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# The Christian Instructor,

AND

## MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

SEPTEMBER, 1857.

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1857.

THE  
CHRISTIAN INSTRUCTOR.

SEPTEMBER, 1857.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—Prov. xix. 2.  
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A GUIDE TO BAPTISM,

*Being an attempt to lead the plain Christian into the Scripture doctrine  
and practice of Baptism.*

BY THE REV. JAMES MCGREGOR, D. D.

[CONCLUDED.]

III. This baptism of persons by sprinkling is continued under the New Testament with some circumstantial alterations.

About eight hundred years after this baptism was in constant use, Isaiah delivered to the Jews a prophecy about sprinkling. Isaiah lii. 15: "He (the Messiah) shall sprinkle many nations." This prophecy was delivered without note or comment to a people in the daily practice of sprinkling men, women and infants. Now I request the reader calmly and candidly to judge how an honest-hearted Jew would understand the prophecy. Doubtless he would suppose it to mean some such sprinkling as was in common practice with his countrymen. As he could form no idea of any other, and as no other was hinted by the prophet, that is the fair construction of the words and of course their true sense. The prophecy is, "He shall sprinkle many nations," plainly shewing that sprinkling of men, women and infants should continue to be enjoyed under the reign of the Messiah, and that it should be extended to the Gentile nations. Pious Jews upon hearing this prophecy would exult and say, Then will God grant unto the Gentiles the repentance unto life, which is meant by our sprinkling.

About one hundred years afterward, Ezekiel, chap. xxxvi. 25, speaking of the times of the Messiah, introduces Jehovah saying, "I will sprinkle clean water upon you and ye shall be clean." Here is a more definite prophecy delivered to the same people and in the same manner. I again request the reader to pause and reflect candidly how an honest Jew behoved to understand it. He behoved to expect that, under the Messiah's government, men, women and infants would be baptized by sprinkling with clean water. He has an advantage over Isaiah's hearer, for he has plain evidence that the ashes of the red heifer should be laid aside, and that clean water alone should

be used, and should answer the purpose completely; "ye shall be clean."—From the moment that Ezekiel's prophecy was published the Church of God had good ground for believing that baptism by sprinkling of adults and infants, of both sexes, with clean water would be the privilege of the New Testament times, and, as both prophets mention only the baptism of persons, they hint, and not obscurely, that all other baptisms should cease.

Let me quote the prophets once more that "in the mouth of two or three witnesses every word may be established." Malachi, the last of them and the nearest to the time of the Messiah, foretells his coming (chap iii.) and that he should sit as a purifier, or baptizer, and should baptize the sons of Levi. How then did the law direct the Levites to be baptized? Sprinkling was a part of it. Numb. viii. 6, 7. God said to Moses, "take the Levites,—and cleanse (baptize) them. And thus shalt thou do unto them to cleanse (baptize) them, sprinkle water of purifying (baptism) upon them." Does Malachi hint that the Messiah should change this sprinkling into immersion. No. I see not the least hint of future immersion in any of the prophets. And yet, if such a great change were to accompany the New Dispensation, it is strange that no hint of it should be found in any of the prophets. "Surely the Lord God will do nothing but he revealeth his secret unto the prophets."

I come now to John the Baptist. He was the link that connected the Testaments together; a fit person for changing the complex baptisms of the Old into the simple baptism of the New. He appeared as a Reformer of the Church in a backsliding time, preparing the way for the Messiah, and introducing his kingdom, under which the temporary institutions of the Old Testament were abolished, and the permanent altered and reformed, to suit his more spiritual and glorious dispensation. To the former belong sacrifices, sabbaths and baptisms; to the latter, preaching, the Sabbath, and baptism. I will advert to them by and by. John introduced an alteration in the materials of baptism, and in the occasion of its administration, and baptized perhaps more than any who preceded him, on which accounts he had the surname of Baptist. When the reader thinks of it he should also think of the cleansings or purifications of the Levites at law, and in his mind call him John the Purifier. Or what is nearly the same, when he calls him Baptist he should in his mind call those cleansings and purifications baptisms, as Paul does.

It appears plain to me from the voices of the prophets that nobody would have expected him to immerse, and that his sprinkling of adults and infants would be expected by all who expected him to be a Baptist. Let the reader bear in mind that he appeared among a people totally unacquainted with immersion of persons, having never heard of it as a religious ordinance, but daily accustomed to the sprinkling of men, women and infants, which sprinkling was called baptism by that part of them who spoke the Greek language, a part still increasing. If John's baptism was by immersion, and comprised adults only, it proves a great and sudden revolution in the Church, respecting an ordinance of no small importance, and it is passing strange that it should nowhere be mentioned by an inspired writer. If the baptism of John (and of Christ) be a continuation of the Old Testament baptism mentioned above, or built upon it, then we need not look for an institution of it, because there it must be supposed that it is already known. Its practice only will be recited. But if it be wholly a new thing we must expect to see its institution with the directions necessary for its due observation. I wish the reader to mark with care on which of these two the narratives of the

Evangelists bear. I own that there I can see no institution of baptism for the Jews, for whom it was originally designed, but I see it plainly for the Gentiles who never had it before.

The baptism of John is thus recited by Mark (i. 4): "John did baptize in the wilderness and preach." Similar language is used by the other Evangelists. Here then John's baptism is introduced plainly as an acquaintance, not as a stranger. It is not viewed as a new thing of which the reader is ignorant, for he gets no instruction about it more than about preaching, a well known ordinance of the Old Testament. This is quite natural, if his baptism was the same in substance with what the Jews had been accustomed to see; but, if it was a thing entirely new, such an introduction is unaccountable. The reader is left without any means of knowing what sort of a thing it was, who were its subjects, or what was its mode. By the authority of heaven John altered the ancient baptism in three points, which would be unsuitable to the New Dispensation. 1. He left out the ashes of the red heifer, and baptized with mere water, or, as the prophet Ezekiel calls it, "clean water." 2. He used simply the sprinkling of water, instead of various and frequently repeated applications in former use. 3. Instead of death he made a profession of faith in Christ (Acts xix. 4) the occasion of its administration. In this however there was no change of the subjects, but of their situation or circumstances.

When John baptized in the wilderness, and report carried the fact to Jerusalem and all round, what opinion would the people form of his baptism? Could they dream that he baptized by immersion, a thing of which they had never heard? Or could they dream that he would make a difference between adults and infants, baptizing those and refusing these, a distinction in baptism of which they had never heard? They could not, and it is nowhere said that they were mistaken.

The Jews sent priests and Levites to ask John, "Who art thou? He confessed, I am not the Christ. They asked him, what then? Art thou Elias? No. Art thou that prophet? And he answered no. And they asked him and said, why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" It appears from this question that they expected the Messiah's forerunner to baptize, and that John baptized as they expected, for they expressed no surprise or disappointment at his baptism, nor did they find any fault with it. The only thing that puzzled them was his right to baptize at all, since he said he was not Christ, nor Elias, nor the prophet. But had he baptized adults only and by immersion I see not how they could avoid asking farther, Did God command thee to change sprinkling into immersion and to exclude infants from baptism? Why dost thou not baptize as God commanded by the hand of Moses? God directed plainly that men, women and infants should be sprinkled, and our prophets have foretold that this sprinkling should continue under the Messiah's reign. Dost thou pretend to be from God and yet oppose Moses and the prophets?

Christ's baptism is thus introduced (John iii. 22), "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized." The same thing may be said of Christ's baptism which I have said of John's. The reader is not supposed to need information of direction about it, for none is given. I do not see that the Jews found any fault with it, either as to subjects or mode, but had he baptized adults only, and by immersion, how could they avoid telling him that his baptism was an innovation, a trespass against all antiquity, and that he could not be the Messiah, but a deceiver, because the prophets had foretold that

the Messiah would sprinkle, and would sprinkle with clean water. It does not seem credible that God should not have given particular directions respecting both the subjects and mode of baptism at its first institution. He gave the needful directions at the institution of all other ordinances, as sacrifices, the Lord's Supper, &c. He gave them at the institution of the Mosaic purifications, which Paul calls baptisms; but I do not see them at the introduction of Christ's baptism any more than John's. There again the mere fact is recited, Jesus baptized. Let this be compared with the institution of the Supper and a striking contrast will appear; for there the instructions and directions are numerous. Jesus took bread, blessed it, brake it, gave it to the disciples, saying, Take, eat, this is my body. He took the cup, gave thanks, gave it to them, saying, Drink ye all of it. What is the reason of this great difference? Plainly this, that the Lord's Supper was wholly a new ordinance, so that no Old Testament directions could at all suit it, whereas they suited baptism sufficiently.

It seems equally incredible that God, at the coming of his Son into the world, should exchange an ancient baptism for a new one quite different without giving notice of the change. There had been a divinely appointed rite called baptism, in which adults and infants were sprinkled with water, practised in the Church for fifteen hundred years, and to all appearance promised by the prophets to last to the end of time. Can it be believed that God laid it aside and substituted a baptism of adults only by immersion, in its place, and yet never say a word about it. How then could error be avoided? Surely plain warning against the continuance of the ancient practice could never in any case be more necessary; yet I can see nothing of it in the New Testament.

Baptism I confess underwent several alterations upon its transition from the Old to the New Dispensation. It was surely proper that it should partake of a reformation suited to the superior light and glory of the dispensation into which it was entering, a dispensation in which a more simple, plain, instructive and consolatory administration of all ordinances was provided.—Of these alterations we are informed partly by the prophets, and partly by the Evangelists. To the three already mentioned I add the following. Under the Old Dispensation a clean person was the administrator, now a minister of the gospel; then it was administered simply I suppose into the name of the God of Israel, now distinctly into the name of the Father and the Son, and the Holy Spirit.\* Formerly it might be repeated, now it may not. I might here mention the rapid progress of evangelical knowledge, but that this progress was not peculiar to this time.

These alterations however were mere circumstances, not affecting the nature of the ordinance. Similar alterations took place in all ordinances common to both dispensations; as preaching, praying, fasting, laying on of hands, &c., though I have not room to specify them here. But I beg the reader's attention to the changes on the Sabbath, as I deem it a perfect parallel to baptism.

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\* John baptized into the name of the Lord Jesus, not of the Trinity, for some whom he baptized knew not that there was a Holy Ghost. Hence some have inferred that his baptism was specially different from Christ's and that the Apostles baptized again those whom John baptized, (Acts xix. 4). But any one may see this to be a mistake, who can compare together the two Greek particles *men* and *de*. The following is a plainer translation of the passage than that in the English Bible. John indeed (on the one hand) baptized with the baptism of repentance, saying unto the people that they should believe on Him who should come after him, that is on Christ Jesus. But (on the other hand) they having heard were baptized, &c. Paul only laid his hands upon them. Both baptisms were one.

1. There was a plurality of Sabbaths as well as baptisms under the Old Testament. The great festivals of the Jews were Sabbaths, for on them they were forbidden to do any servile work (Lev. xix. 3, 30). The first and the tenth day of the seventh month are each of them expressly called a Sabbath (Lev. xxiii. 24, 32).

2. Paul insinuates the abolition of both under the New Testament. The former in Col. ii. 16, 17, "Let no man judge you in meat or drink or in respect of an holy day, or of the new moon or of the Sabbath days, which are a shadow of things to come." The latter in Heb. ix. 10, "Divers baptisms and carnal ordinances imposed on them until the time of reformation."

3. This abolition does not prevent the continuance of one Sabbath and of one baptism until the end of time. One of each is still enjoyed by the Church.

4. At the resurrection of our Saviour the Sabbath underwent changes corresponding to those in baptism respecting its occasion, materials and other things. The Sabbath now commemorates the resurrection of Christ rather than the finishing of the work of creation, and it is translated from the last to the first day of the week. It is not now devoted to offering of double sacrifices and other Old Testament services, but to New Testament preaching, prayers, sacraments, &c.

I conclude then that, with all its alterations, baptism is still the same in substance that it was in the days of Moses; and that by these alterations it is reformed and perfected so as completely to suit the more simple and spiritual worship of the New Testament. The rite is rendered as simple and easy as possible, much more so than immersion, which bears a strange resemblance to the unreformed and burdensome services of the Old Testament which the wisdom of God saw meet to abolish.

When baptism is extended to the Gentiles a plain commission is given for that purpose, and a plain direction how to make them subjects: "Go ye therefore and disciple all nations, baptizing them." There is no direction here about the mode; for there is no new mode of baptism for the Gentiles, though they are new subjects. They had not been included in any baptism of Moses, or of John or of Christ. These three were of one extent. Even Christ said to his Apostles, "Go not into the way of the Gentiles." The middle wall of partition made them strangers and foreigners till after the death of Christ. How admirable is the wisdom of our Saviour in suiting his institutions to the need of his Church! Without this direction the Apostles could not know how to proceed in the case of the Gentiles; with it their way is plain, for Gentiles by becoming disciples become at once the seed of Abraham; while the great body of his lineal descendants, by rejecting the counsel of God against themselves, not being baptized of the Gentiles, became aliens.

Comparing Isaiah's prophecy of the extension of baptism with its accomplishment by means of Christ's commission I cannot but admire how beautifully the latter accords with, yet surpasses, the former. "He shall sprinkle many nations," said the prophet; "Disciple all nations, baptize them," said the Saviour. But does baptizing all nations imply infant baptism? Most clearly. The Apostles could understand it in no other sense, for this plain reason, that in their own nation baptism had uniformly included infants ever since the days of Moses. Had the commission been "circumcising the nations" it would have readily been understood as including them, though males only were circumcised, and these but once, much more baptizing the nations,

for both male and female infants had been in all ages baptized repeatedly ever since Moses published his laws.

On the day of Pentecost Peter exhorted his hearers, "Repent and be baptized, for the promise is unto you and your children." Let us suppose one of the mockers to have gone home and to have thought upon his ways, so as to be pricked in his heart, like those whose baptism he had lately seen or heard of, and of course to have resolved on submission to that ordinance.—He takes his child and goes to Peter, professes faith in Christ and repentance of his sins, and requests baptism for himself and his child. Suppose Peter to grant his request for himself, and refuse it for his child, what should we suppose his reply to be? You surprise me, you have ensnared me. What could you mean lately by those cheering words, "the promise is to you and to your children." I never before saw or heard of the parent and child separated in baptism. You know that in our great baptism for the dead all the children are equally partakers with their parents, and your language was so conformable to our ancient law and our constant practice that I did not entertain a doubt of my child's reception with myself. Does God now disregard children and his promise to them? Let the reader frame an apology for Peter.

Baptism for the dead was in a great measure a family ordinance. It was administered in every family in the nation, for death missed none. The only possible exception was that of an obstinate head or member of a family liable to excommunication. All that were in the house, old and young, were baptized, and the whole family would be there at death if ever, for sympathy and affection would convene them. It was universally understood among the Jews, excepting, as above, that when a family was baptized every individual of the family was baptized. When therefore the Apostles, who were Jews and habituated to the customs and language of the Jews, administered christian baptism to families, candour certainly requires the language to be understood in the same latitude of sense. The families of the Jailor, of Lydia and of Stephanas were baptized, and thousands of families more (for these were but samples) were baptized, in the same way, that is, every individual in them, (obstinate adults always excepted). These families are not noticed in the Acts of the Apostles on account of anything peculiar in their baptism, but of remarkable circumstances which attended the conversion of the three persons who were the heads of the families.

The demand of the Baptists, Prove that there were infants in these families, is in my view unreasonable; much the same as prove that there were infants in the Jewish nation, prove that christians had infants. There were infants in some families just as certainly as others were without them; and if they were there they were baptized. Were an ignorant heathen to tell Peter, who knew all about the Jewish baptisms from his youth, and about christian baptism from its beginning, were the heathen to tell him as a wonder that he saw Paul baptizing a whole family. "That," says Peter, "is just what I would expect, and you would expect it too if you knew the law." "Ah, but there was an infant there so young that he could know nothing." "What, then," says Peter, "the law always included the youngest infant as well as the oldest man, and I never heard our divine Master pronounce a word to repeal it, but to confirm it."

The baptism for the dead, which required the repeated sprinkling of the whole family, and of all who came in while the dead was in the house, was doubtless continued by the unbelieving Jews, and perhaps by some christian Jews, till the destruction of Jerusalem. Christian baptism was also all along



administered by the ministers of Christ. Both baptisms travelled on in view of one another. If therefore christians excluded infants from their baptism and adopted immersion for their mode, it is strange that we hear nothing of glorying or complaining, of no difference or party collision. The unbelieving Jew might glory over the christian, "Our religion cares for infants, yours does not, and your novel device of immersion is neither more decent nor more expressive than the sprinkling which God commanded of old. The weak believing Jew might complain, "Formerly we had both circumcision and baptism to console us concerning our infants, now we have nothing."—But, if both parties sprinkled adults and infants, there was no occasion of difference on these points, and we hear none.

I have not mentioned circumcision or any of the other arguments commonly urged in favor of infant baptism, not that I undervalue them, but because I write this little book, which must leave out many useful arguments.\* I only insist upon one which I think plainer and more level to common capacities, and which has been too much neglected.

The sum of the argument is this. The law of Moses furnished the Old Testament Church with a plain, positive command to baptize adults and infants by sprinkling. The prophets handed over this sprinkling to the New Testament Church, with promises of suitable alterations. The Evangelists take it, thus altered like the Sabbath according to the spirit of the New Testament, and hand it down to all future generations. And thus I hope the practice will continue till the Son of Man shall appear in the clouds.

IV. I humbly trust that there is not a sentence in the New Testament, if candidly explained, which will be found inconsistent with the view of baptism here given; but I will briefly review the principal passages brought to support the opposite side.

Mark xvi. 16: "He that believeth and is baptized shall be saved."—Hence it is inferred that infants, who cannot believe, should not be baptized; but the inference is not just. The proposition expressed by these words was quite as true all along, from Moses to Christ, when millions of infants were baptized by the positive command of God, as it is now, and therefore it is quite as consistent with infant baptism now as then. Question—What good can baptism do to an infant? Answer—Would God have commanded it, from Moses to Christ, if it could do no good? and what can prevent it from doing good now more than then? It may do great good directly by God's blessing on the ordinance, and indirectly by animating the parents to duty.

John iii. 23: "John was baptizing in Enon near to Salim, because there was much water (were many waters there)." A favorer of immersion readily thinks that the words "because there was much water there," are inserted on purpose to remove a difficulty supposed to attend immersion rather than sprinkling, and thus to decide in its favor. But such a person totally

\* The following was contained in the first copies in MS.—"By the covenant of circumcision God, who had blessed Abraham, engaged to be the covenant God of his seed, and gave his male infants the privilege of circumcision. Now the blessing of Abraham comes upon the Gentiles. Baptism is in the place of circumcision, for Paul says in Philippians, "We are the circumcision," and to the Colossians, "In whom (viz., Christ) ye are circumcised—buried with him in baptism;" and therefore it is fairly inferred that the male infants of believers should be baptized, and the females too as in Christ there is no difference of sex. To this agree the words of our Saviour, "Suffer the little children to come unto me—for of such is the kingdom of heaven," and the words of Paul, "Else were your children unclean, but now are they holy." Thus christian baptism succeeds circumcision as an initiating, and divers baptisms as a purifying ordinance."

mistakes the baptism of John. The phraseology of the following passages, "beginning from the baptism of John," "the baptism which John preached," "knowing only the baptism of John," shews clearly that his baptism included his whole administration, and of course the water includes whatever water he and his hearers needed.

The true state of the case seems to be this: John began to preach in the wilderness of Judea (Mat. iii. 4), which David calls "dry and thirsty land wherein is no water," Psalm lxxiii. 1. John could not know at first what crowds would come to hear him, but when they came he felt the inconvenience of his situation. He saw them suffering for want of water. He would understand that its scarcity deterred some from coming to hear him, and made others leave him sooner than they wished. Common sense taught him to change his situation for the springs of Enon and the banks of Jordan, where large assemblies might be accommodated with this necessary of life. But it is obvious that this change of situation was equally requisite whether he baptized by immersion or sprinkling.

Rom. vi. 4: "Buried with him by baptism" is supposed to favor immersion; but with the burying of Christ immersion has not the slightest degree of analogy. He was buried in the Scriptural sense of the word, but not in the common sense, nor in any sense which accords with immersion. His body was not put into a coffin or a grave, nor was a particle of earth thrown over it. Joseph wrapt it in clean linen, and laid it in his tomb till preparation for his burying could be made. Women prepared spices and ointments, and came early in the morning, after the Sabbath, to embalm it for the burying, but were happily prevented by his resurrection. Joseph's tomb was not like a grave, but like a closet or room in a dwelling house. Here he laid the body of Jesus on the floor, or on a table, where it had neither the reality nor the resemblance of immersion more than any other thing carried into a room and laid on a floor or table. The force of the argument here depends upon the mistake that Christ's body was covered with earth in a grave like our graves.

"Buried with him in baptism" expresses not the mode, but the design of baptism. Paul exhorts the Romans not to live in sin, and urges their baptism as a motive. Their baptism implied their believing in Christ, by which they had communion with him in the benefits of his death, burial and resurrection; which communion rightly improved would effectually prevent their living in sin.

Acts viii. 38: "And they went down both into the water." Going down (to or) into the water and coming up (from or) out of the water is pleaded in favor of immersion, but that sometimes it is most favorable to sprinkling I can attest from experience. Being on a missionary excursion in Prince Edward Island I agreed with several parents to baptize their children at public worship next Sabbath, but neither they nor I took thought of providing a vessel for the water. The preaching was in the open air, by the side of a brook, at a good distance from any house, and when I desired the parents to present the children for baptism there was no vessel. This however was no serious difficulty; for any one in the congregation might say, "See here is water, what doth hinder the children to be baptized?" As far as the brook was in sight of the congregation no part of it seemed deep enough for immersing even infants, and no part of it too shallow for sprinkling them. They were sprinkled by the water of the brook; and half the congregation

\* Acts i. 22, x. 37, and xviii. 25.

went down to the water, and came up from it, where none of them could be immersed.

Should it be thought strange that there is no example of infant baptism in the New Testament, I would remark in return that it must seem far more strange that there is none in the Old, when for fifteen hundred years it was the undoubted practice. Divine wisdom judged examples unnecessary. It was enough for the Old Testament that the law plainly required it, and for the New that the prophets as plainly foretold it. Had it begun with the Apostles a New Testament command or example would have been necessary; but not so when in their time it was an ancient practice known and approved by all.

Finally the Baptists tell us that a great proportion of the christian Church, as the Greeks, Russians, &c., practise immersion to this day. True, but when we ask by what authority they do this they can shew neither precept nor example from Scripture. They reply, "The Greeks should know their own language best, and they say that baptism is just immersion." They may say so, but they cannot know better than others the definitions of Scripture, which have decided clearly that the baptism of one person by another with water is by sprinkling. It is not superior knowledge of the Greek language, but of Jewish practices, that decides the Scripture meaning of the word baptism. Besides, when the Greek Church like the rest began to learn the way of the heathen, her superior knowledge of the Greek language would serve to facilitate the reception of heathenish modes and customs.

The scantiness of information about baptism in the New Testament cannot be accounted for to satisfaction but by reference to the light of the Old. In my view the error of the Baptists lies in neglecting this light.\* Consulting only the New Testament, and not finding there the requisite directions as to its subjects or mode, they have chosen, rather than accompany their brethren without light, to part with them and strike out a new path for themselves, by denying the right of infants to the ordinance altogether, and by taking immersion and baptism to be the same. But had they consulted Moses and the prophets they would have found a warrant both for infant baptism and for sprinkling.

In baptism the sprinkling of water leads the mind directly to the blood of sprinkling, for applying to our souls both its atoning and purifying virtue to remove the guilt and defilement of our sin. Therein we profess to be united to Christ, and partakers of his redemption and of his Holy Spirit. It lays us under the strongest obligations to abstain from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.

Baptism is greatly abused by ministers who dispense it to the ignorant or profane, and by those adult persons who receive not with it the blessings which it represents nor mind its delightful and sacred obligations. But it seals all saving blessings to the faithful in Christ, and it binds them with bonds of love to "observe all things whatsoever he hath commanded them."

\* The light of the Old Testament shows a positive institution of infant baptism by sprinkling, and repeated promises of its continuance under the New, without the least hint of immersion. But this is not all. The practice of infant baptism for so long a period, in every family throughout the nation, is a clear comment on the language of the New Testament respecting the baptizing of christian families and the baptizing of all nations, giving a certain sound in favor of infant baptism. Had the Old Testament Church been a Baptist one, or without baptism altogether, infant baptism could not have been inferred from such expressions, with any degree of clearness, for want of precedents to fix their sense. But, as the Old Testament Church was in fact a Pedobaptist one, her whole practice served for a precedent to establish the Pedobaptist sense of the expressions.

Infant baptism gives a striking display of the wonderful and gracious regard of Christ for infants. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." Though he may apply his redemption to them without external means, yet baptism suits their infant state as well as the adult state of others; for salvation is wholly the work of God and wholly of grace. He claims and recognizes them as members of his body, equally with their parents, being the covenant God of the seed of believers. He shows equal readiness to save the parent and the child, and thus christian fathers and mothers are relieved from grievous anxiety about the salvation of their offspring. By this ordinance the gracious Redeemer animates the faith, the hope, and the affection of parents to devote their tender infants cheerfully to God, to pray frequently with them and for them, to watch the first dawning of their reason for beginning their religious instruction, and to persevere therein while opportunity lasts. He engages all the adult members of the Church to cherish them as infant brothers and sisters in Christ; as fellow members, whose tenderness demands all the sympathies and energies of brotherly love. He engages the infants themselves, as soon as they can reflect, to cleave in love and gratitude to that Redeemer who shewed his care for them before they knew themselves, and to trust him and serve him all the days of their life.

May God, who commanded the light to shine out of darkness, shine into the hearts of both parties, and dispose them to handle his word without deceit and to be taught by him as the truth is in Jesus.

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## LOCALITIES IN PALESTINE.

### NO. VI.

#### THE DEAD SEA AND ITS ENVIRONS.

The Dead Sea, taken in connexion with its history and surrounding scenery, is a very remarkable object—indeed, altogether without a parallel in the known world. Its extraordinary depression—the intense saltness and density of its waters—its having no outlet, and yet the common receptacle of large and steadily flowing streams—the wild and rugged grandeur of its adjacent scenery—and, above all, the fearful judgments of the Almighty that overthrew the godless cities, and impressed upon the scene its present desolations;—invest the whole region with a kind of solemn and awful interest. The true character of the place remained long unknown. It was instinctively shunned as a dread locality overshadowed with a veil of awful mystery. Superstition had invested both the waters and the air with all kinds of noxious qualities; and its misty exhalations, so generally visible over its surface, had, in the imagination of ancient writers, clothed it with supernatural horrors.

Of late years, however, the Dead Sea has attracted greater notice. It had been frequently visited by intelligent travellers, and every thing about it subjected to careful investigation. The terrific coloring of former reports had been greatly modified, and the whole region presented in a milder aspect. In calm weather the lake presents the appearance of a fine sheet of blue sparkling water, nearly 50 miles long and about 10 broad. It lies almost in a line with the meridian, deeply sunk, like a great caldron, between two parallel ranges of lofty, rugged mountains, backed with high table land on

both sides ; those on the east are about 2000 feet high, rising boldly from the water's edge ; and those on the west are about 1500 feet, less precipitous, and leaving an intermediate space on the shore, and a shallow beach.

The extraordinary depression of the Dead Sea is one of its most striking features. This has been accurately ascertained only a few years ago. The surface of the sea is 1312 feet below the level of the Mediterranean. The northern portion of the sea is very deep, having been first sounded by Lieut. Lynch in the year 1848, and ascertained to be 1300 feet about its central and deepest places. This deep portion is the old and original sea that existed prior to the catastrophe that destroyed the ancient Cities of the Plain, and it embraces about 40 miles of the present sea in length. The remaining portion of the sea on the south—extending about ten miles further—is comparatively shallow, being only 13 feet at the greatest depth, and in some places quite fordable. These two portions of the sea form, as it were, two distinct lakes,—essentially different in their respective features,—the new or recent formation on the south having been added to the old by the catastrophe mentioned above.

The water of the Dead Sea is excessively salt, far surpassing that of the ocean. Its taste, too, is somewhat bitter and nauseous, resembling that of salts and senna. It contains about one-fourth its weight in various salts, of which those of soda, magnesia, and lime, are the most considerable. From some of these ingredients the water produces a smarting sensation on the skin when exposed to the air after immersion. These salts are derived from a large isolated mountain of fossil salt, about 8 miles long, lining the southern and shallow portion of the sea, on its western shore. This mountain, about 300 feet high, is entirely composed of rock salt, covered only by a very thin stratum of clay and lime. When this superficial covering was once removed, which was very likely effected by the convulsions of nature that initiated the present desolation of that once fair and fertile plain,—the salt would then be exposed to the weather, and so washed down into the sea in large quantities by every shower that fell. This process, of course, is still going on, and the saltiness of the water constantly increasing. This has contributed, beyond all other things, to create and perpetuate the barrenness and sterility of that region. Had the waters continued pure and sweet, as at first, the fire might have scorched and burnt up the ground, but all that remained unscathed would have still retained its wonted fertility ; and this would have actually been the case if the waters of the ancient lake had not burst their original boundaries and spread forth to the immediate vicinity of the salt mountain. The water is incapable of supporting animal life.

It is owing to the circumstance of the water holding in solution so much salt that it owes its high specific gravity, being more than one-fifth heavier than rain water. Hence its remarkable power to sustain heavy bodies, with which travellers have been at once much struck and amused. Dr Olin says, in reference to his bathing in it, " My body floated on the water like a piece of wood. When I stood erect, my shoulders still rose above the water ; and in swimming, I experienced great difficulty in keeping both my arms and legs in the water at the same time."

Several rivers flow into the Dead Sea : the Jordan on the north, the Arnon and others on the east and south-east. Lieut. Lynch, a good judge, says the Jordan is 56 yards wide and a little more than 4 feet deep ; and that the river Arnon at the first of May was 82 feet wide and 4 deep. If the Jordan discharges six millions of tons daily into the sea, according to Dr Shaw's estimation, the Arnon and others will discharge at least two. Now,

all this vast amount of water poured daily into the Dead Sea, must be carried off by evaporation. This has seemed so incredible to some as to induce them to imagine, without the slightest evidence, that there must be some subterraneous channel by which the superfluous water is drained off towards the Mediterranean Sea. But if we take into consideration the intense heat generated in that locality by natural concurring causes, the power of evaporation will be found sufficient to reduce the accumulating waters, and to keep them within their usual bounds,—such as the great depression of the sea lying like a deep caldron surrounded with lofty cliffs of naked limestone rock, and exposed for seven or eight months in the year to the unclouded beams of a burning sun. Under these circumstances, a process of evaporation is carried on with immense rapidity and power. The water is seen to rise in the form of a reddish vapour, and sometimes so dense as to obscure the mountains on the opposite shore; and in this way a fair counterpoise is formed to the waters discharged into the sea from all sources. This is the case now. Formerly, when the surface of the lake was nearly one-fifth less, the case may have been different. In those days the plain is said to have been “well watered everywhere”—literally, *all of it watered*. This suggests the idea that the pure, and, as yet, unsalted water, may have overflowed much of the plain during the rainy season, like the Nile, and in *this manner* sustained perennial fertility. Dr Robison thinks it was done by irrigation. Both methods may have been employed. At this day they irrigate the soil by the river Kerak, in the vicinity of Zoar.

In taking a survey of the early history of this doomed and desolate region, one would be naturally led to glance at the origin of Lot's connexion with it, and the remarkable incidents that preceded and attended his “escape” and deliverance. But any notice of the former would unduly extend the present article, and the interview of Abraham with the angel on their way to Sodom will fall to be considered in another.

“The men of Sodom were wicked and sinners before the Lord exceedingly. The cry of Sodom and Gomorrah had become great, and their sins very grievous.” The inhabitants of those cities, and others associated with them, living in luxuriant ease, had become so dreadfully wicked and licentious that the Lord in his righteous judgment had resolved to glorify his justice in their entire destruction, and to do it in such a way as would make them a lasting example to all generations. For this reason he takes various means to exhibit and demonstrate the extent and enormity of their wickedness. It is shown that while ten righteous persons would have saved the city, not even that small number could be found in it. And then it was made painfully apparent that all ranks and descriptions of persons were horribly debased and abandoned to unparalleled wickedness. Not another word could be said in their defence. Their doom is sealed and justice must take effect. While the Lord, in kindness and mercy to Lot, would have saved all his family, his wife and two daughters alone could be persuaded to leave the city. It was a moment of awful consternation. Even they lingered and hesitated. But the angel took hold of them by the hand and led them without the city, and said: “Escape for thy life; look not behind thee, neither stay thou in all the plains; escape to the mountains, lest thou be consumed”—a fine representation of the power of divine grace in drawing sinners to Christ, as the city of refuge. Gen. xix. 7. Lot's wife disobeyed the Lord's express injunction, and she was instantly struck dead upon the spot. “She became a pillar of salt.” In looking back she fell behind, and so was overtaken by the desolating tempest that fell like a sirocco on the plain. Besides the light-

ning's flash, there seems to have been poured out upon the plain a *supernatural* torrent of "brimstone and fire," completely charging the whole atmosphere with noxious and destructive matter, incasing their bodies and creating instant death. It has been conjectured, that in this way Lot's wife had her body suddenly wrapped in a sheet of nitro-sulphurous matter, which, congealing into a crust, made her appear as a pillar of salt.

The awful fate of those guilty cities and the everlasting destruction of the plain, are related in the 24th and 25th verses of the chapter. It was indeed a tremendous judgment. The righteous vengeance of divine justice overhangs the whole region in deeply marked characters. And there it remains a lasting monument of human wickedness, "set forth for an example, suffering the vengeance of eternal fire." Different opinions have been entertained respecting the extent of that catastrophe. It has been supposed that the vale of Siddim was originally commensurate with the present boundaries of the Dead Sea, and that it was sunk at that time, as if by an earthquake, and converted into a standing lake. This notion, however, is utterly untenable, as will afterwards more clearly appear. That portion of the plain on which the ancient cities stood, was not submerged, but first burnt up and then overflowed. The electric fluid, or the fire from heaven, penetrating the light vegetable soil reposing on a deep substratum of bitumen, would readily set this on fire, which, from its combustible nature, would continue to burn in every direction until it reached the waters of the original lake on the north, when the whole excavation occasioned by the intense conflagration, which Abraham beheld, would be overflowed, and the fire everywhere extinguished. The devastations occasioned by that catastrophe, then, were confined to the vale of Siddim, which lay on the south of the original lake, and contained an area of upwards of 200 square miles, being about 18 miles long and 12 broad. The space occupied by this ancient vale of Siddim comprises three distinctly marked portions. The southern portion, being about 8 miles in length, and so containing 80 square miles, is a barren salt marsh. There was not much of this burnt except "the grass which grew upon the ground." This is "the valley of salt," where Amaziah slew the Edomites, and David the Syrians (Edomites?). The north-west portion, which was deeply burnt, is the present shallow part of the Dead Sea, and it comprises about 80 square miles. It was here chiefly where most of the cities stood. The remaining portion to the north-east includes the peninsula, so-called, and so distinctly marked on all recently-constructed maps, and contains about 40 square miles. It is well known that the city of Zoar was situated here, and consequently this part of the plains was shielded from the destroying element to afford a secure asylum for Lot at his special request. Now, the evidence is clear and satisfactory, that these three portions now enumerated and described, comprising 200 square miles, and lying on the south of the deep lake, *is the vale of Siddim*. It is certain they were situated within a moderate distance of each other, and not spread over a vast country extending 100 miles in length. They were "joined together," and were in the near vicinity of Zoar. Sodom, the principal city, was not more than 4 miles from it, as is accurately determined by the time Lot required to reach it, at least the time he occupied in reaching it. "Everything favors the supposition," says Lynch, "that the guilty cities stood on the southern plain, between Usdum and the Mountains of Moab."

An opinion has been long entertained, that the Dead Sea had no existence until the destruction of the Cities of the Plain; and it has been assumed that the Jordan, before that period, had flowed right on to the Red Sea. This

hypothesis was revived about 30 years ago by the publication of Buckhardt's travels, who first discovered and described the Arabah, or desert plain, through which the river was supposed to pass. This Arabah, or desert plain, is about 8 miles broad, and extends all the way from the Dead to the Red Sea. This hypothesis did not originate with the traveler himself, but was suggested by the editor of his works after the author's decease. No man who has seen the region through which the river is supposed to have run, has ever given the slightest countenance to such an hypothesis; but, on the contrary, all travelers who have examined or passed through the Arabah, have declared with one voice that the thing is utterly impossible. It has been thought, however, that Scripture favors the opinion. It is certain that Scripture and nature must necessarily harmonize. When, for example, it is said in Gen. xiii. 10, that "Lot beheld all the plain of Jordan that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah," it certainly favors the notion that there was no sea there then, as there is no mention made of it; and that the plains of Jordan stretched all the way along to Sodom, with the river in the middle, especially as it is so well known that Lot ultimately fixed his residence at Sodom; but the fact is nowhere asserted, and it is not necessarily implied. Let us turn now to Deut. xxxiv. 3, and there we shall see the same region recognized as a plain in the days of Moses, with as little allusion to any sea: "The Lord shewed Moses the plain of the valley of Jericho unto Zoar." It is said: "Lot journeyed east"—literally, on the east, or eastward. He first went down to the plain of Jordan in the vicinity of Jericho,—the spot which first attracted his cupidity. Then he crossed the Jordan after a time, and went south to Siddim by a route on the east of the sea, precisely the same by which the Israelites approached the land of Canaan, and which Akil and his party followed in going south to meet Lieut. Lynch at Kerak, in 1848.

But Dr Kitto, whose partiality for the old hypothesis is insurmountable, contends that the vale of Siddim, so limited, was a very "contracted area for five kings; their very gardens and orchards must have touched each other," he says. Notwithstanding, there is ample space in 200 square miles to place them 6 miles apart. This would make a pretty large garden! Besides, the population at that early period could not be large; and their kings were nothing more than modern sheiks. Kitto further urges Lynch's statement, that there runs a ravine, or narrow channel, along the bottom of the deeper lake, corresponding with the bed of the Jordan, and which seems to correspond with the wady el-Jeib on the south. Lieut. Lynch is an active man, and a proficient in his own profession, but a very unfit man to undertake a scientific exploration. If there were such a ravine in the bottom of the deeper lake, it would be in the other also, and much more easily detected, where the water, instead of being 1300 feet deep, is in some places less than 12 inches deep all the way across. The ravine has no existence but in his own imagination.

But the most decisive argument against the hypothesis, is the utter impossibility in the nature of things of the Jordan ever having flowed to the Red Sea. The water-shed between the two seas, is at a point about two-thirds of the way from the Dead Sea; and there the whole region stands 800 feet above the level of both the Mediterranean and Red Sea, (for both seas are now found to be on the same level). Let that be added to the present depression of the Dead Sea, and it gives 2100 feet that the waters of that sea would require to be raised, even to bring them on a level with the summit height of the Arabah. This would raise the waters of the Jordan to the



very tops of the highest mountains, which Lynch pretends to say are older than the sea. Further, the wady el-Jeib, the gorge in the Arabah, has a heavy fall *towards* the Dead Sea. Besides, the valleys which empty their waters into that gorge, have all a northerly direction—thus plainly indicating that they were so formed at the creation, and that no change has taken place on the face of the country since. And the high table land on the west of the Arabah sends its waters all the way to the Dead Sea from a point further south than the head of the eastern gulf of the Red Sea itself. In short, although the whole region between the two seas were depressed to the level of the Red Sea—that is, 800 feet,—still, in order to send the waters of the Jordan south to that sea, its bed would require to be raised throughout its whole course to such an elevation as would send its waters to the Mediterranean, through the valley of Jezreel, and consequently overflow half the land of Palestine.

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## REVIEWS.

THE TESTIMONY OF THE ROCKS; or, Geology in its bearing on the two Theologies, natural and revealed. By Hugh Miller.

In taking up this volume, every reader must have his mind impressed with the melancholy circumstances in which it was produced. Apart from the "memorials" of the life and death of the respected author, with which the work is introduced, one can scarcely read the work without some feeling of sadness at the fate of its author. To these circumstances we have in a former No. adverted. We may now add, that in perusing this volume we are strongly reminded of the Hebrew champion against the Philistines. In life, he, by the vigor of his onslaught, Sampson-like, scattered with such feeble instruments as the scales and plates of fossil fish, or the bones of reptiles, exhumed from their rocky tomb, hosts of objections raised against Revelation; but it is sad that his own life should be the costly price paid for his last victory, even although we might add, as was said of old, "So the dead which he slew at his death were more than they which he slew in his life."

The circumstances in which the work appeared, independent of the author or the subject, were sufficient to engage attention. Public expectation was in consequence highly excited, and the result has been a sale almost unprecedented for a work of so scientific a character. Since the excitement which these circumstances produced has subsided, and the natural curiosity excited by them regarding the work has been gratified, perhaps something of a feeling of disappointment has come over the minds of many. Two circumstances have contributed to this. In the first place, much of it is too scientific for the popular mind; and in the second place, it has been found that nearly the whole has been given to the public already. The volume consists of twelve lectures, nearly all of which were delivered in public, and some of which have been given to the world through the press. The charm of novelty was thus in a large measure lost. Still with these abatements we have before us a noble work—one which will be a more enduring monument of the author than marble obelisk—one which, we think, will scarcely perish while the English language lasts.

It must be observed, however, that it is far from being a complete treatise on the subject on which it treats. It by no means fully illustrates the evidences of design and of the creator's wisdom and goodness which the disco-

veries of Geology afford. In this respect we regard this, the latest born of the sciences, as opening a rich mine of materials for the illustration and defence of divine truth, which, so far from being fully wrought, has yet scarcely been explored. We believe that it is yet destined to yield as rich contributions to christian evidences as either Astronomy or Physiology. The man who will render the same service for it that Paley and Derham and Chalmers have done for them, will render a service to the cause of truth, the importance of which cannot be over-estimated. Hitherto the christian apologist has been occupied in reference to Geology rather in the way of defence. Its discoveries have *apparently* come into such direct collision with the statements of the Word of God, they at all events so completely upset our long received interpretations of that book—interpretations so long cherished that we clung to them as to the veritable truths of God's Word—that the efforts of those who have written on the subject have been generally expended in endeavors to remove apparent discrepancies, and bring the teachings of science and revelation into harmony. Probably the time has not come for anything further. When the Copernican system was promulgated, the efforts of the friends of divine truth were long directed to showing its perfect consistency with God's Word. It was a much later age that produced Chalmers' *Astronomical Discourses*. So with Geology. The writers of the present age are occupied with warding off the assaults made by infidels, with weapons drawn from the arsenal of Geological Science. It remains to seize the weapons from their grasp, and with these to overturn the refuges in which they have trusted.

For this work the lamented author of this volume was eminently fitted, and he has contributed much toward the object. Unlike the writings of many geologists, which ignore the evidences of the Creator's power and Godhead, so palpably presented before their eyes, by the facts of the science, his writings are interspersed throughout with devout acknowledgments of the Creator, and some of them are written with the avowed design of counteracting the infidel tendencies of some pseudo-philosophers, and illustrating the evidence which Geology affords of the truths of inspiration.

As the subject of Geology in its bearings upon religious truth is a subject of importance in the present day, we design not only noticing the volume before us, but discussing the whole questions which it raises. That there cannot be any *real* contrariety between science and Scripture, is one of the firmest beliefs of the intelligent christian. The author of nature is the God of the Bible, and whatever contrariety there may *appear* to be through our imperfect apprehension of the truths of the one or the other, yet as our information extends, we will see that they not only entirely harmonize, but confirm and illustrate each other.

It is well known that the points in which Geology chiefly comes into collision with our received interpretations of Scripture are as to the antiquity of the earth and the changes which have taken place upon its surface. Instead of the earth being created and brought into its present order, and all the creatures upon it formed, in the space of six literal days, at the time that man was created about 6000 years ago, Geology teaches that it existed millions of years previously—that during unnumbered ages it was going through a series of important changes, by which it was gradually fitted to be the abode of man—that during these preadamite periods, its surface was occupied by various tribes of animals and plants, generally very different from those now existing upon it, and most of which are now extinct—that each of these various periods had its creation of groups of animals and plants, completely

distinct from the eras which preceded or followed—and that these various periods exhibit a progress of organized existence from the lowest forms of animal and vegetable life, appearing in the earlier strata of the earth up till man, whose remains only appear in the superficial deposits of the earth, and who is therefore regarded as the last created. This is not the place to exhibit the evidence of these views. We accept them as the conclusions of *all* Geologists, or we may say of *all* who have really examined the subject.

The object of the present work, then, is, to show the bearing of these truths (for as such we must receive them) upon Theology, natural and revealed. The first lecture is on the history of Plants during the various periods previous to man's existence on the earth. This is interesting to the Geologist, and even to the general reader, but has no special religious bearing. Toward the close of the lecture, however, in describing the era immediately preceding man's creation, he has the following passage, showing how the plants so needed for his sustenance or his comfort were produced just previously, thus illustrating the goodness of the Creator in the provision which he makes for his creatures, and also the wisdom of his arrangements.

"Not until we enter the Tertiary periods do we find florae amid which man might have profitably labored as a dresser of gardens, a tiller of fields, or a keeper of flocks and herds. Nay, there are whole orders and families of plants of the very first importance to man, which do not appear until late in even the Tertiary ages. Some degree of doubt must always attach to merely negative evidence; but Agassiz, a geologist whose statements must be received with respect by every student of the science, finds reason to conclude that the order of the Rosaceæ—an order more important to the gardener than any other, and to which the apple, the pear, the quince, the cherry, the plum, the peach, the apricot, the victorine, the almond, the raspberry, the strawberry, and the various bramble berries belong, together with all the roses and potentillas—was introduced only a short time previous to the appearance of man. And the true grapes—a still more important order, which, as the corn-bearing plants of the Agriculturist, feed at the present time at least two-thirds of the human species, and in their humbler varieties form the staple food of the *grazing* animals, scarce appear in the fossil state at all.

"Let me instance one other family of which the fossil has not yet succeeded in finding any trace in even the Tertiary deposits, and which appear to have been specially created for the gratification of human sense. Unlike the Rosaceæ, it exhibits no rich blow of color or tempting show of luscious fruit; it does not appeal very directly to either the sense of taste or of sight; but it is richly odoriferous: and though deemed somewhat out of place in the garden for the last century and more, it enters largely into the composition of some of our most fashionable perfumes. I refer to the *Labiæ* family—a family to which the lavenders, the mints, the thymes and the hyssops belong, with basil, rosemary and marjorum. \* \* \*

"There have been classes of religionists not wholly absent from our own country, and well known on the continent, who have deemed it a merit to deny themselves every pleasure of sense, however innocent and delicate. The excellent but mistaken Pascal refused to look upon a lovely landscape; and the Port Royalist nuns remarked, somewhat simply for their side of the argument, that they seemed as if warring with Providence, seeing that the favors which he was abundantly showering upon them, they, in obedience to the stern law of their lives, were continually rejecting. But it is better, surely, to be on the side of Providence against Pascal and the nuns, than on the side of Pascal and the nuns against Providence. The great Creator who has provided so wisely and so abundantly for all his creatures, knows what is best for us, infinitely better than we do ourselves; and there is neither sense nor merit, surely, in churlishly refusing to partake of that ample entertainment, sprinkled with delicate perfumes, garnished with roses, and crowned with the most delicious fruit, which we now know was not only specially prepared for us, but also got ready, as nearly as we can judge, for the appointed hour of our appearance at the feast. This we also know, that when the Divine Man came into the world—unlike the Port Royalists, he did not refuse the temperate use of any

of these luxuries, not even of that "ointment of spiknard very precious," a product of the Labiate family, with which Mary anointed his feet."

The second lecture contains a similar history of animals from the first indication of animal life, through the great eras of the fishes, the reptiles, the birds and the quadrupeds, up to man, the latest born of God's creatures.— This lecture brings out several points claiming attention. The first is that during the preadamite eras there was death among the inferior animals as now, and stranger still that there were carnivorous animals preying upon other tribes.

"Before passing onwards to other and higher classes and orders as they occurred in creation, permit me to make the formidable armor of the earlier fishes, offensive and defensive, the subject of a single remark. \* \* \* This early exhibition of tooth and spine and sting—of weapons constructed alike to cut and to pierce—to unite two of the most indispensable requirements of the modern armorer—a keen edge to a strong back,—nay, stranger still, the examples furnished in this primeval time, of weapons found not only to kill but to torture, must be altogether at variance with the preconceived opinions of those who hold that until man appeared in creation, and darkened its sympathetic face with the stain of moral guilt, the reign of violence and outrage did not begin, and that there was no death among its inferior creatures, and no suffering. \* \* \* And it is a truth as certain as the existence of a southern hemisphere, or the motion of the earth round both its own axis, and the great solar centre, that, untold ages ere man had sinned or suffered, the animal creation exhibited exactly its present state of war,—that the strong armed with formidable weapons, exquisitely constructed to kill, merged upon the weak; and that the weak, sheathed many of them in defensive armor equally admirable in its mechanism, and ever increasing and multiplying upon the earth far beyond the requirements of the mere maintenance of these races, were enabled to escape, as species, the assaults of the tyrant tribes, and to exist unthinned for unreckoned ages. It has been weakly and impiously urged,—as if it were merely with the Geologist that men had to settle the matter,—that such an economy of warfare and suffering—of warring and being warred upon, would be unworthy an all-powerful and all-benevolent Providence, and in effect a libel on his government and character. But that grave charge we leave the objectors to settle with the great Creator himself. Be it theirs, not ours, according to the poet, to

"Snatch from his hand the balance and the rod,  
Re-judge his justice, be the god of God."

"Be it enough for the Geologist rightly to interpret the record of creation,—to declare the truth as he finds it—to demonstrate, from evidence no clear intellect ever yet resisted, that he, the Creator, from whom even the young lions seek their food, and who giveth to all the beasts, great and small, their meat in due season, ever wrought as he now works in his animal kingdom,—that he gave to the primeval fishes their spines and their stings,—to the primeval reptiles their trenchant teeth and their strong armor of bone,—to the primeval mammals their great tusks and their sharp claws,—that he of old divided all his creatures, as now, into animals of prey, and the animals preyed upon,—that from the beginning of things he inseparably established among his non-responsible existences the twin laws of generation and of death,—nay, further, passing from the established truths of *Geologic* to one of the best established truths of *Theologic* science—God's eternal justice and truth, let us assert, that in the Divine Government, the matter of fact always determines the question of right, and that whatever has been done by him who rendereth no account to man of his matters, he had, in all ages and in all places, an unchallengeable right to do."

A second point of interest is that until the latest strata there is no appearance of true serpents. The view which Mr M. takes of this we shall give in his own words:—

"Curiously enough, it is not until its times of humiliation and decay that one of the most remarkable of its orders appears,—an order itself illustrative of extreme

degradation, and which figures largely in every scheme of mythology that borrowed through traditional channels from divine revelation, as a meet representation of man's great enemy the Evil One. I of course refer to the Ophidian or serpent family. The earliest Ophidian remains known to the Palaeontologist occur in that ancient deposit of the Tertiary division known as the London Clay, and must have belonged to serpents, some of them allied to the Pythons, some to the sea snakes, which, judging from the corresponding parts of recent species, must have been from fourteen to twenty feet in length.

"And here let us again pause for a moment to remark how strangely these irascible, repulsive reptiles,—creatures lengthened out far beyond the proportions of the other members of their class by mere vegetative repetitions of the vertebræ,—condemned to derive wormlike their ability of progressive motion from the naylor-like scales of the abdomen—venomous in many of their species—formidable in others to even the noblest animals, from their fascinating powers and their great craft,—the very types and examples (our highest naturalists being the judges) of the extreme of animal degradation,—let us, I say, remark how strangely their history has been mixed up with that of men and of religion in all the older mythologies were derived. It was one of the most ancient of the Phœnician fables, that the great antagonist of the gods was a gigantic serpent, that had at one time been their subject, but revolted against them and became their enemy. It was a monstrous serpent that assailed and strove to destroy the *mother* of Apollo, ere yet the birth of the god, which, long after, Apollo in turn assailed and slew. It was a great serpent that watched over the apples of the Hesperides, and that Hercules ere he could possess himself of the fruit had to combat and kill. It was a frightful serpent that guarded the golden fleece from Jason, and which the hero had to destroy in the first instance, and next to exterminate the strange brood of armed men that sprang up from its down teeth. In short, the old mythologies are well nigh as full of the serpent as those Runic obelisks of our country, whose endless knots and complicated fretwork are formed throughout of the interlacings of snakes. Let us however accept as representative of this innumerable class of legends the classical story, rendered yet more classical by the profound and reverend comment given by Bacon in his "Wisdom of the Ancients." "Jupiter and the other gods," says the philosopher in his simple version of the tradition, "conferred upon men a most acceptable and desirable boon,—the gift of perpetual youth. But men, foolishly overjoyed thereat, laid this present of the gods upon an ass, who in returning back with it, being extremely thirsty, and coming to a fountain, the serpent who was guardian thereof, would not suffer him to drink, but upon condition of receiving the burden he carried, whatever it should be. The silly ass complied; and thus the perpetual renewal of youth was for a sup of water transferred from men to the race of serpents." "That this gift of perpetual youth should pass from men to serpents," continues Bacon, "seems added by way of ornament and illustration to the fable." And it certainly *has* much of the appearance of an afterthought. But how very striking the resemblance borne by the story, as a whole, to that narrative in the opening page of human history which exhibits the first parents of the race as yielding up to the temptation of the serpent the gift of immortality; and farther, how remarkable the fact that the reptile selected as typical here of the great fallen Spirit, that kept not his first estate, should be at once the reptile of latest appearance in creation and the one selected by philosophical naturalists as representative of a reversed process in the course of being,—of a downward, sinking career from the vertebrate antetype toward greatly lower types in the invertebrate division! The fallen spirit is represented in revelation by what we are now taught to recognize in science as a *degraded* reptile."

Toward the close of this lecture he shows how, in the era immediately preceding man's creation, the animals most needed for his use came into existence.

"At length the human period begun. A creature appears upon the scene unlike all that had preceded him, and whose nature it equally is to look back upon the events of the past,—among other matters, on that succession of beings upon the planet which he inhabits, with which we are this evening attempting to deal,—and to anticipate at least one succession more, in that still future state in which he

himself is again to appear, in happier circumstances than now and in a worthier character."

The third and fourth lectures are devoted to the reconciliation of the teachings of Geology with the Mosaic account of the Creation. But this is of so much importance that we must make it the subject of a separate article.

LESSONS FOR THE LITTLE ONES, by a Teacher of Infants. Philadelphia Presbyterian Board of Publication. P. 180.

THIS little volume contains a number of "lessons," and very instructive ones too, for very young children, chiefly on Scripture subjects. We have transferred one of them to our "Children's Corner."

## Children's Corner.

### THE SHEPHERD AND THE FOLD.

"And there shall be one fold, and one shepherd."—JOHN X. 16.

#### PART I.—THE SHEPHERD.

Shepherds, in eastern lands, are very fond of their sheep; and as there are many more dangers round them than in this country, they are obliged to be very careful. There is not one lamb in all the fold which the shepherd does not know: and he has a name for each, which it will answer to at his call. Very often he leads them to feed on the mountain side, or guides them to some green spot in the wilderness, where there are no hedges to keep them in the right path, and the way is sometimes rocky, or blocked up with stones and sand. This makes it necessary for the shepherd to go before. I dare say when you saw a flock of sheep passing along the road, the shepherd came last; but in Canaan he must go first, to make a path. Far out in the wilderness the shepherd sees a green shady spot where springs a cool refreshing fountain—and he wishes his flock to be there. The way is blocked up with stones and drifts of sand, blown by the wind across the desert. Now the shepherd calls his sheep, and going on a little before, he puts aside every stone, leads them safely round the heaps of sand, and with his own footsteps makes a narrow path, by which lamb after lamb can safely follow. He is very careful not to tire his flock, and if he hears a little bleat of distress, he stops, and gently takes the feeble lamb in his bosom; and so carrying them over the hard places, and making the way as smooth as possible, the shepherd brings them into pleasant pastures.

Young David was a brave and good

shepherd; when he led out his sheep he walked before, and presently as they went along, out from a low woody jungle there sprang a fierce devouring lion. There he stood in the narrow path, with his large mouth open ready to tear the sheep in pieces, and if they had been first they must have perished. But David was there, he took his sling from his side, and putting in a stone, flung it at the lion's head, and the monster was killed. The fight was over, but another danger came. A low, growling sound was heard among the rocks, the noise became louder and nearer, and the shepherd was not surprised when he saw a huge savage bear lifting up its great paw and watching for the sheep. He, too was killed, for David feared neither the lion nor the bear, and the flock was safe.

This is a pleasant picture of a kind shepherd, and a happy flock. It was the picture which Jesus drew, when he wished to explain to his disciples what he was going to do. He had come from heaven, the land of green pastures and still waters, down into this world which seemed like a wide barren wilderness. Why did he come? Listen to what he says, "I am the good shepherd." He wished to gather the sheep and lambs who were wandering about without any one to take care of them; and after he had given them a name, to be his own sheep, he would go before like the shepherds in the East, and lead them through many pleasant places into a safe fold. Jesus makes a path for his sheep. When God created this beautiful world, there was an easy way to heaven—the way of holiness. But man's sin blocked it up, as stones do in the desert, and the sheep could not get over these troubles—they often tried, but only the Good Shepherd

could do it, and the flock who follow him, will find a smooth path to heaven.

What do you think about it, dear children? Will you be a wandering lamb, or will you ask to be taken into the flock who follow Jesus, the Good Shepherd? Jesus meets the danger. There is a lion in our way—a roaring lion—we are never safe from him, he goes about seeking for all the lonely little lambs to devour. If you are walking with the flock behind the Good Shepherd, you are safe. For Jesus promises to tread down Satan under his feet, and he is the lion in our way. Dear children, would you not like him to give you a name, and take you into his flock? I think you would be so happy then. Listen to the voice of the Good Shepherd, for every little lamb is precious in his sight. This is the first part of our lesson; after we have rested a little while, I will explain to you about the fold.

PART II.—THE FOLD.

Dear children, have you ever thought what a pleasant thing it is to be at home, when the wind blows rough and cold, and the heavy rain pours down? How wet and gloomy it looks outside! Then we stir the fire into a warm bright blaze, close the shutters and the doors, and feel so safe and comfortable; but whilst we are happy, do you know that there are thousands of poor people and young children who cannot do as we do? They must stay out in the soaking rain with little or no shelter, and shiver in the piercing cold, because they have no home. They look in at our windows, and see the warm fire, and the happy faces of the children, and they would like to be inside; but they are houseless wanderers. Is there no place where they may go? Yes! Many good people who pity them, have opened houses to be homes for these children, and asked them to come in and live there! Do you think they all go? No! some prefer to stay out in the cold and wet. Shall I tell you why? It is settled that all who come into these homes must obey the rules, and behave well to the master of the house; and they do not like this. Many of them have gone into bad company, and become very wicked; and they do not choose to give up their naughty ways for the sake of a nice, safe home. There are many such foolish children and people, and I think we should pity them and try to persuade them to do right.

But perhaps you will say, that I have forgotten the subject. The text is about a fold and a shepherd. Do you know what a fold is? It is the home of the sheep, and Jesus calls us the flock. So you see I have not gone far away. The Saviour speaks to us as if we were sheep, and therefore he calls our home a fold. He says, there shall be one fold and one Shepherd. Now you know there are a great many homes—your home, and my home, and other children's homes, all over the world. But which home do you love best? I think you will all answer, I love my own dear home. We are talking about a home for our bodies. Jesus speaks about a home for our souls.

Let me tell you what sort of a place home is. It is a *safe* place. The little lambs love the green pastures in the daytime; then they can eat the grass, and skip about, and play with each other, and feel very happy; but as soon as the sun goes down behind the hills, and the sky begins to be dark, they gather round the shepherd, and he leads them into their safe home, where they can lie down and sleep without any fear; for the door is shut and the shepherd keeps his watch. They hear the bears and lions prowling about outside for their food, but it does not frighten them, because they are safe at home. Have you seen the little chickens playing about, and picking up their food? The fox is their enemy. The mother watches, and if she sees him coming, she calls her little ones and they quickly run home. Where is their home? It is under their mother's wings—so warm and safe. Children often run about and play, but if a storm gathers in the sky, or danger is near, they are soon at home, for there they are safe.

Home is a *loving* place. A little boy, who lived in a row of houses all built alike, made a mistake one day and went into the wrong one. But he soon found it out, for no one knew him, or seemed glad to see him; it was all so strange, he was glad to go out and find his own home. Our mother is at home, and she is so kind and patient, she thinks of all we want, and her face has such a sweet smile—we love our mother dearly. Our father, too, is at home, and we are so happy when he teaches us, and sometimes plays with us; and our brothers and sisters live at home—they are our dear companions and friends. We all love one another at home.

It is a *happy* place. Storms come out-

side, but there is peace within. See that little straying lamb who is just brought into the fold by the kind Shepherd. He wandered into the wilderness and lost his way, and the evil beasts had nearly seized upon him, when the kind Shepherd sought for his lamb, and brought the poor little trembling creature back into his fold. The lamb is happy now, he does not wish to wander any more. Look, again, at that sailor who has just returned from a long dangerous voyage across the sea. Oh, what pleasure there is in his face as he jumps upon the land! Where is he going in such haste? Home to his wife and children. His heart beats with joy as he lifts the latch of the cottage door. He is happy because he is at home. Now do you think that the home which our Saviour makes ready for his children, is as pleasant a home as I have told you about? It is a resting place for our hearts. You know dear children, that you are often unhappy in your minds. When we do wrong it makes us sorrowful; and sometimes we feel tired of sinful ways. Then we wish to be happy, and good, and safe—our souls wish to be at home. Where is a home for our souls? It is with Jesus. Let me tell you about it.

It is a *safe* place. Satan is the enemy who would hurt us, but Jesus will take us into the fold, and shut the door, and we are quite safe. No evil can enter there.

It is a *loving* place. How can I tell

you of the love of Jesus? Sometimes we say to our friends, How much do you love me? But we can only measure love by our actions. Jesus has given his life for the sheep. If we could put together the love of our fathers and mothers, brothers, sisters, and friends, what a great heap it would be! But the love of the Saviour to us is far more than all that. We learn to know a great many difficult things, but we cannot know all the love of Christ. His love is everlasting—like the large full sea, without a bottom, and without a shore. What a loving home to be with Jesus! Come, and see, dear children, if it is not a happy place. No troubles, no sins, no pains. Jesus takes care of his children, he comforts them like your mother comforts you, and he provides for them every good thing. Oh, is not this a happy picture? May you have it for your own! Yes, dear children, if you go to Jesus and ask him for it, he will give it to you; and it will be your real home, if you will obey the rules, and try to please the Master. Jesus invites you now—and if you once come into this blessed fold you will never go out. He will take you into heaven at last, the one happy home where all God's children shall meet together, and part no more.

Dear Saviour, thou who art the good Shepherd, take me, thy little lamb, into thy happy fold, and when my body dies, let my spirit dwell there for ever.—From "*Lessons for the Little Ones,*" published by the Presbyterian Board.

## Religious Intelligence.

### MASSACRE OF MISSIONARIES AT DELHI.

We find in a letter from the Rev Dr Kay dated Bishop's College, Calcutta, June 5, 1857, the sad intelligence that the Mission at Delhi, of the Society for the Propagation of the Gospel, has come to an end for the present, by the murder of its founder and devoted missionaries. We give a portion of the letter, addressed to the Secretary of the Society, the Rev Ernest Hawkins:—

"REV AND DEAR SIR,—My last hasty note will have prepared you for my present sad tidings. The Delhi Mission has been completely swept away. Rumours to this effect were current from the beginning of the outbreak; but we kept on hoping that some of the

members of the mission might have escaped. It is not indeed, absolutely certain, even now, what has occurred. Yet even the most sanguine are compelled to believe that the Rev Mr Jennings and his daughter, the Rev Mr Hubbard, Mr Sandys, and Chimmum Lall, were all killed. Captain Douglas, too, a warm supporter of the mission, shared their fate. Of Ram Chunder and Louis Koch (the latter of whom left college only last January), nothing is said. They may therefore have escaped, though our hopes are of the faintest kind. Two native Christians succeeded in escaping to Agra. One of them says that he saw Mr Hubbard fall, and the other that he saw Mr Sandys' dead body. And Mr Jackson has been spared,—his life given him.



for a prey.' What a deep interest will now attach itself in his mind to every incident of his missionary life. It must have been a fearful trial to encounter the wild, unrelenting bigotry of the Mussulman crowd. But our assured hope is, that our dear brethren were supported by the power of Him whom the first martyr saw 'standing at the right hand of God.' I will not say much of those whom God has taken in this solemn way to himself. You well know the unwearied diligence of the secretary—I might almost say, the founder of the mission; Mr Hubbard's subdued energy, and Mr Sandys' eager and zealous activity, and Chimmum Lall's honest integrity, were known to all. I cannot, however, withhold from you a remarkable testimony to the character of the mission, which was sent to me by the Bishop of Calcutta, only a few days before the outbreak. It is an extract from the visitation Report of the Bishop of Madras. He says—'Of the latter missions, viz., those of the Society for the Propagation of the Gospel, I have already expressed my opinion, that the one at Delhi is among the most hopeful and promising of our India mission-fields.

A letter in the *Patriot*, from the Rev Thomas Evans, written at Agra on the 3d of June, gives a heart-rending account of the massacre of the Baptist missionary, native teacher, and Christian ladies at Delhi:—

"You are no doubt anxious to hear of our dear brother, Mr Mackay, and the Thompson family in Delhi. The only intelligence that we have had is from Silas Curtis, a native Christian teacher employed under Mr Mackay, who narrowly escaped, and who is now in Agra. He says that he saw the dead body of our worthy native preacher, Welayat Ali, cast on the roadside, hacked and mangled in a horrid manner. From all we can learn, the martyr suffered nobly for Christ. His furious murderers hacked him leisurely with swords, saying between each cut, 'Now preach to us.' Of his wife and family Silas could learn nothing; but we have heard since that his two sons were also murdered, and that his wife and daughters are in prison. He says that our dear brother Mackay fled for safety to a large house near his own; and he and several other Europeans defended themselves as well as they could in the cellar. Their enraged enemies not being able to get at them got

artillery, and battered down the house. What became of the poor fellows after he could not tell, as he had to run for his own life. He says that a servant of Mr Thompson told him that all these had been murdered. He (Silas) sent one of Mr Mackay's servants to Mr Thompson's to see. He soon returned, saying that Mrs Thompson and her elder daughter were both dead, and that Miss Grace, the youngest, was then expiring in her blood. Such is the sad tale communicated to us here by Silas; but you will bear in mind that he is our only authority, and most happy shall we be if we are yet able to contradict some of this sad account. But our hope of their safety is indeed next to nothing. We have a list of those who escaped from Delhi, but, alas! our friend's names are not there, nor that of Mr Roberts and family, a member of our little church in Delhi. My station is also gone. The mission-house and chapel in Muttra, with all my little property have perished. My clothes and furniture I do not regret half so much as my library. Ah! my dear books, that I had been collecting for years! How and whence again am I to get them? I had five men watching my house, and all went on well till two companies of the native troops from here were sent to Muttra to bring in Government treasure. In Muttra they mutinied—shot dead one officer, and dangerously wounded another; took possession of the treasure (five lakhs) themselves; opened the prison; and went about burning every bungalow in the place. Some 200 Sepoys and prisoners came to my house, inquired for me and for the native Christians, but found us not. They broke open the doors, smashed all before them in search of money, and, when they found none, they set fire to the grass roof, and all perished in the flames. The chowkedar (watchman), who is a Christian, had a miraculous escape, and arrived here the day before yesterday to tell me the sad tale."

Some of the missionaries of the Church Missionary Society at Meerut had a narrow escape, the premises of the mission having been visited, and the property either stolen or burned.

Dr Duff writes of the report of a deep-laid plot in Calcutta to have massacred on one night all the Europeans, when they were to have assembled in the Botanic Gardens to witness an exhibition of fireworks. Thunder and heavy rain

had however interposed, and the plot soon afterwards came to light.—*News of the Churches.*

### RELIGIOUS SERVICES IN EXETER HALL.

The friends of the truth as it is in Jesus, to whatever denomination they belong, have anticipated much spiritual good from the manner in which Lord Palmerston has exercised his ecclesiastical patronage. One of its beneficial consequences has begun to appear in the resolution of the Bishop of London, along with some of his fellow-workers, to have religious service in Exeter Hall on Sabbath evening, for the benefit of those who do not attend any place of worship during the day. The object is most commendable: the question of the evangelization of the masses being, in our opinion, the question of the day. We are not quite sure, however, whether this is the best mode of accomplishing the object, since, in a city like London, the largest hall may easily be filled by retaining the services of a popular preacher, who only attracts crowds that would otherwise be listening to ministers who preach the Gospel as faithfully as himself, a process by which true religion gains little. Even the monster congregations of Mr Spurgeon are collected too much on this principle, although he has qualifications for drawing the careless around him which are not likely to be shared by all who officiate in Exeter Hall. It must operate far more under the preaching of an average Church of England minister. As for the insinuation, that these services nominally intended for the propagation of religion, are really intended for the suppression of dissent, it has no weight on our minds. We believe that, when a Churchman labours to promote the interests of the Church, he only acts conscientiously, as a Dissenter does when he promotes the interests of dissent. We attach so much importance to the salvation of souls, that we must rejoice in it, to whatever sectarian interest it may be rendered conducive. We are convinced that every revival of religion in an Established Church, if that revival be extensive and lasting, is favourable to the cause of dissent. Give us evangelical bishops and clergy rather than tractarian or latitudinarian, provided only that they are faithful and consistent.—*U. P. Mag.*

### LANCASHIRE INDEPENDENT COLLEGE.

The promised pamphlet by Dr Davidson has now seen the light. It is a very unsatisfactory performance. It contains enough of arrogant pretension to universal scholarship—enough of undisguised contempt for the intellect and the learning of his censors—enough of imputation to them of mean and malignant motives—enough of appeals to the decision of the few, in opposition to that of the many. It contains no retraction of the errors, especially on the doctrine of inspiration, with which he was charged. A few explanations are offered—a few contradictions are reconciled—a few mistakes are admitted and corrected—a few general assertions of adherence to the cause of orthodoxy are introduced. But no evidence is furnished of return to a better mind on the points at issue. The Pentateuch is not the work of Moses, except in part,—a very small part too. The Psalms of David are not Davidic in their origin, and many of them are written in a bad spirit. Ecclesiastes was not written by Solomon, and the Song of Songs is a love-song. The gospels present a mixture of traditions. The sacred penmen were not inspired, or rather, they were inspired as men, but uninspired as writers. Such are Dr Davidson's opinions. The pamphlet has not satisfied the Committee of the Lancashire Independent College, for whose benefit chiefly it was produced. At a recent meeting, the following resolution was carried, after a discussion of twelve hours, by a majority of two; the numbers being 18 for, and 16 against, 4 not voting.

“That, deeming it only fair and reasonable, before coming to a final decision on the recent volume published by Dr Davidson in connection with the last edition of Horn's “Introduction,” to afford him the opportunity of giving such explanations as he may think necessary of the objectionable passages in that work, at variance with those views of Divine truth which he has again so strongly professed to maintain, and having now carefully and candidly examined the explanations offered in his published pamphlet, this committee are constrained, with deep regret, to declare that, without questioning the sincerity of his profession, these explanations are, in their judgement, far from satisfactory: That, while several material concessions have

been made, and misapprehensions removed from some minds, yet in the main, the most formidable objections are rather passed over than fairly met, and great doubt, and uncertainty at least, left on matters of essential importance. It is therefore, their painful duty to state that on the ground of these grave faults, and the rashness which he still exhibits in dealing with Divine truth, their confidence in him as a professor in their institution is greatly shaken, and that they view with serious apprehension the effect of his influence and teaching on the students committed to his care."

Such is the present position of Dr Davidson's case. Though there may be other opportunities of animadverting on it, it must not be dismissed now without indicating some of the lessons which it suggests. It illustrates the danger of embarking on the sea of German speculation, without a stock of clear and well-defined principles. A student who has already taken a firm grasp of the things which are most surely believed among us, may safely cultivate an extensive acquaintance with Continental authorship—may come forth from it, not only without detriment to his orthodoxy, but with his views of many passages of Scripture, and of many doctrines, clearer and less embarrassed. Launch a raw and crude mind into the same element, and it will be a marvel if he do not make shipwreck of faith and a good conscience. It illustrates the tendency of German study to minister to the vanity of a certain order of minds. Not a few, as soon as they are

able to construe a German author without the help of a translation, set themselves up as adepts in grammar, and exegesis, and metaphysics, and theology; and forthwith treat all the uninitiated as if they were mere novices, who would be guilty of unpardonable presumption in criticising the orations or the dissertations of these prodigies of knowledge, who have actually been at Halle, and think to climb Parnassus by dint of German. We have dabbled enough in these matters to learn three things: that we have ourselves no pretensions to the name of scholar; that there is a sort of free-masonry by which all real scholars instantaneously recognise each other; and that hundreds, who are puffed up with a supercilious estimate of their own unrivalled scholarship, are not scholars at all, but only self-conceited sciolists. It illustrates the evil of reading without thought. There is a huge deal of unassimilated reading devoured by some men. They do not ruminate. There is no classification, or comparison, or condensation. Hence they espouse views, and transcribe paragraphs, and abridge handbooks, without knowing whither their author is leading them. You shall have a man who has occupied for several years a theological chair in a dissenting college, and has published several theological works, professing to hold all the peculiar doctrines of the Gospel, while he asserts that atonement is self-sacrifice, and that justification is by love. These remarks are not intended to apply to Dr Davidson personally, but as a warning to others, suggested by his case.—*Ib.*

## Editorial.

### THE MUTINY IN INDIA.

THE most important movement of the last few weeks, whether in a religious or political point of view, has undoubtedly been the revolt of the native troops in India. The fact of 30,000 men having been either disbanded for their seditious spirit, or being engaged in actual mutiny, with the indication of dissatisfaction extending still more widely—the partial success which has attended their revolt—the fearful massacres by which it has been followed, together with the fact that up till the time we write there has been no intelligence of any decided success over the insurgents, show that the crisis is one of the most momentous character. When we consider the extent of the missionary work going on in that country—the importance of christianity prevailing among such a mass of the earth's population, and the bearing which these movements have and will have upon the spread of the gospel, no christian can contemplate the present state of affairs with indifference. We do not however wish to express any alarm regarding the ulti-

mate issue. There will undoubtedly be trouble and a large expenditure of blood and treasure before the revolt is quelled. But we have not the slightest doubt that British authority will be established. Notwithstanding the revolt of the army the mass of the native population have had too much experience of the blessings of English rule to desire a return to the oppression of their native princes. Taxed they may be, in some instances heavily, under the rule of the East Indian Company, yet they know that they are immeasurably better off than they were under the native rulers—that they enjoy a security of life and property before unknown, and they really desire no change. Hence it has appeared that in the recent movements no sympathy has been shown by the mass of the population with the mutineers. It would besides be belying all history to imagine that any native power can long resist the British Government when its energy is once put forth, as it soon will be, now that the spirit of the British people is thoroughly roused. With the firm conviction too which we have, from past events, that Providence has some great design to accomplish in subjecting that great country to British rule, even were we unable to see the means by which it would be effected, we would have every confidence that He who rules among the nations will avert the threatened dangers and yet establish British authority upon a firmer basis than ever. It becomes the people of Britain however solemnly to consider the whole subject, not merely in its bearings upon politics or trade or national aggrandisement, but as in the view of the “Most High, who divided to the nations their inheritance,” who gave India in charge to Britain, and who will call her to give an account of her stewardship.

The past history of British rule in India is one of the most remarkable exhibitions of the Providential government of God that the world has ever seen. In the early periods of the history of European intercourse with that country had any observer, even the most enlightened and far seeing, been called to predict the power which would rule India, Britain would have been one of the last that he would have suspected. The Portuguese, the Dutch and the French successively established themselves in that country, and, looking at the position they had gained, or their maritime power, human foresight could have imagined nothing else than that, if any European power were to prevail over the Indian peninsula, that it would be one or other of these. The wildest dream of the night could scarcely have suggested the thought that the influence of all these three powers would have passed away as a summer cloud, and that uncontrolled power over India's teeming myriads should have belonged to England. Yet so it has happened. And, when we observe the remarkable manner in which this result has been achieved, he must be a blind observer who does not see that it is the “doing of the Lord.” England sought no such power. It is remarkable that her first establishments in India were made without any desire of territorial aggrandisement. All that was sought was ground for trading stations for her merchants. The jealousy of the natives, but especially the intrigues of rival European powers, rendered necessary a struggle for existence, and then an acquisition of territory for their own security. The same causes rendered an extension of their territory necessary from time to time, until the British Empire in India has attained its present gigantic proportions. But for a long time this extension of territory was in opposition to the desires of the authorities at home. The agents sent out were instructed to acquire no more territory. They felt under the necessity of violating their instructions, and were recalled for so doing; but only to be followed by others who would adopt a similar course. The remarkable manner, at several important crises, in which British power was preserved afford striking indications of the pow-

er of Him who ruleth among the children of men. More than once it appeared as if the British would have been driven off altogether. But the native powers, as well as the confederacies with other European powers, were always broken at the very time when to all appearance their efforts were likely to be successful in extirpating British power. Other circumstances, such as the remarkable men who were raised up, the Clives, the Hastingses and the Wellesleys, might be pointed out. But the whole history of British power in India is but one continued testimony to the truth that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

And why was India given to Britain? was it merely for the secular aggrandisement of her sons? So many seem to have thought, and hence that country was regarded in no higher light than a sphere for making money.—Young men went forth with visions of wealth, to be acquired they scarcely knew or cared by what means, albeit it might be at the cost of a ruined constitution; and the policy of the higher authorities, both in the Government and in the East India Company, seemed to be directed to the one object of rendering that country profitable to themselves and their subordinates. But surely this was a worse than inadequate view of the dispensation of Providence. Surely the christian, contemplating the past changes in India, will be forced to the conclusion that God destroyed the power of other European nations in India, and gave that country to Britain, because he had a great work to perform there which Britain alone was fitted to discharge, viz., to give its inhabitants a pure gospel. He who considers the history of British power in India, as in the view of the Ruler of nations, will believe that a solemn responsibility has been laid upon our fatherland for the temporal and eternal welfare of its inhabitants. He has given us on the one hand a pure gospel—that gospel upon which depend the social welfare and the external civilization of nations as well as the eternal happiness of individuals, and on the other he has placed at our feet the millions of heathens and Mahometans in that vast territory. These simple facts are sufficient to indicate that they have been given into the hands of Britain that Britain might give to them the gospel of salvation, and that India might thus be another jewel in the Redeemer's crown. With this conviction we feel assured that nothing can imperil British power in India but her own unfaithfulness to her trust,—that her power is secure till that work is done, or until others are better fitted to discharge her responsibilities.

But on the other hand it becomes a matter of serious enquiry (and the present mutiny should lend interest to the examination) how far the obligations resting upon Britain have been discharged. It would be rash to say that they have been entirely neglected. We must acknowledge with gratitude to the Great Head of the Church the exertions of British christians for the evangelization of that country. The hundreds of christian missionaries, scattered, alas! too thinly over its surface, the thousands of native christian converts gathered into Churches, the numerous translations of the Word of God, the extended machinery of christian education and the christian literature pouring forth from Mission Presses, all tell of a work which, if too long neglected and still very inadequate to the necessities of the case, yet affords conclusive proof that British christians have not neglected their obligations, and, which we have reason to hope, our God will "remember for good" in the day of his rebuke and in the time of trouble.

But in opposition to this there is to be reckoned a vast influence for evil, which may well cause us to tremble when we think of the justice of Him who ruleth among the nations, and who judgeth righteously. Many Englishmen, who have gone forth from Britain to India, have by their conduct brought

the christian name into contempt. It may be said of them, as of Israel of old, "when they entered into the heathen whither they went they profaned thy holy name, when they said to them, these are the people of the Lord." But this is not the worst. It is well known that the countenance and support of the British Government has been openly given to idolatry. For many years missionaries were excluded from British India by the jealousy of the East India Company, who only yielded to the force of the indignant public sentiment of the religious public of Great Britain. From the same weak policy of not offending the prejudices of the natives, the Government have not only abstained from countenancing any efforts for the evangelization of the natives, but have even continued their support to idolatrous worship. Such policy as this may be considered very wise by worldly statesmen, but those who look to the eternal rule of right and the equity which guides the divine government of nations have not only denounced the course as wrong in principle, but have long sounded their warnings in the ears of British rulers that it was bad in policy—that it would ultimately return in righteous retribution upon their own heads. "Shall not I visit for these things, saith the Lord, and shall not by soul be avenged on such a nation as this?"

These anticipations have been realized, and, whatever secondary causes there may be for the late revolt, we believe that primarily it is to be regarded as an indication of the displeasure of the Most High on account of the unfaithfulness of Britain to the high and holy trust committed to her. We are aware that we subject ourselves to the charge of fanaticism in so saying, and it is lamentable to observe that many still, even in the high places of the British Parliament, instead of observing the work of the Lord or considering the operations of his hand "endeavour to lay the whole blame of recent disturbances at the door of the missionaries. The bitterness and malignity indicated in these attempts remind us of those early days of christianity when the ignorance of heathens attributed all the evils which befell them, war, fire and the pestilence, to the christians in their midst, and show that the enmity of worldly men to the gospel of Christ is the same in every age. But all such attempts to throw the blame on the missionaries have proved signal failures. If any of our readers should in any degree have been influenced by these attempts we commend to their attention the letter of Mr McLeod Wylie, one of the Judges of Calcutta, published in our present No. From that letter it will be seen that *the insurrection has broken out in that very class which has been most completely secured against the efforts of the christian missionary.* The Bengal native army was a sort of sacred preserve in which no evangelistic efforts whatever were permitted. Not only so, but all the distinctions of caste have been respected—every means were taken to convince them that no disrespect was intended toward their religion, nay, it was treated with all honor. If there was any class of men whom the policy of the East India Company would have attached to British rule the Sepoys of Bengal would have been the class. But, as if Providence meant to throw contempt upon their wretched policy and to expose it to shame in the eyes of Christendom, these are the very first to revolt, and, as if in mockery of that policy, allege as their reason their fears of proselytism, from which the governors had been so careful to protect them.

Of the immediate causes of the revolt our knowledge is yet imperfect, and it may be some time before they are fully known. Yet all parties agree in attributing the present state of matters in a large measure to the imperfect organization of the Bengal army. The deficiency of European officers, their youth, their inexperience, and their supercilious treatment of the natives, are

universally held up as among the causes by which that portion of the native army was in the condition it was. It might be well for worldly statesmen to observe also that it was in that portion of the army that the pride of the Brahmin caste was most pampered. In the first organization of a native army it was composed principally of lower castes, accustomed to obedience; but for years past the policy has so changed that now the large majority of the Bengal troops were Brahmins, and the British Government, under the silly fear of offending their religious prejudices, have supported them in all their proud pretensions and exclusive claims. They have their reward.— We hope that the result will be to show the authorities the necessity of a change in this respect. "Away," says a writer in the *News of the Churches*, "with the paltry device of trying to make the people believe that we do not wish them to change their religion. Depend on it the people will respect us none the less if they see us respecting ourselves. What can they think of a people that show no respect for their own religion? Let us not hesitate to show them that we regard it as the only true faith, and the only real salvation for the world; and that, if only it should spread over their noble country, we believe that it would secure them blessings for this life and the life to come, that would throw utterly into the shade all that British rule, British science, or British skill can ever confer. It is easy to form plausible pretenses for a time-serving course; but after all, 'honesty is the best policy.'"

While we refer to the social causes of the revolt we have little doubt however that the religious element is largely intermixed. That it is not primarily a movement against christianity is evident from the fact that no particular hostility has been shown to the christian missionaries. For some time their lives and property enjoyed remarkable security, and though, since the date of Mr Wylie's letter, they have suffered, yet it has only been in common with other Europeans, and there has not been the slightest evidence of any *special* animosity against them. And, though we regard the outcry against greased cartridges and forced proselytism as mere pretext, yet we cannot help regarding the movement as affording evidence that the powers of darkness are shaken and that the evangelistic efforts of christians are telling upon the native mind. What is the real origin of the disturbance we cannot yet tell, but there seems great probability in the supposition of Mr Wylie, who is every way qualified to judge, that the movement is Mahometan. The recent hostilities of England against Persia, a Mahometan power, was fitted to excite their prejudices. Persia, backed by Russia, may have her emissaries stirring up insurrection. But, independent of this, the proud fanaticism of the Moslem, which, though it has in a measure passed away in Turkey, is yet rampant at the extremities of the system, can but ill brook submission to the authority of "infidel dogs." The British laws are incompatible with the thorough maintenance of the laws of the Koran. We are therefore prepared to believe that this class are the prime movers of the insurrection, and that the heathen are but their tools.

What will be the results of these movements upon the cause of christianity it is impossible at present to foresee, but we cannot doubt that they will be beneficial. The first result of the establishment of British authority must be the breaking down more thoroughly of caste, particularly in the army; and the breaking down of caste is the destruction of Hindooism. We trust too that it will be the means of awakening British christians to a higher sense of their obligations to that vast people, and we have no doubt that these commotions will be the means of removing obstacles to the progress of the

gospel. "Yet once more I shake not the earth only, but also heaven; and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that the things which cannot be shaken may remain." What effect they may have upon the Mahometans of Central Asia it is impossible to tell. But our confidence is that "the Lord reigneth," who "stilleth the noise of the sea, the noise of their waves, and the tumult of the people," and whose declaration is, "I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him."

In regard to the duty to which the present insurrection summons British christians we cannot do better than give the language of the writer already quoted:—"Reminding us of our past shortcomings, it summons us now to greater efforts to fulfil our mission. For this end, let the rising evangelical spirit of the day be brought to bear upon those in authority; and let them be urged to the duty which, as the representatives of a christian Queen and a christian country, they owe to India. Why should not those who are sent to rule in India realize the mission there which Providence has given to Britain, and help to fulfil it? Would not this be a worthier policy, and more likely to enjoy the blessings of heaven, than that which, if it were possible, would hide from India the very knowledge of our religion? Why should they give the sanction of their office to a time-serving course, which but defeats the ends it is meant to secure, and brings contempt where it was designed to secure honour. We shall but add the expression of the hope that these events will give a great impulse to the cause of Missions. Our hold of India is but precarious; let us 'work while it is day.'"

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### Obituary.

DIED, at Halifax, June 21st, 1857, SARAH ANN, the beloved wife of Mr. J. BLANCHARD, after a short but severe illness, endured with submission to the Divine Will, aged 35 years.

Something more than the usual obituary notice seems called for in this case, not merely on account of the suddenness of the removal of this affectionate wife and devoted mother from the duties of the family and Church on earth to the service of the Master above,—but because the statement of a few facts may encourage the instructors of youth to constancy in their work, and the young in the diligent use of such means of religious improvement as are within their reach.

The subject of this notice was baptized and educated in connection with St. Matthew's congregation, and consequently under the pastoral care of Rev. John Scott. After steady attendance on the Sabbath School for many years, she became a member of the Church and a Sabbath School Teacher, the duties of which office she discharged with zeal and enthusiasm, until her marriage led to her removal from Halifax. Up to this time, she also attended her pastor's Bible Class, and ever retained a grateful recollection of his efforts for her spiritual improvement.

With her husband, on returning to Halifax, she joined the Poplar Grove Church, of which she continued an active and exemplary member until death. The most marked features in her religious character were her high appreciation of religious ordinances, leading to a punctual, regular, and devout attendance on the means of grace, and her prayerful and unceasing efforts for the religious instruction of her children as they became capable



of being taught. She began early and succeeded in making them well acquainted, though very young, with the leading facts and lessons of the Word of God.

Her last illness was short and severe, but afforded her time to realize her situation as called to leave the interesting charge which had so deeply engaged her affections and her time, to review the ground of her hope, and to commit herself, husband, and four little ones\*, to the care of her Covenant God.

Her pastor, absent from home, returned in time to see her and converse for a short time on each of the last three days of her life. At the first of these interviews, on learning that there was little prospect of recovery, she expressed grief that a former affliction had been so imperfectly improved, and consequently that now the Lord's gracious presence was not so fully realized as her present situation required. She was reminded of the Lord *our Righteousness*, *our Intercessor*, and *our Strength*, and particularly of the passage: "My grace is sufficient for thee. and my strength made perfect in weakness",—conveying, as it did, the promise not only of the Master's gracious aid in ordinary trial, but of *sustaining, victorious grace* in the dying hour. Cheered and revived by these views, she repeated the 3d, 4th, and 5th verses of the 22d Paraphrase, with marked emphasis and animation:—

"Art thou afraid His power shall fail  
When comes thy evil day?" &c.

The next day (Friday) was marked by augmented suffering, but also by increasing resignation and peace. To her pastor she said, "I have been sustained by those views of Christ and the better land which I have so often heard in the sanctuary. *Oh that I could speak to all the Church at once, and give them the views of my Saviour and eternity which I now realize!*" I should fear recovery lest I should be unable to retain these impressions." On this day she took farewell of dear friends, giving to each some solemn charge suitable to their age and circumstances, and with all the intense earnestness of the consciously dying christian.

On Saturday, her last on earth, she was generally delirious. The name of JESUS, however, speedily arrested her notice, and her conversation with her pastor was distinguished by perfect rationality and calm self-possession and peace. "It is our last interview on earth," she whispered. "We shall meet in a better world. *I realize what you have taught.* But it is a great trial to part with all (referring to her dear family, who greatly needed her presence and care), and *you* would know it were *you* called to leave yours; but I am satisfied to leave all in the hands of God. Will you come and see them and care for them when I am gone? I know you will. Farewell!"

Early on Sabbath morning she slept in Jesus, realizing the fulfilment of a desire previously expressed that she might receive the Master's call on "THE LORD'S DAY." It was Communion Sabbath. The pastor's morning prayer informed the Church that one of their number had that day been called to partake with Jesus of the new wine of his Father's kingdom. The discourse proved most appropriate, being founded on words which the Spirit of Grace had already blessed to strengthen the faith of the dying one and to prepare her for the final conflict: "My grace is sufficient for thee." It was a day to be remembered.

Subsequently the dispensation was improved by a discourse from I Cor. xv. 55-57, "O death where is thy sting? O grave where is thy victory?"

\* One, an infant babe, speedily followed its mother.

The sting of death is sin and the strength of sin is the law, but thanks be unto God who giveth us the victory through our Lord Jesus Christ?"

## REFLECTIONS.

1. *How precious is early piety!* This peaceful death is that of a pupil of Sabbath School and Bible Class, of one who valued these institutions, who became early a teacher of the young and a member of the Church. "Those that be planted in the house of the Lord shall flourish in the courts of our God."

2. *How important, in its bearing on religious progress and character, is a due appreciation of the means of grace!* "Blessed are they that dwell in thy house." They may be mourning, but they shall be comforted. Dejected and fearful they may "sow in tears," but they shall "reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Youths may faint and be weary. Young men may utterly fall, "but they that wait upon the Lord shall renew their strength."

3. *How loud the call to young mothers to improve the earliest opportunity of teaching their little ones of Jesus and salvation and heaven!* It may be their only opportunity. "In the morning sow thy seed, in the evening withhold not thy hand." "Work while it is day, the night cometh."

4. *How supremely valuable is true religion!* It adorns and blesses in social life, it sanctifies affliction, it makes the anticipation of death peaceful, if not pleasant, and renders the christian in death triumphant. Deep too are the impressions of the reality and worth of piety which it leaves on the minds and hearts of survivors!

5. *How sweet to bereaved ones is the memory of those who sleep in Jesus!* They are not death's victims, rather death is their victim. How shall we mourn for those who have conquered through Christ and who are now with their Lord? Surely we may find better employment than mourning for them. Fragrant is the memory of their virtues. And remembering with gratitude that they were saved by grace, let us in faith and humility "be followers of them who through faith and patience inherit the promises."

Halifax, July 27th, 1857.

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AT Glenelg, St Mary's, on the 8th ultimo, Mr ALEXANDER ARCHIBALD, aged 78 years. It may be affirmed of the deceased that he was a man that feared God. When young he began to value spiritual and eternal things. Nearly fifty years ago, when he removed from Pictou to St Mary's, he felt that it was not safe, either for himself or for his family, to live in a community destitute of the public ordinances of religion, and he then with others, who felt as he did on the subject, exerted themselves to have the destitution supplied. It was about this time that the congregation of St Mary's was formed, and from the period of its formation until laid aside by the infirmities of age he was one of its ruling elders, the duties of which office he endeavoured to discharge to the best of his ability; and till the day of his death one of its warmest friends and supporters. Nor did he labour in vain. Of him it might be said that he "brought forth fruit in old age." His attachment to religious things increased with his years. Deeply sensible of his own unworthiness he relied exclusively on the mercy of God through the work of Christ for his salvation, and during the last years of his earthly existence he enjoyed much of "the peace that is in believing." "Blessed are the dead who die in the Lord," &c.

# THE MISSIONARY REGISTER,

## OF THE

### Presbyterian Church of Nova Scotia.

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

Vol. 8.

SEPTEMBER, 1857.

No. 9.

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### Foreign Missions.

#### THIRTEENTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

THE results of another year's labours in connection with the New Hebrides' Mission are now to be submitted to this Synod, so far as they have fallen under the cognisance of your Board; and from these it will be at once apparent, that the interests of the Mission have, during this period, made most cheering progress both at home and abroad. Mr Geddie has continued to support his character, not only as a most zealous and successful Missionary, but as an indefatigable and deeply interesting correspondent. In addition to a carefully prepared journal, and other official correspondence, numerous private letters have been received from him. From these, a very full account of foreign operation has been obtained up to the close of the last year, but all that is novel and instructive has been placed before the Church in the pages of the Register. To recapitulate what must thus be in the hands of all the members of this Court, would seem to be a superfluous task; and yet, without some reference to the leading facts thus presented, your Board feel that they would but very indifferently discharge their duty as guardians of the Mission.

#### FOREIGN OPERATIONS.

PROGRESS.—The following summary will give some idea of the progress made during the past year. Twenty native teachers were formerly reported under Mr Geddie's care, now twenty-six are stationed within the bounds of his district. Of these 22 are married persons. Twenty-four young persons residing with the mission family, and several married persons living in the neighbourhood, are studying with a view to become teachers. The teachers sent to Tana and Fotuna now number (January, 1856) nine teachers with their wives, and one young man—three on Fotuna and the remainder on Tana. It was not considered desirable to enlarge the staff of native teachers on the islands until a European missionary be placed on each. However zealous and successful the labours of these pioneers, up to a certain point, may prove, any farther progress has been found impracticable under their agency.

The Church membership at the communion season in December, 1855, amounted to 60; about the same date in 1856—our latest date—it was as nearly as can be ascertained, 100.

The Church was organized in 1852, but remained without any office-bearers, but the missionary, until last year, when five deacons were elected by the Church-members, and solemnly set apart to their important office. While the barbarous custom of the strangulation of widows has

been abolished, there exists an urgent necessity to provide for their maintenance. In strict accordance, therefore, with the original design of the Deaconship, the Church at Aneiteum has assigned to some of its membership the duty of serving tables. The election and ordination of Elders has been delayed in order to qualify such as may be chosen for their high spiritual duties, by a more extensive acquaintance with divine truth. It may be, too, that this delay may afford opportunity to the Deacons already in office to purchase to themselves a good degree, by the exhibition of such qualifications as may declare their fitness for the higher station. In the meantime, Mr Geddie feels his hands greatly strengthened by the appointment of trust-worthy men to take care of the temporalities of the Church. By a re-distribution of the population of the island 2,100 are assigned to Mr Geddie's district. By latest account only 50 of these remained in open heathenism. The schools, he says, are attended by the entire Christian population, from childhood unto 70 years of age. In addition to the common schools, which are conducted by the native teachers, there is an afternoon class, conducted by Mr and Mrs Geddie, composed of young men and women of promise. The number of attendants on this class is 60. Some of these are married persons, and the branches taught are reading, writing, arithmetic, and to these was about to be added Geography.

The press has continued in active operation during the year reported. Natives do the work under the supervision of Mr Geddie, and prove to be excellent compositors and pressmen. The new press and type from Scotland have produced the happiest results. The natives are quite delighted with Matthew, nine chapters of which had been printed in June, 1856. "Oh!" they say, "it is so clear, so light, so large, it is the best of all", and they are learning to read this much faster than any book yet put into their hands. Luke has been translated and sent home for publication by the British and Foreign Bible Society. Under date of March 26, 1857, the Assistant Foreign Secretary of that truly Christian society, writes to the Pictou Auxiliary Bible Society in the following terms:—"Your esteemed society will doubtless be interested in learning that we are now printing 4000 copies of the Gospel of Luke in the Aneiteum language, the

MSS of which have been forwarded to this country by Mr Inglis; and that our Committee have again voted fifty reams of paper to aid Mr Inglis and his colleague, Mr Geddie, in preparing other portions of the Scriptures for the use of the natives of their island." According to Mr Geddie's late advices, the Gospel of John and the Acts were in readiness to be put to press, and with the greatly increased facilities for printing it may be supposed that these books are now found in the Aneiteumese New Testament along with the Gospels printed. A copy of the book of Jonah has been forwarded to your Board, also a copy of Almarac and various school books. The book of Genesis was under translation and the first half completed, June, 1856. In the course of a few years, we may safely anticipate, the entire bible will be printed in the dialect of the Papuan tongue.—Elementary books have been also prepared for the Tanece and the Fotunese, so that from the press of Aneiteum the whole group of islands may, in a comparatively short period, be supplied with the necessary implements for an education, both secular and religious.

The Teacher's Institute, at Mr Inglis's station, has not made rapid progress on account of the preference which the natives very naturally, in the mean time, give to common schools; and this preference Mr I. very prudently indulges.—A large building, 70 by 40, was in course of erection, and must, by this time, be completed. From Mr I's well known abilities to superintend this institution, the highest hopes of success may, under the Divine blessing, be warrantably entertained, so soon as it has been fully established.

Your Board feel assured that the Presbyterian Church of Nova Scotia regard Mr Inglis with an interest only subordinate to that which they entertain for their own missionary. It is therefore with peculiar pleasure that they would now invite attention to the following statistical table as prepared, and sent home to the Reformed Presbyterian Synod, Scotland. From this it will appear that the success of Mr Inglis has been, from the date of his accession to the Aneiteum mission, "pari passu" with that of Mr Geddie.—To use Mr I's own language, "The work on the two sides of the island continues to occupy the same relative position that it has done for some years past. Mr Geddie's being the oldest station continues

still proportionally in advance of mine.— In all other respects, however, the mission presents the same general appearance on both sides of the island." Statistical Table, Jan'y. 14, 1857:

|  |      |
|--|------|
| Entire population on this side of the island,  | 1900 |
| Professing Christianity,   | 1700 |
| Professed Christianity during the past year,   | 400  |
| Heathen,   | 200  |
| Church members,  | 44   |
| Admitted during the past year,   | 18   |
| Marriages solemnized during the mission,   | 44   |
| “ “ “ “  |      |
| past year,   | 11   |
| Schools,   | 29   |
| Enrolled as Scholars,  | 1400 |
| Average attendance on public worship,  | 1100 |
| Births among Christian natives,  |      |
| past year,   | 34   |
| Deaths “ “ “ p. yr.  | 25   |
| Two principal stations, and three out-stations where public worship is conducted on the Sabbath. |      |

To this most encouraging statement Mr I. adds: "If the Lord help and prosper us as he has hitherto done, by another year there will not remain a professed heathen on Aneiteum. Indeed, heathenism is virtually extinct already; there is now little or nothing of that obstinacy so prevalent among the heathen a year or two ago. Their joining us now appears to be, humanly speaking, only a question of time. A great work," he adds with the thoughtfulness of a true missionary, "has been done, in their being brought from heathenism to Christianity, but a greater has still to be done to bring them from sin to holiness."

It must ever be matter of lively congratulation with all the well-wishers of the Aneiteum mission, that the two missionaries, though under allegiance to different churches, are so perfectly harmonious in plan and operation—that each acknowledges the peculiar excellence of his brother; and thus the lively picture of brethren dwelling together in unity is ever present to the observation of the Aneiteumers.—With all the apparent harmony and solid success of these devoted missionaries, however, the demand for farther mission labour, so far from abating, gathers strength at every additional step. The islands of Tana and Fortuna have for some time been white unto the harvest, and even from the

blood-stained shores of Erromanga the cry has become both loud and deep,— "Send us teachers." Not only does the blood of the MARTYR MISSIONARY cry from the ground, but the benighted inhabitants of that island are urging their claims for Christian teachers. On every hand our missionaries hear the same soul-piercing lamentation—"No man careth for our souls." It is not wonderful then that they should devise and put in execution every lawful expedient to attract the attention of the rising ministry of their respective churches to the claims of New Hebrides. The following communication tells its own tale:

ANEITEUM, Nov. 10, 1856.

DEAR BROTHER:—The documents which accompany this note require no explanation. My esteemed brother, Mr Inglis, and I, have resolved to offer a prize for the best essay on the subject mentioned in the advertisement. The competitors are limited to the students of our respective churches. We wish to call the attention of our young men, especially those having the ministerial office in view, to a subject which, it is to be feared, engages too little of their attention. A splendid field for Missionary enterprise is now opening up before us. It is evident that our churches are awakening to a sense of their duty in relation to the heathen. But, alas, the great want is the want of men. It is sad to think that so many are perishing for the lack of knowledge and that there is no man to care for their souls. You would oblige me by taking charge of the prize money, and paying it over to the successful competitor. Should any of the adjudicators be prevented from acting by sickness or otherwise, his brethren are authorized to appoint a substitute. May God bless this humble effort to invite attention to his cause.

Ever yours,

JOHN GEDDIE.

Rev. Jas. Bayne.

#### PRIZE ESSAY ON MISSIONS.

TO THE STUDENTS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

A PRIZE of Five Pounds, Sterling, is offered by the Missionaries on Aneiteum for the best Essay on the following subject:

"What are some of the principal causes on account of which there is so much difficulty in obtaining Missionaries for the heathen; and what are some of the most likely means of removing those causes:

with a special view to the duty and ability of the Presbyterian Church of Nova Scotia to extend her Missionary operations in the New Hebrides."

The competition for this prize to be open to all the students, theological, philosophical, classical, or others, who are members of the Presbyterian Church of Nova Scotia. The adjudicators are the Rev. Professor Keir, D. D., the Rev. Professor Smith, and the Rev. James Bayne, Secretary of the Mission Board. The Essays to be lodged with the Rev. Dr Keir on or before the first day of Each Essay to be inscribed with a motto, and to be accompanied with a sealed letter enclosing the name and address of the writer, and also the same motto as that inscribed on the Essay. The Essay to which the prize money may be awarded to be the property of the Board of Missions, and to be available for publication as the Board may think most proper.—The Essays not to exceed thirty-two pages, 12mo, long primer type.

Whether this most laudable step would have been taken had the missionaries known the prospects of the two churches as now situated is questionable; and it will be for the adjudicators to determine whether in such different circumstances they should proceed to exercise the powers with which they have been thus invested. At all events, the thorough devotedness of the faithful missionaries, as thus manifested, must be universally appreciated.

#### HOME OPERATIONS.

In turning attention to home operations your Board feel that a much wider field of operations lies before them than during any previous period of the same extent. At a meeting held during the last meeting of Synod, Mr Samuel Fulton Johnston, a student of the second year's attendance at the Theological Hall, appeared personally and tendered his services for the New Hebrides Mission in terms of the Board's advertisement.—Though much gratified to receive such an offer of service, they felt unable to accept, or give any decided answer, more especially as Mr Johnston had not completed his course of study. At a subsequent meeting Mr J. presented his application for immediate connexion with the Board. At the same meeting, a similar application was received from Mr James Murray, a student of the same standing, along with a medical certificate

from Dr Black of Halifax. After due consideration of both, it was agreed that Mr Johnston be notified that his application cannot be entertained without a regular medical certificate. Also, that Mr Murray be notified that his application is viewed favorably, but that a final decision is deferred to another meeting, when a fuller attendance of members may be expected. Accordingly, at a meeting held September 23, 1856, both applications were again under consideration, and Mr Johnston had forwarded his medical certificate from Dr Parker of Halifax. After anxious and lengthened deliberation it was unanimously agreed that Messrs Johnston and Murray be accepted as candidates for the foreign mission field, and in prospect of their being forthwith under the supervision of the Board, it was ordered that they receive each £30, currency, for the present year, to assist them in prosecuting their studies in Theology. They were informed that the Board have at present Synodical authority to engage only two additional missionaries in full standing, but that it was expected when their prescribed course of study has been accomplished the church will be in circumstances to warrant the Supreme Court to authorize their acceptance in full status.

At the same meeting, an application was received from Mr John William Matheson, Probationer, to be admitted under their direction as a missionary.—On due enquiry, the Board accepted Mr M., on condition that he furnish a satisfactory medical certificate. In view of his placing himself under the immediate control of the Board, it was ordered that £100, currency, be his salary for one year from this date. He was directed to pursue a course of medical study during the ensuing winter, and, as far as practicable, to acquire mechanical skill, such as is known to be useful on the mission field. At the next meeting Mr M., being present, was found prepared to meet the terms thus prescribed. It was then resolved to make application to the Presbytery of Pictou, with a view to his ordination at as early a date as might be found consistent with due form. On Nov. 12, the Board again met, and a report was received from said Presbytery to the effect that they had, in compliance with their request, "duly ordained to the office of the holy ministry, Mr John William Matheson, Probationer, with a special view to missionary labour, under

their inspection, and that he is now certified accordingly."

Mr M. being present, received all necessary instruction for the prosecution of medical study at Pennsylvania College, United States. Without any delay, he proceeded to Philadelphia, and was soon able to report himself as fully occupied in an extensive course of study, to which, by the liberality of the Professors of the College, and Christian friends, he was admitted almost gratuitously. By repeated correspondence, his assiduity and proficiency were found to be all that could be desired, while his evident desire to comply with the instructions of your Board materially strengthened his claims to their confidence. At a meeting held on May 5th, Mr M., having returned from his medical session, presented himself for further instructions. According to previous arrangement, it was resolved that he proceed at once to the visitation of the various congregations in the several Presbyteries of the Church. He was further directed to be present at the meeting of Synod, after visiting the congregations of Mabou, Baddeck, Antigonishe, and Saint Mary's.

Messrs. Johnston and Murray, agreeably to the arrangement above noted, repaired to Halifax and attended the Theological course of the Free Church. Your Board would here call special attention to the fraternal kindness and christian sympathy which the students under their care have uniformly received, both from professors and students, at this Seminary. Mr Gordon, and now Messrs. Johnston and Murray, have spoken in the highest terms of the kindness and solicitude for their personal comfort and improvement received at this Institution, and your Board would farther add that solid and most important advantages have thus gratuitously been placed at their disposal. Might not some suitable acknowledgment be given to a Sister Church thus heartily disposed to be "helpers together with us." Since their term of study has closed Messrs. J. and M. have been placed under Presbyterial oversight. It may be proper here to remark that both of them gave some attention to Medical and Mechanical pursuits. Mr J. gave considerable attention to Printing, and has printed a Mission pamphlet which exhibits a highly creditable proficiency in that important art.

With such gratifying testimony to the

growing missionary spirit of the rising ministry of our Church, this Synod will doubtless be fully disposed to hail the dawn of a yet brighter day for the perpetuity and extension of their highly favored Mission. Nor will your Board allow themselves to entertain the thought that the prospect of enlargement, arising from other quarters, will otherwise than proportionably increase this fond anticipation. The prospect of aid in men as well as money from the United Presbyterian Church of Canada, which was so auspiciously communicated at our last Synodical Session, has brightened during the year. The Committee appointed to test the ability and disposition of the various congregations of that Sister Church have reported favorably, and the probability is that by this time the Synod has been fully committed to immediate action.

Another source of additional supply to our Mission staff must prove not less gratifying. Our spiritual allies in Scotland are moving effectually in the same direction with us. "Five young men, students of Divinity and well advanced in their curriculum, have devoted themselves fully and unreservedly to this enterprise, and are now pursuing their preparatory studies under the direction of the Committee, with a view of being sent out as early as practicable. The liberality and zeal of this Church has been so marked as to afford good grounds for provoking us to love and good works.— Under their immediate superintendence the "John Knox," Mission schooner, was built at the Clyde, and has been sent to Australia, so that she may arrive at Aneiteum nearly, if not quite, as soon as Mr Gordon.

As with their missionaries so with their Foreign Mission Committees a community of feeling exists, such as justifies the exchange of a much more affectionate correspondence than is required by mere christian courtesy. It was therefore with deep regret that your Board came to the knowledge of the decease of the zealous and most efficient Secretary of the Committee of the Reformed Presbyterian Church. At their first meeting after such painful tidings were known your Board ordered a minute to be prepared by their Secretary for transmission to the widow of the deceased as well as for insertion in their permanent records. This was accordingly prepared and adopted as follows:—"The Board

having heard from private, but reliable sources, of the decease of Rev Stewart Bates, D. D., Sec. Com. For. Mis. Ref. Pres. Church, Scotland, desire to record their unfeigned regret at the loss which they feel themselves to have sustained in common with the Church of his immediate fellowship, and their sympathy with the surviving widow and family.— His connection with the New Hebrides Mission, though of but recent date, had introduced him to the favorable notice of the Presbyterian Church of Nova Scotia, as well as of this Board. His sound judgment, practical sagacity, christian courtesy and enlightened piety, as well as his ardent attachment to and untiring zeal in the service of this Mission, have all contributed to enshrine his memory in the hearts of its sincere friends, and will of necessity inscribe his name in honored characters on the early pages of its history. ‘Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men.’

Had your Board received official information of Dr Bates’ decease from the Committee of which he was Secretary the above minute would have been sent to them also, but, in the expectation of receiving such information from time to time, they have hitherto found themselves precluded from this act of fraternal sympathy.

Among the many gratifying tokens of prospective prosperity for our Mission yet another remains to be noticed, and on various grounds it may be regarded as the most gratifying of all. A circular from the Rev John Stewart, New Glasgow, Convener Foreign Mission Committee of the Free Church of this Province was received, containing various enquiries with a view to elicit information about the New Hebrides Mission, and for the special purpose of aiding the Synod of that Sister Church to select a field for Mission labour. The reception of this letter was hailed with pleasure by your Board, and the Secretary was directed to prepare a full reply and transmit the same as speedily as might be found consistent with its importance.— The following reply was accordingly prepared and duly transmitted:—

PICOU, Feb. 25, 1857.

Rev. John Stewart, Con. Com. F. M.  
Free Synod N. S.

MY DEAR SIR,—Your very welcome letter of enquiry, under date January 6,

1857, came duly to hand and was submitted by me to the first meeting of our Board Foreign Missions held thereafter.

I am instructed to express the very lively satisfaction which the Board felt on the receipt of your communication, and their great cordiality in hailing the prospect of co-operation with the Free Synod in a Mission field already occupied by two distinct branches of the Presbyterian family. I am farther instructed to answer your several enquiries as fully as possible, and afford any farther information which might be useful in leading your Synod to a favorable issue in the selection of a Mission field.

In fulfilment of this appointment please accept the following.

Query 1. What Missions have your Church, and the field of operation?

Ans. Our Church has but one Foreign Mission and the field of operation is New Hebrides, South Pacific, including already the Islands of Aneiteum, Tana and Fotuna.

Query 2. What success have your missionaries had among heathens or Jews?

Ans. Our success, viewed as the results of labor extremely limited, has been, so far as known to us, quite unparalleled in the history of modern Missions. In August, 1848, our missionary commenced operations in company with Mr Power, of the London Society Mission, a teacher from Nova Scotia, and 7 Samoan teachers. In September, 1850, Mr Powell left the Mission; and at the close of the same year Mr G.’s coadjutor from Nova Scotia resigned his connection with our Board and the Mission. At this period no impression of a favorable nature had been made on the dense heathenism of the island, but European commerce had engrafted the worst vices upon the heathen stock. In May, 1852, a Church was formed, on the arrival of the “John Williams” with the experienced missionaries of the London Missionary Society, in concert with whom Mr Geddie baptized 15 natives, of whom 13 were adults. In July, 1852, Mr Inglis, of the Reformed Presbyterian Church, Scotland, joined the Mission, and has from that date to May 26, 1856, the date of our latest intelligence, proved himself a true yoke fellow. They have by mutual consent subdivided the island (Aneiteum), each superintending the labor in his own department. Mr G. takes charge of the translation and printing of Scrip-



tures and school books, and Mr Inglis has commenced an institution for the training of native teachers for the evangelization of the surrounding islands.—The number of members in full communion is 89 for Mr G.'s district and upwards of 40 in Mr L.'s district. Out of a population of 4,000 less than 300 remain in their heathen state. Within eight years our missionary has seen nearly the entire population pass from most degraded heathenism to nominal christianity. Upwards of 3,000 are in daily attendance on school, and 130 adults full members of the Church, with a large number of catechumens in immediate training for membership. The islands of Tana and Fotuna are being opened to the European missionary by the labor of native teachers sent from Aneiteum, and their success is most encouraging. Besides two large Churches at each Mission station there are 25 snow white buildings recently erected for the worship of the true God. All the buildings are free from debt, being raised by the gratuitous labor of the natives with very limited grants for material not found on the island. The native teacher's institution is a building of 70x20, and promises to be the germ of a Missionary College for the New Hebridean Group.

Query 3. What is the nature of the climate and its effect upon the constitution of foreigners?

Ans. Neither death nor any very serious disease has occurred in the Mission family. After a residence of eight years Mr Geddie says that, with proper precaution, such as experience has taught him, he feels assured that the climate is quite healthy for foreigners. Although frequently debilitated by fever and ague and intermittent fever, his constitution never very robust, is yet unbroken, and he feels quite equal to the continuous labor which his onerous duties require.—Indeed, for many constitutions, the climate is much more suitable than Nova Scotia.

Query 4. What is the probable expense of maintaining a missionary yearly, if a single man, or if married, as well as the expense of outfit and passage?

Ans. Our Board have adopted the scale of support approved by the London Missionary Society in their South Sea Missions, that is £75 stg. for a single and £100 stg. for a married missionary, with £5 stg. for each child. When

sent home for education the expense of education at the Mission Institution is partly borne by the Society. The sum allowed for personal outfit is £50 stg.—Passage money varies according to the route. The London Missionary Society only charge us with the board of our missionary during his transit. Several contingencies may be added, such as supplies of medicines and tools for mechanical purposes, surgical instruments, boats and Mission schooner. Where friendly co-operation exists much of this incidental expenditure would be saved or mutually borne by the different Societies supporting the missionaries.

Query 5. What are the peculiar studies to which a missionary going to your field of labor would require to direct his attention?

Ans. In addition to the usual Theological curriculum the acquirements necessary are Printing, Medicine, the use of Carpenter's tools.

Query 6. Would your Church hail with satisfaction the aid proposed to be rendered by this Synod on the terms stated?

Ans. Unquestionably our Church would hail with universal satisfaction the aid proposed to be rendered in their Mission field and on the terms stated. All that is proposed in way of co-operation has been cheerfully accorded to the Reformed Presbyterian Church of Scotland and is now proffered to the United Presbyterian Church of Canada. Each missionary corresponds with his own Church at home and owns allegiance to none other, but upon the field they unite for general purposes both in counsel and action. The New Hebrides Group contain a population of 150,000 souls, and though but few of the islands are yet opened to the missionary, the openings are much more easily obtained than faithful and zealous men to enter in. Tana has a population of 10,000 and lies within sight of Aneiteum. According to arrangement with the missionaries that island will be occupied by missionaries from our Church, and if any of your students now attending the Hall, in company with the two young men of our Church now in probation for the Mission, were selected for your first agents, there would be a bond of union secured that would prove highly conducive to cordial co-operation on this wide and promising field. It may be worthy of mention farther that some years ago Mr

Geddie suggested the propriety of inviting the Presbyterian bodies in this Province to unite in the support of one Mission, and thus secure a more efficient staff of devoted missionaries. Might not this union of Mission effort abroad prove the prelude of that incorporation at home which we all profess to be so very desirable?

The decision of your Committee and Synod will be looked for with great anxiety, and, should it prove favorable to the co-operation so much desired, our missionaries in the distant isles of the sea as well as our ministers and people will hail it as a new incentive to more *hopeful* effort, but should it prove otherwise our prayers will still be with you. The blessing of the Lord be upon you: we bless you in the name of the Lord.

By order of B. F. M.

JAMES, BAYNE,  
Sec. B. F. M.

#### MR. GORDON.

After a lengthened, but not unprofitable sojourn in London, Mr Gordon left for his destination in the "John Williams" about the end of July, 1856. Tidings have reached us under his own hand of his safe arrival at the Cape of Good Hope, Hobart Town, Melbourne, Sydney, and finally at Raiatea, an island in the vicinity of Tabiti. Mr G. says, under date March 21st, "I hope to be laboring among the heathen at my destination before you receive this."—From all the correspondence which has reached your Board, whether official or private, they have found much pleasure in observing that the same zeal and ability to seize and improve missionary opportunities for doing and getting good, which was so abundantly manifested by Mr Gordon in London, has appeared in all his progress. In common with his fellow passengers, missionaries of the London Missionary Society, he has succeeded in arousing a missionary spirit in each of the important towns of British territory above named and their vicinity. In one of his latest communications he says, "We were nearly three weeks in Melbourne and Geelong preaching and holding meetings, and much good I think will be the result. In addition to the hundreds of pounds raised for the Missionary Society, the slow movements of some congregations have been quickened and more union has been promoted, especially among Presbyterians who

were in some places a taunt and a byword on account of their disunion.—Through our instrumentality a Committee has been formed at Hobart Town, Melbourne and Sydney, consisting of Congregationalists and Presbyterians, for promoting the Mission work in Polynesia." Captain Towns, of whom Mr Geddie makes honorable mention as providing in his numerous fleet of vessels for the gratuitous conveyance of Mission supplies, had offered Mr and Mrs Gordon a free passage to Tana, where he has rather extensive business connection. Mr Gordon however preferred the "John Williams," and no doubt wisely, as his farther passage with the missionaries of the London Missionary Society, and his acquaintance with the different groups of islands at which the Mission schooner will call, must be highly favorable to his successful operation when left at his proper field.

#### MISSION GOODS.

The property of the Mission reported at last meeting as apparently lost has reappeared in good condition and in most opportune season at Aneiteum. The cause of detention has been laid before the Church, and, though far from being what could have been anticipated, your Board feel no great cause of dissatisfaction. Another shipment of Mission property, but homeward bound, caused some uneasiness, but this also has been happily removed. The box of heathen relics thus referred to came to Halifax last fall in good order, and is now under the charge of your Board. Its contents may be termed the *spiritual spoils* of your missionary's bloodless conquest.—They consist of wooden and stone idols of hideous and senseless shape, various articles of dress, ornament and manufacture, shells, coral, and last, but not least in interest and importance, the hair of a chief as worn during his heathen life, and cut off when he renounced heathenism and embraced christianity.—These articles possess very little intrinsic value, but when regarded as the objects of human worship by those who have been taught by our missionary to worship the one only living and true God, they possess a value to us beyond their bulk or weight in gold. It would be highly improper to allow them to remain neglected, or even hid from the observation of our people, and especially our students and ministers, who cannot

fail to have their missionary spirit aroused by seeing and handling these trophies of Mission triumphs.

#### EXPENDITURE.

As on former occasions your Board have peculiar pleasure in calling attention to the financial prosperity of the Mission. Your Treasurer's account will show that, without any special claim being urged on the Church, the funds maintain sufficient buoyancy to warrant yet more enlarged operation. Four missionaries in good standing will require a yearly salary of £400 stg., or £500 currency, besides contingencies.—The London Missionary Society allow an average of £150 stg. annually for each of their missionaries in the Polynesian field.

The engagements made during the past year involved an outlay of £160 currency, in addition to the salaries of Messrs. Geddie and Gordon. The nature of this outlay has been already explained.

It may be proper here to notice that the contributions for the "John Knox" have not yet reached the amount remitted, £150 stg. By the Treasurer's account the sum total received amounted to little over £148 currency. The youth of our Church should yet bestir themselves, so that Mr Geddie may have no cause to be ashamed of his confidence in them. Even the full sum of £187 10s. should not be considered enough. At least £200 currency should be secured for this most important undertaking.—The expense of maintenance will soon amount to a considerable sum, and Mr G.'s desire that, as his share of the Mission vessel has been procured by the Sabbath Schools of our Church, so should it be maintained. Moreover, the actual cost of the schooner delivered at Sydney is £320 stg., and, if to this be added the probable cost of transmission to the New Hebrides, a considerable addition will be necessary.

#### SUBJECTS OF REFERENCE TO SYNOD.

1st. Bye-Laws for insertion in Rules of Procedure to be adopted by Synod. These your Board have drafted according to direction, and hold themselves ready to submit for the approval of this Court whenever that may be required.

2nd. Designation and departure of Mr Matheson. In the foregoing report it will be seen that all the preliminary preparation which can readily be obtained

has been already acquired. Nothing remains but the visitation of the congregations not yet acquainted with him as their missionary, and this may be accomplished in a few weeks under proper arrangement.

The Board would suggest that, as the transit from Britain occupies nearly a year according to Mr Gordon's experience, it would be highly advisable that Mr M. leave Nova Scotia in time to sail by some of the fall vessels for Australia, and thence in time to arrive at Aneiteum about the end of May or beginning of June, 1858.

3rd. Messrs. Johnston and Murray.—The Board submit to Synod whether one or both of these candidates for the Mission be accepted. If both, or only one, what time should be set for their or his departure? It is suggested that another session at Theological study be required, and that a course of Medical study be prosecuted during the winter, and that the period of departure be the fall of 1858.

In fine your Board desire to close this annual record of their procedure in the spirit as in the language of Joshua to ancient Israel, and when straitly charging them to cleave unto the Lord their God, "As for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand, for the Lord your God, he it is that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves 'hat ye love the the Lord your God."

#### LETTER FROM MR. GEDDIE.

We are happy to lay before our readers a letter from the Rev John Geddie to the Rev James Waddell of nearly three months later date than the letters to the Board formerly published. Our readers will rejoice to learn that the work still continues to make progress.

ANEITEUM, Feb. 2, 1857.

MY DEAR BROTHER,—

I send this letter by a ship which has called at this island on her way from Sydney to China. I see by a Sydney paper, which the Captain gave me, that the "John Williams" arrived at that port, from Melbourne, on the 6th day of last month. In the list of passengers I see the names of our beloved daughter Charlotte Ann and of Mr and Mrs Gordon. Had our dear friends known of the present opportunity they might have

been with us now. But the Captain was not sure when he left Sydney of calling at this island, and therefore did not advertise for it. We need not look for the "John Williams" here before the end of May, as she will visit Tahiti, Rarotonga, Samoa and other islands before coming here.

The Captain of the ship which has called at this island has given me English news up to the 12th of November. Here at a distance of 20,000 miles we know on the 29th day of January what was transpiring in England in November! It seems as if modern ingenuity were about to annihilate time and space.

I sent letters to the Board of Foreign Mission in September, and also in November, by way of China. These letters, if they reach you in safety, will furnish you with ample details of our labours and prospects. I have little at present to add to what I have already written. We continue to labour with encouragement, and the attention of the natives to the means employed for their good leads us to hope that our labours are not in vain. May God bless all the means in operation for the moral regeneration of this degraded island.

We have commenced printing the gospel by John. The first sheet has just come from the press, a copy of which I enclose. I hope you will receive copies of the gospel by Matthew, which I forwarded along with my letters. The clear and large type with which we now print our books has given quite an impulse to the cause of education on this island. Persons of all ages who have learned to read can now use them with comfort.

Our teachers on the neighbouring islands were well by latest accounts. We have at present a number of Tanese visitors. They come from a distant part of Tana and speak a dialect entirely different from that spoken in the part of the island where our teachers reside.—They appear not to have had intercourse with white men until they undertook their voyage to this island. When they saw my house they said it must have been made by the *spirits* and not by men. They seem much impressed with what they have seen on this island, and they are most anxious for teachers to live in their land. It is quite probable that an effort will be made to grant their request.

The highest chief of Anuia is also at

this island on a visit. His island lies between Tana and Fotuna, and is about ten miles distant from Port Resolution. The island is low and small and contains, as we suppose, about 600 inhabitants, who speak the same language as the Fotunese. We look on this chief's visit as quite providential. About a week before he landed two teachers had been set apart for his island. They will go by the missionary ship when she arrives.

There is also a party of Fotuna natives here, among whom is a chief who has been kind to our teachers and in whose district any missionary going to that island will reside.

Our natives seem to take a deep interest in the evangelization of the neighbouring islands. They are now preparing to make a contribution for the work of God in the lands of darkness when the "John Williams" arrives. They cannot give money, because they have none, but they will give what they can. The contribution will consist of cinet for making the houses of missionaries and teachers, mats and women's native dresses. After giving teachers what they need of the above articles the surplus will be given to the chiefs and people among whom they are located. All the teachers and their wives in my district are now employed in making mats for Mr Gordon's house, and, I have no doubt, but he will be furnished with a supply that will last for years to come.

It is probable that six or seven additional teachers will be sent to the neighbouring islands from Aneiteum when the "John Williams" arrives. Though we have already parted with some of our best natives for foreign labour, the cause at home appears not to have suffered by the loss, for God has raised up others to take their place. I have no fear that our island will become spiritually impoverished by our endeavouring to extend to others the blessings of salvation.

It is a matter of deep lamentation that Mr Gordon comes alone to the Mission field, when the Church is willing to support another and when the call for missionary labour is so great. Can no means be employed to induce right-hearted men to engage in the missionary work. I read with deep interest the "Resolutions of Synod with regard to the means to be adopted for obtaining missionaries" in *Missionary Record of the United Presbyterian Church for September, 1855*. Might not our Synod adopt some such

Resolutions. It would I think be an improvement on the third Resolution to invest the Board of Foreign Missions with power to call persons whom they may deem qualified to engage in the missionary work. Such a call would in all probability bring some into the foreign field who find it difficult to decide between the claims of the heathen and the claims of the destitute at home.

I have also read somewhere that one of the Synods in the United States has passed a Resolution to make every effort to raise the number of its missionaries abroad until they equal the settled pastors at home. I am not without hope that the time is coming when even single congregations in our own Church will support their missionary abroad as well as minister at home. May such a time speedily come. Had any congregation the courage to make the effort the noble example would be followed by others.

We long to hear about the "John Knox." All the information we have about her is comprised in two or three sentences in a letter which Mr Inglis received last year. We hope that she is in Sydney by this time, and hence we have given Dr Ross such advice as we could about her transmission to this island. She will be an invaluable appendage to the Mission when she comes — We almost regret that she is so small, but we are truly thankful for her, small as she is. If the missionary work extends on these islands, as I hope it will, it is quite probable that the "John Knox" will be superseded by a schooner of larger size. Such a vessel might be built in Nova Scotia, and I am sure she would be an object of interest to the friends of the cause. But in the meantime the "John Knox" will answer our

purpose, and it seems vain to open up new islands for missionary enterprise unless men can be found to occupy them.

I may mention that the Committee of Missions of the Reformed Presbyterian Church, Scotland, have agreed to give Dr Ross some expression of their gratitude for his kindness to their missionary. But he has been no less kind to your missionary than to theirs. Might not the Board of Foreign Missions in some shape or form let him know that they also appreciate his kindness. Our agency in Sydney gives him considerable trouble.

You will be glad to hear that we are all well. Both the Mission families have thus far escaped fever and ague this year, though it prevails among the natives around us. Mrs Geddie's constitution received a most serious shock last year. At one time I had faint expectations of our recovery. But God has been good to us beyond what we could expect. She has to a great extent regained her health, but I do not think she will ever be so vigorous as she was before her illness. I wish our dear Charlotte Ann were here to relieve her mother of some of her duties. Besides attending to her children and household duties she superintends a large school.

Remember me to your beloved wife, also to Henry, Jane and the other children. Mrs G. cannot write now, but she also unites in warmest remembrance to you all. It will give us great pleasure to hear from you when you can write. — Letters from our dear friends are a treasure here.

I remain, my dear brother,  
Ever yours, &c.,  
JOHN GEDDIE.

Rev James Waddell.

## India.

### BENGAL PRESIDENCY.

(From M<sup>r</sup>Leod Wylie Esq.)

CALCUTTA, June 1, 1857.

When I wrote for the *News of the Churches*, last January, I referred to Britain's position in India as differing widely from that which we held with no little anxiety after the destruction of our army in Afghanistan, and when we had

to send another army out of the country (in 1842), while Runjeet Singh's powerful Sikh army chafed in inaction in its rear, and the well-disciplined army of Gwalior was unsubdued, in close proximity to Agra. Having reference to the subsequent defeat of both these hostile powers, and the pacification of the Punjab, and the successful termination of the war in Pegu, I said that I believed that

our authority had never been so firmly established as at the commencement of this year. Nothing has occurred to shake that opinion; and I shall indeed be sorry if the present temporary panic spread homewards, and produce any popular alarm for our Indian empire.

We have had an extensive mutiny in the army. This letter will not be published till the 1st August, and it is impossible to tell what further tidings may by that time have reached you. But if you will observe how promptly and cordially the Maharajah of Gwalior, and the Rajahs of Puttiala, Bhurtpore, and Rewah, have turned out with their forces, and assisted in preventing the extension of the insurrection, you will see ground to believe that our hold on the country is very strong, and that these chiefs well know it.

I would not underrate the importance of the calamity. It will entail enormous losses and expenses on Government; it has occasioned, and will occasion, a great amount of private suffering; and it involves the necessity of a total remodelling of the Sepoy army. I believe, too, that it raises questions to which the people of England will require satisfactory answers. Why, after the annexation of Oude, had we three European infantry regiments less than before? Why was the Mussulman mind after that annexation further excited by a Persian war? These are questions for the Home Government, and there are others to which I will not advert. But, putting these matters aside, and considering not the causes of the outbreak at present, but its prospects, I see little reason for apprehension. Whatever may be the condition of the *people* in Bengal, I believe that there, and in the upper provinces, the landholders generally have now a valuable interest in the land which would be perilled by a revolution; and that a vast number of natives, from the influence of trade, and from having invested property (to the extent of thirty millions sterling) in the public loans, have a direct interest in the maintenance of public tranquility. But more than this, England's position in India, as the centre of Asia, is of Divine appointment. The hand of God has controlled most conflicting and hostile influences heretofore, and His counsels, I am deeply persuaded, have provided for England, in this country, a work which

must be accomplished, by whomsoever it may be resisted.

In looking back, it is indeed easy to see where we have failed; and that God's judgments might be expected to mingle with his mercies. It is notorious how grossly nominal Christians have often dishonoured their profession in the country, and caused the heathen to blaspheme. The Government, indeed, boasts of its "strict neutrality," but it is a matter of simple historical fact, that too often it has patronized Hinduism and Mohammedanism, and opposed Christianity. There stands in the regulations still the provision for the careful administration, by government officers, of all Hindu and Mohammedan endowments; and it was not without a most vigorous struggle at home, that the Court of Directors were compelled to alter their system. Honours were publicly paid by the British to Hindu idols; and Sir Peregrine Maitland was compelled, for conscience' sake, to relinquish his command at Madras, rather than persist in the practice. Offerings were made (not long ago) in the name of Government, at celebrated shrines; Brahmans were paid to pray for rain; and worship was paid to the Hindu goddess of Fortune for success on the Company's trade in salt and opium.

Nor was this all. I have now before me the narrative (first published in England, I believe, in Wilkinson's *Christianity in Northern India*) of the conversion of a high-caste Sepoy, Prabdu Diu, a naiek or corporal of the 25th Regiment of Native Infantry. The excellent chaplain who baptized him (the late Rev H. S. Fisher) was handed to the bishop (Bishop Middleton); the major commanding the regiment declared that the event had filled his corps with consternation. A Court of Inquiry was held under the orders of General Sir G. Martindell, and the guilty man removed from the army, though allowed to live on his pay. This was in 1849, when the Marquis of Hastings was Governor-General and Commander-in-chief. The convert was admitted to be a fine soldier, and highly esteemed in the regiment, but he was never restored to the service. Since that time, missionaries have very seldom had opportunities of preaching to the Sepoys. It is understood that they are not to enter the lines; and, on the other hand, all the whims and superstitions of the soldiery have been humoured almost as if they were not men but children.

But the Government proclaims not only that it will adhere to its strict neutrality, but also to its policy of "respecting all the scruples of caste." It gives this assurance in answer to an address from the Calcutta Baboos, of whom many have "ceased to be Hindus," and few of whom allow these scruples of caste to interfere with their eating meat and drinking wine and brandy. I may be allowed therefore to regard it as a rather superfluous declaration.

And how does it accord with "strict neutrality?" To respect "all the scruples of caste," is virtually to uphold Hinduism. For what is caste? It is not a civil but a religious institution. Of the four original castes, the Vaisyas are extinct; the Khetriyas exist (if at all) in very small numbers; and it is not pretended that the Sudras are a pure class. It is known that they are descendants of all descriptions of impure and mixed races from intermarriages. The Brahmins alone exist as they were. The theory is, that they are divine—"twice-born"—a race superior to all others in origin, in sanctity, and in natural rights; and this theory, which involves our acknowledgment that we are ourselves a defiled, polluted, and inferior race, we are called on to recognise and act upon.

The Shastras, from the Veds downwards, are replete with texts like these. (I quote from an article in the *Calcutta Review*, by a learned author, who gives the original Sanscrit):—

"The Brahmins are our superiors.

"The Brahmins alone existed in the beginning.

"I have created the four castes according to their gratifications and acts.

"There sprang from Brahma's mouth beings endowed with the quality of goodness; others from his breast pervaded by the quality of foulness; others from his thighs in whom foulness and darkness prevailed; and other from his feet, in whom the quality of darkness predominated. These were, in succession, beings of the several castes,—Brahmins, Khetriyas, Vaisyas, and Sudras.

"The Brahmins are my mouth, the Khetriyas my arms, the Vaisyas my thighs, and the Sudras my feet. Their powers decrease in gradation."

"Since the Brahman sprang from the most excellent parts, since he was first born, and since he possesses the Yeda, he is by right the chief of this whole creation."

"A Brahman, whether learned or ignorant, is a powerful divinity; even as fire is a powerful divinity, whether consecrated or popular.

"All Brahmins are excellent, and always to be honoured without discrimination, whether they are learned or unlearned. These excellent Brahmins, who are guilty of such crimes as theft, are offenders against themselves, not others.

"He who does not immediately bow down when he sees his tutor or a Brahman, or the image of a god, becomes a dog on the earth!

"Whosoever bears but a drop of water which has been in contact with a Brahman's foot, all sins in his body are immediately destroyed. Whosoever carries on his head the holy things touched by a Brahman's foot, verily, verily, I say he is freed from all sins.

"Even wicked Brahmins are to be venerated, but not Sudras, though of subdued passions. The cow that eats foul things, is better than the pig with good dispositions.

"A king, even though dying from want, must not receive any tax from a Brahman learned in the Vedas.

"Never shall a king slay a Brahman, though convicted of all possible crimes."

These things illustrate the system. In its practical development, a man of low caste would "scruple" to tell the truth in giving evidence, if truth affected a Brahman; and a Brahman would scruple to allow an inferior to read a sacred book. Indeed, by the Hindu law, such sacrilege would entail on a Sudra the punishment of exquisite tortures.

And, further, if the Governor-General himself were to touch the eating or drinking vessels of a Hindu of caste, those vessels would be regarded as polluted. And probably the lower the man's caste might be, and the more ignorant the man, the more scrupulous he would be.

And then a man's "caste" forbids him to destroy animal life. Perforce, however, he does so every time he drinks water, or treads upon the ground. The grant of God after the deluge most significantly recognises the right of man to animal food, and our New Testament as emphatically again recognises the claim. But Hinduism commands to abstain from meats, not merely occasionally, but always, and imposes, as a religious duty, this obligation of abstinence.

In practical life, of course, so unnatu-

ral a system fails. A Hindu should not wear leather shoes, or use leather for any purpose. And many medicines which are almost necessary, in some diseases, are equally forbidden to him. But he finds that, insensibly, he is led on by the progress of civilisation, and that his scruples must give way. Then in steps the powerful British Government, and sanctions and encourages the maintenance of the absurd system, talks of its respect for these scruples, and stoops to a recognition of the theory which elevates the Brahmin to divinity, and treats the patient, industrious out-caste as an impure and degraded being!

But the case of the Sepoys is peculiar. It is in reference to *their* disaffection that the government offers these assurances. It is said that the Sepoys are jealous for their religion, and that their minds must be soothed. But how stands the fact? There is one class in the community to which no missions have been directed; one class which is almost entirely untouched; one class which has all along been jealously shielded from Christian instruction. That class is the body of Sepoys. Nearly all of them are from Oude, where there has never been a Christian mission. They go on furlough in great numbers yearly, and attend the shrines and temples where pilgrims resort, without let or hindrance. They are not sent out of India, in deference to their scruples. Of Christianity they ordinarily know nothing more than that it is the nominal religion of their officers, and they eat beef and drink wine.—Whoever may have reason to complain that his religion has been interfered with, the Sepoy is not the man.

But do they in fact say that they have reason to complain of missions? Not in the least. The mutiny first broke out at Berhampore. There is there a mission of the London Missionary Society. The 19th Native Infantry, when excited and under arms there, might with ease have destroyed the mission premises, and murdered the missionaries. They never threatened either. They were brought down to Barrackpore and disbanded; and, soon after, the 34th were disbanded there too. Both regiments were let loose on the country. Opposite Barrackpore is Serampore; a short way further up is Chinsurah. At both places there are missions. The men went roving up the country. They passed an unprotected mission at Burdwan; they could easily

have reached the equally unprotected mission stations at Kishugar and Cutova. As they went on, they might have reached or touched one of them. So at Meerut and Umballa. Before this outbreak there were preliminary symptoms of disaffection in various acts of incendiarism; but not one in the mission premises.

But the most remarkable case is that of Benares, that bigoted "sacred" city, with the head civil officer a zealous Christian, with a considerable body of active missionaries. Here were two disaffected native regiments, a Sikh corps, on which it was at first doubtful if reliance could be placed, and 200,000 people supposed to be impatient of missions. Yet up to this time, without any European force (the heroic Commissioner having pushed on to Cawnpore the first Europeans who went up the country), the city has been preserved in peace, and not a hair of the head of a single missionary has perished.

Far be it from me to overlook, as the efficient cause of this, the guardian protecting care of Him whose these men are, and whom they serve. He has said—"Call upon me in the day of trouble, and I will deliver thee." And not only have these, His servants, sought His succour, but I know that the sympathies of others have called forth much prayer on their behalf. Most signally, in answer to these intercessions and supplications, He has manifested His restraining power, and His love to His own beloved people.—But, at the same time, it is plain that if there were in the hearts of the population that animosity to missions which some suppose to exist, the missions would not have been overlooked by the disaffected in this way, and we should at least have had some tokens of the popular ill-will.

But another cause for the insurrection, and that which with the greatest probability is now surmised, is the secret work of Mohammedan emissaries, instigated by the Princes of Lucknow and the Persians. This will probably be made plain ere long. One sign of it is the extensive diffusion of the same kind of stories—that Lord Canning was pledged to the Queen to make the people Christians in three years; that the English required the Sepoys to fight for them with the Russians, in China and Persia, and that in order to qualify them for leaving India, it was necessary first to destroy their



caste, and that this was intended to be done by introducing a greased cartridge into general use. The Hindus have been the first actors, but they have been tools of others behind the scenes. We now see the crisis at Delhi; a son of the Mohammedan pensioned king there placed on the throne; the Mussulmans all armed flocking to the green standard; a Mussulman chosen as leader; and prayer for success of the rebels offered in the Mussulman places of worship in various parts of the country. The result of this development will probably be the cordial union of the Hindus in the Upper Provinces, and especially the Sikhs, in one power.

I believe that we have no cause for fear as to the ultimate issue. England's mission has yet to be accomplished; and for the sake of those among her people here who desire to win India to the Saviour, the victory will soon be given to our country: "the holy seed is the sub-

stance thereof." I believe farther, that this movement shows that the kingdom and powers of darkness are shaken; and further still, that the banner of the False Prophet having now been raised, our Lord, for His own glory's sake, will overthrow the adversaries. And then, will not these events attract more attention to India? Shall we find henceforth that the inquiries of our Legislature into her condition, will be limited to the appointment of a committee, as heretofore, only once in twenty years? Shall we not see the claims of India, the duty, the wisdom, and the true policy of enlightening her people, better understood and realized? And will not the mercy of the deliverance of our Indian empire from this sudden and imminent peril, awaken the gratitude of all the Lord's people, and rouse them to exertion for India's welfare, while still she remains our own possession, and her gates are open to the gospel?—*News of Churches.*

## News of the Church.

**NEW CHURCH OPENED.**—The new Church recently erected on the West Branch, East River, by the congregation in connexion with the Presbyterian Church of Nova Scotia, was opened for divine service on Sabbath, the 26th ult. The Rev George Walker of New Glasgow preached in the morning from Gal. vi. 9: "Let us not be weary in well doing, for in due time we shall reap if we faint not." The Rev Angus McGillivray of East Branch followed in Gaelic, preaching from Exod. xx. 24, last clause: "In all places where I record my name, I will come unto thee and I will bless thee." The Rev George Patterson of Green Hill preached in the afternoon from Psalm cxxii. 1: "I was glad when they said unto me, let us go into the house of the Lord." A large concourse of people assembled on the occasion. Although the Sacrament was dispensed by ministers of the Established Kirk of Scotland in the immediate vicinity, yet the house was filled through all the services by a deeply interested audience. The Church thus opened is a large and handsome edifice, and reflects much credit on the congregation which, though small in numbers, has put forth most creditable exertions in its erection. It is 75 feet long by 45 wide, is completely finished, with an end gallery, and is calculat-

ed to seat 700 persons. We understand that the total cost has been £900, of which about £800 have been already paid. May the Lord count, when he writeth up the people, that this man and that man were born there.

At the last meeting of the Presbytery of P. E. Island, Mr James A. Murray having delivered all the exercises assigned him as trials for license to the satisfaction of the Presbytery, he was unanimously and cordially licensed to preach the everlasting gospel.

**ASSOCIATE REFORMED CHURCH OF THE UNITED STATES.**—This body is so thoroughly pervaded with the missionary spirit that though numerically small and weak it has already a pretty strong staff of missionaries in the Foreign field. Its principal station is in DAMASCUS, Syria. The following extract from the Philadelphia *Christian Instructor* will be read with pleasure by Presbyterians here:

At the meeting of the Board in August last, attention was directed to Dr Alex. Hattie—a young man who was a native of Nova Scotia, had early united himself with the Presbyterian Church of that Province, and afterwards with the First A. R. Church in Philadelphia,

and had pursued his studies mainly in the Medical Department of the University of Pennsylvania, in this city. He is a young man who is highly respectable and gives promise of being a skillful and able physician. He has been engaged in Sabbath school labour, and the leading desire in view throughout his course of study has been that he might prepare himself to do good in the world.

It affords us great gratification to learn by a late communication from him, that after prayerful deliberation and much conference with his parents and friends, he has been led to see the path of duty clear, and will prepare at once for his departure to Syria. The Board have promptly responded to his acceptance of their appointment, and will afford him every facility for his early entrance upon his good work.

We had the pleasure of meeting Dr HATTIE in this city on Tuesday last, on his way to Philadelphia. He proceeded to Boston in the *Eastern State* which left this port at 11 o'clock on Wednesday. Dr Hattie, expects to leave for Syria in about a fortnight.

Dr HATTIE is a native of St. Mary's, Guysboro, and received most of his education in Pictou Academy and the West River Seminary. Our readers will be glad to learn that he has consented to be one of our occasional correspondents.—*Witness.*

### POSTSCRIPT.

LATEST NEWS FROM THE MISSION.—Rev P. G. McGregor received on the 28th ult. a letter from Mr Geddie dated April 23rd. The mission families were then well. It had been determined to erect in Aneiteum a large Stone Church, and Mr Geddie is anxious that a Box of suitable Tools should be forwarded as soon as possible. 1st. *Mason's tools*—such as stone hammers, trowels, &c.; 2dly. *Pluisterer's tools*; 3dly. *Carpenter's tools*. Cannot such a Box be made up before Mr Matheson's departure?

### Notices, Acknowledgments, &c

Monies received by the Treasurer from 20th July to 20th August, 1857:—  
1857. *Home Mission.*

Aug 17—Donation from a Friend  
to Missions, £1 0 0  
*Foreign Mission.*

Aug. 20—Young Ladies' Bazaar,  
Prince Street congregation, Pictou, 11 0 0

J. & J. Yorston acknowledge receipt of the following for the Foreign Mission:—  
Cash, £12 9s. 6½d.—being proceeds of

Missionary Tea Meeting, Pine Grove Saw Mill; and £1 17s 0½d. from Ladies' Penny-a-week Society, Scotch Hill—per Mrs John McKenzie.

A bale of Goods from West St Peter's, P E Island—value £5.

A Military Coat, from Mr James Dawson for Nohout, Chief in Mr Geddie's district, Aneiteum.

Cash, 5s. f m Elizabeth Grant, Scotch Hill.

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums:—From Miss Christiana Little, Pictou, 5s.; and from Miss Janet Collic, 3s. 1½d.

It is expected that Mr Matheson will leave for the Mission Field about the second week of October. All clothing and other material supplies destined for the New Hebrides should be forwarded to the Receivers of Goods, by the first of October, in order to secure safe and speedy transmission under his immediate oversight.

Rev W. McCulloch acknowledges the receipt of £2 from the Ladies' Society of New Glasgow, in aid of the French Mission. Truro, 10th August, 1857.

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

|                  |        |
|------------------|--------|
| Mr Reynolds      | £0 5 0 |
| Rev R. Blackwood | 1 0 0  |
| Samuel Johnston  | 1 2 6  |
| Andrew O'Brien   | 1 11 3 |
| Mrs Davidson     | 5 0    |
| C. W. H. Harris  | 2 6    |
| Robert Gordon    | 1 7 6  |
| Rev A. P. Miller | 3 5 0  |
| Peter Ross, Esq. | 15 0   |
| Rev John Scott   | 10 0   |
| Mr David Freize  | 3 0 0  |

### Terms of the Instructor and Register.

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

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

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