and the latter was recovered from cowardly and repeated denial to the undaunted avowal of his Lord and Master. Thus did Jesus glorify his Father—thus did Jesus save lost souls. Now, dear brother, in these two great purposes you are called to be a follower of Jesus in your missionary life. Let first the di-

vine honor, and next the salvation of the human soul, be consecrated in your heart as the constraining motives to all future exertion. All other motives but such as may be resolved into either of these are but vain and delusory; these only are honorable and enduring. The mere romance of Missions may have its attractions for the distant spectator, but when that distance which "lends enchantment to the view" has been removed, such a motive will soon give way before the stern realities of depraved humanity in all its native deformity. How different too are the motives of the right hearted missionary from those of the worldling.

'Tis not in quest of human fame,
In search of human praise,
The fading wreath of Earth to claim,
Pride's monument to raise.
He goes the frenzied soul to win,
The darkened eye to cheer,
To chase away the clouds of sin,
Bid Hope's bright star appear.
He goes commissioned from above,
Bearing the Olive Branch of Love,
The Balm of healing Grace.
Midst elements of noise and strife
He goes to ope the door of Life,
The path of Righteousness.
Thus love to souls inflames, inspires,
These holy men—who go
Where torrid suns pour forth their fires
And bright snow crystals glow.
Midst arid wastes and sterile lands,
Benighted climes and foreign strands,
Beneath inclement skies,
The Missionary seeks to save
The savage and the base born slave—
This is his enterprize.

3rd. As the Father sent the Son so that Son sends you against the same enemies. For this purpose was the Son of God manifested that he might destroy the works of the Devil. In the wilderness he met this great adversary of God and man, and overcame him by the sword of the Spirit, the Word of God.—Frequently during his ministry did he "cast out devils." On the cross, having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Of necessity you, dear brother, must meet the same enemy, for your work too it is, to assault and overthrow his dominion, and the more successful your assault the more fierce his enmity. No faithful missionary will be suffered long to remain ignorant of his devices. You will be called to encounter him in the high places of

the field, it may be to lead the attack upon some stronghold of his heathen domain hitherto unassailed. Be strong then in the Lord and in the power of his might, thus only will you overcome. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. The world lying under the wicked one was another enemy your Lord had to overcome, and these are his words to you, "In the world ye shall have tribulation." Outward privations you may be called to endure—and these not alone which affect bodily, but spiritual health. Moffat, the great African missionary, endured great privations in hunger and sickness, in exposure to perils in the wilderness, from the beasts of prey prowling around him and from men more savage than they, but all these he felt to be light contrasted with the privation of christian fellowship. "It is hard," said he, "to keep one stick burning by itself." Piety is prone to wax cold when not frequently inflamed by the communion of saints. But in want of the necessaries of life, in persecution from wicked men, and even from professed friends, even to the death, and in separation from all human sympathy, Jesus has gone before all his servants, and it is surely enough for the servant that he be as his Lord. But there is an enemy, dear brother, you will often meet in your public as well as private life, an enemy, I had almost said, greater than any yet named, an enemy which Jesus never met, and that is the *evil heart of unbelief* that dwelleth in you. There you will be called to fight the good fight of faith as Jesus never was, for the Prince of this world when he came found nothing in the *Holy One* to prosper, but everything to repel his temptations. But you will discover at every turn of life that you have a traitor within ready to admit the enemy on every occasion, or to aid his machinations against you. Let not that reproach be yours, which is all the more pungent because of its self-accusing spirit. They made me the keeper of the vineyards, but mine own vineyard have I not kept! Let but your heart be kept right with God and then your life will be like that of your Master, a living commentary on christian doctrine and christian duty.

4th. As the Father sent the Son so that Son sends you—with a view to the same reward. Jesus endured the cross, despising the shame for the joy that was

set before him. What was that joy which thus overshadowed with its brightness the horrors of Gethsemane, the tortures of Calvary, and the darkness of Joseph's tomb? Its chief ingredient was, doubtless, the Father's full and unqualified approbation of his entire work on earth. This was felt during the whole period of his life, though sometimes more manifestly, as at his baptism of inauguration on the Mount of Transfiguration and on his way to the cross. And if, in the garden and on the cross he felt the hidings of his Father's face, it was not under the impression that his Father no longer approved his work that he exclaimed, "My God, my God, why hast thou forsaken me?" for never did that Father approve more fully that Son's work than when he bore the mighty load of divine wrath. This approbation of the Father, however, was declared most gloriously by the resurrection from the dead and ascension to glory. Then was Jesus declared to be the Son of God with power. So with every faithful servant of this exalted Lord, for saith he, "To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father on his throne." This home shall all have who faithfully serve him. As they enter the world of Spirits they will receive this welcome, "Come ye blessed of my Father." Another reward Jesus coveted and received for his work on earth was the saved souls that were born under his ministry. We read of 500 brethren meeting here at one time on a mountain in Galilee. These must have been the fruit of his missionary life, and among the thousands converted, after the Pentecostal descent of his Spirit, how many must have heard and remembered his discourses and witnessed his wondrous works. They were too the fruit of that prayer on the cross, "Father, forgive them." In a similar manner the zealous and faithful missionary now will reap a spiritual harvest. Yes, dear brother, if you but give yourself to your work with zeal and fidelity, you will not only save your own soul, but those who hear you. How animating these words of the apostle James, "He that converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." One soul saved would be an ample reward for the most protracted human ministry, but when we think of that unit

becoming ten, and tens becoming hundreds, how transcendent the reward!—In heathen lands, when the grace of God takes effect, these animating rewards rapidly multiply. Among the more docile of the heathen tribes the missionary may, even in a brief life, as in Aneiteum, reap a rich spiritual harvest. In the field to which you are now destined greater success has been achieved, by limited means, than in any portion of heathen territory in modern times. How animating is it to the recent immigrant, in the newly settled Province or Colony, to find the virgin soil before it is well cleared yielding an ample return for his toil. In this respect your prospects are more enticing than those of your brethren in the ministry you leave behind. They are called to cultivate the ground which is often, as the beaten highway, all the more sterile because so often trodden. But with all your joys in witnessing the fruits of your ministry, let your chief joy ever be that which awaits the faithful missionary in heaven. In the darkest period you may then say, "Though Israel be not gathered yet will I be glorious in his sight;" and, if you make Christ the pattern of your missionary labors, his voice will at last be heard of you uttering the glad welcome, "Well done good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many. Enter thou into the joy of thy Lord." In the meantime, at once for your encouragement and admonition, let me in his name repeat his salutation and commission to you—Peace be unto you: as the Father sent me so send I you, and may he now breathe upon you and say, receive ye the Holy Ghost. Amen.

Notices, Acknowledgments, &c

TO THE READERS OF THE INSTRUCTOR AND REGISTER.—We send the January No. of the *Instructor* to all the subscribers to the *Register*, in the hope that many of them may be induced by the perusal of its contents to take it in preference. We have again to request that our agents will forward the amounts due for the past year, and also all orders for the present year, with as little delay as possible, that we may know what number to print hereafter. After the present month only those will be sent, for which we have either the money or the order of a responsible agent.

Remittances may also be sent to the Synod Treasurer, Abraham Patterson, Esq, Picton. We would earnestly press upon

our brethren in the ministry to take an interest in increasing the circulation in their several localities.

The Presbytery of Pictou will meet at Green Hill for Presbyterial visitation on Tuesday, 13th January next, at 11 o'clock.

Having this month a superabundance of original matter we have issued our present No. entirely original. In our next we shall devote a larger portion of our space to religious extracts and intelligence.

Monies received by the Treasurer from 20th November to 20th December, 1856 :—

HOME MISSION.

St Peter's and Bay Fortune,			
£20 1s P E Island currency	£16	14	2
Less discount on Notes		2	1
	£16	12	1

J. and J. Yorston acknowledge the receipt of 20 yards Flannel from the Ladies of Mill Brook, Middle River, for the Foreign Mission.

Pictou, December 19, 1856.

Received for Maccan Church—from Home Mission Board, £10; from Mrs McCulloch, Truro, £1; from Session of Truro congregation, £2. Any sum for the above purpose thankfully received.

JAMES MCG. MCKAY.

Persons wishing to have the *Instructor* bound, if sent to the *Presbyterian Witness* Office may have them done in a neat and cheap form at short notice.

Halifax, December 23, 1856.

Boards, Standing Committees, &c.

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

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

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

Seminary Board.—The Professors, ex officio. Rev Messrs McCulloch, Baxter,

E. Ross, Wyllie, Cameron and McKay, and Messrs Robert Smith, David McCurdy and Isaac Fleming. Mr McCulloch, Convener.

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

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

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

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

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

Agent for the Christian Instructor and Missionary Register.—Mr Chas Robson, Halifax.

Foreign Missionary Wanted.

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

Terms of the Instructor and Register.

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

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

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