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THE

Christian Instructor,

AND

22 02 1856 - 27 7 56
MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

.....
VOLUME I.
.....

Halifax, N. S. :

PRINTED BY JAMES BARNES.

1856.

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TO THE READERS
OF THE
INSTRUCTOR AND REGISTER.

Our present number will complete the first year's issue of the *Instructor*, and our readers can now judge how far the expectations held out at the commencement of the year have been fulfilled. On this subject we appeal with some confidence to the original and selected matter of our past Nos., believing that we have presented an amount of instructive reading upon which we can justly claim the continued support of the Church. At the commencement of the year our success in this respect was doubtful. No effort to establish a magazine in the Lower Colonies had previously been successful.—Of our ministers, to whom we principally looked for contributions, few were accustomed to write for the press, and, it was therefore doubtful whether such an amount and variety of original matter could be obtained, as would maintain the interest of the publication. Fears on this point have been dissipated. An amount and variety of original articles have been obtained which we think reflect credit upon the talents of the members of our body; and we are making arrangements for the future for receiving more regular contributions from those who have already aided us, as well as from others. Our readers also know the nature of the articles that may be expected. Theology, Scripture illustration, religious narrative, as well as subjects relating to the advancement of the Church, will principally occupy our columns. In addition, Temperance and Education, so far as bearing on the interests of religion, will receive attention. We have on several occasions referred to the labors of our fathers in the Church, and we hope in future Nos. to present farther narratives of their labors, as well as some of the productions of their pens which amid the toils of the wilderness they were able to prepare. Our January No. will contain the first part of a Biography of the Rev John McLean, who in the fervour of his zeal and the effects of his labors, and alas! too in his early removal might be called the McCheyne of our Church. While we have no doubt that our readers will be glad to see original matter from our own ministers, yet we believe that a portion of our space will be well occupied with religious extracts. We shall endeavour to see that these are always of superior character.

In our plans then for the future we see little to alter upon the past. The *Instructor* may be expected to be what it has been, only with such improvements as greater experience and additional assistance will enable us to make.

As the publication of the *Instructor* has been approved of by the Synod, it will be continued at least for another year, but we must express our conviction that, unless considerable additions are made to our circulation, it cannot be continued longer. A heavy draft upon the funds of the Church will be required to meet the expenditure of the present year, and though this might be justifiable at first it cannot be expected to be continued. By a little effort our circulation might be increased so as to render it self-sustaining. The circulation in some of the congregations is at present highly encouraging, and were the same efforts made in other congregations the end would be gained. While we do not advocate sectarian bigotry we certainly wish to see more prevalent among the members of our Church an intelligent attachment to their denominational principles, and we therefore appeal to our readers to support our publication as their own and advocating their own principles.

We must also appeal to our agents for greater regularity of payment.—Our terms are in advance, although we forward on the order of a responsible agent. Yet we regret to say that a considerable amount for the year now closing is still due. We would press upon our agents to forward the amounts due and to make as early remittances as possible for the incoming year.

Our terms will be as formerly, for the *Register*, single copies 1s. 6d. Six copies sent to one address at the rate of 1s. 3d. For every twelve copies one additional will be sent. For the *Instructor*, single copies 5s. To agents becoming responsible for six or more copies one will be sent free. When we intimated this last year it was not intended to send one additional for every six copies. As the periodical is not paying expenses we hope our agents will not insist on this.

The same number of copies for January will be sent to each of our agents and subscribers as we have been sending during the present year. It is requested that the agent be informed if possible before the 15th of January what number of copies will be required for the ensuing year, as after that month we will only forward what is ordered.

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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

JANUARY, 1856.

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PRINTED BY JAMES BARNES.

1856.

THE
CHRISTIAN INSTRUCTOR.

JANUARY, 1856.

.....
"THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—PROV. XIX. 2.
.....

A FEW WORDS ON THE PRESS.

It would be a work of supererogation to indulge in any attempt to exhibit the power and influence of the Press in the present day. Whether for good or evil, it is one of the most potent influences in modern civilization, and neither the social economist, the political enquirer, the philanthropist, nor the christian can overlook its claims. That its influence will continue, and, as education advances, become even more powerful, we think cannot be doubted. And it only remains that we turn it to good account.

It cannot be disguised, however, that to a large extent, the press in the present day is employed in behalf of evil. The extent to which the adversary of souls has enlisted it in his service will perhaps astonish some who are not acquainted with the subject. An English writer, in a work entitled "The Power of the Press", states that 11,702,000 copies of absolutely vicious and Sabbath-breaking newspapers are annually circulated in Britain, and adds,

"But a more fearful revelation still remains. There are about *seventy* cheap periodicals (varying in price from three half-pence to one half-penny) issued weekly, even supposing an extensively circulated series of popular works issued from Edinburgh, the tendency of which is believed by many to be injurious, are omitted. Of these, the most innocent is one which has, perhaps, the largest circulation. It is said to issue 100,000 weekly. But though vicious pamphlets are avowedly repudiated, yet a depraved and disordered imagination is fostered in this journal, by the introduction into its pages of French Novels, and similar trash, as a principal feature. Then comes a less scrupulous journal, with a weekly issue of about 80,000; followed by six papers, all a degree lower in the scale of corruption, with an average weekly circulation of 20,000 each, or yearly sale for the six of 6,240,000. And lastly comes a catalogue of intolerably polluting trash, which, closely examined, will make the Christian shudder at its contemplation; wondering where readers can be found, and amazed at the neglect and indifference of the Church of Christ. The works thus alluded to, may be classified thus: 1st, infidel; 2nd, polluting. Of these two there are circulated a yearly average of 10,400,000.

"But even beyond this dreadful limit there is a very large annual circulation, into which the writer dare not enter, so awfully polluting is its character. In the last mentioned class, engravings and colorings are employed to excite the lowest passions.

"Now, if we sum up the entire weekly circulation of the different kinds of popular, but manifestly pernicious literature, which has been passed in review before the reader, it will stand thus :

10 Stamped papers	11,702,000
6 Stamped papers	6,240,000
About 60 miscellaneous papers	10,400,000
Worst class	520,000
	<hr/>
Total in the year	28,862,000

In the United States a similar state of matters is found to exist.

On the other hand Evangelical Christians are not generally insensible to the importance of the press, and besides the large efforts which are being made to circulate the Scriptures, floods of evangelical literature are being poured forth, both in Britain and America, by means of Tract Societies, Sabbath School Societies, and more denominational institutions, such as the Methodist Book concern, and the Presbyterian Board of Publication. Yet, as usual, they have been late in the field, and their efforts are far from commensurate with the evil to be grappled with. The writer above quoted says, "Putting together the annual issues of Bibles, Testaments, Religious Tracts, Newspapers and periodicals of every kind, we find a total of 24,418,620, leaving a balance of 4,443,380 in favor of pernicious and corrupting literature."

But besides the vast amount of infidel and directly injurious publications, we fear that a vast amount of mischief is done by publications not of a directly irreligious character, but of a non-religious character. It has been a favorite idea of the world to have the press of this character. They do not wish to have it directly opposing godliness. This would be too gross for the larger portion of society. Men wish to treat their Maker with a civil, decent respect—yet they would have it exclude every thing of a positively religious character, as beyond its province, and to be pervaded by entire worldliness of spirit—in fact, to be as the scriptures express it, "without God." A more cunning device of Satan we know not. It was one to which the church was long blinded, but to which she is now opening her eyes, and the world too is beginning to see that there is no neutrality as to the things of God. "He that is not for us is against us." What a late writer has said of Education is true of the press. "In truth we cannot exclude the spirit of this element in practice. We might as well attempt to shut out the influence of the atmosphere. Build on any height or in noisome fen; through every chink and cranny creeps unseen, unheard, that which gives health or generates disease; and in the school room, the teacher who is not actuated by religious principle exercises a positively irreligious influence."

Viewed by this standard, a large portion of the periodical press must come under the condemnation of every christian mind. A late eminent writer,* has pictured the newspaper press of Britain in the following language, which, though strong, we believe to be in the main correct.

"Hitherto, it must be confessed, this untiring, gigantic, all but irresistible

* Miall.

engine has been left pretty exclusively to the world's management, and most disastrous have been the consequences. I verily believe that nothing has exerted more power in this country to crush all the holier virtues out of our churches than the newspaper press, metropolitan and provincial.—For, let the mode of its operation be considered; it seldom or never comes before us as an avowed foe, offering battle to the christianity of our land; but it is ever at our elbow, like Mephistophiles, as a friend, a guide, a counsellor. Were it to be blasphemous, we would spurn it from us—were it to assail our faith we would repel it with indignation,—but it is neither—it does worse. It takes as the topics of its discourse, all the events of the day, of whatever character. It dresses up the narration of them in the most piquant style. It intersperses with statement of fact, its own reflections.—It puts its own character and purpose into apt phrases, which pass unchallenged into the mind, and deposit poison there. It talks often, too, on matters, which seem to offer themselves most incidentally, reasons in logical fashion, soars in eloquence, sparkles with wit, comes close home to the feelings, and gradually establishes itself in the confidence. Occasionally it delivers itself of a religious effusion, and very seldom indeed makes any allusion to divine revelation without displaying tokens of reverence. In this insidious and unsuspected manner it attends you day by day, infusing into your mind, quite imperceptibly, its own spirit. And that spirit for the most part, I hesitate not to say is execrable.”

If anything farther were necessary to show the essentially irreligious character of the non-religious press it would be the fact, recently discovered, that the book called the *Vestiges of Creation*, which might rather be called “*Creation without a Creator*,” which labored to show that the world was created by law and that man was “developed by law” from a “monad” through the intermediate links of the oyster and the monkey; the fact, we say, that this book was from the pen of Mr. Robert Chambers, one of the members of a firm which perhaps more than any other, has distinguished itself by the extensive publication of popular literature of the class described.

Were we to specify what we consider the chief want of the religious press to meet the demands of the age, we would say that it is not so much of religious publications, though in this there is room for progress, as of publications on common subjects written in a religious spirit. “I never,” says Dr. Arnold, “wanted articles on religious subjects half so much as articles on common subjects written with a decidedly religious tone.”

In our own Province we cannot generally complain of the circulation of directly infidel, irreligious, or immoral publications. But in looking at our periodical press, we know of nothing of which upon the whole Nova Scotians have more reason to be ashamed. One is amazed at the almost total absence of talent which it displays, and is at a loss to comprehend how that agency which in other countries employs the highest mental power of the land, should in this Province have fallen into the hands of ignorance and incapacity. This, however, is its least objectionable feature. When we look at the contents of our public newspapers we behold an amount of what is best expressed by the word *trash*, daily and weekly poured forth, sufficient to corrupt the whole literary culture of the country. Personalities of the cat and dog style of contention, whole pages of nonsensical in which the whole object of life is represented as the conducting of some love sick Pyramus to the arms of his Thisbe, columns of what is intended for wit, but which really deserves the name of foolery, are poured down the throats of the public in quantities sufficient to enervate the manhood of the age, while

some by licentious anecdotes,—their occasional profanity, their pandering to popery for political purposes, and their sneers at Evangelical religion as Pharisaism, and its adherents as fanatics, are sapping the foundation of the christian principle of our country. In this respect, one journal has attained a bad pre-eminence, and yet by its cheapness has obtained a wide circulation among Protestants and Presbyterians. We solemnly warn Presbyterians of the guilt they incur, in giving any encouragement to a press of this description. Compared with men who introduce into their families a journal filled with the most disgusting flattery of the Irish priesthood, (a class of men who have been the ruin of one of the finest countries under heaven,) with ridicule of Protestant Missions, with open assault upon the Sabbath, and sneers at Evangelical religion, we believe the man who warmed a viper in his bosom might be reckoned “wise in his generation.”

Under these circumstances, we consider that public newspapers of a higher character is one of the chief wants of our country, and we know no higher service that could be rendered to the cause of truth, than the conducting a public newspaper in a Christian spirit. The remarks of Miall, in the work from which we have already quoted, are applicable to our own Province.

“I can imagine no more useful enterprise in our day, than the establishment of a daily newspaper on the broad principles of Christianity—in which all topics might be dealt with as the friends of righteousness, of truth, peace, love, and in a word, *God*, could wish them to be dealt with. Facts worth noting, honestly stated—public principles worth holding, faithfully adhered to—public objects worth seeking, steadily pursued,—surely an organ proposing this high aim to itself, employing high talent, penetrated by a religious spirit, and conducted by business capacities, ought not to be looked on as a dream never to be realized, or as a project devoid of all chance of success.”

This want is not met by the religious newspapers, so called, which are now established in connexion with every leading denomination in the Province. They do not take up public questions to the extent necessary for the requirements of society; and we fear they do evil in another way.—They contain a large amount of what is well fitted for Sabbath reading, but this in such close proximity to matter of a secular character, as we fear often leads to the secularising the minds of their readers on that Holy day.

We trust, however, that this want will soon be supplied in a manner satisfactory to Presbyterians at least. Most of our readers have, we trust, seen the proposals for a new and enlarged series of the *Presbyterian Witness*. From the character of those to whom the Editorial department has been entrusted, we confidently hope that it will be such as to meet the wishes of Presbyterians in supplying the great desideratum of a *good family newspaper*.

These remarks are not intended to underrate the importance of publications of a strictly religious character. We believe that there is still ample room for such a periodical as we contemplate, affording full information in reference to the affairs of the Church, and supplying a miscellany of religious reading. The Presbyterian Church of Nova Scotia needs an organ to represent its peculiar principles, and to advocate its special interests.—We believe that our church has never yet employed the press to the extent that it might do in the interests of godliness. She has indeed avowed the importance of the agent, but has failed in carrying it out. Among the measures recommended by the Committee of Synod, appointed after the union, 1817, for devising means for the promotion of the interests of religion, was the obtaining a printing press for the publication of religious intelligence.—

And their remarks are so suitable to our present purpose that we quote them entire.

“The Committee would further advise that Sessions endeavour to introduce among the younger members of the church, a taste for that rational and religious information which may be gained by reading. Many young persons, merely because they have not been habituated to employ their hours of relaxation in such a way as might both amuse and instruct, are ensnared by temptation, and lost to the church. In several parts of the church, congregational libraries have been already begun; and the Committee conceive that were these more general, and adapted in part to the capacity of youth, religion would soon experience their beneficial consequences. Were the interesting information respecting the progress of the gospel, which is now annually published by many religious societies also diffused through the church, it would both afford instruction and contribute to form the taste of its members. For this purpose the Committee would propose that some members of Synod, from time to time, publish an abstract of religious intelligence. This measure they conceive to be vastly important. Without enumerating the advantages which other churches have derived from periodical publications, the Committee would only remark, that in this country, where there are few books, and little inclination to read, a judicious selection of religious intelligence, interspersed with just views of scriptural truth, would not only amuse and instruct, but imperceptibly introduce a disposition favorable alike to literature and religious improvement.

“In recommending this measure, the Committee are naturally led to suggest that a printing press, under the control of the Synod, would be a valuable acquisition. Particular circumstances may occasionally require them to give publicity to their views and proceedings. Besides, individual clergymen, by exercising their literary talents for the press, might improve themselves, benefit the public, and do honor to the church. But, in this Province at present, the state of printing presents a formidable obstruction to the attainment of these ends.”

Collections were taken for the object, but, though a press was obtained, the measure contemplated by Synod was never carried out, and we think that every lover of our church must admit with humiliation that our church has not yet made that use of the press which her own interests require.—We do not say that our present attempt will fulfil what is required, but should we succeed in realizing our own views we will contribute so much towards it. Our plans have been already laid before the church. And we have now only to add, that while we are sincerely attached to our own church, we shall conduct our advocacy of its principles in no illiberal spirit towards Evangelical christians of other names. We shall endeavour to avoid bigotry on the one hand as much as indifference on the other; and regarding the differences which separate christians from one another as slight compared with what separates them from a world lying in wickedness, we hope we shall never exhibit anything but the spirit of brotherly kindness towards them.

In conclusion, we appeal to ministers and others to increase our circulation. The *Register* has not yet paid its expenses. This is not creditable to us, for with a little exertion the circulation might readily be increased so as to pay expenses. In some congregations our circulation has been creditable, but in others it has come far short of what it might be, and there are scarcely any in which it might not be considerably increased. Let our mi-

ministers take an interest in having active agents in the different sections of their congregations—and let such agents use their influence in canvassing for subscribers, and the results will, we have no doubt, be of the most beneficial character. We know of no way in which the interests of families, and through them, of the church, can be better promoted, than by the introduction into them of one or more religious periodicals. Many families in our church are yet without any such periodical, and they must be few indeed who cannot afford the price of the *Register*; and while politicians are active in circulating political papers to promote party objects, ought not christians to be active in circulating good books and papers?

SERMON *

BY THE LATE REV. JAMES MCGREGOR, D. D.

Preached at Pictou, at the Opening of Synod, June 28th, 1825.

PSALM CXXII. 6.—“They shall prosper that love thee.”

The glory of the Lord shall endure for ever, he rejoiceth in his works. He directs with an unerring hand every being in his vast dominions for the most wise and holy ends; or, in other words, for his own glory and the good of the universe. He is never disappointed in his purpose, and never needs to say of any thing with regret, this has not answered my design. But still he is more eminently glorified in some of his works than in others, and he rejoices more in some than in others accordingly. “All these things hath mine hand made, and all these things are mine, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and who trembleth at my word.” God has a peculiar delight in his people, and will bless them with prosperity. “The Lord’s portion is his people, Jacob is the lot of his inheritance.” God loves his Church, and will bless all its members with temporal and eternal happiness. “Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.”

Jerusalem, the object of love mentioned in the text, is an emblem of the Church, both militant and triumphant. The Psalmist says—“as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.” Paul says—“The Jerusalem which is above is free which is the mother of us all.” The gospel Church is hea-

* We intimated in our prospectus our intention of occasionally giving a Sermon by one of our ministers. We feel that we cannot commence better than by giving one by the late Dr McGregor. We believe that the members of our Church, both those who are old enough to have listened to his persuasive appeals, as well as the young generation to whom their “fathers have told” of his labors, will rejoice in some permanent memorial of his preaching. We regret to say that it is the only discourse that he has left in a state fit for the press. He indeed left behind him an abundance of MSS. which would surprise any, who consider the extent to which his time was occupied by his pastoral and missionary labors. But, in the first place, many of these are in Gaelic. In addition to his Gaelic poems, there is in our possession a MS. of the Confession of Faith in Gaelic, and the greater part of the Psalms in metre. And in the second place, the greater part of his MSS. are in short-hand, and difficult to decipher. Besides, too, most of his discourses are not fully written out. He has, however, left behind him a dissertation on Baptism, fully prepared for the press, which may hereafter be given in our columns.—

venly in its nature and tendency. John the divine, saw a "new Jerusalem coming down out of heaven from his God." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem,—and my new name."

Jerusalem was long the metropolis of the peculiar people of God; where king David dwelt, and the kings of his race, for many generations. It is often called the Holy City, for there were the temple and the altar, and there was performed the principal part of the service of God, according to the law of Moses. It was a city greatly respected of God, and for its sake he saved, at different times, its rebellious people. Even when the ten tribes revolted, it was for Jerusalem's sake, as well as for David's sake, that he reserved two tribes for Rehoboam. It was also greatly respected by all good people. They sang, "In Judah is God known, his name is great in Israel. In Salem (that is, in Jerusalem) also is his tabernacle, and his dwelling-place in Zion." And in the captivity they sung, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Jerusalem was noted for good and for evil. There lived many of the saints and holy prophets, who were the ornaments of the ancient church, but there many of them were slain. There our blessed Saviour often preached, and honored the temple with his presence, but there he was crucified. There also was Stephen, the first christian martyr, stoned to death. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee," &c.

It is from Jerusalem that the New Testament dispensation of the gospel has issued to us, and all the nations of the Gentiles, according to the ancient prophecies—"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And though now for many generations it has been trodden under foot of the Gentiles, yet the time of the Gentiles shall be fulfilled, and then it shall again be holy, for "the Lord will yet comfort Zion, and he will yet choose Jerusalem." The spark now rekindled at Jerusalem will never be quenched. We trust that God in his love is now returned to Jerusalem, and that it will dwell from generation to generation.

Our text promises prosperity, that is, all good or happiness to the lovers of Jerusalem, viz. the gospel Church, the ordinances of God, the kingdom of Christ, and the cause of truth, the means of glory to God and eternal happiness to men. Here I shall make a few observations on Jerusalem as typical of the gospel Church, the lovely object presented in the text, also, on the character described by the phrase, "that love thee," and the prosperity promised to it.

1. Jerusalem contained the temple, the house of God. V. 1.—"I was glad when they said unto me, Let us go into the house of the Lord." In the New Testament, the Church of God is frequently called his house. Paul says to Timothy, "That thou mayest know how to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." Again, "having an high priest over the house of God, let us draw near, with true hearts, in full assurance of faith." And again, "whose house we are, if we hold fast the beginning of our confidence, steadfast unto the end." In this Church, God, the Father, the Son, and the Holy Ghost, dwells in a manner still more delightful and exalted than in Solomon's temple. He bestows upon it more light and comfort and endearing communion. It is vastly more extensive. Its safety, stability and

dignity are more eminent. Who can conceive the free and confident access to God, the security, the beauty, the honor, the blessedness of every rational being with whom Jehovah dwells as the God of love and peace. "My God shall supply all your wants, according to his riches in glory by Christ Jesus." "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

2. In Jerusalem were the public ordinances of God's worship. "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks to the name of the Lord." These ordinances are the means whereby a gracious and merciful God brings back apostate and self-ruined sinners to serve and enjoy him in time and in eternity. These have all a reference to the death of Christ, the only sure foundation of hope for lost sinners. Under the Old Testament, his death was displayed by the annual sacrifices that were offered up, not only on many solemn occasions, but every morning and evening on the altar before the temple. In the New Testament, we have a true historical account of the death of Christ, the antetype or substance of these types, the only glorious, efficacious atonement for sin. The principal means whereby Christ and the benefits of this atonement are received by believing sinners, are, the reading of the word, the faithful preaching and hearing of the gospel, the sacraments and prayer. The energy of the Holy Spirit accompanying these means, convinces sinners both of their sin and misery, converts them to Christ, and "builds them up in holiness and comfort through faith unto salvation."

3. Jerusalem was the seat of civil justice. "There are set thrones of judgment, the thrones of the house of David." The reference to the house of David seems to be, on this account, that David established order in the nation upon a better and more stable foundation than that was before. David ruled over all Israel, and David executed justice and judgment unto all his people. But of the son of David it was said, "Behold the days come, saith the Lord, that I will raise to David a righteous BRANCH, and a king shall reign and prosper, and he shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, **JEHOVAH OUR RIGHTEOUSNESS.**" The right and systematical administration of justice in public and in private is one of the greatest privileges of civil society, and the world owes it chiefly to the gospel of Christ. Injustice, oppression, and cruelty rule with a fearful sway among the heathen nations. I believe it may be said with truth, that the worst of the christian kingdoms have better law and a more equal administration of justice, than the best of the heathen kingdoms. And doubtless the pure that the christianity of any nation is, the better will justice be administered.

4. Jerusalem was built with beauty and symmetry. "Jerusalem is builded as a city that is compact together." This is an emblem of the beautiful order established in the Church of Christ. Another foundation of the Church can no man lay than that is laid, Christ Jesus. This is the foundation of the apostles and prophets, on which the Ephesian believers were built, where "Jesus Christ is the chief corner stone," "in whom all the building, fitly framed together, groweth into an holy temple in the Lord." John says, "I saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband." He describes its

foundation, the wall, the street, its gates and its glory, in very beautiful language. The most eminent attribute of the Church is holiness. This is its beauty. Its officers are holy, and its members are holy. Nothing unholy should ever enter within its pale. I cannot speak particularly of its doctrine and worship, discipline or government.

II. I shall now make a few observations on the character here described by the love of Jerusalem.

1. This love implies a perception of the beauty of Jerusalem, that is, of the spiritual beauty of the Church. The beauty of truth and holiness being the beauty of the Church, a spiritual discernment is necessary to perceive it. Therefore the natural man, who goes about to establish his own righteousness, can admit no true idea of it into his mind. His blinded mind can see no beauty in Christ himself, the glorious Head of the Church, though "he is fairer than the children of men," the test and criterion of all beauty. He may be a member or officer in the Church, but he will be unfaithful and traitorous in his employments. He may be zealous to promote his party, nay, he may stand at his post so as to escape the censure or suspicion of his fellows, yet, like Judas, he betrays the Son of Man with a kiss into the hands of sinners. But when it pleases God, who commanded light to shine out of darkness, to shine into his heart, every thing is seen in a new light. God is seen to be light and love and life. His law is seen to be holy, just, and good. The plan of salvation is discerned to be the fruit of infinite wisdom, love and grace. Christ is beheld "fairer than the sons of men," "white and ruddy, the chiefest among ten thousand and altogether lovely." Of course the Church is seen to be "the perfection of beauty." There is such a close connexion between Christ and the Church, that he who sees beauty in the one, sees it also in the other, and he who loves the one must love the other also. He is her head and she is his body, his fulness, and thus mutually suiting each other, they reflect a glory on each other. Thus the light of the Spirit discovers the beauty of the Church, and produces love to it.

2. This love is the second great commandment of the law like unto the first. The first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." This is the root of "the second, which is like unto it, thou shalt love thy neighbour as thyself." Every man being our neighbour, this is a love to all mankind, however sinful or degraded. All men are susceptible of eternal happiness, and we are bound to promote that happiness by every means in our power. If they are remarkably depraved and degraded our pity should be excited the more powerfully. Christ received sinners, and ate with them. If again they are formed after the image of God, we are bound to have a delight or complacency in them on account of that image, and so to promote their good by every work of love. These are "the saints in the earth, the excellent, in whom should be all our delight."

This law of love was originally written on the hearts of our first parents, and constituted an eminent part of the image of God in them, and of their happiness in the enjoyment of him. But sin and death expelled it from their hearts, and now it is not to be found by nature with one individual of the race of Adam. "The carnal mind is not subject to the law of God, neither indeed can be." This, then, is the law written on the heart by the Spirit of God, according to the promise, "I will put my laws in their minds, and write them on their hearts." By this writing the believing soul is qualified for the exercise of love towards God and man, and especially to-

wards the church, "the household of faith." This love is the same with Paul's charity, which he recommends to the Corinthians (1 Cor. xiii. 4-8.) It is the same with the Apostle John's love to the brethren, (1 John iii. 14.) his distinguishing mark of a living christian. It is the same with Christ's special commandment of mutual love (John xv. 12), "This is my commandment that ye love one another, as I have loved you," and his new commandment. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." To all this we should add the words of the Apostle John, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous."

3. It includes in it a sincere, steady, and ardent attachment to the cause of truth, of Christ and the Gospel. The inspired prophet says, "love the truth and the peace." For the illustration of this observation, I refer you to the example of Christ and the Apostle of the Gentiles. "Christ came not to do his own will, nor to seek honor for himself. He came to do his father's will, to honor his father, and to give his life a ransom for many.— He came also to bear witness to the truth, the great truths of the gospel. (John xviii. 37.) In public and in private, with unexampled labour, patience, and self-denial, he taught the truth, and nothing but pure truth.— He taught it in the face of every species of contradiction, opposition, and persecution, in the face of censure, reproach, insolence, malice and cruelty. "I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation." His whole conduct was exactly agreeable to his doctrine. In the most trying and critical situations of his life, there was no deviation from his public instruction. One was consistent with the other, and both with truth. The malicious industry of his enemies could not convict him of sin. "I find no fault in him." The world never saw an example of spotless preaching but his own. On his trial before the Sanhedrim, being adjured by the High Priest, to declare if he was the Son of God, he boldly said, I am, though he knew perfectly that death would be the consequence. And he added, "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Paul, after the example of his blessed master, persevered in a steady and undeviating course of zealous attachment to the cause of gospel truth. His labours were as constant and unwearied, as if he hoped to convert the world by his own exertions; and his prayers to God for the prevalence of truth were as earnest and incessant as if he laboured not at all. He thought nothing of toil, affliction, reproach, and persecution, if he could only advance his master's cause. (2 Cor. xi. 24-29. "Of the Jews five times I received forty stripes but one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside these things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended and I burn not? (Acts xx. 20-25.)

"I kept back nothing that was profitable unto you, but have showed you, and taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." And when he was ready to be offered, and the time of his departure was at hand, he could say, (2 Tim. iv. 7, 8,) "I have fought a good fight, I have finished my course, I have kept the faith."

III. We shall next consider the prosperity of those who love Jerusalem. "They shall prosper." The great Jehovah has promised them prosperity, and they shall have it. "No good thing shall he withhold from them."—They shall have enough of the good things of this life, and in the life to come, fulness of joy and pleasures for evermore, for "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." But they may not have what the world calls prosperity, for "they are not of the world." They may have but a slender share of its enjoyments, such as ease, wealth, power, and honor. There are men enough belonging to the world, to engross more of these than the world affords. It is a spiritual prosperity which God has promised to them who love Jerusalem. Of spiritual ease, wealth, power, and honour, they shall have abundance. God will extend peace to them like a river. The pleasure of the Lord prospered in the hand of Christ, though he was crucified. Though Paul and his associates were hungry and thirsty and naked and buffeted, and without any certain dwelling place, yet they not only prospered, but triumphed, and that always.

1. It is no small part of their prosperity, that they live in a great measure above both the smiles and the frowns of the world. They are "crucified to the world, and the world to them." Their desire is "having food and raiment, therewith to be content." Though their natural sympathies and sensibilities be equal to other peoples, yet they are taught of Christ to deny themselves to "take up their cross, and follow him," nay, to "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." "Their treasure is in heaven, and therefore their hearts are there also." They "seek those things that are above, where Christ sitteth at the right hand of God." They "set their affections on things above, not on things on the earth." Their "life is hid with Christ in God."

2. Much of their prosperity consists in the growth of their grace and its evidences. The Holy Spirit dwells in them, to sanctify them, by mortifying their members which are upon the earth, and renewing them in the spirit of their minds. He who implanted in them the love of truth will enable them to grow in the knowledge and faith of the truth; and faith will still continue to work by love every good work and word. It will strengthen the hope of eternal life, the joy and peace of believing, lowliness of mind, meekness, and every excellent disposition, which again will increase the activity of the soul in every duty. For example, a supreme love to God will incite the mind to great activity in every thing, whereby he may be glorified. A strong love to the souls of men will incite to greater activity in the use of all means to circulate the knowledge of it among mankind.—This is prosperity. This activity has its reward. "The hand of the diligent maketh rich." "The soul of the diligent shall be made fat."

3. Much of their prosperity lies in communion with God through Christ. Neither in this world nor in the next is there any enjoyment, like the enjoyment of God. As the love of God and the church are substantially the same, so he who loves the church of God will enjoy the God of the church. Love will cause him to improve more earnestly that access with boldness,

yet with reverence, unto a gracious God through Christ, which the gospel reveals; and every real approach to God makes him holier and happier.—“It is good for me,” says Asaph, “that I draw near to God. My meditation of him shall be sweet. I will be glad in the Lord.” And so “I have loved the habitation of thine house, and the place where thine honour dwelleth.” It is good and sweet above all earthly things, to hear his voice, to pray to him, to praise him, to trust him, and obey him. It is to our unspeakable dishonor and loss that we have so little relish and experience of these sweet things.

4. We subjoin, in a word, that a very agreeable part of their prosperity consists in communion with one another. “I was glad when they said. Let us go into the house of the Lord.” Why was he glad? Because of their company, they were the best of company; because of their converse, it was most agreeable; and because of their errand, “to give thanks to the name of the Lord.” “Did not our hearts burn within us while he talked with us by the way, and opened unto us the Scriptures.” “That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Christ Jesus.” Did infidels know the delights of christian communion, they would lay down their infidelity in a moment. Wrangling christians and contentious divines would do the same. “We took sweet counsel together, and walked to the house of God in company” they would substitute for “strife and debate.”

[The length of this discourse obliges us reluctantly to defer the remainder till another month.]

THE CROWNING OF THE YEAR.

“Thou crownest the year,” says the Psalmist “with thy goodness.” It is of the harvest that he is speaking,—of the season when God prepares corn for the use of man, when his paths drop fatness upon the earth, when the valleys are covered over with corn, and the little hills rejoice on every side. Then the year is said to be *crowned*. It is a phrase that is often upon our lips, but what does it mean?

We are accustomed to speak of a work as being crowned when it is finished, ended, brought to a successful termination. The expression, therefore, suggests the completion of a process, the accomplishment of a work; and in harvest, a long and complicated process, in regard to which all the seasons have their special work to do, is brought to an end. This process may be said to begin with winter, with its frosts and snows, is pulverising the clods, and preparing the ground for the reception of the seed. Then comes spring, when the furrows receive the seed from the hand of the husbandman, and the tender shoot begins to show itself above the ground.—To this succeed the sunshine and the showers of summer, under whose genial influence the blade grows up, and ripens, and expands. And last of all comes harvest, when the fields wave with corn in full ear, and the golden treasure is cut down and conveyed to a place of safety. And inasmuch as this is the completion of the process, the result of all that has gone before, the year is then said to be “crowned.” The harvest is thus the culminating point of the year, the point towards which all the other seasons in their varied influences converge. Autumn, crowned with plenty, appears as the *queen* of the seasons.

Again, when expectations that have been long and fondly cherished are realised, when labours that have been long and diligently prosecuted are brought to a happy issue, we speak of these expectations and labours as being crowned,—crowned with success. Now, harvest may be viewed as the crowning, the consummation of man's hopes and labours. It is not only the husbandman, whose special business it is to till the earth, and to draw from it the riches which lie hidden in its bosom, who waits

with anxious hope for the arrival of the season of harvest. But all men of every occupation, and rank, and class, may be considered as thus waiting and hoping.—For are not they all, whether high or low, rich or poor, dwellers in towns or dwellers in the country, alike dependent on the fruitfulness of the earth for the means of subsistence? During the dreary winter months, and all through the spring and summer, they are looking forward hopefully, many of them most eagerly and anxiously, to the time of harvest, watching with interest the gradual progress of the fields, and endeavouring to do their part towards the accomplishment of the desired result. And when harvest does come, radiant with smiles, bearing on her shoulder the horn of plenty, and scattering far and wide her precious gifts, then all their hopes are crowned, and they reap a rich reward for all their toils.

Once more, the expression we are considering may suggest the idea of *joy*, as a natural and proper accompaniment of harvest. *Mirth*, and gladness, and music, are the common accompaniments of a coronation; and do we not read in the book of Isaiah of men joying before God “*according to the joy in harvest*?” Harvest joy was the synonyme for great, universal joy. “The feast of ingathering at the year’s end,” which the church was anciently commanded to observe, was a festival at which all the people, with all their servants, and the strangers within their gates, were to rejoice and give thanks to God. And surely there is no season in the year in which the aspects of external nature are more fitted to elevate our minds to the devout contemplation of the great Creator, and to awaken within us sentiments of gratitude and joy, than that at which we are now arrived. It is true that all the seasons, as they change, are “but the varied God; the rolling year is full of Him,” so that we have reason, as it is our duty, to rejoice in the Lord *always*. But neither the bursting beauties of spring, when all nature is seen awaking from the dreary, death-like sleep of winter, and the breath of God, as it flows over the earth, is clothing every field with verdure, and every plant with leaves and flowers, nor the rich luxuriance of summer, when the earth assumes her gayest and most gorgeous garniture, and surrounds us with exuberance of life, are so fitted to impress us with a sense of our obligation to God, or to excite within us such pleasurable feelings of dependence and gratitude, as the sights and the sounds of harvest. It is the season when even inanimate nature seems to rejoice,—when the little hills are girded with joy on every side, and the corn-covered valleys shout and sing. And as we walk abroad among the corn-fields, waving with golden grain, mingle with the bands of busy reapers, dotting the ground with sheaves as they pass along, or see the heavy laden wain creaking homeward with its precious burden, surely we cannot but think reverently and gratefully of Him to whose goodness we owe a spectacle so cheering,—we cannot but acknowledge and fear the Lord our God, “who giveth rain, both the former and the latter in its seasons, and who reserveth unto us the appointed weeks of the harvest.” Or when, later in the year, we mark the teeming barnyards, the yellow stacks clustering around the dwelling of the husbandman, and gleaming like topazes in the mellow light of an October sun, may we not say, and should not our hearts leap within us for joy while we say it “These, O God, are the diadem wherewith thy goodness hath crowned the year, a coronet of greater worth and beauty than king ever wore!”

Let it not be forgotten who it is who thus crowns the year with His goodness.—There seems to be nothing better fitted to impress us with a sense of our entire dependence upon the Almighty, and our obligations to his power and goodness, than the observation of the course of the seasons and the processes that are going on in the vegetable world. Consider how very small a part of that process by which food is prepared for the use of man is really man’s work. By driving the ploughshare through the soil we can break it up, and stir it still further and clean it by the harrow, and thus prepare it for the seed. And then we cast into it the seed, of what sort soever we wish our fields to bear, and cover it up. And then, what more can we do? Nothing more but wait, and hope, and pray. All the rest must be done by another. The sprouting of the seed after it has decayed, the sprouting of the plant, and its subsequent progress through various stages until it has reached maturity, all this is the work of God. He gives to the seed its body, and to every seed its own body. We can no more make the seed which we bury in the ground rise out of it, “than we can make our brother man, whom we bury in the churchyard,

rise out of it." We cannot even tell *how* this is done, far less do it. The real causes of the growth, the actual mode of development of the plant, these are secrets concerning which the most scientific and experienced agriculturist must confess himself ignorant as a child. As our Lord himself says in one of his parables, we cast the seed into the ground, and sleep and rise, night and day, and the seed springeth and groweth up, *we know not how*. For the earth bringeth forth fruit of herself, that is, independently of man, by virtue of a law impressed upon her by her great Creator, first the blade, then the ear, after that, the full corn in the ear. And when the fruit is ripe, immediately we put in the sickle, because the harvest is come. To sow, and after a considerable interval has elapsed, to reap, these are the only parts of the work that belongs to man; all that intervenes between these two must be ascribed to God.

Think, too, how indispensable, in order to a plentiful harvest, is a combination of favourable circumstances in regard to weather—a due proportion and alternation of sunshine and rain, heat and moisture. An excess of either would be destructive. There must be a nice balancing, a skilful combination, of the "skyeey influences," in order to the production of the desired result. And this is a matter entirely in the hand of God. We cannot command the sun to shine forth when we wish, nor open nor shut the windows of heaven as we please, nor restrain nor regulate that wind which "bloweth where it listeth." We can only look on in helpless anxiety, or better, with confiding faith, while these things are done by a higher power, over whose actions we have no control. It is our Father in heaven who makes the sun to shine, and his rain to fall in fertilising and refreshing showers. They are His sun and His rain, the ministers of His sovereign will. "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? therefore we will wait upon thee; for thou hast made all these things."

It may be thought, perhaps, unnecessary to insist upon this so much, seeing that the agency of God in the harvest is a truth which few or none would feel disposed to deny. But certain it is that a lamentable amount of practical atheism exists amongst those who would never dream of denying in words, the all-prevailing presence and the superintending providence of Jehovah. How little is his bountiful hand recognised and acknowledged by us! How often do the gifts veil from us the Giver! In supplying an answer to the question, Why is this field so fruitful, or this harvest so abundant? how much disposed are we to rest satisfied with ascribing these results to the prolific nature of the soil, the favorable influences of the weather, the enterprize and skilfulness of the farmer, or the improved method of cultivation which he has followed,—looking no further and no higher than to these secondary causes. That God who worketh all in all is not in all our thoughts. It is one of the most signal and affecting proofs of the deep-seated corruption of our hearts, that we are more ready to own the hand of the Almighty in the season of calamity, as when he sends famine or pestilence,—we are more prompt to say at such times, "It is the finger of God," than when he is showering his blessings upon us in the most liberal profusion. Day by day he is giving us our daily bread, and yet we seldom think of him to thank him; but let him withhold that bread even for a day, and then we think of him, and sometimes, alas! think hard thoughts. Against this natural tendency to forget God it is needful that we should be often warned. Let us labour after a deep and habitual conviction that the food which, year by year, we gather from the teeming earth is as really the gift of our kind Father's hand,—comes to us as certainly and directly from him,—as the manna which fed the thousands of Israel in the wilderness. It is GOD who is crowning the year with his goodness.

Other attributes of Deity, such as his power and wisdom, are gloriously illustrated in the harvest, but the attribute of goodness is that which here comes most prominently in view. "Thou crownest the year *with thy goodness*." This appears when we consider how indispensable to the well-being, nay, to the very being of man, and of the inferior creatures who inhabit the earth, is a plentiful harvest. "Think what would happen if God were to withhold his increase from the earth even for a single year, if the sun were to ride in barren pomp through the sky, and to let no warmth flow down on the fruits of the earth; or if the clouds were to stiffen and freeze, and to hang like huge, dark beetling rocks over our heads. All things would die. The grass and the corn would die; all trees and shrubs would die; all insects and worms,

all birds and beasts, all men, women, and children would die. The earth would be turned into a vast charnel-house, strewn from end to end with the rotting carcasses of its offspring. Death would sweep over it. He would send out famine through every land; and famine, to make quicker work, would call up pestilence. They would pass through every town, and through every village, and would enter every house; and him who escaped from the sword of the one, the other would slay."—Now, all this God might have done, had he so willed it. How easy for him to have made the heavens brass over our heads, and the earth iron under our feet; to have smitten the crops with blasting and mildew, and so turned a fruitful land into barrenness! How easy for him, and had he dealt with us as we have sinned, how just in him to have done this! But this he has not done. He is again opening his hand and filling us with good. He has not left himself without another witness, in that he has done good, and given us rain from heaven and a fruitful season, filling our hearts with food and gladness.

We might profitably reflect, too, upon the goodness of God as displayed, not only in the evils from which a plentiful harvest preserves us, but in the constancy of his beneficent operations, in the abundance of the supply granted to his creatures, and in the numbers and variety of those who participate in that supply. Such reflection would enable us better to enter into the spirit of the aspiration,—“Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! for he satisfieth the longing soul, and filleth the hungry soul with goodness.”

If such be the goodness of God in providence, how far greater and more wonderful the riches of his grace! God crowned all his gifts, when he gave his beloved Son from heaven to die for us. It is in forgiving all our iniquities, and in redeeming our life from destruction by his Son's blood, that he “crowneth us with loving-kindness and tender mercies.” There is a harvest in the end of the world, for which we are all ripening day by day, and the reapers of which shall be the angels. Oh to be found that day among God's wheat, which he shall command his servants to gather into his barn! Then, indeed, shall our Father crown us with his goodness, when he sets upon our head a crown of pure gold, and gives us length of days for ever and ever.—*Reformed Presbyterian Magazine.*

Religious Miscellany.

ERRORS IN FAITH AND PRACTICE.

A MOTHER'S TALE.

There is something irresistible in truth, when it comes to us with all the weight of personal experience, especially when the mind which receives it is calm and serene. One of the many reasons why the experience of others does so little good to us is, simply, that it is forced on us injudiciously, when our minds are under the strong excitement of present affliction. But let the warning be given before the very crisis of sorrow has unnerved the mind, and it seldom fails to produce a salutary effect. With this brief preamble let my tale commence.—May it act as a warning to such as are prone to make unto themselves idols among the creatures of dust!—to such as love the creature more than the Creator?

At the age of twenty years I was left a widow, with an infant son. The loss

of a cherished and beloved husband, fell like an avalanche upon my young and untried heart.

For a long time my grief was too great to admit of consolation, nor do I remember having ever received positive comfort from any source. My anguish was too acute for calm endurance, and exhausted itself in unchecked paroxysms. These became less frequent as time brought its never failing mitigation to poignant sorrow, and I gradually regained composure, though not cheerfulness. Indeed, it was my maxim that real grief can never be overcome; that true sensibility defies control. I unhesitatingly pronounced all people to be cold hearted who bore their afflictions unrepinningly. Nothing exasperated me more than to be told by my friends that they were pleased to find I was conquering my inordinate sorrow.—To these I always replied sternly, true sorrow can never be conquered; those who love as I did must grieve forever.—

Cold hearts may talk of subduing their feelings—where they are really strong they are unconquerable. Such sophistry convinced my own reason though I was all this time a professing Christian. I read my Bible with due attention, and heard the doctrines of Christianity ably expounded from the pulpit. I thought myself in the safe path of Christian practice, when I resisted the will of Providence with vehement complaints, and avowed murmurs against its decrees.

Meanwhile, my son grew like a well-watered plant before my eyes. He was a singularly lovely and intelligent child. Yet I never thanked the Giver of this precious gift, but complained loudly that my happiness was blighted in the bud.—My child evinced strong passions from his very cradle, and some of my best friends urged me to check their violence from the commencement. But my constant reply to this salutary counsel was; how can you impose such a task upon a broken hearted creature? Do you not see plainly that I am incapable of any such exertion? Alas! every attempt to speak harshly to my child, would open the fountain of my griefs afresh. He is the living semblance of his father! how can I impose restraint upon such an infant without being guilty of positive cruelty? Ah! it is for cold-hearted people to talk of discipline.

The very word brings to my mind chains, fetters, and all the horrid implements of tyranny. My only comfort is to indulge this cherished being in every thing; I cannot cross either his wishes or his passions. Besides I see clearly that he has a heart overflowing with sensibility. To check what you call passion would be to destroy the fine feelings of his heart. I cannot consent to an experiment which might counteract all the noble propensities of his nature.

Thus did I discharge the duties of a Christian mother. My only excuse for nourishing an idolatrous attachment to my son was, that my conjugal affections having been nipped in the bud, all my repressed feelings must needs flow into the newly-opened channel of maternal love. Years passed away, and my lovely boy was approaching his tenth year. At this period a malignant disease visited our village, and was peculiarly fatal to children of his age. Many were carried off by it and I was surrounded by mourning parents. My mind was thrown into a state of disorder which can scarcely be

explained in words. I felt agonizing sympathy with the afflicted, but I never could realize an apprehension that their doom might become mine. No, I had a vague idea connected with my notions of heavenly goodness, that I had borne my full burden of sorrow, and should not again be tasked so heavily. That, in short, I was to be spared now; nay, had almost a right to claim exemption from future trouble, because I had been already borne to the earth by one surpassingly heavy stroke. Although I knew many widows, some struggling under complicated adversities, some called to suffer this new grief by my very side, yet I never compared my case with theirs. A strange idea possessed my mind, that my having mourned so deeply over one sorrow, was to give me a title of exemption from another. Thus I laboured under the miserable delusion of supposing that my self-indulgence was to be rewarded by the future forbearance of Heaven.—That the All-merciful would spare one who had shown such keen sensibility, and such an incapacity to bear sorrow.—Alas! what will not self-love devise to save itself from conviction and condemnation.

One night I was appalled by signs of indisposition in my child; I passed the night in agony by his bedside, in tears and incoherent supplications. At day-break I summoned medical assistance, and fell into a swoon when the physician gently communicated his apprehension that the epidemic had seized my idol.—On my recovery I turned from a well-meaning old friend who was whispering lessons of resignation in my half-insensible ear. Talk not of resignation, said I, almost fiercely, that virtue may belong to the poor in spirit, and the cold in heart. I never could, and never can be resigned; when my adored husband died he carried more than half my existence with him; the rest was only sustained by love for his child. If he is to go, rely on it, grief will carry me off before him. When I know to a certainty that he is to be taken, I shall go before him. My heart was not made for endurance. It can break, but not bend. My old friend sighed, but said no more.

The progress of my son's illness was inconceivably rapid. I could see that almost every body around me thought it a desperate case. Yet my strange feeling of security remained. I prayed incessantly, with almost frantic importunity

that this cup might pass by me but I shrank vehemently from the closing sentence of that blessed prayer. The fact was, that I never had attempted to submit to the will of my Creator, nor could I bear to dwell upon the idea that submission was an imperious Christian requisition. At length my child's illness reached its climax, and I was gently and with tender sympathy informed that his recovery was hopeless. What! said I, starting wildly from my seat, do you mean impiously to set bounds to the mercy of God? Who shall dare affirm that my child cannot yet be raised from his dying bed? I have asked it in faith; let us all pray for his recovery. Yes, as surely as we are permitted to ask that we may receive, so surely may the only son of his mother, and she a widow, be saved from death; let us all unite in prayer for my precious boy. A clergyman of approved piety was present. I besought him to lead our intercession, and cast myself with a frantic gesture upon my knees. All who were present bent humbly before God, and the voice of prayer arose amid almost breathless attention. The holy man prayed with earnest and touching fervor; he besought the Lord to have pity upon the widowed mother; to spare her only child to be a comfort to her future days. He asked forgiveness for all our sins in the name of the blessed Saviour, and spoke of the promises of heavenly mercy, like one who confided wholly in their sustaining power. His voice softened as he spoke of a mother's love, stronger than death—of the blessed privilege of intercessory prayer, so often the solace of human misery at its most awful crisis. He dwelt on the omnipotence of God, and of his infinite mercy which so often prompted the exercise of that boundless power. Nevertheless, added he, if it should be thy will to take this much-loved sufferer from a world of sin and misery, O, grant thy fullest grace and most powerful strength to the bereaved parent; uphold her in the hour of keenest anguish, grant her resignation—Stay, exclaimed I, half-frantic with mental agony, ask not for resignation, I do not desire to be resigned, if I must lose my darling I ask nothing of Almighty power, but that my grief may be permitted to destroy me speedily—say nothing of my resignation, but ask the life of my child. If the Scripture be true, the prayer of faith will raise the the sick, nay, even the dead. This

strange, unholy interruption of the general devotions seemed to appal my assembled friends. The clergyman remained silent some moments, then concluded his prayer in a lower tone of voice.

Reader! this prayer so vehemently urged—so presumptuous in its requisition, was heard and answered. The inscrutable wisdom of the Most High accorded a petition which contained no humble deference to his will. My child arose from his bed of suffering, and became once more the light of my eyes—the joy of my heart. There were some who ventured to whisper that they thought me unworthy of this blessing. A single mercy—almost a miracle had been granted to one who declared herself unwilling to let the will of her Father in heaven be done. Did not this savor of presumption! For myself, I exulted in what I regarded as the triumph of faith; but mark the sequel. This idol of an erring and presumptuous heart—this child who was dearer to me than my hopes of heaven, lived to be the scourge of a miserable existence. Yes, he grew up to manhood with a person like the fallen Lucifer, beautiful even in its degradation.

But every vice that ever polluted the earth rioted and triumphed in his bosom. He lived—a heaven defying sinner! was arraigned again and again before the tribunal of human justice and escaped again and again by the subterfuges of legal subtlety.

But the cup of his iniquities was at length full. Without a dream of penitence—without a thought of repentance, he cast defiance in the teeth of justice; challenged the wrath of an avenging God, and swore away his last breath on a scaffold.

Say! ye who have bent submissively over the dying bed of a cherished babe! who have mourned the early dead with child-like resignation to a Father's will, say, would you exchange conditions with the unhappy being whose story is before you? Learn from it that God sometimes spares in his just anger what it would have been mercy to have removed.

INFANT REGENERATION.

BY REV. DR. HUMPHREY.

Many and fervent are the prayers which we hear offered up in pious families for the salvation of children, as that they may be early brought into the king-

dom, that they may give their hearts to God as soon as they become capable of knowing and loving him; or in the use of other similar language, which implies that the petitioners do not think they have any encouragement to pray for the conversion of infants, except such as are at the point of death. They believe or strongly hope that children dying in infancy will be saved, and they believe (that is most of them do) that being born with corrupt natures, they must be born again or regenerated and washed in the blood of Christ, to fit them for the kingdom of heaven. Of course they believe that God can and does regenerate the souls of multitudes, before they are capable of the least discernment between good and evil, and yet they dare not, or do not pray, that their little ones in the cradle may be converted while they are yet at the breast. They seem to take it for granted that they must wait some few years at least for the blessing.

Being my myself an Edwardean Calvinist, I believe that all the children of apostate Adam, "are by nature the children of wrath," that is, that they are born into the world with corrupt or vitiated moral natures; that however *early* they die, though it be in a week, a day or hour "they must be born again," or they "cannot enter into the kingdom of God." Of course believing as I do in infant salvation, "For of such is the kingdom of heaven," I believe that God does renew the hearts of millions of infants before they are capable of receiving any religious instruction whatever.

If then a Christian parent, when he sees his child of a day or a month old dying, can pray in faith for "the washing of regeneration and renewing of the Holy Ghost," and be comforted ever after with the hope that the dear little one has gone to heaven, why may he not pray, that his healthy and growing infant may be regenerated at the same tender age. Is there anything in Scripture, or in the nature of the case to forbid it? On the contrary is there not something to encourage it? In the first chapter of Jeremiah we read, "Then the word of the Lord came unto me, saying, before I formed thee in the belly I knew thee, and before thou camest out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." And in the first chapter of Luke the angel says to Zacharias,—"Thy wife Elizabeth shall bear thee a son and thou shalt call his name John. And thou

shalt have joy and gladness and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb." If these passages do not absolutely prove that John and Jeremiah were regenerated in infancy, they certainly look very much like it, especially the last quoted from Luke, which I cannot understand in any other sense. And if God has ever converted an infant from the womb, and raised him up and made him a burning and shining light in the church, why may we not hope, that he will convert any number in answer to earnest and believing prayers. "Is anything too hard for the Lord?" Is it not as easy for him to renew the heart of a little child, as that of an adult, who has been "accustomed to do evil" for scores of years? If there could be any difference would it not be easier? And is there not reason to believe that some infants who live and grow up and become bright ornaments in the church are regenerated from their birth? That an infant has a sweet temper is no proof that he has been born again, because many such as they grow up give unmistakable evidence that they "are yet in their sins." But when a child is delighted with religious instruction at this tender age, and as its mind is developed, drinks in the sincere milk of the word "and grows thereby," and ever afterwards leads a consistent religious life, and cannot remember when it did not love God and serve Christ, have we not reason to believe, that the work of grace was begun in the cradle? I think we have. And is not this an encouragement for all christian parents to pray, that their children may be sanctified from the womb? Would such cases be rare, if parents took hold, as they might of the covenant? What should prevent whole families being converted so early, that none of them could remember the time? Why should the pious mother anxiously look forward (for instance) to the Sabbath School, hoping and praying that her child may be awakened and brought into the kingdom there, instead of praying for its immediate conversion? The darling boy may not live to go to the Sabbath School, and if he does, his young heart will by that time have developed the seeds of depravity, so as to be drawn away, and perhaps fatally ensnared by various enticements. It is certainly

a great blessing to have our children embrace religion in childhood or early youth, but how much safer and more desirable to have them adopted as "the sons and daughters of the Almighty," as soon as they are born. For this let every parent pray. You will find enough of remaining depravity in your children, to afford full scope for the exercise of your wisdom, to "bring them up in the nurture and admonition of the Lord", even should he begin the good work in their hearts as soon as they are ushered into a world of sin and temptation. Why may we not hope, that in the millenium the great majority of the children will be "born of the Spirit," almost as soon as they are born of the flesh.

DESTRUCTION OF THE INQUISITION.

Col. Lemanouski, formerly an officer under Napoleon, now a Lutheran minister in this country, and a man of remarkable qualities, recently gave, in a lecture, the following vivid sketch of a scene of which he was an eye-witness:

In the year 1803, being then at Madrid, my attention was directed to the Inquisition in the neighborhood of that city. Napoleon had previously issued a decree for the suppression of this institution, wherever his victorious troops should extend their arms. I reminded Marshal Soult, then governor of Madrid, of this decree, who directed me to destroy it. I informed him that my regiment, the 9th of the Polish lancers, were insufficient for such a service, but that if he would give me two additional regiments, I would undertake the work. He accordingly gave me the two required regiments, one of which, the 117th, was under the command of Col. De Lile, who is now, like myself, a minister of the gospel. He is pastor of one of the evangelical churches in Marseilles. With these troops I proceeded forthwith to the Inquisition, which was situated about five miles from the city. The Inquisition was surrounded with a wall of great strength, and defended by about four hundred soldiers. When we arrived at the walls I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel who was standing on the wall appeared to enter into conversation for a few moments with some one within, at the close of which he

presented his musket and shot one of my men. This was a signal for attack, and I ordered my troops to fire upon those who appeared on the wall.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breast-work upon the wall, behind which they kept continually, only they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, and brought on the ground to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, regardless of the fire which was poured upon them from the walls. Presently, the walls began to tremble, and under the well-directed and persevering application of the ram, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident which nothing but jesuitical effrontery is equal to. The inquisitor-general, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on; they addressed themselves in the language of rebuke to their own soldiers, saying,— "Why do you fight our friends, the French?"

Their intention, apparently, was to make us think that this defence was wholly unauthorized by them, hoping if they could produce in our minds a belief that they were friendly, they should have a better opportunity, in the confusion and plunder of the Inquisition, to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners.— We then proceeded to examine the prison-house of hell. We passed through room after room, found altars and crucifixes, and wax candles in abundance, but

could discover no evidences of iniquity being practiced here, nothing of those peculiar features which we expected to find in an inquisition. Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was every thing to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy fathers assured us that they had been belied; that we had seen all. And I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search, and said to me, 'Colonel, you are commander to-day, and as you say, so it must be; but if you will be advised by me, let this marble floor be examined more. Let some water be brought in and poured upon it, and we will watch and see if there is any place through which it passes more freely than others.' I replied to him, 'do as you please, colonel,' and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently, Col. De Lile exclaimed that he had found it. By the side of one of those marble slabs the water passed through fast as though there was an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam, and pry up the slab. Others with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale, and as Belshazzar, when the hand appeared writing on the wall, so did these men of Belial shake and quake in every bone, joint and sinew.—

We looked beneath the marble slab, now partly up, and we saw a staircase. I stepped to the table and took from the candlestick one of the candles, four feet in length, which was burning, that I might explore what was before us; as I was doing this, I was arrested by one of the inquisitors, who laid his hand gently on my arm, and with a very demure and holy look, said, 'My son, you must not take that with your profane and bloody hand; it is holy.' 'Well,' said I, 'I want something that is holy to see if it will not shed light on iniquity; I will bear the responsibility.' I took the candle and proceeded down the staircase. I now discovered why the water revealed to us this passage. Under the floor was a tight ceiling, except at the trap-door, which could not be rendered close; hence the success of Col. De Lile's experiment. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment.— This the inquisitor-general occupied, and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the Holy inquisition. From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here, what a sight met our eyes! How has the benevolent religion of Jesus been abused and slandered by its professed friends.

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them of their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this practice being offensive to those who occupied the inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor from those decaying bodies. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon. In others we found the living sufferer of every age and of both sexes, from the young man

and maiden to those of threescore and ten years, all as naked as when they were born into the world. Our soldiers immediately applied themselves to releasing these captives of their chains, stript themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of day. But aware of the danger, I insisted on their wants being supplied, and being brought gradually to the light as they could bear it.

When we had explored these cells, and opened the prison doors of those who yet survived, we proceeded to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. At the sight of them the fury of our soldiers refused any longer to be restrained. They declared that every inquisitor, monk, and soldier deserved to be put to the torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I remained till I saw four different kinds of torture applied, and then retired from the awful scene, which terminated not while one individual remained of the former guilty inmates of this ante-chamber on whom they could wreak revenge. As soon as the poor sufferers from the cells of the inquisitions could with safety be brought out of their prison to the light of day, (news having been spread far and near that numbers had been rescued from the inquisition) all who had been deprived of friends by the holy office, came to inquire if their's were among the number.

O, what a meeting was there! about a hundred who had been buried alive for many years, were now restored to the active world, and many of them found here a son, and there a daughter, here a sister, and there a brother, and some, alas! could recognize no friends. The scene was such that no tongue can describe.—When this work of recognition was over, to complete the business in which I had engaged, I went to Madrid and obtained a large quantity of gunpowder which I placed underneath the edifice, and in its vaults, and as we applied the slow match, there was a joyful sight to thousands of admiring eyes. O, it would have done your heart good to see it; the walls and the massive turrets of that proud edifice, were raised towards the heavens, and the Inquisition of Madrid was no more.

THOUGHTS FROM CECIL'S REMAINS.

DIVERSITY OF CHARACTER IN CHRISTIANS.—Circumstances, also, are not sufficiently taken into the account, when we estimate character. For example—we generally censure the Reformers and Puritans as dogmatical, morose, systematic men. But, it is easier to walk on a road than to form that road. *Other men laboured, and we have entered in'o their labours.* In a fine day, I can walk abroad: but, in a rough and stormy day, I should find it another thing to turn coachman and dare all weathers. These men had to bear the burden and heat of the day: they had to fight against hard times: they had to stand up against learning and power. Their times were not like ours: a man may now think what he will, and nobody cares what he thinks. A man of that school was, of course, stiff, rigid, unyielding. *Tuckney* was such a man: *Winchot* was for smoothing things, and walking abroad. We see circumstances operating in many other ways. A minister unmarried, and the same man married, are very different men. A minister in a small parish, and the same man in a large sphere where his sides are spurred and goaded, are very different men. A minister on tenter hooks—harrassed—schooled, and the same man nursed—cherished—put into a hot-house, are very different men. Some of us are hot house plants. We grow tall; not better—not stronger. Talents are among the circumstances which form the diversity of character. A man of talents feels his own powers, and throws himself into that line which he can pursue with most success. *Saurin* felt that he could flourish—lighten—thunder—enchant, like a magician. Every one should seriously consider, how far his talents and turn of mind and circumstances drive him out of the right road. It is an easy thing for a man of vigor to bring a quiet one before his bar: and it is easy for his quiet man to condemn the other; yet both may be really pious men—serving God with their best powers. *Every man has his peculiar gift of God; one after this manner, and another after that.*

WHAT DO I NEED?—Every thinking man will look round him, when he reflects on his situation in this world; and will ask, "What will meet my case? What is it that I want? What will satis-

fy me? I look at the RICH—and I see Abab, in the midst of all his riches, sick at heart for a garden of herbs! I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings! I see the rich fool summoned away, in the very moment when he was exulting in his hoards! If I look at the wise—I see Solomon, with all his wisdom, acting like a fool; and I know, that, if I possessed all his wisdom, were I left to myself I should act as he did. I see Ahithophel, with all his policy, hanging himself for vexation! If I turn to men of PLEASURE—I see that the very sum of all pleasure is, that it is Satan's bed into which he casts his slaves! I see Esau selling his birth-right for a mess of pottage! I see Solomon after all his enjoyments, leaving his name a scandal to the church to the latest age! If I think of HONOR—take a walk in Westminster Abbey—there is an end of all inquiry. There I walk among the mighty dead! There is the winding up of human glory! And what remains of the greatest men of my country? A boasting epitaph! None of these things, then can satisfy me! I must meet death—I must meet judgment—I must meet God—I must meet eternity!"

AMIABILITY AND RELIGION. — A lady proposed to me a case, which seemed to her to decide against those views of religion called evangelical. She knew a most amiable girl who was respectful and attentive to her parents, and engaging and lovely to all connected with her: who had, however, no objection to seeing a play; and had certainly nothing of that, which she knew I should call religion: but she asked if I should believe that God would condemn such a character to everlasting misery. Many persons view things in this way. They set themselves up to dictate to God what should be done, on points which he only can determine. If these persons are ever cured of this evil, it must probably be in some such way as that by which it pleased God to teach Job. Job could assert his integrity and his character against the arguments of his friends; but, when God asked, *Where wast thou when I laid the foundations of the earth?* Job prostrates his soul with this declaration—*I have heard of thee with the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.*

HEAVEN HELPS SUCH AS HELP THEMSELVES.—Some talk about difficulties. But has any one a right to talk about difficulties without making an effort to overcome them? Certainly such talk is unseemly for a listless man. Reader, fix it in your mind that it is irrational to complain about difficulties, while as yet you are not in earnest about overcoming them. If you would conquer obstacles and gain victory over self, you must make some serious effort to do it. You must address yourself to the business and duties of religion with earnest effort, trusting in the Lord with all your heart, and help will come. God is your strength. In his almighty arm there is help for the weak. He offers freely his Holy Spirit. We must bear in mind that the spirit never works without us. He works in us, to will and to do, not without our willing and doing. When we are in earnest to do God's will, then he will be glorified in making strength perfect in our weakness.

A LIFE-LIKE SKETCH. — Tell me where the Bible is a household book, and where it is not, and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where the Bible is, and where it is not. Go to Italy—decay, degradation and suffering meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel compressed by some invisible power; the people dare not speak aloud; they walk slowly; an armed soldier is around their dwellings; the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in the bookstore—it is not there; or in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. You enter the Vatican and inquire for the Bible, and you will be pointed to some case, where it reposes among some prohibited books, side-by-side with the works of Diderot and Voltaire. But pass over the Alps to Switzerland and down the Rhine into Holland, then over the channel to England and Scotland, and over to their descendants—the people of the United States, and what an amazing contrast meets the eye! Men look and act with an air of independence; there is industry, neatness, instruction for children. Why

is this difference? There is no brighter sky—there is no fairer scenes of nature—but they have the Bible; and happy are the people who enjoy such a privilege, for it is righteousness that exalteth a nation, and sin is a reproach to any people.

PRAYER AND REFLECTION. — An hour in solitude, (says Coleridge,) passed in sincere and earnest prayer, or the conflict over a single passion or “subtle bosom sin,” will teach us more of thought, will more effectually awaken the faculty, and forms the habit of reflection, than a year’s study in the school without them. A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is indeed greater than many, who mistake quick recollection for thought, are disposed to admit: but how much less it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we to exclaim with the Psalmist, the entrance of thy word giveth light; giveth understanding even to the simple.”

THE GRAND LESSON.—“There is not,” says one, “a single religious book of common reputation in the Roman Catholic Church, which does not make unlimited obedience to a priestly confessor, the safest and most perfect way to salvation.” If a Roman Catholic pretends to have an opinion or will of his own upon religious matters, or matters connected in any way with religion, in that same degree he acts against the obligation he is under, by his profession, to the priests. To put his conscience in their hands, he is told, is the highest degree of perfection. Hence, a good papist can never make a free citizen in a free Republic.

THE MARTYRED BLIND BOY.

In the reign of “Bloody Mary,” of England, when the good bishop Hooper was about to be burned to death, a blind boy, by much importunity, prevailed on the guard to bring him to the bishop. This boy had lately suffered imprisonment in Gloucester, for confessing the truth. After the Bishop had examined him concerning his faith, and the state of his imprisonment, he looked on him steadfastly, tears standing in his eyes, and said, “Ah, poor boy, God hath taken from thee thy outward sight, for

what reason he best knoweth: but he has endued thy soul with the eye of knowledge and faith. God give the grace continually to pray unto him that thou lose not that sight; for thou shouldst then be blind both in body and soul.”

The boy’s name was Thomas Dowry. How often or how long, he had endured imprisonment for the truth’s sake, is not known; but on his final examination he was brought before Dr. Williams, chancellor of Gloucester, sitting judicium in the register of the diocese in the consistory, near the south door of the cathedral church, who administered the usual articles chiefly urging that on transubstantiation, and saying;

“Dost thou not believe that after the words of consecration spoken by the priest, there remaineth the very real body of Christ in the sacrament of the altar?”

“No,” answered the blind boy, “that I do not.”

“Then,” said the Chancellor, “thou art an heretic, and shalt be burned, but who taught you this heresy?”

“You, Master Chancellor.”

“Where, I pray thee?”

“Even in yonder place,” replied the boy, pointing with his hand towards where the pulpit stood. The Chancellor again inquired.

“When did I teach thee so?”

Dowry answered, “When you preached there (naming a day) a sermon to all men as well as to me, upon the sacrament. You said the sacrament was to be received spiritually, by faith, and not carnally and really, as the papists have heretofore taught.”

The shameless apostate answered:

“Then do as I have done, and thou shalt live, as I do, and escape burning.”

The blind boy said:

“Though you can so easily dispense with yourself, and mock God, the world, and your conscience, yet will I not do so.”

“Then God have mercy upon thee,” rejoined the Chancellor; “for I will read the condemnation sentence against thee.”

“God’s will be fulfilled!” answered the young martyr.

Hereupon the Register, being moved with the scene, stood up, and said to the Chancellor:

“Fie, for shame, man! will you read the sentence against him, and condemn yourself? Away, Away, and substitute

some other to give sentence and judgment."

"No, Register," said the fearfully hardened man; I will obey the law, and give sentence myself according to mine office."

He did so; delivered him to the secular power, who on the very same day led the blind boy to the place of execution at Gloucester, together with one Thomas Croker, a poor bricklayer, condemned also for the like testimony of the truth; when both, in one fire, most constantly and joyfully yielded their souls into the hands of the Lord Jesus.—*English Martyrology*.

A TROUBLESOME CHURCH MEMBER.—Spending a night in a certain neighbourhood of A——, we inquired of our host, a fair Christian man, how the church got on, for we passed a neglected frame chapel at the cross-roads.

"Oh! poorly," said he, "poorly enough."

"Why, what's to pay? You are in a thick settlement of intelligent people; able to keep a congregation and support the gospel."

"Just so," said he, "but one troublesome man has broken up the society, and keeps it broken up. It was an unlucky day for the church when he moved here. Yet he is a person of good parts, and has an interesting family. Before he come he had troubles in the same way."

We suggested that perhaps the troublesome man's peculiarities were not consulted; indulge him a little. May be he wants to lead.

"Oh! as to that, we've tried him in the lead, and every way. He's not satisfied with leading, but turns round and butts the wheel horses."

We give it up. Our host was a farmer, and the illustration cut like an argument. David had a few of this sort in his mind when he wrote the 12th Psalm.—*N. O. Ch. Ad.*

Children's Corner.

GOOD FOR EVIL.

"Be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."—*EPH. iv. 32.*

"He shall repent of it, if I die for it, —he shall!" passionately exclaimed Philip, as he wiped the blood from his face, after a fight in which he had had the worst. "I'll make him repent it!"

"Why what is the matter?" said his aged grandfather, who attracted by the noise of the quarrel, had unperceived approached the angry boy.

"Look what he has done!" cried Philip, pointing to a beautiful little model of a ship, which lay crushed and destroyed in the mud. "It has been my work for a month past; I had just finished it; and see —" The poor boy could not finish his sentence; grief and passion choked his voice; but again he muttered between his teeth,—"I'll make him repent it!"

"But why did he spoil your model?"

"Oh! he is full of spite and malice,—he always was. We hate one another! He trampled on my ship, so of course I struck him,—and we fought,—and he was the stronger! But I'll have my revenge yet!"

"Come into the house," said the old man quietly, "and let us examine your hurts!"

As soon as this was done, and the boy's head bound up, his grandfather laid his hand on the shoulder of Philip, and with a grave look began:—"I see that your face is not very much hurt; now I must look to a more serious wound."

"What do you mean?" said the boy.

"Must I remind you, that 'if any have not the Spirit of Christ, he is none of his.'—Romans viii. 9. And 'the fruit of the Spirit is love . . . peace . . . gentleness . . . meekness.'"—*Gal. v. 22, 23.*

"Oh! one can't put up with everything! I don't hate those who don't hate me; nor harm those who don't insult me; but I want justice, nothing but justice!"

"If you receive nothing but justice, my boy, a terrible portion will be yours.—For my part, I have learned to ask mercy; without it, I could never reach heaven, nor escape hell!"

"You mean mercy from God: I know that we all need that," said Philip; "but that has nothing to do with my quarrel with Ben!"

"It has much to do with it," replied the old man; "'forgive, and ye shall be forgiven.'"—*Luke vi. 37.*

Philip made no reply, and his grandfather continued,—“This is the real state of the case, my boy, you have broken God’s laws every day of your life, by deeds, or words, or thoughts. Justice has sentenced you to suffer for it; but the very God against whom you have sinned has had mercy upon you: He has sent his Son to die for you, “the Just one for the unjust;” and now he says to you, and to all who hope for life through his death, “Be ye kind one to another, tender-hearted, forgiving one another, even as God, For Christ’s sake, hath forgiven you.”—Eph. iv, 32.

“It is a very difficult thing to do,” said Philip, thoughtfully.

“It is a thing which *must be done*, and if you are Christ’s *will be done*,” replied his grandfather; “for what said the Lord Himself? ‘If ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. vi. 15.—Think over these words; pray over them; and tell me what you feel on the subject to-morrow.”

The next morning, Philip met his grandfather with a calmer spirit. “I have thought over my quarrel with Ben,” said he. “I had intended to have let fly his canary, or to have done him some mischief or other; but now I have made up my mind to let the fellow alone.—Are you satisfied with me now, grandfather?”

“You have taken one step in the right way, dear Phil; but you have not yet, I fear, forgiven. Think over the subject again, and try your heart by the word of God.”

At breakfast Philip sat thoughtful.—Before he rose to prepare for church, he spoke again to his grandfather. “I see that it is not enough to give up revengeful acts, I suppose that I ought to keep down angry words also. This is a harder task than the other, for I love to speak out my mind; but I’ll try, with God’s help, not to speak ill of Ben.—Grandfather are you satisfied?”

“That is another great step my boy; but ask your own heart if it really forgives as you have been forgiven.”

Philip came home from church with a brighter face. “Grandfather,” said he as he led the old man towards his home, “there is one prayer which I never truly joined in till to-day.”

“What prayer was that?”

That it may please Thee to forgive our enemies, persecutors, and slanderers, and

to turn their hearts.’ Ben came into my mind, and I prayed for him; and do you know why I did so?”

“God put it into your heart my boy!”

“Why, the second chapter that was read struck me so. To hear of St. Stephen, bleeding and dying, with the cruel stones hurled at him, and the people yelling around him; then to think of his praying in the midst of his agony, ‘Lord, lay not this sin to their charge.’—Acts vii. 60. He had much more to forgive than ever I have had. I wonder if the heart of any of his cruel enemies was ever turned!”

“Do you forget, Philip, that St. Paul was one of them? How little the persecutor then thought that he was so soon to join the christian band which he wished to destroy, and that he should die, like St. Stephen, a martyr for the gospel!”

“With what joy they must have met in heaven!” cried Philip. “Perhaps I may find my enemy there!”

“And he would welcome you as a brother,” said the aged man.

The next morning was rainy and wet, but Philip was absent; and his grandfather, as he sat by his little fire, and looked on the untasted breakfast, wondered what had become of his boy. At last he heard a well-known step, and Philip entered, tired, and dripping from the rain.

“Where have you been, my child?”

“I’ve walked all the way to Hackney,” cried Philip gaily, as he pulled off his wet jacket, and hung it up to dry.

“To Hackney! Why, Ben lives there: did you go to see him?”

“The truth is, grandfather, that I heard but last evening that Mr. Jones wants an errand boy, and that if a smart lad were to apply at once, he would be likely to get the place. Now, Ben has been for some time out of work, I thought that this might just suit him; so,—as if I delayed he might lose his chance, I got up early this morning and walked over.”

There was a look of quiet pleasure in the old man’s face, as he poured out the tea for his grandson’s breakfast.—It said more than volumes of praise. After a minute’s pause he inquired, “How did Ben receive you, my boy?”

“All in his old way,” replied Philip, with his choler rising as he spoke. “He laughed when he saw me, and asked me how I liked what he had given me on Saturday. Grandfather! I felt inclined to knock him down; but I thought of

what I had heard at church, and restrained myself; and after a while I told him my errand."

"And what did he say to that?"

"At first, nothing; he only looked surprised and suspicious, as though he thought that I was making game of him; then he held out his hand to me, with an ashamed look, and said, 'Philip, I behaved ill to you on Saturday; you said that I should repent it,—and I do!'"

"God bless you, my dear boy! You have acted like his child! 'For if ye love them which love you what thank have ye? for sinners also love those that love them. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be

great, and ye shall be the children of the Highest: for he is kind unto, the unthankful and to the evil. Be ye therefore merciful.'"—Luke vi. 32, 35, 36.

Reader, do you bear ill-will towards any one? Has any one injured you or insulted you? Oh forgive, as ye would be forgiven! Give up *vengeful acts*, silence *angry words*, lift up your heart in prayer for your enemy, return him *good for evil*. Lie not down to-night with anger in your heart; ask the Saviour to give you a spirit like His, that you may pass through life to eternity, 'with all lowliness and meekness, with long-suffering, forbearing one another in love.'—Ephes. iv. 2.

Temperance.

THE FEARFUL FUNERAL.

It was on the morning of a cold, chilly day in the month of April that I was thus interrupted in my studies by one of my children: "Pa, there is a queer looking man in the parlor that wants to see you." On entering the room, my eye lit upon a man who was queer-looking indeed, because his face, dress and whole appearance proclaimed him a drunkard. He rose on my entering the room, and, with that constrained and awkward politeness, amounting to obsequiousness, which the half-intoxicated often assume, he thus addressed me:

"I come, sir, to ask you to attend a funeral this afternoon."

"Who," said I, "is dead?"

"A friend of mine," he replied, "by the name of S——; and as he has no particular friends here, I thought I would come and ask you."

"Where did he live?" I again asked.

"Why," said he, "he lived no place in particular, except at the grocery of Mr.——." This Mr.—— was the keeper of a groggery of the very lowest character, where blacks and whites freely mingled in their revels, and which had often been presented as a nuisance.

I again asked, "Of what disease did he die?"

"Why," said he, drooping his countenance, and lowering his voice almost to a whisper, "I hardly know; but between you and I, he was a pretty hard drinker."

After a few more inquiries, to which I

received answers in keeping with those given above, I dismissed him, promising to attend the funeral at five o'clock.

At the hour appointed, I went to the house of death. There were ten or twelve men present, and, with two exceptions, they were all drunkards. I went up to the coarse pine coffin, and gazed upon a corpse, not pale and haggard, but bloated, and almost as black as a raven's wing. There were two brothers present, both inebriated, and as unfeeling as if the body of a beast lay dead before them. From the undertaker I gained the following narrative as to the deceased;

"He was the son of respectable but irreligious parents, who, instead of spending the Sabbath in the house of God, either spent it in idleness or in doing their own work." When desecrated, the Sabbath is usually a day of fearful temptation. Sabbath sins make deep impressions on the soul. While yet young, he became a Sabbath vagrant, joined profane companions, acquired the habit of drinking, and so rapidly grew the love of drink into a ruling passion, that at mature years he was a confirmed drunkard. His parents died, and the portion of property that fell to his lot was squandered. And for years," said my informant, "he has been drunk every day."

"But how," I asked, "did he get money to pay for the liquor?"

"He has been employed," he replied, "to shoot squirrels in the woods, and catch

water-rats in the marshes; and for the skins of these he has been paid in whiskey. Nobody would see him starve, and he usually slept in a garret over the groggery. Yesterday he was taken sick, very sick, in the grocery; Mr. ——, instead of giving him a bed, turned him out of the house. He was then in a dying state, and, at a short distance from the house, fell in the street. He was taken into a negro hut and laid on the floor, where he died in less than an hour. The negroes were very ignorant and superstitious, and were afraid to have the corpse in their house. It was carried to a barn.— This poor, but pious family, hearing the circumstances, took the corpse to their house, and have made these preparations for its burial.”

I read a portion of the Scriptures, and for a few moments discoursed to them on the effects of sin; I dwelt on the hardening and fearful effects of intemperance. But there was no feeling. I prayed with them, but there was no reverence. They all gazed with a vacant stare, as if their minds had evaporated, and as if the fiery liquid had burned out their consciences. They were obviously past feeling. The coffin was closed and placed in the hearse. We proceeded with slow and solemn pace to the house appointed for all the living; and a feeling of shame came over me as I passed along the street, to be followed by half a dozen pair of inveterate toppers. The coffin was placed upon the bier, and was carried by four drunkards, who were actually reeling under their load, to a secluded spot in the graveyard, where, without a tear being shed, without a sigh being uttered, it was covered up under the cold elods of the valley; and the two brothers went back to the house of death, the grog-shop, to drink, and to die a similar death, and to go down to the same ignoble grave.— The others, after lingering for a few moments, as if arrested by the thought that the grave would be soon their house, followed. I stood for a short time over the grave after all had retired, pondering the deeply impressive scenes through which I had so rapidly passed. “And is this,” said I to myself, “the grave of the drunkard?” And the prayer almost unconsciously, rose from my heart to heaven, “O God, save my children’s children to their latest generation from making such a contribution as this to the dead.”

As I retired from the grave-yard, the following lessons, suggested and illustrat-

ed by this narrative, were deeply impressed on my mind:

1. How great is the responsibility of parents? With what moral certainty they form the character of their children after their own! Careless and irreligious themselves, the children copy their example; but, because destitute of their firmness of character, they yield to every temptation, until they can commit sin with greediness. Were the parents of this young man, who was laid down in a drunkard’s grave, on which no tear of sorrow has ever fallen truly and consistently pious, how different might have been his life and death! How many parents lay the foundation for the temporal and eternal ruin of their children!

2. How sad the effects which usually follow the habitual violation of the Sabbath! All need the checks and the restraints which the due observance of the Sabbath places upon our depravity.— The habitual violators of the Sabbath are usually those hardened in the ways of sin; and to become the associates of such is to insure the end of the proverb, “The companions of fools shall be destroyed.” Had this young man been brought up to “remember the Sabbath day,” he might have been saved to the cause of virtue and usefulness, and from an early, ignoble and unknown grave. The due observance of the Sabbath is alike necessary to the attainment of temporal and spiritual good.

3. How selfish and hard the hearts of those who live by rum! It is a base business to sell by small quantities for the sake of making a living. It is in opposition to divine, and usually to human law. And so plainly is it under the ban of the world’s reprobation, that but few save “the hardened wicked,” engage in it. And if a man of kind and generous nature engages in it, his heart soon becomes a heart of steel. Mr. ——, the keeper of the grocery, was naturally a kind man; he became a seller of liquor, against law, by the small measure. He kept and fed poor S—— as long as he was able to shoot squirrels and rats. Many is the day he spent in the salt marshes to earn his whiskey. And when his poor frame gave way under the vile work, the man who did so much to degrade him turned him out to die in the street. There is not a class of men upon earth who deserves so little at the hands of their fellow-men as do these retailers of liquid death by the gill.

4. How degrading is the vice of in-

temperance! It ruins, soul and body, and character. And by elevating a mean appetite above reason, and conscience, and judgment, it degrades man to the level of the brute. Here was a young man of respectable parentage, who, by taking glass after glass, became a drunkard. Habitual intemperance unfitted him for any business; he became the tenant of a low grocery, the fumes of which, of a winter evening, were sickening; he became the slave of a low grocer—for to earn a glass of whiskey, he would spend the day and some times the night in the salt marshes catching rats. When no longer able to earn his glass, he was turned out to die. After he breathed his last in a negro hut, his corpse was taken to a barn: by the charity of the pious alone was his dead body saved from exposure, and by the hands of drunkards he was carried to an ignoble grave, unwept and unregretted. And all this is only the degradation which it brings on the body! It is an immutable law of Jehovah that no drunkard shall ever inherit the kingdom of God.

O reader, beware of drunkenness; its a degrading damning sin. If you have already so far yielded to temptation as to have acquired relish for it, resolve now never to taste again the fiery liquid.—Remember the fearful funeral of the drunkard.—*Kirwan's Parish and other Pencilings.*

WHAT IS MODERATE DRINKING.

It is the great deceiver of nations, promising health and long life, yet destroying more by its tendencies than war, famine, or the plague.

It is a sweet morsel in the mouth, but gravel in the stomach.

It is the A B C of drinking; the picture book, leading the young and thoughtless to the worst lessons of intemperance.

It is a regular quack medicine, making splendid promises, but performing no cure, and yet demanding enormous pay.

It is the starting point of the workhouse, the asylum, and the gallows.

It is a light-fingered gentleman, who feels every corner of the drawer, and to the very bottom of the purse!

It is the first step in an inclined plane of rapid descent, smooth as marble, and slippery as glass, ending in an abyss of ruin.

It is a beautiful serpent, whose fangs and deadly verom are concealed by the dazzling of his coils.

It is hypocrisy personified, an affected outside sobriety, while ail is agitation and uncleanness within.

It is the landlord's bird lime, by which he secures his victims, and fastens them in a cage.

It is *typhis fatuus* tempting its fated followers over trembling bogs, and tumbling them down a frightful precipice.

It is the whirlpool of ruin in which thousands have sunk to rise no more.

It appears as an angel of light, assuming a smiling countenance, but in reality a demon of the bottomless pit.

It is like a perpetual dropping, injuring man's constitution far more than occasional drunkenness.

It is the birth-day and birth-place of all the drunkenness we have in the land.

It provides an army of reserve, to recruit the ranks of the 60,000 destroyed annually by strong drink.

Religious Intelligence.

NOVA-SCOTIA.

FREE PRESBYTERY OF HALIFAX.—The Free Presbytery of Halifax met on the 21st November.

The Presbytery proceeded to deliberate on Mr. Sutherland's resignation, which he had tendered at their last meeting, and respecting which the Moderator had served an edict in the congregation at Lawrencetown. Parties were then heard. Mr Sutherland read a medical certificate, and requested the Presbytery to loose him unconditionally from his

charge. After reasoning the Presbytery felt constrained to accept of his resignation though they could not but express their regret that he should thus be separated,—and without any provision, so far as they can see, for his support,—from a flock among whom he has labored with great zeal and, as they have reason to believe, not only with much acceptance but with much of God's blessing. After engaging in prayer the Presbytery loosed him from his pastoral charge—this deliverance to take effect on the 1st Decem-

ber next,—and granted him a Presbyterian certificate.

The Rev. Alexander Ross underwent his trials for ordination, with which the Presbytery were highly satisfied. After some other business the Presbytery adjourned to meet again in the evening for the purpose of ordaining Mr. Ross to the office of the holy ministry and to the pastoral charge of the congregation at Harbour Grace, Newfoundland;—Professor King to preach and conduct the whole of the ordination services.

According to adjournment the Presbytery met in the evening at Chalmers' Church. Professor King preached a very appropriate discourse on the difficulties and solemn responsibilities connected with the work of the ministry, from 1st Cor. ii. 3. 'I was with you in weakness and in fear and in much trembling.' After the questions of the ordination Formula had been put and answered, Mr Ross was by solemn prayer and the laying on of the hands of the presbytery set apart to the office of the holy ministry, and admitted to the pastoral charge of the congregation of Harbour Grace. Professor King then addressed Mr Ross, and also the congregation assembled to witness the proceedings.—*Abridged from Witness.*

The opening Lecture of the Halifax Young Men's Christian Association was delivered according to announcement on Tuesday evening last by Rev Robert Sedgwick. It was one of the most brilliant and powerful addresses we have ever had the pleasure of listening to.—Mr Sedgwick's subject was, "the direct and indirect advantages of Christianity." The audience was very large and deeply interested throughout. The stores of learning, the eloquent description, the witty illustrations and allusions, and the serious advice and warning, efflorescing into prophetic enthusiasm, enchained the attention and warmed the heart to a degree not to be easily imagined.—*Witness.*

NEW BRUNSWICK.

SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK—(*Free Church*).—We learn that at the special meeting of this Synod, held in St. John, a number of important matters was taken up and disposed of. The most important was perhaps, that of Education. The Synod having adopted the overture of the Presbytery of St. Stephen on that

subject, a committee was appointed to carry it out. At the late special meeting the report of committee was presented by Mr Glass, its Convener, by whom the overture had been brought before the Presbytery of St. Stephen. It was a deeply interesting and very able document. The action taken by the Synod pledges it to attempt raising a central fund of some £1000 or £5000 towards the erection of several Academies or institutions of learning of a superior class. One of these is to be immediately proceeded with at Woodstock, under the immediate care of the Presbytery of York. A donation of \$1000, and also a yearly grant of \$50, have been already promised by Charles Connell, Esq. M. P. P., should an Academy at Woodstock be erected.—This generous proposal has had a most stimulating effect on that Presbytery, and no doubt it will call forth others throughout each of the three remaining Presbyteries of the Synod—more especially as Mr Connell is not, we believe, a Presbyterian, but a Wesleyan Methodist.

Provision was made for the better direction of missionaries, and for the better advancement of the interests of the Home Mission Fund through their labors. The Synod had the pleasure to receive the commissions of Mr Alves from the Free Church of Scotland, and of Mr Bennet from the Presbyterian Church in Ireland.

All these measures will, it is believed, tend much towards the consolidation and advancement of the interests of the Presbyterian Church of New Brunswick. It now numbers 14 ministers ordained and settled, and 3 missionaries—one or more of whom are likely to be immediately settled. Additional missionaries are expected from Scotland and Ireland.—*Witness.*

Rev Mr Stirling from the Free Church of Scotland, and Rev W. Murray from the Established Church, came out by the *Canada* for New Brunswick. Mr Murray is destined for the Bend of Pettico-diac.—*Id.*

CANADA.

UNITED PRESBYTERIAN DIVINITY HALL.—The Session of the Hall was opened on Tuesday, 16th October. The Rev Dr Ferrier commenced with devotional exercises, followed by an address. The Rev Dr Taylor read the Introductory Lecture. The Rev William Ritchie, of Dunse, Scotland, who was present, be-

ing requested, delivered an address; and the Rev James Dick concluded with prayer and praise. The Rev Alex. Kennedy was also present. The number of students in attendance is ten, viz., of the Fourth year, one; of the Third year, two; of the Second year, three; and of the First year, four. One who fully intended to enter, and who has attended the University here, during three years, is, we regret to say, prevented, we hope only for a season, by bad health.

Two of the four extracts are, lately, from the other side of the Atlantic—one who arrived last year, after having studied at St. Andrews; the other, who has come out quite recently, and has not attended a University. We advert to this, for the purpose of throwing out an idea, to which we attach some importance. It has occurred to us, as a thing not unfeasible, that in the dearth of students here, a supply might be obtained from Scotland, with advantage to all parties. We are satisfied that there are young men connected with our Church at home, possessed of excellent abilities cultivated to a considerable extent, and of ardent piety, who cherish a strong desire to serve God in the Gospel of his Son,—young men, moreover, whose condition and prospects at present are not very encouraging; but who are deterred from entering on preparation for the Ministry, partly by the expense attending a college course, and partly by the length of the whole curriculum, which they consider unsuitable for them who have, perhaps, arrived at manhood. Now, numbers of those we have in view could either, at once, meet the literary requirements made by our Church here for admission to the Hall, or could, in no long time, come up to the demand. Then, after spending four winters in Toronto, they would be entitled to apply to a Presbytery for license, and might be regular probationers in a month or two thereafter. On the scene of usefulness which would immediately present itself to them, we need not enlarge.—Were Ministers, Elders, and others, at home, to draw the attention of suitable young men—**young men of piety, talents, and energy**—to this project, we are persuaded an important service might be rendered, not only to the Church here, but also, in many cases, to the youths themselves, who might be induced to cast in their lot with us. It is universally admitted to be a great desideratum, that we should have indigenous Preachers.—

But Scotchmen, educated here, would derive vast advantage from the measure of naturalization they would experience during the period of their studentship.—*Canada United Presbyterian Magazine.*

DECLINE OF ROMANISM IN SPAIN.

The following letter from a most intelligent friend who has visited Spain frequently, and who has just returned from that country, cannot fail to be read with deep interest. Poper is evidently tottering to its fall in that splendid country, and the great matter is to pour in the light of truth now to prevent the reaction of superstition:—

“MY DEAR SIR,—I have a great objection that my name should appear before the public; but I have no objection to recapitulate some of the things I mentioned to you. In the first place, it is the opinion of most of the residents with whom I conversed, that they are on the eve of a great crisis, in which both political and religious changes may take place. Although, no doubt, there are many very bigoted individuals in Spain, yet there is, by no means, that religious rancor and animosity shown that existed formerly. Whilst visiting the Escorial, I went into the church, where three priests were performing mass, and two boys fumigating them with incense, and the only attendants were six old women on their knees. Here, and more particularly in Valencia, where there was a solemn procession of the Hierarchy with crucifixes, tapers, &c. after high mass, from the altar to the sacristy, I and two countrymen, had pointed out to us the most celebrated paintings in the cathedral, during the religious ceremony. To escape from the solemn and imposing procession, we retreated into an adjoining apartment; but what was my horror to find, they came to this very chamber. My uneasiness, however, was soon almost turned into disgust, for before their pontificals were thrown off, there was as much laughing, joking, and levity, as might be seen behind the scenes of a theatre. We were introduced by the priest, who first accompanied us, to one of higher dignity, who insisted on taking us back to some of the paintings we had already seen, that he might explain more fully their beauties; and entering one chapel, where confession was going on, he pushed through the kneeling penitents, took us inside the railing, and on and over the altar, point-

ed to one or two cabinet pictures. In Granada also, where I was during the procession of 'Corpus Christi,' I, and numbers of others, did not kneel; and in the streets, unless very near, numbers did not take off their hats! You are aware, that the motion made in the Cortes to allow the establishment of Protestant places of worship, was only lost by a small majority. The very bringing forward of such a motion a few years ago would have been considered incredible. In the city of Malaga, through the quiet, persevering, and conciliatory conduct of Mr Mark, the late Consul, and his family, a Protestant place of worship has been established; the residents subscribe two hundred pounds per annum for a clergyman, and the British Government give £200 per annum more. They have also established a cemetery for Protestants, instead of having them buried on the sea-shore under high-water mark, and this cemetery has the sanction of the Spanish Government.—They have also got one at Alicante, and are now preparing a place of worship there. In Barcelona, which was declared to be in a state of siege whilst I was there, I saw a review of the National Guards, to the amount of 6,000 or 7,000. I saw in one of the principal streets a large painting hung against a house, representing the National Guards drawn up, and the commander in front, having hold of a fat friar by the collar, his sword raised over his head, in the act of striking, and crying out, 'Libertad, libertad,' the soldiers crying out the same, and the populace looking on, laughing. There was also represented on the stage every night I was there, (three nights), and it was still continued on my leaving Barcelona, a play called the 'Expulsion of the Jesuits from Spain,' in which the Jesuits were represented in a great many embarrassing and distressing situations, which was always hailed with great glee and applause; and when at last the General appears with a memorial, and calls upon the King, in the name of the holy, catholic, and apostolic religion, and his Holiness the Pope, to revoke the edict, the King replies, 'I care more for the life of one Spanish soldier than I do for the Pope of Rome,' there were several distinct rounds of applause, which continued for several minutes.—*Edinburgh Bulwark.*

CORRESPONDENCE BETWEEN THE FOREIGN SECRETARY, AND THE TURKISH MISSIONS' AID COMMITTEE.

In the month of July, the Directors of the Society for the aid of Turkish Missions, presented a memorial to the Foreign Secretary, in which they submit to him how unavailing must be all public and all private efforts to promote the cause of civil and religious liberty among the subjects of the Sultan, as long as the law is unrepealed, by which it is constituted a capital crime for a Mussulman to change his religion. They remind him of the promises of the Sublime Porte in 1841, to abolish this infamous law: notwithstanding which, two cases of capital punishment for apostacy, have lately occurred. The Earl of Clarendon requested that the details of these two cases should be made known, and transmitted the information, when furnished by the Committee, to the ambassador at Constantinople. The ambassador sent an answer, from which we give the following extract: "More than eleven years have elapsed since the Sultan made his well-known declaration of March 21, 1844, and no clear instance of execution for apostacy has come to my knowledge since. In the only two cases cited by the Turkish Mission Aid Society in their correspondence with your Lordship, the crime imputed to the sufferers was blasphemy and not apostacy; such at least was the information I received in answer to my inquiries respecting the occurrence at Adrianople, of which I had no information until after the sentence had been executed. The correspondence itself bears witness to the same charge against the Aleppo victim. This, it is true, may be a mere pretext, contrived to mask the application of the old unrepealed law; but, unfortunately, it is one which may be more easily employed than exposed." The Committee have lately acquired additional information concerning the two cases in dispute. This, too, had been submitted to the Earl of Clarendon, and communicated by him to Lord Stratford de Redcliffe, who has been instructed to make full inquiry. Both of these official persons seem to have bestowed prompt and earnest attention on this interesting question, and we trust that, as the honour of commencing the work belongs to the Earl of Aberdeen, the honour of completing it is reserved for them. In

the meantime, it is pleasing to learn, that the Bible is displacing the Koran, in many parts of Turkey. Not only in Constantinople, but in remote parts of the country, there is an increasing demand for the Turkish Scriptures, both by Turks and by Kourds, so that hundreds of copies are now sold in a year, where formerly three or four could not have been distributed gratuitously. In Constantinople, there were sold in one month three or four Turkish Bibles and more than seventy psalters and New Testaments. Several mosques have applied for Bibles to the Bishop of Jerusalem. Jesuit missionaries are in the field, labouring to diffuse the venom of French infidelity into the national mind, which refuses to accept their worn-out superstitions. Truth and error are thus engaged in eager conflict, with "the lands of the Bible" as the battlefield. For the first time, the Book of God has been fairly brought into comparison and competition with the Book of Mahomet, and is attesting its superiority. The Popish missionaries knowing that it is vain to expect to proselytize Mohammedans, with their hereditary abhorrence of idol worship, seem to aim no higher, than to shake their faith in the prophet and his creed. Infidelity, although it may always be at work in the breast of the false priest, can never become the auxiliary of the Christian minister or missionary. The highest service of which it is capable is to clear the ground. It is rendering this service in India, where it is undermining the faith of the Hindoos in the religion of their fathers, leaving in the first instance, nothing better in its place than cheerless scepticism. It is rendering the same service in Turkey, where it is discrediting the claim of the Arabian impostor, without seeking to propagate the truth as it is in Jesus. The increased liberality and tolerance of the Sultan, may be due as much to the neglect of the Koran as to the direct influence of the Bible, Mohammedanism becoming effete or exhausted, while there is little exemplification of the life and power of the gospel. Were it so, it would not prove that the moral revolution, of which Turkey is now the theatre, is a retrograde movement, for what but infidelity can be the result of the progress of education, in a country from which the true religion is excluded? And what is the difference between the infidelity of the Turk, who

has renounced the Koran, and the superstition of the Turk, who worships Mary and all the saints? It is hard to say where the superiority lies. The religion alike of the Greek and of the Latin church, is only a sort of baptized paganism, and were the Turks to acknowledge the religions supremacy of the Czar or of the Pope, it would be doubtful whether they are nearer to the kingdom of heaven. We may discern the wisdom of God in delaying the drying up of the Euphrates till it be rendered morally certain that when Mohammedanism is overthrown, no system more dishonouring to the Saviour, and more adverse to the gospel, shall be substituted in its place. The gospel is now to the greater number of the votaries of the Mohammedan delusion, a wonderful novelty; but it has the recommendation in their eyes, that it is, like their own, the religion of a Book. Is it not a great fact, that this Book, the Book of books, has now free course throughout the whole extent of the Turkish empire — that, after so long a sentence of exclusion, it is now engaging attention in lands where the apostles travelled, and preached, and founded churches? Why should we despair of reformation in Turkey, if the Bible is widely circulated, when we have seen the triumphs of the reformation in England by Erasmus' edition of the New Testament, and Tyndal's translation? The Turkish reformation has already been inaugurated. The Koran is giving place to the Bible. The reduction of Sebastopol has paralysed the right arm of the despot, who sought to arrest Turkey in its career of progress. It has obtained a breathing-time, which will afford it leisure to adopt two improvements, which, if honestly and vigorously carried out, will lay the foundation of its permanent prosperity. Establish religious liberty, reform the revenue system, so as to relieve the sufferings of the agricultural population, and to give security to property. "Let the counsel and influence of our venerable ambassador," says the *Patriot*, whom we have followed, for the most part, in these remarks, "be directed to the bringing about of these reforms, and Turks and Greeks will alike bless his name. They are reforms which, there is good reason to believe, might be safely commenced to-morrow, and they comprise the sum of what is politically requisite. The Bible will do the rest.—
United Presbyterian Magazine.

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.*

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Home Missions.

MABOU.

We are happy to learn that our friends in this place have not lost heart by the loss which they have sustained by the removal of their late pastor. Their conduct on the occasion was most becoming. They not only paid him in full what they had promised, but made him a present of a sum in addition. In this they have afforded a lesson to larger and wealthier congregations, some of which, on the removal of their pastor, have had little scruple in "repudiating" their engagements with him.

To show the spirit with which they are animated we may mention, that at a meeting held after the announcement of the vacancy, it was resolved to commence building a new Church, and arrangements have been entered into for carrying out their resolution. The building is to be sixty feet long by forty wide. Mr John McDonald, elder of the congregation of Antigonish, who was present, has agreed to give a plan of the building gratuitously. The estimated cost of the building is £600. Of this sum, £271 was subscribed at the meeting, and persons were appointed to obtain additional subscriptions. An active building committee was appointed. It is intended to collect materials during the present winter, and to commence building in spring. We are extremely gratified with this report of their exer-

tions, and we commend them to the sympathy and assistance of their brethren in other parts of the Church. We trust too that the time is not far distant when, through the kindness of the great Head of the Church, their "eyes shall behold their teacher."

BADDECK, C. B.

Our readers are aware that this place has lately been occupied by our Church as a mission station; and we have now the pleasure of laying before our readers the report of the Rev James McLean organizing a Church there.

Baddeck, or as it is commonly called in Cape Breton, Little Baddeck, is situated on the North side of the Bras d'or Lake. Its position renders it a place of considerable importance. It is surrounded by a fine Agricultural country, the soil around the Bras d'or being in general unsurpassed, especially for grazing purposes, by any upland in the Province. It has a convenient harbor, and is central for the traffic of the interior of Cape Breton. It has however risen into importance, principally since the formation of the New County of Victoria, and its being made its shire town. This has caused the erection of the Court House and other public buildings there. Previously too the roads were lamentably neglected, there being scarcely a single road fit for a carriage in what is now the County of Victoria. Since the division however, the roads

are rapidly improving, and they will naturally concentrate here. Already a considerable business is transacted here, and a large amount of produce is shipped, particularly for the Newfoundland market.

More than thirty years ago this neighbourhood was the scene of the missionary operations of our Church. At that time two of our Gaelic missionaries spent a winter on the Island, one of whom labored for a time in the adjacent settlements. And subscriptions were being made to secure his services permanently, when one of the agents of the Glasgow Colonial Society came along and persuaded the people to take a minister of the Church of Scotland. The Rev Alex. Farquharson was accordingly obtained, who settled at Middle River, about twelve miles distant from Baddeck, who has continued to supply the latter place as well as several other settlements.—The increasing importance of Baddeck has of late impressed upon many of its inhabitants a conviction of the necessity of more regular supply of preaching, and, if possible, of having a pastor settled among them. A few had gone to reside there from our Church, and naturally preferred our ministrations. But as the majority of the population around preferred the Free Church, and as they wished to cultivate friendly relations with them, they urged upon the members of that body the propriety of making exertions to obtain a resident minister, and offered to unite with them in his support. Some slight efforts were made, and a hope was entertained for a time of success. But finally, these efforts failing, our friends felt themselves bound in duty to a “rising village” and the interest of their families, to make a vigorous effort for more regular supply of gospel ordinances. They accordingly, about two years ago, forwarded a petition to the Presbytery of Pictou, with a subscription list annexed, for a portion of the missionary labors of our Church. This was complied with, and they have since received supply of preaching from our Church.

The supply has not been as regular as we could have wished, but it has been such as we could afford, and the station has made steady progress, and perhaps as rapid as we had reason to expect.—A place of worship has been erected, which will probably be completed in the course of next summer. They have

indeed met with considerable opposition, and, although they have quietly pursued the even tenor of their way, without interfering with other parties, vigorous efforts have been made to “put them down.” These however have not arrested their progress, and feeling themselves ready for the introduction of Church order among them, they lately petitioned the Presbytery of Pictou to that effect. The Rev James McLean was accordingly requested to organize them. His report we subjoin. This is the first Church organized in Little Baddeck. When we visited it two years ago, we could not hear of a single Church member or elder belonging to any denomination, (except the few who had gone from other parts of our own Church,) and the Lord’s Supper had never been dispensed. Now a Church is organized, which, though small, forms a respectable commencement, and which we trust will “make increase to the edifying of itself in love.” In addition to Mr. McLean’s report, we subjoin a letter from the Rev Hugh Ross.

To the Reverend the Presbytery of Pictou.

In compliance with the request of Presbytery I preached at Baddeck on Sabbath, November 11th. After preaching I intimated to the people my appointment to organize their congregation, in compliance with the petition sent by them to the Presbytery. As this was the first Church which was organized in the place I thought it expedient to lecture on the Lord’s Supper, which I did on Sabbath evening. On Monday I examined eight persons, who manifested a desire to be in communion with the Church, and after due enquiry encouraged them to come forward. On Tuesday, November 13th, after preaching, these eight were admitted to the fellowship of the Church. They with six others, who were in communion with the Church before they became residents at Baddeck, I after prayer, declared a congregation in connexion with the Presbyterian Church of Nova Scotia.

After the congregation was organized I presided at the election of elders, when Thomas A. McKeen and Jacob Süles Ingraham were chosen.

The station at Baddeck is thus a congregation consisting of fourteen members and two elders elect, and has every

prospect of success. They have met with as much success as they could reasonably expect since they became a missionary station, and they ought not only to be encouraged by the Presbytery and by the Church in general, but also to take courage and go forward, for God is with them. With their movements from the beginning I have been intimately acquainted, and have looked upon them with the deepest interest. I was the first missionary that was sent for any length of time to them, and was thus partly instrumental in collecting them together. I have visited them on different occasions since. I established a Temperance Watchman club among them, opened their new Church, and organized their congregation. By looking back and tracing their movements I see a gradual advancement, in which the finger of God seems to have been directing them. I trust there are many of them whose hearts the Lord hath opened. Their intention at present is to unite with the congregation of Mabou and get a part of the minister's time that will be settled there, until such time as they will be able to keep a minister among themselves. Baddeck will at some time be one of the most important places in Cape Breton, and no doubt the Presbytery will do what they can to supply them with the ordinances of religion. The members and adherents of our Church are willing to do what they can themselves, and therefore should be encouraged. They must not, however, be too sanguine. They have considerable opposition to contend with, the place is small and does not grow very rapidly, and there may be a few years before they become able to keep a minister entirely among themselves. God however in his own time will accomplish his purposes, and they should, relying on his promises, each in his own particular sphere, obey the command "Son go work to-day in my vineyard."

Your's faithfully,
JAMES MCLEAN.

Gay's River, Dec. 7th, 1855.

To the Editor of the Register.

MABOU, 13th Nov. 1855.

REV DEAR SIR,—

When recently supplying the new and promising congregation of Baddeck, Cape Breton, I convened the ladies that adhere to the congregation. At that convention I made a practical address relative to the state, the progress, and the prospects of their congregation.— Among other matters, I suggested and proposed to the ladies that they should raise among themselves an adequate sum for the erection of a neat and commodious pulpit for their new Church.— To this proposition they readily and unanimously agreed; but were afraid that the paucity of their numbers would render the scheme impracticable. At a second meeting the subject was revived, when the ladies took courage, and resolved among a very few to contribute *Five Pounds*. To fan the flame which had been kindled, I announced that I would personally apply to the ladies in New Glasgow, who are known to sympathize with the weak, and who perhaps would give their assistance to the good work. This personal application I have made, and the ladies in New Glasgow whom I have visited have promptly responded to my call. From ladies in the Rev George Walker's congregation I have received £8 7s. 8½d. From ladies belonging to the congregation of the Rev David Roy I obtained £2 3s. 6½d. From Mr James Yorston, Pictou, I received 10s. Those sums will be impulsive to the minds of the Ladies in Baddeck. To them shortly I expect to present these donations from distant friends, and doubtless the money will be received with their grateful acknowledgment. Should ladies of other congregations contribute to the completion of the Church at Baddeck they might find a pleasure in the act and a blessing in the gift.

I am, Rev Dear Sir,
Your's respectfully,
HUGH ROSS.

Foreign Missions.

LOSS OF THE MISSION GOODS.

We regret to have to announce the total loss of the goods collected through

our Church during the last sixteen months with so much industry, particularly on the part of the "godly women."

As intimated in our last they were shipped in the now vessel, the "Black Watch," for Glasgow. She was however, shortly after leaving port, totally lost near Cape North, and nothing of her cargo saved. This will be a great disappointment to many through the Church as well as to the missionaries, particularly as the stock contained a very great variety of goods and many personal presents to the members of the mission families. We are happy to say that the goods were insured to the amount of £250. This sum will in all probability be received shortly. And we understand that it is the intention of the Board of Foreign Missions not to place the amount in the General Mission Fund, but to remit the amount to London, to be expended under the advice of the missionaries at present in England, in articles useful to the mission and the missionaries. We may add that there are still some goods not shipped, and those who are still preparing articles may yet send them forward, as it is hoped that an opportunity will occur of forwarding them from Halifax in time to meet the "John Williams."

REV. G. N. GORDON.

Our readers will be happy to learn the safe arrival of Mr Gordon in England, after an agreeable passage across the Atlantic. We subjoin an extract of a letter to the Secretary of the Foreign Mission Board giving an account of his present employment in London:—

"I am now prosecuting my medical studies in the London Hospital and College, where I enjoy the privileges which cost a student 84 guineas for a complete course of lectures alone. If I am not charged any thing, your acknowledgments will be due to the Council. I have lost much by not having been here, at least, two or three weeks sooner; but as the "John Williams" is not to sail before the spring, I will, if spared in health, be enabled to complete the winter term to my invaluable profit. I have learned that missionaries often find their medical knowledge very defective, which I think must be the case, when they have not studied anatomy. I am now attending to descriptive and practical anatomy, chemistry, and to patients, with Dr Clarke, of whom I may speak again. My expenses in the dissecting room will in a

short time be much more than those of a looker-on.

"I am at my old work on the Lord's-day among Sabbath-breakers, and, if I get safely through them till the spring without bruises, I shall be thankful to the Father of Mercies. I will preach occasionally (D.V.) on Sabbath evenings at mission stations. From what I can learn, this is the greatest Sabbath-breaking city in England.

"An appeal is now being made to children in England to fit out the "John Williams." As the appeal is seldom made, and the Society is much in debt and the vessel at our service, would it not be right to ask our juveniles to aid in this work?"

From the Missionary Magazine and Chronicle.

ABRIDGED REPORT

OF THE ELEVENTH MISSIONARY VOYAGE TO THE NEW HEBRIDES, AND NEW CALEDONIA GROUPS, AND SAVAGE ISLAND.

In the autumn of 1854, some few months before the "John Williams" left the Pacific on the return voyage to England, the ship proceeded on her visitation of the New Hebrides and other Westerly Groups. The incidents of the voyage have been supplied by the Rev. Charles Hardie, at present on a visit to this country; and from Mr H.'s journal, in an abridged form, we are enabled to lay before our readers the following details.

The facts narrated are some of them of a painful and even appalling nature, but, for the most part, they are truly gratifying; and of this latter class is the account of the location of the Rev Messrs. Creagh and Jones on the island of Mare, under circumstances of peculiar interest and encouragement.

"In again," writes Mr Hardie, "laying before our readers an account of the stations of the London Missionary Society at these islands, we have much of an encouraging character to add to the cheering statements contained in former reports. With the painful exception of those on one island, the stations that have hitherto been the least promising, encourage the hope that our labours there will yet be crowned with success; and at others, 'fields already white unto the harvest' promise a rich reward to the labours of the spiritual husbandmen.

"We sailed from Apia, Upolu, in the

John Williams, on the 26th of September, 1854, in order to visit the stations at the above-named islands. We had on board Mr and Mrs Sunderland, of the Samoan Mission, the two new Missionaries, Messrs. Creagh and Jones, for the Loyalty islands, and their wives and two children, together with Mrs Hardie and our little boy; ten native teachers and their wives, one unmarried teacher, fourteen children, and four servants, all from Samoa; thirteen natives belonging to the New Hebrides, the Loyalty Islands, and Savage Island; making, with the ship's company—twenty-two in number—eighty-five persons.

ANEITEUM.

“On the evening of the 3rd of October, after a run of ten days from Samoa, we reached this island; but the wind being light, we were obliged to stand off for the night. On the following morning, which was Sabbath, as our vessel was beating into the harbour of Aniligauhat, we were delighted with the improved appearance of things, and to see the people decently clothed, going to and returning from the house of God. As soon as we came to anchor, our esteemed friend the Rev J. Geddie came on board. We were sorry to find him in a rather poor state of health, from fever and ague, to which he is frequently subject, but glad to know that all the other members of the Mission were in good health, and that their work was prospering.

“In the afternoon, we went on shore with the teachers we had brought from Samoa, and received a most hearty welcome. We then went with our friends and the natives to the commodious new chapel, to unite with them in praise and thanksgiving to the Father of all our mercies. Addresses were given, and prayers and praise offered in Aneiteum and Samoan language. It was a thrilling and affecting scene to see so many who were but lately living in the lowest state of heathenism decently clothed, attentively listening to the Word of God, and earnestly engaged in prayer and praise. We could not help exclaiming, ‘What hath God wrought!’ Next day, Mr and Mrs Ingles arrived from their station on the other side of the island; and we were glad to see them in excellent health. They are devoted in their work and co-operate most harmoniously with Mr and Mrs Geddie. Messrs. G. and I. had nearly completed a census

of the island, by which they find that it contains about 4000 inhabitants. Of these, about 2600 have renounced heathenism, and profess Christianity. The remaining 1400, who are still more or less attached to heathen practices, are so scattered and disunited as to possess but little influence. The Christian party has gained a very decided ascendancy over the island; and the ancient customs are everywhere on the wane.

“A considerable band of natives and four Samoan teachers assist the Missionaries in their labours. Thirty schools are now in operation on the island, and the work of education is steadily progressing. About 1500 are under instruction. About one-third of these have learnt to read, and a considerable number can write a tolerable hand. One of the most promising features of the infant Mission on Aneiteum is its Missionary spirit.—Last voyage, it sent forth two native teachers to Fotuna; and we had the happiness, this voyage to take two more, with their wives, to Tana. What a rich reward has God given to the labours of his servants on this island!

TANA.

“Last report recorded the melancholy events occasioned by the introduction of the small-pox, which ended in the breaking up a second time of the Mission on this island. It will be gratifying to our Christian friends to know that a gleam of hope has again burst through the dark cloud that envelops this hitherto difficult field of labour.

“On the 14th of October, three days after leaving Aneiteum, we made the island of Tana on the south-east side, which fortunately happened to be where the chief, Iarisi, who, with his people, had been to Aneiteum, and with whom we were to leave the teachers, lived. Several canoes came off to the vessel, in one of which were some relatives of the chief. These immediately recognised the teachers, and were delighted to see them. As we pulled in, several canoes followed us, and natives to the number of about 300 assembled on the beach; the men, without any warlike weapons, and the women and children, joined in the crowd to gaze at the strangers. All behaved in the most orderly manner, and seemed friendly and pleased. When we got close to the landing-place, the people very readily took the teachers and their things from the boat to the shore in their canoes; and

when the teachers' wives stood up to go into one of the canoes, the females on shore, as soon as they caught a sight of them, set up a loud and joyous shout, and ran forward to the landing place, leaping and dancing with delight. A more peaceable reception we could not have had.— Having accomplished our work here, we bade the teachers and their wives farewell, and returned to the vessel, thanking God for this fresh opening for the introduction of the Gospel to this unhappy island.

ERAMANGA.

“ We left Tana in the afternoon of the 16th of October, and next morning reached Eramanga, and anchored in Dillon's Bay. We were delighted with the improved appearance of things. As the vessel was beating into the anchorage, a few of the people assembled on the beach, more or less dressed in English clothing. As soon as we came to anchor, the teachers came on board, whom we were glad to see so stout and looking so well. They reported that they and the other teachers and their wives had all been ill of ague and bilious fever, that two of their wives and one of the teachers were still ailing, but that all the rest were well again.

“ Since last voyage, the number attending the religious services has been more than doubled. Sixty-seven, young and old, have renounced heathenism, and attend instruction regularly. Only one-third of these are females. With the exception of seven young men who were at Samoa, who can read and write, none of these know much beyond the letters of the alphabet. They are willing to learn, but the work of instruction has been much hindered by the illness of the teachers and the want of suitable school books.

“ It is pleasing to know that the young men who were at Samoa, with the exception of one, keep steady in their adherence to the teachers. The interesting young man, Naldial, referred to in former reports, continues steadfast, and is a very valuable assistant to the teachers. He constantly takes part in conducting the schools and religious services. The poor fellow was quite overcome with joy to see his old friends on his native shores.

“ The foreigners residing on the island speak favourably of the teachers. Captain Edwards, who has the charge of the sandal-wood station at Dillon's Bay, was very kind to them in supplying them with food in the time of scarcity. We called

on him and thanked him for his kindness. There are several sandal-wood stations on the island.

“ Soon after we came to anchor in Dillon's Bay, Mr Sunderland and I went on shore and having ascertained the state of things, and learning that teachers would be received at other parts of the island, we decided to leave four more upon it.— These we advised to remain, in the meantime, with the teachers already there, and zealously attend to the acquisition of the language, as a primary object, and then when sufficiently advanced, to proceed two and two, to the most eligible stations they could find; taking into consideration whether it would not be advisable that two of them should go to Elizabeth's Bay, which the teacher formerly taken there had left.

“ In the afternoon the teachers and their wives were landed, and at the same time, accompanied by the ladies, we all went on shore. When we landed, the people, quite delighted, crowded to the boat. Those who had been in Samoa, welcomed us with tears of joy. To the teachers, with whom they had been associated in Samoa, they showed much affection, and were delighted when they knew that they were to live among them. We then, surrounded by the people, first went to the teacher's house, and then to the chapel, and, after some pleasant intercourse, and tendering some words of encouragement, returned to the vessel, thankful to God for all we had seen and heard.

“ Next morning, Mr Sunderland and I went again on shore, to visit the teachers. They had but poor accommodations, but we found them all well pleased with their first night on shore. We had a meeting with them and the people in the chapel. There were not very many present, most of the people being away at some distance, preparing food for the great feast. Prayer and praise were presented by the teachers in their native language. We then gave an exhortation to the people, which was interpreted by one of the teachers, after which we addressed a few words of advice and encouragement to the teachers. Our feelings were of no ordinary kind while engaged in these solemn and delightful duties, so near to the spot where Williams fell. Having taken an affectionate farewell of the teachers and their wives, we took on board with us the chiefs Naiuan and Kaiuai, with whom the teachers respectively reside,

and, making each of them a present, thus completed our deeply interesting duties at Eramanga.

FATE.

" We reached this island early in the morning of the 19th of October, and sailed along close in shore. A canoe came off, in which was a man who had been at Samoa. We got him on board, and learnt from him that the sad tale which we heard before we reached the island was too true, that some of the teachers had been killed. We then shortened sail, and stood close in towards the station at Erakor.

" In a short time the teacher came on board. Poor fellow! When he saw us he was deeply affected, and gave vent to his feelings by a flood of tears, being overcome by the thought that he was the only teacher whom God had spared amid the sad events which had happened to the Mission during the year. As soon as he could compose his mind he gave us a sad and distressing account. The bright hopes of last visit were all overclouded by a dismal tale of disasters. On the 20th of November last year, *only nineteen days after they were landed* under the most cheering and promising circumstances, the Rarotongan teachers, Pikika and Kavariri and their wives, who were left at Lolopa, were all barbarously murdered! Who could have thought that, so soon after so apparently hearty and enthusiastic a reception, such a bloody deed could have been perpetrated?—that a people seemingly so desirous of teachers, and who gave them so joyous a welcome, could so soon imbrue their hands in their blood? How true is it that 'the dark places of the earth are full of the habitations of cruelty.'

" The news of the horrid deed reached the teachers at Erakor two days after it was committed. They were told it by a man of a neighbouring village, to whom a part of the body of one of the teachers' wives had been sent. There are various reports respecting the cause of their murder, and also respecting the manner in which it was perpetrated. We could not ascertain the truth of the matter. It seems to be quite certain, however, that the Lolopa people killed them, and that their bodies were cut up, distributed, and eaten! It is said that, when the teachers were killed, the chiefs wished to take their wives for themselves, and that the poor women fled, and attempted to cross the narrow strait that separates the island

on which they lived from the main land, and were pursued, and, by order of the chiefs, were killed in the water. It is also reported that one of the chiefs spared the life of a little boy, the son of one of the teachers, but that afterwards he ordered him to be taken out to sea and cast away, which was done; but, having escaped from the deep, they cut off the poor little fellow's hands, and otherwise mangled him, and then killed and eat him!

" Whether it was superstitious fears of disease and death which they thought would be caused by the teachers and their religion, a desire for their property or their wives, or the anger of the chief on account of the death of his son, who had been at Samoa, and died suddenly about a fortnight after his return;—whether any or all of these, or some other cause, led to the murder of the teachers we cannot tell. Without doubt the deep ignorance and superstitious fears of the natives had much influence in leading them to commit such horrid deeds.

" The teacher Vaaru, who was left at Erakor last voyage, died of fever on the 15th of January, after eight day's illness. Tauri, the other teacher from the Hervey island at this station, died of dysentery on the 15th of May, after lingering for several months. Both died in the faith, exhorting their fellow-labourers to steadfastness and perseverance. Thus, besides the five from the Hervey Islands who were cut off by the hands of the natives, two more from that group have since last voyage fallen victims to the fatal climate of this island. The only remaining survivors are a Samoan teacher and the widow of the Rarotonga teacher Vaaru. These, and four natives of Fate and a Tongan man, who has been long on the island, we have brought to Samoa. One of the four Fatese is the son of Pomare, the chief of Erakor. The teachers at Erakor were, during the last year, frequently in danger of their lives.

" The only surviving teacher being promised by the deputation, last voyage, to be taken back to Samoa, and having fully made up his mind to return now, we thought of leaving Sualo and another in his place. We tried much to get Sualo to agree to this, but could not prevail on him to do so.

" We felt exceedingly for the poor people of Erakor, and, no doubt, they too felt keenly on being left without a teacher. But they have a little light among

them, which we hope will continue to burn and brighten, and yet spread over this dark land. A considerable number at Erakor have abandoned most of the heathen practices, and, to a great extent, at least in their external conduct, conform to the requirements of the Word of God. Family and public worship are regularly attended to by them, and they are very desirous of instruction. Seven men, including the chief, afford evidence that they have felt the power of the truth on their hearts, and have been for some time employed as assistants to the teachers. These will, no doubt, continue to conduct public services, and we cherish the hope that the day will yet come (may it be soon!) when the eyes of this people will again 'see their teachers.' Sualo, who is married to a daughter of the chief, and the teacher who has now left them, yet hope to return to live and labour among them.

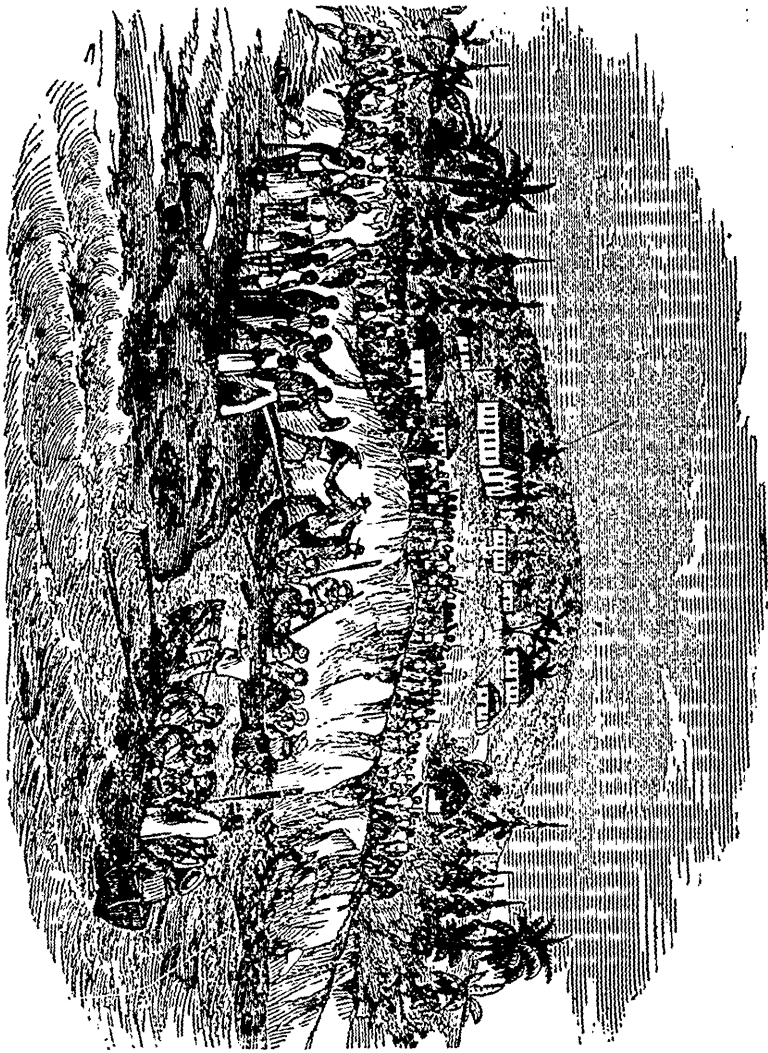
MARE (NENGONE.)

"We left Fate (or the Sandwich Island) on the 19th, after sunset, and reached Mare on the 23rd. In the morning we were off Neche, in the district of Sekuama, the principal station on the island. The teachers came off and gave us the gladdening intelligence that all the teachers and their families were well, and their work going on prosperously. We got the boats down immediately, and Mr Sunderland and I, accompanied by the new Missionaries, Messrs Creagh and Jones, went ashore. The people crowded to the beach, and gave us a hearty welcome. [*See next page.*] We were much pleased with their respectful behaviour, and to see so many of them clothed. With very few exceptions they had all some covering, either native or foreign. We passed along through the crowd to the teacher's house, and, finding everything in a most encouraging state, we told the teachers that we wished to have a meeting with the chiefs and people. Very soon a large number eagerly assembled in the space before the house erected for the missionaries. We then asked them if they still held a desire repeatedly expressed by them for Missionaries to come and live among them—whether it was their wish that Messrs Jones and Creagh should do so—and, if they did, whether they would protect them and their wives, treat them kindly, and attend to their instructions. To all these questions the chiefs promptly answered in the affirmative. We then told them that, in case

of political difference, or of war breaking out, which we hoped never would, the Missionaries could take no part in them; that their aim would be to promote peace and friendship among all parties, and to labour for the present welfare and everlasting happiness of all.

All being thus far satisfactorily arranged, the next thing was to get houses as temporary residences for our newly-arrived friends, and Mr and Mrs Sunderland, who were appointed to remain with them for a time to assist them in commencing their labours. As there were three families we wished to know what houses they might have to live in, and were told they might have any they might choose. We soon fixed on three convenient plastered cottages, which the owners gave up to them most cheerfully. Having thus got the way fully prepared for the landing of our friends and their property, we returned to the vessel and told our good captain, who soon brought the vessel to an anchor about two miles from the settlement, and commenced taking goods on shore. Early in the afternoon of the 25th of October the landing of the goods and cattle were completed, and our dear friends took up their residence at the most interesting station.—Seldom or ever has it been the lot of Missionaries to commence their labours under circumstances so favourable, among a people so prepared to receive them, and to benefit by their instructions. More than one half of the island have abandoned heathenism, and are thirsting for instruction; and in those parts where the people have not yet done so the teachers are well received, so that there is every reason to hope that the whole island will very soon profess Christianity.

"At Neche, the station at which the Missionaries now are, and throughout the district of Sekuama, the whole population, with the exception of the very aged and the very young, can read, and about forty can write. About one hundred persons are candidates for gospel ordinances, and there is every reason to hope that the Missionaries will soon have the happiness to form a Christian church.—The chiefs have each put away all his wives but one. Twelve plastered houses have been built; and, since last voyage, in place of a large plastered chapel which a storm had blown down, a strong stone chapel has been built, eighty feet long by sixty wide, which is filled to overflowing every Sabbath with attentive hearers.



" Having completed our work so auspiciously at this station we left it, Mr and Mrs Sunderland accompanying us, on the afternoon of the 25th, to visit the district of *Seuaeko*, where our other station on this island is.

" We came to anchor at *Vananaletch*, where the teachers are stationed, in the morning of the 26th. Here we found things in a state of prosperity similar to that at *Sekuama*. Heathenism and polygamy are entirely abandoned; the people are equally desirous of Missionaries, and thirsting for knowledge. They very

much wished that one of the Missionaries should live among them. We told them that it was likely this would be the case, and that in the meantime the Missionaries would visit them till further arrangements could be made. At this station sixteen plastered houses have been built; and, since last visit, their plastered chapel, blown down by the storm, has been replaced by another, ninety feet long by thirty wide, which is crowded every Sabbath. Two hundred and fifty persons have learned to read well, and a large number, in different stages of pro-

gress, are learning. Nearly forty have learnt to write. There are eighty-five candidates for church-fellowship, and here too it is likely a church will be formed. We had a large and deeply interesting service here with the people. It was most encouraging and refreshing to hear them join in the song of praise to God, and to see them listen with so much attention to the Word of life.

"The teachers at both stations are highly respected and esteemed, and treated with great kindness. They have gained great influence, which they have used to good account, as appears from the large measure of success with which, under the blessing of God, their labours have been crowned.

"We left three more teachers from Samoa on the island, two of them married, who, with the four there before, will greatly aid the Missionaries in carrying forward the good work which has already been so successful.

LIFU.

"We left Mare in the morning of the 27th, and, after touching at Toka, we reached Lifu about three in the afternoon. The wind and sea prevented us from having any communication with the teacher at *Mu* (Anerewil), the first-formed station on this island; we therefore passed on to *Ue*, the station formed upwards of two years ago, which we reached about 4 p. m. We were glad to find that the teachers were well, and that their labours on the island were being increasingly blessed and prospered. With very trifling exceptions the whole population of the island profess Christianity, and their call for Missionaries is becoming louder and louder. They pleaded much to get one of those placed on Mare; but we could only leave with them two more teachers, expressing our confident hope that two Missionaries would be brought for them next voyage of the Missionary vessel; and in this we trust, neither we nor they will be disappointed.

"Having completed our work at Lifu we sailed again for Mare on the 1st of November, and arrived on the 3rd and went on shore with Mr and Mrs Sunderland, who were to remain for a time to assist in commencing Missionary operations. We found our esteemed Missionary friends on shore all well and comfortable in their little cottages, and animated by the promising state and pleasing prospects of their Mission; and having affectionately commended each other and our

work to God in prayer, we bade all our dear friends farewell and sailed for

NIUE, OR SAVAGE ISLAND.

"We reached this island in the afternoon of the 24th of November, just three weeks after we left Mare. One of the teachers came off and remained on board all night; and on the following day we saw all the teachers, and got their reports. We were happy to find that, with very trifling exceptions, heathenism had been abandoned throughout the whole island. The people now go from land to land without fear of each other; and the teachers can pursue their work everywhere without interruption, and are kindly treated by the people. The desire for instruction is becoming general. To use the word of one of the teachers, 'The mountains of difficulty are now all removed; the Word of God is growing, and will grow rapidly in this land.' It was our happiness to convey to them 1000 copies of an excellent elementary school-book, containing select portions of the Old and New Testaments, and also a small collection of hymns. It will be a great boon to the people, and will be highly prized by them. This book was translated by the teachers into the native language, and printed at Samoa.

"The desire for teachers is great, and we ought, as soon as possible, to send two more efficient men, who, with those already there, will fully supply the island.

"The facts above narrated will speak for themselves, and will show our friends who are interested in our work in these seas how much cause there is for thanksgiving to the Hearer of prayer. Though some of our courageous and noble pioneers have fallen in the high places of the field, and a gloom has, for the present, been cast over one fair island, yet what a large amount of success has crowned the work of the devoted labourers in our infant Missions! What a large return has been made to the comparatively small outlay that has been expended upon them! It is therefore to be hoped that the earnest and affecting appeals which are constantly being made from so many of our stations will be speedily responded to, and a sufficient number of well-qualified and devoted men be found for them in the churches. May the God of Missions bless His people with a spirit of prayer and liberality, and speedily send forth an adequate number of labourers to these fields, which 'are white unto the harvest!'"

News of the Church.

The Presbytery of Pictou met at Green Hill on Tuesday 18th ult. Mr John Wm. Matheson, student of Theology, delivered a lecture on Eph. ii. 1-5, and a popular sermon on Psal. xxiii. 4, read an exercise with additions on Rom. viii. 1, and was examined on the 4th century of Church History, the first ten psalms in Hebrew and the New Testament, *ad aperturam libri* in Greek, all which were approved by the Presbytery. These being all Mr. Matheson's trials for license, the question was taken "sustain them *in cumulo* or not," when it carried unanimously sustain. The question was next taken, "Proceed to license or not," when it carried unanimously proceed. The Moderator then put to Mr Matheson the questions of the Formula, and, having engaged in prayer, he as the mouth of the Presbytery and in the name of the Great Head of the Church, solemnly licensed him to preach the everlasting gospel.

A report was read of the Rev James McLean's proceedings in the forming the new congregation of Baddeck. His conduct was approved, and steps were taken for the ordination of the elders elect.

On Tuesday the 4th ult. the Rev James McLean, recently of Mabou, was inducted to the pastoral charge of the congregation of Gay's River, Shubenacadie and Lower Stewiacke.

Rev P. G. McGregor preached an appropriate discourse. Rev J. Cameron narrated the steps taken by the Presbytery in the matter, and the people, having by a show of hands, declared their adherence to the call, Mr Cameron proposed the usual questions, which having been satisfactorily answered, he offered the induction prayer. Rev Mr Sedgewick charged the minister and Mr McGregor the congregation. May the great Lord of the Harvest give strength and perseverance to his servant in cultivating the field on which he has entered, and provide, in his abounding grace, a faithful successor to labour in the equally destitute section of country which he has just left.—*Witness.*

The congregation of Salem Church acknowledge with thanks the receipt of an elegant Timepiece for their Church,

a present from Hugh McDonald, Esq., South River, Antigonish.

On Thursday, December 6th, the ladies of Elder Adamson's district of the Rev J. Watson's congregation presented their pastor with a beautiful Seal-skin Fur Coat, as a token of their esteem for him, and of gratitude for his labors among them, particularly in the Bible Class. It was accompanied with a complimentary address.

The new Presbyterian Church in Upper Stewiacke village was opened on Sabbath the 7th ult. by the Rev James Smith, pastor of the congregation; who preached an able discourse, extending over both the forenoon and afternoon services, from the fifty-sixth chapter of Isaiah, last clause of the 7th verse, "Mine house shall be called a house of prayer for all people." This spacious and magnificent edifice now brought to a completion is one of the finest churches in the Province. It contains, very comfortably, one thousand sitters; and reflects great credit on the taste and public spirit of this thriving settlement. It is but three years last July since the new church in the Middle Stewiacke, or lower section of this congregation, was opened; and now active preparations are making for the erection of another in Eastville district, at the opposite or upper end of the congregation. The people of Stewiacke are almost exclusively Presbyterians—and have enjoyed for a long term of years, reaching back nearly to the infancy of the settlement, the preaching of the gospel and administration of ordinances. The Rev Hugh Graham, translated from Cornwallis, was the first settled minister, and was succeeded about twenty-five years ago by the Rev James Smith, who still continues his labours faithfully among them. The congregation, now the largest in the body, is about being divided, middle Stewiacke being detached to be united with Brookfield and form a new congregation: the upper settlement will form a congregation of itself, and retain the services of Mr Smith. Sound, orthodox Presbyterianism is not losing ground in our Provinces, but on the contrary is advancing steadily with the growth of the population.—*Witness.*

Finance.

TREASURER'S ACCOUNTS FOR 1854-5.

HOME MISSION ACCOUNT.

RECEIPTS.

1854.				
July 4.	Balance of Accounts at date		£157	1 11
15.	Cavendish Congregation, P E I, 40s 2½d, Mr Hogg, Pict. Island, 5s	2	5	2½
Aug 19.	Ladies Religious and Benevolent Society, New Glasgow	3	0	0
"	Evangelical Society, do	4	0	0
20.	Evangelical Society, Mr Roderick McGregor	2	0	0
"	Mr Ross, Margaree, 1s 3d, Mrs Ethridge, 10s 5d		11	8
"	Mabou Congregation	5	0	0
Sept 5.	Collection Prince Street Congregation	10	19	0
16.	A Friend of the cause in Canada, per Rev P G McGregor	2	0	0
27.	Melville Church, Toney River, per Mr George Redpath		7	1½
Oct 6.	Baddeck, C B, £11 12s 2d, a friend Margaree, per Rev A McKenzie, 1s 3d	11	13	5
9.	West Branch Congregation	2	6	9
"	West Chester Congregation		16	5
12.	William Chisholm, senior, New Glasgow	2	10	0
21.	Mr Robert Smith, Truro	9	0	5½
23.	Students' Missionary Society	7	7	19
"	Contribution Greenwood Congregation, Wallace River, per Mr Smith	8	13	5
Nov 20.	From Annapolis Congregation	6	0	0
Dec 14.	Ragged Islands, per Rev J Cameron	4	0	0
26.	Francis Beatee, junior		10	0
1855.				
Jan 16.	A Friend to the cause, Gay's River, per Rev R Sedgewick	1	2	0
17.	Mr Robert Smith for Harvey Mission	1	2	4½
19.	Salem Church Society for Religious purposes	5	10	7
Mar 6.	Collection Margaree River	1	0	5
"	Mrs Ethridge, 5s 2½d, John Ross, 2s 6d, Margaree		7	8½
"	John Carmichael, do, 5s 2½d, Jacob Ross, do, 5s 2½d, Alex McRae, M. R., C. B., 5s 2½d	15	7	½
"	Baddeck, £4 0s 0d, Wm Hall, Sheet Harbor, £4 0s 0d, Mr Wright, do, 10s 5d	8	10	5
"	Collection Quoddy and Mosure River, 18s 6d, Annapolis, 100s	5	18	6
30.	Juvenile Missionary Society, Noel	3	11	8
31.	Collection Primitive Church, New Glasgow	11	12	3½
April 5.	Mr Robert Smith, Truro	8	11	0
May 22.	William Matheson, Esquire, 100s	5	0	0
"	Collection at Cheverie by Mr Grant	2	19	6
"	Thomas Malcolm at do, per do		12	6
"	Collection at Petite do	1	9	9½
"	Sunday subscriptions at do	2	17	6
"	Annapolis, per Mr D M'Curdy	5	16	3
"	Digby do do	10	2	½
June 7.	Joggins, 17s 10d, Mr R Gibson, 5s, Mrs Gibson, 5s, Mr J Lectch, 3s 1½d, 1	10	11	½
"	Collection half-way River, 7s, J Davis, 3s 1½d, J Haining, Parsboro, 20s	1	10	1½
"	Parsboro, 44s, Miss G Stewart, Chester Mountain, 1d	2	4	1
"	Mr W Stewart, 10s, J J Stewart, 1d, Mrs Aitkinson, 5s, Miss M McL. Pepperd, 5s	1	0	1
"	J Stewart, 2s 6d, B Purdy, 2s 6d, D Atkinson, 2s 6d, J Atkinson, 2s 6d	10	0	
"	Messrs C & J Stewarts, 8s 4d, J McPherson, 1s 3d, Mrs McDonald, widow, 2s 6d		12	1
"	P Robertson, 1s 3d, Miss J Stewart, 2s 6d, J Scott, 2s, J Stewart, 7s 6d		13	3
"	Robert Stewart, 4s 6d, J Blanderd, 1s 3d, Brookfield, £2 16s 0d	3	1	9
"	Salmon River, 30s, Baddeck, £10 0s 0d	11	10	0
8.	Bedeque congregation	1	0	5
"	Young Ladies' Religious and Benevolent Society, W River	2	0	11½
15.	Ladies' penny a-week Society do	3	1	0
"	Ladies' penny a-week Society, R Hill	2	0	0

"	Young people's Missionary and Benevolent Society, do	1	0	0
26.	Prince Town, P E Island, per Rev H Crawford	2	19	3
"	Covehead do do	8	8	6½
"	St Peters and Bay Fortune do	21	2	4½
27.	Mr Robert Smith, Truro	11	6	1½
July 7.	from Mabou, C B, 20s, donation from Rev A McKenzie, £2 13s 5d	3	13	5
"	River John congregation, 50s, Upper Londonderry, £5 6s 3d	7	16	3
"	Shelburne and Clyde, £2 15s 9d. Poplar Grove Church, £15 0s 0d	17	15	9
"	Richmond Bay, including lots No. 11, 13, 14, 16, and 17, P E I currency, £3 16s 10½d	3	4	1
"	Poplar Grove Church towards building Church, Baddeck	5	0	0
"	Poplar Grove Church towards building Church, Cheverie	5	0	0
"	Yarmouth congregation, £6 6s 6d, Lower Londonderry, £15 9s 6d	21	16	0
"	Mr Philip Peebles, Canada	1	0	0
"	Half of the collection taken missionary meeting,	1	16	8
"	Newport. £10, Nine Mile River, £8 0s 0d	18	0	0
"	Stewiacke, £11 16s. Miss Mary Johnston, 5s 2½	12	1	2½
"	Mrs Hugh Dunlap, 12s 6d, David Whidden, 5s	17	6	
"	Thank Offering, 3s 1½d, J Dunlap, 50s, David L Geddes, 5s	2	18	1½
		£483 9 6½		

PAYMENTS.

1855.				
July 15.	Rev W Miller, C B,	£5	0	0
Aug 20.	Rev James Waddell, R John	10	0	0
26.	Rev James Bayne, expense to Cape Breton	1	15	0
Sept 12.	Rev J Bayne for Covehead congregation, being collection taken at Prince Street Church 10th Sept 1852	7	6	0
Oct 7.	Rev W McCulloch for Harvey	12	0	0
"	To assist building Church, Baddeck	10	0	0
"	Rev A McKenzie, Mission to Cane Breton	18	0	0
9.	Mr McLean, Mission to West Chester	1	10	0
20.	Mr Thompson, do Folly Mountain, &c, &c	1	10	0
"	Rev D McCurdy, do West Chester, Parsboro, &c	7	16	1½
Nov 6.	Mr McLean, do Annapolis	2	0	0
20.	Rev J McG. McKay, balance of services	9	1	3
Dec 4.	Mr S McCully, Mission to Cape Breton	13	10	0
"	do supplying Londonderry	1	10	0
"	Rev Hugh Ross's Mission to Annapolis	8	11	6
"	Mr R Grant, Sheet Harbour	6	0	0
"	Rev J McLean Extra on Mission to Harvey	3	0	0
"	Rev J Cameron for mission to Ragged Islands, &c	6	10	8½
1855.				
Jan 13.	Rev Hugh Ross " Annapolis, &c	3	0	0
Feb 17.	Rev Mr McCulloch for Harvey, paid in by mistake	1	2	4½
Mar 6.	Rev D McCurdy, mission Cape Breton	16	10	0
16.	Mr R Grant do Petite and Cheverie	2	17	9
"	do do Sheet Harbor and neighborhood	10	10	0
30.	Rev J Sprott do Digby and Annapolis	9	0	0
"	Rev A McKenzie do do	4	10	0
"	Rev George Christie, half year's supplement	12	10	0
"	Rev J Bayne, expenses of Presbytery to Cape Breton	10	0	0
May 12.	Rev D McCurdy, extra expense on mission to Cape Breton	3	0	0
23.	Mr R Grant, mission to Petite and Cheverie	9	0	0
"	Mr McCully, balance of do. to P E Island	13	5	½
"	Mr S McCully, mission to Annapolis and Digby	9	0	0
"	Rev A McKenzie, do New Brunswick	8	11	10
June 7.	Mr J McG. McKay, missionary labor Truro Presbytery	19	10	0
"	do do Cape Breton	10	10	0
July 7.	Rev A McKenzie, supplying Lower Stewiacke	2	13	5
"	Stationery, Postages, &c, paid Rev G Patterson	2	13	6
"	Rev Allan Fraser, balance due on mission to P E Island	1	2	6
"	Rev Hugh Ross, missionary labor Truro Presbytery	7	0	0
"	Rev George Christie, half-year's supplement	12	10	0
"	Rev D McCurdy, balance due in Halifax Presbytery	2	10	8½

" Mr R. Grant, for sundry services	3 0 0
" Rev J McG. McKay, extra expenses on missions	5 0 0
" Rev Wm McCulloch, advanced by him for Harvey, £4 7s 11½d	} 4 16 11½
" do for postage, 9s	
" J L Murdoch, to assist building Church Cape Sable	10 0 0
" do do do Cheverie	10 0 0
" Rev J L Murdoch, from Poplar Grove Church for Cheverie	5 0 0
12. Paid Rev William Miller, Cape Breton	5 0 0
" Commission on £326 0s 0d at 2½ per cent.	8 3 0
	<hr/>
	£333 16 1
" By amount of credits to date	483 9 6½
1855.	
July 7. By balance due the Board at date	£149 13 5½

ABR. PATTERSON, *Treasurer.*

July 25.—Examined this account and find it correct.

GEORGE WALKER,	} <i>Auditing Committee.</i>
ALEX. FRASER,	
RODERICK MCGREGOR.	

ABSTRACT OF HOME MISSION ACCOUNT UP TO 15TH DEC'R 1855.

1855.

July 7. By balance of account at date	L.149 2 5
Dec 15. monies received to date	40 3 7½
	<hr/>
	L.180 6 0½
Dec 15. To amount paid out to date	116 6 9
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Balance 15th Dec'r 1855.	L.72 19 3½

FOREIGN MISSION ACCOUNT.

RECEIPTS.

1854.

July 4. Balance of account at date	£666 8 5
15. Cavendish, P E Island currency, £15 0s 0d	12 10 0
" New London do £7 1s 0d	5 17 6
Aug. 6. A Friend, per Miss Geddie, 5s, from Little Harbor, per do, 5s	10 0
19. Juvenile Missionary Society James' Church, New Glasgow	7 0 0
" Evangelical Society do do	5 0 0
" David Dickson, Albion Mines, 10s, Mr John Dicks, 2s 6d	12 6
" Ladies' Religious Benevolent Society James' Church, N. Glas- gow, 60s, for Printing Press, 40s	5 0 0
20. Evangelical Society, Fish Pools, per Mr Rod. McGregor	2 0 0
" Mr Murray, Mabou, per Rev J Bayne	1 0 0
" Prince Street Church Sabbath School for Printing Press and Types	6 16 2
" Young Men's Bible Class taught by Rev J Bayne for do	3 3 6
" " Ladies do do do	1 3 9
" Miss Isabella Jackson, 3s, a Stranger, 10d	3 10
Oct. 11. A friend to Mission, Forks, Middle River	10 0
12. Late D Stiles Sabbath School Prince Street Church for Print- ing Press	7 6
" Rev James Watson for Printing Press	13 0
20. Mr Robert Smith, Truro, quarter ending 30th Sept.	4 15 5
23. Student's Missionary Society	7 7 10
" Springville Sabbath School for Printing Press	1 9 4½
" Children's Mission Box, family of R McDonald, Esq, Cape George	10 0
" A Friend, Cape George	10 0
Nov 20. Female Society Prince Town, P E I, for Printing Press	3 5 0
Dec 15. N P Olding, P T Gut, 5s 2½d, Mrs Olding, 3s 1½d, per Rev G Walker	8 4

	" Ladies' Benevolent Society Primitive Church, New Glasgow	2	0	0
	" R McNaughton, 7s 6d, Joseph McNaughton, 2s 6d	10	0	
	" Samuel McNaughton, 2s 6d, Isaac McNaughton, 2s 6d	5	0	
	" Ladies' Missionary Society, Tatamagouche, L.8 0s 0d, Mrs Mc-Coll, Guysboro, 10s	8	10	0
	" Juvenile Missionary Society, Noel, per Mr Cameron, for Printing Press	1	0	0
	" Ephraim Scott (boy), Halifax, 1s 3d, Frances Beattie, junr, 10s	11	3	
1855.				
Jan 3.	Mrs Jacob Hatferld, Yarmouth, for Printing Press, per Rev G Christie	1	0	0
12.	From two little Children, Pictou	1	3	
13.	A Friend, per Rev G Walker, 20s, do for Printing Press, per do, 20s	2	0	0
16.	A Friend to the cause, Gay's River, per Rev R Sedgwick	1	0	0
17.	Mr Robert Smith, Truro	13	1	½
19.	Salem Church Society for religious purposes	6	12	6½
23.	A Friend, for Mr Geddie's special use, per Rev G Walker	12	6	
Feb 3.	Mrs James McDonald, Barney's River, 5s, United Presbyteri-an congregation, Paris, C W, 50s	2	15	0
20	Mr George Roy, Pine Tree, per Rev G Walker	1	5	0
"	Ladies' penny a-week Society, Prince Street Church, Western District, Printing Press, &c	2	0	0
"	Congregation Missionary, and Benevolent Society, Rev J Jennings, C West	10	13	0
"	Sabbath School Missionary Box, per do	1	0	0
"	Master Maxwells Stranges Missionary Box, do	3	9	
"	A Friend to Aneiteum mission	1	5	0
"	A Henderson Esq, do	10	0	
24.	Ladies at Still Water, St Mary's	1	0	0
Mar 7.	Hugh McDonald, Esq, South River, Antigonish	1	0	0
23.	Wm Irvine, Barney's River, 5s, Mr E McNeil, Little Harbor, 5s	10	0	
30.	A little Girl, West River			7½
"	A contribution from congregation Clark, C W, per Rev Geo Lawrence	5	0	0
"	Mr James B Fraser, Bondhead, C W, Mission Box, per do	5	0	
"	Prince Street Church Sabbath School, River John and Cape John Road	1	5	
April 5.	Mr R Smith, Truro, quarter ending 30th March	17	19	4
20.	Congregation Gay's River and Shubenacadie	2	10	0
	(The remainder of this Account unavoidably deferred till our next No.)			

Acknowledgments.

Monies received by Treasurer from 27th Nov. to 15th Dec. 1855, for
HOME MISSION.

1855.
Nov. 29, from Greenfield, 4s. 6d.; Folly Mountain, 5s. 3d.; West Chester, 3s. 1¼d.; per Rev D McCurdy—L.0 12s 10¼d.

REGISTER.

Dec. 1—From Agent, L.3 10 0
FOREIGN MISSION.

Dec. 5—From Tatamagouche Ladies' Missionary Society, per Mrs M. Williamson, L.8 0 0

" Part of Mr Gordon's pas-sage money not required, 12 10 0

George N. Gordon as received from the ladies of James' Church, should have been L.5, instead of L.2 as stated.

Rev P. G. McGregor acknowledges the receipt of the following sums during the past month for the Cape Sable Island Church:—
From Hugh McDonald, Esq., S. River, Antigonish L.2 0 0
Rev David Roy, James' Church 1 0 0

Messrs. John & J. Yorston acknowledge receipt of the following for the Foreign Mission, viz:—

A Box Clothing from the congregation of Bedeque, P. E. I., valued at L.9 9s, per Kenneth McKenzie. A Box from the Rev John McLeod's congregation, St Elcanor's,

We are requested to state that the value of the box acknowledged by the Rev

P. E. I., containing 160 yards homespun cloth, full do. and trimmings for a suit for the Chief, 30 yards unbleached cotton, 28 yards print; handkerchiefs, thread, yarn, buttons, thimbles, needles, &c., &c., value L.26 10s 0d.

Pictou, Dec'r 20, 1855.

Francis Beattie, junr., Pictou, acknowledges the receipt of the following sums on account of *Register* for 1855:—

Rev'd P. G. McGregor,	L.2	5	0
" John Cameron,		2	15
" David Roy,		2	8
" John McLeod,		2	10
" A. L. Wylie,		10	0
Mr Kenneth McKenzie,		7	6
" R. S. Morrison,		2	7
Small sums,		4	8

Notices.

The Board of Foreign Missions will meet at New Glasgow, on Monday 21st January.

The Presbytery of Pictou will meet at Merigomish, on Tuesday 22nd January next, at 11 o'clock. Sermon by the Rev David Honeyman.

The Board of Home Missions will meet at New Glasgow, on Wednesday 23rd January next at 11 o'clock.

The Presbytery of Truro will meet on Tuesday 15th inst.

Distribution of Probationers for January.

Probationers.	Presbyteries.
Mr Robert Giant,	Halifax.
" Samuel McCully,	Truro.
Rev Hugh Ross,	Pictou.
" Daniel McCurdy,	P. E. Island.
Mr William Keir,	Truro.
" Samuel Johnston,	Pictou, 2; Truro, 2.
" John W. Matheson,	Pictou.

Foreign Missionary Wanted.

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

Boards, Standing Committees, &c.

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

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

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

Seminary Board.—The Professors, ex officio. Rev Messrs McCulloch, Bayne, Christie, McGilvray, Watson, George Patterson, and Messrs Daniel Cameron and J. McGregor. Mr McCulloch, Convener. Rev Mr Watson, Secretary.

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

Committee of Correspondence with Evangelical Churches.—Rev Messrs E. Ross, Baxter and Wylie. Mr Ross, Convener.

Committee for Friendly Conference with Committees of other Presbyterian Churches.—Rev Messrs Ross, Sedgewick, Bayne, Cameron, and McGregor, and Mr C Robson. Rev Professor Ross, Convener.

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

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

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

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

Agent for the Christian Instructor and Missionary Register.—Mr Charles Robson, 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 Charles Robson. Remittances may also be sent to the Synod Treasurer.