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THE
CHRISTIAN INSTRUCTOR

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

MAY, 1860.

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THE
CHRISTIAN INSTRUCTOR.

MAY, 1860.

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

SERMON.

Habakkuk iii. 2, “O Lord, revive and work in the midst of the years.”

The ministry of the prophet Habakkuk seems to have been contemporaneous with that of the prophet Jeremiah. He foretells the judgments which should be executed on the Jewish nation by the Chaldeans; and the fearful recompense which should come on the heads of the Chaldeans by the instrumentality of the Medes and Persians. But, unwilling that his people should wait so long without a blessing, even the whole period of their threatened captivity, he is led, in a divine ode—an ode of peculiar sublimity—to implore of God the restoration of his favour towards them, and to intreat Him to blend his judgments with mercy. “O Lord, revive thy work in the midst of the years.”

Consider. I.—The nature of a religious revival.

A religious revival operates on the interests of devotion, in a similar manner as the revival of literature has influenced the interests of philosophy and science, and as a revival of trade affects the commercial interests of a country. A revival in religion is a return to life and vigour from a state of languor and decay.

To be more particular, however, we will notice

1. What is God's work in the heart of man.
2. What is the Revival of that work.

1st. What is God's work in the heart of man.

In the affairs of religion man may do much; there may be repentance like that of Ababs or like that of Judas; there may be knowledge “so as to apprehend all mysteries;” there may be faith “so as to remove mountains;” there may be almsgiving, so as to “give our goods to feed the poor;” nay, there may be martyrdom, so as to “give our body to be burned; and yet it be only man's work. In the outward works man may do, all the intellectual understanding man may attain to; but God's work is beyond all this, it is something superior to what man can accomplish. The work of God in the soul is called the new birth. “To as many as received him, whom he gave power to become the sons of God, even to them that believe on his name, which were born not of blood;” not by

natural descent from pious parents; "not by the will of man;" not by persuasion of those around them, whether of ministers or Christian friends; "but who were born by the will of God." This work of God upon the soul of man is discernible, wherever it has been wrought, by the exhibition of certain spiritual graces, which cannot grow on the naturally barren and fruitless soil of the human heart. Those graces are, "love, joy, peace gentleness, goodness, meekness, long-suffering, faith, temperance." This work of God is further discernible, by the soul that is the subject of it, walking in all good works. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." To the same import are the statements of the prophets. "Thus saith the Lord, the Holy one of Israel, and his maker, ask of me things to come concerning my sons, and concerning the work of my hands command ye me." "Thy people shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Here then is that which is God's peculiar work of grace in the heart of man, but

2nd. What is the revival of God's work in the heart.

I notice two ways in which this revival will show itself; there will be *an increase of zeal on the part of God's people*. When the people of God rise up to a sense of neglected duties, when they increase in earnestness at the throne of grace, when prayer is more fervent, more enlarged, more constant; when they feel more deeply their own sinfulness, and that all they do is utterly worthless, their religion is reviving. Contemplate that Christian family. There is there a marked change. Their conversation is more edifying, more spiritual. They are endeavouring to stir up each other for Christ, husband and wife, parent and children, friend and friend. They are more active, more self-denying. Christ is more precious, and self more renounced; but a revival in religion shows itself likewise in another form. There will be *an awakening among careless sinners*. When we see those who have long gone on in sin—whether they be old or young—profligate or moral. When we see such becoming thoughtful, anxious about their souls, inquiring about the things of Christ; no longer ashamed of religion, but eagerly inquiring "What shall I do to be saved," then the Christian's hopes are raised; there is "joy in heaven." This is indeed the spring time of religion. Young converts are bursting into existence and activity. The church resumes her toil, and labour, and care, and energy. The air all round is balmy and diffusing the sweetest odours. A genial warmth pervades and refreshes the whole church. Showers of righteousness descend gently and copiously. In a word, it is the jubilee of holiness. This is his promise concerning these seasons of refreshing from his presence: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Hosea, xiv.

II. The necessity of a Revival in religion.

If what I have just stated be, so far as it goes, a correct description of the "nature of a revival in religion," I feel at no loss coming to the conclusion that the *church of Christ in our midst* needs such a revival. There are comparatively few flourishing congregations

tions among us. I mean prospering to a large extent in their soul. It may be there is a large increase of profession in our day, and it may be also an increase of piety, but we cannot conceal from ourselves that there is much disunion; and there appears to be both a low standard of doctrine, and a low standard of devotedness to Christ.—We ought surely, as congregations and churches, to have a lively and deep interest in the cause of the Redeemer—to take a lively and deep interest in the conversion of all around us, of our families, our relatives, our friends, our neighbours, our country. We ought to have a deep and lively interest in the spread of the gospel, both among Jews and among Gentiles. Now while we thankfully acknowledge that there has been some increase of zeal and liberality in some of those matters just referred to, yet oh, what great need of a revival in all these matters. How dead and how dormant is the church in general. Nor do matters improve much when we look to ourselves and our Christian brethren, as *individuals*. Remember what God calls us to: “I beseech you that ye present your bodies a living sacrifice.” *A living sacrifice*. “Take up your cross daily.”—“Deny yourself and follow me.” *Daily self-denial*. “Live not to yourselves, but to him who died for you.” *Devotedness to Christ*.—Brother, is this your character, or anything like it? Rather candidly, is there not in you, in me, a state of worldliness—of lukewarmness—of formality? “The lust of the flesh, the lust of the eye, and the pride of life;” these are indulged—these are yielded to, and they tend to deaden spiritual life; and what Christian is there who does not groan under this burden and cry out in agony of soul, “Oh wretched man that I am, who shall deliver me from this body of sin and death?”

III. The origin of all genuine Revivals in Religion.

Although we have in some measure anticipated our remarks under this head, yet being a subject of vast importance, we will turn your attention to it for a little longer. Revival work is God's work. “O Lord, revive thy work.” “Salvation belongeth unto the Lord.” In the origin of salvation—in the accomplishment of all its parts—and in the application of salvation, it is wholly from God. “God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sin; hath quickened us together in Christ.” And so is the revival of the soul. Ps. lxxxv. 6, 7, “Wilt thou not revive again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation.” The well spring of revival is in God. How plain is God's word. Is. xlv. 3, “I will pour my spirit upon thy seed, and my blessing upon thine offspring.” There is much for us to do, but there is something, brethren, for the active revival of God's work in the soul that we cannot do, but God will give us, if we wait for it, in his own appointed time.

1. The time in which a revival should be sought.

“O Lord, revive thy work in the midst of the years.” There is allusion here to the captivity which was rapidly approaching when Amos prophesied. I would apply the words to the present time. I consider the season of grace for us and for the world. If the present times have one peculiar character spread over them, I cannot but think it to be this: that this is the day of salvation, the accepted

time, the season of grace. "To-day," "while it is called to-day."—
And before what times should a revival be sought?

Before the day of sickness comes, seek a revival. Of all the times to seek God a sick bed is the worst. If you neglect to seek God in the time of health and strength, can you hope that in the time of sickness he will give you his support? That he will do *that work* which he alone can do.

Before the day of old age comes, seek a revival. Very few old men are converted, very few indeed, comparatively. Such is the lesson which the statistics of the church universal teaches. "Remember thy creator in the days of thy youth."

Before the Saviour appears, seek a revival. He is on his way—the cry will soon be heard, "Behold the bridegroom cometh, go ye out to meet him." Have you oil for your vessels and your lamps? Soon the Saviour will appear, and if not ready, the day of grace will end in the dark night of woe. Reader, hear and ponder well—now God is ready to receive—now Christ will welcome you—now promises are open to you—now there is the throne of grace, to which you have ready access and where you may obtain mercy and find grace to help you in time of need.

V. *In conclusion*, permit me to present a few hints as to the means to be employed to obtain those spiritual influences that tend to the production of a revival in religion.

Prayer—The prayer of faith is one of the most powerful means which God has imparted to man for obtaining this gracious blessing. By means of prayer Moses contributed to save a whole people from destruction; and it was in answer to the prayer of the disciples of our Lord, that the Holy Ghost was sent down from heaven. If prayer is to be efficient, it must begin at the closet. It is there that the most numerous suppliants pour forth the desires of the heart—Were earnest believing prayers to ascend to heaven for a revival from the closets of all the Christians of Nova Scotia, we would obtain our request. "We ask and receive not, because we ask amiss."

Private prayer-meetings are likewise important means for obtaining this most desirable blessing—a revival. We think that these meetings were more common formerly than now, and we know for certain that in neighbourhoods where these social or fellowship prayer-meetings were cultivated in the days of our fathers, there was a savour seen and felt, which greatly decayed when they ceased. In these meetings there is opportunity given for private religious conversation. It is certain that these meetings have God's approbation, Mal. iii. 16, 17, and the parish or congregation, that is thickly studded with such meetings, has just so many centres in active energy, to draw down the light and the love of the Holy Spirit.

Again, the gospel must be diligently employed to secure the blessings of a Revival. It has proved the power of God unto salvation in every age. It proved so in the days of the Apostles, and it has proved so wherever it has been faithfully proclaimed. The Gospel was mighty in the hands of Luther, Calvin, Knox, and the other reformers. It did wonders in the days of Wesley, Whitefield and others of note, in a by past age. It is doing wonders now. The means that I have mentioned for the obtaining of this precious gift are not the only means, but they are very important means.

now, brethren, I pray you *devote yourselves anew from this hour unto God*. Christian brethren, present yourselves afresh unto God as a living sacrifice. Plead for the influences of the Spirit, remembering that if any man or church have not the Spirit of Christ, *they are none of his*. These influences are accessible to you, O professor, to you, O congregation. He, the faithful and true witness, even challenges all Christians and all Christian churches to put him to the test. "Prove me now horewith, saith the Lord—prove whether I am a wilderness to my people—prove whether my ordinances are broken cisterns—prove whether the means of grace are clouds without water." Let your expectations from God be as long and as broad as his own promises, and to them that wait thus believingly and expectantly, he that tarrieth will come "at the end it shall speak, and not lie; though it tarry wait for it, *because it will surely come, and will not tarry.*" G. W.

ON THE INFLUENCE OF POPERY ON NATIONAL PROSPERITY.

BEING A LECTURE DELIVERED BEFORE THE NOVA SCOTIA PROTESTANT ALLIANCE, AT HALIFAX, ON TUESDAY, 10TH JANUARY, 1860,

By the Rev. George Patterson.

[Concluded.]

But let us draw near to the Imperial city itself. The traveller usually lands at Civita Vecchia, forty miles from Rome. Between these, lies the famous Campagna di Roma. This magnificent plain extending 40 miles in breadth, by upwards of a hundred in length, is naturally fertile, with a delicious climate, watered by the Tiber, which runs through it like a thread of gold, and enclosed on all sides, except the balmy south west by a boundary of glorious hills. In the days of Pagan Rome, this plain was traversed by 33 highways, which connected the city with every quarter of the habitable globe. Its surface exhibited the richest cultivation. From side to side it was covered with gardens and vineyards, in the verdure and blossoms of an almost perpetual spring; amid which rose the temples of the gods of Rome, the trophies of her warriors, the tombs and monuments of her legislators and orators, and the villas and rural retreats of her senators and merchants. Indeed this plain would seem, in Imperial times, to have been one vast city, stretching out from the white strand of the Mediterranean to the summit of the Volsoian hills.*

And what has the Campagna become under the fostering care of the infallible church? We read in the glowing pages of the Evangelical prophet, what were to be the effects of the gospel when received into Pagan countries. Instead of the thorn shall come up as the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name and for an everlasting sign

*Spalding's Italy and the Italian Islands.

that shall not be cut off." Popery reverses all this. Under its blighting rule, this ancient garden of ancient heathen Rome has become a wilderness.

A traveller from whom we have already quoted, thus declares it—
 "At the gate of Civita Vecchia the desolation begins; and such desolation. I had often read that the Campagna was desolate; I had come there expecting to find it desolate, but when I saw that desolation I was confounded. I cannot describe it, it must be seen to be conceived of. It is not that it is silent; the Highlands of Scotland are so. It is not that it is barren;—the sands of Arabia are so. They are as they were and should be. But not so the Campagna.—
 * * While the sounds of the desert exhilarate you, and the silence of the Swiss or Scottish Highlands is felt to be sublime, the desolation of the Campagna is felt to be unnatural; it overawes and terrifies you. Such a void in the heart of Europe, and that too in a land which was the home of art,—where war accumulated her spoils, and wealth her treasures,—and which gave letters and laws to the surrounding world,—is unspeakably confounding. One's faith is staggered in the past history of the country. The first glance at the blackened bosom of the Campagna makes one feel as if he had retrograded to the barbarous ages, or had been carried thousands and thousands of miles from home, and set down in a savage country, where the arts had not been invented, or civilization dawned. Its surface is rough and uneven, as if it had been tumbled about at some former period; it is dotted with wild bushes; and here and there lonely mounds rise to diversify it. There are no houses on it, save the post houses, which are square, tower-like buildings, having the stables below and the dwellings above. It has its patches of grass on which herds depasture, followed by men in sheep skins and goat skins, and looking as savage almost as the animals they tend. It is in short a wilderness, and more frightful than the other wildernesses of the earth, because the traveller feels that here there is the habitation of doom. The land lies scathed and blackened under the curse of the Almighty." * * * *

"From the sea to the mountains it lies silent, waste, unploughed, unsown—a houseless, treeless, blackened wilderness. Where, you exclaim, are its highways? They are blotted out. Where are its temples, its palaces, its vineyards? All swept away. Scarce a hauberk remains to tell of its numerous and magnificent structures. The very ruins are ruined. The land looks as if the foot of man had never trodden it, and the hand of man never cultivated it. Here it rises into melancholy mounds, there it sinks into hollows and pits. Like that plain which God overthrew, it neither is sown nor beareth fruit. It is inhabited by the fox, haunted by the brigand, and frequented in spring and autumn by a few herdsmen clad in goat skins, and living in caves and wigwams, and reminding one by their strange appearance of the satyrs of ancient mythology. It is silent as a sepulchre. John Bunyan might have painted it for his Valley of the Shadow of death."

But it is now time that we should look at the city of Rome itself. Scarce a traveller visits it, but amid all the remains of its ancient grandeur, marks the abundance of filth, priests and beggars. "Every species of filth," says Seymour in his pilgrimage to Rome, "and every

kind of odor, greet the visitant on his entrance among the streets of this city of the church." "For filth, for odor, for indecency, for all that is offensive to the eye, to the feelings, to the habits of a cleanly and orderly people, the city of Rome surpasses almost any other city in the world."

Yet this is the seat of Christ's vicar, and the centre of Christianity, as Romanists affirm. Then as to its industrial state, we may again quote the words of Dr. Wylie: "What is it that first strikes you on first entering the Holy city? Is it its noble monuments—its fine palaces—its august temples? No, it is the docks of beggars. You cannot halt a moment, but a little colony gathers round you. Every church has its beggar, and sometimes a whole dozen. If you wish to ascertain the hours of any ceremony in a church, you are directed to ask its beggars. Every square, every column, every obelisk, every church, has its little colony of beggars, who have a prescriptive right to levy alms of all who come to see these objects."

The French Prefect has published a statistical account of Rome, and how many paupers think you, are there in it? Why, not fewer than 30,000—that in a city, in its usual state of but 120,000 inhabitants. *Deduct the priests, the English residents and the French soldiers, and every third man is a beggar.*

As to the trade of the Roman States, we may judge from the fact that iron is almost unknown. A duty of £12 10s. per ton is imposed upon it, which is in reality prohibitive. When we remember how necessary iron is to all the industrial arts, perhaps the Pope smelt heresy and civilization in its introduction. The consequence is, that iron being so enormously dear—four times what it is in Britain, its use is dispensed with wherever it is possible. Almost all implements of agriculture, of carriage, almost all domestic utensils, and many tools of trade are of wood. The plough of the Romans would disgrace an unconverted Caffre. It consists of a single stick or lever, fixed to a block having the form of a sock or coulter, with a projection behind, on which the ploughman puts his foot, and assists the bullocks over a difficulty. Here is a description of the mode of winnowing corn in the Roman States. A cart load of grain is poured out on the barn floor; some dozen or score of women squat round it and with the hand separate the chaff from the wheat, pickle by pickle. An effort was made to persuade the late Pope Gregory to sanction the introduction of a winnowing machine, vulgarly called *panners*. Its mode of working and use was explained. Gregory took his head, for it may be of some interest to the audience to know that infallibility indicates its doubts by a shake of the head, which fallible mortals generally do. It was a dangerous thing to introduce into Rome, said Gregory, and for the safety of their souls the Romans must do without.

The opposition of the Papacy to all improvement has full scope at Rome. We might instance the opposition to Railroads, the direct refusal of Gregory to admit them, and the manner in which although ostensibly conceded under his successor, the concession has been rendered fruitless. But we will select one other example. At the foot of the Volscian mountains lie the celebrated Pontine marshes from which the Malaria creeps over the Campagna, and smites with deadly fever all who are fool-hardy enough to sleep on the

Campagna during its continuance. A proposal was made to the late Gregory to drain these marshes. The parties engaged in the matter went to the Vatican. They stated their object, to drain the Pontine Marshes, and Sir Humphrey Davy being then in Rome, his high scientific authority was adduced in the hope that it might have weight with His Holiness. What was the reply? "Drain the Pontine marshes," said Pope Gregory in a tone of surprise, at this new scheme of those everlasting English heretics, "God made the Pontine Marshes; and if he had intended them to be drained, he would have drained them himself."

Need we wonder then to hear, that Italy presents to the traveller's eye "a deplorable spectacle of wretched cabins, untilled fields, and a population oppressed by sloth and covered with rags, and towns filled with idlers and beggars.

We have thus taken a review of the principal nations of the world, and shown wherever we have gone, that the uniform fruits of Popery have been moral degradation, physical discomfort, and social wretchedness,—that Popery and poverty, Protestantism and prosperity go together. We have seen that the result is the same under every variety of modifying cause. Under every form of Government, the free constitutions of England and Belgium—the despotisms of Spain and Austria—or the republicanism of Switzerland and South America—among every race, the Celtic or the Saxon,—under every variety of soil and climate, amid the mountains of Spain and the plains of Italy—in bleak Scotland or behind the chalk cliffs of England, in the swamps of Holland—or the Alps of Switzerland.

And we might carry the examination across the Atlantic, and show that the same results are to be seen here. We may sum up all in the words of the eloquent historian of England:

"Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has every where been in inverse proportion to her power. The loveliest Provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes, statesmen, philosophers and poets. The descent of Spain, once the first of monarchies, to the lowest depths of degradation—the elevation of Holland in spite of many natural advantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality—in Switzerland from a Roman Catholic to a Protestant Canton—In Ireland from a Roman Catholic to a Protestant county, finds that he passes from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence, which even when misdirected have justly entitled them to be called a great people; but this apparent exception when examined will be found to confirm the rule."

for in no country that is called Roman Catholic, has the Roman Catholic Church, during several generations, possessed so little authority, as in France."

If this then be the case, we claim, according to our Saviour's maxim, the right to draw the conclusion, that Popery is false and Protestantism is true. "Righteousness exalteth a nation, but sin is a reproach to any people," and unless we can believe that Satan could send a religion to bless mankind, and that God could send one which only produces degradation and wretchedness, then we must believe that sound Evangelical Protestant Christianity is of God, and that Popery "is of the wicked one, and goeth unto perdition."

But in order to have a fair view of the effects of the two systems, we should remember the state of things when these nations started on their modern career. The two systems did not start on equal terms. All the rich and powerful kingdoms decided for the Papacy, only the poorer and third rate, decided for Protestantism. On the one side was Spain, rich in arts, in military glory, in the chivalry of her people, in the resource of her soil, and mistress of splendid colonies. After her came France, her rival in arts, in military genius, and second to her only in her colonies. Then came Austria and Italy. All these nations were powerful, opulent, highly civilized.—What was there on the other side? Those nations which entered the lists, were but second or third rate powers. There was Britain, which then did not possess a single foot beyond her own island—Holland, a country rescued from the waves—Prussia, then a small German Duchy—with the Scandinavian kingdoms—of no account in the general politics of Europe. In every respect they were inferior to the Papal nations, save in the one attribute of their Protestantism. And that one quality has been sufficient and more than sufficient, to counterbalance all the advantages of the others. Three centuries have sufficed to reverse their position. Civilization, glory, arts, literature, extent of territory and material wealth, have passed from one side to the other. Of the Protestant nations, Britain alone is more powerful, than the whole of combined Europe in the 16th century.

This would appear more strikingly by a consideration of the progress of Britain during the last 100 years, but for this we have not time. We shall only quote a French writer, M. Chevalier, on the relative progress of Protestant and Catholic nations in recent years. "I cannot shut my eyes to the facts that militate against the influence of the Catholic spirit—facts which have transpired, more especially during the last third of a century, and which are still in progress—facts that are fitted to excite in every mind that sympathizes with the Catholic cause, the most lively apprehensions. On comparing the respective progress made since 1814 by non-Catholic Christian nations, with the advancement of power attained by Catholic nations, one is struck with astonishment at the disproportion. England and the United States which are Protestant powers, and Russia, a Greek power, have assumed, to an incalculable degree, the dominion of immense regions, destined to be densely peopled, and already teeming with a large population. England has nearly conquered all those vast and populous regions known under the generic name of India. In America she has diffused civilization to the extreme

North, in the deserts of Upper Canada. Through the toil of her children, she has taken possession of every point and position of an island—New Holland—which is as large as a continent; and she has been sending forth her fresh shoots over all the Archipelago, with which the great ocean is studded. The United States have swollen out to a prodigious extent, in wealth and possessions over the surface of their ancient domain. They have moreover enlarged on all sides, the limits of that domain anciently confined to a narrow stripe along the shores of the Atlantic. They now sit on the two oceans. San Francisco has become the pendant of New York, and promises speedily to rival it in its destinies. They have proved their superiority over the Catholic nations of the New World, and have subjected them to a dictatorship which admits of no farther dispute. To the authority of these two powers—England and the United States—after an attempt made by the former on China, the two most renowned empires of the East,—empires which represent nearly the numerical half of the human race—China and Japan—seem to be on the point of yielding. Russia again appears to be assuming every day a position of growing importance to Europe. During all this time what way has been made by the Catholic nations. The foremost of them all, the most compact, the most glorious,—France—which seemed fifty years ago to have mounted the throne of civilization, has seen, through a course of strange disasters, her sceptre shivered and her power dissolved. Once and again has she risen to her feet, with noble courage and indomitable energy; but every time as all expected to see her take a rapid flight upward, fate has sent her, as a curse from God, a revolution to paralyse her efforts and make her miserably fall back. *Unquestionably since 1789, the balance of power between Catholic civilization and non-Catholic civilization has been reversed.*"

We must conclude, and in doing so, would merely say a word or two, regarding the position and duties of Britain. In the space of a single century, from a second rate power, whose language, laws and influence, scarcely extended beyond her own island, overshadowed by the great continental kingdoms of Europe, she has risen in point of population, extent of territory, and real power, to a pitch of greatness, threefold that of imperial Rome. She has become the mother of nations, and the chain of her power encircles the globe. Continents and islands, lately unknown, are being peopled by her race, and being ruled by her Institutions and laws—enriched by her commerce, beautified by her science and arts, and blessed with her faith.

And why is this? Oh let there never be the ascribing her power to the skill of her sons, the wealth of her merchants, and the bravery of her fleets and armies. Her sons are skilful, her armies are brave, her navy is powerful, her merchants are princes, and her traffickers the honorable of the earth. But to what does she owe her superiority in all these respects? To one element alone, are we to attribute her unrivalled elevation—her Protestantism, "Give then glory to the God of heaven." "Ascribe ye strength unto God; his excellency is over Israel; the god of Israel is he that giveth strength and power unto his people."

Shall her power continue? Other nations have reached the summit of glory, and have again sunk into nothing. Egypt. Babylon.

Greece, Tyre, Rome have appeared upon the stage, in stately procession, and as if by an inevitable law, have descended to the dust.

Nations melt

From power's high pinnacle, when they have felt
The sunshine for a while, and downward go
Like lawine loosened from the mountain's belt.

Shall it be so again? Shall Britain sink to whence she rose?— Cities of our fatherland, will you be solate without inhabitants?— Will your buried arts in future ages be brought to the light by some Layard to excite the wonder of the curious of after generations? Will your records task the ingenuity of some future Champollion or Rawlinson to decipher? Will the dream of the Essayist be realized that some future traveller from New Zealand will stand on a broken arch of London Bridge to sketch the ruins of St. Paul's? *It may be so*, but one thing we may be certain of, that it will only be when she has lost her Christianity. "The nation and kingdom that will not serve me shall perish," is the divine announcement. But history presents not the record of a people continuing Christian that perished. We believe it to be impossible. While Imperial Rome has perished, the poor Waldenses are still a people. Not only has no nation thoroughly Christian, perished by internal corruption and decay. but no real Protestant people have ever yet been permanently subdued by foreign power. The Waldenses were a feeble folk, and the world tried for ages to extinguish them, but entirely failed. Gigantic were the efforts made to subjugate Holland, but with the valour of her sons and the protection of her God, she triumphed, after deeds, of which the world presents none more noble. The enemies of our Mother country have combined against her, but when she was true to her Protestantism, who can refuse to see that an almighty arm protected her. When the wealth and power of Spain were lavished in the Armada, vainly called invincible, which was again to weave round the neck of our ancestors the Papal yoke—and when success was deemed entirely secured by the blessing of the Pope—how did God show that there "was no enchantment against Jacob nor divination against Israel?" "He did blow with his wind, they sank as lead on the mighty waters."

Again, when God, during the wars of the French Revolution, was scourging the nations of Europe—when the great destroyer swept over Europe with a wing that never tired—when the cup of trembling was put into every nation's hands to drink to the dregs—when there was heard every where the echo of falling thrones and crumbling dynasties, England alone prospered. Nay, combined Europe in vain endeavoured to assail that sea girt isle. The sword that was invincible against all other nations, had no edge when lifted up against her. Her soil alone never echoed to the tread of invading armies. The only capital in Europe that was not entered by a foreign foe, was London.

Plainly another storm is gathering. The nations are angry, and the time of the dead that they should be judged, is approaching. A crusade against England is openly preached by the adherents of the Papal system. But let her only be true to her Protestant principles and put her trust in the God of the Bible, "to whom belong the fields of the earth," and as it has been so it will be again.

But let there be no dallying with Rome—let there be no tasting of her cup—let there be no wearing of her garments—have no fellowship with her. Hear the voice that comes upon every wind:—“Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues.”

Then, should the nations again gather round her and the storm of hate and fury dash wildly against her, covering her for a time with their spray, yet when the fiercest shock shall be over and the storm shall have spent its rage and her proud waves rolled all shivering and sullenly back, then she shall stand unmoved, and tower in majesty above the billows—a Pharos among the nations. “Beautiful for situation—the joy of the whole earth—a land that is the glory of all lands.” And again shall she sing, “The Kings were assembled—they passed by together. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God, God shall establish it for ever.”

RELIGIOUS MISCELLANY.

THE OBEDIENCE DUE TO CHURCH OFFICERS.

It is lamentable to think what low views prevail in the church in relation to the respect and submission that are due from the members of the church to those who have been set over them in Lord, and especially those who are known by the name of Ruling Elders. We have often thought of calling the attention of our readers to this subject, and would now submit a few thoughts, in the hope that every member of the church who may read these lines will give the remarks which we shall make their serious and prayerful attention.

Lest we should be misunderstood, we would take occasion to say in advance, we ask no man to render a blind obedience to ecclesiastical rulers. It is only an obedience in the Lord. Obedience is never to be rendered to any one, whatever may be the authority with which he pretends to enforce it, when he requires the doing of that which God forbids, or the omission of that which God requires. We wish it to be taken for granted that the thing required is agreeable to God's word. If, therefore, the officers of Christ's house reprove you, or excommunicate you for doing that which you know to be your duty, you are not to obey,—you are not to give place by subjection, no, not for an hour. God alone is Lord of the con-

science, and we must, in all things, be guided by his word. The requirements of men never can change the nature of sin.

We wish you, however, to notice, that obedience in all other cases is your duty. When the apostle says, “Obey them that rule over you, and submit yourselves,” he makes no exception, and we are authorized to make no exception save the one mentioned by us, namely, that which would involve a want of allegiance to the higher law. It would be absurd to suppose that the meaning of this solemn injunction of the apostle was something like this: “Obey and submit when their requirements accord with your own fancy or humor, or even where you think the least injustice has not been done you.” Such an interpretation of these apostolic injunctions completely nullifies them. Its effect constitutes every member of the church a court for the correction of errors. Nothing can be plainer than that the principle we have stated is the correct one, if we are not to ignore every idea of government in the Church of God.

Another remark that we wish to make here is, that this obedience which the word of God requires of you, as a member of the church, is an obedience which involves in it respect for the authority with which it is enforced. It is

authority with which your church rulers have been invested which calls for this obedience. Obedience, therefore, cannot be rendered where there is not this respect for authority. It is just the same here as in other cases. Why should children obey their parents? Is it simply because their parents possess the power to enforce obedience? or is it because they believe their parents to be virtuous and wise persons? No, it is because they are their *parents*. Why is it, then, church member, that you are required to obey the elders of the congregation to which you belong? Is it because they are wiser and better men than any of the other members of the church? No, it is because they have the "rule over you." They possess, by the appointment of the Lord Jesus Christ, the King and Head of his Church an authority over you, and his therefore your obedience is not of the right kind if there be not in it a regard for their authority. We ask you, Christian reader, to think of the *office* which they fill. We ask you to treat them, in your intercourse with them, as *rulers* in the house of God. We do not ask you to be courteous,—we do not ask you to be servile, but we ask you to be respectful, and that, too, out of regard to the office with which they have been solemnly invested,—to count them worthy of honor as rulers, and, if they rule well, to count them worthy of "double honor," to esteem them very highly in love for their work's sake.

You owe them your *sympathy*. The duties devolving upon rulers in the house of God are arduous, and oftentimes exceedingly painful. It is sometimes their duty to reprove and rebuke, and they may be to excommunicate, and these things are always unpleasant. Their circumstances are peculiar, and such as demand your sympathy. You ought to defend their character against unjust reproach. We do not say that you should support them in what you believe to be wrong, but you ought to satisfy yourselves, in the first place, that they are wrong; and even when you have done this, you ought to recollect that there may be errors in judgment even where there are honest intentions. You need not, surely, to be told that the prudent are liable to mistakes.—It may be remarked, too, sessions are sometimes unjustly charged with neglect of duty. They are represented as

remiss in noticing matters which they do notice, but which they do not find it to be for edification always to make public. Christian reader, this is wrong, and we would affectionately exhort you to guard against it. Before you find fault with your rulers endeavor, at least, to make yourself well acquainted with all the circumstances of the case.

Reader, if you are a church member, we have been enforcing upon you nothing but what is your duty. The Master whom you serve has made it your duty. His command is, "Obey them that rule over you, and submit yourselves." If you are a true Christian, this consideration will surely have weight upon your mind. You cannot act towards your rulers as professing Christians, we are sorry to say, sometimes act, without sinning against God, and bringing guilt upon your soul.

Remember, too, that the officers of the church to which you belong are *your own rulers*. If they were appointed over you, as is the case in some churches, by a stranger, who might pay but little regard to your feelings in the appointment, there might be some show of reason for the manifestation of a rebellious spirit,—you might say they *ought not*, and if you had your choice *would not* be your rulers; but this plea you cannot urge, because you have *chosen* them to rule over you,—they have been selected by the congregation to which you belong, and therefore are your *representatives*, as long as you retain your connexion with the congregation. You cannot, surely, refuse to obey them without reflecting dishonor upon yourself. Disobedience, in such a case, becomes a suicidal act.

Think, too, of the end for which they are appointed. It is that they may *watch for your soul*. They have been set over you, therefore for your spiritual welfare. This, indeed, is the end of all church discipline. How important is the end,—an end which involves in it the interest of your immortal soul! We would have you lay this matter seriously to heart. When you treat your spiritual rulers with disobedience and disrespect, you pursue a course that is calculated in its very nature to frustrate the great end had in view in their appointment—the good of souls. Do you wish the cause of Christ to prosper in the congregation to which you belong? Would you have the backsliding reclaimed, the

errorist brought back to the knowledge of the truth, the hardened and impenitent kept out of the church, and those who have come within her pale under false pretences excluded, *you must obey them that rule over you!*

How encouraging, too, will such conduct, on your part, be to the session of your congregation? The interest which a faithful session feels in the prosperity of the congregation of which they have the oversight, is far from being sufficiently appreciated by church members. Oh! we have often thought if church members could only be brought to feel, as the officers of the church sometimes feel in their meetings, their conduct towards them would be very different from what it often is. Ah! how often do they sit, with heavy hearts, as they talk over the conduct of those who are "walking disorderly," and whom, they have reason to fear, are "enemies of the cross of Christ!" And what happy moments have they, when they are able to refer to this one and that one, as walking in all the commandments and ordinances of the Lord blameless.

Dear reader, we now leave this matter with you, only reminding you that those who are watching for your souls, do it *as those who are to give an account.* The original intent of these words is often overlooked. They are generally regarded as designed to set forth the solemn responsibilities of the officers of the church, and it is usual thus to apply them. We admit that the consideration they present should operate as a motive to faithfulness on the part of rulers, yet their main design is to lead Christians to think of the responsibilities which devolve on them in the relation they sustain to these rulers. It is with this view that the apostle, in his Epistle to the Hebrews, urges this consideration upon Christians. "Obey them that rule over you and submit yourselves; for they watch for your souls as they that must give account." This account, Christian reader, they may be said to give in time. They ought to go every day to the Master who has appointed them, and account to him for the way in which they have been employed. It is their privilege, if they have met with success, if they have found the members of the church walking orderly in their profession, and honoring the cause of their Master, to go to Him with joyful hearts, and lay it before Him: and

it is their privilege, too, if they have found any walking disorderly, and disregarding their reproofs and admonitions, to carry it to the Master. And this they will do. They will tell him what success they have had in their work. Reader, do you wish your rulers to go to God with complaints against you? Do you wish them to tell him that, though admonished by them, you are backsliding from your profession, or casting it off altogether—that you are neglecting family religion or the public ordinances of the sanctuary,—that you are falling into intemperance, or becoming engrossed with the cares of the world? Surely you do not desire this. Does it not, then, become you to regard their admonitions? But this is not all; there is a time coming when they will have to render in a *full* account. They will appear before the judgment-seat of Christ, not only in the character of stewards, to give an account of the manner in which *they* have acted, but in the character of witnesses, to testify for those who have been faithful, and against those who have been unfaithful. Yes, reader, you will there see the officers of the congregation to which you belong, and they will appear there for or against you. What a solemn thought is this, and how should it operate on your heart in leading you to regard the authority they possess over you.—*Phil. Christian Instructor.*

WHY IS THE BIBLE SO LITTLE READ!

Not because it is wanting in literary attractions. The most eminent critics have acknowledged its pre-eminence in position when considered merely as a literary production. Though this feature of the bible is merely incidental, though its object is infinitely higher than that of the Iliad of Homer or the odes of Horace, yet in all that is truthful, beautiful, tender or sublime, it is second to no other book among men. The biography of Abraham, the story of Joseph and his brethren, the life of Moses, the songs of David, the visions of Isaiah, the parables of Christ, the orations of Paul, the revelation of John, will not these, in their literary aspect alone, compare favorably with any similar productions of uninspired men?

Nor is the Bible wanting in the in-

portance of its subject matter. Every one knows that it professes to treat of the very questions that in all ages have most deeply concerned thoughtful minds—that it unveils the past, and gives an outline of the future history of the world; that it tells man what he is to believe concerning God, and what duties God requires of him; and that it treats of man's creation, his fall, his sinfulness, the way of salvation, of heaven and hell, of angels and devils. Clearly, then, if the bible is neglected, it is not because it does not deal with the very questions that, by universal consent, are regarded as supremely important to men.

And yet the bible is often suffered to lie undisturbed on the shelf; and that, too, by many who will admit all that we can claim for the Word of God.—What reason, then, can be given for such disregard of the sacred volume? We think the explanation is found in the holiness of the bible. In this respect it stands alone. We are aware that some disbelievers have affected to say that the Scriptures are unfit to be put into the hands of their children, lest thereby their morals should be corrupted. But such a statement is a ignorant affectation, if not devilish blasphemy.

We can read Horace, Xenophon or Virgil, as much as we please, without feeling our love of sin disturbed. Not so with the Bible. We feel the awful presence of the Holy One of Israel as we peruse his word. Shakspeare may have the heart, but the impression made on our minds is very different from that made by prophets and apostles. The difference between the effect of the bard of Avon and the sweet Ananias of Israel is as great as that between the ballroom or the theatre and the holy temple of God. When, by reading the Word, we obtain clear views of the Lord, we feel like the son of Amoz, "Wo is unto me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."—*Chr. Instructor.*

DOCTRINE OF THE TRINITY.

Professor F. D. Huntington, D. D.

It is certainly an impressive testimony to the doctrine of the Trinity, that the Christian world has been so gener-

ally agreed in it. Truth is not determined by majorities; and yet it would be contrary to the laws of our constitution not to be affected by a testimony so vast, uniform and sacred as that which is rendered by the common belief of Christian history and the Christian countries, to the truth of the Trinity. There is something extremely painful not to say irreverent, towards the Providence which has watched and led the true Christian Israel, in presuming that a tenet so emphatically and gladly received in all ages and regions of Christendom, as almost literally to meet the terms of the test of Vincentius—believed always, everywhere, and by all, is founded in revelation and truth. Such a conclusion puts an aspect of uncertainty on the mind of the Church scarcely consistent with any tolerable confidence in that great promise of the Master, that he would be with his own all days. We travel abroad through these converted lands, over the round world. We enter, at the call of the Sabbath morning light, the place of assembled worshippers; let it be the newly planted conventicle on the edge of the western forests, or the missionary station at the extremity of the eastern continent; let it be in the collection of northern mountaineers, or of the dwellers in southern valleys; let it be in the plain village meeting house, or in the magnificent cathedrals of the old cities; let it be in the crowded congregation of the metropolis, or the "two or three" that meet in faith in upper chambers, or in log-huts, or under palm-trees; let it be in groups in dark and by way of alleys, companies of rescued vagrants, victims of persecution in caves of the rocks, and hiding places of the hills; let it be in regenerate bands, gathered to pray in any of the islands of the ocean, or thankful circles of believers, confessing their dependence, and beseeching pardon on ships' decks in the ocean.

So we pass over the outstretched countries of both hemispheres. It is well-nigh certain—so certain, that the rare and scattered exceptions drop out of the broad and general conclusion—that the lonely petitioners, the fervent supplications, the hearty confessions, the eager thanksgivings, or the grand peals of choral adoration, which our ears shall hear, will end in uplifting ascriptions to the Father, the Son, and the Holy Ghost, the one ever-living and

Almighty God of all the earth. This is the voice of the unhesitating praise that embraces and hallows the globe.— Or we stand still, and look backward, to see what teaching it has been that has achieved all the great results that we glory in, as constituting our Christian civilization; and we find that in simple, historical fact, this very doctrine appears in immediate and in significant connection with nearly all. It is this, or at least, that system of which this is a characteristic and inseparable element, which has reverently reared the majestic and humble temples, has piled up the vast cruciform structures by the hands of generations, which crumbled one after another as the slow toil proceeded; has written the ancient creeds and modern confessions; has prayed the earlier and later litanies; has sung the *Glorias* and *Misereres* of exultant or penitent millions; has lifted the sweet hymns of east and west; has organized missions, and sent forth their messengers; has called councils, and subdued nations to the Cross; has converted the order, and reformed the abuses of imperfect administrations; and has presided over the learning, the philosophy, and the poetry in the literature of the Christian centuries.

Throughout all these diversities of sacred operation, this old and vital truth, reaffirmed, hardly questioned, if omitted, soon resumed again, kept clear and confident, has wrought, has builded, has preserved. And then, if we enter into the private experiences, the griefs, and strifes, and sorrows of the unnumbered multitudes that have been born in pain, and died in the midst of tears, it is this truth which has kept its vigils by the weary processions of sufferers, and consoled them. All this is the undeniable report of facts. That there have been some, in different places, limited communities or scattered individuals, avowing belief in the religion, and honorable in character, who have rejected the doctrine, is evident. Yet it keeps its place—never more firmly established, or widely welcomed, with its related and attendant truths—than to-day. Grateful for a support so comforting, and a sympathy so large, its advocates can afford to leave all impatience and intolerance to less privileged men.—*Christian Believing and Living.*

HOW TO BELIEVE.

Over the ocean bounded a good strong ship. "Homeward bound," was the thought that made the piping winds sound sweetly to the sailor who sat, in his midnight watch, listening to them as they whistle through the shrouds.

"Homeward bound," thought the rough seaman—"home to the low cottage near the wood, and to carry joy to my old mother's heart, I go. Thank God for a mother's prayers!"

The "look-out," as the man at the mast-head is always called, had been a desperate character, but his pious mother's prayers had followed him as he roved over sea and land; and when, in his turn, he had gone aloft, to watch all alone, and to listen to the strange, wordless whispers of the ocean winds, he had more than once fancied he heard tones, like those of that mother's voice, praying for him.

A faithful chaplain was on board, and his efforts for the good of the crew were blessed. Among others, 'Look-out Jim' (so named from his far sightedness, and because so often sent aloft) became a convert. Whole-hearted in piety, as before he had been in his wickedness, he strove with untiring zeal to impart to all his shipmates the knowledge of the Saviour he had found.

He declared to them that he had enjoyed more peace and happiness in one week of Christian life, than all the years which he had lived ever afforded him.

"But Jim," questioned one, "how did you get this strange happiness? What did you do?"

"Do?" said Jim; "Why, I believed."

"Well, shipmate, that's just what I want to understand about. How do you believe?"

"How did I believe?" repeated Jim slowly, and with a puzzled look. "Well I don't know as I can explain it to you—I quit swearing. But it wasn't just that—I left off drinking grog and eating 'bacca, but it wasn't that—I believed Jesus Christ would save sinners, if he asked him to sincerely, and the thought came into my head—'He'll save me, and I was saved; that's all I can say to you.'"

And where is the deep diver into Divine philosophy, who can tell us a better way of believing in Christ than to think, while praying for mercy, "Jesus Christ will save me?"

CHILDREN'S CORNER.

I'M GOING TO HEAVEN.

Her first symptoms of illness became visible soon after the death of her sister Allison. Isabella was possessed of a remarkably sensitive disposition, and we think that she keenly felt the vacancy which death had created. Allison loved Isabella with a strong, deep love, and Isabella reposed unbounded confidence in her. There was a striking similarity in their dispositions, and they clung to each other. When Allison was laid in her coffin, Isabella frequently slipped away from us, and when we missed her, and sought for her, we found her standing beside her sister's coffin, wondering what was the matter with *her Ally*, and why she would not speak to her. The dear child was completely perplexed to know what had become of her. During our absence when interring Allison, some one foolishly said to Isabella that "We were putting Allison into a hole." She was very much affected at the thought that we had put *her Ally* into a hole and left her. When told that Allison was in heaven, she would quickly ask, "What is heaven? Where is heaven?" and when it was described to her in simple language, and she was told that Jesus was there, she would say, "I love Jesus, and I am going to heaven too." It was an almost daily theme with her after the death of Allison, to tell us that she was "going to Ally." On retiring to rest, previous to the death of her sister, she requested invariably that beautiful hymn, so well known to childhood, to be sung, "The Happy Land;" and we had missed the couplet,

"Kept by a Father's hand
Love cannot die,"

she would immediately say, "Sing, Kept by a Father's hand, love cannot die." There seemed to be, to her, a charm in the couplet. After her sister's death, of her own accord, she changed her theme, and requested invariably her father, or her sister Mary Ann, to sing Watt's sweet verses—

"There is a land of pure delight,
Where saint immortal reign;
Infinite day exclude the night,
And pleasures banish pain."

On no night would she go to sleep until a portion, or the whole, of that beautiful hymn was sung, and when we had finished it, she would say, "*I like that.*"

About a month before she died, she said to her mother; "I saw Ally, and I'm going to her." Speedily after this she began to droop, but there were no symptoms of positive disease, nor had we any thought that she was about to leave us. On September 13th, when on her mother's knees, with inexpressible tenderness, and looking into her mother's face, she said, "Mother I am going to heaven;" and seeing her mother much affected, she said, "I love you, I love father, I love Mary Ann, I love Ally, I love William, I love Barbara Jane, and I love Jesus; I'll kiss his feet, and climb His knee, and tell Him I love Him for dying for me. Now rock me over." This was almost too much for us to bear. It was something like a dying parent assuring his offspring of his love before he died. Isabella never rallied after this. She lost all interest in the things around her.

On Thursday 17th, she became delirious. Inflammation in the brain had taken place. She was seriously convulsed. No medicine could reach her disease: her days were numbered. We never left her bedside many minutes together. When we saw her lips moving in her sensible moments (for she was insensible most of her time), we stopped to hear what she was saying, and heard repeatedly, "I love you. I love mother, and I love Jesus. The last words she ever spoke audibly were uttered very distinctly: looking her father in the face, and observing him full of emotion, she said, "*I love you.*" We believed it. She clung to her father, and her father took a deep and increasing interest in his now angel child.—She lingered on until morning, and passed away sweetly at last to greet Ally in a purer clime.—*Early Blossoms.*

SHORT LESSONS FOR THE YOUNG.

About the Birth of Jesus.

1. Did the Son of God come willingly to us? Yes most willingly; Ps. xl. 7, 8; 2 Cor. viii. 9.

2. Did He become a full-grown man all at once? No, he became an infant; Is. ix. 6; Matt. i. 21.

3. Where was He born? In Bethlehem; Mic. v. 2; Matt. ii. 1.

4. Who was his mother? Mary; Mat. ii. 11; Lu. ii. 16.

5. Was He laid in a cradle? No; in a manger; Lu. ii. 7.

6. Who came to visit him? Shepherds, and the Wise Men; Lu. ii. 8; Matt. ii. 1.

7. Who persecuted Him? Herod; Mat; ii. 16.

THE TWO SISTERS.

Anne was alone in the schoolroom—for the last half hour she had done nothing else but cry, or move restlessly on her chair, some lesson books were lying near her on the table, but she never touched them, except now and then to push them from her with an angry shove. Presently the door opened and Lucy, her eldest sinner, entered the room. "Why, Annie dear, what's the matter," she said, laying her hand gently on her sister's shoulder; but all the answer she received was, "Get away, Lucy, don't tease me so."

Lucy made no reply, but took her work and sat down.

In a few minutes Annie said, "Lucy, I know you didn't mean to tease me, but I'm so miserable it made me cross to you. I didn't know my lessons this morning, and I can't learn them, they are so hard and tiresome, but papa was angry and said I was idle, and then he said I must stay in this nasty schoolroom all day and not play with Fred at all, and then he went away and I saw him go out, and he won't be back till it is dark, and he knows I can't learn my lessons, and it was very cruel of him to punish me, and I won't bear it."

"Hush, hush, Annie," said Lucy, putting her hand over her sister's mouth, don't speak so, you'll be so sorry afterwards. Papa loves you dearly, indeed he does; but don't speak at all just now." Lucy came close to her sister, tried to soothe her, and lifted up her heart to God in prayer that He would quiet her sister's rebellious spirit.

And Annie grew quieter; by degrees the angry sobs ceased, and then at last she said, "I don't feel so bad now sister, will you help me, and I'll try to

learn my lessons before papa comes in, and then perhaps he'll forgive me."

So they seated themselves at the table, and they were so diligent, and Annie now so willing that the lessons were soon perfectly learned.

Then Annie seated herself on a low stool at Lucy's feet, and put her little tired head on her lap, and in a few minutes was sound asleep. They had sat thus for some minutes when their father came in: his footstep awoke the little sleeper, she could not go to meet him, but hiding her face on Lucy's lap, she said, "Oh papa, forgive me."

"Come to me my poor child," he said, "I forgive you with all my heart." Then she took hold of the hand he held out to her, and went to him, while Lucy slipped out of the room, because she thought they would like to be alone.

"Oh papa," said Annie, as she stood beside him, and gained courage from his kindness, "I was very naughty this morning, and very angry because you punished me, but Lucy helped me to see now that you loved me all the time."

"Then my little girl has no anger in her heart now towards her father," he said, as he made her sit on the favorite corner of his arm chair.

"Oh no, dear papa, not now—but I could I. It has not altogether been an unhappy day after all:" she added. "I am so happy now you have forgiven me, I love you so, I'm quite afraid of being naughty again, because it would make you sorry." God will give you His Holy Spirit, my darling, if you ask Him, and He will keep you from doing wrong. Our Father in heaven loves you far more than I do. You were miserable when you rebelled against me, you must be so when you rebel against Him. You are very happy now because I have forgiven you. If He forgives you all your sins you will be very full of joy. You are afraid of being naughty again, now I have forgiven you, and if He forgives you, you won't be thinking always, I must do this or that or God will punish me. Let you will feel very much afraid of displeasing Him, because it would be ungrateful, and because you cannot then not to have Him smiling on you.

THE LITTLE ONE AT PRAYER.

A little child knelt near the window lattice. Casting a glance at the sky

ing form of her father, she clasped her wan hands, and murmured:—

"O, God, make father leave his evil ways—make him my own dear father once again! Make mother's sad looks go away, and make her old smile come back; but Thy will be done."

Just then the mother entered the room; and taking her husband by the arm, she said:—

"Hearken to Minnie; she is praying."
"O, God, make father love me as

once he did, and make him forsake his bad ways!"

"O, Paul—husband!" cried the mother; "by our past joys and sorrows, by our marriage vows, our wedded love, blight not the life of our little one! O, let us all be happy again!"

The conscience stricken man bowed his head and wept. Then, clasping his hands, he said:—

"With God's help, you will never be made to sorrow on my account again!"
And he kept his vow.—*Evangelist.*

TEMPERANCE.

(The following we clipped sometime ago from an American paper. Although the remarks were made with reference to a particular case, they are applicable to similar cases occurring every day.)—[Ed. In.]

THE CLEVELAND MYSTERY: A FAITHFUL PREACHER.

Our readers will remember the death, says the *Post*, on the 7th of August, of Mr. E. T. Sterling, a prominent citizen of Cleveland, whether by accident or intended violence was not determined. He was found early in the morning, senseless and bleeding on the pavement in front of a stairway, from which he might have fallen or have been pushed off. The last time he was seen on the night of the accident, if we remember the evidence at the inquest, he was in the company of gamblers, who were taking base advantage of his intoxication. The high position formerly held by the deceased in the Episcopalian church, in society, and in the business world, and the noble traits of character which not even the vices of his later years could wholly obscure, augmented the impressive lesson of his mysterious end, which has been the theme of daily conjecture and comment by the Western press.

The Rev. Dr. Claxton, pastor of the church to which he belonged, preached a sermon on the occasion of his death, which deserves to be universally read, for its fidelity, its truthfulness, its fitness and great power. The *Cleveland Herald* publishes it, and we take the following extracts.

Never have I been called, my friends, so painful a duty as that which is

now before me. Never have I known—God grant I may never again know—such a struggle of mind and of soul, as that through which I have passed since on last Sunday morning it was told me "E. T. Sterling is dead." Dead! Can it be? My friend! my counsellor! my brother! He whose kindness I had so often proved; whose unselfishness I had seen so abundantly manifested; whose generosity I had so largely experienced; whose sympathising tenderness had soothed my hours of deep personal affliction; whose hand was the first of all the members of this parish to give me the warm grasp of greeting, in my then distant home on the banks of the Ohio, and afterwards, when drawn largely by the magnetism of his noble nature, I came to seek a home amongst you; he with whom I had spent many of the most pleasant hours of social intercourse that I had ever enjoyed; he whose business tact and far-reaching sagacity had made him an invaluable co-worker with me in the Vestry of this church, in the trusteeship of Kenyon College, (an institution whose present prosperity is largely owing to his faithful and disinterested labor in directing its administration); he whom his fellow citizens (by whom he was so well known) had admired, and honored, and trusted; he whose name I had so often mentioned, in places near and far off, as one who was a treasure to me as a pastor—he is dead.

* * * * *

That our thoughts may take a more profitable shape, let me seek to link

them with a passage of God's own word. Genesis iv. 9, 10 :

"And the Lord said unto Cain, where is Abel, thy brother? And he said, I know not, am I my brother's keeper?"

"And He said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."

It is a fearful thought that the first human death of which we have any record was a death by violence—a death by murder—and that by a brother's hand.

But I cannot dwell on this thought. Yet does one ask me whether I do not trench on the prerogatives of the civil tribunals when I even infer concerning our departed brother that his was a death of violence, inflicted by another's hand? I do not accuse here any man of the wilful murder of this my friend. I have my own opinion as to the probable agency that immediately caused his death. But as God's messenger, I cite to answer at God's tribunal every man who, knowing the weaknesses of the departed, acted other than a brother's part towards him!

Beloved friends— it would be a false charity—a tenderness which would indeed be a weakness, not to say chargeable with unfaithfulness is God and to man, were I to seek to cover up the past. Had the history of the deceased during the past few months been hitherto concealed, it would not be my part to give it publicly. Gladly would I, if I dared, imitate those reverent loving sons, who, with a garment laid on both their shoulders, walked backwards, and covered up their father's shame. No man in this community (save, possibly, those nearest of kin,) loved E. T. Sterling more than I loved him. None admired more his noble qualities. None, perhaps, was under greater obligations to his generosity than myself. When death, once and again, entered my household, his brotherly sympathy offered me not only consolation, but a resting place for the remains of my own loved dead. By the graves of my own children, in his own burial place, I stood on Thursday last, to deposite his remains. Can I speak otherwise than tenderly concerning him? I will speak as he (for I knew well his heart) would have wished me to speak. God give me grace to be faithful.

E. T. Sterling was one of the founders of this church. He was, pecuniarily,

its largest benefactor. He gave not only his money but his time, his thoughts, his watchful care to its well-being. Twelve years ago, under the ministry of the first Rector of St. Paul's, he professed, in Holy Baptism, to be Christ's disciple; and the tongue would deserve to be forever palsied which would charge him with having made that profession in wilful hypocrisy.—When I first knew him, almost seven years ago, I thought I had seldom seen his equal in all that makes the high-minded, liberal, Christian gentleman. He was a warden of this church; a regular and faithful teacher in the Sabbath-school; an exceedingly punctual attendant on all the services of the Sanctuary. His hand was ever open to the cause of Christ, and to the relief of His poor.

I found him just what the venerable Bishop of this Diocese, who had known him for twenty-seven years, described him to be—"a most perfectly confidential, and large hearted, energetic man, as staunch a friend as ever was." A man, wrote the Bishop, "whose mind is" one "of great influence." And on Friday last I received from this eminent christian minister a lament from which I must read a few words: "I have no heart to write—but to be dumb—except to say 'It is the Lord' in reference to this most awful death of our poor friend. What a blow to you as his pastor. For nearly twenty years has his house been my kind and affectionate home, and never anything but the most generous and affectionate hospitality did I receive from him, and never did I see anything in him inconsistent with his profession as a christian." I need say no more in his praise. Many of you knew him well; if any knew him better than myself, he knew more of the nobleness of his nature. Yet this is the man whose name has for a week past been in every mouth; whose sad end we can never cease to deplore.

More than two years ago, as his pastor, I could not but see and lament the beginning of a change in the aspect of his christian character. Business troubles annoyed him and called him often from his home. I feared that he was forming new and dangerous associations. Soon his attendance at the Communion table became irregular, and ere long it ceased. At last the fearful truth was made too apparent.

that there were tempters about his steps, luring him to his ruin. I shall not recite what took place in the repeated interviews between the pastor and this his erring brother. He ever took kindly my admonitions and my counsels. He ingenuously, and with self-loathing, acknowledged his faults. He wept, he prayed, he resolved, he struggled, he promised, he tried; but the arch tempter had many willing helpers, watching, laying snares for the destruction of body and of soul.

Where were the men who ought to have been this our brother's keeper?

God only knows how far he was responsible; God only knows, whether by a miracle of grace, in the last hours, after the fatal injury was received, when, perhaps seemingly unconscious, he so sought God's mercy in Christ—so believed—and the work of God's Spirit was so wrought as to rescue his precious soul. That soul is now in the hands of the Judge of all the earth, who will surely "do right." Happy is that man is not the final judge of his fellow-mortals. But here I arraign as guilty of his death every man who, knowing his weakness, partook with him in that most debasing of vices, in which only when reason was dethroned by alcoholic drinks he could stoop to indulge! These men—druggists, saloon keepers, hotel keepers— who, knowing the first glass would open the gates of evil, supplied him with the maddening poison, must answer to God when He maketh inquisition for blood; and woe to them if they dare say with the first murderer, "Am I my brother's keeper!"

Those men, who, masking themselves as friends, lure their victims into their lurking dens, and when they have destroyed for the time all self-control, plunder them of that which belongs to their families, it may be, their creditors or their employers; those men must meet the investigations of an Omniscient, inflexible Judge, who has power to cast soul and body into hell. There will they find what is the guilt of him who, not his brother's keeper, has been his brother's destroyer. There will they find what is God's estimate of conduct like that which the past week's investigations have disclosed: what the decision of Heaven's Supreme Court will be as to the man who, professing friendship, could take to his own room

a companion who, *he knew*, lost his self-control as quickly as he partook of the first intoxicating glass; who made of that room what the just verdict of society's unanimous execration calls a hell; who with a malignity that one might have looked for only in the region where the devil—the first murderer—plied his companion with the draught of moral death; who won from him (so the world describes this trade of robbery) all the money in his possession; and who (if his own tale be true) opened his own door, led forth his victim—then incapable of standing unaided—and, as though he would ensure his injury if not his death, extinguished the light and left him in darkness on the stairs, and to grope and to stumble, and to plunge headlong to destruction?

To each one of us, my hearers, the Providence of God in this calamity has a voice.

It speaks to each of us of the sin of drunkenness. There is not a word in this sacred book, from first to last, of the *disease* of drunkenness. I do not say it is never a disease, nor ever to be treated as a disease; but where a man has such use of his mental and moral faculties as enables him to know right from wrong, he cannot excuse himself before God, if, whatever be his appetite or propensity, he yields to the temptation. God classes the drunkard with the murderer. He says that for such there is no part in the kingdom of Christ and of God. Not that it is an unpardonable sin; but that it is like any other sin of the flesh, and one which the divine justice cannot let go unpunished. The current conversation of society, the common language of the press, deals altogether too lightly with this offence against God and against man. Even Christian men and women are too ready to make a jest of the drunkard and of his habits, a fault which may well remind us of the Divine declaration—"Fools make mock of sin."

Of the other vice into which our friend fell I can scarcely bring myself to speak at all. Drunkenness drags a man down to the level of a brute.—Gambling, persevered in, degrades him to the baseness of a fiend. It was only by destroying his moral sense through the intoxicating cup that he could be made to stoop to such degradation. The essential nature of gambling is seen in the revelation that has

been even partially made in the investigations of the past week. It is worse than theft; worse than highway robbery; worse than a hundred other crimes for which the law sends culprits to the Penitentiary. So even the imperfect legislation of most well ordered communities deals with it. Why, then, let me ask, has it been tolerated in this city? Why has not public sentiment demanded the enforcement of existing laws? Why have not those in authority felt themselves under continual pressure of public opinion, insisting that the laws, both as to this vice and as to the traffic in poisonous drinks, should be vigorously executed? Have any of us said "It is not my business?" Have any said, "If I do not drink and gamble I have nothing to do with others who may thus offend?"

But where is Sterling, our brother? Dare I, dare you, say, "I am not my brother's keeper?" Nay, "we are verily guilty concerning our brother." Every one of us ought to have been his keeper, his guardian, his true, watchful friend!

There are other men in like peril at this hour! Other brethren, fathers, sons, citizens, are in danger of being plundered, degraded, ruined—it may be, murdered, through the allurements of these destroyers. Men and brethren,—before God, I charge you, save them. Let the thunders of public indignation expel from our city all who would continue to ply this trade of death amongst us! Let the voice of our brother's blood be heard—if not crying for vengeance on his murderers—yet crying for protection, moral protection, legal protection,—for our own sons, for your husbands, Christian wives,—for your fathers, young men—for all who are lured into the society of those vampires who would plunder and destroy them.

The day before this deed was done—eight days ago—sitting at my own table with the venerable Bishop of Kentucky, I was giving vent to my feelings of strong detestation of everything that had the remotest semblance to gamb-

ling—and even the experienced Bishop seemed to think me in danger of taking an extreme view. The next morning he understood why I spoke and felt as I did. * * * * *

From every pack of cards in your offices, in your parlors, in your chambers, the voice of E. T. Sterling's blood cries to you. Touch them not except to consign them to the flames. Every spot upon them is a spot of blood—of soul blood. Teach your children to abhor them. Here, before God, I thank my own revered Christian parents (now in Heaven) that they never suffered me to trifle with the gambler's tools. If my sons perish as our loved friend has perished, they shall not have to charge me with being even the unwitting occasion of their perdition. Happy was I to hear of one of your most honored fellow-citizens, (not a Church communicant,) say this week, "I have never played a game of cards in my life. I do not know one card from another." Would that every man, in public or private life, could make the same honorable avowal! No respectable household—not to say no Christian family—should ever tolerate what a distinguished citizen of Alabama not long since described as "the well-known implements of the gamester." If heretofore you have used them thoughtlessly, hereafter when you would touch them, think of E. T. Sterling, and let them alone. If one so generous, so unselfish, so truthful, so honorable, so noble, could not resist the fascinations of evil in this form, who can safely make an experiment of going so far and no farther?

How fearful is the description which Mary Howitt gives of the votary of vice: "He is as one self-conducted to sacrifice; a captive who rivets on his own fetters, while he groans for freedom; for the indulgence of those vices miscalled pleasure, while they deaden the will, leave quivering alive the sense of degradation. * * * Alas! the spirit writhing under the compunctions of evil, and the hopelessness of good, a sight upon which the angels of God might drop tears of pity."

RELIGIOUS INTELLIGENCE.

THE PROTESTANTS OF HUNGARY.
Many of our readers feel a deep in-

terest in the history of the down-trodden Protestants of Hungary, who re-

all their persecutions and disabilities to the Jesuits. Their history is profoundly interesting.

It was the eccentric result of the Protestant struggle of the Sixteenth Century, so far as it affected the Austrian dominions, that that cause was lost in Bohemia, where it originated in its fullest power, and finally found refuge in Hungary and Transylvania, where it had at first played a secondary part in the contest with the Papacy. Protestantism, thus established in these two latter countries, divided itself into Lutheranism and Calvinism—the latter becoming the most popular Branch of the faith, and soon claiming to itself the exclusive title of the Reformed Church. Hence, by that phrase, at this day, we understand only the Calvinistic Church in Hungary and Transylvania. The rights of both Churches were solemnly guaranteed in the Treaty of Vienna, of 1806, and in the Treaty of Linz, of 1647. With the unvarying perfidy of the House of Hapsburg, both these compacts were broken, and the Churches were subjected to similar infractions of their rights with those that they now bear, until the reign of Maria Theresa and Joseph. Then, for the first time, they obtained, both in fact and in law, nearly equal privileges with the Roman Catholic Church, and fully equal rights with the Greek Church. From this period hardly any question arose to disturb the harmony and loyalty of Protestant Churches until the Revolution in 1848—these Churches having been in full possession of their rights for the best part of a century. Prince Metternich accepted these rights throughout his long Ministry with a fidelity which contrasted with his encroachments on the civil independence of the Hungarians. But in 1848-49 the Protestant Churches were suspended in the exercise of their functions by the intervention of Haynau, and from that period their governing powers were in abeyance. In 1855 the Concordat followed, and assigned to Roman Catholics powers irreconcilable with a restoration of those of the Hungarian Protestants. It was not, however, that without some effort to re-establish old privileges, revolution would break out anew. Accordingly, in 1856, a new constitution was assigned to them. Thereupon, the eight superintendencies of the Protestant Churches were convened, and they unanimously

rejected the proffered constitution. In this situation the Church question in Hungary remained until the 1st of September last. Then the decree bearing that date was issued, and the Protestant body, divided into new and numerous superintendencies, by the Constitution of 1856, was required to assemble. But the Protestants refused to recognize the subdivision of their body. The old superintendencies then proposed to meet in their place. Their assembling was immediately prohibited, and the seniorats protested as vainly as individuals petitioned. We now find that the Protestants have rejected the Ministerial ordinance of the 2d September as completely as the Imperial decree of the 1st of that month.

It would be wise policy on the part of the Emperor to concede their demands for:—

The Reformed Church forms the most enlightened of all branches of her subjects, and consequently in a great degree the most influential of them.—The education of its clergy is very superior to that of Catholics, Greeks or Lutherans, throughout the Austrian dominions; and it is hardly inferior to that of the Prussian Lutherans and the French Calvinists. In Hungary, the College of Debreczin, founded in 1792, is of wealth and learning: it has a library of some twenty thousand volumes, and both in government and theology it forms the capital of the Reformed Church. Nearly the same may be said of the advancement of the Calvinists in Transylvania. The two Protestant Churches number together between four and five millions, according to the most reliable authorities; but some difficulty is experienced in the accurate computation of numbers in so remote a district. This amounts to more than a fourth part of the whole population of Hungary and Transylvania; and in point of instruction, reasoning and activity the Protestants are so far ahead of the rest of the people that, in political calculations, they may rank as equal to one-half of the community.

Yet these brave and patriotic people are compelled to labor under those civil and religious disadvantages, the removal of which they sought from the Emperor in 1851, in a remarkable memorial, from which we extract a portion of the prayer:

We bow with the deepest submission before the throne begging of Your Majesty,—

First, That your Majesty would be graciously pleased to annul the edict of February; for this edict is like an axe laid to the root of Protestantism, and so long as it remains in force, our feelings must be those of condemned criminals waiting for execution.

Second, That your Majesty would restore us our independence as a Church and allow us to manage our ecclesiastical affairs in the Presbyterian form, which we regard as apostolical, and, therefore, as the only proper mode of Church Government. We lay on the freedom of our Church Courts the same stress which John Knox laid on it, when he said, "*It is all one whether they take from us the freedom of the*

Church Courts, or deprive us of the Gospel." We enter, then, a solemn protest against all limitation of the freedom of our Presbyterian Church Courts, and declare ourselves unable to discharge our duty as a Church, either to God, or to your Majesty, or to our people, till such time as we have liberty fully and freely to exercise our ecclesiastical functions.

This document shows what sort of stuff the Hungarians are made of; but what can poor Francis Joseph, and as he is by a concordat with the Pope, do for the men who venerate the maxims of John Knox, think the rights of conscience sacred, and believe in the authority of the Word of God. What can he do for the poor Church of Hungary, torn and bleeding for 300 years?

REVIEWS.

THE REMAINS OF DR. MCGREGOR. Edited by his Grandson, Rev George Patterson.

We now proceed with our review of the Remains of Dr. McGregor, after having had a somewhat spirited, but withal we trust, a good-natured *brush*, about the Imprecatory Psalms. According to every rule of etiquette with knights of the quill, we were entitled to the *last* word; but with all courtesy we give up our right, though sorely tempted to reply again;—because, we shut ourselves out from any such privilege by declaring, we would write no more on the subject; and principally because, we find ourselves exactly in the position the celebrated English controversialist, who, after having had three, five long and wordy arguments hurled at his head, quietly folded his arms, and with the utmost complacency, returned the curt but emphatic reply, "Doubtless we are in the right of it after all." But, *quantum sufficit, tantum satis est.*

II. ON THE MILLENNIUM.

The second piece in "the Remains," is an Essay on the Millennium. To say the least of it, it is an excellent Essay. It is sweet reading. Much has been written on this subject since this Essay was penned. In our early years it was our lot to be cast into circles, where the Millennium was keenly and learnedly discussed; but after all, we can safely say, that almost everything is contained in this Essay, which is worth knowing by a common and practical Christian. One of its great beauties is, that with one or two exceptions, its views are moderate on every point discussed. On the one hand, it does not spiritualise those passages of scripture which should be understood

literally, and thus suck out their strength and destroy their beauty; it does not take "wild beasts" to signify only the passions of men, but it takes them to be truly and literally wild beasts, and shows good reasons how and why they may be tamed. This principle, which is adopted and followed throughout the Essay, makes it not only very instructive, but highly interesting. On the other hand, it does not adopt the extreme view of most Millennarians, and contend for the personal reign of Christ; consequently, it avoids the extravagancies into which many of the advocates of that theory have been led. Its moderation is one of its highest excellencies. The topics which the author discusses, are these eight. 1, The duration of the Millenium. 2, The climate of the Millennium. 3, The fruitfulness of the earth and sea, during the Millennium. 4, The population of the world, under the Millennium. 5, The wisdom and equity of civil government there. 6, The universal peace which shall prevail. 7, The high state to which learning will attain. And 8, The prevalence of piety and unfeigned holiness. Perhaps, it may be as well to remark here, that on this last topic, although admitted to be the most important, the author dwells but briefly, and tells us he does so intentionally, because this topic has been frequently and largely discussed by divines, and religious writers.

All those topics are briefly but satisfactorily discussed in the Essay. But we confess, the two with which we have been most pleased, are the duration and climate of the Millennium; notwithstanding they are the two to which the greatest objections have been made.—The view which the author takes of the duration of the Millennium, is a bold one. He maintains, it will continue 360,000 years at the least, and perhaps 5000 years more. The principle of interpretation which he adopts is, that a day in prophetic writings, and particularly in the Revelation of St. John, is to be considered symbolic of a year. The witnesses lay on the streets of the city, for three and a half days. Every one interprets these three and a half days as three and a half years. On the same principle, taking a day for a year, one thousand years will be equal to three hundred and sixty (or sixty-six) thousand years. Others have taken this view as well as Dr. Mcgregor. By many it is pronounced quite an outre view of the subject; but it is easier to pronounce an opinion false than to prove it to be so. If the principle of interpretation be admitted, how can the conclusion be avoided? In many other passages, such as the reign of the Man of Sin, 1260 days, and also the woman dwelling in the wilderness, 1260—this principle is admitted, and why not in this passage about the Millennium.

Our author props up and establishes this interpretation by quoting and illustrating a variety of passages and facts in scripture. He sticks upon the idea that the world is to last only six or seven thousand years, as quite chimerical. It is nothing but a vulgar Jewish tradition. The world is to last a great deal longer than that. It is to last for *hundreds of thousands* of years. The Bible does not tell us how long, it does not tell us the exact number of years; but when it does speak of it, it always intimates it is to be great—prolonged. He employs such arguments as these: The scope of the book of Revelation requires it; the words in the Second Commandment—"Shewing mercy to thousands, that is *thousands of generations*,

of them that love me," prove it; and the expressions, "eternal excellency" and "a joy of many generations," confirm it. We may reason also from analogy—the analogy of the magnitude of the universe. How few have correct views of this magnitude! "The bulk of mankind believe the sun to be no bigger than a hat." If their views of the magnitude of the universe be so incorrect, may not their views of its duration be so incorrect, may not their views of its duration be so incorrect? We cannot enter into these arguments fully. We recommend the reader to peruse and study them for himself; and we are much mistaken if he do not come to the same conclusion with ourselves, that although Dr. McGregor has assumed a high position—perhaps in the passages rather too high—he has so thoroughly fortified himself in it that it will require a strong arm to drive him out of it.

The second topic, "the climate of the Millennium," is the one which has most attracted our attention. There are some excellent speculations in it. According to our author, much is to be done by cultivation, to ameliorate every clime in our globe. It has done much already. In proof of this, he refers to the great changes which have taken place in Italy, France, Germany and Britain, within the last two thousand years. The same change has taken place in the United States and British dominions, since they have been populated by Europeans. "The harbour of Halifax used to freeze, and often so strongly that the heaviest loads which horses or oxen could draw were transported on the ice; but it has not frozen within these ten years; at least so strongly that a man might safely walk across. It was customary for the Governor of Prince Edward's Island to send a messenger with letters thence to Nova Scotia on the ice; but this has not been done these six or eight years past. Where the land is clear the winter is shorter, by three or four weeks, than in the adjacent woods; nay, if a single acre be cleared anywhere in the woods, there and for a small space farther around its edge, the snow will melt sooner in the spring by two or three weeks than in the surrounding woods. If, then, the culture of a single acre has such effect, for some space all around it, as well as within itself, what must millions of square miles do?" (See pages 113 and 114.) Now, this is good reasoning. It is not fair to say that Dr. McGregor reasons too much from particulars to generals. Does he not take as large a scope as he positively can take? Is it one country or two from which he draws his conclusion? Is it not from almost every country in Europe and America? And is not this the very line of illustration which Dr. Thomas Dick adopts and pursues, confirming his theory by a greater number and variety of facts, but not more convincing? Most assuredly the principle appears to us correct whatever may be said of the illustrations.

As to his speculations about the regions of the poles, we are not at present in a state either altogether to adopt or reject them. Some have pronounced them "wild," and others have said that, according to the present nature and constitution of our globe, they never can be realised. We consider such opinions too dogmatical, if not too hasty. Observe what our author says. "Though the polar snow never be so hot as the tropical regions, yet they may become easily habitable, and produce the necessaries of life." This certainly is not very "wild." In the Encyclop. Brit., an eminent philosopher

proves mathematically, that if our earth advance regularly at its present rate towards the sun, in two thousand years, the ice at the poles will melt so that vessels may sail in these seas, as they do now in the Mediterranean or Atlantic. This does not look as if the inhabiting of those regions at some future period, is so very inconsistent with the nature or constitution of our globe, as some would make us believe.

As to our author's speculations about the *tropical regions*, we are not quite sure if we understand them; we think we do; and if so, we feel persuaded that the means which he thinks will make these places agreeable and habitable, are not of themselves sufficient or adequate to do so. They may greatly aid in tempering the climate, but they never will make it moderate. Thunders and currents of wind, have been in existence in these countries, for ought that we know, since the creation of the world. Agriculture, clearing of woods, draining of marshes, and improvements which future generations may introduce and of which we are ignorant now, will be something like the means, with the blessing of God, for bringing about this ameliorated climate.

But we must pause. We feel ourselves *hampere*d for space. We recommend the Essay to our readers. If any one should say, it is full of speculations, we readily acknowledge it is; and we love it for their sake. Why should not the Christian have his speculations, as well as the philosopher? Why? Especially when these tend to elucidate scripture and to show forth the coming glories of Messiah's kingdom? The fancy struck us, while reviewing this Essay, that if printed by itself as a little book, and with a suitable preface, it would make a very useful and entertaining addition to our Sabbath school and Bible class libraries.

III. A GUIDE TO BAPTISM.

The principle which Dr McGregor adopts and discusses in this Essay is a very simple one; but, so far as we can judge, leads to very important and telling conclusions. It is, "that all light on God's baptism should be expected from searching, not heathen authors, but God's own Word." Accordingly, the whole of the Essay is taken up in supporting and defending this principle, and agreeably to it, illustrating the nature of christian baptism. How he was led to adopt this principle and act upon it, he tells us in the preface. Providence having led him to notice Paul's phrases, "doctrines of baptisms," in Hebrews vi., and "divers baptisms," as the word should be rendered, in Hebrews ix., he was, and is persuaded he found a clue to guide him into the truth. Paul sent him to Moses. To Moses he went, and among his baptisms he found one which, as he believed, the Prophets foretold, shall continue till the end of time. Applying the instructions of the New Testament upon this foundation, he is satisfied that sprinkling infants with clean water is an ordinance of God." We have very little hesitation in saying, that the principle of Dr. McGregor is the correct one; and that it is one of the most efficient, when properly wielded, in supporting and defending infant baptism by sprinkling, in opposition to adult immersion. The same principle has been adopted and illustrated by some

others, but not generally. If we mistake not, it is the very doctrine, or one very much akin to it, that the Rev. Mr Somerville of Cornwallis taught, in rather an able pamphlet on baptism, published a few years ago. The pamphlet has fallen aside at present, and we cannot lay our hands upon it at present; but we read it carefully at the time of publication, and this is the impression it left on our mind. We mention this simply to show, that different minds, uninfluenced by one another, have adopted the same principle, and come to the same conclusion. It is not probable, therefore, that there is anything strained or far-fetched about the theory; it must to some minds lie on the very surface, not far down among the secret and mysterious strata of scripture. Be this as it may, Dr McGregor has the merit of working it out himself, undirected and unaided in his investigations.

Another remark which we would make, and which we wish to impress upon the mind of the reader, is in reference to the use that is to be made of heathen authors in interpreting Scripture. Dr McGregor does not consider it necessary to have recourse to Greek authors, to ascertain the meaning of the word *baptism*. It must be determined from the scriptures, and the scriptures only. This principle of interpretation is gaining ground every day. Twenty years ago, Dr Adam Thomson, of Coldstream, wrote, in his "Comparative View of the English Dissenters," in language almost identical with that of Dr McGregor. "The most labored attempts," says he at page 20th of that work, "to illustrate the language of evangelists and apostles, by comparing it with that of the historians or orators of Greece, have been to little purpose. Blackwall's book, entitled "The Sacred Classics Defended and Illustrated," is a complete failure. Nor are the classical illustrations of Raphelius and of Elsner, though on a superior plan, always, or even often, very satisfactory. A knowledge of the Septuagint will throw more light on the language of the New Testament, than the most extensive acquaintance with the classics; and on the same principle, a good Greek concordance to the scriptures themselves, will be of more use for understanding their separate words and phrases, than the best dictionary to the Greek classics that has ever been published." With these sentiments, we believe, the most erudite classic scholar will be the first to coincide. For several years back, the most successful expositors of scripture have adopted this principle and acted upon it. Now, Dr. McGregor just adopts this general principle, and makes a special application of it to the word *baptism*.

In the Essay or Manual before us, Dr. McGregor confines himself to the illustration of these four topics: 1, That baptism belonged to the Old Testament as well as the New. 2, That God directed it to be administered by sprinkling both adults and infants with water. 3, That this baptism is continued under the New Testament, with some circumstantial alterations. 4, A review of the principal passages of scripture supposed to favour the opposite side. Our space permits us to make a remark or two only, on the manner on which these topics are treated. We shall attempt to give, as nearly as we can, the substance of each.

1. *Baptism belonged to the Old Testament as well as the New.* The proof he adduces in support of this position is, "that the inspired

writers of the New Testament have employed the word *Baptism* in translating the purifications required by the law of Moses, and that they have employed it as readily and freely as when they treat of Christian Baptism." This is his argument, and he supports it by quoting and illustrating four passages. These are Heb. vi. 2, Heb. ix. 10, 1 Cor. xx. 29, 1 Cor. x. 2. He also takes four passages from the gospels. These, he concludes, establish his position. An objection may be started that "the Septuagint does not translate the Mosaic purifications by the word *Baptism*." But to this objection he gives four distinct and satisfactory replies. This leads him to give us, what may be called, a historical account of the word baptism—how it originated—when it was first used by the Hellenistic Jews—and the persons who, most naturally, would be led to use it. With all the reasonings and remarks of Dr. McGregor on these subjects, we heartily coincide; and as we consider this the most important of the four topics discussed in the Guide, so we consider he has been most successful in its illustration. All the reasonings and illustrations will amply repay a most careful perusal by the reader.

2. *God directed baptism to be administered by sprinkling both adults and infants with water.* The writer finds this argument, entirely, on the 15th Chapter of Numbers. He dwells principally upon the 8th verse. Without entering into particulars enumerated by the author, he evidently draws four conclusions from it. The verse runs thus: "A clean person shall take hyssop and dip it in water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons, (all the persons, infant and adult) that were there, and upon him that touched a bone, or one slain, or one dead, or a grave." Now, the conclusions which he draws from this verse, although not formally specified, are, 1, That sprinkling persons was enjoined under the Mosaic ceremony. 2, That infants must have been sprinkled as well as adults. 3, That this sprinkling occurred always in case of death in a family, and therefore must have been performed on infants as well as adults; and it also explains the much disputed passage, "baptized for the dead," in 1 Cor. xv. 29. 4, That this was to be a perpetual ordinance, and must, therefore, have been observed for 3000 years, from the time of Moses till Christ; for all were to be communicated who did not observe it. This is the substance of the author's argument. To us it appears satisfactory; but some may be inclined not to place much stress upon it, since it is not corroborated with instances or examples. Even this objection the author anticipates and successfully removes. It was a command of God; it must have been obeyed; there is no evidence it was not obeyed; the Scribes and Pharisees not only obeyed it, but carried it to an extreme.

3. *This baptism is continued under the New Testament, with some circumstantial alterations.* About 800 years after the introduction of this rite by Moses, Isaiah speaking of the Messiah, says: (lii. and liii.) "He shall sprinkle many nations." One hundred years after, Ezekiel (xxvi. 15,) represents Jehovah as saying of Messiah's times: "I shall sprinkle clean water upon you, and ye shall be clean."—Isaiah foretelling Christ's coming, predicts that he should sit as a High Priest and baptise the sons of Levi. The Levites, according to Numbers viii. 6, 7, were cleansed or baptized, by sprinkling water on them. Now, how would the Jews understand these sentences?—

Sprinkling had been common among them for hundreds of years.— Would they not understand it of this sprinkling? If it was to be changed into immersion, surely some intimation would have been given; but there is none. The same observations are applicable to John the Baptist, and to Christ. Their mode of baptism is “introducèd, not as a stranger, but a friend;” as a thing with which all were familiar. The obvious conclusion from all this is, that the sprinkling of adults and infants was followed then as it had been practised under the Mosaic ceremony; and therefore suggested no questions, much less did it excite any surprise.

Of the circumstantial alterations which took place, the following were the principal. 1, The ashes of the heifer were left out, and pure water used. 2, Under the former dispensation, a clean person was the administrator; now a minister of the gospel. 3, Then it was administered in the name of God the Father; now, of the Trinity. 4, Formerly, it might be repeated; now, it may not. All these alterations, however, did not affect the real nature of the ordinance. They were altogether circumstantial. Similar alterations took place with regard to other ordinances. This was particularly the case with respect to the Sabbath; and the author draws a very striking parallel in this point of view between the Sabbath and baptism. This is a very interesting portion of the Essay. We could not wish for anything more satisfactory in showing the connexion between the baptisms of the Old Testament and the baptism of the New, and how they run, the one into the other, than what is contained under this third topic, or general division of the Guide.

4. *A review of the principal passages brought to support the opposite side.* These passages are, Mark xvi. 16, John iii. 23, Rom. vi. 4, Acts viii. 38. On this part of the manual, it is not necessary for us to **make any** remarks. The expositions which our author gives of them are such as are commonly found in the writings of Pedo-baptists. We may, however, be permitted to say, that the illustration of “buried with him in baptism” is rather a happy one, taken from the mode of burial among the Jews. It is by no means novel, but it is very adroitly given. In concluding our remarks upon this Guide, it may not be improper to state, it does not contain anything like a full or extended view of the Baptist controversy. The author did not intend it should. Many arguments employed by Pedo-baptists are not so much as alluded to here. If any of our readers wish to obtain such a view, they must betake themselves to some other work. But for a clear and lucid illustration of the special topics which it professes to discuss,—that we must look for correct ideas of baptism, in reference both to its subjects and mode, into the scriptures only—there is not a work we would recommend in preference to this little manual.

IV. LETTER ON SLAVERY.

This is a letter to a clergyman in Nova Scotia, “urging him to free a black girl whom he held in slavery. Our author begins by stating a number of arguments against slavery, and addresses them by way of appeal to the clergyman. It is not difficult to give a summary of these arguments. Birth is no reason for slavery, for

men are born equally naked, helpless, and destitute of marks of authority." Hospitality is an argument against it; for, "as some have thereby entertained angels," so by slavery some may be evilly entreating superior beings. Slaves, though "ignorant, obstinate and wicked," may yet become members of the church of Jesus.—The body of a slave is, or at least may be, "the temple of the Holy Ghost." By keeping a slave a man subscribes his whole approbation of the whole slave trade, and becomes an accomplice in all the cruel and murderous treatment that slaves have ever endured.—Keeping a slave contradicts the daily prayer of a christian, and particularly a christian minister. No minister can keep a slave, and appeal to the heart-searching God and say, "I have not shunned to declare the whole counsel of God." Liberty is—except the Word of God—the most precious gift of God to man. He, therefore, who deprives another of it, is guilty of the highest contempt of God, and of something more horrid than murder." These are the arguments which our author employs *against* slavery: he then meets and combats four arguments commonly used *in support* of slavery. These are: the colour of slaves;—they are better, on account of their privileges, to be in slavery than to be free;—the example of the Jews;—and the curse pronounced on Canaan, Gen. ix. 25. His answers to these arguments are simple, but must be convincing.

No subject has interested mankind more than slavery. Noble is the stand which some men have made against the abominable traffic, and eloquent are the appeals they have addressed to their fellow men in behalf of those rivetted in its galling chains. Some of the speeches and addresses on this subject exhibit specimens of eloquence the loftiest and most spirit-stirring in the English language. The speech of Dr And. Thomson to the inhabitants of Edinburg; two or three of the addresses of Thomson, the anti-slavery lecturer; of Wilberforce, on the hustings; and of Henry Brougham both in and out of Parliament; are not surpassed by any orators in any language. They are argumentative, truly eloquent and persuasive—now melting into the tenderest and most touching pathos, and anon bursting out into the most impassioned strains of wrath, irony and indignation against these vile "pirates, not of goods and chattels, not of ships and vessels, but of men's bodies and men's souls—nay of the very image of our God in heaven;—oratory, which, when addressed to assembled multitudes, made men's hearts fail within them for very fear," and the echoes of which reverberated so far and wide that at last they fell with practical effect on the British House of Commons and most of the kingdoms of Europe. We cannot compare this letter of our author with such efforts as these. But in its place and time it must have done much good. Slavery was creeping into Nova Scotia. Several individuals held slaves. How far the practice might have proceeded we cannot tell. It was good, however, to nip this poisonous plant in the very bud; and nipped it was. How far Dr McGregor's efforts went to accomplish this end, we shall not say. But no impartial man will hesitate to admit they were by no means trifling or insignificant. Among these efforts, this letter must be admitted to hold a high place. Although it may not come up to productions on slavery in these modern times, in breadth of reasoning or depth of argumentation;

it is not beneath them in directness of address and earnestness of appeal; and it is a praiseworthy specimen of the opinions held by enlightened and philanthropic christians, in reference to the abominable traffic, so far back as 1788. The style in this letter is, perhaps, a little keener than that which is generally employed by Dr McGregor. His temper must have been tried, and seems occasionally to have been on edge.

V. THE OTHER PIECES IN THE REMAINS.

There are other *seven* pieces of the Remains; but, although they must be of much value to the friends and admirers of Dr. McGregor, as memorials of this good and holy man, yet, generally speaking, they will not be of so much interest to the public now, as those we have already reviewed. We shall, therefore, refer to them very briefly. We have first, then, "A letter to the General Associate Synod," deemed of so much importance, as to be ordered to be published at home with notes, by a Committee of Synod, in 1793. It is an appeal for ministers to be sent to Nova Scotia. It is valuable even now, for some graphic strokes which it gives of the religious state of Nova Scotia at that time. If space permitted, we might select a few of these. We give one: "If any one calls himself a preacher, and be able to *blab* out anything whatsoever, there he will get hearers, admirers and followers." We have next an "Address to the United Secession Synod, in behalf of the Literary Institute at Pictou, written in the year 1824." This is a most excellent address. Its contents are nearly as suitable now as they were in 1824. The author in it contrasts the state of the country then, (1826), with what it was when he came to it; shows the little interest Nova Scotians took in the Academy; states what it has done in rearing young men for the ministry; and exhibits what it should and might do, for a rapidly increasing population. Akin to this is the "Address to the Students in the Pictou Academy, January 2nd, 1826." Topics similar to those in the former address to the United Secession Synod are dwelt upon. After congratulating the Students on meeting with them at the commencement of a new year, he shows what advantage the Academy would be to the inhabitants in general—to legislators, judges, merchants, and scientific farmers and mechanics—to all who take an interest in advancing the civilization of mankind. He, then, dwells with some feeling on the opposition made to it, demonstrating the futility of the reasons on which that hostility was grounded. Of the "Sermon preached before the Synod;" of the "Letter to the Colonial Society," in which he urges the union of Presbyterians in Nova Scotia; and of the "Private Letters," as space permits us to say no more than that they will repay a careful perusal. We regret, however, that we could not review the Letter to the Colonial Society at some length, for we are warm admirers of the principle it inculcates.

We intended at the close to have made some general remarks on these Remains taken as a whole; but we strongly suspect our readers will think that we have been long enough already; and for this as well as other reasons, shall, for the present, deny ourselves this pleasure.

THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

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FOREIGN MISSIONS.

LETTER FROM MR GORDON.

Eromanga, Oct. 22, 1859.

REVD. AND DEAR BROTHER:—

I have just received your letter of April last, and shall be prompt in paying my debts as they become due. I feel thankful that you give me so much home news, as I have only yet received one number of the Missionary Register. I apprehend that a few more stamps would procure a better destiny for those periodicals which are sent for us. The periodicals we get from London come regularly, post paid of course. Double postage on papers from Nova Scotia will be necessary—which should be charged to our account. Mr Geddie says he does not get his.

The *John Williams* arrived here a week ago, with three missionaries on board, two of whom, with their wives, have gone to Lifu. They spent three days here of imperishable interest in the history of the mission of this island—days of hallowed associations and blissful refreshing—an oasis in our wilderness. When we are cast down, the Lord thus takes pleasure in our prosperity, by raising us up again, that we may feel that it is his hand.

In a letter written to Mr McGregor a few days ago, I stated that there had been a rising on this island against the

gospel, by the instigation of the chiefs, on the hearing of evil tidings, from Tava and Aneiteum, relative to the deaths which have been of late on these islands. The chiefs, who are for the most part opposed to the gospel, greatly exaggerate the statements they received of these evil tidings, and two of them travelled about among the tribes to excite opposition to us; and while they were counselling for this end (unknown to us), I was instructing on the 2d Psalm; and after partial success in nearly emptying our meeting house, the Lord seems to be putting them to shame—yea, speaking to some of them in his wrath, for the chief actor in this rising, who went from village to village, is now prostrate, and a young man has been to me for medicine for him to-day. Now, nothing could be more opportune than the arrival of the well known "Messenger of Peace" at such a critical time, which has always a charm for the poor natives of these islands,—and that with the right man on board, who first taught them to distinguish between a mission ship and the sandal wood traders. Mr Turner, who first taught the Eromangans to know something of the gospel, visited Eromanga fifteen years ago; and on Sabbath he described to them his first interview with them, on this occasion, and read the

names of those whom he there met, in a most admirable address, which was listened to by men, women and children, with the deepest interest, especially by the young men, who have been to Samoa, and love Mr Turner as their father. They had spoken to me about the strange thoughts produced on their minds by this visit of a mission ship, the meaning of which they could not comprehend till the young men returned from Samoa. Mr T. now made all plain to them, while they gazed on him with intense interest, as the wonderful stranger who had acted so strangely among them 15 years ago, *i. e.* strangely contrasted with other white men*. Mr McFarlane also gave an address full of sympathy and love for such poor souls.

On Monday the whole party, with Capt. Williams, visited the scene of the martyrdom of Williams and Harris. Mr Turner planted a date, where Mr Harris was first struck, and measured the marks made by the natives in measuring Mr Williams' body, which give a little more than 5 feet. The only two survivors of this massacre were present, and one of them gave Mrs McFarlane stones from the beach where Mr Williams was killed. We subsequently got the chief Koweojow to go off on board, and he immediately recognized the portrait of Mr Williams as true of the man who was killed at the sea shore. We dined with our beloved friends on board, and then bade them an affectionate farewell, hoping soon to hear from the lovely and loveable brethren and sisters who have gone to Lifu. I may state that I have since their departure taken more interest in the circumstances in the death of Mr Harris and Williams, and have spent two whole days in seeking after the survivors of the party, who got Mr Williams' body. There are but five or six now living. Nearly all the statements made on this subject by visitors and others, including myself, subsequent to Capt. Morgan's original statement, are true of Mr Harris, and do not apply to Mr Williams. Mr Turner gave me the key to the whole matter by the length of Mr Harris, who was much taller than Mr Williams. It was Mr H. who walked up the road leading to

the place of feasting, and was first struck, and who ran into the river, where he was killed, similarly to Mr W. at the sea shore, where he also took the sea. The body of Mr H. was cooked at the place of feasting, up the river, and some of his bones were probably taken to Samoa by Captain Croker. Mr W.'s body might have been obtained on the beach, after the natives left it, as originally stated. The deep expression of anguish manifested by some of those in the boat filled the murderers with momentary awe, and they left his body for a while, exclaiming, "What have we done? Have we killed Nobu?"* But when the boat did not return for the body they returned and took it,† and gave it to a tribe who had no part in the massacre, and this party carried it to their village three miles distant from the river on the table land. I have now traced out the whole course they followed with Mr W.'s body, where they placed it against a tree while they rested—calling women and children to come and see their prize. And when they arrived at their village, they placed the body upright and let it fall, when it was divided and cooked on three ovens, at different settlements in the neighborhood. As one of these ovens I have obtained bones of the human skull; but I do not intend sending them to his friends unless I am requested by them to do so, but will collect some of his remains in the neighborhood where they now remain, and plant over them the date palm which Mr Turner has given me. The young man whom I took a year ago to show me where Mr H.'s body was taken (as I supposed—but in fact Mr Williams'), did not belong to the tribe, and consequently gave me incorrect descriptions of the scene. This the first time the place has been discovered on which Mr Williams' remains were scattered. By the investigation of these painful circumstances, I have been enabled to ascertain that the decrease of the adult population of Dillon's Bay and neighborhood, in 15 years, after the event, has been about 90 per cent. I believe that the gospel is just introduced into some of these islands.

* I should have added that the chiefs all kept back but could not keep the people back.

* Idea of a supreme being.

† See Capt. Morgan's Report.

time to save the bodies as well as the souls of the perishing; although we cannot expect much increase of population for many years hence—perhaps the contrary for some generations. But who can doubt the final result, if they are not swept off by evils, (some of which are not native,) which must in a measure affect future generations, even where the gospel is blessing them, in all the relations of life.

Since the *John Williams* left us, another dark cloud has come over our work here, or rather the Lord's work. War has broken out again in Dillon's Bay. While I was returning from seeking after the bones of Mr Williams I saw a village burning on the south side of the harbor, and felt deeply how awful is the condition of any people in whom the principles the gospel have no reigning power. Although I told our dear brethren while with us that those who surrounded us on Sabbath and Monday in a very friendly manner were still heathen in heart, yet I am sure none of them thought that nearly all of these would have been so soon engaged again in war. Some talk of burning down our houses; but who can take much thought about the safety of houses, &c., while immortal souls are thus hurrying to perdition. I have reason, however, to believe that many who are engaged in this war have painful consciousness of their sin. I think none will be eaten. Three killed have been buried, not far from us. "The Lord reigneth."

It is truly gratifying to hear of brethren dwelling together in unity, and seeking to be more closely united to the head, and to one another. I pray God, with my whole soul, that the young men in the ministry and students of each body may carry no party feelings into this contemplated union. May it be by the love of Christ, given to us by the Holy Ghost. Would God we could enjoy the presence of Christ with you, as I have no doubt you will enjoy it on the day of this union if it be such as I hope and pray it may be.

Mrs G. is well, and writes in kind love to Mrs Bayne and yourself.

I remain, dear brother,

Yours, in Jesus,

GEO. N. GORDON.

Rev. Jas. Bayne.

MR. INGLIS' JOURNAL.

Concluded.

Having agreed that Umairrekar was the most suitable place for the mission station, our next object was to obtain the consent of Kati, the chief of that district. We sent for him on the Thursday afternoon, but he did not come to us till the Friday morning. Kati is still a heathen. Before any business could be done he went off to bathe himself in the sea, and dress himself like a gentleman; his dress, however, was too meagre to admit of any minute description. We met with him and the other chiefs in front of Wansafe's house. Nohoat, one of the principal chiefs of Aneiteum, accompanied us to Tana at this time, and has been exerting himself to the utmost to promote the objects of the mission. We asked Kati through Nohoat, who is well acquainted with the Tanese language, if he was willing that a missionary should come and live on his land. He answered that he was quite willing.— We then asked him if he would protect the missionary and his property from the natives. This seemed to be a kind of reflection upon his honor, as if his willingness to receive a missionary had not implied his protection, and with a good deal of animation he rose and spoke somewhat as follows—"If the missionary is not afraid of such men as Nohoat, Yaresi, and Kamaka, why should he be afraid of me? The teachers came here from Aneiteum; they built one house and lived in it till it was rotten; then they built another, and lived in it till it was also rotten; and now they have built another, and are living in it, and what ill have I ever done to them? I am not like Yaresi and Kamaka, who steal men's wives, and make war, and burn houses, and kill men; I am not a praying man like them, and I will never be one, but neither I nor any of my people will do any ill to the missionary." Kati was here referring to a quarrel which had arisen in Yaresi's land about two years ago, caused by some man running away with his neighbour's wife. Kati had some old grudge against Yaresi, and evidently thought this too good an opportunity to loose for getting his mind fully unburdened. In a small way, his speech was a piece of as plain

out-spoken scolding as any that Homer has put into the mouths of his heroes before the walls of Troy. While lying at Port Resolution, about eighty-four years ago, Mr Wales told Captain Cook that there is scarcely an action, circumstance, or description of any kind relating to a spear in Homer, which he had not seen and recognized among the natives of Tana: this had removed from that gentleman's mind all doubts as to the correctness of Homer's descriptions. And had he heard Kati's speech yesterday, on by no means a very exciting subject, he would, no doubt, have concluded that as little of the marvellous found a place in Homer's speeches as in his descriptions of the poisoning and throwing of a spear. As Nohoat and the other chiefs were satisfied that Kati was honest in his offers of protection to the missionary, and as none of them seemed to think it expedient, in the circumstances, to take any notice of his charges, we told him his words were good for us, and that the missionary would live on his land.

Our business at the south was now finished; but as the wind blew rather strong, and the sea was somewhat rough, we hesitated whether we should proceed in the boat to Port Resolution, or wait till next day. At last we resolved to make the attempt. Very providentially, just as we had entered the boat, Mr Anderson and a party of our natives arrived overland from Port Resolution. They had begun to fear something had happened to us, as we had not come round the day before. Mr. Anderson took charge of the boat, and I directed the natives. The sea was running high at the mouth of the harbor, and it required all the skill and strength that we could command, till we got fairly out from the land, and could spread our sails with safety. Just as we got outside of the harbor, we saw two whales—a cow and a calf—tumbling about among the waves, about a hundred yards to the windward of our boat. Averse to the company of such formidable monsters, we raised a loud shout to frighten them away. Greatly to our relief, either because our noise had frightened them, or because some other motive had induced them, they went off in a contrary direction, and left us to pursue our way unmolested. By making a long tack seaward, we got fully before the wind and reached Port Res-

olution in about three hours. After all anxiety about waves and whales were over, I became very sea sick, and hence hailed our arrival at Port Resolution with great satisfaction. At sunset the "John Knox" sailed for Aneiteum.—Mr Copeland, who is blissfully ignorant of the radical meaning of the word sea-sickness, accompanies the vessel as supercargo, to assist in bringing over the frame of the house, and the goods belonging to the missionaries. Mr. Paton remains here to assist me in the erection of the mission houses.

Oct. 1.—PORT RESOLUTION.—FIGURING AMONG THE NATIVES.—On Saturday we commenced laying the floor of the mission house. So far as we could learn, all around was peace and quietness. On Sabbath, with the assistance of Nohoat as interpreter, and the teachers, we held four native services; two in the teachers' house where we live, and two at villages inland. It was while itinerating on Sabbath, that we first learned that the inland tribes were preparing to make war upon the tribes around Port Resolution, to avenge their loss in a former year. On Monday, while we were working at the mission house, about a hundred armed warriors passed us, to meet the inland people, should they come down upon them.—Nearly one-half of them were armed with muskets, which seemed greatly to astonish our Aneiteum friends, who have very few muskets among them.—Considerable bodies of natives also joined them from other quarters. The chiefs assured us that they did not wish to fight, and that they would not attack the other party; they would only defend themselves, if the others came down upon them. Monday passed, and the inland people did not appear. On Tuesday morning still more active preparations were made. Parties of armed natives were seen hastening along from all quarters. It was fully expected that the inland natives would be down that day; and they did come. As the mission house stands near the head of the bay, we were advised to leave the house and retire to one of the teachers' houses about a mile farther off. But in all the circumstances of the case, we thought it best to keep our place, and go on with our work, committing ourselves to the care of our God and Father in heaven. The wall of Jerusalem was to be built in troublous times, and was

not the mission? Between ten and eleven o'clock, we heard the woods ring with the report of musketry, and the shouts of savage warriors. The shooting was about two miles off. In a short time the firing was heard farther in the distance. The inland people had fled. Five of their party were killed. Of the shore party, one man was killed, and one wounded, who died two days after. In the evening, all the warriors returned home, every man to his own house. Every morning since, they have assembled and waited till near night, to see if the attack would be renewed. Yesterday it was wet, and they dispersed early in the day, saying there would be no fighting on account of the rain. Nohout, and our teachers, have been actively engaged meditating for peace between the two parties. The chiefs of Port Resolution abide still by their former promise, that they will not attack, they will simply act on the defensive. This I believe is chiefly through the influence of Christianity. Christ is the Prince of Peace; and his gospel brings peace on earth and goodwill toward men. It was painful to us to think of men, whose best interests require that they should live in peace, fighting, killing, and eating one another. But to them it appeared to be quite the normal state of society—the ordinary, everyday state of things. Hence, just on the eve of the battle, or rather after it began, Mr. Paton and I saw a party of women on the shore, talking and laughing with as much unconcern as if their fathers, brothers, and husbands had been at a friendly feast, and not a deadly fight. When the wounded man was carried home, the women of the district, and, I doubt, those we saw among the rest, were loud with their wailings, and apparently sorrowful in their lamentations. Last night the wounded man died, and her relations strangled his body. We knew nothing of the deed till this morning. Our Aneiteum natives seem to have had no suspicion that such a thing was intended. The practice is not universal on Tanna, as it was on Aneiteum. It was not formerly a common custom. It was introduced on Aneiteum within the memory of our men. The Tanese are now beginning to carry out these worst forms of heathenism less openly than formerly. Hence our teachers heard not the

slightest hint of this revolting deed till all was over. It is understood that the natives on the south-east side of the bay, among whom our teachers are settled, have given up cannibalism; but elsewhere, around this district, they cling to their old practices. A young man, whom we brought with us from Aneiteum as our cook, came to me in a state of great concern as to what we should do for water. The people on the other side of the bay, he said, had cooked one of the bodies shot on Tuesday and eaten it, and had afterwards drunk out of the well from which he procured the water for our food, and had polluted it. I said to him that he had better seek water somewhere else till a fall of rain come and purify the well. I observed the difference, however, between his feelings and ours.—He was not horrified so much with their cannibalism, with the idea of savage men feasting on the body of their fellow-man, as he was annoyed because they had polluted the well, and he must go elsewhere in search of water!

Oct. 11.—The "John Knox" returned on Saturday from her second trip to Aneiteum since we came to Tanna. Mr. Paton and I, assisted by the Aneiteum natives alone—for the Tanese have been so occupied by the war, that they have given us almost no assistance—have floored and plastered two rooms, put in windows, and hung doors, and rendered the house, which contains three good rooms, quite habitable; so that the future tenant, whoever he may be, must lay his account to finish it at his own time. The inland natives have not again renewed hostilities; and, although no formal peace has been concluded, the general impression is, that the war for the present is at an end. During each of the three Sabbaths that we have been here, we held public services with the natives. At first, the services were very thinly attended, but yesterday there was everywhere a very marked improvement. We held no fewer than five meetings. The people are now greatly more attentive, and the chiefs are manifesting a much deeper interest in the mission. We had six chiefs present at the last service yesterday.—There is a divine power connected with the gospel. The seventy disciples of old returned with joy, and said, Lord, even the devils are subject unto us *through thy name*. The name of Christ

is still equally powerful. We had a meeting with seven of the chiefs this morning, and made a small present to each of them. They all promised to protect the mission house, and the property belonging to the missionaries, as far as the people around the bay are concerned; but they could not say what the inland people might be disposed to do. If they had plenty of powder and shot, they said they could easily protect everything, but they had not much of these left. They said, that when the missionaries came to Tana long ago, they did not understand about them.— They thought the missionaries would never die themselves; but that they would bring disease and death upon the Tanese. They, however, knew differently now, and it was good for them to have missionaries living among them.

Having got our tools and luggage on board the "John Knox," we intended to sail round to Anakamera, but as the wind freshened up, we were afraid the sea would be too rough for the landing of the wood from the vessel in the boat, and it was agreed that the vessel should remain till next day, and that Mr. Paton and I would walk overland, a distance of twelve or fourteen miles.— We accordingly set off about mid-day, accompanied by a party of Aneiteum natives. The people at the harbour were crying when we went away, fearing lest the inland war party, through whose land we had to pass, would do us some injury. They, however, treated us very kindly; and as we approached the shore on the south side, the people began to meet us with food. At every place where an Aneiteum teacher is living, the people, young and old, men and women, came flocking around us to welcome us and shake hands. I observed a very marked improvement since last year, when Mr. Geddie and I walked over the same districts. As Mr. Paton and I were walking along the beach, one of our Aneiteum teachers came alongside of me and said, pointing to an inland settlement, "That is the place where so and so lived—two noted cannibals. When you and Mr. Geddie were here last year, they said to the people, 'Come, and let us kill the missionaries and the people of Aneiteum as they come back.' But the rest of the people did not speak, and you were so quick in the morning, that we were past this place before they knew. But

when the sickness broke out in this land, these two men both took ill and died. The people all said that they died because they wished to do ill to the missionaries and the teachers, and now they are all afraid, and say that they will never do us any ill." The doctrine respecting divine Providence, set forth so fully and so ably by Job's three friends, viz., that noted sufferings in this world are always the punishment of some noted sin, is universally believed among these islands. So that the book of Job, which many well-meaning people think scarcely worth the reading, has still its great lesson to teach to multitudes, both in these and in other heathen lands. The Lord, however, who brings light out of darkness, has, for the present, made the superstitious fears of the native subservient to the safety of the mission.

Oct. 18.—SOUTH STATION.—The mission is vastly more popular on the south east of the island than at Port Resurrection. At the harbor they have had so much intercourse with vessels, that, so far as missionaries are concerned, curiosity has been gratified, and it is only to a very limited extent that any higher feelings have been awakened. Commerce has so fully supplied them with tobacco and the munitions of war, that a great demand for these articles has been created. In short, to obtain these seems to be the ruling passion of the people. This desire is indeed fast spreading over the whole island. But at the south, as there is no harbor for vessels to anchor in, their intercourse with foreigners has been very limited, and missionary operations attract public attention much more readily. Our teachers, who are better acquainted with the facts of this difference in the two stations, than with the causes that produce it, say that the people of the south are just like the people of Anakamera, their hearts are sweet to the work of God. On this account, we found little difficulty in obtaining all the native help that we required. At three o'clock the "John Knox" had brought over the frame of the house, and a quantity of mission goods. With the help of the natives, we set to work, cleared the ground, collected stones, built the foundation, and in less than a week the house stood in its full dimensions, framed, and ready for the small wood and the thatch in modern phrase, "a great fact."

to the minds of the unsophisticated natives, the most of whom had never seen such a building before, it was the most convincing of the "external evidences of Christianity." It skewed them that Christianity was something great as well as something good. The two mission houses on Tana are the same in size and plan. The house at Umairarekar fronts directly to the north of Aneiteum; and were the ocean that rolls between the two islands a level plain, this station would be visible from mine. And were our eyes or our glasses clear enough, we might stand at our respective doors and make signals from the one mission house to the other. But here is ocular proof that the earth is round; for the sea rises up like a low hill between the two houses. It is only the upper part of Tana that can be seen from the shore on Aneiteum, and the higher part of Aneiteum that can be seen from the shore on Tana. Even the volcano, though connected with the mountainous part of Tana by land of considerable elevation, as seen from my house, appears to be a little island a good way to the east of the mainland. But, submitting patiently, for the present, to these physical barriers, we may yet hope, that when the gospel has civilized all these islands, and the great Oriental telegraph has extended its cables to Australia and New Zealand, one of its electric nerves may yet vibrate through the New Hebrides. Wilder expectations have already been realised. We should then hear from Tana in next to no time, and from home in greatly less time, as clocks and almanacks would count it! Although Tana is such a fertile island, we found provisions very scarce, especially at Port Resolution. It is the spring time at present. The former crops are done, and this year's crops are not yet available. The natives are for the most part living on roots and leaves, which they collect in the woods; and they often go to sleep a good part of the day, to forget their hunger. Improvidence is a characteristic of the Tanese, as it is of all the heathen tribes. Living from hand to mouth is the ordinary state of things among them. Commerce tempts them to sell their produce when it is plentiful; and Christianity has not yet taught them to increase their productions, so as to enjoy with safety the advantages of commerce. Commerce without Chris-

tianity will never elevate, or even benefit, a people. If it comes alone, it leaves them worse than it finds them. Practically in these seas, it has been something like this. It buys from the natives their labor and their food. It gives them in return chiefly tobacco and fire arms, and generally leaves among them the seeds of virulent disease; and hence, unless Christianity comes in as a conservative influence, such populations as those around us here will rapidly melt away. And yet, while colonies and commerce, by purchasing the labor and the produce of the aborigines, while they give them little or no aid to increase the production of the soil; and by supplying them so extensively with the means of injuring themselves, and destroying one another, — while this system is pursued, we are constantly hearing of something that is like a law of our nature, a mysterious but inscrutable providence, by which the colored races are melting away before the white. But surely there is neither doubt nor mystery in the case; there is nothing clearer in all the sequences of cause and effect, than that if labor and hunger are both increased among a people, if tobacco, gunpowder, and disease are super-added, and no powerfully conservative antidote supplied; exactly as these elements come into operation among any heathen people, will the deaths increase and the births be diminished. It is only Christianity, as set forth in the Bible, that can extract the evils out of commerce, and finally convert it into a blessing. But to accomplish this it must be supplied in a sufficient amount! Missionaries in sufficient numbers must be sent forth. But when and where will these be found? The Church of Christ is called upon to answer.

Oct. 22.—SETTLEMENT OF MISSIONARIES.—Having finished our appointed works on Tana, we left the teachers and a party of the Aneiteum natives to prepare the thatch for the mission house, and to sew it on the roof, and sailed in the "John Knox" for Aneiteum. We left Umairarekar on Monday evening, and landed in Aneiteum on Wednesday afternoon. A meeting of Committee was held at Mr. Geddies', when it was agreed that Mr. and Mrs. Matheson should be located at Umairarekar, and Mr. and Mrs. Paton at Port Resolution; and as the season is so far advanced, that no time should be lost in having

these settlements effected. As a temporary arrangement it was agreed, that Mr. Copeland shall accompany Mr Paton and remain with him for some months, but that owing to the state of Mr. Matheson's health, he shall visit his station from time to time, and render him all the assistance that the circumstances may require.

Oct. 30.—On Monday last the "Spec" arrived here from Sydney, bringing us letters, magazines and newspapers, and also some cases and boxes which Messrs Paton and Copeland had to leave in the "Clutha" at Melbourne, as they could not be got at till the cargo was discharged. As the season was rapidly advancing, to facilitate our operations we made an engagement for £5 to get from twenty to thirty cases and casks taken to Port Resolution in the "Hirondelle," a trading vessel that was sailing past Tana. Mr. Underwood, the owner of the vessel, kindly offered the missionaries a free passage. This they accepted, and the captain kindly placed his own cabin at the disposal of the ladies. They sailed yesterday. Mr. Geddie accompanied them to assist in their settlement. Mr. Copeland sailed from my station the day before in the "John Knox," taking Mr. Paton's boat in tow, to be in readiness to assist in discharging the goods from the "Hirondelle."

Nov. 15.—Mr Geddie returned from Tana on Saturday. He finished Mr. Matheson's house, so far as to render it habitable; and saw both the families fairly settled in their new field of labor. While Mr. Geddie remained with Mr Matheson, Mr Copeland returned here in the "John Knox," to take over some remaining boxes and luggage that were lying at my station. In returning to this island, he visited Aniwa and Potuana, that he might see these two islands, and form his opinion of them for becoming mission stations.

Dec. 6.—Since Mr. Geddie returned from the settlement of the missionaries, the "John Knox" has been twice at Tana. She is now returned from her last trip for this season. The missionaries were in their usual health; and the prospects were as encouraging as could be reasonably expected. Tana is an interesting, but it is a rugged, field for missionary labor. Of the ultimate triumph of the gospel on that island, and that at no distant day, there can be no reason to doubt; but never-

theless, the friends of that mission ought not to feel disappointed, although, for a good while at first, the missionaries should have little particularly encouraging to report. But let prayer without ceasing rise up on their behalf, and in due time they will reap, and reap abundantly, if they faint not.

CONTRIBUTIONS FROM NEW ZEALAND. —On the 1st day of October, the Bishop of New Zealand called in at Aneiteum on his way to the northward, and brought me some supplies which I had ordered from New Zealand. The Bishop was also the bearer of £60 for the mission: viz., £30 from Otago, and £30 from Auckland. The contribution from Otago was from the Rev. Mr. Burns, and was forwarded to me through Mr. Clark of Auckland, to be at my disposal for the use of the mission. The contribution from Auckland came also through Mr Clark, and was to be appropriated as Mr. Geddie and I should determine. Both sums have been set apart for the support of the "John Knox." I also received a box of clothing from Otago for the mission. The contribution from Otago was the proceeds of a church-door collection, made specially for this object, in Mr. Burns's church, on the occasion of the half-yearly communion. Mr. Burns says, "It was one of the largest collections our people have made for any such object, evincing the lively interest they feel in a mission so hopeful and promising." He further states that "the sender of the box was a member of the Reformed Presbyterian Church of Scotland in Edinburgh, before he emigrated to Otago."

In reference to the contribution from Auckland Mr. Clark says, "On Sabbath the 22d August, we had a public collection in aid of the New Hebrides Mission which amounted to £17, after deducting our ordinary collection, (which, by the way, is a rule with us.) Mr Burns when announcing the collection on the previous Sabbath, took occasion to state in a few well chosen words, the claims of the New Hebrides Mission upon our consideration. He also from the pulpit made known to the congregation, the duty of such missions, and intimated that he hoped that soon, in co-operation with other Presbyterian Churches in New Zealand, something would be done systematically with regard to the New Hebrides Mission. The Presbytery is

Auckland, through the moderator, has opened a correspondence upon this subject with the Presbyteries of Wellington and Otago. As you will see by the enclosed sheet, a sum of £5 2s 2d was contributed by our Sabbath scholars, prompted thereto no doubt by their teachers." The balance was raised by private subscriptions. Mr. Clark says that more would have been raised, but that the congregation in Auckland had been making unusual efforts for church extension and education within their borders, and also that a destructive fire had occurred in Auckland, in consequence of which a sum of about £2000 was raised by the benevolent to relieve the sufferers.

The Rev. Mr. Bruce continues to manifest an increasing interest in this mission. He says, "You will be happy to learn that your mission has not been lost sight of, and that there is great probability of its coming into greater prominence before the eyes of the people soon. The sum we have raised for you here (in this province) this year is comparatively small. I have no doubt we would have had a larger sum had we raised the money by means of a subscription list; but on public grounds, and for the sake of the ultimate good of the missions, we all thought that a collection at the church door, was the course to be adopted. For the same reasons I get one of my country co-adjutors, Mr. Kerne, of Papakura, to preach on the occasion. Our congregation in town is the only one that has yet collected in favor of your mission; but this I trust will not be so any longer. We have now adopted the practice of making a collection in all our churches, and at all our stations, in favor of our Home mission, and I intend at next meeting of the Presbytery to recommend the same course as regards Foreign missions." Surely the time, the set time, to favor New Hebrides is come; when the Lord is not only vouchsafing his mercy here, but is exciting in so many hearts at once an interest in behalf of long neglected people.

Yours, &c., JOHN INGLIS.
Rev. John Kay.

LETTER FROM MR. INGLIS.

Umu, New Hebrides, Oct. 8, 1859.

DEAR SIR,—A vessel has called here on her way from Sydney to

China, but I am sorry to say I have time to write you only a very short letter. For some months past I have been so unusually busy with our translation of the New Testament, and with making arrangements preparatory to our leaving this island and paying a visit home, that I have not been able to write you so frequently and so fully as I otherwise would have done. I am happy to say that we are both well, and so are all the other members of the mission. Mr. Matheson, though still an invalid on this island, has been for some time considerably better. On Wednesday last, the 5th inst., the "John Williams" arrived here from Samoa, having on board two missionaries, Messrs. Baker and McFarlane, with their wives, to be located on Lefu, one of the Loyalty islands. The Rev. Geo. Turner, of Malua, Samoa, accompanies the vessel, as a deputation to visit the mission stations among these islands.—I have been appointed to accompany him to Fotuna, Aniwa, and Tana.—From Tana the "John Knox" will bring me back to Aneiteum. The accounts from the eastward are upon the whole very encouraging. There is a steady and growing increase in the membership of the church in Samoa. Mr. Turner is going home by the "John Williams," to carry a new edition of the entire Samoan Scriptures through the press.

I am happy to say that Mr. Geddie and I have finished the translation of the New Testament in this language, although we have still some revising to overtake. All my arrangements for leaving the island and returning home are completed. The "John Williams," after making the circuit of the islands around us, and after settling the two missionaries on Lifu, will return in about a month and take us, and three of Mr. Geddie's children, on board.—She will then proceed to the eastward, and call at all the principal stations in the Navigators, the Hervey, and the Society islands. She will go home by way of Cape Horn. Under favour of Divine Providence, the "John Williams" may be expected in June next. We are bringing a native chief home with us, one of my elders, to assist me in securing the greatest possible accuracy in the translation.

Mr. Copeland is acquiring the language of this island very fast. He is

much esteemed and beloved by the natives. There is every prospect that, under the blessing of the Lord, he will be a most acceptable and successful missionary.

I have received by the "John Williams," in apparently good order and condition, a barrel of zinc and three heavy boxes, from Mr. Robertson and Mr. Binnie in Glasgow. I received your letter of April last. I have also received all the numbers of our Magazine up to March, and files of the *Scottish Guardian* and the *Beacon* newspapers up to the same date. The *News*

of the Churches is not addressed to the care of the Rev. Dr. Ross Sydney, and hence it does not come to me so regularly as the other periodicals. It lies in the Sydney post office, and is sent occasionally through the French post office at New Caledonia, and comes to me by all out of the way sorts of routes.

Specially requesting that your prayers in behalf of us and of God's work on these islands may be more and more frequent, earnest, and affectionate, I remain, my dear Sir, yours very truly,
JOHN INGLIS.

To the Rev. John Kay.

OTHER MISSIONS.

FREE CHURCH MISSION.

We extract the following documents from the last No. of the Free Church Record. They commend themselves to the attention of every reader. As in the event of the Union between our Church and the Free Church taking place, the mission will belong to the united body, its claims are nearly as strong upon our body as the other.—Ed. R.R.G.

The Convener of the Committee on Foreign Missions most thankfully acknowledges receipt of a letter from A Presbyterian, Cornwallis, enclosing £12 10s., as his donation for the buildings required by Mr. Constantinides, our missionary. Could one hundred such Presbyterians be found in the lower colonies who would do the same, the object is accomplished! If not one hundred such large-hearted christians, would one with four more united engage to send a similar amount to our treasury, the ardent heart of our missionary is satisfied.

Should the accomplishment of this object be gone about without delay, the announcement might be made before the end of a single month, which would keep the missionary at his post, to win souls to Christ, instead of spending many months in travels in search of the gold and silver which perish. Shall our christian friends, the friends of missions, the friends of the enslaved and superstitious Greeks, not awake to the importance of such a movement, and thus allow the Committee to assure

the Missionary that it will not be necessary to cross seas and continents, and range through our forests, as the friends of missions have done for him what his heart is set upon doing for the establishment of the cause of Christ in Turkey. It is hoped that the following brief letter with the expressed intention of the Missionary will plead more powerfully for the cause than any advocacy of ours.

J. S.

Demirdesh, Jan. 1, 1820.

MY DEAR MR. STEWART,—

I wrote you from Constantinople about a month ago, and I hope you will receive that letter in due time. I returned here soon after I wrote you, and I was received by my people with cordial affection. No sooner had I arrived cold and fatigued, than I was called to comfort one lying on the bed of death. One of the Greek Protestants, through some misunderstanding with another, was so irritated as to separate himself from the Church only because the reason in which we meet for public worship happens to be in the house of the latter. Oft I dealt with the poor man, oft I spoke to him of the duty of forgiveness and of the love of Christ, but the only reply I received was, "I will never go into that man's house; I feel that I am a bad man, and that every day I become worse and worse, some irresistible power drags me irresistibly along, and it will dash me every day on the rocks of perdition! I am lost! I am lost for aye! You need longer trouble yourself with me."

this principle he went on from sin to sin, till his hardened conscience would trouble him no longer. He spent the Sabbaths in the coffee house and in every sort of amusement, never thoughtful of the dreadful end. But he was not permitted to continue in this state for a long time. God arrested him in his sinful career, and in a moment brought him very low, to the very gates of hell! One day, as he was working in the field, he felt all at once a chilly sweat creeping over him, his temples began to throb, his head to ache, he had hardly time to reach his house; he felt ill, very ill; his face, his head, were swollen to about double their natural size; his eyes were inclosed and left him in utter darkness; his features disappeared, and he presented a fearful object, bewailing in an awful state of agony and despair his eternal woe.— "Send for Mr Constantinides," were his first words as he laid himself down to die, as he thought. "He is not here, he is away to Constantinople." was the comfortless reply. He sunk in despair. When I went to see him he was senseless. I spoke to him, but he seemed like one dead. He lay still on his bed, and now and then heaved a deep sigh. I sat late with him; and his mourning wife, my sister and the doctor, tried all in their power to revive him, but he seemed apparently dying. After many long and dreary hours of suspense he came a little to himself, and I began to speak to him of the loving love of the Saviour. Sobs and sighings were the only answers. I pressed him again and again, and am happy to say that now he is almost wholly apparently a penitent, converted man, longing to be well enough "to come to Church," as he oft and most earnestly repeats.

Our congregation is increasing fast. Several families have joined us since our return. The place wherein we meet now is small for us, a church is the thing we want now. A neat little church would be a great help to the promotion of the great cause. It would stand amid these Mohamedan hills in a striking and beautiful contrast to the many image-covered chapels of the idolaters. It would give a firm standing to the newly planted Evangelical church. It would put an end to the attacks of the adversary, that we have no place of worship. It would

encourage the hearts of many. It would make our mission known throughout the whole of the Greek Church. It would do a world of good. I purpose (D. V.) to visit England and Nova Scotia to get funds for this great undertaking. The sooner we get about it the better. I may leave for Nova Scotia about the beginning of May. Do write me soon. I am very anxious to hear from you.

I am, dear Mr Stewart,
Yours in Christ,
PETROS CONSTANTINIDES.

(CIRCULAR.)

FOREIGN MISSION.

In consequence of the success which has resulted from the labors of our missionary, Mr Constantinides, in Turkey, a call of urgent importance is addressed to us who have undertaken a mission to that dark and benighted land. Hundreds have already, through the influence of a preached gospel, thrown off the yoke imposed by Satan on so many generations of their forefathers, a yoke under which millions still groan and writhe to be free. The time is come when the Lord is giving indications of his will that they shall enjoy that freedom wherewith Christ makes his people free; and the Greeks, next to the Armenians, appear to be the people most likely to enjoy that freedom.

The followers of the False Prophet seem to be least accessible to the spiritual influence of the gospel. The manacles wherewith they are bound appear to be only rivetted by every attempt made to deliver them from their strong delusion, although they may now embrace Christianity without incurring the penalty of death. They hug their chains, and are contented to resist the light of truth, though they are in hundreds every day thronging the gates of hell. Still they are to be turned to the Lord. Units have already come, and these may soon be increased by hundreds and thousands. Among the Greeks there is evidently a mighty commotion—an upheaving such as has not been seen or felt for centuries past. It would seem that the fields are whitening, if not already white for the harvest. But who are they that are to thrust in the sickle? This is the question that comes before us and our people, a question of awful responsibility

to every friend of the Redeemer among us. Are we his friends and yet hold a deaf ear to the loud, reiterated call addressed to us by his single-handed servant. What part of the extended and fast extending field can he reap alone, without a house of worship in which to gather together on the day of the Lord those that are escaping from the camp of the enemy—without nurseries to rear the lambs of the flock—without a brother missionary to help on the movement which the hand of the Lord has begun through his instrumentality—and without those suitable books to direct inquirers after truth in the way to Zion? Alas! he is poorly equipped for the mighty warfare in which he is called to engage.

Shall we furnish him with the absolutely necessary accommodations and means which he craves at our hands to enable him to carry on the work of God in Turkey? Methinks, while penning these statements, we hear the response already from our ministers and people as with one voice saying: This work will not be allowed to die out. We shall double or triple our subscriptions ere such a sad consummation take place. May the Lord grant it.

The Committee could not feel warranted, from the limited funds put into their hands, to employ any other agency than a single colporteur along with the missionary, without enlarged means. Neither could they think of applying the small means they have in rearing a place of worship, or in the erection of schools, and starve out the missionary and colporteur. We therefore make our appeal to you, our dear people, and all whom you may be able to influence, as it has been in answer to your prayers and through the blessing of the Lord on the means you sent that the labors of our missionary have been attended with such success. And we would solemnly and earnestly, as before God, beseech you "to come to the help of the Lord, to the help of the Lord against the mighty," and give establishment to Zion in yonder dark and desolate land where gross darkness covers the people.

JOHN STEWART, Convener.

INCIDENTS AT CONSTANTINOPLE.

Facts of much interest in relation to Mahomedans, the details of which it

is not expedient to publish, continue to be communicated from Constantinople. Mr. Schauflior, writing January 11, feels "privileged in beginning the correspondence of the year with reporting the baptism of another Mussulman."—This was an old man, once an Imam, but put out of office because not orthodox, and a man of considerable influence. His examination "was very interesting and entirely satisfactory," leading Mr. Dwight to exclaim, during its progress, "This is a day of miracles!" Several other persons, it is stated, appear well, and "will doubtless urge their suit for baptism soon." Other remarkable and cheering incidents are mentioned, and at the close of his letter Mr. Schauflior says:

As though the above items of news were not enough to open the correspondence of this year joyfully, I have just had a conversation in German, and prayer, with a Hungarian Jew He and his wife, rather young people, have for some time served as cook and maid servant in the family of Mr. O'Flaherty, my Irish fellow-laborer. Knowing some Turkish, they have for some time the service of Mr. Williams, at his house; and Mr. O'Flaherty has expressed to me, several times, the hope that this man was truly converted. The languages they use between themselves are the English (of which the Israelite knows very little) and the Turkish with which both are only imperfectly acquainted. But Mr. O. has been truly faithful to these people, and yesterday he told me the man wished to see me. He has just left my room, and I was astonished at his undisguised, unsophisticated faith, and his rich and overflowing joy. I wished to be careful and discreet, as becomes an old theologist; but the young Christian's experience of the most vital truths of salvation lifted me up, and swept me down within sight of that blessed time when *all Israel shall be saved*. The Israelite I baptized was a deceiver—alone of all those whom I did baptize—and now the Lord has sent this comfort to my door, to comfort me in my last and full experience in the Jewish world. Who will baptize him, I do not know; I should esteem it a privilege to do so, but I think it belongs to our dear brethren among the Jews. The man himself says: "The Lord Jesus has accepted me and I want to profess

name: who is to baptize me I leave to him. I do not care what church on earth I am going to join; I have joined the Lord Jesus, and never shall leave him again." The other day he bought a Bible. Being asked whether he wanted one elegantly bound, he replied:—"What do I care for the binding. A Bible I want, not a binding!" He says his wife is like-minded with him, and desires also to profess Christ, but that her experience of sin and salvation appears as yet unripe. They read the Bible together and pray together, and his wife says, with emphasis: "I am no Jewess; I am a Christian." May she be one soon, in deed and in truth!

ROMAN CATHOLIC CHURCH IN MEXICO.

It is wise to notice the beginnings of things, but it is not wise to judge of things by their beginnings. We see beginnings of the Romish Church in this country; we judge best of its character by its ripe and mature condition in Mexico. It there exists in its highest perfection, Italy scarcely excelling. The country has been under the control of that Church for 300 years, and through all the changes of its political and social condition. That Church has had no Protestantism to fear or to persecute in Mexico. It has luxuriated in a land replete with natural riches, and peopled with a feeble race. It has, therefore, had the finest opportunity for prosecuting its measures, and for attaining its objects. And it has undoubtedly improved the opportunity, and brought the Church there to its highest perfection.

What those objects are which the Romish Church has sedulously pursued in Mexico may be ascertained by observing the present condition of that country. Look at the people, all of whom without exception are members of that Church. There is an almost total want of intellectual education, of commercial enterprise, of industry, of refinement, of moral purity, of benevolent institutions, of civil liberty, of public tranquility. With an unexplored field to work in for three hundred years, with no Protestants and few Bibles to embarrass them, what have the Romish Church and its clergy done towards elevating and improving the people of that rich and beautiful land? The state of the country and the condition of

the Church afford the only proper answer to this inquiry.

To one view of the condition of the Church and people I will now refer, in order to show what are the objects at which the Church in Mexico has successfully aimed. The influx of reliable information during and since the war with that country has demonstrated that *a large proportion of the wealth of the country is in the hands of the priests.*—I say of the priests, for in this respect they constitute the Church. When the property of the Church is spoken of, it means nothing else than the property of the Clergy. The functions of the laity in that Church have no other connection with the treasury than its ceaseless supply. The wealth of the clergy is not generally employed as capital in any kind of business. It does nothing to assist or reward private enterprise.—It is not available for public or national undertakings. National debts cannot be paid, because the money is in the coffers of the Church. A navy, for commerce or for war, cannot be maintained, because the Church has absorbed the money. Works of internal improvement, for promoting the wealth or convenience of the people, cannot be constructed, because the grip of the priest is on the money. The wars with foreign powers and among domestic factions have, over and over again, involved the necessity of appealing to the Church for pecuniary aid; the appeal being made sometimes by humble entreaty, some times by laws of confiscation, and some times by the hand of power.

The possession of this wealth, hoarded coin, bullion, jewels, makes the Church rich. But the withdrawal of it from the ordinary purposes of business, makes the community at large poor. This result must inevitably rapidly ensue, since this accumulation of dead and unproductive property is made by the people without any equivalent in return, the only valuable consideration in their mutual transactions passing uniformly from the people to the priests.

In the perfect and glorious state of the Roman Catholic Church in Mexico, then, we find things in this condition: the Church very rich, the Republic very poor; the clergy rolling in wealth, the people reduced to degradation and poverty; the cathedrals glittering with gold and gems, the dwellings of the people mean and comfortless. And this

being the result of the efforts of the Roman Church and clergy for 3000 years with every facility for improving the people which their region supplies, and with no hinderance from heretics, we are bound to regard their work as well done—just as they would have it. Their grand objects are attained. And as the Church of Rome is everywhere and always the same, its objects must be everywhere and always alike. What it has effected in Mexico, it aims to effect in the United States—the accumulation of wealth. The beginnings are here worthy of being noticed, in the growing amounts of property, nominally belonging to the Church, but really in the legal tenure of the clergy. And as the Church is immutable, her aspirations here will shape her efforts to the accumulation of Church property. Property is power. The Romish church has been the great absorbent of the people's money wherever it has had the opportunity. Its system of economies has been formed after the model of the horse-leech's daughter, "Give, give." Mexico should be regarded by the Romish priest as "the glory of kingdoms," the beauty of the Popish excellency. That should be his elysium, amid the memorials of his own and his Church's achievements—the riches and power of the priests, and the poverty and debasement of the people, the only point of resemblance between the two classes being a shocking dissoluteness of morals.—*Christian Instructor, U. P. C.*

MISSIONARY COLONY FOR AFRICA.

A new missionary movement is in progress for Africa. Some of the most inviting fields of missionary labor known, have been recently opened in this hitherto unknown land, through the explorations of Christian travellers and adventurous explorers. We are happy to know that various missionary and commercial enterprises are already planning for the benefit of those nations that

have been thrown open to the approach of European and American Christians. Nations and tribes, far in the advance of those on the coast, have been found, and very soon a wide extent of hitherto unknown territory will be thrown open to missionary effort.

Those ancient and venerable seats of learning, the Universities of Oxford and Cambridge, in England, acting under the promptings of the African explorer Dr. Livingstone, having entered upon a novel and unique enterprise, that of sending a special mission to Central Africa, for the purpose of propagating the Gospel. It is not their intention to found a new missionary society. They propose merely, by a special effort, extending through some five or ten years to plant the Gospel and Christian institutions, together with the arts and sciences of civilized life, in some one of those hitherto unexplored regions. Dr. Livingstone is making known, and having done this, to hand over the management and oversight of their work to some existing association, probably "The Society for the Propagation of the Gospel in Foreign Parts." They intend sending out at once a missionary Bishop, six ordained clergymen as missionaries, together with a medical practitioner, artisans, and skilled laborers of various kinds. The immediate outlay contemplated is \$100,000. There will also be an annual expenditure of \$10,000 for five years. After that time, it is expected that the missionary colony (for that is what it amounts to) will be self-supporting.

This scheme is understood to be originated with Dr. Livingstone. An influential commission of the two Universities, embracing numerous ecclesiastical and academical dignitaries, has taken the matter in hand, a large portion of the money needed has been pledged, and altogether the indications are favorable to there being prompt and vigorous action.—*Colonizationist*

NEWS OF THE CHURCH.

The members of the Bible Class at Presbyterian Congregation there, Antigonish, have presented the Rev. Thomas Downie, the Pastor of the valuable set of silver mounted Bibles accompanied with the following

which, with that of the rev. gentleman's reply, we have much pleasure in publishing:—

Antigonish, 20th March, 1860.

REV. AND DEAR SIR,—

We, the members of your male Bible Class, beg leave to congratulate you on the success that has attended your efforts, as Pastor of the Presbyterian Congregation at Antigonish.

Allow us to express our unanimous satisfaction at your faithful, clear, and convincing exposition of Holy Writ, and to thank you for the useful and interesting information, relative to scriptural matters, you impart to us at the meetings of our own class. We beg you to accept as a small token of esteem and gratitude, the article now presented.

Permit us to congratulate you on your marriage; may the Divine Blessing make that event productive of much happiness to yourself and your partner.

That God may be pleased long to spare you to lead a life of usefulness in our midst, is the heartfelt prayer of the members in your Bible Class.

Signed,

JOHN BISHOP,
A. M. CUNNINGHAM,
A. KIRK,
W. R. IRISH,
J. E. MORTON.

REPLY.

MY DEAR FRIENDS,—In reply to the address which has now been read, and in acknowledgement of the handsome testimonial which you have conferred upon me, allow me to give expression to the feelings of gratitude which fill my bosom. The gift which lies before me is intrinsically valuable, but, coming as it does, from the members of my Bible class, in seeking to promote whose moral and spiritual welfare, I have spent some of my happiest hours during my short ministry in this place, it is in my estimation possessed of incalculable worth. As my eye rests upon it from day to day when I go from my house to visit the members of my flock, I shall be stimulated to discharge the duties of my office with increasing zeal, because I shall regard it as a token that my past labors, however imperfectly performed, have not been altogether unattended with success.

It is not yet twelve months since I left the country of my father and landed

on the western side of the Atlantic, but since I took up my residence in Nova Scotia I have met with an amount of kindness, which has already endeared to me the land of my adoption. I have truly found that though men may be separated from each other by intervening oceans, Divine grace exerted on their hearts, brings out in them the same lineaments of character. As the geologist finds, in every variety of claim, and beneath the diversified rocks that lie imbedded in the bowels of the earth, the solid schist, basalt, and granite, so, in difference of country, and beneath the conventionalities of society, I have ever found as the basis of all that is fair and attractive in character, love to God, and allied with that, generosity to man. But while in different parts of this Province which I visited, my mind rests on many sunny spots to which the eye of memory shall ever with fondness revert, it is to my present sphere of labor that my dearest associations cling. The people of my charge are, I may truly say, linked to my heart by many endearing ties.

The position which I am called to occupy, as pastor of this congregation, is one which, for obvious reasons, requires the exercise of no small amount of fidelity and prudence. But when I consider that I have the sympathies of those among whom I labour; when I remember the tokens of kindness which from time to time I have received; when I look on the valuable present which lies before me, I may well, like the apostle, thank God and take courage.

You have been pleased, in the address which you have now presented, to refer to my marriage. That event will, I trust, not only conduce to happiness and comfort, but tend to further the responsible work in which I am engaged. Allow me in behalf of my partner, to thank you for the kind wishes you express for our welfare. I again return my sincere thanks for the valuable gift you have now conferred upon me. My earnest prayer for all of you is, that the chief shepherd will watch over you through life, make you ornaments of his church below, and at last place you, as bright gems, in his mediatorial crown in heaven.—*Eastern Chronicle.*

Mr. Robert Laird, Preacher of the Gospel, has received a unanimous Call

from the congregation of Princetown to be their pastor. We learn, also, that he has signified his acceptance of the same.—*Protestant.*

We are happy to learn that the Nine Mile River Section of the Rev. Mr. Cameron's congregation have recently, presented him with a handsomely finished double Riding sleigh and an

elegant set of silver mounted Harpers as a testimonial of their esteem for him as a man, and their appreciation of his services, as a minister of Christ. Another portion of the people in the same section, resident chiefly in the neighborhood of Elmsdale, presented Mrs. Cameron with a gift of the value of £10s, as an expression of their affectionate regard for their pastor's wife.—*Protestant Witness.*

NOTICES, ACKNOWLEDGEMENTS, &c.

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

Samuel Miller,	£5 10 0
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Pictou, April 21st., 1860.	

Rev. Ebenezer Ross acknowledges the receipt of the following sums for the Seminary (Special Effort), which he has paid over to the Receiver in Trure:—

Dec. 1859. Mr John Brown, elder,	£5 0 0
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Also, from Mr William Fleming, Folly, Dec. 1858, which he has not seen acknowledged hitherto, 1 0 0

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Orders and Remittances to be forwarded to Mr James Patterson, Bookseller, Pictou. Remittances may also be sent to the Treasurer.

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