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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

JANUARY, 1858.

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HALIFAX, NOVA SCOTIA:
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THE
CHRISTIAN INSTRUCTOR.

January, 1858.

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

JANUARY 1st, 1858.

WE have entered upon another year. No voice of trumpet heralded the event—no change in the face of nature marks it. Transition from one season of time to another makes no such appeal to the senses as change of locality. Two scenes will hardly be found in the longest journey precisely alike. Continued variety reminds the traveller that he is moving onward, and prevents him from imagining that he is ever stationary. It is not so in the progress of time. One day is so like another, one week so like the week that preceded it, that we are very ready to forget that life is fast passing away. Even those remarkable events which distinguish particular periods and render them memorable have little influence in arresting our attention and fixing it upon the *constant* flight of time. The Old Year goes out, and the New Year comes in, and we are sensible of no change. We are advised of the fact only by the Almanac, or the kindly greetings of our friends.—Every one of us knows that another year of life is gone,—that by so much is death—and the judgment—and eternity nearer; but we know this—not by any sensible experience—but by logical process, and truth thus known does not strongly impress. To learn the lessons of the season then we must give ourselves to earnest and prayerful meditation. “So teach us to number our days that we may apply our hearts unto wisdom.”

The Old Year has passed away,

“Gone! gone forever!—like a rushing wave
Another year has burst upon the shore
Of earthly being—and its last low tones
Wandering in broken accents on the air
Are dying to an echo!”

A very profound thinker has happily illustrated “the time of our sojourning as regards its inevitable and constant expenditure by the position of a criminal confined in a vault. There is water within reach which he draws for himself—but draws in darkness. The supply is limited, but its amount unknown. It has sufficed for the past, and it suffices for the present. But it is contained in a reservoir. It does not spring up from a fountain. He drew from it yesterday, as he had drawn from it the day before; and draws

from it to-day as he will draw from it to-morrow, if to-morrow it be not found exhausted. He does not see it diminishing, but he knows that it must be diminished. The very fact that he has had enough hitherto—that he has enough now—tells him that one day the supply will fail. Then he must die. Every time he fills his vessel he leaves a remainder so much less.—With what feelings of chastened solemnity would such an one draw—how carefully husband each precious drop and guard against the smallest waste.

Such an unseen, unknown supply is life to us all. We have drawn—that is to say we have lived—through the past year, through all its days and weeks and months, and through all the past years of our pilgrimage. But “the numbered hour is on the wing.” In the divine decree our span is measured. In the divine purpose our reservoir was filled. We do not know its capacity—but we do know this; we know that we have now been drawing from it for twenty—or thirty—or forty—or fifty—or threescore years and ten; and that by so much as we have drawn—by so much have we brought nearer a time when we can draw no more.

Looking back upon the past year, too, how rapid has been its flight. We do not refer to the proverbial speed of Time’s wing in general, but to the special swiftness of its movements during the season just ended. Here we have noticed not only absolute, but relative rapidity. “What has become of the Summer” has been a frequent exclamation as the Autumn months passed on, and the Winter closed in upon us. The very young have not noticed this. To them a year is yet a long time. But those who are engaged in the active and serious business of life have sensibly felt it. To such as are approaching the period of middle age,—much more it may be supposed to those who have passed this meridian—*the last year is ever the shortest.*—Time with them seems almost to leap from one New Year’s day to another. The weeks and months appear to shrink into an awful briefness. To the mere votary of pleasure—to the worshipper of Mammon—to every man who is spending this life without hope of a better—there is something absolutely appalling in this contraction of the years. Reverting to the case of the criminal in his vault it seems to the poor prisoner that, not only is the supply of water constantly growing less, but every time he fills his vessel it becomes sooner empty. Not only is the store rapidly diminishing, but it diminishes every day more rapidly than the day before. He knows not how little remains, yet he is compelled to draw from it more and more frequently or more and more largely. By a rapid process continually accelerated—continually accelerated in a constant and fast increasing ratio—he is wearing his life away. The wheel of time, like other wheels, revolves faster and faster as it approaches the plain.

Nor is this shortening of the years difficult of explanation. Every returning season brings with it ordinarily increase of business and labour. A greater number of objects claim our attention, and in endeavouring to meet all the demands that are made upon us the seasons glide imperceptibly away and—

“ We take no note of time
But from its loss.”

And, just as the last days of the year are the shortest, so is it frequently in the life of man. The worldling takes no thought of it until he finds that December days are upon him—**DECEMBER DAYS!** Fit emblems not only in their shortness, but oft times also in their cold and darkness—and cloud and storm—of the closing years of a life misspent.

If we ask the past year for its lessons—it bids us be humble and thankful.

What portion of our life can we review and not find reasons for humiliation. During the season just ended, what sins have we not committed—what duties have we not neglected. How much precious time have we wasted—how many favourable opportunities lost. Perhaps we began the year with the determination to seek in all earnestness to redeem the time. We formed good resolutions; but how have we kept them. Many of them (let us hope not all but)—many of them are broken; broken, and scattered like the leaves of Autumn. Ah! we would do well to be humble.

But, looking back upon the past year, we should learn *thankfulness*.—This too is a lesson which the season just expired teaches in common with all its predecessors; but perhaps this last year imparts the instruction with some special emphasis of its own.

There is special reason for thankfulness in the state of the land. The three great temporal blessings of a people are health, peace and plenty, as the three great scourges are war, famine and pestilence. As the old year expires it leaves us in the enjoyment of these blessings in no ordinary degree. We have heard of war, but we have not seen it. We have had tidings of pestilence, but we have not felt it. We have lost friends indeed, for whom we mourn, but no devastating plague has visited us. And, although the financial difficulties of these closing months have not been altogether unfelt, yet how slight has been their influence for evil, whilst the harvest has been more than ordinarily productive and the poorest can scarcely want for bread. "The earth *hath yielded* her increase, and God, even our God, hath blessed us."

The advancement of the Church, too, furnishes special ground of thankfulness. A second Missionary has reached his destination in the foreign field. A third has been despatched, and a fourth is preparing to follow.—And whilst lengthening our cords abroad we have been strengthening our stakes at home. The state of the Domestic Mission fund indeed is far from satisfactory, and demands the earnest and prompt attention of ministers and people. But new congregations have been formed, self-sustaining from the outset and vigorous, and some of them have been supplied with pastors.—And no pulpit has been made vacant by death.* The Seminary too, although threatened in the sickness of all the Professors, has yet been deprived of none of them. All this should excite our gratitude.

In the experience of individual congregations, and members also, may be found reasons of thankfulness. Of coldness and apathy and indifference there has during the past year been enough, and more than enough. Yet God has not left himself without a witness in the hearts of his people. We have felt *something* of his presence in his service and ordinances. And that we have not enjoyed more fully the light of his countenance is because we did not seek him with greater earnestness.

But what of the New Year? What of prosperity or adversity—of joy or sorrow—of sickness or health—of life or death—has it in store for us? We do not know. Shall we see the close of this year? We cannot tell. The "reservoir" is unseen, and alas! it is but an earthen vessel, liable at any time to be overturned and broken, long before its contents seem to be exhausted. The future is shrouded in darkness.

Some things however we may confidently reckon upon. We may certainly expect, during the current year, difficulties and trials. It is as well then to be prepared for them, for they will surely come. "Man is of few days and they are full of trouble."

* One, Rev R. Blackwood of Tatamagouche, has died since these words were written.

The gospel will continue to be preached also during the year that is begun. The offers of salvation will be made to perishing sinners. A Crucified Redeemer will be presented for the acceptance of faith. And still to the reception given to the truth will be what it was of old when some believed the things that were spoken and some believed not. And through this year, as always, "He that believeth shall be saved, and he that believeth not" will remain under condemnation.

In fine, amidst so much that is uncertain in respect to our future, the believer may rest assured that God's word will never fail. In all vicissitude and in every change—through storms and darkness and peril—in toil and strife and conflict—amid fears and perplexities and temptations—in sickness and suffering and sorrow—all through life and in death itself the promise will be fulfilled. "I will never leave thee nor forsake thee."

For the rest we know but little; but surely this is enough, "God reigneth; let the earth be glad." In entering upon another year of duty, and, if called to it, of some travail and hardship, this may surely suffice us, "My presence shall go with thee and I will give thee rest."

LIFE AND MINISTRY OF REV. WILLIAM JAY, BATH.

WE purpose to give a short review of the life of this very eminent man for three reasons—1st. The life itself is peculiarly interesting; 2nd. The lessons which it teaches are especially appropriate and necessary to the present day; 3rd. It will afford us an opportunity of enquiring into the state of pulpit oratory among ourselves, and of endeavouring to ascertain in what true popularity consists, so far as our circumstances permit us to do so. That we may preserve something like order in our observations, we shall give a short review of Mr Jay's history—consider him as an author—exhibit him as a preacher—and then state a few reflections naturally suggested by the whole. It is evident nothing more than an outline may be expected on these very varied and important topics.

Mr Jay was born in Tisbury, in the year 1769. There were five of a family; he was the fourth, and only male, child. His parents occupied what we would consider the middle rank of life, although Mr Jay himself says they were poor. His father was a stone-mason, and Jay was apprenticed to the same occupation. He received the elements of education at the village school, and does not seem to have been a very apt scholar when a child; for one of his sisters says, "We thought he would never learn." Marks of the future man are often sought for in childhood, when in after life he becomes eminent or famed, but they are not always found. Sir Walter Scott was long looked upon as a dull boy; and it was not till Dr Chalmers reached the Mathematical Class at college that he discovered any indications of genius. The willow and poplar rise rapidly to height and maturity, but the sturdy oak is slow in its growth and tardy in all its developments. Jay's education, even in elementary branches, was never thorough or complete, a circumstance which he lamented all his lifetime. It was at Malborough Academy, and under the tutorship of the celebrated Cornelius Winter, that he pursued his studies for the holy ministry. The manner in which he was selected to be a student in the Academy, and the circumstances which determined the future course of his life, were so very remarkable, and so indicative of the leading of God's Providence, that we must give the account in the words of the autobiographer himself, condensing it a little in some parts.

"Mr Thomas Turner left Tisbury while young. He was then possessed

of no substance ; but he gradually succeeded in Trowbridge and gained more than a competency. Being truly a religious man, he determined to introduce the preaching of the gospel into his native village. He took a house and licensed it, and opened it for preaching. After some length of time, he built also a neat chapel, entirely at his own expense ; and a very considerable congregation and church were raised there, which have continued ever since. The private dwelling which Mr Turner had purchased and licensed was first used for worship, on the Saturday evening I attended. The singing, the extemporaneousness of the address, and the apparent affection and earnestness of the speaker, peculiarly affected me. I scarcely slept that night for weeping and joy ; and as the preaching was to be renewed the next morning at seven o'clock, I happened to be the first that came. Mrs Turner, who had come from Trowbridge to superintend things for the time, opened the door herself, and taking me by the hand, benignly asked, 'Are you hungering for the bread of life?' From that day forward she particularly noticed me. For several years there was no fixed minister at Tisbury, but the service was supplied by preachers of various denominations.—Among these supplies came the excellent Cornelius Winter from Marlborough, a distance of near forty miles. A year after the first time, he came a second ; and calling on Mrs Turner at Trowbridge on his way, he told her that when at Tisbury before, he had been particularly struck with the aspect of a lad in the congregation ; that the impression had not worn off ; and that he felt a strong desire to have an interview with him before he should return. Not knowing, however, his name, he could not inform her who was the youth he intended. She immediately said there was a lad in the place she also much wished him to see and converse with, mentioning my name that he might enquire for me. Accordingly on the Saturday evening he desired the doorkeeper to ask for Billy Jay to come to him in the parlour after the service. Again while in the pulpit, he was equally attracted with the appearance of *the* lad who had so impressed him before. When the preaching was over, as desired, I followed him into the house, and was presented to him. He then perceived that the youth Mrs Turner had mentioned, and the youth he had remarked, were the *same*. He was affected even to tears and immediately kneeled down and prayed."—At their meeting next morning, an invitation was given to Jay to go to Marlborough Academy, which after some time he accepted, and thus the way was opened up to the ministry to this young servant of the Lord. How wonderful ! How strange ! Upon what small incidents does the business of a whole human life frequently depend !

Our information respecting the course of study which Jay pursued at this Academy, or the manner in which it was conducted is very scanty. The amount of it is, that his diligence was put to the stretch, that he enjoyed the privilege of a good library, and that his tutor was affectionately kind to him. About his conversion, Jay has not much to say, but what he does say, appears to us much to the point. "Some persons love to talk of their being born again, and of their being made new creatures, with a kind of physical certainty and exactness ; and refer to their conversions, not as the real commencement of a work which is to continue increasing through life, but as something which may be viewed as a distinct and unique experience, immediately produced, originated, and finished at once ; and perfectly determined as to its time and place and mode of accomplishment ; but I hope this is not necessary, as I have no such narrative or register to afford." While we are most ready to admit wonderful conversions in some cases,—for what can not

the grace of God do?—yet we believe that the account which Jay gives of himself, is a fair specimen of the accounts which the majority of Christians, born in a Christian land, can give of themselves. As a common rule we have not much confidence in those conversions which are so specifically exact as to determine the day, the place, the minister, and the sermon, by which they were affected. It would appear, however, that very solemn impressions were made upon the mind of young Jay—deeper and more solemn, perhaps, than on any former occasion—about the time the Methodists as they were called,—although this appellation included Independents also—came to the village of Tisbury.

It was while attending the Seminary at Marlborough, that Jay made his first attempts at preaching. Like other students, he went to the neighbouring villages preaching the gospel, and in general they were well received.—Jay preached his first sermon at Allington, a village near Stonehenge. He tells us he was then only sixteen years old, and before he was of age he had preached upwards of a thousand sermons. From the day he commenced preaching, his popularity began and continued to increase. The demands for “the boy-preacher” were numerous. Towards the end of his Academical course, he was occasionally admitted to the pulpits of large congregations; and in these he found his popularity greater even than in his village preaching. It brought him into contact with Rowland Hill, by whom he was engaged to supply Surrey Chapel for a season. Here his popularity distanced that in other places and on other occasions, beyond all comparison. Large as that chapel was, in a Sabbath or two he completely filled it; and on the last Sabbath of his engagement, after preaching his last sermon, “the yard before the dwelling house was filled with the lingering multitude, who would not disperse till he had bidden them farewell from the window.” The Editors think this first visit to Surrey Chapel took place in 1788. While supplying Surrey Chapel for the first time he formed several important and useful friendships—friendships some of which lasted till his death. It was then that he became acquainted with Rev John Ryland, Rev John Newton, and last, though not least, Miss Davies, the future Mrs Jay. He gives us a short account of his courtship of this young lady—and most unique and graphic it is. His success at Surrey Chapel is proof of his early and fixed popularity.

Passing over a number of minor circumstances, given in full in the Autobiography, we would take a glance at his introduction to Argyle Chapel, Bath, the grand scene of his life-labours. It once more illustrates strikingly an overruling Providence, and a Providence working by comparatively insignificant means. The Rev Mr Tupper was pastor of the congregation in Bath, when Jay began to preach. While in the neighbourhood, Jay several times supplied the pulpit in Bath,—and particularly during Mr Tupper's illness. As the congregation had greatly increased under Mr Tupper, they resolved to build a new chapel, which was so well known afterwards as Argyle Chapel. During the building of this chapel, Mr Tupper was seized with his last sickness. When his life was despaired of, the deacons waited upon him and asked him whom he would recommend as his successor. Without hesitation and in the most cordial manner, he recommended Mr Jay.—This meeting the views of the congregation, Mr Jay was unanimously elected their pastor. Repeatedly does the autobiographer mention, that the same unanimity which existed at his call, continued to exist in the congregation during the whole of his ministry. He entered on his charge January 30th, 1791. A foolish story has been circulated about the first appearance of Jay in Bath as a preacher, but there is not the smallest ground for it. The text

from which he preached first was, "What I do, thou knowest not now, but thou shalt know hereafter." He preached at the request of the deacons, made in the usual way, and while he was pastor at Malford.

Mr Jay had six children, three sons and three daughters. Two of these, a son and a daughter, died before himself, and a third immediately after him. In his family he enjoyed the greatest delight. Some of the domestic scenes described at length, and others which may be pictured in fancy from a few hints dropped almost accidentally in letters and other documents, fully convince us that they were a happy and a loving family; and that the most happy and loving of them all, was Jay himself. In the long and severe afflictions of his wife, he had sore and painful trials; yet he tended and watched over her with all the sollicitude of a devoted husband, and all the affections of a true Christian.

Numerous were the tours which Mr Jay made, preaching for benevolent societies, and opening places of worship. No minister was so frequently engaged on such occasions. To two of these tours he has given marked attention, and seems to have vividly and minutely remembered them. The first of these was to Ireland, and it occurred at a most unfortunate period; it was at the breaking out of the rebellion; and he attaches not a little blame to those who brought him thither at such an unfortunate and unseasonable time. The other was to Scotland, about the year 1801 or 1802. His remarks on Scottish preaching are very valuable, and shew how much he was alive to whatever tended to make a popular and an efficient preacher. He was particularly pleased with the Scottish mode of lecturing; so much so, that he resolved to adopt it himself when he went home. That he did adopt it when he returned to Bath, and that he followed it to some extent, are evident from the fact he mentions, that, by way of specimen to his English brethren, he had resolved to publish a volume of such lectures. To his brethren in the ministry he strongly recommends the system; and the observations which he makes are not unworthy of the attention of some ministers in Nova Scotia, with whom such lecturing, especially continuously through one book, is not over-savoury.

In the year 1831 occurred the fortieth anniversary of Mr Jay's pastorate. To note their gratitude to God for preserving such an eminent servant of Jesus so long among them, the congregation resolved to present him some token of respect. They subscribed and gave him a handsome landaulet, accompanied with a silver inkstand, bearing a suitable inscription. The sermon which he preached on this occasion was one of his master-pieces, and produced a deep and solemn impression. It is given in full in these volumes. Ten years afterwards, Jan. 31st and Feb. 2nd, 1841, his jubilee was observed—an event which produced a sensation throughout the whole Christian world. The ministers who attended, the sermons preached, the hymns sung, composed by Montgomery, the prayers offered up, and the crowds who filled the chapel,—all cast such an overwhelming interest around the event, that it cannot be soon forgotten. On this occasion they presented him with a silver salver, and a purse containing £650. The whole transaction is minutely described in the volumes before us.

On October 14th, 1845, Mrs Jay died, and from that time Mr Jay himself seems to have begun to decline. She was in the 79th year of her age. On July 25th, 1852, he preached, what proved to be, his last sermon in Argyle Chapel, from Psalm lxiii. 1, 2. He was in his usual health, went to Worthing for recreation, was seized with alarming illness, was removed to his own house as soon as possible by his attendants, to whom he said: "*I am going*

home, to go home." Having recovered a little, he resigned his charge, writing the resignation with his own hand. This was October 5th, 1852. His resignation was accepted, and early in 1853, Rev William Henry Dyer was chosen his successor. A division ensued, a separate Church was formed under the ministry of the Rev Richard Brindley, for whom a new Chapel has been erected. Mr Jay went with the dissentients. The congregation of Argyle Chapel had become too large, and required to be divided; but it would have been pleasing if the division had taken place in a more friendly way than it did. From the attack at Worthing Mr Jay never completely recovered. But he preached several times after his partial recovery, and with not a little animation. The last enemy, however, was gradually making his approach, and when he did come, he did not find him idle. He corrected and sent to the press, the last sheet of his "Female Scripture Biography," on Friday, December 23rd, 1853, and on Tuesday the 27th, at half-past 6, the spirit of this great and good man passed into eternity. He was in the 85th year of his age.

[TO BE CONCLUDED NEXT MONTH.]

THE CORN POLICY OF JOSEPH.

GENESIS XLI. 34-36, 47-57; XLVII. 13-20.

The arrangements made by Joseph, for the supply of the wants of the Egyptians during the years of famine, have been the subject of much discussion, and even orthodox writers have indulged in the most violent censures of the course which he pursued. He has been represented as taking advantage of the necessities of the people to increase the royal power, and thus of sacrificing the interests of millions to aggrandize *one* man. Thus Dr Hunter in his Sacred Biography, says: "It is with a mixture of shame and sorrow, that we bring forward the next passage in the history of Joseph. It exhibits him, indeed, as a most exquisite politician, who thoroughly understood the interests and the passions of mankind; who knew perfectly well how to take advantage of the occasion; but, over devoted to the prince who had advanced him, employing his exorbitant power, his superior skill and address, in planning, and in perfecting, a system of despotism, by which the whole property of Egypt, together with the persons and the liberties of all that mighty empire, was transferred to the Sovereign. We behold him most ingeniously seizing the opportunity, which the growing distress of a lengthened famine afforded him, to aggrandize one at the expense of millions. He first conveys all the money in the land into the Royal coffers, the cattle speedily follows; the increasing miseries of another unfavorable season determine the wretched proprietors to part with their lands for food, and even reduce them to the dreadful necessity of offering to sell themselves for slaves that they might live by their master's bounty. It is true the prime minister of Pharaoh did not push his advantage to the extreme length. But it must be acknowledged he carried it much farther than it became the friend of misery and mankind." And a little farther on, he adds: "Do we not see in the hardships which, under the following reign, the posterity of Israel endured from Egyptian despotism, the danger of extending regal authority beyond the limits of reason? And thus, in the justice of Providence, the family of Joseph first felt the rod of that tyranny, which, with his own hands, he had established and aggrandized."

Now we are by no means bound to defend all that Joseph did. The Scriptures record the facts of the case without comment, and we are not required to assume that his conduct was blameless. But justice requires that before such censure should be passed, the facts of the case be closely examined, to ascertain whether they warrant such a verdict, and that a charitable construction be placed upon what is doubtful. After all the examination we have been able to give to the subject, we regard Dr Hunter's censures as conveying hard measure indeed, and what is far from being warranted by the facts of the case.

In judging of the conduct of Joseph, two or three preliminary remarks are necessary. In the first place, we have a right to consider his previously established character. When we see a man whose integrity has been proved for years, we are or should be cautious in attributing contrary motives to him, on account of one transaction, with which perhaps we are but imperfectly acquainted. So, when we consider the known character of Joseph previously, we should be satisfied that the facts absolutely require such a construction before we thus accuse him of impoverishing and subjugating a numerous people for the aggrandizement of a single man. But what we wish especially to observe, is, that Joseph must be judged by the circumstances of the age and the institutions of the country in which he was placed. The error of many seems to be in judging him by the state of things in the 19th century or in a free country. We are very slightly acquainted with the institutions of Egypt, but we know that the government was thoroughly despotic (Gen. xli. 44). Now, the arrangements which would place us under such arbitrary power might be very different from the same arrangement applied to the Egyptians. It might be harsh and oppressive in the one case, and actually lenient in the other. And if we find that Joseph's measures were such as *in his own age* were considered wise and kind, this is all that we have a right to expect, and if in any point they were ahead of his age, he is entitled to the more credit.

Keeping these things in view, we shall proceed to consider the transaction itself. During the seven years of plenty, one-fifth of the whole produce of the land was taken by Pharaoh and stored. A question might arise as to the terms on which this was obtained. The probability, we think, is, that it was bought by Government at its own price. This might be the more easily done, as the price would be necessarily very low, in consequence of the great abundance of those years. When the years of famine came, Joseph opened the granaries and *sold* to the people. The propriety of this course, we think, cannot be questioned. It was indeed formerly held, and may yet be, by some ignorant of the true principles of political economy, that in such a case the Government ought to feed the people gratuitously. But all who have intelligently examined the subject have come to the conclusion, that such a matter is utterly destructive, both of the industry and economy of the people. Accordingly, during the famine in Ireland, the British Government taxed its ingenuity to find means by which the food dispensed might appear to be given not as charity, but in return for labor. In this respect, Joseph's measures anticipated the light of the 19th century. When money failed, it was natural for him to receive what they could offer in the way of barter, and the people were no doubt glad to have their cattle in hands, where they would be saved from starvation.

But the chief difficulty lies in the last arrangement, by which the people offered themselves and their lands to Pharaoh, and the offer was accepted by Joseph. Now, upon this we must remark, that the proposal came from

the people themselves. Joseph would scarcely have made it to them. But it having been pressed upon him, he accepted it, leaving the particular limitation of the power thus given to Pharaoh to be afterward settled. And farther, that when the years of famine were over, and the new arrangements were fixed for the tenure of their lands, an advantage was taken by Joseph of the surrender of *themselves* into Pharaoh's hand. It is only, then, his obtaining their *lands* that we have to consider. Upon this point, the most thorough discussion we have seen is by Dr Kitto, and we cannot do better than quote his remarks at length:—

“ However the offer as made, is not to be understood under the popular acceptance of buying and selling—the application of which to this transaction is calculated to mislead the judgment; as Joseph's phrase, in speaking to them, ‘I have bought you this day and your lands for Pharaoh,’ tends to excite a feeling to the disadvantage of his character. It means little more than ‘acquired,’ just as anciently, and indeed at the present day, in the East, a wife is said to be ‘bought,’ and the money that passes between the husband and her father is called the ‘price.’—This is far from implying that she has become a slave. So in the present case, although the people relinquish their lands, they do not expect to cease to occupy or cultivate them. They are indeed anxious, that the land shall not be desolate; and one of their stipulations is for seed corn, all of which would have been idle had they become mere slaves or serfs. Had the land under their offer become absolutely that of the king, they had little reason to care about it. He would know how to care for his own land; and they might safely leave to him the providing of seed corn for its culture. And so had the condition into which they came, been that of slaves, he would have been bound to care for them; and it could to them matter but little, whether the land lay desolate or not. What they did expect was clearly, that they should henceforth become tenants of the crown, instead of free proprietors. This they call being servants,—a term which merely implies that they were under obligations, short of absolute freedom. There is no word in Scripture answering to ‘tenant.’ The tenant is called the ‘servant’ of the proprietor; and according to this phraseology, our own tenant-farmers would be called servants, seeing that they cultivate lands not their own, and are bound to render to the landlord a large proportion of the value of the produce as rent. Although, therefore, Joseph's language, “I have *bought* you this day, you and your lands for Pharaoh,” must sound harsh to us, it is well to understand, that the true signification of what he says is this, ‘Having this day acquired for Pharaoh certain rights over you and your lands, I shall now proceed to inform you to what extent these rights will hereafter be enforced.’ He then states in accordance with the explanation given, that they are to remain in occupation of the lands, of which the king had become by their cession the proprietor, and that they were to pay one-fifth of the produce, as rent to the sovereign as their landlord, in lieu of all other imposts and charges whatever. When we consider that in all probability, a tenth at least had previously been paid to defray the expenses of government, the real *additional* charge is ten per cent—in all twenty per cent. This is certainly a heavy charge; but it is as nothing in comparison with what is paid for rent in almost any country in Europe at the present day; and still bears comparison with the *combined* charges of rent and taxation, which this charge in Egypt appears to us to represent. It is somewhat remarkable, that amid the vicissitudes to which that country has been subject, the compact between the ruler and his subjects, entered into by Joseph, has always subsisted there in principle. To this day the Fellah, or peasant, in Egypt, cultivates the land for his sovereign, and receives a portion of the produce for his own wants. But amid the grasping exactions of our own age, and the harsh oppressions to which he is subject by the government and its officers, he has much reason to regret, that the moderation of Joseph does not actuate its present rulers. Mr Lane, in his excellent book on the Modern Egyptians, declares with emphasis, that “it could scarcely be possible for them to suffer more and live.”

These views, we think, are quite satisfactory on the subject. If any thing more were needed to confirm the opinion that Joseph's arrangements were

not harsh and oppressive, it would appear in the view taken of them by those most deeply affected by them. The Egyptians, so far from complaining of them, expressed their gratitude to Joseph on account of them, saying, "Thou hast saved our lives." From an attentive examination of the whole subject, then, there appears every reason to conclude, that, judging Joseph's conduct by his own age and the institutions of the country, his measures in regard to the famine were characterized by wisdom, moderation, and humanity.

ENQUIRER.

Religious Miscellany.

THE FIRST STEP.

BY THE REV. J. C. RYLE, B. A.

I believe there are many persons who have real desires for salvation, but know not what steps to take, or where to begin. Their consciences are awakened. Their feelings are excited. Their understandings are enlightened. They would like to alter and become true Christians. But they do not know what should be their first step.

If this be the state of your soul, let me offer you some advice. I will show you where to begin. I will tell you what step you ought to take, and may take this very day.

In every journey there must be a first step. There must be a change from sitting still to moving forward. The journeyings of Israel from Egypt to Canaan were long and wearisome. Forty years passed away before they crossed Jordan. Yet there was some one who moved first when they marched from Rameses to Succoth. When does a man really take his first step in coming out from sin and the world? He does it in the day *when he first prays with his heart.*

In every building the first stone must be laid, and the first blow must be struck. The ark was one hundred and twenty years in building. Yet there was a day when Noah laid his axe to the first tree he cut down to form it. The Temple of Solomon was a glorious building. But there was a day when the first huge stone was laid at the foot of Mount Moriah. When does the building of the Spirit really begin to appear in a man's heart? It begins, so far as we can judge, *when he first pours out his heart to God in prayer.*

If you desire salvation, and want to know what to do, I advise you to go this very day to the Lord Jesus Christ, in the

first private place you can find, and entreat him in prayer to save your soul.

Tell him that you have heard that he receives sinners, and has said, "Him that cometh, unto me I will in nowise cast out." Tell him that you are a poor, vile sinner, and that you come to him on the faith of his own invitation. Tell him you put yourselves wholly and entirely in his hands; that you feel vile and helpless, and hopeless in yourselves; and that except he saves you, you have no hope to be saved at all. Beseech him to deliver you from the guilt, the power and the consequences of sin. Beseech him to pardon you and wash you in his own blood. Beseech him to give you a new heart, and plant the Holy Spirit in your soul. Beseech him to give you grace, and faith, and will, and power to be his disciple and servant from this day forever. Oh! go this very day, and tell these things to the Lord Jesus Christ, if you really are in earnest about your soul.

Tell him in your own way, and your own words. If a doctor came to see you when sick, you could tell him where you felt pain. If your soul feel its disease indeed, you can surely find something to tell Christ.

Doubt not his willingness to save you, because you are a sinner. It is Christ's office to save sinners. He says himself, "I came not to call the righteous, but sinners to repentance." (Luke v. 32.)

Wait not because you feel unworthy. Wait for nothing. Wait for nobody. Waiting comes from the devil. Just as you are, go to Christ. The worse you are, the more need you have to apply to him. You will never mend yourselves by staying away.

Fear not because your prayer is stammering, your words feeble and your language poor. Jesus can understand you. Just as a mother understands the first babblings of her infant, so does the

blessed Saviour understand sinners. He can read a sigh and see a meaning in a groan.

Despair not because you do not get an answer immediately. While you are speaking Jesus is listening. If he delays an answer, it is only for wise reasons, and to try if you are in earnest. Pray on, and the answer will surely come. Though it tarry, wait for it. It will surely come at last.

Oh! if you have any desire to be saved, remember the advice I have given you. Act upon it honestly and heartily, and you shall be saved.

Do not say you *know not how to pray*. Prayer is the simplest act in all religion. It is simply speaking to God. It needs neither learning nor wisdom, nor book-knowledge to begin it. It needs nothing but heart and will. The weakest infant can cry, when he is hungry. The poorest beggar can hold out his hand for an alms, and does not wait to find fine words. The most ignorant man will find something to say to God, if he has only a mind.

THE BIBLE.

Place yourself, in imagination, by the side of an Australian gold digging, and observe the earth that is drawn up from its bottom. It is likely that your unpractised eye will see nothing in that heap but rubbish, and dirt, and stones. And yet that very heap of earth may prove, on washing, to be full of particles of the purest gold. It is just the same with the Bible. We see but little of it now. We shall find hereafter that every verse of it contained gold. Place yourself, in imagination, on the top of some highland mountain. Look at the minute mass of lichen which clings to the side of that mass of rock. Tell me, if you can, what use and purpose that lichen serves. The birds of the air, the beasts of the field, the very insects, leave it alone—grouse, and tarmigan, and deer, draw no sustenance from it. The rock does not require its covering. And yet that minute lichen is as truly a part of God's creation as the cedars of Lebanon, or the Victoria Regina of the South American rivers. Place it under a microscope, and you will see that it is like all other works of God, it is "very good," and full of beautiful design. Settle it down in your mind, as it is with the book of nature so it is with the book of revelation, the written Word of God. There is not a chapter or verse, from first to last, which is

not in some way profitable. If you and I do not see its use, it is because we have not eyes to see it. But all, we may rest assured, is precious. All is "very good." Well, said Bishop Jewell, "There is no sentence, no clause, no word, no syllable, no letter, but is written for thy instruction. There is not one but is signed and sealed with the blood of the Lamb."

A FIRST RATE HEARER.

I had heard much—very much, said about a first rate preacher, and was much interested in the picture drawn by my informant. But as one blade of a pair of scissors sadly lacks the other, and is in a very pitiful state of bereavement without it, so a first-rate preacher must have the counterpart, and I propose to complete the picture, by setting forth a first-rate hearer.

1. He is prompt in attendance. He not only means to be at public worship—lots of lazy people have very good purposes—but he will be on hand in time. The preacher counts upon him always being in his place when the service begins. Nobody can think it is him, if the late lifted latch, the untimely creaking door, sends an unwelcome sound through the sanctuary.

2. He is an unfailing attendant. There are *now* and *then* hearers—half a day hearers—once a month hearers—and semi-annual hearers. There are such all over the parish! but not a soul of them ever gets him on to their books. He is not a bird of their feather. He thinks that if public worship is worth being established at all, it is worthy of having a whole hearted and unfailing support. He thinks, "Reverence my sanctuary," means something more than an intermittent attendance—that such a precept presses not a half but a whole day's worship; not merely a now and then visit, but visits that shall make no intermission but what Providence compels. He goes for the whole Sabbath, and all the Sabbaths of the year; and if that does not make him a first rate hearer, we will look up another element of his character to fill out the picture; and

3. He gives eyes, ears, and thought to the preacher. Eyes, because it helps him to hear, and the speaker to address him; ears, because his ears were made to be thus used, and he came for the purpose of hearing; and thought, because eyes and ears too, might be on the preacher

and yet imagination, in its antics, might make eyes and ears utterly useless, as it sailed away with the hearer to the ends of the earth. Eyes, ears, and attention of mind make one, soul and body, a hearer; and we venture to call that a first rate sort of hearing; though there remains one characteristic more to complete the picture.

4. He profits by what he hears. He gives the truth a cordial, hearty welcome. He takes truth, that heavenly dove, into the ark, and does not compel it to fly away upon the cold and cheerless waters. He muses on what he hears—beseeches holy influence to incorporate it into the spiritual structure of his soul, and not being a forgetful hearer, becomes a doer of the word. And if that is not first rate hearing, we would be thankful to look upon the picture of some other painter.

In view of all this we may say.

1. A first-rate hearer is an honour to the sanctuary; that sacred place was made for him, and he fits it well. And was made to make others like him, and does a most noble and honourable work so far as it succeeds in such a work.

2. A first rate hearer is, not only an honorable character, but a very useful one. He does much to get the people first rate preaching. His devout character in the sanctuary and elsewhere greatly comforts and animates the preacher. He is the better preacher for having such a hearer, and a whole congregation of such hearers would make him a first rate preacher, if he is not one now. Let them try it.

2. A first rate hearer is a stirring rebuke to diverse other classes of hearers, as second rate and third rate hearers, and sleepy hearers, and all who won't hear at any rate. He is a burning and shining light in the sight of them all, and the admonition given by his excellent example ought to shame them out of their folly and sin.

Therefore, though we are not unwilling to hear about first rate preachers, we should be glad to hear more about first rate hearers; and should be better pleased still to see more of them. There is room for a large number of each in the church where we worship; and, so far as we can learn, there are not a few churches about us but would be very much resigned in view of the change, into such a state, of what hearers they now have.
N. Y. Observer.

THE BOOT-BLACK—A STORY FOR BOYS.

About a hundred years ago, there lived in the city of Oxford, England, a boy whose name was George. He was very poor, so much so that he was compelled to clean the boots of the students at the University to obtain money with which to buy the necessaries of life. His countenance was one of no ordinary appearance. His eye was keen and piercing; his forehead noble and lofty, and every feature of his face was perfectly developed. By his easy and polite manners, his obliging disposition, and his warm and generous nature, he soon won the confidence and esteem of many of those upon whom he waited. The poverty of clothing served better to show the richness of a mind which only needed cultivation to make it one of the brightest in the whole country. The students of the University seeing such noble qualities in their lowly and humble boot-black, determined to educate him, and many of them devoted no little of their time to that purpose. They found him ready, and willing, and studious. He lost not a moment of his precious time, but applied himself diligently, perseveringly to his studies, and soon became an equal, if not superior to some of his instructors.

His advancement was very rapid; so great was it that numbers were unable to recognize in the gifted and talented young man the once poor and needy boot-black. About this time there was a great change in the religion of England. There arose a sect which, from the peculiar habits of its members, their strict observance of the Sabbath, their faithful reading of God's Word, and their frequent and stated engagements in prayer, was called Methodists. With this party George immediately connected himself, and soon became one of the ablest and most consistent members. The youths who once sought his company now treated him with sneering contempt.

Those who once considered him a man of extraordinary abilities then considered him a reckless fanatic, and avoided his society as they would that of a worthless drunkard. All this did not move him. He was as firm as a rock. Nothing could change him. Like Moses he preferred a life of Christian consistency to the enjoyment of sin for a season. His unchanging conduct won for him many warm and ardent admirers, and num-

bers who formerly branded him as a fanatic became his best friends. I have not the time, children, to say much more concerning the character of this young man. It will be sufficient to add, that he soon became one of the most pious and talented preachers in England; and such numbers flocked to hear him, that the largest house in London could not contain them.

He preached in the open fields to thousands, and the great amount of good which he did eternity shall tell. Dear boys, do not mind the sneers of your companions. Do your duty, let the consequences be what they may. Be industrious, energetic. Don't mind difficulties. They only make your arm stronger and your heart braver. If this poor boy could arise from the lowly position of a boot-black to that of one of the most pious and eloquent preachers England ever produced, cannot you go and "do likewise!" You have no idea what you can do till you try. Energy combined with earnest prayer will accomplish the most difficult task.

Boys, would you like to know the name of the boy who blacked the boots of the students at Oxford University? It is
 GEORGE WHITFIELD.

WILL DOMESTIC TIES ON EARTH BE REMEMBERED IN HEAVEN?

BY THE REV. J. S. STONE, D. D.

If heaven be a family, a household, a home, what are we to expect will be the influence on its relations of family ties formed on earth? Unhappily, the children of God do not always go to heaven by households. The light which a godly father strikes amidst his family when he sets up his domestic altar, and begins to worship there the God of his salvation, does not always light every one of his children up to heaven. Oftentimes the true followers of Christ are taken, here one and there another, from families that never worship God! How will this affect the happiness of the great family on high? Will domestic ties on earth be remembered in heaven? And if so, will it not make the holy miserable to remember the once loved as the finally lost?

It is not to be doubted that heaven will be full of the memories of earthly things. Memory is the eye of the soul as she looketh on the past; and in eternity that eye will be so keen and so far-sighted as to

see every object on the winding way of life. There is reason to believe that all impressions distinctly and fairly made upon the mind, are imperishable, and that the Christian in heaven will even remember his own sins with the distinctness of a present perception. All family ties on earth, then, will be remembered in heaven. But, though remembered, they will not be renewed. Earthly relations will not subsist there; nor will they in any case be remembered with a disturbing power. Their power to disturb will cease with the state of being that gave them birth. The grave will be a realm of wonders to the redeemed. They will rise from it with new mysteries to study through eternity. They will rise from it the same, yet new creatures; remembering all the past, yet gathering from memory nothing but pleasure. Even sin, the memory of which to impenitent rejectors of the Saviour will be the poisoned barb on the arrow of the second death, will be seen by them in such connection with Christ and his work of redemption, that on the whole the feeling realized will be, the pleasure of adoring the wisdom, the goodness, and the power by which they have been rescued and saved. In like manner, all other things, in themselves painful will be seen in such a light, and yielding such a support, or illustration, to the power, the wisdom, the truth, the faithfulness, the love, or the glory of God, that the righteous will be satisfied and happy. Their place will rest on a foundation which nothing can shake. Approbation of God, and of his ways, will swallow up all conflicting emotions, or pour into even the memories of a miserable earth its own power of calm and holy joy.

Family ties on earth will be remembered, but not renewed, in the household of God. All but their memory will have perished in the grave. God will be the only Father in heaven. The only children there will be those who have been "born, not of blood, nor of the will of flesh, nor of the will of man, but of God;" who have been "born of the Spirit," and who have become "the children of God, being the children of the resurrection." And the only "brother and sister and mother" there will be those who have heard the word of Jesus and kept it, and have "done the will of his Father, who is in heaven." These are the only parental, filial, and paternal relations which will be everlasting. These have their begin-

ning on earth, but are not realized here in their true power. The grave will be to the redeemed a realm of wonders. They will rise from it with a *new* sense of their holy, their divine, their eternal relationships. They will rise amidst a new power of sympathy with God, and with his holy children. The feelings which will spring from these freshly consecrated and freshly unsealed fountains will be all-absorbing. Earthly parents and children, brethren and sisters, if among the redeemed, will know one another in heaven, and be unspeakably hap-

py in the knowledge. But they will no longer know one another *as* parents and children, brethren and sisters. The *new* relation will embrace them—fill them with their all-engrossing life and sympathy, joy, and action; and make them, with myriads more, just one thing—children of the good, the great, the glorious God. All then will have but *one* Father, will be of one spirit and of one heart, will blend into the unity of one divine household, one eternal home, and nothing shall ever disturb the sacred, deep calm heaven!

Poetry.

AN ANGEL IN THE WAY.

Fair the downward path is spread
Love and Light thy coming greet;
Fruit is blushing o'er thy head,
Flowers are growing 'neath thy feet.
Mirth and Sin, with tossing hands,
Wave thee on, a willing prey;
Yet an instant pause,—there stands
An angel in the way.

Heed the heavenly warning. Know
Fairest flowers thy feet may trip;
Fruit, that like the sunset glow,
Turns to ashes on the lip.
Though the joys be wild and free,
Even mortal eye can see
An angel in the way.

Wilt thou drown in worldly pleasure?
Wilt thou have, like him of old,
Length of days and stores of treasure,
Wisdom, glory, power, and gold?
Life and limb shall sickness waste,
Want shall grind thee day by day;
Still to win thee, God hath placed
An angel in the way.

Trusting all on things that perish,
Shall a hopeless faith be thine!
Earthly idol, wilt thou cherish?
Bow before an earthly shrine?
Meet rebuke to mortal love
Yearning for a child of clay,
Death shall cross thy path, and prove
An angel in the way.

When the prophet thought to sin,
Tempted by his heathen guide,—
When a prince's grace to win,
Prophet lips would fain have lied.—

Even the brute the same controlled,
Found a human voice to say,
"Master, smite me not,—behold
An angel in the way!"

So, when Vice, to lure her slave,
Woos him down the shining track,
Spirit hands are stretched to save,
Spirit voices warn him back.
Heart of man, to evil prone,
Chafe not at thy sin's delay;
Bow thee humbly down and own
An angel in the way.
—*Frazer's Magazine.*

THE MEETING PLACE.

BY DR. H. BONAR, OF KELSO.

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."—*Isaiah xxx, 10.*

Where the faded flower shall freshen—
Freshen never more to fade!
Where the faded sky shall brighten—
Brighten never more to shade;
Where the sun-blaze never scorches,
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the joy prolong,
Where the daylight dies in fragrance,
'Mid the burst of holy song;—
Brother we shall meet and rest
'Mid the holy and the blest!

Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more!

Where the bond is never severed,—
Partings, claspings, sobs and moans,
Midnight waking, twilight weeping,
Heavy noon-tide—all are done ;
Where the child has found its mother,
Where the mother finds the child ;
Where dear families are gathered,
That were scattered on the wild ;
Brother, we shall meet and rest,
'Mid the holy and the blest !

Where the hidden wound is healed,
Where the blighted life reblooms,
Where the smitten heart the freshness
Of its buoyant youth resumes ;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on,
In an ever spring-bright clime ;
Where we find the joy of loving

As we never loved before,—
Loving on, unchilled, unhindered,
Loving once and ever more ;
Brother, we shall meet and rest,
'Mid the holy and the blest !

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer gentle sunshine
Sheds its healing splendor there ;
Where earth's barren vales shall blossom,
Putting on her robe of green,
And a purer, fairer, Eden
Be where only wastes have been ;
Where a King of Kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Clam and wear the holy crown,
Brother, we shall meet and rest,
'Mid the holy and the blest !

Children's Corner.

A GOOD PLACE FOR AN IDOL.

Rev G. Pettitt writing in regard to a village in Tinnevely, says: "As I approached their devil-temple (now become a house of prayer) enlarged, and, for the first time, enlightened by a window formed in one of the walls, I beheld their idols scattered in the sand, with broken heads and arms and legs. They crowded into the prayer-house with more alacrity than order, and seemed delighted with the change that had taken place. Several of them after due instruction, were baptized in what had formerly been the devil-temple, the Christian minister standing on the very spot which the idols had occupied. But as the place was too small, they resolved to erect for themselves a more suitable church. A plan having been adopted, and materials prepared, I came early in the morning to mark out and lay the foundation of it. But here a difficulty arose. Supposing that they had provided some large stones out of which I could choose, I had not previously asked to see the foundation-stone ; but when I did ask, they pointed to some heaps in which there was not one larger than a man's head ! In this difficulty, I observed a man approaching the catechist, and whispering something. I asked what he was saying. 'Why, Sir,' said the catechist: 'he wants to know if one of their

old idols will do.' 'The very thing,' I replied ; and instantly a detachment was sent off to look up their idols, which were lying here and there in their hedges and gardens. A number of them, broken or mutilated, soon appeared ; and selecting the largest, we laid it down, with thanks giving and prayer, in the trench, as the foundation-stone of their new church ; after which the people threw in the others, as things forever done with."

THE LITTLE MISSIONARY.

"I should like to be a missionary, aunt Mary," said little Ellen, "just like uncle William. Do you think he would take me with him?" "And leave mamma?" said a kind voice behind her. "O no, mamma! I had quite forgotten that. I never could leave you. But still I do wish I was a missionary." "And if my little girl had her wish granted, what would she do?" "I would tell the little children about gentle Jesus, mamma, and how he loves them; and I would try to get them to love him, that they might go to heaven." "Well, Ellen, I am willing you should be a missionary. But can you not begin at home? You can set a good example to your brother; for, if you are dutiful and affectionate, he will try to imitate you; and as he cannot read yet, you can teach him your texts

and hymns, and tell him the Bible stories you are so fond of." "Oh, thank you, dear mamma! I can do that. And now will you please to give me a nice little verse to teach Willie?" "Will this do, Nelly? 'Little children love one another.'"

Ellen looked very grave; for she remembered that often, when her little brother teased her, she was apt to get angry, and forgot that there was altogether such a verse in the Bible. However, she went to look for Willie; and when she had found him, they sat down together, and she taught him the text; and then, in her own simple way, tried to explain it. Poor Ellen! The day, so well begun, was not to end without a trial of her love. When she went to play with Willie, after dinner, he was sitting on the nursery floor, tearing out leaf after leaf from her pretty "Bible story-book." "O Willie, Willie, you naughty, wicked boy!" she cried; "how *could* you spoil my book?" "Little children, love one another," whispered conscience; but Ellen was not ready to listen to it. When, however, she saw how grieved her mamma looked, and heard her say, "Ellen, is that a missionary spirit?" she was very, very sorry, and ran away weeping bitterly.

At length a day came when Ellen must leave her mamma. She stood by her bedside; and papa and aunt Mary were there; but they could not ease her pain, or go with her through the valley of the shadow of death. "Mamma, papa," she said, "what are you crying for? I am not afraid. 'He shall carry the lambs in his bosom.' I am one of his lambs; and I want to go to him. Won't you let me?" They could not answer her; and she went on, 'Sing for me, dear mamma. Sing, 'Bright glory.'" Her poor mamma tried; but sobs choked her voice, and she could not. "Papa, will you sing? Aunt, will you? Nurse, will you sing 'Joyful' for me. All tried, but all failed; so little Ellen raised herself, and sang:

"Little children will be there,
Who have sought the Lord by prayer,
And trusted in his grace.

Oh, that will be joyful! joyful, joyful,
joyful!

Oh, that will be joyful! when we meet——"

The little head fell back upon the pillow, and the song, begun on earth, was finished in "bright glory," for little Ellen was dead.—*Christian Treasury.*

MONKEYS WORSHIPPED.

Monkeys are worshipped all over India. Images of them are made and placed in the temples; sometimes these images, with the god Rama riding on the back of the monkey, are carried about by the brahmins, and offerings are presented to them by the people. Such is the respect of the Hindoos for monkeys, that they are allowed to run about by hundreds and thousands in the streets and over the houses. Some years ago, a native spent fifty thousand dollars in marrying two monkeys; and all the ceremonies usual among the people of the East were gone through, with as much pomp and splendor as though the monkey bride and bridegroom had belonged to the royal family. So numerous and troublesome had monkeys become in one of the Indian towns, that a short time ago an English magistrate ordered them to be destroyed; but the natives would not execute the order. They raised a subscription, made a great cage, caught the monkeys, and filled the cage with them. Then, collecting together the musicians, they sent off the monkeys, with presents of fruit and sound of pipe and drum, to roam at pleasure in one of the thick forests of India.

How delightful to know that many of the Hindoos are beginning to see the sin and folly of such doings as these! One day two brahmins were quarreling, and one of them said to the other, who was a priest of Hanoomanta, "You stupid fellow! Who cares for you? Don't you get your living by worshipping a monkey?" Last year a missionary baptized many of the inhabitants of a village where the monkey god had been adored for ages.—[Juv. Miss. Mag.]

DEATH OF A CHRISTIAN NATIVE BOY.

I sat down at his bedside, explaining to him the mediatorial character of Christ, and told him how welcome the weakest and most unworthy are, when coming in humble faith to him. Kartick had often heard those precious truths before. He listened now with eager interest, and repeated several passages after me, showing by the expression of his countenance that they were as manna to his hungry soul. He then became peaceful and happy. He told me the following day he felt quite comforted, and feared no evil. He spoke of his approaching end

with composure, and told his friends that on Christmas day he should die and go to heaven. Early on that blessed morning his elder brother, who used to read the Bible to him, came and told me that Kartick was dying. I hastened to him. I commended the soul of the dear boy into the hands of the Savior. I believe it was a blessed moment, which his young companions will not easily forget. An-

gels sung the Savior's birth, "Glory to God in the highest," &c. Doubtless, thought, I, some of these ministering spirits are present, ready to convey the soul of our dear brother to the heavenly regions. An hour afterwards, as I was meditating this sublime text for my morning sermon in English, he expired. —[Weitbrecht's Memoir.]

Religious Intelligence.

NOVA SCOTIA.

THE COMMENCEMENT OF THE YEAR IN HALIFAX.—The new year was commenced with prayer in a large number of the Protestant churches of the City. The Wesleyans as usual were engaged in devotional exercises at the close of the old year and until the new one was ushered in. There was prayer in Episcopal and Presbyterian, Wesleyan and Baptist Churches. Prayer meetings were held in Chalmers' Church and Poplar Grove Church at 10 o'clock A. M. In the former Mr Hunter was aided by the Rev. Messrs. Boyd and Jardine. In the latter the services were conducted by the Pastor and Elders and a short time occupied in considering suggestions offered for the more careful improvement of the year 1858.

On the first Sabbath of the year sermons addressed specially to children attending the Sabbath Schools were preached at Dartmouth by the Rev. A. McKnight in the morning and at Chalmers' Church by Rev. John Hunter in the evening.

In Poplar Grove Church, the time for preaching in the morning was devoted to a New-Year's address to the whole Congregation, the subject being the need and means of a Revival of fervent piety, and in the afternoon, the youth of the Congregation were addressed by the Pastor and also by the Superintendent of the Sabbath School and by one of the teachers of the Bible Class.

INSTITUTION FOR THE DEAF AND DUMB.—This School at present taught in a rented building in Gottengen Street has now reached the second year of its existence and promises to be a permanent addition to our benevolent institutions. Seventeen pupils are now in attendance, fifteen of whom belong to the Province and two to New Brunswick.

Mr Hutton who has recently come from the Edinburgh Institution, is head teacher, assisted by Mr Gray, Deaf Mute, under whose care the School was first opened.

"PROTESTANT ORPHAN ASYLUM."—The want of such an institution in this Province has long been felt and acknowledged, but it is gratifying to find that a number of Ladies and Gentlemen in Halifax have formed themselves into a Committee for the purpose of carrying out this most desirable object. The Institution provides a Home, clothing and instruction, secular and religious, for all Orphans left destitute in any part of the Province. Already nine have been received and are placed under the maternal care of Mrs Wilson, who is well qualified for the situation which she fills.

The Free Church Congregation of Baddeck lately presented a unanimous Call to the Rev. K. McKenzie to be their pastor. The Call was sustained by the Presbytery and accepted by Mr McKenzie and he was ordained and inducted, on Wednesday December 2nd. The Services for the occasion were conducted principally by the Rev. A. McIntosh. He preached from the words "Follow me and I will make you fishers of men." The discourse was excellent and contained a great deal that was striking and original. The address to the people was delivered by that venerable servant of Christ, the Rev. Mr. Farquharson. There was a very large gathering of people from Baddeck and neighboring congregations. The day was mild and beautiful, and every thing seemed propitious. The Call to Mr McKenzie was accompanied by a Subscription List of £132 per annum—and a promise to raise the amount as soon as possible to £150.—*Wiz.*

DR. HATTIE.—On the 26th of Octo-

ber, Dr Hattie reached Alexandria, on his way to Damascus, after a long passage of 22 days from Liverpool. He was in company with the Rev Mr Graham, whom he had providentially met in Liverpool, and who was *en route* for Damascus also as a re-enforcement to the mission of the Presbyterian Church of Ireland in that city. Both were well, and after two days would pursue their journey.

SCOTLAND.

DEATH OF DR. FLEMING.—It is this day our painful duty to record the death of Dr John Fleming, Professor of Natural Science in the New College, Edinburgh, which took place at his residence, Seagrove, near Leith, on Wednesday last, at two o'clock in the afternoon. For a week or two Dr Fleming had not enjoyed his usual state of health, but no apprehension was entertained, and on Tuesday last, he discharged as usual the duties of his class. On returning home on that day, he became more seriously ill, and on Wednesday despatched a message to the College that he would not lecture on that day nor for some days succeeding. On the previous evening he had suffered considerably from pain, but for several hours on Wednesday he enjoyed great quietness. Mrs Fleming was seated at his bedside at two o'clock, when the medical man called. She was under the impression that her husband was asleep. The physician, on looking into his face, discovered that his spirit had already departed. The cause of death was a spasmodic affection of the digestive organs.—*Edinburgh Witness.*

THE FATHER OF THE CHURCH OF SCOTLAND.—The Rev Dr Duncan Macfarlan, Principal of the University of Glasgow, and minister of the High Church, died on Wednesday morning at his residence in the College, Glasgow. He was in the eighty-ninth year of his age, and had been for the last ten years the oldest clergyman in the Church of Scotland, for he was within three months of completing the sixty-seventh year of his ministry as an ordained clergyman of the National Church. He commenced his studies at Glasgow College when the city had only a population of about 42,000 a ninth part of its present amount. In 1792 he was appointed by the Duke of Montrose as successor to his father in the parish of Drymen, on the shores of Loch Lomond. In 1823 he was promo-

ted to the office of Principal of Glasgow University, and minister of the Cathedral or High Church of Glasgow, which living, the most valuable in the gift of any Scottish patron, he held till his death. He took a prominent part in Church politics, belonging to what is known as the "moderate party." In 1818 he was elected to the high honour of being moderator or president of the General Assembly of the Church of Scotland, and in 1843, the year of the disruption of the Church of Scotland, he was again elected to the moderator's chair, being almost the only instance in the history of the Church in which this honour has been twice held by the one individual. Till within these last few months he officiated regularly as a parish minister, both Sunday and week-day. In the close of August, however, while sojourning at Helensburgh, he fell and fractured his leg—an accident which at his time of life ultimately proved fatal. He was one of her Majesty's chaplains for Scotland, and in this capacity preached before the Queen, within the last half-dozen years at Craithie.

CANADA.

DR. FREDERICK MONOD IN TORONTO.—Dr Monod has been welcomed by the Christian churches on this Continent with becoming warmth of affection. After visiting a large number of churches in the United States he proceeded on invitation to Canada. The following is an account of a Meeting held by him recently in KNOX'S Church, Toronto:

His address was listened to throughout with marked attention, and the audience unable to repress their feelings, loudly applauded the learned gentleman many times.

After prayer by the Rev Dr Jennings, Dr Willis made a few appropriate remarks and introduced Dr Monod to the meeting.

The Rev. Dr MONOD, then came forward and said—Mr Chairman and dear Christian Friends, I feel very thankful at standing here this evening, in this city, so distant from the one in which God has cast my lot. I am thankful for God's protection during the long sea voyage. I am thankful for the privilege of pleading before a Christian audience in this country the cause which alone has brought me over the ocean. It is a cause common to us all. It is the cause of Christ, and there is only one Christ, and

one Kingdom of God. It is not French, it is not English, it is not American, it is one all over the earth; and if in any particular place the interests of the Kingdom of God require to be sustained and helped, that cause is the cause of every Christian all over the world. I therefore do not feel at all as a stranger among strangers, I address you as a brother; his brother in a common cause, which I dare say you have at heart as much as we have on the other side of the ocean;—the cause of the progress of evangelical religion, of that truth which is in Jesus Christ, and by which and through which sinners alone can be saved. I will now first try to make you acquainted with the field in which we are called in France to labor. It is a vast field, a country numbering 35,000,000 of immortal souls. In point of science, arts, literature, and all that human intellect and human energy can accomplish, I believe France may stand; she does stand on a level with any other nation. But my dear friends, what is all this compared with the only thing needful;—the only one thing needful, so called by Him who is the way, the truth, and the life. Well! this one needful thing is wanting in my country. They have all the rest that are for a time and perish, they have not that only one needful thing which is eternal. Of course there is a number of individual exceptions. God has his people in France, his praying people his working people. Of course all over the country, east, west, north and south, there are christians labouring amidst many difficulties, and with much faith, and with much devotedness of heart, and sacrifice of life. But taken as a whole, taken as a nation, France is buried in spiritual darkness. The people want the gospel light, and France affords as fine a field for missionary labour as any other nation in the world, but with this difference, that the progress of the gospel in France will, under the blessing of God, tell more strongly for the diffusion of light, and the propagation of the gospel, than the same amount of light spread among heathen nations. I do not mean that souls are more precious there than anywhere else, but I do, considering the position of France, political and commercial, considering its geographical position, considering the character of the French people, believe it to be the finest field for missionary labour, because the French are a people who act up to their belief,

and without entering into any lengthened detail, we all know what has been the influence of France, evil, I am sorry to say in a great measure, upon the continent of Europe. We all know what has been the influence of infidel France towards the end of the last century and the beginning of this. When the French character is such that if France was in any measure brought under the influence of the gospel, if the gospel were to take the place in France which it occupies in England, the French people would be the most devoted missionary people in the world; they would carry their belief everywhere they could reach, and be ready for every sacrifice. But in the meanwhile, France is a country entirely merged in Popish darkness. Out of 35,000,000 of people there are nominally at least 33,000,000 Roman Catholics; there are 40,000 or 50,000 priests; (and I need not enter into any details to tell you what is the spirit of those Roman priests; you know, I believe, something of them in this country,) and on the other side there are a million and a half of nominal Protestants. Out of these, there is but a small, small army—handful, I may say, of living Christians—evangelical Christians, living for their God, and working for the spread of His kingdom. We have, therefore, to labour in the midst of difficulties, of which you know nothing in this country—which our near neighbours in England know nothing about, or at least very little. If we open a place of worship, we may be soon forced to close it—all depends upon the arbitrary will of the magistrate in the place—of the Prefect in the department, the Mayor in the township—and these upon the influence the Romish priests exert. The civil power backs the priests, because it thinks it has something to expect from them; it takes them as a prop. But if these priests did not weigh upon the civil power, as long as we paid our taxes and kept quiet, it would leave us quiet. But this is a proof, in some measure, of the spread of the kingdom of God in this cunity of the priests. They would not rise up against us as they do; they would not slander us as they do; if they did not feel that there is some progress, that there is a power at work. What is that power? It is the power of the Gospel—the power of the word of God. We have got a Bible Society, and through that and the British and Foreign Bible Society, a great number

of the copies of the Word of God have been disseminated in France—about two millions within the last twenty years. And this is what the Roman Catholics care for the most. They don't care much for our preachers: it is the Word of God finding its way into the houses and cottages which frightens them. And they are perfectly right, for there is no reconciliation possible between the Church of Rome and the Bible. One must go down before the other; and if I had the misfortune to be a priest of Rome, instead of being an humble minister of Jesus Christ, the Bible would have no bitterer enemy than myself. But at the same time that the priesthood shows itself more and more hostile to our evangelical mediums there is among the people a growing disposition to receive the Bible and to listen to it when preached. Wherever we are able to open a place of worship, there we are sure to have an audience; and if we are not interfered with, a regular worship is established, and many constantly come to hear us. The people are tired of their priests; they don't like them; they have no confidence in them; they don't believe in the religion which is taught them in childhood; and at the same time they feel the want of something else. They begin to suspect this Protestant religion is true. We find this disposition everywhere, and it is a great encouragement. They are very ignorant; you have no idea how ignorant they are. I may, perhaps, give you an instance. A missionary was preaching in the high Alps, an old man's wife said to him one evening, "I want to go and hear what these heretics preach." Her husband said she might go. She went and came back highly irritated. Her husband asked her what was the matter. "Oh!" said she, "I will never go near them again; these people are much worse than I ever thought." "Well what did he say?" "Why he told me two or three times I was to kill my old man." "Oh," said the husband, "that is not possible." "Yes, yes, he looked at me the whole time, and said if you will be saved you must kill your old man." "Oh," said the husband, "they must mean something else; we must go and see." They went to the missionary, and they were told what was meant. Both became converts to the truth of Jesus Christ, and I have had conversation with the widow, and she is known in the neighbourhood as the wife of the old

man. This ignorance shows itself in many different shapes.

Now I must say some words about Paris especially. You all know what position it occupies in France. You all know that it is called the "heart" and the "head" of France. Whatever is done in Paris is done all through, be it right or wrong. You know, for example, that all our revolutions, from '89 and downwards, have all been begun and ended in Paris, and have run all through the country without any difficulty. In a religious point of view Paris exerts an important influence on the rest of the country. It is for this reason great efforts are made for the propagation of the gospel light in Paris, especially through several churches there. There is one church there which comprises more than five hundred members, the large majority of whom are converts from the people. Another has been lately erected on the left side of the River Seine. Wherever a place of worship has been erected it is filled, and as yet we have not been interfered with in Paris. Whether the priests have less power, or the civil authorities think it will make too much noise if they interfere with us, I do not know. We have opened schools from the Roman Catholic children, and have about 1,500 under evangelical tuition. We require the parents to pay two francs a month and they like better to pay it to us and to send their children to ours than to the Jesuit school, which is always near ours, but they have not succeeded in drawing them from us, and it is this disposition which the church which I am here to represent, desires very much to take advantage of, and to establish in the heart of Paris, a strong Missionary Church. I am in Paris the minister of a very small, weak, and poor congregation, which took its origin in 1849. I will tell you the origin of that church. From the year 1819, I was pastor in what is called the Established Protestant Church in France, State paid and State governed. We had no possibility of changing anything in the state of the Churches. They had passed through the revolution in the end of the last century; they had been tainted in a great measure by the infidelity of those times; and when, in the year 1821-2, some friends of mine, with myself, looked through the names of all the ministers in these Churches, we could not find ten ministers who preached anything like Gospel truth. Until the year 1848,

this Church could not convene its Synod—(it is in principle Presbyterian)—and in that year, we had one of our revolutions. A Synod was then called together; it was a true representation of the Churches, and of their mind. When convened and constituted, a dear Christian brother of mine—the Count de Gasparin—moved, in conjunction with myself, a resolution, the substance of which was, that, whereas this Church had met in Synod for the first time for more than a century, and times of darkness and infidelity had passed over it in the meanwhile, the first duty of the Church, was to set forth a profession of faith. At the same time acknowledging that it was not the time for taking up so old a confession of faith as that of 1559, nor to elaborate a new one, and believing that the whole of Christianity settles in the divinity of our blessed Lord and Saviour Jesus Christ, we called upon the Synod simply to acknowledge that fundamental truth, knowing if that were acknowledged the rest would follow. This resolution was discussed during four days from morning to evening, and at last negatived by a large majority. After this, I felt I could not conscientiously remain a minister in the Church, and accordingly resigned a situation I had held for more than thirty years. This led to the formation of the church of which I am now minister. I did not leave the old one to remain idle, I meant to serve my Master more faithfully than ever. The learned Dr then went on to state how he had first officiated in a little room in a

back court, and had now what was once a blacksmith's shop, in which he held divine service. He told in forcible terms his desire and determination to erect a missionary church, in some thoroughfare at Paris, which all could see. In 1855 when the Evangelical Conference was held in Paris, he brought the subject under its consideration, and so impressed were two gentlemen with its importance that they each gave a thousand pounds sterling for the work. One was a Scotchman named James Wilson, and the other an American, James Lennox, of New York. To erect a Church capable of containing 800 persons, with schools for children, would cost £12,500. By subscriptions obtained from Great Britain and France, he had collected about 6,000, with which a site had been bought, and he now came to ask Christians on this side the Atlantic to contribute the remainder. Dr Monod concluded by saying, this is what I lay before you this evening, before your hearts, before your consciences, in the name of our common Lord and Master. I do not beg for a foreign work, but for a work which is yours as well as mine. I lay this before you, begging your pardon for having delayed you so long, praying for the blessing of the Lord on your heads, and that His will may be done on earth as it is in heaven.

Prayer was then offered up and after Dr Jennings had announced that Dr Monod would preach next Sunday morning at his (Dr J.'s) Church, and in the evening at Knox's Church, the meeting separated.

REVIEWS.

[The following works published by the Philadelphia Board of Publication are all, in size and character, suitable for Sabbath School libraries. We give short notices of each.]

THE CHRISTIAN IN THE CHURCH. By J. M. Lowrie, Fort Wayne, Indiana.

This is a manual of 46 pages, but contains striking and correct views of the objects of Church organization and of the duties of professing Christians to the Church and to the Saviour.

As the following views are all worthy of consideration, and at the same time lay before us the true character of the work, we give them in the author's words:—

“ Our chief design in these pages is to exhibit briefly the duty of a church member towards this body of believers, the church. Before proceeding to this, we crave a short indulgence to present two important thoughts.

FIRST, Every man should reflect upon the design of the church of God, should keep that design in full view, and should use his constant and earnest endeavours to promote it.

SECONDLY, Every man should carefully ponder and review the grounds of obligation to call forth his efforts.

There is a threefold object in the congregating of God's people in the church.

First, and including all others in itself alone, the church is established for the GLORY OF GOD. This must be kept plainly and constantly before our minds, so that no doctrines be held, and no practices indulged, and no measures adopted, except such as are accordant with his will, and calculated to promote his honour.

Secondly, the church is designed to promote piety in the hearts of its members. Man is a social being, and the church secures for religious purposes the advantages of his social nature. No Christian is a solitary being. As a member of the church, he supports and encourages his brethren, while he is himself animated and strengthened by them to acquire and advocate and practise holy principles.

Thirdly, the church of God, especially under the present dispensation of it, is an aggressive institution. Every member of it is expected to use his influence and exertions to bring others to the enjoyment of the same privileges, and to the discharge of the same duties with himself."

BACKBITING REPROVED. By Charlotte Elizabeth.

This is an admirable Sabbath School book, of 144 pages, in which, while Backbiting is reprove~~d~~, important Scripture truths on other subjects are stated, and duties inculcated, in that style so attractive to youth in which this gifted authoress always writes. The last chapter is on the subject of "Answering again," in which the practice of many children, when corrected, always to be ready with *an excuse or a reply*, is reprove~~d~~, by reference to the examples of Eve and of Cain, of Aaron, and of others who thus added to their sin. It is a good book for young people.

PETRA; OR, THE ROCK CITY AND ITS EXPLORERS.

A most interesting Sabbath School book of 79 pages. It gives an interesting, though very condensed, account of the visits of Burekhardt, and subsequently of Messrs. Banks, Legh, Irby, and Mangles, to the remains of the once famous but long lost City of Edom and Petra. Mention is also made of the visits of Count Laborde, of Stephens, the American traveller, of Dr Robinson, Mr Roberts, Dr Olin, and yet more recently of Miss Martineau. The largest portion of the work is taken up with descriptions of the remarkable entrance provided by nature into the rock hewn city and of the most notable remains of temples, theatres and aqueducts, which all visitors have beheld with admiration. We give the two concluding pages:—

"Gazing abroad upon the desolations of the fallen city, we cannot fail to discern the inscriptions of Divine retribution alike upon tomb, and temple, and palace. 'Nothing,' said a noble visitor, 'can exceed the desolation of its present condition, although the signs of its former wealth and power are so durable as to have remained many centuries after it was deserted, and they look as if as many more may pass over them without working any visible change. The fulfilment of the prophecies has been most wonderful; for although it was beyond the foresight of man to imagine that so opulent and powerful a city should be deserted and desolate, yet all human works and habitations are subject to a like fate; but the words, 'I will make thee small among the heathen,' have been actually accomplished to such a degree that the very site of Petra was for centuries unknown. That a great city should be thus swept from the memory of man, and blotted out for a long season from the knowledge of the world, is a most striking manifestation of the truth of the prophetic record, and utterly exceeded all human foresight and sagacity. But every step in this region exhibits some wonderful accomplishment of the doom which was pronounced while it was flowing with riches and teeming with inhabitants: every specific misfortune has overtaken this devoted kingdom, and yet there are innumerable remains of what it once was.'

Taking out our pocket Bible, and searching for the denunciations uttered against this once proud capital, we are astonished at the literal accuracy with which they

have been fulfilled; and the remarkable words of Stephens, suggested by a similar survey to ours, rush to our minds; and with their citation we will close this narrative. 'I would,' says he, 'that the sceptic could stand as I did, among the ruins of this city amidst the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead: though he would not believe Moses and the prophets, he believes the hand-writing of God himself in the desolation and eternal ruin around him.'"

BY WHOM IS THE WORLD TO BE CONVERTED? or, Christians Christ's representatives and agents for the conversion of the World. By Thomas Smyth, D. D.

This little work of 108 pages has been published by request of the Synod of South Carolina. It is another effort to awaken the Church from her guilty slumbers that she may hasten to fulfil the great Commission. It is a book for the friends of Missions to circulate extensively, and every one who reads it will hear a voice saying, "What thy hand findeth to do, do it with thy might." It will be well for our Church that this book should be read extensively. Although it will cost little more than an English shilling it embraces the following contents:—

The Kingdom of Christ destined to become universal.

This Universality of the Kingdom of Christ to be brought about through the instrumentality of Man.

Self-Denial, and living for others, a universal law among all holy beings, and restored by Redemption.

This principle of Love, and living for others, illustriously exemplified in God, and in Christ our Saviour.

Christianity the embodiment, and Christians the living models, of this spirit of self-denying love.

Selfish piety not only not Christian, but anti-christian.

The extension of God's kingdom has always been a trust for which man has been responsible.

Active, self-denying and liberal co-operation in the cause of Christ, not indifferent, but essential to Christians and Churches.

All can do something.

This is the only way to secure prosperity and peace, here and hereafter.

No man liveth or dieth unto himself.

Our churches and church members must do more.

What can be done?

Motives for doing what every one can do.

That such a manual is greatly needed will scarcely be doubted by any intelligent friend of Missions. On this subject the opinion of Dr Duff is conclusive.

"It has been an intense and a growing conviction in the minds of some of us, that there is not at this moment one single Church in Christendom, as a whole, in any way adequately alive to the reality, the true nature, and transcendent grandeur of God's greatest work on earth, even that of the evangelization of the world."

The Presbyterian Church of Nova Scotia must choose between the alternatives of cramping her missionary operations and preventing their extension or of diffusing missionary intelligence and correct views of the duty of evangelizing the world among the rising youth of the Church. We trust she will choose the latter, and as a means of accomplishing the object desired we recommend this little volume.

SABBATH SCHOOL THEOLOGY, OR CONVERSATIONS WITH A CLASS. By John Hall, D. D.

This consists of nine conversations with a Sabbath School class, on such subjects as, What is Religion—Reasons for loving God—Nature of the laws of God—Obedience of the heart—Method of Salvation.

These conversations are judicious and interesting, extending over 94 pages.

FAITH AND WORKS. By L. H. Christian.

The object of this little work is to prove to youthful minds that the apostles Paul and James give not discordant but harmonious views of the doctrine of justification, that they no more contradict one another than contradict themselves—that they equally agree in urging good works or a holy life as being essential; not however as the meritorious cause of pardon and acceptance, but as a necessary fruit of saving faith. Both teach and urge that faith, unaccompanied by such works, is dead. It consists of 138 pages and may be useful to more than children.

Editorial.

THE INDIAN MUTINY AND CHRISTIANITY.

NOTWITHSTANDING all that has been said on India in the periodicals of the day, and the frequent references we have made to the subject in our pages, the importance of the subject we feel a sufficient call for again occupying the attention of our readers with it. Our present object is, as far as our present information will enable us, to trace the bearings of the present revolt upon the interests of Christianity.

There seems yet to be some difficulty in ascertaining how far Christianity may be concerned in bringing it about. It seems to be agreed that it is *one* element, and only one, in the movement. But to what extent it is to be reckoned as a cause of it, is a point upon which there is considerable difference of opinion. Some regard it as the principal. They think that jealousy of the progress of Christianity has excited the devotees of other systems, as well as Satan, their great inspirer, to a determined effort to eradicate it from the land. While others, among whom is Dr Duff, one of the men best qualified to judge, regard the movement as mainly political, while religion occupies a very subordinate place. We confess we would be glad if it could be said that Christianity had made such progress, that the fear of its triumph was the impelling motive of the rebels. The success of missionary labor has been sufficient to encourage exertion, but the progress made has been so small as to be scarcely visible upon the vast mass of Heathenism of that country, particularly in the disturbed districts. Besides too there has been no special hostility to missionaries. *In all the proclamations issued by the rebels there is no mention made of the missionaries*, and the inhabitants of one town have offered to rebuild the Mission premises and schools. It seems therefore evident that the movement is mainly a political one, being an effort of the Mahometans and other races to throw off British sovereignty and regain that authority, which they had formerly possessed. It seems also evident that it has been encouraged by the long pandering of the British authorities to their superstitions, and that it was hastened by what seemed the favorable circumstances of the moment. Still we believe that the fear of the progress of Christianity has been one element in the movement, but strange to say, it is not so much fear of the efforts of the missionaries but of the Government, yes of that very Government, which has been so eager to show, that they have no designs upon the native superstitions. Two remarks will explain

this. In the first place, the missionaries honestly avow their designs, and the people know what they are, and from their honesty have learned to put confidence in them. But they have naturally suspected all the professions of respect for their superstitions made by Government. "We have virtually," says a writer from Bombay, "told the people we do not care for our religion and our social principles. And while we have been trying in every way to impress upon them this truth, or rather untruth, they naturally have not believed us. They cannot believe that a powerful and great nation, such as we are, with a religion which makes no alliance with any other—which is upheld by talent and learning—that we should so far undervalue our religious and social institutions, that in India we should care nothing about them. The Queen of England is patron to missionary societies, and the natives know it right well. The people of England spend immense sums for the conversion of the world, and the natives know that also well; and when we come forward with such pretensions as the Indian policy has been, they do not believe us. They believe we have some sinister intentions in such a course of policy, that we will bide our time, and take an opportunity of coercing them into Christianity. Every native knows that the Governor-General has no pantheon where he has set up Brahma, Vishnu, and Shivu alongside of Abraham, and Moses, and Christ, in order to worship them. Every native knows that the British, as a nation, wish them to be anything but idolaters. Every native knows that every European thinks his gods and goddesses the greatest pests of India and the greatest obstruction to her civilization and advancement. * * Of course the Government are everlastingly telling the natives about their principles of toleration and non-interference; but the natives do not believe the Government, as there is an evident inconsistency and dishonesty in it." Judging by their own craftiness they have supposed that all such professions only covered some deeply laid plot against their religion, and the story of the greased cartridges was sufficient to convince them that this was the case. But, in the second place, the Hindoos do not dislike discussion on religious subjects, they have rather a penchant for it, and while missionaries confine themselves to such an instrumentality, we may scatter thousands of them over the land, without exciting any alarm on the part of the native population; but they are jealous of any interference by *law* with their religious systems. And certain late acts of the Government, such as abolishing hookswinging and allowing the remarriage of widows, were sufficient to excite their jealousies, and may in part have fanned the flame of discontent. We may add that while we do not believe that there has been such a general diffusion of Christianity as, by exciting alarm, to be a principal cause of the present revolt, yet it is a fact that in some portions of India such progress has been made, that the ancient fabrics of superstition are tottering upon their bases. The writer just quoted says: "The progress of the truth is creating a sensation everywhere, too, though Christian minds see little that rejoices them, in the actual spiritual conversion of large numbers. Yet the silent working of the truth is better observed by the natives themselves than by us. They fear the least cracking in the fabric. We are looking for deep spiritual work. Education is doing its work; and everything which goes to undermine faith in the old polytheism gives alarm. Influential natives in Bombay now feel even the Government Schools as unsafe; and a Hindu College has been organized in Bombay, whose main supporter is a native gentleman, who was a leading member of the Board of Education. Of course they will not see that true science as much militates against the Divine authority of their sacred books as Christian teaching. The founding of this institution by men who have taken a

leading part in the Government education is a remarkable movement, showing at once their fears about their religion. When a few converts will be gathered from this college, as they have been from Government schools, perhaps all English schools and colleges will be petitioned against, and children prohibited from education itself."

But whatever be the extent to which Christianity may have been involved in causing these convulsions, it is evident that they will produce most important results upon the cause of gospel diffusion. In the first instance, these results have been most disastrous, a considerable number of missionaries and their families have been murdered, and the rest of those laboring in the disturbed districts, have been obliged to abandon their posts, and have been glad to find refuge in the forts—mission property to a large amount has been destroyed—preaching stations are unoccupied, schools are closed, and the little flocks of native Christians are wandering in the dreary wilderness, deprived of their shepherds. And even when the revolt shall be suppressed, it will still leave behind it hindrances to the good work. The lives of the missionaries will be less secure, they will have less of freedom in their intercourse with the natives—the separation between Europeans and Indians will be more complete. Natives will be more reluctant to join the Christian Church, lest they should be marked for vengeance in some future insurrection. Baptism, especially of persons of high caste, will cause an immense outcry, both among the natives and godless Europeans.

Yet still we believe that the influence of this insurrection will ultimately tend greatly to the promotion of Christianity. We regard all these fearful scenes but as intended to "prepare the way of the Lord" by removing those obstacles which have hitherto obstructed the progress of the gospel. Now he hath promised, saying, "Yet once more, I shake not the earth only, but also heaven. And this word yet once more signifieth the removing of those things that are shaken, as of things that are made, that the things which cannot be shaken may remain." "I will overturn, overturn, overturn it, and it shall be no more till he come whose right it is, and I will give it to him."

It is impossible to speak with certainty of the future effect of these events upon the cause of Christianity, but already favorable results have been produced, and there are others for which we may look with considerable certainty. In the first place, it has unfolded the character of Heathenism in a manner which will shut the mouths of its abettors and has shown the necessity of Christianity even for the civilization of the world. Hitherto many, and these too men who reckoned themselves the wise of this world, persisted in refusing to believe that the worship of blood-stained idols would have any bad effect upon the natives. The Hindoo was represented as mild and affectionate, and made so by his religion. As late as July 1856 the *Westminster Review*, the organ of the philosophic, human-progress, man-worshipping infidelity of the day, piped to us of the absence among Pagans of the vices and artificial wants which beset Christian civilization, of the frankness, gayety and merriment which arise from "an instinctive life," as it is pleased to call the savage state; and even went so far in speaking of "the pious observances" of Heathenism as to say that "there is a genuine religious faith at the root of the practice of Cannibalism, and again of the Suttee and other Pagan observances." To be consistent such writers ought now to tell us that "there is a genuine religious faith" in the unheard of barbarities inflicted by the Sepoys on helpless women and on children. But nobody will now deem it worth while to spend time and breath upon such "filthy dreamers." The rude shock which late events have given to such dreaming must, by showing

the inherent character of Heathenism and of man without the gospel, produce a deeper impression both among Christians and worldlings of the absolute necessity of the gospel to the moral and social, as well as the eternal, interests of man.

But again, the public mind of Britain has now been thoroughly awakened to the fact, that the course of the Government in reference to Christianity, was a *great moral wrong* as well as a political error. Men cannot help seeing the sins of Britain in her punishment, and even the political, worldly organs of public opinion loudly proclaim the national responsibility of England for the welfare of that race committed to her care. The *London Times* especially, where we little expect to find any religious disquisitions or any weak leanings to "evangelical" views, strongly insists upon the *duty* of England in order to the discharge of that important trust committed to her by Providence, as the guardian of the Indian people, to impart to them not merely the physical and social benefits of our civilization, but the higher and more glorious blessings of an enlightened faith. This publication is justly regarded as an accurate barometer of public opinion in Britain, and we believe that this feeling is universal among those whose views on the subject are of any value. Such being the state of the public sentiment we confidently expect that, when the insurrection shall have been suppressed, and when a new policy shall be inaugurated, that there will be such changes as will tend greatly to the furtherance of Christianity.

In the first place, we think that public opinion will insist on the Government washing its hands clear of all connivance with either the Pagan or Mahometan systems of religion. To some of the modes in which the East India Company has actually encouraged and supported these systems we have formerly adverted. This will we think now have an end. There will be no more contributions to the support of Juggernaut—we shall hear nothing more of British troops paying honors to Heathen shrines—there will be no more Government support to Mahometan Colleges where the youth will be trained in that fanaticism, which has filled so many households of England with weeping, and above all, there must be no subserviency to the abominable system of caste. Blind indeed will the British people be, if they do not require that their rulers shall abandon every shred of patronage to the native religions.

But, in the second place, we believe that these events will end in the breaking down of caste and other barriers to the progress of the gospel. Our readers have heard much of caste, but we doubt if many of them have an accurate idea of its real nature. Many regard it as something like the difference of ranks among ourselves. This view is very far from giving an adequate representation of the subject. We design in our next No. giving full information on the subject. In the meantime, however, we remark that the very principle of it involves a denial of the Scripture doctrine of the creation, and of the declaration that "God hath made of *one* blood all the nations of men to dwell on the face of the earth." It teaches us as its foundation that the different castes have sprung from different portions of the body of Brahma, the Brahmins from his head, and the inferior castes from lower sections. And in its observance, it involves the sacrifice of all civil rights on the part of one class of the community for the benefit of the others. It is opposed to all the just principles of British jurisprudence, and when a system of administration is introduced, as we believe will be, which will recognize it in no form, but will deal with it as inconsistent with equity, we believe that it will be one powerful means of breaking down what has been hitherto one of the chief obstacles to the progress of Christianity. And the destruction

of caste is the destruction of Hindooism, for it is completely interwoven with the whole of that religious system.

Thirdly. We confidently expect such a change of policy on the part of Government in relation to Christianity as will tend to promote the interests of religion. We have on former occasions pointed out the godless character of the Government policy. The East Indian Company have in former years refused to permit Christian Missionaries to land in their territory—they have up till the very day of the mutiny, refused to allow the Missionary to labor among the native troops—when a Sepoy was converted he was expelled the army,—they have refused to employ native Christians even in those subordinate positions filled by Mahometans and Hindoos—they have established schools from which the Bible was excluded—a law still exists, though not acted upon, which makes the printing of Bibles a penal offence punishable with the seizure of the presses. In the libraries of their colleges were placed the Koran and the Vedas, but an offer of the British and Foreign Bible Society to supply them with the Christian Scriptures was rejected. The result of this policy, in the education of such men as Nena Sahib, has shown the truth of the somewhat quaint statement of the Duke of Wellington, that education without the Bible only made men “clever devils.” All this system will be changed. We do not say that there shall be any interference by force with the religion of the natives. Justice as well as policy forbids this. But the British public will demand that there be no obstacle in the way of proselytism on the part of Christians, and every facility afforded for efforts of that kind among all classes of the population. Neither do we seek any direct efforts of the Government to teach Christianity. The most earnest advocates of Civil Establishments of religion do not now ask this—they are content to leave their conversion to the voluntary efforts of Christians. But we do expect that Christianity will be recognized by Government and encouraged by all the means within the legitimate sphere of Government. The British people must demand an extension of education. Hitherto not more than 4 per cent. of the population can read, and the Institutions which Government has established have been mostly colleges for the education of those who are able to obtain education themselves, attended mostly by persons of high caste, so that of low caste people not more than one per cent. can read. There must be schools in which the distinctions of caste shall not be recognized, and where all may learn to read, and thus the way prepared for evangelistic efforts by means of Bibles and tracts. But in addition, that education must be upon a Christian basis. There must not be, as in some cases heretofore, the putting them in charge of infidels, who have proved as bad or perhaps worse enemies of Christianity, than the Brahmins themselves—and the Bible, instead of being secreted, must be openly produced. In the public administration there must and will be a change of policy by which, instead of discouragement being thrown upon Christianity, it will receive every countenance, and the Government in its own acts must show that it recognizes and values the Christian faith.

We need scarcely remark that such a course of policy while right would be the most expedient. “We are persuaded,” says Mr Macleod Wylie, “that a wise, resolute, just policy, which affords no countenance to Hindooism or Mohammedanism, but manifests its energy in the amelioration of the condition of the people, in the development of the resources of the country, in the extension of the blessings of a sound education, in the consolidation of our power by a firm administration of justice, and by an efficient organization of our army; which practically exhibits the spirit of Christianity, and

while strictly tolerant, steadily denies support to all practices inconsistent with the public peace and public morals; THIS, with the enlightenment of public opinion at home, and a faithful regard by Parliament to Indian affairs, is the ready and best alternative, suggested alike by experience and necessity." Yet we do not think that the authorities in India will readily yield to the change. There seems an infatuation about them in their attachment to the old policy, which all the recent calamities have not been sufficient to remove, and of which it will require the watchful care and determined effort of the British public to prevent the manifestation in some of the old forms. But lately an offer of the Christians of Raishnagur to furnish Coolies for the army, which were much needed, was refused, because they applied not as subjects but as Christians. If this spirit continue we have not yet seen the end of the divine judgments, and it may require another battle such as Wilberforce fought to cast it out, but assuredly in the present temper of the British people it will be done. "If," says Mr Wylie, "after tranquillity is restored, all the errors and shortcomings of the Government are to be ignored, and the failure of the past policy is to be unconfessed, and an attempt is to be made to show that it is Christianity which has produced this rebellion, and that safety for the future can only be purchased by the sacrifice of the truth, and by a shameful subserviency to anti-Christian and anti-social errors; then let the voice of England be heard protesting against this miserable Sadduceeism, and let our wise statesmen understand, that if they have no other scheme for preserving India, we will encounter all hazards rather than try that scheme again, and that we will far rather relinquish the empire altogether, than keep it as a standing mockery of our Christianity, and a constant provocation of Divine judgments."

But our hope is not in any Government. We have learned to distrust all *mere* worldly statesmen. We look, under God, to the Christian people of Britain and America, and our last remark is that there is every indication that the present outbreak will lead to a large extension of missionary operations. Already the Christian world seems awakened to a sense of its past neglect of duty, of the vast extent of the work to be done, and the miserable deficiency of means hitherto employed. Movements are already on foot for a combined effort of various Christian denominations to engage in missionary efforts there on a vastly more extensive scale than heretofore. These may seem but ebullitions of the excited feeling of the moment, but from the character and standing of the parties engaged in it we cannot doubt but it will be somewhat more. But upon this our space will not permit us to enlarge. We conclude with the apostrophe of the poet to England:—

"For faults thou hast of heinous size;
 Repent, renounce them, ere they rise
 In judgment; lest thine ocean wall,
 With boundless ruin, round thee fall.
 And that which was thy mightiest sway,
 Sweep all thy rocks like sands away.
 O Britain, O my country, bring
 Forth from thy camp the accursed thing;
 Consign it to remorseless fire;
 Watch that the latest sparks expire.
 Then cast the ashes on the wind,
 Nor leave one atom wreck behind;
 So may thy wealth and power increase,
 So may thy people dwell in peace.
 On thee the Almighty's glory rest,
 And all the world in thee be blest."

Obituary.

DIED, at Tatamagouche, on Saturday morning, 12th Dec., the REV. ROBERT BLACKWOOD, in the 73rd year of his age and 42nd year of his ministry.

Mr Blackwood was a native of Kinross-shire, Scotland, being born on the estate of Coldrain, of which his father was proprietor.

In the spring of 1816, he left his native land, with a view to devote his energies in the gospel of Christ to the service of expatriated countrymen in the State of Ohio, America. Having been landed at Halifax, in July of that year, he was persuaded by the fathers of our Church that there was as much need of ministerial labor in this Province as in Ohio, and he was induced to remain and cast in his lot with them.

In the following October he was ordained to the charge of the wide-spread congregation of Gay's River, Shubenacadie, and Nine Mile River—where he spent twenty-four years of arduous service. Thence he was translated, in the end of 1840, to the joint charge of Tatamagouche and New Annan, which he held till the end of 1851. when a separation took place between those congregations. Since that period he has been pastor of New Annan and adjacencies.

His last public ministrations were at the Sacrament of the Lord's Supper at New Annan, in the month of July last.

Previous to that period his health had seriously failed, but he had kept at his post and preached once when he had not strength for a second service. His disease was Dyspepsia—the probable result of severe exposure in the days of his robust health, when he never spared himself either by night or by day.

As a preacher of the Gospel, Mr Blackwood sought to know only Christ and Him crucified. In doctrine he was uncorrupt; in style, simple, yet dignified; in manner, earnest and energetic, and generally popular.

In his disposition he was friendly, frank and affable, the ever-welcome guest, the ever-courteous and hospitable host. No sacrifice was esteemed too great for him to make either to minister to the bodily relief of the afflicted, which an unusual amount of medical skill enabled him often successfully to do, or to unfold to them the consolations which the prescriptions of the Great Physician provided for their spiritual maladies.

He has left behind him the wife of his youth, who accompanied him from home, toiled with him through manifold struggles, and bore with him many griefs and sorrows. Five of the nine children that God gave them He has already taken away, while four remain to comfort their widowed mother and mourn their mutual loss.

He has quitted the scene of activity and conflict in a green old age, and rests from his labors. His end was peaceful and happy, and long will his memory be cherished in the affections of a wide circle of mourning friends.

On the Tuesday following, his remains were followed to the tomb by a large concourse, and solemn devotional services were conducted in Sharon Church by several members of Presbytery. The event was improved to the congregation on the following Sabbath day by Rev J. Watson in a sermon from 1 Thess. iv. 13.

The prophets, do they live for ever? All flesh is grass, but the Word of the Lord endureth for ever.

W.

The REV. HUGH DUNBAR left his residence, Princetown Road, on Saturday morning last. He was observed returning early in the afternoon, and shortly after was found lying on the road, a little further on, quite dead. It is supposed his death was occasioned by disease of the heart.

The above is from the Charlottetown *Protector* of the 3rd ult. Mr Dunbar was a native of the West Branch East River, where he was brought up under the ministry of the late Dr McGregor. Having in early life given indications of good talents, he was sent to the Picton Academy, and having studied Theology under the late Dr McCulloch, he was licensed to preach the gospel in the year 1825. For some time he was employed as a Missionary, under the Home Mission Agency of our Church, then just organized, and visited many destitute portions of the country, preaching both in Gaelic and English. Among other labors, he spent a winter in Cape Breton, when there was scarcely a Presbyterian minister on the island. On these missionary journeys his services were valued. When on that island two or three years ago, we heard, after the lapse of thirty years, kindly reminiscences of his visit. Efforts were being made to secure his services permanently, but the tempting offers of an Agent of the Colonial Society induced the people to apply for a minister of the Kirk of Scotland. Soon after, he received a cordial call to the pastorate of the united congregation of Cavendish and N. London, which had previously formed part of the pastoral charge of the Rev Dr Keir. Here he was ordained on the 21st March, 1827. "For some time," says the Rev R. S. Patterson, "every thing continued to go on satisfactorily. The attachment between the minister and people was mutual, and the congregation appeared to prosper. But it happened that in this congregation there were some whose native language was Gaelic; and hence a part of the services of the Sabbath were performed in that language. In such cases it usually happens that the English and Gaelic people are disposed to consider their interests as separate, and become jealous of each other, and thus dissatisfactions arise which prove prejudicial to the interests of religion. It was so in the present instance. From these and other causes, which it is unnecessary to mention, the attachment between Mr Dunbar and his people began and continued to diminish, until, on 15th June 1835, he tendered his demission; and the Presbytery, judging that his usefulness was terminated, thought proper to accept of it. About this time, a part of the congregation, consisting chiefly of those attached to the Gaelic language, separated, and connected themselves with the Kirk of Scotland." These now form the pastoral charge of the Rev A. Sutherland of the Free Church.

After the acceptance of his demission, Mr Dunbar for some time travelled as a Missionary in the vacancies and mission stations of the Church, but finally settled on a farm in a small settlement called Springfield, in P. E. Island. Here he was also engaged in teaching. He did not, however, forget the more responsible office to which he had been set apart, but besides taking occasional appointments from the Presbytery, he regularly ministered to the small body of Presbyterians among whom he resided. Here he gathered a small congregation to whom he continued to break the bread of life until his sudden call to the Master's presence.

Mr Dunbar was possessed of good talents, as indicated by a sermon which he published some years ago, entitled, "the duty and blessedness of contributing to the support of the Gospel," from Prov. iii. 9, 10. As a preacher, he was a sound and faithful defender of Evangelical truth, and in private life was generally esteemed.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 9.

JANUARY, 1858.

No. 1.

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Home Missions.

REPORT OF MISSIONARY LABOR BY REV. A. CAMERON.

To the Reverend the Presbytery of Halifax.

According to the appointment of Presbytery, I proceeded to Annapolis by post and arrived there on the 13th of July. On Sabbath, 15th, I preached in the usual places of meeting and at the usual hours.

The day was unfavorable, yet the audience were as numerous as could be expected considering the state of the weather. I also conducted divine service on the two following Sabbaths in the above-named place.

Having received an invitation from a number of the inhabitants of Bridgetown through Capt. Fraser, to preach there on the second Sabbath of March, I, with the unanimous consent of Annapolis congregation, agreed to give them the afternoon. I accordingly preached in the forenoon at Annapolis, and proceeded to Bridgetown, where I preached in the evening to a pretty large and very attentive audience. The meeting was held in the Temperance Hall, and though the room was a pretty good size, yet many had to leave for the want of accommodation.—Several persons expressed a strong desire that I should return and give them a whole Sabbath, stating that they would furnish a larger room. Having no appointment to that effect, I could not pro-

mise without consulting the Clerk of Presbytery. I accordingly corresponded with Mr. Murdoch, and having obtained leave, preached there again on the fourth Sabbath of March. The attendance was much larger than on the former occasion, and all seemed devout and orderly. At the request of the Sons of Temperance, I lectured, on the following evening, to a full house, on the subject of Intemperance.

During my stay in Bridgetown I remained with Capt. Fraser, where I was kindly received and hospitably entertained. He is a native of Scotland, and a true blue Presbyterian. He, along with several others, manifested a strong desire to have Presbyterian preaching, and consequently agreed to petition the Presbytery for supply. Their hopes of success appeared to be quite high, so much so that they proposed to secure the site for the building of a Church; and I think there is little fear but that, by the blessing of God, they will succeed, for where the will is good the means are generally found. Their wish is to unite with Annapolis, and between both places, to secure the services of a settled minister among them.

I returned to Annapolis by the middle of the week, and preached there the last Sabbath of March. This brought my mission to a termination in said place. I may state that the time that I was in Annapolis happened to be an unfavorable season for missionary labour on account

of the political excitement which existed throughout the county. It was owing to this circumstance that I did not preach at Round Hill. I was told that as the settlement consisted chiefly of Baptists, the attempt of holding a meeting on a week evening at that season would only prove a failure.

On my way to Bridgetown I was requested to attend a funeral in that neighborhood, at which I preached a short sermon, but the number present was very small. On the same day I visited a sick person, who died in about an hour afterwards.

The audiences in Annapolis were as large as could be expected, and shewed an attentive regard for the Word of God.

Left Annapolis on Monday the 31st of March; remained the two following days at Digby, and preached in the evening in the Baptist Church to a respectable and attentive audience, composed chiefly of the Methodist and Baptist bodies.

Left Digby on Thursday morning, April 2nd, for Cape Sable Island, with the expectation of reaching this scene of labor in good time on the following Saturday; but owing to the fearful state of the roads and poor horses, I did not arrive at Barrington till dark, and consequently had to remain there on Saturday night. But as the distance to the Island was only about five miles, through the kindness of Dr Geddes, at whose house I lodged, I succeeded in getting there the following morning in good time for preaching.

Divine service was conducted in the school-room. The attendance was very small the first day, but gradually increased during the four following Sabbaths. There was quite a respectable number out last Sabbath, and had the day not been rainy, it would have been much lar-

ger. I preached part of the time in the new Church. This will be a fine commodious building when completed. The outside is finished and the floor laid. They talk of making a strong effort to complete it by next autumn. The individuals on whom its erection depends are but few, and evidently deserve the aid and sympathy of the Church at large, seeing the strenuous exertions which they themselves have, and still are inclined to put forth. During my stay in this locality, I preached thrice on week days, viz., twice at Barrington, and once on another part of the Island. On all occasions the audiences were orderly, and seemed to hear with gladness the truths of God's word.

There is much need of missionary operation on this interesting isle of the sea. Its population is said to be about 1500, many of whom, though they profess to adhere to the Baptist Church, are perishing for lack of knowledge. Ignorance in regard to divine matters evidently abounds among them. The young seem disposed to learn, while many of the more aged appear to dread the *light*. At present the people have no pastor among them; the Churches are vacant. It is the earnest wish of those friendly to our Church that the Presbytery would send them more supply as soon as practicable. Were they at present favored with a liberal portion of missionary labor, and, by the blessing of God, prejudices would be dispelled, knowledge would increase, and neither they nor the Presbytery would be disappointed.

I have not done so much in the way of visitation as I could have wished; but at every place at which I called I met with the kindest reception.

ALEX. CAMERON.

Foreign Missions.

LETTER FROM MR. GEDDIE.

ANEITEUM, June 5, 1857.

To the Board F. M. of P. C. N. S.

DEAR BRETHREN,—I sent letters to you in January by way of China, and also in April by way of Sydney, which I hope you will receive. I have little to communicate at present, having so recently written to you, yet I cannot al-

low an opportunity which has just occurred to pass without sending these lines. I feel thankful to inform you that the Mission families enjoy good health, but there has been an unusual amount of sickness among the natives of this and the adjacent islands for some months.

You will be glad to hear of the safe arrival at this island of the Mission-

Schooner "John Knox." She left Sydney on the 20th day of April and arrived here on May 15th. She encountered head winds and stormy weather during the greater part of her voyage. But, according to the log book kept on board the little vessel, "behaved nobly."—Those on board experienced some inconvenience from shipping seas, but they did not consider themselves in danger at any time.

The "John Knox" was brought to this island by Mr Marshel, first officer of the barque "Egypt," assisted by two men. The "Egypt" left Sydney a few days after the "John Knox," and is now at this island loading with sandel wood for China. Mr Marshel and the two seamen have again joined their ship. By the voyage from Sydney in the little Mission Schooner Mr Marshel has proved himself to be a courageous and skilful seaman and he has entitled himself to our warmest thanks. He parts with the little vessel with much regret.

The "Egypt" belongs to R. Towns, Esq., of Sydney, who is one of the most extensive merchants and ship owners in Australia. He has shown much kindness to this Mission on former occasions, by allowing all Mission supplies to come free in his vessels, and he has now laid us under additional obligations to him by the interest which he has taken in the "John Knox." He took charge of her while she lay in Sydney, and we are chiefly indebted to him for her transmission to this island.

The "John Knox" is a splendid little vessel. She registers about 12½ tons, and appears to be very strong and well finished. She is fitted up for accommodation, and had she been built under our own direction we could not have suggested better arrangements than those which have been adopted. The building of the vessel in Scotland was a happy idea, for a similar one would have cost a large sum of money in this part of the world. She has a comfortable cabin, which occupies one-third of the vessel and is painted wainscoat. The hold is also well finished and painted a light blue colour, with lockers on each side, which answer the purpose of seats during the day and berths during the night. To economise room the ballast is iron, over which there is a good floor.

As we have not yet received letters giving definite information about the "John Knox" we are in a measure ig-

norant of her history. We feel truly thankful to the kind friends who have contributed to purchase so valuable a little vessel for the Mission. Her presence here will I trust greatly facilitate the extension of the gospel to the dark regions beyond. May she, under the favour of God, become an instrument of much usefulness in these islands.

After the above lines were written a ship was announced by the natives, which we soon recognized to be the "John Williams." She has returned once more after an absence of two years and seven months. She came into the harbour this evening. Our beloved daughter Charlotte Ann is at home again, being absent nearly eight years. When we parted we scarcely thought that we should meet again on this side of the grave, but God has been good to us beyond expectation. But, alas! we are all so changed in appearance that our daughter knew not her parents, and we should never have recognized her.—It is an additional satisfaction to us to know that she has left England as the member of a christian Church, and that she brings with her the highest testimonials from those entrusted with her guardianship. Our hearts overflow with gratitude to God for his goodness to our dear absent children. It seems indeed as if in their case he has been a Father to the fatherless. I need not say that our hearts rejoice to welcome Mr and Mrs Gordon as our fellow labourers.—We have long looked for them, and they have come at last. Many are the prayers which have been offered up for help to the dark islands around us, in private, in public, and at the family altars on Aneiteum, and in the presence of our newly arrived brother and sister we can recognize an answer to them. I am glad to learn from my letters that Mr and Mrs Gordon have favourably impressed the brethren with whom they have had intercourse by the way. They appear to be persons of the right spirit to engage in the missionary work. They will find ample scope in these dark regions for all their zeal, energy and devotedness. I trust that their valuable lives may be long spared, and that your hearts may be cheered with tidings of their success. Their presence here will, I trust, elicit an additional amount of sympathy on behalf of these islands. There are also two missionaries from Samoa on board of the "John Williams," Rev

Messrs. Harbut and Drummond, who have come as a visiting deputation to these islands.

I cannot give you information at present about Mr Gordon's probable movements. We expect to meet to-morrow and consult about his location. But the islands must first be visited before we can decide. It is likely that he will be settled on Tana or Erromanga, or remain temporarily on Aneiteum. The latest intelligence from Tana is both encouraging and otherwise. At Port Resolution, where we expected to settle a missionary, the natives are fighting. A severe epidemic has also been prevailing, for which the heathen blame the Word of God, and they are angry with the teachers. But the teachers are not discouraged and itinerate extensively among the natives. We have also many attached friends who have decidedly abandoned heathenism and earnestly desire religious instruction, but it would not be expedient to settle a missionary in opposition to the wishes of any considerable number of the natives. But we cannot tell the exact state of things until we are on the spot. This however is only a temporary cloud, which shows that Satan anticipates danger to his kingdom, and which I trust will lead us to look more unreservedly to God for his direction. At Anuikaraka, the station on the south side of Tana where Talip and Yaufati live, the aspect of things is more encouraging. Yaresi, the chief, has sent a message to this island requesting that the expected missionary should be sent to his land. We have every confidence in Yaresi, and he and his people have been most kind to our teachers, but he is not a powerful chief, and might not be able to protect a missionary from hostile tribes. We design however to settle teachers in the lands adjacent to Yaresi's district, and I believe the time is not far distant when a missionary may be settled there with prospects of safety and usefulness. At present there is a party of Tanese on this island on a very interesting mission. They have come to buy a teacher. They brought a pig to pay for him. Hearing that the "John Williams" was expected they have concluded to wait for her, and make sure of their teacher by her.

On the island of Erromanga a severe epidemic has also prevailed lately. This has led to war between the natives of Dillons Bay and those in the interior of

the island. The consequence has been the suspension of the missionary work for the present. Mana, an Erromangan who spent some years on Samoa and who has been labouring among his countrymen with much success, rather than join the war has left the island and came to Aneiteum. He is residing with me at present, and will return by the "John Williams" to his own island. As both the fighting parties desire a missionary the war would not probably affect the location of one, and such an event might be the means of bringing about a peace. The Erromangans blame their own disease makers for sickness, but do not charge it on missionaries and teachers as is the case on other islands.

Fotuna we also consider ready for a missionary, but we are anxious to have some of the larger islands occupied first.

Such is the state of the islands at present, in our immediate neighbourhood.

The boxes sent from you by the "John Williams" have reached us in safety.— We feel grateful to our friends in Nova Scotia and Prince Edward Island for this additional expression of their interest in the cause. The supply is most seasonable, as we are now fitting out some teachers for the lands of darkness.

There are now two sandal wood establishments on Aneiteum with five vessels attached to them. The wood is collected at Erromanga and Espirito Santo and deposited here until shipped for China. The presence of foreigners again on this island will no doubt be prejudicial to our work, but I trust that the natives may be preserved amidst the temptations which surround them. Since the sandal wood trade has extended we now see many natives from the neighbouring islands. They visit the Mission station and attend the preaching of the gospel, and, though they cannot understand the truth, yet they leave with favourable impressions.

June 9th.

The "John Williams" and "John Knox" take their departure to-day for the neighbouring islands. Mr and Mrs Gordon go in the former, while I go in the latter. We send four married teachers, and also a native of this island and his wife as servants to Mr and Mrs Gordon. A number of our chiefs will likewise accompany us, who can tell other islanders what the Word of God has done on Aneiteum.

We had a public missionary meeting

yesterday, at which a contribution was made for the cause. A large quantity of taro was collected for the use of the ship, also a great number of mats and native dresses for the teachers, and as a present to the chiefs who behave kindly to our teachers. It is but little that our poor natives can contribute for the gospel, but they seem willing to do what they can.

The undertaking in which we are now to engage is of unspeakable importance. I trust that we may be divinely directed in it, and that God may be the breaker up of our way. Let me solicit in behalf of the Mission an interest in your sympathies and prayers. I regret that time does not allow me to write a longer letter to you.

I remain, my dear brethren,
Very sincerely yours, &c.,
JOHN GEDDIE.

LETTER FROM MR. GORDON.

ERROMANGA, DILLON'S BAY,
June 20th, 1857.

REV. AND DEAR SIR,—

As there is a vessel in Dillon's Bay just going to China, I hasten to send you a few lines by her, acquainting you of the safe arrival of the "John Williams" at the New Hebrides, and of the prosperity of our dear brethren at Aneiteum, and of our settlement at Dillon's Bay. I have just received a note from Capt. Barnes, stating that the vessel is to sail this forenoon, and I cannot complete an account of our voyage which I have nearly ready to send to you.

We arrived at Aneiteum on the 5th inst., and after spending four days at that island interestingly and profitably with our excellent brethren of the mission, we sailed for Fotuna on our way to Tana, and after visiting each of these islands, the brethren from Samoa, and Messrs. Geddie and Inglis, advised Mrs G. and myself to proceed in the "John Williams" to Erromanga to see if the Lord would not open a better door for us on this island than is now open on either of the former. We consequently left for Erromanga on the 13th, and arrived here on the 14th, and although the natives are engaged in war, we have found no formidable obstacle in the way of settling here. About 15 or 20 of the natives have been kind to us since we landed. We have not yet seen a chief of any influence. The natives appear to be hon-

est and mild, although they are the most debased savages which we have yet seen. I have with me two Roratongan and two Aneiteumese teachers, for whom I have not yet found places. The former teachers have all left, and, with one or two exceptions, will not be missed. We got the chief materials necessary for a house at Aneiteum; and Mr Geddie, who came with us in the "John Knox," has also given us two servants. We have at present a small teachers' house with a gravel floor, on which we have spread our mats. The "John Williams" left on the 17th, and Mr Geddie in the "John Knox" on the 18th. We therefore only enjoyed his precious company in our own cottage one day. He is in excellent health, as also Mrs Geddie and family.

Meanwhile, you need not judge of our position here by the very singular and wild statements made about the improved state of this island in the "Gems from the Coral Islands."

I have sent a message to the principal chief of Dillon's Bay,—three of whose wives we saw yesterday,—that I wish to see him to-morrow for the purpose of terminating the war; and I hope to collect those that are near about us by the bell which my friends of the Free Church, New London, gave me.

The principal help which I have now in the work is by Manu, a native of this island, who, I trust, was converted in Samoa.

Mrs G. and I are in pretty good health, and feel that the Lord has been very gracious to us in all our voyagings and now in our settlement.

Please send me a small box of school materials when you have convenient time and opportunity.

Mrs G. gets her letters regularly from England, but I have not received one from Nova Scotia since we left the Thames.

Brethren, pray for us.

Yours, in the best Lord,
GEORGE N. GORDON.

Rev J. Bayne.

LETTER FROM REV. J. W. MATHESON TO REV. J. BAYNE.

LONDON, Nov. 19, 1857.

REV. AND DEAR BROTHER,—

As the Mail for Nova Scotia leaves here in the morning I avail myself of this favorable opportunity of dropping you a few lines, from the perusal of

which you may learn how I have been engaged since I left Nova Scotia.

We left Halifax, as you are aware, upon the 22nd ult., being accompanied to the boat by a number of christian friends, some of whom appeared deeply impressed that we were parting not again to meet on earth,—whose prayers together with those of absent friends I fondly hope may be heard and answered in God's own time and way. The boat left at 1 A. M. on Friday. As she hove off from the wharf we walked the deck a few minutes and took a farewell view of our beloved native land. After which we returned to our cabin, and there commending ourselves to the care of that God who neither slumbers nor sleeps, we retired to rest. In the morning we went on deck and found ourselves far out of the sight of land, with nothing in view on either hand but the rolling billows of the mighty deep; and, though the wonders of the boundless ocean were spread out before us, it is much easier to imagine than express the feelings then experienced, upon the remembrance, that as the boat rode the waves most majestically, she was speedily wafting us far from the friends of youth and the endearments of home. We had a very pleasant passage, and though Mrs M. was a little sea sick the first two or three days of the voyage, she enjoyed the latter part of the passage very much. As regards myself I have much reason to bless God for his unmerited kindness, as I have enjoyed much better health while crossing the Atlantic than I have for several months previously. We arrived in Liverpool on the morning of the 9th day after leaving, which was a very short passage for this season of the year. When I arrived in Liverpool, I found upon enquiry, that there was a vessel to sail from that port for Melbourne in two or three days, and another on or about the 15th of November. But as the Missionary Goods had not arrived, and as it was uncertain whether they would be forwarded in sufficient time to go out in the vessel of the 14th inst., I said nothing about the securing of a passage, knowing that it was desirable (to the Board) that the goods should go out in the same vessel with us. After remaining two days in Liverpool we proceeded to London, where I met with Rev A. Tidman, D. D., from whom I received a very warm reception. After conferring with him respecting the propriety of going to Australia in a Liverpool or London ship—upon consider-

ing the matter for a short time, he decided that it would be much better to go from London. Among many of the advantages that would be gained in going from London he mentioned as a principal one, that the "Omar Pasha," a fine vessel of 1279 tons, which is about to sail on the 30th inst., was going to carry out goods for their missionaries in the South Seas,—that she was going direct to Sydney while those from Liverpool were only going to Melbourne, and that she (the "Omar Pasha") would in all probability be in Sydney in time to meet the "John Williams," which is expected in Sydney about the last of January or early in February, and that by going in the "Omar Pasha" we could not fail to meet the "John Williams," which would be very desirable. Upon hearing such a statement from the Doctor I immediately decided in going in that vessel, as she also is said to be very fast and well fitted up for the accommodation of a few passengers.

I have been pretty busily engaged in procuring our articles of outfit, which are to be put aboard the ship on Monday, as the 24th is said to be the last day of taking in freight. As the Mission Goods had not arrived last Monday, and as I heard nothing about them, I went back to Liverpool in order to have them here in time for shipping. Messrs. Glen and Anderson of Liverpool, to whom Mr Stairs of Halifax had written respecting the procuring of the Mason Tools for Mr Geddie, have very kindly provided the articles desired, and though they have not yet arrived at the London Mission House, where all the goods are deposited, I have no doubt but they will be here in sufficient time. If so I hope that we shall succeed in getting the goods shipped in such a manner as will prove satisfactory to the Board—though not without a considerable amount of trouble and also expense. As the mail goes soon I must conclude at present. I'll write before we leave.

I remain, yours truly,
J. W. MATHESON.

LETTERS FROM REV. J. INGLIS.
(From the R. P. Magazine.)

ARRIVAL OF THE "JOHN KNOX" AT ANEITEUM.

To the Rev Dr Bates, Sec. of the R.P. Synod's Com. on Foreign Missions.

Aneiteum, New Herbrides, May 28, 1857.
REV AND DEAR SIR,—I am happy

to inform you that our little mission schooner, the "John Knox," has reached Aneiteum in safety. She arrived here on Saturday the 16th inst. About a fortnight before her arrival, we learned incidentally, by a vessel that called in here, the captain of which had seen a vessel from Sydney at Tana, that she was about to leave Sydney. This was the only notice we had of the "John Knox" since I received your letter of May last informing me that she was being built in Glasgow. After this, Mr Geddie was daily on the out-look, and as soon as he saw a vessel in sight, which he was satisfied must be the "John Knox," he went out in his boat with a strong crew of natives to pilot her in. She beat up into the harbour in gallant style. I went round on the Monday and saw her. She was twenty six days on the voyage from Sydney to Aneiteum. During the first ten days she encountered strong head winds, which carried her about 150 miles to the south-east of Sydney, and left her as far from Aneiteum as when she left Sydney. The actual voyage was therefore only sixteen days, which is the average length of time occupied in the voyage between Sydney and this island. The Lord in his providence has again signally favoured this mission. The vessel has not only reached us in safety, but her arrival has been most opportune. We are daily looking for the arrival of the "John Williams." We see by a Sydney paper that she was at Tahiti on the 15th of March; and, consequently, as far as time goes, she may be here any hour. Having the "John Knox," we can make any arrangements about the settlement of Mr and Mrs Gordon which may be considered most advantageous. This we could not have done had the "John Knox" not arrived before the "John Williams." God not only opened the hearts of our friends to contribute liberally and promptly to this object, but he graciously inclined the hearts of persons able to assist us in bringing the vessel here, so that they cheerfully rendered the assistance necessary. R. Towns, Esq., one of the most extensive ship-owners in Sydney, to whom, as well as to the Rev Dr Ross we wrote about the "John Knox" and who has often forwarded our supplies free of charge, has laid us under deep obligation. He took a deep interest in the vessel both to get her sent safely along to her destination, and to see her

properly fitted up in Sydney for the voyage. Mr Marshall, a young man of high professional attainments, and first mate of the "Egypt," one of Captain Towns' vessels about to sail for China and to call at this island, volunteered his services to navigate the "John Knox" to Aneiteum. After he had undertaken the command, his difficulty was to find two seamen who had courage to accompany him in such a small vessel. They all declared that she would never reach Aneiteum. At last he found two men; and the voyage, though somewhat long, was safe and successful. Mr Marshall is a native of London, one of the seamen is from Glasgow, the other is from Dundalk. Thus you see, not only the benevolence of Sydney, but the skill and courage of the three kingdoms were laid under contribution to bring our little vessel from Sydney to Aneiteum. I need scarcely say how much we were pleased with the vessel. Under the blessing of God she will be of signal service in helping to advance the mission on the adjoining islands. All the sea-faring men who have seen her seem greatly pleased with her appearance and qualities; she is so strongly built and so neatly fitted up, and her sails are made to work so easily. Mr Marshall says, he thinks it will be impossible to capsize her; that if it had been possible, she would have been capsized by the weather they had during the first ten days of the voyage. An English sailor who resides on this island said to me yesterday, after examining her very closely—"Well, that little vessel is put together and no mistake. No slop-work there, I assure you. What timbers she has got; why, they would do for a vessel two or three times her size—and all the best English oak too. Upon my word, if she is not a snug little craft!" &c.

The natives, as was to be expected, are greatly pleased with her. It required no telegraph to spread the news of her arrival; it was soon round the island and into the remotest corner of the interior. It reminded one, in a small way, of Galt's famous description of the arrival of the reformer in Scotland, close upon three centuries ago, when the short sentence, "John Knox is come!" passed with lightning speed from lip to lip and electrified a whole nation. *Wawho! Kahespin! Et esjilith!* and every interjection in the language, expressive of wonder and delight, were every where

poured forth with the utmost profusion. *Et mun ham neclaw UJA!* "Our vessel is come!" the natives all say. They all look upon themselves as sharers in the "John Knox." They look upon her as if she were a part of the island, or a part of our common Christianity, so that the whole island, is, as it were, guaranteed for her safety, and pledged to secure her success.

We have had the vessel round at my station, where she lay two nights. She went out yesterday with the two missionaries on board, and, as seamen would say, "she behaved uncommonly well." She is high out of the water, and her masts are tall, so that at a distance she has a fine appearance and looks much larger than she really is. She reached Mr Geddie's station in the evening. The "Egypt" has arrived from Sydney during the day. May the Lord continue to bless us, and prosper the work of our hands; and to his name be all the glory! —I remain yours &c.,

JOHN INGLIS.

P. S.—Would you please to procure a register for the vessel and send it out by the first opportunity. Mr Marshall had to procure a sailing license in Sydney, to render her sailing legal and safe till her papers arrive from home. J. I.

To R. G. Finlay, Esq., Treasurer of
the R. P. S. Foreign Miss. Fund.

Aneiteum, New Herbildes,
June 8, 1857.

MY DEAR SIR,—The missionary barque, the "John Williams," reached this island on the evening of Friday last the 5th inst., having on board Mr and Mrs Gordon, Miss Geddie, and the Rev Messrs. Harbutt and Drummond as a deputation to visit the various mission-stations in Western Polynesia, also Mrs Harbutt and three children. I have duly received yours of the 30th July '56; and all the goods shipped, per invoice, with, I think, two boxes additional, have arrived opportunely in good order and condition; but as I have not yet got them round to my station I have not got them opened and their contents examined.—Just before the arrival of the "John Williams" I had made up a packet of letters for Dr Bates, to be sent by the "Egypt," a vessel that called in here on her way to China. That vessel has not

yet sailed, and I write you this short note if, peradventure I may get it round to the other side before she sail. I went round to the other side of the island on Saturday. In a copy of the Dec. number of *Evangelical Christendom*, received by Mr Harbutt, I saw a brief memoir of Dr Bates—this was the first and only notice I have seen of his death. I received a letter from Dr Bates himself, the latter half dictated by him to an amanuensis only a week before his death, and informing me of the decision of the Missionary Committee respecting Messrs. Paton and Copeland. I need not say how much we have been struck, and how deeply we are grieved, by this sad intelligence. What a loss the mission has sustained! With his sorrowing family and bereaved congregation we deeply sympathise. In Dr Bates' letters I have given full particulars of the safe arrival of the "John Knox" from Sydney. You will be astonished when I tell you that for one thing and another the expenses of the "John Knox" between Sydney and Aneiteum have been upwards of £70; but I will send you full particulars by another opportunity. I have had no letter as yet from Dr Duncan, although from all that I can learn about him, he is not setting his face in this direction. A gentleman in Wellington who knows him well, in a letter dated 22d Nov. last, says—"Mr Duncan, Manawatu, has quite given up missionary labour. He keeps a school both for Europeans and natives. He and his family are quite well." This is a mere passing notice, and it may or may not be quite correct. But you will no doubt have later intelligence from himself. The "John Williams" is to leave Aneiteum to-morrow. Mr Geddie and I will accompany Mr and Mrs Gordon, and endeavour to secure for them an advantageous settlement on Tana. Mr Geddie will remain with them and assist Mr Gordon in the erection of his house, which Mr Geddie has had framed and prepared in Aneiteum. I shall proceed with the deputation in the "John Williams," and we shall visit Erromanga, Fate, and the Loyalty Islands. Mrs Inglis will most likely accompany me. With very kind regards to you and Mrs Finlay, in which Mrs Inglis unites,—I remain, my dear sir, yours &c.,

JOHN INGLIS.

Other Missions.

DEATH OF THE REV. SAMUEL EDGERLEY.

On the 9th of July we received the distressing intelligence, that the Rev Samuel Edgerley died at Duke Town on the 28th of May. Full details of this lamentable event have not yet reached us, but it appears that he had been unwell for some weeks, that he was getting better, and had a relapse; and that it was not till within a few days of his death that a fatal termination was feared.

NOTICE OF THE DEATH BY THE REV H. M. WADDELL.—The Rev Mr Waddell says, 30th May. The delay of the the mail steamer in arriving being nearly a week behind the time, enables me, and requires of me, to make mention of the breach just made in our mission band by the death of one of the first little company who came to this country. Our brother, Mr Edgerley, has been called away from among us to go and be with the Lord. This is far better than to remain here; better for him, though those left behind may deem it worse for them. May the Lord discover his saving goodness to them herein, and I make himself known as the Father of the fatherless and the Husband of the widow.

Our late brother has been more or less sick for a month or more, of which those more immediately connected with him and attending on him will probably give you full particulars. Only within the last week have apprehensions of death been entertained. He was in a good state of mind when I saw him last, a few days before his death—in peace of mind, and with a good hope through our Lord Jesus Christ for the future; and I believe he continued so to the end. Blessed are the dead who die in the Lord.

Of the three who came to this country with me, above eleven years ago, none now survives. I, the oldest, only remain. It is now about eighteen or twenty years since I first knew Mr Edgerley, when, by the grace of God, he was converted in a far distant land, and, leaving off the planting line and the making of sugar and rum, he became a follower of the Lord Jesus and a teacher of youth. Some years later he became associated with me as teacher of the School at my station, Mount Zion, fifteen or sixteen years ago, whence, on proof of his zeal, activity and ability, he was advanced to Mount Horeb

station. He was there when I received my appointment to this country in the end of 1844, and solicited to accompany me to this country. Now, after so long a connection, he, the junior, is taken, and I am left. This sad event must remind me, that I need not expect long to survive. The decay of natural powers, and general impairment of the constitution, produced by a residence of nearly twenty-eight years in the West Indies and West Africa, leave one an easy prey to any serious disease with which he may be visited. So long have I been; and he, though younger, was a year or two longer, having gone to Jamaica at an earlier period of life than I did. When one part of a complicated machine gives way, all the weak or weakened parts feel an additional strain, and soon give way, till the whole machine breaks up. If it were the will of God, and my place here could be soon and well supplied, I should like to have a few years to spend at home with my daughters, before being taken away from them. But the future is in God's hand, and I await the orderings of his providence.

Notice by the Rev William Anderson.
[It will be observed from the date of the following letter, that Mr and Mrs Anderson have reached this country. The rule of the Board is, that after an agent has been five years in Calabar, he shall come home for a season to recruit, unless he obtain medical sanction for remaining longer. It is five years and a half since Mr Anderson was home, and the medical men, as well as his brethren, urged him to depart. He has labored zealously in the work of his Master, and we feel assured that he will obtain from the home church a most cordial welcome. May the Lord bless his visit to his native land for the restoring him to such a state of health and vigor, as will fit him for further labor in the trying climate of Old Calabar.]—*Liverpool, 14th July, 1857.*—In compliance with the advice of all my brethren in Old Calabar, and with the urgent and oft-repeated injunctions, cautions, and remonstrances of our esteemed medical attendant, Dr Hewan, Mrs A. and I embarked in the mail steamer "Candace," on the 31st of May, and after a very pleasant passage, we reached this place on the 9th instant. It was judged by the brethren, and felt by our-

selves, that we needed a change of climate for a season, for the recruiting of health and the prolongation of life. We have both been greatly invigorated by the voyage, although, while on the deep, Mrs A. had a very sharp attack of fever, and I had several touches of ague.

Mr Edgerley, as you have been already informed, departed this life on the 28th of May. I leave it to his medical attendants to report to you in reference to the nature and progress of the disease which took him away. They have probably done so already, so that all that I shall attempt, shall be to intimate to you what were my impressions regarding the state of his mind when he was about to enter the eternal world.

Mr E. had a rather severe attack of illness about the beginning of May, but he had got pretty well over it by the middle of the month. So well was he, as to be able to step over and spend the greater portion of a day at our house. About the 22d of the month his illness returned. By the 25th it was evident that it *might* terminate in death. He gradually sunk till the evening of the 28th. On that evening was held our weekly prayer-meeting. The questions of the Shorter Catechism under consideration that evening (in usual course) were, "What benefits do believers receive from Christ at death?" and "What at the resurrection?" I had just finished catechising on these questions when Mr Baillie was sent for by Dr Hewan. I feared that Mr E. was worse. I had already read out the Christian's dying song to be sung. I refer to the noble anthem beginning,—

"My race is run, my warfare's o'er,
The solemn hour is nigh," &c.

We had sung two verses, when Mr Baillie came and whispered to me, "You had better finish; Mr Edgerley is at his last." I intimated this to the meeting, and we joined in earnest prayer for the departing spirit. Accompanied by others, I proceeded to the chamber of death. The hand of the last enemy had our brother firmly in his grasp. Mrs E. requested me to pray. I prayed—for what else could one pray at such a season?—that our friend might have a speedy and safe passage across the Jordan, and a glorious entrance into the heavenly Canaan. The breathing became shorter and shorter, and somewhere about eight o'clock of that Thursday ev-

ening all became still. "Thou didst change his countenance and send him away." There were standing around that bed, the widow and the two children of the departed, Mrs Anderson, Miss Barty, Mr Baillie, Dr Hewan, and myself. We could accompany our brother to the banks of the river, but we could go no further. But we doubted not that the Angel of the Covenant was there (though invisible to us), cheering the soul of his dying servant.

I visited Mr E. daily, sometimes twice or thrice a-day, during his illness. I frequently prayed with him, and repeated to him promises of Scripture and verses of hymns. During his latter days his mind frequently wandered, and he was to a great degree, at times, in a state of unconsciousness and stupor. At such seasons a text of Scripture or a verse of a favourite hymn generally recalled him. Not long before his departure, I repeated a portion of a hymn to him. When I stopped, he repeated the first verse of the hymn—if I remember rightly, it was the last time I heard him speak. Articulation was very indistinct, but he managed to falter out these four lines,—

"Just as I am, without one plea,
But that thou bidst me come to thee,
And that thy blood was shed for me,
O Lamb of God, I come!"

On Friday, May 29th, in compliance with a wish which the deceased had expressed while yet with us, his remains were committed to the dust near the spot where two other brethren "rest in their beds." And there repose in dreamless sleep till the resurrection morning, all the three, Jameson, Sutherland, and Edgerley.

The bereaved family will, doubtless, have the sympathy and prayers of the church under this their sore affliction.

INDIA.

INTERRUPTIONS OF MISSION OPERATIONS.

The *Calcutta Christian Observer*, of October, states:—

"At Agra nearly all the property belonging to the Baptist, the American Presbyterian, and the Church of England Missions, has been destroyed, including, among other things, the Secundra Orphan Press, the money value of which was probably not much less than two lakhs of rupees.

"In consequence of the lamentable mu-

tiny at Dinapore, which might so easily have been prevented, the German mission in Behar was seriously interrupted for a time; but we hear that the stations on the left (or north) side of the Ganges have again been occupied. Gyah has, for the present, been abandoned by Mr Greiff. The Rev Mr Kalberer of Patna, has come down to Calcutta. The flourishing German mission in Chota-Nagpore has been all but broken up; the missionaries had to fly for their lives; but through mercy they arrived all safe at Calcutta. We understand, however, that one of them has gone back with the military column that has been despatched to that part of the country. It is to be feared that the mission will be found to have sustained great losses, not only from the destruction of property, but also from the persecution which has befallen the scattered three thousand native Christians that belong to it.

“The Rev Mr Stevenson, who, at the commencement of the present year, established a new mission at Bancoorah, in connexion with the Canadian Free Church, was induced, in consequence of the unsettled state of the country, to withdraw to Calcutta at the end of June; and we hear that he has since sailed for Scotland, as there was no prospect of his being able to reoccupy Bancoorah within a reasonable time.”

MISSIONARY LOSSES IN INDIA.

Our readers will be deeply interested in the following statement of the losses incurred by our various Christian missions in Upper India. It is drawn up carefully from the best sources of information, and though but a rough estimate, it is not very far wrong. It is rather under the truth than above it:—

Rev W. H. Haycock, Cawnpore, Propagation Society; Rev H. Cockey, do, do; Rev J. E. Freeman, Futtehghur, American Presbyterian Mission; Rev D. E. Campbell, do, do; Rev A. O. Johnson, do, do; Rev R. Macmullin, do, do; Rev T. Mackay, Delhi, Baptist Missionary Society; Rev A. R. Hubbard, do, Propagation Society; Rev D. Sandys, do, do; Rev R. Hunter, Sealcote, Scotch Kirk; Rev J. Maccallum, Shabjehanpore, Additional Clergyman.

Mrs Haycock, Mrs Cockey, Mrs Freeman, Mrs Campbell, with two children, Mrs Johnson, Mrs MacMullen, Mrs Hunter, Mrs Thompson, of Delhi, widow of

the Rev T. Thompson, Miss Thompson, Miss Grace Thompson.

The mission property destroyed at twenty-six stations throughout Hindostan is estimated by this writer at £70,800.

Of this heavy loss, by far the greater portion falls upon the English Church Missionary Society, and the American Presbyterian Mission. The former loses £32,000 and the latter £26,000. Much of the loss will, perhaps, not require to be made good. It is most likely that the Society will not re-establish the *Secundina Press*.—*Nonconformist*.

THE PERSECUTED CHRISTIAN SEPOY.

Many English periodicals have published, recently, full particulars of a case which occurred many years since, in which the policy of the English rulers of India, in relation to the evangelization of the people, and especially of the sepoj soldiers, was exhibited; a policy which is understood never to have been changed, which was in this case developed as decidedly anti-Christian, and which is believed to have stood greatly in the way, 'not only of the salvation of souls, but of that improvement of the sepoys in moral and religious character which might have pervented, or at least, have done much to mitigate the horrors of the present insurrection. Not a few English writers have given utterance to the feeling, that England, having been utterly unfaithful to her trust as a Christian nation, when called to make India a part of the kingdom of Christ, is now reaping the due reward of such unfaithfulness. The case alluded to is thus summoned up in an article in the *Christian Times*.

“Somewhat less than forty years ago there was an upper room over one of the gates of the city of Meerut, daily occupied by small companies of Hindoos, for reading the Word of God and offering prayer. Six or seven, or even as many as a dozen, poor Indians, part of them converts to Christianity, and part inquirers after it, were wont to frequent the place, while the inhabitants of the city went in and out by the gate below, not giving a thought to the men or to their occupation, for the Hindoos in general care little or nothing about the doctrine of Christians, if they can but go on their way quietly without suffering any ceremonial pollution by their practice. One day a stranger, a person un-

expected, made his appearance in that little chamber, and craved instruction. The man was a sepoy of the 25th Native Infantry, a brahmin of high caste, just returned from furlough in the Mauritius, where no one had presumed to address him directly on the subject of Christianity, but where the devotions of Christians, met together to worship their Heavenly Father on the Lord's day, and the purity and kindness of their demeanor, had been to him in the stead of exhortation. The soldier, unsolicited by mortal man, had now resolved to trust in Christ, the Savior of his people, for salvation. He made himself known to the little party, told them his intention, and asked to be taught the way of God more perfectly, and great was their joy when they saw Prabhu Din proceed to the house of a Christian minister to solicit baptism. The English chaplain, after making close inquiry, being convinced of his sincerity, admitted him into the church of Christ by baptism, and after a few ejaculations of wonder at the change, even his heathen comrades left him to pursue his course, 'strong in the strength which God supplies, through his eternal Son.' While his fellow-soldiers almost all kept silence on the subject, two or three zealots did indeed offer him money if he would renounce his baptism; but he wisely preferred to hold fast the faith of Christ. No consternation disturbed the peace of the Honorable Company's army because of the defection of Prabhu Din, nor was the shock of momentary surprise felt at the first known inroad of Christianity into that army in the slightest degree perceptible beyond the orderly room of the 25th. There, however, the adjutant kindled into indignation at the unauthorized conversion, and reported to his superior the singular and unprecedented circumstance; the Governor General in Council also took fire, censured the chaplain for having dared to baptize the sepoy, and ordered a court of inquiry to be held upon the case, in which court the convert boldly, yet modestly and humbly, confessed Christ; and then the Marquis of Hastings, acting in his capacity of Commander-in-Chief, dismissed Prabhu Din from the regiment, as disqualified for the service by his profession of Christianity; but perhaps thinking to keep him quiet and prevent unpleasant publicity, gave the man his daily pay, and for some time detained him a prisoner at large, in

the neighbourhood of the former regiments."

THE RETRIBUTION.

The Times goes on to say:

"Now it is in this very Meerut that three native regiments, three of those very sepoy regiments, have in one instant fallen like beasts of prey upon the European inhabitants, and spread rapine and slaughter in to every nook of the city. No more sepoys were known to be converted, but after the vigilance of the Company had done its utmost to keep the very name of Christ out of sight and hearing, those pampered pagans rose up in a mass to wreak death, and worse than death, first upon the Christians of Meerut, and then upon their brethren wherever to be found. Henceforth Meerut shall have a twofold dreadful fame; as the scene of a first solemn deed of persecution, by the combined authority of the East India Company and the most noble representative of the sword and the sceptre of England, and then again, of that most fearful stroke of retribution, under which scores of sufferers endured the mockery of that self-same army in its mutiny, and rebuked the godlessness and the timidity of men to whom Great Britain had intrusted the honor of her crown and of her faith in India."

The Church Missionary Intelligencer concludes an article of several pages on the same subject thus:

"We conclude, then, that as to the grand concernment of becoming a convert to Christianity, the sepoy was, in the first instance, specially discouraged; and as might be expected, the spirit of inquiry being unduly interfered with became in the end specially indisposed; so that the mere rumor that Government had changed its policy, and was about to make him break his caste and become a Christian by compulsion, was sufficient to arouse all the bad passions of his nature. He was first consigned to the perpetual ascendancy of a false religion, because it was considered that his remaining a heathen was essential to English interests, and then became bigoted and impracticable; and thus our policy, like all other selfish acts, which, for the sake of some present advantage, ignore high and important principles, has reacted on ourselves.

"It is a remarkable fact, and we leave it with our readers to reflect upon, that the military station where the insurrection first exhibited itself in its most ter-

rific and merciless features and where the first slaughter of Europeans, without distinction of sex or age, was perpetrated, was this very same city of Meerut, where the first sepoy, that we are aware of, made public profession of his faith in Christ, and was dismissed, as one disqualified for service, from the ranks of the native army.

"We introduce a weighty sentence from Buchanan—'The toleration of all religions and the zealous extension of our own, is the way to rule and to preserve a conquered kingdom.' And we add another—'To countenance false religions, and discourage our own, in the hope of strengthening our influence, and securing the affections of the natives, is the surest way to forfeit the Divine blessing, and deprive ourselves all we have gained. Kings and Governments who act with such infidelity must expect Belshazzar's doom, "Thou art weighed in balance, and art found wanting; thy kingdom is departed from thee."'

"The nation has now to decide between these antagonistic principles of Government. We have tried the wrong course, and are now reaping its bitter fruits. May the grace of repentance be given us, henceforth to choose the better part."

FEEJEE ISLANDS.

The Rev Samuel Waterhouse, Wesleyan missionary, gives the following account of a scene which he witnessed in the Feejee Islands:—

"I stood in the 'dancing-grounds' of the village, standing on the borders of a beautiful bay. At my left hand was the wide open sea, with the white-topped reef wave in the distance; before me was an extensive bay, with a beautiful island gracing the scene; and behind this was one of the most gorgeous and charming landscapes I ever witnessed; fertile plains, undulating ridges, and rugged, precipitous mountains—the dense forest, and the specks of cultivation—the mountain gorge, and the beautiful tropical sky—were all crowded into one view that a Landseer would revel in. At the beach was moored a fleet of ten large war canoes, the smallest of which would carry three hundred men. Behind me was a little stream, on the banks of which were a few square yards of level ground which was studded with ten boiling springs, one of which, up to this eventful

Sabbath, had been sacredly set apart for the preparation of human bodies for the feasts of cannibalism!

"I stood, I say, upon the 'dancing-grounds,' and under the shade of a large sail-mat, fastened to three poles standing in the ground. Before me were nine other similar awnings. At a given signal, a wooden drum, which stood by my side, and resembled a barrel with both ends in, and a few staves out; was beaten; and a large conch-shell, whose notes had been wont to call the tribes to the battle-field, was blown; and then those large canoes appeared to be alive with men, and hundreds were seen wading to the shore, and then gathering around the missionary. Who are these? They are the once bloodthirsty warriors of Bau, headed by their King. No longer is their hand filled with the death-striking club; but it grasps the 'book of peace.' No longer are their features bedaubed with blackness, nor their swarthy limbs uncovered; but they come with washed faces and shaved chins, and garments extending from the waist to the knee. But why do they come? They were only wont to tread these shores when 'their feet were swift to shed blood,' and their fiend-like craving cried for human victims. It was an errand of peace that brought them here, and to listen to the words of life they come. But, see! Who are those coming from the village with the 'Sacred Chief,' with his hoary head, and white flowing beard, and the high priest of heathenism, at their head? Who are these descending yonder hill? Who are these coming in every path? They are the heathen tribes of Nasavusavu coming up, tribe by tribe, to join together, and for the first time to bow the knee to the God of Heaven, and listen to the life-giving word of peace and holiness. And now they throng around me, and seat themselves on the green sward beneath the canopy of heaven, and fix upon me their earnest eyes, whilst, with a heart stung to an intensity of feeling, I tell them of 'the Lamb of God which taketh away the sin of the world.'

"It was a bright and blessed Sabbath morn. Other men, one of whom is in heaven, had laboured, and I, too, had gone forth there weeping; and now the harvest time came."

Mr Waterhouse makes the following touching appeal on behalf of the Feejees:—

"There are 150,000 Feejecans—im-

mortal—moving downward into the dark valley of death, and the deep gulph of eternity beyond, unenlightened, unwarned, unsaved. O that the churches of Britain were acquainted with the piteous thoughts that wring the hearts of Feejee's missionaries! They would then not allow us to kill ourselves with work; but they would make up our staff to twenty. They would say, 'Feejee shall have twenty missionaries at whatever cost, whatever sacrifice to ourselves.' If the seven or eight missionaries who have with God's blessing, and under your sanction, taught 45,000 cannibal Feejees to hunger for the bread of life, cannot now satisfy that hunger, what can they do for the great mass of Feejee, which is, although perhaps overlooked, perhaps forgotten, still heathen, and still unsaved?"

AFRICA.

PROPOSED ESTABLISHMENT OF A NEW MISSION AMONG THE MATABELE BY MR. MOFFAT.

The Directors of the London Missionary Society having resolved to establish two new missions among the Makololo and Matabele, wrote to Mr Moffat, requesting that his son, Mr John Moffat, might be their agent in establishing the latter, and that he himself would accompany him for a year. Our readers will remember that Mr Moffat has more than once visited Moselekatze, king of the Matabele, the last time only a few years ago. A letter has been received from the Kuruman, dated 18th July, in which Mr Moffat expresses great joy at the prospect of the establishment of the mission, and offers his own services, as requested. Mrs Moffat cannot accompany him, but she "will consider no sacrifice too great for the accomplishment of an object of such vast importance to the interior tribes." Moselekatze longed for missionaries, and would invariably say, when

spoken to about teachers, "You must come; I love you; you are my father," &c. Moselekatze may, however, be long dead, as he was frail when Mr Moffat last saw him. Mr Moffat says in regard to his own health at present:—"As to my present state, it is such as any one might expect from the nature of the work in which I have been engaged—a head jaded with study, and a heart often palpitating with irregularity, from much anxiety in labouring to give a correct translation of the sacred volume in the Secuana language, a work which has involved an amount of application for which I was not prepared. The incurable buzzing in my head still continues, but I have got accustomed to it. I have had exercise and manual labour too, sometimes more than I could have wished, while the translation was in hand, and probably, but for that, I might have broken down altogether before the work was completed."

MISSIONS IN NATAL AMONG THE ZULUS.

The annual report of the Mission of the American Board among the Zulus, a warlike branch of the Caffres, inhabiting the mountains, west of Natal, gives an encouraging view of the progress of the year. The war to which we referred some time ago appears to be at an end. Great improvement is taking place in the condition of the females. The following reference is made to the present English policy:—

"We have pleasing evidence that England is looking with interest on the success of christian missions in South Africa. A large sum has been granted from the royal treasury for the elevation of these heathen tribes, and the popular sentiment in the mother country now seems to be, that it is not only a saving of life, but more economical in the end, to sustain Christian institutions, even at great expense, than to maintain a standing army."

News of the Church.

ANOTHER LABOURER IN THE FIELD.
—A *pro re nata* meeting of the Halifax Presbytery, in connexion with the Presbyterian Church of Nova Scotia, was held at Shubenacadie on the 24th ult., to receive trials for license of Mr John

McKinnon, who, after an absence of about two years from the Province, has returned, after completing his theological course, at the United Presbyterian Hall in Scotland, duly certified and transferred by the Presbytery of Edinburgh.

The Presbytery having been duly constituted by the Rev J McLean the Moderator, Mr McKinnon proceeded to deliver the trial exercises prescribed by the Presbytery. These were as follows: An expository and Practical Lecture on Isaiah ch. xlv. v. 22-25; a popular sermon on 1 Cor. ch. iii. v. 2, Critical Exercise on Acts ch. ii. v. 26 and 27; Examination on Church History, Greek and Hebrew; in Church History, Reformation in England in Hebrew, the Book of Jonah; and in Greek, the New Testament *ad aperturam libri*.

The Lecture and discourse were delivered, the Critical Exercise was read, and the examination in Church History conducted by question and answer.

All the exercises afforded satisfactory evidences of diligent preparation, and proficient scholarship, and were, as trials for license, unanimously sustained.

The Presbytery having reason to be satisfied as regards the piety of Mr McKinnon, and the purity of his motives for seeking admission to the Gospel ministry, and having received satisfactory replies to the questions usually proposed on such occasions licensed him to preach the everlasting Gospel.

Suitable directions having been tendered by the moderator, the young Brother was solemnly commended in prayer to the care and guidance of the great Master above. May He furnish him largely with the gifts of the Holy Spirit, the true seal of the Great Commission, and make him the instrument of winning many souls to Jesus and to Glory!

PRESBYTERY OF PICTOU.—The Presbytery of Pictou met *pro re nata* after the funeral of the Rev Robert Blackwood in Tatamagouche on Tuesday, 15th ult. Mr Blackwood's name was removed from the roll, and the Rev James Watson, who had previously been engaged to preach at New Annan on the Sabbath following, was appointed to intimate the vacancy and improve the event to the congregation. The Presbytery also entered into arrangements for collecting arrears due to Mr Blackwood, and also for the future supplying of the congregation with preaching.

The Presbytery again met at Green Hill on the 22nd, when the Rev George Walker reported that, according to appointment of Presbytery, he had moderated in a call from the congregation of

Central Church, West River, which had come out unanimously in favor of the Rev George Christie of Yarmouth. The said call was now laid upon the table of Presbytery and sustained, and the Clerk was appointed to transmit the same to the Presbytery of Halifax, that it may be proceeded with according to the rules of the Church. A letter was read from Mr Daniel Fraser, student of Theology, intimating that from continued ill health he had felt it his duty to relinquish his desire of prosecuting his studies with a view to the Holy Ministry. The Presbytery expressed their sympathy with him and their hope that the Great Head of the Church might so far restore him as to enable him to serve God in the ministry of his Son. The committee appointed at last meeting to correspond with the brethren of the Prince Edward Island Presbytery regarding the Church at Charlotte Town reported their proceedings, and submitted to the inspection of the Presbytery plans which they had obtained for a building. The committee was continued and directed to forward the plans to the Island Presbytery and farther correspond with them in carrying forward the measure. Supply of preaching from members of Presbytery was appointed to the congregation of New Annan during the months of January and February, and by probationers for the congregations of West River, Central Church, West River, West Branch, East River, Mabou and Baddeck. Next meeting was appointed to be held at Antigonish for Presbyterial visitation on Tuesday, 9th February, at 11 o'clock, sermon by the Rev James Bayne.

Notices, Acknowledgments, &c

TO OUR AGENTS AND SUBSCRIBERS.—With our present number will be forwarded to our agents and subscribers bills for the sums due by them up till the end of the year. Should any errors appear in the accounts parties are requested to point them out without delay, but we would more earnestly request that the amounts due for the two last years be forwarded without delay, and also that the amounts for the present year be forwarded as speedily as possible. We have just one word to say to agents and subscribers, upon their diligence in obtaining subscriptions and their punctuality in forwarding them during the present year depends the question whether the periodical shall be continued longer than the present year. If from neglect on their part it should fail, we have done our duty.

The subscriber acknowledges the sum of £2 for Mission to the Jews from an anonymous contributor, who signs himself "One who has robbed God," and will embrace the earliest opportunity of forwarding it to the Treasurer of the United Presbyterian Church.

GEORGE PATTERSON.

J. & J. Yorston acknowledge receipt of a box of goods from the Ladies of New London and Campbelltown, value £9 2s Island currency, for the Foreign Mission.

Pictou, December 19, 1857.

Monies received by the Treasurer from 20th Nov. to 20th Dec 1857 :—

1857.		<i>Home Mission.</i>	
Nov 28—	Baddeck, C.B.	£4	0 0
Dec 15—	A Friend to Missions, Forks, Middle River	10	0
	Annapolis	3	0 0
	Bridgetown	2	0 0
	Union Hall S. School, West River, per Rev G. Patterson	1	1 0
	One half of Donor's prizes at Agricultural Exhibition, per do.	10	0
		<i>Foreign Mission.</i>	
Dec 15—	A Friend to Missions, Forks, Middle River	10	0
	A Friend to Missions, New Glasgow	5	0
	Union Hall S. School, W. River	1	1 0
	One-half of Donor's prizes at Agricultural Exhibition	10	0
	S. School, U. S. Middle River	1	8 11
	Mrs H. McDoull, Annapolis	5	0

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

George F. Johnston	£0	5	0
Francis Beattie, junr.		10	0
Alexander Fisher		8	9
Rev Robert Sedgwick	5	0	0
Miss Stairs		5	0
W. J. Stairs		10	0
C. S. Wallis		3	0
Alexander McDonald		5	0
John Stairs		5	0
Foster Hagar	10	0	0
Duncan R. Creelman	1	6	0
John W. Kennedy	1	6	0
Mr Kirk	5	0	0
John S. McLean	5	0	0
Miss Simm	5	0	0
George McCarthy	1	6	0
David Fulton	3	3	0
Gammell & Tupper		5	0
Edward Joyce		5	0
Mrs Robson		5	0
Rev H. McKay		5	0
Rev R. S. Patterson	2	0	0
Rev James Byers	2	0	0
		17	14 3

Boards, Standing Committees, &c.

Board of Home Missions.—Rev Professor Ross, Rev Messrs Patterson, McGillvray and Walker, together with Messrs John McKenzie, Roderick McGregor and Samuel Cameron, Ruling Elders. Rev George Patterson, Secretary.

Board of Foreign Missions.—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Jasper Crow, Kenneth Forbes, R. McGregor, M Archibald, John Adamson and E. Langille, Ruling Elders. Secretary, Rev J. Bayne.

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

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

Committee for Friendly Conference with Committees of other Presbyterian Churches.—The Moderator, Rev Messrs J. Ross, Sedgewick, Bayne, Cameron, McGregor, Smith, McCulloch and Baxter, and Messrs S. Creelman, R. McGregor and M. Archibald, Ruling Elders.

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

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

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

Agent for the Christian Instructor and Missionary Register.—Mr James Barnes, Halifax.

Terms of the Instructor and Register.

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

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

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

PREPARING FOR PUBLICATION,
MEMOIR
AND
A FEW REMAINS
OF THE
REV. JAMES M'GREGOR, D. D.,
COMPILED BY
His Grand-son, the Rev. George Patterson.

THE volume will consist of a Memoir embracing all of his Autobiography that has been preserved, with a large number of facts and incidents collected with much labor from various sources, not only illustrating his character and labors, but also exhibiting the state of Nova Scotia in its early settlement; and also a few of his Remains, consisting of Letters, Pamphlet on Slavery, Essay on the Millennium, &c.

The whole will form a handsome volume of between 400 and 450 pages. The price will be 4s. 6d. to subscribers, and 6s. to non-subscribers.

It is not intended to publish before some time next year, but it is desired that subscription lists be returned at an early day, that it may be known what number of copies it may be necessary to put to press, and also, because should the number be sufficiently large, it will enable the author to reduce the price. To persons taking charge of subscription lists, every tenth copy will be gratis.

January, 1858.

PRIZE ESSAY ON MISSIONS.

To the Students of the Presbyterian Church of Nova Scotia.

A PRIZE of FIVE POUNDS sterling (£5) is offered by the Missionaries on Aneiteam, for the best Essay on the following subject, viz:—

“What are some of the principal causes on account of which there is so much difficulty in obtaining missionaries for the heathen; and what are some of the most likely means of removing those causes; with a special reference to the duty and ability of the Presbyterian Church of Nova Scotia to extend her missionary operations in the New Hebrides?”

The competition for the prize to be open to all the students, theological, philosophical, classical, or others, in connection with the Presbyterian Church of Nova Scotia.

The Adjudicators are the Rev Professor Keir, D. D., the Rev Professor Smith, and the Rev James Bayne, Secretary of the Mission Board.

The Essays to be lodged with the Adjudicators on or before the 1st day of February, 1858. Each Essay to be inscribed with a motto; and to be accompanied with a sealed letter enclosing the name and address of the writer, and also the same motto as that inscribed on the Essay.

The Essay to which the prize may be awarded to be the property of the Board of Missions; and to be available for publication as the Board may think most proper.

The Essays not to exceed 32 pages 12 mo. long primer type.