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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA,

NOVEMBER, 1858.

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THE
CHRISTIAN INSTRUCTOR.

November, 1858.

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

THE ROCK.

AN EXPOSITION OF MAT. XVI. 15-19.

THIS portion of Scripture is in itself interesting and important, but demands special attention from the position which it occupies in the controversy between Popery and Protestantism. The object of the present article is to present to the readers of the *Christian Instructor* in an abridged form, a very judicious exposition of the passage from the April No. of the *Journal of Sacred Literature*.

The first thing which attracts the attention of the reader is the remarkable confession of Peter respecting the character and claims of the Saviour. This confession was drawn out by questions put by our Lord to his disciples concerning himself. Mat. xvi. 13-16, “When Jesus came into the coasts of Cæsarea Philippi he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias or one of the prophets. He said unto them, But whom say ye that I am?” In contrast with the previous inquiry respecting the opinion of others, the Saviour next puts the question in relation to their own views; and it was in reply to the question so put that we find the ever memorable confession of the son of Jonas, “And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” Let the reader here peruse the parallel passages in Mark viii. 29 and in Luke ix. 20. At this point both of these writers close their narratives of this conversation, the former adding, “And he charged them that they should tell no man of him,” and the latter, “And he straitly charged them and commanded them to tell no man that thing,” while, on the other hand, St Matthew adds after this confession, v. 17-19, “And Jesus answered and said unto him, Blessed art thou Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed y

heaven"—words which are followed by a statement similar to that of the other two evangelists.

What, then, we have first to inquire is the peculiar import and force of this confession? It was a declaration that Jesus was the Messiah with all that was implied in that title in the mind of pious Jews educated in the earlier and sounder traditional expectations of the nation. "Thou art the Christ, the Son of the living God." Learned men who have investigated the opinions of the Jews at and before the times of Christ, tell us that the more ancient Jews expected a divine Messiah, not a mere man, but one who in the dignity of both the divine and the human nature should rule over their nation. He was to be the Son of God, Most High, while at the same time he was to be the Son of David; and therefore the Messiah was spoken of under both titles, the Son of man, and the Son of God. The earlier Jews had far sounder views than their descendants of a later age. They read the Prophets in their natural sense, and were probably guided to some extent by traditions which floated down from prophetic times. They recognised the divine nature of the Messiah and the spiritual character of his government; while those of later times, more secular in their modes of thought and more political in character, looked for a conqueror of nations and a secular liberator of the descendants of Abraham. In these respects modern Jews have still farther deteriorated. Led on by their prejudices against Christianity they vehemently deny their Messiah to be divine.

The confession of Peter harmonizes perfectly with the exalted strains in which Simeon and Anna spake of their Lord when in his temple, the titles which they applied to him being expressive of the highest dignity. Whom do ye say that I the Son of man am, being the question, the reply is "Thou—the Son of man, art the Christ—the long expected Messiah, the Son—the only Begotten Son of the only living and true God.

This confession was received by the Saviour with high approval as a distinct avowal of faith in him as a Divine Messiah sent for the salvation of men, for Jesus answered and said unto him, "Blessed art thou Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Our Saviour clearly teaches, that his servant was led to the knowledge of the great truths just asserted, not by mere human intuition or power of reasoning, but that he had been guided by the influence of the Holy Spirit of inspiration, whom the Father sends to guide his people into the truth. Here was a great truth, here were great truths, which the natural heart would be slow to receive and unwilling to acknowledge. Far more likely would it have appeared, from the previous history of the speaker and the prevalent views of the time, that he would speak of his Master as a temporal Ruler, for this would have corresponded with his unconverted and worldly nature. But when he used expressions which told clearly of a higher sense, which implied the spiritual and divine nature of the Messiah, whose kingdom was in the heart of men, then he gave proof that God had taught him, then he showed that flesh and blood had not revealed it unto him, but the Father who is in heaven.

Did Peter in this reply speak for himself, or as the representative of his brethren? Though opposite answers have been given to this question, and though learned names may be quoted probably to an equal extent in favour of the idea of his speaking in behalf of the twelve, the reasons for concluding that he spoke for himself merely appear strong, if not conclusive. To the first inquiry of our Saviour, Whom do men say that I am, they said John the Baptist, &c., but when the second question is asked, "Whom do ye say

that I am?" *Simon Peter* answered, and there is nothing in the *matter* or form of the reply to indicate that he was replying for others. That his confession was made for himself and not for others appears farther from the fact that our Saviour in replying addresses him specially and in the second person singular. There were other occasions on which the twelve did profess their faith in their Master, and almost in the same words, but the narrative shows it clearly. Thus when Simon was saved from sinking in the waves, "they that were in the ship came and worshipped him (Jesus) saying, Of a truth thou art the Son of God."

An example still more to the point may be found in John vi. 67-69.—Then said Jesus to the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God. In the first of these passages the disciples speak for themselves, in the second Peter speaks for them, but the construction clearly shews both facts, while the construction of the text shews with equal clearness that Peter speaks for himself and under the impulse of his own ardent faith and feelings.

A farther inquiry here presents itself as connected with the point now under discussion. Was our Lord's reply addressed to Peter personally or to all the disciples? The question has been answered in different ways, according as writers have looked upon the address to Peter as personal or the reverse. Doubtless he was answered in the same character in which he spoke, and for the reasons given, we believe the confession to have been his own personally and that the reply was made to himself specially.

In proof of this let us carefully mark how the reply of our Saviour is expressed. And I say also unto *thee*—*thou* art Peter—I will give unto *thee*—all addressed to the individual.

Here we are called upon to notice the connection, "And I say also unto thee," words which clearly connect the address of Jesus with the confession of Peter already made. Peter said, "Thou art the Christ." "Jesus replies, "And I say unto thee, that thou art Peter"—I assent to thy confession—I accept, I reaffirm it—I am the Christ, the Son of the living God, "and I say unto thee that thou art Peter, and upon this rock I will build my Church."

This name Peter was by our Saviour given to Simon in the beginning of his discipleship, as related in the first chapter of St John, "And when Jesus beheld him he said unto him, Thou art Simon, the Son of Jonah, thou shalt be called Cephas, which is by interpretation a stone" (or Peter). The name may have been given to indicate the general strength and firmness of his character.

The word *Petros*, or Peter, signifies a stone. It is very questionable whether it ever signifies a rock. The word which in the next sentence is translated rock is indeed a closely related, yet a different word. *Petros* denotes the stone, *Petra*, different in gender, denotes the firm, immovable rock.—Some argue strongly from this difference of meaning, that they cannot here refer to the same thing, and that Peter, or *Petros*, cannot be the *Petra* on which the Church is built. But other and more decisive reasons will be given.

When our Redeemer said, "Upon this rock I will build my Church," did he refer to Peter himself or to the confession which he had just made of Christ as the Son of the living God? The following reasons appear decisive in favour of the latter view:—

1st. That the glorious truths of that confession constitute the rock or foundation referred to is rendered probable by the opening clause of the verse. This clause necessarily refers back to the confession, brings it forward and connects it with the present verse. It shews that the confession is referred to in this verse, is necessary to give it meaning, that this verse follows in its sense from that confession and is dependant upon it. "*And I say unto thee*" in reference to this great, this fundamental, this essential truth, which thou hast confessed that thou art a stone or rock, and, as thy name suggests a rock, so upon this truth which thou hast just spoken as upon a rock—upon this very rock of my Messiahship, confessed by thee, I will build my Church. The point of the argument here is that the language clearly refers back to what had been said by Peter, as being the principal object of the sentence. *And I also say unto thee*, that the true foundation, the only rock on which the Catholic Church can be properly built, you have now declared, viz., that Christ is truly the Son of the living God, and this unquestionably is our only security and the rock of our salvation.

2nd. That the confession of Peter was the rock referred to by our Saviour farther appears from the designed distinction made by our Lord between Petros and Petra. Certainly this distinction in this well weighed and solemn address of our Lord was not accidental. If our Lord had meant to refer to the very same person or thing in these two words, he would doubtless have used the same word. If he had intended to refer to Peter in both of these closely connected clauses he would doubtless have used the same word. This would have been according to the common laws of language.—His deliberate selection of different words shews that he intended a distinction.

Petros or Peter signifies a stone or rock, while Petra, translated rock, is in another gender. Had our Lord intended to indicate Peter himself to be that rock, he would not have thus used another word. Even if we should admit that the two words have precisely the same signification, and that Petros signifies rock as certainly as Petra, the argument loses none of its force. It gains, rather than loses. Our Saviour, by continuing the same word in the following clause, would have in that case shewn that while still retaining the same strength of expression, that the same person was intended. But he changed the expression, and by that change shewed that he did not mean to refer to Peter, but to another idea suggested by the name of that disciple, as if he had said, "Thou art one rock, as thy name imports, but upon another rock, this other rock of the confession which thou hast made, I will build my Church." This argument, so directly appealing to our common sense and reason, so perfectly consistent with all the usages of spoken language, has never been answered, and probably may be regarded as unanswerable.

3. That our Saviour here refers to His own Messiahship, and not to Peter, may be sustained by the invariable usage of the New Testament. The word Petros is never used in the New Testament except as the name of Simon Peter. The word Petra, on the other hand, is often used; and wherever and whenever applied to a person, the Lord Jesus Christ is that person. There is no exception.

In Romans ix. 33, Christ is referred to as a rock of offence, a reference to Ps. cxviii. 22, and to Isa. viii. 14, and xxviii. 16. In 1st Peter ii. 8, where the reference is to the same passages, Christ is again spoken of as the rock of offence. In the first epistle to the Corinthians, ch. 10, v. 4, He is twice referred to by the same word: "For they drank of that spiritual rock which followed them, and that rock was Christ." Now, then, when in this

passage a question is raised whether the word Petra applies to Christ or Peter, mark the position of matters. Everywhere else Petros is the designation of Peter—Petra is *never* applied to him, while, on the other hand, it is *everywhere* else, when applied to persons, *always* and *without exception* applied to Christ, and to no other person. Is not the conclusion inevitable, that if *any person* be intended by it here, it is Christ, and not Peter.

4. That the Rock mentioned in the text is Christ as exhibited in Peter's confession, and not the confessor, is strongly sustained by the analogy of faith. This is an important rule of interpretation when rightly understood and faithfully applied. It is the applying to doubtless passages, for their elucidation, the general and established and undoubted sense of other passages, on the manifest principle, that the teachings of Scripture are not contradictory, but consistent with themselves. Now here is, let us suppose, a doubtful passage, in which a rock, a single rock, is spoken of as the one foundation on which the Church in all ages is to be built, on which all the disciples of Christ are to be gathered and edified unto the end of the world. Now the question is What clear and unequivocal passages analogous to this which speak of such one foundation are there, which illustrate and determine the sense of this?—Let the following be read and considered, 1 Cor. iii. 11, "For other foundation can no man lay than that which is laid, which is Christ Jesus;" Eph. ii. 20–22, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit;" Eph. iv. 15, 16, "But, speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." There are other passages where twelve subordinate foundations are referred to, such as Rev. xxi. 14, Ephs. ii. 20, but these are not analogous to the text where *only one great foundation rock* is referred to. The argument from the analogy of faith then is this. Everywhere else in the Scriptures where the *one* foundation of the Church is referred to Christ is asserted to be that one foundation, therefore this rock in the text, which was spoken of as that on which the Universal Church was to be built, must be interpreted as Christ.

A portion of the 18th and the whole of the 19th verse remain untouched by the preceding remarks. Should the exposition so far be found interesting and profitable to the readers of the *Instructor* the remaining portion may appear in next number.

THE EVANGELIZATION OF THE WORLD.

NO. II.

In your last No. I stated the duties professors assume upon entering into the communion of the Church visible. One of these was, that the Church is enjoined to teach all nations. Consequently, as each professor constitutes a part of that body—the Church, hence he or she *must* have a *personal* obligation to discharge in that work.

In expatiating upon this *personal* obligation, I would first direct your attention to your situation. You are in a fallen, degenerate, wretched, :uined

world. Multitudes all around you, of your neighbors, associates, and near and dear relations, are in this most lamentable and miserable state. They are in bondage to their lusts, a wicked world, and the prince of darkness. By these filthy and soul-destroying lusts, the corrupt and debasing principles of the world, and this cruel, merciless, malignant, and ever active tyrant, they are led in the ways of darkness and down the broad road to eternal ruin. Not only are they in such ruinous and inextricable bondage, but their moral natures, also, are diseased, full of wounds, bruises and sores, &c. Read the whole passage, Isaiah i. 4, 5, and 6. Their hearts are desperately wicked and deceitful. There is no good thing in them. They "drink up iniquity like water." Thus full of moral corruption, enveloped in *evil* principles and influences, and in bondage to satanic power, they are "like the troubled sea when it cannot rest, whose waters cast up mire and dirt;" or, as a corrupt fountain sendeth forth impure waters, so from their "hearts proceed evil thoughts, murders, adulteries, fornications, theft, false-witnesses, blasphemies, which defile them."

But the child of God, who thoughtfully, and in the light of Scripture, views the state of his neighbors, companions, and *friends*, who are still in their natural state, sees that they are not only most degraded and miserable, but also in the greatest possible danger of everlasting perdition. It is written, that "without holiness, no man shall see the Lord." Though this is the real nature of the state of multitudes with whom we are constantly associating, yet because "they can take an interest in, and enjoy the pleasures and amusements of, the world, and actively engage in pursuit of the things of time, they fancy that they are in no immediate danger; put from them the evil day; purpose at some future time to do what none but God can do; think themselves in health when in the last stage of the most fatal malady, and boast of liberty when in bondage of the most degrading character." Thus they are "without God and without *hope* in the world"—running on in a wild, reckless career, to eternal ruin. O, fearful case! O, dreadful condition! Appalling state!

Such, then, my Christian friends, is the real situation of multitudes with whom you are constantly being brought in contact. Whether you reflect upon it—whether you realize it or not, yet such is their state. In what manner are you discharging your duty to these *perishing* souls? O, I fear that they are passing on unheeded, unsolicited, and unpitied, to the pit of eternal *torment* and woe. Thus, they are *lost*, LOST, LOST for ever. Have we not, also, every reason to believe that their language at the day of account will be, "We lived among *professing Christians*; they *knew* our state; they *saw* our danger; they *saw* us rushing on to perdition; they *had* the glorious gospel ENTRUSTED to them; but they *never warned* us of our danger, or *pointed* out to us the way to the Saviour—"the Lamb of God who taketh away the sin of the world"; and now our fearful doom—our dreadful destiny, is never-ending torment." Brethren, do you *feel* for perishing souls on the very brink of eternal ruin? Should not your constant prayer be, "Lord, make me a preacher, enable me to preach Christ daily and hourly to all I *associate* with—to preach with the tongue and with my life."

But, before I would press this matter any further, I would direct your attention to the means God has put in your hands, "for the very purpose of using them for the benefit of those around you."

God, in the eternity which has rolled by, saw our helpless, lost, and miserable state. His tender mercy, compassion, and love, moved him to pro-

vide a SAVIOUR—"Immanuel, God with us." On him the Father laid the guilt of all who should believe upon him. "He bore our griefs, and carried our sorrows. He was wounded for our transgressions; *He was* bruised for our iniquities; the chastisement of our peace was upon him; with His stripes we are healed; and the Lord hath laid upon Him the iniquity of us all." This adorable Redeemer has also treasured up in Himself "all the fulness of the Godhead bodily," out of which fulness, the believer by faith "receives grace for grace," *i. e.*, the believer has impressed upon his soul all those excellencies that appear in God's character—an exact impression of the divine image. Thus, Christ by faith becomes the sinner's atonement, righteousness, sanctification, and life. In Christ he lives a *new* life; grows in conformity to the divine image; is made meet for the heavenly inheritance; and is ultimately translated into the mansions of glory to be ever with the Lord.—Such is the gracious and merciful remedy which God has provided for lost, ruined, and miserable man—a remedy which is freely offered to *all*. This is the gospel—"the good tidings of great joy"—the joyous news.

Now, as we have already seen, the Church is entrusted with this glorious gospel. She is commissioned to make it known to every creature. She is enjoined to keep it safe, pure, and entire, for the purpose of benefiting, instructing, cheering, filling with joy and peace, and fitting for eternal glory, the myriads who inhabit earth. Professing Christian, you, as a member of this body to which the glorious and important work has been committed, must have a *personal* obligation to discharge. Yes, the command "to preach the gospel to every creature" falls on the ear of the *whole* Church, and should awaken a thrill in *every* heart. Pause, my brother or sister, and call to mind the condition of those around you, who are not in Christ; ponder well upon the nature of the remedy provided. It is sufficient to deliver from bondage to sin, the wrath to come, and to secure eternal joy and peace to all. With these facts before your mind, *feel*, in all its importance and solemnity, that you are *entrusted* with this gracious and glorious remedy—the gospel, and are commissioned to present it to sinners around you, and to send it to *every* nation and people, as God may give you ability and opportunity so to do. It then is your duty to go to sinners and say, "Brother, sister, here is good news for you. For *you* Christ has died, if you will but accept of him. If you will receive him, he is willing, nay, even desirous, to receive all your many and aggravated sins, to deliver you from the curse and condemning power of the law, turn God's wrath and frowns into love and favor, re-entamp the divine image upon your soul, and thus delivering from that pit of endless torments to which, without Christ, you must inevitably go, he will bring you into the realms of never-ending felicity." You are even commanded to go out into the hedges, lanes, streets, &c., and tell these joyous news to all whom you may meet or *find*. If you had this subject and these grand and solemn facts, in all their bearings, influences and results, *duly* impressed upon your minds, is it possible that you could associate, day after day, with *dear* children, brothers, sisters, near relatives, friends, or loved companions, whom you had good reason to fear—to *believe*—were strangers to the blessings of this great salvation, travelling on to everlasting woe, and every moment in imminent danger of sinking into the pit of eternal perdition, and still never endeavor to set before them this remedy, to warn them of their danger, and to point them to the Saviour. Surely not! Awake to a sense of your position and its duties. Realise the condition of those around you. Speak to sinners wherever you may meet them about the Saviour. Strive to win souls to Christ. Labor to make religion attrac-

tive. And "if you have any pity for the miserable; if you have any concern for the lost; if you have any regard for your *Master's authority*; if you have any sympathy with your God;—you should constantly and *individually*"

"Tell to sinner's round,
What a dear Saviour you have found;
Point them to his redeeming blood,
And say, Behold the way of God."

How *pleasant* for Christians to be thus employed—in warning sinners of the wrath to come; speaking to them about the love of a Saviour; directing them to the "Lamb of God that taketh away the sin of the world"; and turning their thoughts to the glories and felicities of the mansions above.

But, oh! how seldom do we find *professors* of religion thus employed. Alas how little do they *feel* upon this subject as they ought! Yes, days, weeks, months, years, perhaps a whole life-time, roll away, in which you never speak to those who are perishing around you in every direction—perishing at your very doors—yea, in your very houses, respecting *their souls' eternal interests*. Christians live cheerfully, join in the many amusements of the day, dress gaily and live sumptuously, while immortal souls are perishing at their very doors—in their houses, going down to eternal perdition, crying out, "NO ONE CARED FOR MY SOUL." I do feel that among Christians, at the present day, there is great *deadness* in regard to this solemn and important duty—the duty to care for the soul of your fellow-beings—your brothers and sisters—to disseminate the gospel. I fear the spirit of the age is the spirit of Cain: "*Am I my brother's keeper?*"

D'Aubigne says well, when he asserts, that the ignoring of the Scripture doctrines of Justification by Faith, and the setting forth of the dogma of Justification by *Works*, produced the fall of the Church and the rise of Antichrist. Consequently, the re-assertion of the article of Justification by Faith, by Luther, re-established the truth in Christ, and struck a death-blow at the very foundation of all error, and will ultimately sweep away all the inventions and observances of the "Man of Sin"—such as penances, masses, indulgences, the worship of saints, &c. How did Luther's proclaiming to the world the Scripture doctrine of Justification by Faith effect such an influence upon the Church? I answer, it awakened the people to a consciousness of their *individual* accountability to God—that each had to repent and believe for *himself*; to exercise faith in Christ for himself; to possess holiness and purity for himself; and that no other agency could possibly do this for him—that he "may not *dispute* another to serve God for him."

That, indeed, was a glorious Reformation which thus aroused Christendom to cast off that "master device of Satan by which the Christian professor was led to suppose that he could do every thing by *proxy*;" awakening him to individual opinion and action, to a sense of individual accountability to God, and *none others*, in the concerns of religion. But I have long felt that this Reformation was *partial*. The Church has *yet* to be made to feel that the world is not to be converted by *proxu*, but that each individual is to be employed in saving souls, in leading sinners to the Saviour. The Spirit and the Bride say come: and "let him that heareth say come. Let him say—let *each one*, personally, take up, and send along down, through all time, the blessed invitation to 'come and take the water of life freely.'" Hence I conclude, "that glorious as the Reformation was for the Church, which received its members from the grasp of a spiritual despotism and made each one feel his individual accountability to God, as glorious will that Reformation be for

the world which will complete the work of deliverance, by rescuing them also from the grasp of selfishness, and making each one feel his accountability to God for personal activity in the work of human salvation, the saving of souls. O for the hastening of that period when that Church shall feel that it is the duty of each member to be employed in winning souls to the Saviour. Suppose that Christians, generally, would betake themselves in good earnest to the work of the world's conversion. "If they number but five hundred thousand upon the whole earth, and each one of them should become a means of converting one soul a year; and if, from year to year, these five hundred thousand persons, and those converted through their instrumentality, should go on, severally leading one soul to Christ yearly, in the short space of *thirteen* years, leaving a wide margin for increase of population and decrease of labourers, the whole world would be converted. But, in fact, instead of five hundred thousand Christians, there are, in different parts of the world, of professing Christians *twelve millions*. Alas! that such an immense army should make such slow aggressions upon the kingdom of darkness!—Alas! that such a prodigious force should be accomplishing so little."

Christian friend, I ask you if there is any thing improper or unreasonable in this mode of reasoning? Would not this just be the glorious result which the *whole* Church, acting upon the injunction, "Let him who heareth say come," would speedily bring about. But I will now conclude this letter with a few words from the pen of Dr Harris upon this subject—words which you cannot too seriously ponder: "The man of God, when put in trust with the ministry of a particular Church, is to look upon each of its members as a talent, concerning which the Divine Proprietor is saying, 'Occupy till I come'—employ every member, every moment and every faculty of every member to the best advantage, that each may be the means of convincing another, may be the means of gaining other five hundred more. With this solemn charge resting upon his mind, he will feel that his first object is to make most of that Church with whose instrumentality his Lord has intrusted him. Its members may not be educated, wealthy, numerous, nor in a worldly sense influential. But they are such as God hath collected and formed into a Church to take part in this sublime purpose of saving the world. One thing is certain, then, they are all to be employed, and like the ranks of an army all are to take the field."

A LOVER OF ZION.

THE UNIVERSALIST'S DAUGHTER.

THERE was something, as I thought, not a little peculiar in the religious aspect of a young married woman in my congregation, whom I sometimes visited, and strove to influence on the subject of religion. She was not a pious woman, but greatly respected religion, and was a constant attendant at church. It was her seriousness which first made me particularly acquainted with her; though before that time, I had sometimes urged her to attend to the concerns of a future life. At her solicitation, as I understood, her husband, with herself, had left my congregation about six months before, and they had attended another church, until they were induced to come back to our church, one evening, by the expectation of hearing a clergyman from a distance. As she found I was to preach (for the stranger clergyman was not there), she whispered to her husband, proposing to leave the place and go home; but he refused to go, for he said it did "not look well." They constantly attended our church after that evening; and when they became seriously disposed to seek the Lord, I became more intimately acquainted with them. She had become deeply serious, but appeared strange to me. I could not discover precisely what it was that was peculiar about her, but there was *something*. She

was uniformly solemn, appeared to me to be frank and candid, was an intelligent woman, had become prayerful, and at times deeply anxious about her future welfare. And yet, as weeks passed on, she appeared to make no progress, but remained in much the same state of mind, unsettled and without peace.

She had no resting-spot. Whenever her thoughts were directed to the subject of religion, a pensiveness would spread over her soul, like the shadow of a cloud over the summer landscape. I pitied her. She was an interesting woman. Her naturally fine mind had not been neglected. She had received the accomplishments of a careful education. She was young, she was beautiful, she was tasteful; and the ease of her manners threw an additional gracefulness over her tall and graceful person. But a cloud was on her brow. It was out of its place—it had no right there. Such a brow ought to be bathed in the sun-light. A heart like hers ought not to be the victim of some secret and mysterious sorrow, and such a soul as hers ought to find in the kindness of Christ the balm for its sorrows.

She had been married about a year, and her husband, like herself, had become interested in the subject of religion. But they were very unlike in their religious successes. He seemed to get onwards; she remained stationary and sad. They were about the same age (twenty seven, perhaps), and in other respects much resembled each other; but they were unlike in religion.

She was born and had been educated in a distant part of the country, and among people of somewhat different manners; and I thought that she might perhaps have some feelings of melancholy and loneliness, as she had come to reside among strangers. But I found she had no feelings of that kind. On the contrary, she was delighted with her new home; was easy and familiar, and friendly in her social intercourse with her new acquaintances. Several times I called upon her, and aimed to discover what made her so downcast in mind, and especially what hindered her from attaining peace with God, through faith in our Lord Jesus Christ. But I could gain no light on the subject. After all my conversation with her, the peculiarity which hung around her was as mysterious to me as ever.

At one time I suspected that her seriousness might arise more from mere fear than from any just sense of her sin; and therefore I aimed, by explanation of the law of God, and by application of it to her own heart, to render her conviction more deep and clear. But, to my surprise, I found that her sense of sin and unworthiness, and of the wickedness of her heart, appeared to be more than usually deep and solemn.

At another time I feared that she might have a very imperfect idea of the freeness of divine grace; and therefore I aimed to show her how 'the kindness and love of God our Saviour' offers to every sinner pardon and eternal life as a free gift, by us unmerited and unbought. And again to my surprise, I found that her ideas on this point also appeared as clear and as strong as any that I could express.

So it was with her, as it seemed to me, on every part of evangelical truth. I could discover in her mind no error or deficiency; and could not even conjecture what kept her from flying to Christ in faith. Evidently the Holy Spirit was with her, but she yet lingered; and her state appeared to me the more wonderful, because her husband had become, as we believed, a follower of Christ, and was cheerful and happy in hope.

As I was conversing with her one day about her state of mind, she somewhat surprised me by suddenly asking,—

"Will you lend me the Presbyterian Confession of Faith?"

"Certainly, Madam," said I, "if you want it; but I advise you to let it alone."

"I want to know," said she, "what the Presbyterians believe."

"They believe just what you do, I suppose," said I; "they believe the Bible,—they believe just what you hear me preach every Sabbath."

"Other denominations," said she, "who disagree with you, profess to believe the Bible too."

"Yes, that is all true; but I do not wish you to agree with either; but to agree with the Bible. I have no desire to make a Presbyterian of you. I only wish you to be a Christian, and I am fully content to have you judge for yourself what the gospel teaches, without being influenced by the Presbyterian Confession of Faith or any other human composition. The Bible is the rule. If we agree with it, we are right; if not, we are wrong. You will understand it well enough to be saved

if you will study it prayerfully, and exercise your own good sense. You have to give an *account of yourself unto God*, and it matters little to you what other people believe."

"Why are you unwilling," says she, "to have me read your Confession of Faith?"

"I am *not* unwilling, Madam,—not at all, if you wish to read it, I will bring it to you, with pleasure, at any time you desire it. But I am only expressing my opinion, that it will do you no good at present. I think the Bible is far better for you to read just now. At another time, the Confession of Faith may be of service to you, but not now."

"I was not brought up in the Presbyterian church, sir. My father is a Universalist, and my mind is not settled about the doctrines of religion."

"Are you a Universalist too?"

"No sir, I don't think I am; but I don't know *what* to believe," said she most mournfully.

"Do you believe the Bible is God's word?"

"Oh, yes, I believe that."

"Well, the Confession of Faith is *not* God's word (though in my opinion it substantially agrees with it); and I advise you to take the Bible and lay its truth upon your own heart, with all candor and with sincere prayer. If you get into the Confession of Faith, I am afraid you will not understand it so well as you can understand the Bible; and I am afraid your understanding alone will be employed, and not your heart; or at least, that you will have more of the spirit of speculation than of heart religion, and will leave your sins, your Saviour, and salvation, too much out of sight."

"Oh, sir, I don't mean to do that."

"I think, Madam, that you know perfectly well, that the Bible demands of you a repentance, and a faith, and a love of God, which you do not exercise; and your first business should be, not to examine the Confession of Faith about a great many other doctrines, but to get your *heart* right,—and what that means, the Bible teaches you, and you painfully feel its truth."

"But, sir, I ought to know what a church believes, before I unite with it."

"Most certainly you ought. But you are not prepared at present to unite with any church. You do not think yourself to be a true Christian at heart—a true penitent—a true believer—a sinner born again, and at peace with God through Jesus Christ. Come to these things *first*. Get a *heart* religion; and after that you will be better prepared to examine the Confession of Faith. But don't allow your mind to be led away into a wilderness of doctrines, to the neglect of your present, plain duty. You are an unhappy woman, a sinner without pardon. You have no peace of mind. And first of all, yes *now* on the spot, you ought to give up your heart to Christ, penitent for sin and trusting to the divine mercy. Here lies our present duty. Don't you think so yourself?"

"Yes, sir, indeed I do," said she, sadly; "*I wish I was a Christian.*"

"I will send you the Confession of Faith if you desire it, but in my —"

"No, don't send it," said she, interrupting me, "I will not read it yet."

"You said your father was a Universalist, but you did not think you yourself were one. I have no desire to say anything to you about that doctrine. It is unnecessary. If you will read the Bible with candor and common sense, and with humble prayer for the direction of your heavenly Father, you certainly *can know* as well as any one, what the Bible teaches about that. I leave that to your own judgment. If you find any difficulty on that or any other subject, I shall be happy to tell you hereafter just what I think. But I am sure you cannot mistake the meaning of God's word about the everlasting punishment of sinners."

"Do come to see me again," said she, with a sad earnestness. "I am not satisfied to rest where I am. I will try to follow your advice."

After a short prayer, I left her. In subsequent conversation with her, I discovered nothing to make her peculiarity or hindrance to repentance any more intelligible. I did not suppose that the religious opinions of her father were exerting any influence upon her mind, for it seemed to me, and to herself, too, that she had entirely abandoned them.

Just at this time, her father paid her a visit, and remained with her for more than a week. He probably noticed that she was unhappy, and probably knew the cause;

but he said nothing to her on the subject of religion. He was one of the prominent men and liberal supporters of a Universalist church in the place of his residence; and as she afterwards told me, she longed, day after day, while he remained with her to talk with him about religion, and about her own feelings; but he seemed to avoid all conversation which would lead to the subject, and she "could not muster courage enough," as she expressed it, "to speak to him and tell him how she felt." Every day she thought she certainly *would* do it, and every day she neglected it, and every night she wept bitterly over her neglect. Says she to me "he is a very affectionate father, he has always treated me most kindly; but I could not tell him how I felt—my heart failed me when I tried."

The morning at last came when he was to leave her. He prepared for his departure, and she had not yet told him of the burden that lay on her heart. He bade her good-bye very affectionately, gave her the parting kiss, passed out at the door, and closed it after him. Suddenly, her whole soul was aroused within her. She "could not let him depart so." She hastily opened the door and ran after him through the little yard before the house, to the front gate. She flung her arms around him, "Father, oh, my father!" says she, the tears streaming from her eyes, "I want to ask you one question; I can't let you go till you tell me. I have wanted to ask you ever since you came here, but I couldn't. I am very unhappy. I have been thinking a great deal about religion lately, and I want to ask you one thing. Tell me, father, what you really think—you *must* tell me—do you really believe that all people will be saved hereafter, and be happy in another world?—*Don't deceive me, father, tell me what you really believe.*"

"Elizabeth," said he, with evident emotion, which he struggled to conceal, "I think it is very likely some will be *lost forever!*" and lifting his hand to his brow, he instantly turned away and left her. He could not tell his daughter, as she hung upon him in such distress, that dangerous falsehood which he professed to believe.

His tearful daughter returned into her house, the last prop knocked away, the last refuge gone! "Now," as she said to me afterwards, "she could look to nothing but Christ, and have hope only in sovereign mercy. My last deception was gone." And it was not long before she became as happy in hope, as she had been sad in her perplexities and fears. She was a firm and joyful Christian.

She united with the church, and for more than twenty years has lived as a happy believer. Her children have grown up around her; and some of them, the delight of her heart, are the followers of their mother's Saviour and their own.

But her father returned to his home and his former place of worship professing still before the world to believe in universal salvation, a falsehood which he could not tell his daughter, when she wept upon his bosom.

After her hopeful conversion she wrote to her father, giving him a simple and affectionate account of her religious experience, thanking him for his kindness in telling her his real opinion, and entreating him to forsake a congregation where he himself knew he did not hear the truth—beseeching him to turn to Christ, that he might be saved from everlasting punishment. His reply to her letter was kind, but evasive. He made no response at all to the real burden of her letter. She then wrote to him again. In the most kind and touching manner she recapitulated her experience, told him of her sweet peace of mind, her joy and hope, and asked him whether he was willing that she should unite with the Presbyterian church, as she proposed to do, or would rather that she should be a Universalist. In his reply, he adverted to what he had said to her on the morning when he parted with her, and very plainly assured her that he would rather have her join the Presbyterian church than his own. But still he avoided saying anything about *himself*. Again she wrote to him, and appealing to the declaration of that morning, and to his letter, she affectionately entreated him to obey the truth as it is in Christ Jesus, and not go down to death with a lie in his right hand—a thing the more dreadful because he *knew* it was a lie!

But all this did no good. He remained in the Universalist church. Though for a time he appeared to waver, and occasionally for some weeks together would attend the Sabbath ministrations of another congregation, and sometimes wrote to his daughter in a manner which encouraged her to hope he would become a Christian; yet all this passed away, and the last time she mentioned her father to me, she told me with bitter tears, "He has gone back to the Universalists, and I am

afraid he will be lost forever!" "Oh!" says she, "he *knows* better—they all know better—they *try* to believe their doctrine, but they don't believe it." I shrewdly suspect there is no little truth in her declaration.

The course of this man at first appeared to me very astonishing. I marvelled at it beyond measure. I could not doubt that he told his daughter the truth, when he said he "thought it very likely that some would be lost forever." But while entertaining such an opinion, and while unwilling that the daughter whom he fondly loved should be a Universalist, that he should himself still continue to be a supporter of that system of falsehood, appeared to me most surprising. But I have ceased to wonder at it. He only followed the inclination (as I suppose) of his wicked heart. He did not obey his conscience. He only strove to pacify it with a delightful deception. He did not love the truth. And with some dark and indefinite notion about the salvation of all, he strove to hide himself from the power of the truth, which he both feared and hated—*hated, because he feared*. Any man who will be wicked and hardened enough thus to trifle with truth, and thus to run counter to conscience, and thus aim to "believe a lie," may be left to do the same thing. Human depravity, fostered and indulged, has immense power, and will lead in strange ways to the eternal ruin of the soul.

Sinners are sometimes kept from repentance by a hindrance which they do not suspect. This woman was. She afterwards recollected, that idea would come floating over her mind, and lingering around it, "Perhaps all will be saved." And this it was that half stilled her fears, and half pacified her conscience, and threw a sort of dimness and doubt over the whole field of religion. On this account she lingered in her sins, and away from her Saviour. She knew not her own heart till it sunk within her, as her delusion fled. But she soon came to Christ after her delusion was dissipated by the words wrung from the conscience of her father on that memorable morning, "Elizabeth, I think it is very likely that some will be lost forever!"—*Spencer's Pastor's Sketches—Second vol.*

OLD TESTAMENT LIGHT ON OUR SOCIAL PROBLEMS.

(From *Essays by Ministers of the Free Church.*)

[CONCLUDED.]

SANITARY ARRANGEMENTS.—Our view of the social arrangements of the Mosaic law would be very defective if we did not touch upon some of its provisions for promoting the SANITARY welfare of the people. Some of these provisions were indirect, being designed in the main for more spiritual purposes, but some also were direct and express. It is very remarkable, as the importance of sanitary reform is now beginning to dawn upon us in Britain, to see how thoroughly the subject was appreciated more than 3000 years ago. Among the provisions that contributed indirectly to cleanliness, and thereby to health, were the injunctions for ceremonial cleansing, whenever ceremonial uncleanness had been contracted. The washing both of the person and of the clothes in water was made imperative on innumerable occasions; for example, when any dead body had been touched, or the carcase of an unclean animal, or after some of the ordinary processes of nature, or when a loathsome disease had been contracted.* In a dry hot country like central Palestine, this constant bathing was exceedingly important, but very difficult of accomplishment. The law requiring it made it quite necessary for each inhabitant to have near and easy access at all times, even at the driest season of the year, to a copious supply of clean water. Hence the extraordinary efforts made to convey and preserve large supplies of water, wherever human dwellings existed, the evidence of which in wells, pools, and aqueducts, that astonish every traveller, is one of the most noticeable features of the country at the present day. The difficulty was all the greater, that the crests of the hills were the usual sites of towns

* Lev. xi, &c.

and villages. But when the difficulty was overcome, the ample supply of water must have tended greatly to promote habits of cleanliness, even in matters to which the ceremonial law did not extend; and many a disease, many a loathsome sight, many a temptation to sensual excitement, must have been obviated by this simple arrangement. Even in the wide wilderness of Sinai, minute enactments were made for securing a cleanly and orderly camp. Not to dwell on the constant supply of water, miraculously provided, that issued from the smitten rock, nor on the provision against slovenly housekeeping in the rapid decomposition of the manna, we notice the enactment that required all the remains of sacrifices to be burned beyond the camp; that, also, which required each person to carry with him a little spade whenever he went to the outskirts of the camp, for the purpose of covering up offensive matter; and still more, the very solemn consideration by which such enactments were confirmed, well worthy to originate the proverb, that "cleanliness is next to godliness"—"For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that he see no unclean thing in thee, and turn away from thee."*—We know not how far, in our highly orthodox latitudes, whether Highland or Lowland, the doctrine would now be tolerated, that *physical filth* has its effect in turning away the Lord from the persons and houses of those who tolerate it; but it is a certain truth; and we are very sure, that in corrupting and deadening the moral sense of the masses, familiarity with filthy sights, such as present themselves so often in our lanes and alleys, has far more effect than many of our good people dream.

In another department of sanitary economy—the state of their houses—the Jews appear to have been not less in advance of us. Very minute regulations were prescribed for inspecting and cleansing any house where symptoms of leprosy had appeared; and if milder measures did not suffice to arrest the plague, the house was to be torn down, and the materials cast into an unclean place.† In like manner, any part of a house, such as the oven or kitchen-range, where a dead snail or mouse, or the remains of any unclean animal should be found, was to be held unclean, and to be broken down.‡ In regard to the size and general arrangements of the houses of the common people, we have no direct information, but a few scattered notices may be found in the Bible. Addressing the multitude in the sermon on the Mount, our Lord directed them, when they prayed, to enter into their *closet*, implying that the houses of the people were usually provided with an apartment suitable for the purpose of private devotion. Besides this, in the houses of such working men as Simon the tanner, at Joppa, the roof was available for similar purposes; and during a great part of the year, little inconvenience could have arisen from praying, as our Lord often did Himself, in the open air. Mr Horace Mann, in his remarks on the census of Great Britain, attributes the absence of religious feeling in the lower classes, in some degree, to the crowded state of their dwellings affording no facilities for solitude, reflection, and prayer. In the Hebrew State, this evil, and other evils connected with it, appear to have been entirely obviated. The rapid formation of large and crowded cities was at the same time checked. What are called "cities" in Scripture were often mere villages; for, when the Levites occupied forty-eight of them, their number was only 22,000. As a general rule, these small towns were placed in dry, airy situations, on the crests of hills. Isolated country-houses seem scarcely to have existed; for the purposes of mutual protection, neighbouring families commonly dwelt together. For many centuries, Jerusalem seems to have been the only really large town in the land; and it was comparatively late in the history of the commonwealth before Jerusalem came into the hands of the Jews.

REGISTRATION.—Again we cannot but notice it as a striking fact, that while, in our own country, a few enlightened men, alive to the benefits of complete and accurate registration, are as yet struggling with but indifferent success to impress their views on the community, the oldest Hebrew records give evidence of a system in full operation at that remote period,—not, perhaps, comprehending all the particulars deemed essential now, but, at the same time, embracing others not yet

* Deut. xxiii. 14.

† Lev. xiv. 45.

‡ Lev. xi. 35.

contemplated among us. For the performance of the duty, a special class of officers, termed *Shoterim*, was instituted. It was their duty to preserve the genealogies of the people in a perfect state,—a duty which evidently implied, among other things, a regular registration of births, deaths, and marriages. The system was more complete than ours, because the facts registered were not, as among us, isolated and unconnected; each fact was registered in its own proper place, as a branch of the vast genealogical tree of which Abraham was the root. The long bleak lists of names that rise here and there, like bare ridges of granite, through the historical books of the Old Testament, have often been a puzzle to spiritual readers. It is comparatively well when the evangelical commentator has passed them with the general remark, that they were necessary to preserve the genealogy of our Saviour, and thus shew the fulfilment of Old Testament prophecy. In some instances, it has been attempted to fasten on them a mystical meaning—to which practice perhaps Paul's warning to Timothy against giving heed to "endless genealogies" may refer. But the light now dawning upon us, as to the comprehensive scope of the Old Testament on the one hand, and the value of a complete system of registration on the other, may afford additional and more satisfactory explanations of the fact, that so many pages of the volume of inspiration are occupied with these dry catalogues. The facility and certainty with which the genealogy of Jesus Christ could be traced, when such care was taken to have the national register complete, was one advantage, but only one of many, which the system supplied.—It was essential for adjusting the arrangements of the year of jubilee. Its utility, on all occasions, in preventing lawsuits and quarrels about property, must have been very great. A very large share of our litigation bears upon the rights of succession; in the Court of Chancery, "Othello's occupation" would be "gone," if there were no disputed property to contend about. In ancient Palestine, there was no Court of Chancery. The simple law of succession, and the well-kept Register, settled nearly every question as soon as it arose. With our proverbial phrase, "the glorious uncertainty of the law," Jewish ears could not have been familiar. Besides adjusting, or rather obviating quarrels, these national Registers were calculated to foster a salutary spirit of self-respect, liable, doubtless, to degenerate into a proud and haughty feeling, but not necessarily having that effect. The pride of ancestry, so offensive a feature in the character of the ancient Pharisees, toned down into a pure and elevating feeling, when a sense of personal demerit before God, and of deep responsibility towards man, become reigning emotions in the heart.

Poetry.

NO GOD!

BY MRS. LYDIA H. SIGOURNEY.

'The fool hath said in his heart, There is no God.'

"No God! No God!" The simplest flower

That on the wild is found,
Shrinks as it drinks its cup of dew,
And trembles at the sound;

"No God!" astonished Echo cries
From out her cavern hoar,
And every wandering bird that flies
Reproves the Atheist lore.

The solemn forest lifts its head
The Almighty to proclaim;
The brooklet, on its crystal urn,
Doth leap to grave his name.
How swells the deep and vengeful sea
Along his billowy track,

The red Vesuvius opes his mouth
To hurl the falsehood back.

The palm-tree, with its princely crest,
The cocoa's leafy shade,
The bread fruit bending with its load
In yon fair island glade—
The winged seeds, that, borne by winds,
The roving sparrows feed,
The melon on the desert sands,
Confute the scorner's creed.

"No God!" With indignation high
The fervent sun is stirred,
And the pale moon turns paler still
At such an impious word
And from their burning thrones, the stars
Look down with angry eye,
That thus a worm of dust should mock
Eternal majesty.

GOD SEEN IN HIS WORKS.

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night
Are but reflections caught from Thee,
Where'er we turn, Thy glories shine
And all things fair and bright are Thine !

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven :
Those hues that mark the sun's decline,
So soft, so radiant, Lord, are Thine.

When night, with wings of stormy gloom,
O'ershadows all the earth and skies,
Like some dark beauteous bird, whose
plume
Is sparkling with a thousand eyes ;
That sacred gloom, those fires divine
So grand, so countless, Lord, are Thine.

When youthful spring around us
breathes,
Thy spirit warms her fragrant sigh ;
And every flower the summer wreaths
Is born beneath Thy kindling eye ;
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.
MOORE.

Religious Miscellany.

SCRIPTURE ILLUSTRATIONS.

SHEEP AND SHEPHERDS.

John x. 3-5.

"The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

The Rev John Hartley, who has travelled as a missionary in Greece, records in his Journal the following interesting illustration of our Savior's words: "Having had my attention directed last night to the words in John x. 8, I asked my man if it was usual in Greece to give names to sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the same question which I put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so; and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience, which I had never before observed in any other animal. The shepherd told me that many of his sheep are still *wild*; that they had not yet learned their names, but that by teaching they would all learn them. The others, which knew their names, he called *tame*."

In Eastern countries the sheep are never driven, as with us, but *led* by the shepherd; and it is literally true of them, that none but their accustomed leader will they follow. "A stranger will they not follow; for they know not the voice of strangers." A young Persian proved this. He learned the names of a particular flock of sheep, and then, putting on the dress of their shepherd, went and called them: but not one of them would follow him, so well could they distinguish between his (the stranger's) voice, and that of their own shepherd.—*Rev J. Hartley's Researches in Greece and the Levant*, pp. 308, 308.

Jeremiah xxxiii. 13.

"In the cities of the mountain . . . shall the flocks pass again under the hands of him that telleth them."

In Greece, the shepherds count their flocks, by admitting them one by one into a pen. This is the custom to which Jeremiah alludes (xxxiii 13). Ibrahim Pacha counted the Greeks who surrendered to him at Navarino, in the same manner.—*Hartley's Researches*, p. 364.

Matthew xxv. 32.

"He shall separate them one from another, as a shepherd divideth his sheep from the goats."

"So entirely in these hot climates viz., Burmah, Pegu, &c.), do sheep lose their distinctive features, that in seeing them mixed with goats, I never could tell them apart. They are never white, as with us, and their wool degenerates into hair. May not this illustrate, 'He shall separate them one from another, as

a shepherd divideth his sheep from the goats? Though an unaccustomed eye could not discern the difference, the shepherd knows each perfectly.

"So, though in this world hypocrites mingle with God's people, and resemble them, the 'Great Shepherd' instantly detects them, and at the appointed time will unerringly divide them."—*Rev. H. Malcolm's Travels in Southeastern Asia.*

SHEPHERDS.

1 *Corinthians* ix. 7.

"Who feedeth a flock, and eateth not of the milk of the flock?"

The wages of the shepherds in the East do not consist of ready money, but in a part of the milk of the flock which they tend. The shepherds in Modern Greece are poor Albanians, who feed the cattle, and live in huts built of rushes; they have a tenth part of the milk and of the lambs, which is their whole wages. The cattle belong to the Turks.—*Weekly Visitor.*

CHIEF SHEPHERD.

1 *Peter* v. 2, 4.

"Feed the flock of God which is among you; . . . and when the Chief Shepherd shall appear, ye shall receive a crown that fadeth not away."

In Spain, where many Eastern customs are preserved from the Moors, they have, to this day, over each flock of sheep, a chief shepherd. "Ten thousand compose a flock which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep; strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of the sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus*, or chief shepherd of the whole flock."

How beautiful, after reading this, appears the title given by the Apostle to Jesus Christ—the Chief Shepherd of the Church of God. He is the owner of many sheep, whom he has purchased with his own blood—he has all power in heaven and in earth—his activity never wearies—his watchful eye never slumbers nor sleeps—the spirit of wisdom and understanding rests upon him without measure—and he is the Great Physician who alone can heal. He is the Head over all things to his church, and it is he who alone chooses, guides, and directs those his under-shepherds, to

whom he has given it in charge to feed his flock until such time as he shall return to gather them into one fold, under one shepherd—even himself.—See *Burder's Oriental Customs.*

SHEEP-FOLDS.

John x. 1.

"He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

In Persia the shepherds frequently drive their flocks into caverns at night, and enclose them by heaping up walls of loose stones; but the more common sheep-fold was an enclosure in the manner of a building, and constructed of stones and hurdles, or fenced with reeds. It had a large door or entrance, for admitting the flock, which was closed with hurdles; and this entrance is still used in the East.

MIND OF JESUS.

THANKFULNESS.

"I thank Thee, O Father, Lord of heaven and earth."—*Matt.* xi. 25.

A thankful spirit pervaded the entire life of Jesus, and surrounded with a heavenly halo His otherwise darkened path. In moments we least expect to find it, this beauteous ray breaks through the gloom. In instituting the memorial of His death, He "gave thanks!" Even in crossing the Kedron to Gethsemane, "He sang an hymn!"

We know in seasons of deep sorrow and trial that everything wears a gloomy aspect. Dumb Nature herself to the burdened spirit seems as if she partook in the hues of sadness. The life of Jesus was one continuous experience of privation and woe—a "Valley of Baca," from first to last; yet, amid accents of plaintive sorrow, there are ever heard subdued undertones of *thankfulness* and joy!

Ah, if He, the suffering "Man of Sorrows," could, during a life of unparalleled woe, lift up His heart in grateful acknowledgment to His Father in heaven, how ought the lives of those to be one perpetual "hymn of thankfulness," who are from day to day and hour to hour (for all they have both temporally and spiritually) pensioners on God's bounty and love!

Reader! cultivate this thankful spirit; it will be to thee a perpetual feast. There is, or ought to be, with us no such thing as *small mercies*; all are *great*, because

the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most of scanty blessings. St Paul, when in his dungeon at Rome, a prisoner in chains, is heard to say, "I have all, and abound!"

Guard, on the other hand, against that spirit of continual fretting and moping over fancied ills; that temptation to exaggerate the real or supposed disadvantages of our condition, magnifying the trifling inconveniences of every-day life into enormous evils. Think, rather, how much we have to be thankful for. The world in which we live, in spite of all the scars of sin and suffering upon it, is a happy world. It is not, as many would morbidly paint it, flooded with tears and strewn with wrecks, plaintive with a perpetual dirge of sorrow. True, the "Everlasting Hills" are in glory, but there are numberless eminences of grace, and love, and mercy below; many green spots in the lower valley, *many more than we deserve!*

God will reward a thankful spirit.—Just as on earth, when a man receives with gratitude what is given, we are more disposed to give again, so also, "the Lord loveth" a cheerful "receiver," as well as a cheerful "giver."

Let ours, moreover, be a Gospel thankfulness. Let the incense of a grateful spirit rise not only to the Great Giver of all good, but to our Covenant God in Christ. Let it be the spirit of the child exulting in the bounty and beneficence of his Father's house and home! "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ!"

While the sweet melody of gratitude vibrates through every successive moment of our daily being, let love for our adorable Redeemer show for whom and for what it is we reserve our notes of loftiest and most fervent praise. Thanks be unto God for his unspeakable gift!

"ARM YOURSELVES LIKEWISE WITH THE SAME MIND."

THE REVIVAL OF RELIGION.

The following remarks have been suggested by the intelligence that during these months past has come from the United States of America, with regard to the great revival of religion that is going on there.

1. Two Modes in which the Church

is increased.—The increase is made either in a silent, steady, and progressive manner, or it takes place by a series of periods of unusual labour and excitement. The latter method has frequently been exemplified in the United States of America: and those periods are called revivals of religion. At such times an influence is diffused over the community, which arrests attention, directs men's thoughts powerfully to religious things, awakens by the contemplation of divine truth deep convictions of sin and danger, leads to anxious and special efforts to obtain peace of mind; and, thus while it greatly multiplies the number of converts, it invigorates the faith, love, and zeal of true Christians. While this influence continues, religion is the grand theme which occupies the thoughts, feelings, and conversation of men: the house of God is crowded, the means of grace are eagerly observed, and all persons seem to care for their souls. By degrees the influence passes away, the excitement subsides, and things assume their ordinary course.

There have been several of such seasons in America, which have been marked and described—seasons when the arm of the Lord was obviously made bare, and which brought many souls to Christ. And the one following on the late commercial disasters which spread such wide havoc in America, and which is happily still proceeding, has been the most important and encouraging of them all. There has been less excitement about it; it has been more extensive; and it has apparently produced more conversions than were the result of any previous revival. All accounts show that there has been vouchsafed to the churches in America a manifestation of the divine grace, for which we should give God thanks. We should also earnestly pray that it may be continued and extended; for there seems to us to be little in the scriptural delineations of the work of God to warrant the idea of periods of prosperity and decline, of active operations and indolent pauses, of labour and rest. This may happen with men whose powers are restricted, and soon exhausted; but it can have no place with God, who faints not, neither is weary. "My Father," said Christ, "worketh hitherto, and I work." Divine agency is incessant, unwearied and inexhaustible. It is true, indeed, that there have been in the church times of revival and decline

—that there have been alternations of day and night in the spiritual as in the natural world; but this has been owing to the inactivity and the unbelief of the people of God. Just as the Christian sins, slides back from God and duty, and is again revived, established in the faith, and comforted; so is it with churches; but at the same time there can be little doubt, that the law of duty requires that the church, as well as the Christian, make continued progress, and that its path should be like that of the sun shining more and more unto the perfect day.

Now, of these two modes of increase we would rather have that which is silent, steady, and progressive. There may be something in the social habits and constitutional tendencies of the people of America which God is pleased graciously to overrule for the advancement of his own cause and which He renders subordinate to the extension and the building up of the church. But we consider that state more scriptural, where the instructions of the family, the Sabbath and day schools, and the ministers' Bible classes, blessed by God, lead the young early to give their hearts to Christ, and to associate themselves with his people; and where the faithful preaching of the gospel, attended by the energy of the Spirit, brings to Christ any unconverted adults that may have been destitute of early religious tuition, or have withstood its influence, and carries on to maturity the work of grace in the hearts of all who believe. The church is compared to a field; and we know that it is continued, systematic, and wisely extended labour that renders any field productive. The church is likened to a river; and that river advances with a steady flow, deepening and widening as it goes. Still, as it is the tendency of all means to lose their influence—as familiarity destroys effect, so it is ever the duty of the church to cry to God for reviving grace, and to avail itself of all occasions that are fitted to excite attention, and to induce men to give greater heed to the things which concern the salvation of their souls. This is one of the special ends which personal or domestic affliction serves; it gives greater freshness and power to the means of grace. And it is well also for the church when events occur which tend to counteract the deadening influence of habit, which prompt a greater interest in divine things, and which lead to more a-

brading personal, family, and social prayer.

2. *The special need that there is at the present time for an enlarged measure of the gracious influences of the Spirit.*—The Lord, who has blessed the churches of America, is willing also to bless us. We should seek this. The Lord is waiting to be gracious; and we too shall obtain increased blessing, if we ask it in a right manner. We do not wish to see any additional means established; but we fervently desire to see existing means vivified and made more fruitful; and on this account we are glad to know that tidings from America have led to increased prayer in many places. We greatly need a higher degree of spirituality, and we should ardently endeavour to realise it. No one can shut his eyes to the consideration, that the religious state of Scotland is full of peril. There never was a time in any country when the means of grace were so abundant. The gospel of Christ is everywhere preached; education abounds; copies of the Holy Scriptures are cheap, and excellent religious books may be had at very little cost. The agencies that are seeking the spiritual welfare of all classes of the community are numerous and carefully wrought. Now, upon the principle that to whom much is given, of them much shall be required the spiritual state of the community should be better than which any people ever displayed. Scotland should be as a field which the Lord has blessed. Who will say that it is so? Many facts, which might be enumerated, go to show that its very many privileges are not yet yielding corresponding fruits. The very abundance of the means causes them to be undervalued. The gospel is a sound which men have heard from their infancy, and to many it conveys no gladness. They would rather it should cease. Now, unimproved spiritual advantages entail deep guilt. God is angry when his gospel is not welcomed and thankfully used. He will, there is reason to fear, turn away his face from us, unless the fruit which is produced bear a proportion to the care bestowed. And if he does so, all our means and all our agencies for well-doing shall be as wells without water, or as clouds without rain. This is a consideration which should awaken the earnest and prayerful attention of the people of God in this land. Let each one feel the responsibility that lies upon him in this matter; and should this careful-

ness spread in the community, it will give rise to a spirit of prayer, that will bring down influences that will give new life to existing means, widen the range of conversion, spiritualise and beautify the aspects of society, and make all that bear the name of Christ "zealous of good works."

THE EMPTY CRADLE.

Every fold counts a missing lamb, and there are few homes where there has been no mourning over a vacant chair. It is hard to part with the darlings of the nursery. Affection clings to them fondly and is reluctant to lose its hold; but the all-wise Father deals tenderly with his children, and removes some of their treasures to heaven, that their affections may follow. Many weeping parents will recognize their own experience in the following paragraphs from an exchange:—

The death of a little child is to the mother's heart like the dew on a plant, from which a bud has just perished! The plant lifts up its head in freshened greenness to the morning light; so the mother's soul gathers, from the dark sorrow which she has passed, a fresh brightening of her earthly hopes.

As she bends over the empty cradle, and fancy brings her sweet infant before her, a ray of divine light is on the cherub

face. It is her son still, but with the seal of immortality on his brow. She feels that heaven was the only atmosphere where her precious flower could unfold without spot or blemish, and she would not recall the lost. But the anniversary of his departure seems to bring his spiritual presence near her. She indulges in the tender grief which soothes, like an opiate in pain, all hard passages and care in life. The world to her is no longer filled with human love and hope in the future, so glorious with heavenly love and joy; she has treasures of happiness which the worldly, unchastened heart never conceived. The bright, fresh flowers with which she has decorated her room, the apartment where her infant died, are mementoes of the far brighter hopes now dawning on her day-dream. She thinks of the glory and beauty of the New Jerusalem, where the little foot will never find a thorn among the flowers, to render a shoe necessary. Nor will a pillow be wanted for the dear head reposing on the breast of a kind Saviour. And she knows that her infant is there in that world of eternal bliss.

She has marked one passage in that book, to her emphatically the Word of life, now lying closed on the toilet table, which she daily reads: "Suffer little children to come unto me, for of such is the kingdom of heaven."

Children's Corner.

OLD FREY'S SON.

John Frey was regarded as the worst boy in the neighbourhood. If an orchard was robbed, or a henroost lost some of its inmates, there was no doubt but that John had done the mischief. Of course he became thoroughly disliked and despised. Seldom did any one speak of him, unless it was to bestow upon him some epithet of reproach. It was plain that he was a very unhappy boy. Everybody could see that; but then they all knew that he deserved what he suffered.

One day he came into a field where a number of boys were playing, and wished to join them, but they drove him away; they would not have such a fellow play with them.

One of the boys, Henry Allen by name saw the tear in the poor outcast's eye as

he slowly retired from the scene of sport. He felt sorry for him, and doubted whether it was right for them to drive him away. He thought of the Saviour's remark, "He that is without sin among you, let him cast the first stone." John was, indeed, a bad boy; but no one of those who refused to let him play with them was as good as he should be.

On his return home, Henry stated the case to his father; and asked his opinion respecting the course that had been pursued.

"I think," said Mr Allen, "that they did not do far from right. You are not to associate with bad boys, and there is no doubt about John's being a bad boy."

"I know," replied Henry, "that we ought not to wish to associate with bad boys; but I did not know but that it

might sometimes be our duty to do so for the sake of doing them good."

"Those who associate with evil companions under that pretext, seldom do good, and almost always receive harm," said his father.

Henry was silenced, but not satisfied. He was sorry they did not allow John to play with them; it might have encouraged him to do better. He remembered that Christ was the friend of publicans and sinners.

It may be proper to state that Henry was led into this train of remark by a sermon which he had heard on the preceding Sabbath. The preacher showed we could do good to others. He dwelt upon the duty of cherishing sympathy for the wretched and guilty, and of striving to bring them to a better mind.

The next day, after school, Henry might have been seen slowly strolling toward the wretched hovel in which John's parents lived. He seemed from his bearing irresolute in purpose; still he kept drawing near the hut. At length he saw John lying under a tree in the border of a neighbouring wood. He then quickened his pace till he stood by John's side. "How do you do?" said he.

"Well enough," said John, scarcely lifting up his eyes from the ground, and manifesting no pleasure at Henry's presence.

"Why don't you go to school?" said Henry.

"I don't want to," was the surly reply.

"If you do not learn to read and write now, you will be very sorry when you come to be a man."

"That is my look out; it is none of your business."

"It is my business to wish to see others happy."

"Where did you get that notion?"

"The minister preached about it last Sabbath. Were you ever at meeting?"

"No."

"Would you not like to go?"

"I haven't any clothes; and, if I had, the folks would say I ought to be turned out."

"Not, so John; all good people would be glad to see you in the meeting."

"I don't know where the good people are."

"The minister is a good man, and Mr Harris is a good man, and Mr Evans, and a good many others. They will give you some new clothes, if you will promise to attend meeting. Won't you promise?"

"I shouldn't keep my word, if I did."

"Why not?"

"Because I have got so used to lying."

"Why not stop all at once, and be somebody?"

"It is no use. Nobody cares for me."

"I know better. If you would only turn round, and do right, you could be as good as anybody."

After some further conversation, Henry went his way. Not long afterwards he renewed his visit. By the exhibition of true sympathy for the wicked boy, he gained his confidence; and, at length, induced him to visit the house of God. His presence there attracted a good deal of attention, which increased the uneasiness which he felt in consequence of the strangeness of the place. He, however, listened with attention to the words of the preacher, who dwelt on the power and willingness of Christ to save to the uttermost all who come unto him. Several good men gave him a word of kindness and encouragement, which induced him to continue to attend on the preaching of the word. The result was, that in the course of a few months, he became a convicted sinner, and shortly after a converted boy.

As he felt an earnest desire to communicate to others the truths which had done so much for him, he was encouraged to enter on a course of study preparatory to the ministry.

It was some time after he became a preacher, that he could be induced to preach in his native place. At length he consented to do so, and crowds assembled to hear "Frey's son;" the usual epithet being omitted out of respect to the son. He preached an excellent sermon. Henry was not one of his hearers. A plain stone, in the graveyard, adjoining the church, marked the spot where his ashes reposed. He had lived long enough to see the fruit of his labours in John's behalf.

THE DOOR OF HEAVEN.

Amy Middleton was the only child of very fond, indulgent parents. By this, I do not mean that they in any way spoiled her, for that would have been both foolish and wrong; and Amy's parents loved and feared God, and it was their most earnest wish that their little girl should do so too. But still little Amy was the darling of the household; she carried sunshine wherever she went, and was so

good and gentle that all who knew her loved her.

Would you like to know how it was that this little girl was so good and tractable? for she was a *very* little girl; at the time I write she had just passed her fifth birthday. The secret, was that she had learned to love Jesus; so that whatever she did through the day, she did as well as she possibly could to please him. But, then, she never forgot to ask Jesus to help her, for she knew that unless he helped her, she *never* could do what was right.

Amy, from having no companion of her own age, was often alone; but she did not seem to mind this, for she would wander for hours through her father's extensive grounds, gathering wild flowers, which grew most plentifully there. And when she was tired of running about, she would sit in her favourite little bower, surrounded by trees, and busy herself with making wreaths and garlands with her pretty flowers.

One evening, when she had been amusing herself in this way, she chanced to look up, and through the trees she could see the sun just setting in great splendour. The child was struck with the sight, and her face lighted up, as if a bright thought had just entered her mind; but she sat gazing with fixed attention till the sun had quite disappeared, and then, jumping up, she bounded down the garden to her mamma, whom she saw coming towards her from the house, and as soon as she reached her she exclaimed, "Oh, dear mamma, I have found out what the sun is!"

"Have you my child? Well, what is it?" asked Mrs Middleton, as she printed a kiss on that happy face.

"Why, mamma, it is so very beautiful, I think it must be the gate of heaven; and the reason it goes all round the world is, to show everybody where the gate is, that all the people may know the way in."

"Not quite right, my darling; but come and sit here a little while, and let us talk about it." And as she spoke, she drew her little girl to the bower which she had just left. But Amy looked very puzzled when her mamma tried to explain to her that the sun did not go round the earth, but the earth round the sun.

"However," said Mrs Middleton, "we won't talk of that now, you will understand more about it when you are older. Want to see if you can tell me which is

really the gate of heaven; for although heaven is such a large place, there is only *one* door. Can't you think what that door is? for I hope my little girl has found it."

Poor little Amy, who all this time had been looking very sorrowful, to think that her bright little thought was wrong, now looked up with a face full of love and beaming with smiles, and answered, "Oh, mamma, it *must* be Jesus!"

"Yes my love, Jesus is the gate of heaven, and everybody who wants to go to that beautiful place, must go in that way. You know when you want to go into papa's field you must go through the gate, because there are high hedges all round; so, all who want to go to heaven must learn to love, and serve, and believe in Jesus, as it is only through him we gain admittance there."

"But, then, mamma, does everybody know that?"

"All may know it, my child, because God has given us the Bible to point out the way to the Door. The Bible is our guide to Jesus, and Jesus is our guide to heaven. Let us pray, dear, that all the people in the world may *learn* the way, and not only so, but may *walk* in it."

"I am the door; by me if any man enter in he shall be saved, and he shall go in and out, and find pasture."

THE INDIAN BOY AND HIS PICAYUNE.

A missionary lady among the Cherokee Indians sends for the Dayspring, the following account of a little boy, and what he thought his "picayune" (a six cent piece) would do. "His mother, a widow, gave him his money before going to the monthly concert. He felt troubled about it, and feared it would do no good, because it was so small a piece. But when Mr Willey read, from the columns of the Dayspring, the article about the boy who wanted a string with which to make a net, that he might get money enough to print one page of the Bible, Ah-mah-kli's fine black eyes kindled up, as he looked eagerly around to his mother; and at the close of the concert, when he met his mother at the door, he exclaimed, 'Ma, I reckon my picayune will print the other side of the leaf, and his whole heart seemed to be full of happiness at the idea. Ah-mah-kli is the Indian name of this boy, and we are quite sure, if he carries out some of his present principles, he will escape many

of the temptations and pollutions of this wicked world. His name signifies mixing, or pouring in water. It was given to the man whose name he bears as a reproach, because when he sold whiskey, he would mix water with it; and this the lovers of whiskey did not like very well. Now little Ah-mah-kli signed the temperance pledge long ago; and so closely does he stick to his principles, that he will not even carry a pipe, or tobacco, from one person to another, as a matter of accommodation, nor carry them fire with which to light their pipes. This little boy is called to withstand a good deal of temptation, and not unlikely some taunts and sneers, for the Indians almost universally are in the habit of smoking; but we hope his total abstinence principles will grow with his growth, and strengthen with his strength."
—*Dayspring*.

“MY MOTHER KNOWS BEST”

A party of little girls stood talking beneath my window. Some nice plan was on foot; they were going into the woods, and they meant to make oak-leaf trimming, and pick berries. Oh, it was a fine time they meant to have.

“Now,” said they to one of their number, “Ellen you run home and ask mother if you may go. Tell her we are all going, and you must.” Ellen, with her white cape-bonnet, skipped across the way, and went into the house opposite. She was gone sometime. The little

girls kept looking up to the windows very impatiently. At length the door opened, and Ellen came down the steps.

She did not seem to be in a hurry to join her companions, and they cried out, “You got leave, you are going, are you?” Ellen shook her head and said that her mother could not let her go. “Oh,” cried the children, “it is too bad. Not go! it is really unkind in your mother. Why, I would *make* her let you. Oh, oh, I would *go* whether or no.”

“*My Mother knows best*,” was Ellen’s answer—and it was a beautiful one. Her lip quivered a very little, for I suppose she wanted to go, and was much disappointed not to get leave; but she did not look angry or pouting; and her voice was very gentle, but very firm when she said, “*My mother knows best.*”

There are a great many times when mothers do not see fit to give their children leave to go and do where and what they wish; and how often they are rebellious and sulky in consequence of it. But this is not the true way, for it is not pleasing to God. The true way is a cheerful compliance with your mother’s decision. Trust her, and smooth down your ruffled feelings by the sweet and dutiful thought, “*My mother knows best.*” It will save you many tears, and much sorrow. It is the gratitude you owe her, who has done and suffered so much for you, and the obedience you owe her in the Lord.—*Christian Treasury*.

Religious Intelligence.

NOVA SCOTIA.

The Statistics of the Free Church of Nova Scotia, which have just been published, shows that its six Presbyteries comprise thirty-two regular pastoral charges, which with two or three exceptions, are all supplied with ministers. There are, besides, Professors, missionaries &c. Owing to omissions in the returns the total number of communicants cannot be ascertained. The entire sum raised for all purposes during the year by the congregation of Cornwallis, of which Rev Wm. Murray is pastor, was £1157 4s. The minister’s salary is only £150. The entire sum raised by Dr McLeod’s congregation, Sydney, C. B., was £746; the minister’s salary is £250,

all reported as paid. There is only one salary of £300, that of Mr Harvey of St. John’s Newfoundland. The full statistics of Chalmers’ Church, Halifax, are not given. In the entire Synod there are six salaries of £150 each and ten of from £100 to £130. The lowest salary is one of £90. The sums in arrear are very small. In some cases the sum paid is larger than that promised. Collections on behalf of the Home and Foreign Missions funds are made; also for the College and for Synod’s Incidental fund. Upon the whole, the Synod appears to be growing steadily in every respect. The sums provided for ministerial support are, on an average, very much larger than those raised by congregations

in New Brunswick. To the question, How many families observe family worship, the congregations of New London, P. E. I., Sydney and West Bay C. B., answer "nearly all." The other returns in the same column range from 6 to 160, and there are several blanks.

A plan according to which the Colonial Committee of the Free Church of Scotland proposes to aid weak congregations was lately submitted to the Free Presbytery of Halifax and approved. The members of the court expressed their sense of the liberality of the parent Church.—*Colonial Presbyterian.*

BISHOP BINNEY'S CHARGE.—This week has been signalized by a great gathering of Church of England Ministers from all parts of the Province for the purpose of hearing their Bishop's charge—to attend their Synod—and to take part in the business of the Diocesan Society. There were, we would judge, about forty ministers in attendance. The Bishop delivered his charge to them in St Paul's Church on Wednesday afternoon. The reading of it occupied two hours. It is customary, we believe, for bishops to do their speaking to their clergy *sitting*; at least Bishop Binney did so. The clergy rose to listen but he motioned to them to resume their seats, which they did. He commenced by thanking them for their kindness to him during the seven years he had been among them. He then entered into a defence of Synods and showed the necessity for introducing the lay element. He, however, expressed grave doubts as to the propriety, or at least the expediency, of the Synod's electing Bishops. By an extract from Chrysostom he showed how this power was abused by Synods in the olden time. He spoke at some length of the support of the clergy and stated that £7,000 now received from England would shortly be withheld. He therefore proposed that to supply the deficit and to strengthen the Church permanently, a capital sum of 25,000 be raised and funded. This would secure the ordinances of the Gospel to many weak settlements which must otherwise be unprovided for. He warned the clergy against false delicacy in urging their people to support the Gospel, and expressed a hope that weekly collections should be made in all the Churches. He denounced with energy the prevalent disposition among people to obtain the services of ministers at the lowest possible rate.

Sixteen ministers were added to the Church during the last two years. Some had gone to other dioceses: one had died; and he felt compelled to revoke the License of another. Three missions are now vacant. He expressed regret at the paucity of students at Windsor College, and urged the clergy to use their influence to increase their number. He would not like to admit any one into holy orders who was unable to read the Greek Testament. He expressed strong disapprobation of the proposed Separate Schools for Romanists—was dissatisfied with the present system—but while better could not be had they might avail themselves of it and do all in their power to supply its deficiencies. He regretted that no religious instruction was provided for by law. He strongly commended the Normal School; since their own had gone down it was well to attend that at Truro. He felt that it was mainly beneficial to the County of Colchester and to the Presbyterian and Free Church. He regretted that so few teachers were Episcopalians. He urged on them to visit frequently the schools within their reach—also to attend particularly to the Sabbath Schools. He then gave long directions as to how they were to prepare their people for the "Apostolic institution" of Confirmation: it was a supplement to Baptism, an introduction to the holy Communion. They ought to pay special attention to the Revival Seasons of the Church—Advent and Lent. He spoke with severity and contempt of the usual Revival meetings, Camp meetings and Protracted meetings. These created in us only mere animal excitement which pass away and did more harm than good. He did not absolutely condemn the Revival of last year; but he explained it very simply.

He then went into the subject of Crosses and Credence Tables. To "one of the sects" like ourselves all this seemed utterly childish. He, however, went into it with no weak fears as to whether it was ludicrous or not. He maintained that Crosses ought to be on all churches. He rejoiced that there was one in Halifax that was surmounted by a Cross. He could not understand how one who loves the cross of Christ could object to it on a Church or on a Book. He explained the state of the law in reference to crosses. He then showed at what special moment of time the bread and wine in the Communion ought to be laid on

the Altar and showed the necessity for a Credence Table in every Church.—He stated that the bread and wine were an *Oblation*. He cautioned them against allowing the notion to be entertained that the "CHURCH" was not higher than "any of the Sects." "*This is the true Church and its Ministry is an unbroken line of Succession from the Apostles.*"

He warned them against praising the dead in the manner too common in funeral sermons. Funeral sermons are on the whole objectionable but they cannot be done away with. He made very judicious remarks on this topic and also on the subject of popularity, and concluded by invoking the presence and blessing of the Holy Spirit.—*Presbyterian Witness.*

ENGLAND.

CONFESSIOAL IN THE CHURCH OF ENGLAND.—A case of the practice of the Confessional has just been brought to light in the diocese of Oxford. The case occurred at Boyn-hill, Maidenhead. The charges, as laid before the Bishop of Oxford by the Rev J. Shaw, of Stoke Vicarage, Slough, affect the Rev Messrs Gresley and West. The latter, who is curate to the former, is principally inculpated. Whether Mr Gresley knew or approved of the conduct of Mr West, seems uncertain. The curate, having visited a poor woman in her confinement, exhorted her to repentance, and in order to carry out his views interrogated her seriatim as to her sins, against each of the commandments in the Decalogue. When he had arrived at the seventh, as the allegation runs, his questions were so naked and offensive that the miserable creature submitted to this species of torture was "upset," and was afterwards found by a benevolent lady crying bitterly. Before the curate left her, it is also asserted that he enjoined her not to inform her husband of the nature of the examination; and that, having transgressed this injunction, a certain individual, who is called "Sister Ellen," subsequently called upon her to chide her for the offence!

The matter was first brought to light by a letter which appeared in the *Windsor and Eton Express*. This document remaining unanswered for a considerable period by the persons whose reputations were affected, Mr Shaw took the matter up, and a memorial to the Bishop (Oxford) was the result. After recount-

ing the alleged conversation between Mr West and the sick person, the protest said:—

"It is needless for us to specify to your Lordship the many gross improprieties of which the curate was guilty, allowing this account to be true; and that he stands self-condemned by holding a conversation with any woman which he desired not to be repeated to her husband; and, as Mr Joseph H. Clark, of Atwood House, near Maidenhead, has avowed himself to be the writer of this account, and ready to substantiate it, we therefore respectfully request of your Lordship to institute a full inquiry into these charges, and, if true, censure and punish the accused according to the authority your Lordship has by virtue of your office.

"Your requisitionists view with alarm the progress of certain Romanizing doctrines and practices in the bosom of the Anglican Church,—one of which they would specify, scarcely ever heard of since the days of the Reformation till within the last few years, an unscriptural and un-Anglican mode of confession; and, unless these practices are checked by the firm hand of authority, they fear that the general character of the clergy will be lowered in the eyes of their parishioners, that happy and free intercourse which now exists between both parties be destroyed, and that the clergy and laity will be separated into two distinct bodies. They fear that the affections of the people will gradually be withdrawn from their church, and that by substituting the doctrine of an unscriptural confession in place of hearty repentance and faith in the meritorious sacrifice of Christ on the cross, an empty formalism will, by degrees, take the place of holiness of life, and a real conversion of the heart to God."

The Bishop in his reply gently rebukes Mr Shaw, and says that the specific points in the charges have all been denied. The curate, he says, "finding the woman in dangerous sickness, proceeded, under the directions of the Office for the Visitation of the Sick, to examine whether she repented her truly for her sins, and required her to examine herself and her state towards God and man. The special need of such exhortations, I am told that her life absolutely enforced, and that, in making them, he went through the commandments, putting them into the form of interrogatories for her more convenient

use of them, but not pressing for answers to him on any of them, nor dwelling upon one commandment more than another, nor putting improper questions upon any.

Such were the results to which the incumbent was brought by the inquiries he instituted when the matter was yet recent; and the curate, on my seeing and questioning him, confirms them entirely.

“Now, taking this as true, I see nothing to condemn his conduct. It would indeed, to avoid possible evil and probable misconception, have been wiser to have avoided, as on my requirement he will avoid for the future, altogether the form of interrogatory in his explanation of God’s commandments; but the explanation itself in such a case as this he was bound to give.

“There is, you will observe, no question of confession or absolution in this case; it is simply one of the parish priests visiting in dangerous sickness (for she was dangerously ill!) a parishoner whose past life required, as he believed, that she should be faithfully and earnestly ‘moved to examine her estate toward God and man.’ My inquiries, then, of the incumbent and the curate lead me to dismiss, as undeserving of credit, the charges enumerated in your requisitions; nor do I see any satisfactory mode of carrying on the inquiry any further.”

The Bishop then proceeds, while repudiating the Confessional as practised in the Church of Rome, to argue from the 113th canon, that it is the minister’s duty to receive confessions of secret and hidden sins where it is desired, and not to reveal, except in specified cases, what is committed to him. He supports his position by the Office for the Visitation of the Sick, and the exhortation at the beginning of the Communion Service, considering, however, that there is between Rome and England in this matter a difference not of degree but of kind, since Rome enjoins confession, while the Church of England, with the primitive Church, leaves every man free in the matter.

In his reply, Mr Shaw denies that this is the position taken by the new party of confessionalists. He says:—“Our Church admits of confession in certa n and extraordinary cases; for extreme and special cases of sickness she has provided a special form of absolution

and the most active and conscientious clergymen have been but rarely called upon to use it; but now it is in vogue to give confession an undue prominence and make it necessary to salvation, and thus risk the introduction of all those evils your Lordship has depicted.” . . .

Mr Shaw concludes with a strong passage on the position of the Church which cuts through the refined subtleties of the Bishop:—

“The Church of England has, in some places, become very like the Church of Rome. The doctrine of Transubstantiation is held, or something is held so slightly varying from that doctrine that even educated men can scarcely trace the difference; the Holy Eucharist is considered to be a propitiatory sacrifice, renewed at every celebration;—a doctrine of confession, foreign to the spirit and usage of our Church is freely advocated, and Rome furnishes the model of absolution;—a high and unscriptural estimate of the Christian priesthood prevails, as if Christ’s ministers were the lords of His heritage, rather than stewards for the good of His people; the grand and eternal doctrine of justification by faith only in the merits of Christ overlaid, and that not always with precious stones and gold, but with viler materials, such as wood, hay, and stubble. Every inch of the ground won by our Reformers has to be fought over again, and the memory of those pious departed worthies who took the yoke off the neck of our fathers, which they were not able to bear, and went through a fiery death to win our freedom is treated in some quarters with scorn.”

The *Times* says, in a leading article on this question:—

“What is the enforced auricular confession which is held in horror in the diocese of Oxford? Does the distinction turn upon the confessional itself—the little box which we see in Roman Catholic churches? This can hardly be, for the most sturdy Protestant would surely rather prefer that his wife should be confessed openly in a public church, by a priest who cannot see her, than be pounced upon in her own cottage, while her husband is absent, and subjected to interrogatories about actual and constructive adultery. Does the difference consist in the kind of force used to compel confession? Does the Bishop mean that he has no objection to persistent impurity, to threats of Divine wrath, or to

the coming danger of childbirth, but that he would hold in horror the force that should take the form of excommunication? Perhaps this may be the distinction; if it be not, we must confess we cannot seize it. If it be, we hold the horror of the Bishop somewhat cheap, and are thankful that the law of the land saves us from seeking episcopal protection from ecclesiastical censure.

“There are occasions on which none would be more ready than ourselves to join in deprecating fierce dissensions and in advocating mutual forbearance and mutual charity. But this is not one of those occasions. Depend upon it, that if any important authority in our Church should attempt to play at dalliance with this matter of auricular confession, great events will not be far off. This is not one of those questions whereon there will be any mutual forbearance or mutual charity or wherein the Bishop can hope to still the raging waters by scattering over them extracts from his old sermons. There is a fact in our history that happened a long time ago, and in very humble life, but it stirred up a rebellion that shook the throne of a Plantagenet. Auricular confession attempted to be insinuated among our English women would differ only from the old historic fact to which we have alluded as moral causes differ from physical causes; its effects would differ only as ecclesiastical convulsions differ from political rebellions.”

Meanwhile the movement against the Confessional is extending itself to different parts of the country, and is everywhere gaining in strength as the facts become known.

The *Record* urges the necessity of greater unity on the part of the evangelical body in the Church for the conflict in which they are called on to engage against this and other Popish principles. “It is now,” it says, “some months since we pointed out the great want of organization amongst the evangelical clergy. The facts are as undeniable as ever. The confessions of clergymen in every diocese of the kingdom prove their existence. With a basis of union broader, stronger, deeper, and firmer than any other, the evangelical members of our Church are an assemblage of units, rather than a compact and united body. In the face of all that can be affirmed to the contrary, there is great want of union.”

SCOTLAND.

“At the meeting of the Free Church Commission on August 12th, in Edinburgh fresh summonses were served upon the Moderator and Clerks of the assembly, by Mr McMillan, the clergyman whom they deposed from the office of the ministry at their last meeting. One was the commencement of an action seeking for the reduction of the sentence of deposition which was pronounced upon Mr McMillan. After narrating what took place, it asserted that that sentence of deposition was illegal, and then it further went on to state that the Moderator, Dr Candlish, and Dr Bannerman, were individually actuated by malice and ill-will against Mr McMillan in obtaining the passing of that sentence. The damages are laid at £3000. The matter will not come on till the winter session of the courts”

At the Synod recently held of the Scottish Episcopal Church at Aberdeen, Bishop Suther suspended Mr Cheyne from the functions of the ministry, for teaching the dogma of transubstantiation. The case is appealed to the college of bishops, so that a formal decision must soon be come to upon this question.

FREE CHURCH PRESBYTERY OF GLASGOW—UNION OF CHURCHES IN AUSTRALIA.—At the ordinary monthly meeting of the Glasgow Free Church Presbytery on Wednesday, the Rev Dr Mackay, late of Dunoon, and now of Sydney, gave an account of the state of the various denominations in Australia. He said—from his own experience, extending over a period of five years, in the colony of New South Wales, it seemed to him that the Church of England the United Presbyterian Church of Scotland, the Established Church of Scotland, and the English Nonconformists—that each of these branches of the Church of Christ appeared to him to maintain a more lively and constant communication with their parent Churches than the branch of the Free Church did with her parent Church in this land. He had felt that deeply and almost continuously. He was not attaching blame to the Free Church of Scotland, and still less to the Colonial Committee of that Church; but there were circumstances and events and providences which, it appeared to him (as it was said), must have their own swing, and these, under God's providence, he had no doubt, had brought about the

state of matters of which he complained. One great cause of their want of prosperity in the Australian colonies had arisen from paucity in the number of their ministers. At present they were quite unable to overtake the amount of labour required. The Presbytery would remember that the question of the union of the Free Church branch of the Church in Australia with those connected with the Established Church of Scotland had been already brought before the Free Church Assembly. He must confess that he was not six months in Australia before he clearly saw and deeply felt that just as the Disruption was of use in Scotland to further the cause of spiritual religion in this land, it had had a contrary effect there; and that the only hope that remained for the Church in Australia was the union of all evangelical parties there. While that was getting day by day more clear to him, it was a gratification that at that time overtures for union were coming from the Established Church of Scotland in Victoria. Now, he knew that he had been accused of having turned from the Free Church to the Established. He trusted that those who knew him did not countenance such a report, for he was not conscious of having lost any principle. Perhaps he did not know himself so well as others did; still he was surprised that those who knew him only partially should have some strange misgiving upon the point; but he had borne with it all. When the application came from the Established Church in Victoria, seeking union to them, they answered that before that could take place they must sever their connection with the Established Church of Scotland—that while they were amenable to that Church it was impossible for them (the Free Churchmen), as men of principle and honour, to incorporate themselves with the Established Church of Scotland in its present condition. The intention was that the whole of the Presbyterians of Australia should join in forming one church, upon the foundation of the Westminster standards. Whether the United Presbyterian Church would join in it he was not quite sure, as they all knew that there was a certain chapter to which, as Voluntaries, they could not agree, but perhaps that might be allowed to sink for the present. There were many excellent men in the ministry and among the people, with whom they should have every desire to associate as Christian brethren,

who had scruples and difficulties as to this union; but he believed they were diminishing in number rather than increasing. He thought they must not be too anxious to maintain the distinctive principles of the Free Church when they went forth and looked upon the purity of interests that were before them. Their great duty was the planting of the truth of God in those portions of the earth which were intended to be territories of vast and immeasurable importance. They must overlook many things there that they could not so easily here. It was not to be expected that in Australia the Government would ever try to subvert their Presbyterian principles, or the liberty or spiritual independence of the Church Courts. It never dreamt of coercing their liberty; and then, there would be no such thing as intrusion of ministers upon an unwilling people, or any interference with their spiritual independence, to make them the subject of controversy. If that ever occurred, it would be necessary for them to defend themselves as their forefathers had done in this land. He thought it was an error in any one to hoist a flag of that kind until some enemy appeared in sight. He believed a union of all Presbyterians in Australia into one church was imperatively demanded by the state of that country.

TURKEY.

THE DELIVERANCE OF KHALIL.—The Rev J L. Porter writes from Damascus to the Rev David Hamilton of Belfast, in reference to this case, which has been frequently brought under the attention of our readers:—

“DAMASCUS, June 21, 1858.—My efforts on behalf of Khalil, the Mohammedan convert, have at last been crowned with success. He is now free. On the 15th inst., Mr Brant received a despatch from the Ambassador, enclosing a copy of the decree of the Grand Vizier, ordering his release. It is to the effect—‘That, religious liberty having been established in the empire, no man shall henceforth be persecuted on account of his faith; that Khalil having embraced Christianity, he is thereby disqualified from serving in the army; but that, having apostatized in the territory of the Holy City of Damascus, which is regarded by all Mohammedans with peculiar veneration, the Pasha is enjoined to forbid him either to reside in the city or to return to his native village, yet to do so

in terms of kindness." Such is the substance of the Vizerial letter. Its importance cannot be too highly estimated. So far as I am aware, it is the first practical recognition of the great principle embodied in the Hatti-Humayonm; and, as I formerly stated, the character of Turkish law can only be known by its practice. . . . Religious liberty is officially recognised, and the law of the Koran pronouncing death on the apostate is annulled, I trust, for ever.

"The same despatch contained another decree in favour of our Protestant community. During the last few years the political heads (Vakils) of the two great Christian sects (Greeks and Greek Catholics) have had seats in the civil and criminal councils of the Pshalic, in order to be able thus to protect the interests of

their constituents. One of the laws recently promulgated by the Porte guarantees to Protestants the same rights as the most favoured of the Christian sects. In autumn last, on the election of our new Vakil, I instructed him to apply for a seat in the councils. This, after many vexatious delays, was refused. We then referred the matter to Constantinople, and Brant kindly consented to press our just claim through the medium of the embassy. The claim is now granted and the agent of the Protestant community of Damascus shall henceforth have a seat in the two great councils of the Pshalic. The interests of Protestants will thus be carefully watched over by one who will receive advice and instructions from the missionaries"

Editorial.

INTRUSION IN THE CHURCH OF SCOTLAND—THE KILMALCOLM CASE.

AN effort has been made, industriously made, to make people believe that there is now nothing like intrusion in the Church of Scotland. Many of the adherents of the Establishment have endeavoured to persuade themselves and others, that since the Disruption there has been no placing of ministers over a recusant people—and that Lord Aberdeen's Bill fully secures the rights of the people on this subject. Late events seem to indicate that this pleasing delusion will soon be rudely scattered. It is true that in the present state of public feeling patrons are cautious in the exercise of their power, and it may be admitted, that as a general rule their appointments are made in a manner agreeable to the feelings of the people. But cases are occurring, which plainly show, not only that the power is still there, but that its fruits are evil, and that continually. It is true that Lord Aberdeen's Bill gives parishioners power to *object* to a presentee, but this turns out to be a power of but little practical value. The objections must be established by proofs, and even then the Church Courts judge of their reasonableness. It is not enough that nine-tenths of the parish may be opposed to the presentee, they must show such reasons as will satisfy the Presbytery that the presentation should be set aside. This involves a troublesome legal process, before a Court which may not be disposed to give great weight to popular feeling, and even if that Court should be favorable an appeal is open both to Synod and General Assembly, involving delay, trouble and expense, by which the wishes of the people may be thwarted.

These remarks have been well illustrated in a case which has lately occupied much attention in Scotland, the Kilmalcolm case as it is called. More than one presentee has been nominated to the parish, who proved unacceptable to the people. The last, a Mr Lech, was as distasteful to the parish as any that preceded him. The Presbytery in consequence refused to settle him, but on appeal to the General Assembly there decision was reversed.—

The consequence was that the great majority refused to attend worship in the Parish Church. On the day the edict was to be served for his induction the attendance was small, being variously estimated at from fifty to twenty, so that a number between the two may be considered an approximation to the truth, and even of this number a considerable majority belonged to neighbouring parishes. There were no elders present, and even the precentor was absent. On the previous week a violent placard had been posted on the Church doors and through the parish. It concludes thus :—

“ Are the days of Lauderdale, Claverhouse, Dalziel, and Sharp to be revived, and the dear blood bought rights of our forefathers to be trampled to the dust? The eyes of the Church and the country are directed to Kilmaccolm! Let the people be consistent and faithful to themselves, and refute the calumnies of their enemies. Parishoners! show that you are not indifferent to the preaching of the Word by attending some other place of worship than the parish church on Sabbath.”

On the day of ordination and on the Sabbaths following the appearance of the congregation was much the same, only that larger numbers were drawn by curiosity from the neighbouring parishes. On one Sabbath the *Mail* estimated the audience at 118, of whom not more than fourteen belonged to the parish.

In the meanwhile the dissatisfied party applied to a neighbouring United Presbyterian minister, who preached to them on the day the presentee was inducted to an audience of about 300. Supply has since been afforded regularly from that body, and the regular steps have been taken to form a congregation there in connexion with that body. An old Church has been repaired, and on the first day of the seat-letting 170 seats were let, and since that time the whole sittings, amounting to about 400, have been let with the exception of about 25. And as the Church is likely soon to be too small for the number who are coming forward to join, it has been determined to proceed with the erection of a new one, and one gentleman has offered a subscription of £200 for that purpose. A petition was presented to the United Presbyterian Presbytery of Paisley and Greenock, at a late meeting, signed by 245, of whom 138 had previously been in full communion with the Established Church and certified to be persons of irreproachable character, praying that they might be erected into a congregation, in connexion with that body, was granted, and the regular steps taken for that purpose.

In connexion with this case a writer in the *Scottish Press* gives the following as the pecuniary history of the case :—

“ Perhaps an outline of the pecuniary history of the above notable case may not be uninteresting to your numerous and intelligent readers. In the first place, a gentleman in the neighbourhood of Edinburgh purchases the patronage of this parish, and for which he gave £300. He presents the living to a reverend gentleman of blameless moral character, and respectable literary and theological acquirements. The parishoners oppose him; he carries his case to the General Assembly; he is nonsuited, and cast in costs to the tune of £700.—Some few months afterwards the patronage is again sold to Dr. Brown, an M. D. of Glasgow, for £1,200. This M. D. appoints the Rev. Mr. Leck, one of the chapel ministers of the same town, to the living. He is also opposed by the parishoners; he in like manner carries his case to the Assembly; he succeeds, but is amerced withal to the tune of £900 of expenses—no joke, certainly, one would say, but not so bad as his unfortunate predecessor. The latter gentleman secures the living with the loss of £900—the former loses both. The Clerk of the Presbytery, Mr Hutchison, simply for giving extracts of the case from the records of the Presbytery, receives considerably upwards of £200—a fortunate man this reverend clerk is. In the pecuniary calculations, the parishoners must not be overlooked. They, I understand, have also been subjected to upwards of £400.”

Thus has ended another intrusion case, and it is not likely to be the last.

Attention is being directed to another case now pending before the Church Courts, which may issue in similar results. We give below the latest proceedings in reference to it:—

THE KILDALTON CASE.—The Presbytery of Islay and Jura met at Bridgend, Islay, last week—the Rev Mr M'Fie of Portnahaven, moderator—for the purpose of hearing parties upon the relevancy of the objections to the settlement of the Rev Mr McIntyre of Kinlochspelve to the parish of Kildalton. Mr Macdonald of Greenock appeared for the presentee, and Mr Dempster of Greenock for the objectors. Parties were heard at great length, and at the conclusion the objections were sustained in a modified form, and now stand as follow:—1st. The said parish, with upwards of 3000 inhabitants, has a considerable and rapidly increasing proportion who do not understand Gaelic. The practice has hitherto been to have two services every Sabbath, the one in English and the other in Gaelic, but the objectors are given to understand that the presentee has rarely, if ever, an English service in his present charge, and that he is not qualified to conduct such service with ease, and to the advantage of that portion of the parishoners who do not fully understand the Gaelic language—a fact which has been established by his recent trial services in the parish. 2d, Kildalton, with a population so widely scattered, requires a vigorous and energetic minister, which the presentee is not. 3d, That, as ordered by the Presbytery, the presentee has officiated on three several days in the Parish Church of Kildalton; that the objectors are not satisfied with his manner of conducting the church services. The prayers were not offered with any degree of earnestness and solemnity—the discourses were not edifying—the subject for the most part being unconnected with the text, and the discourses themselves in no way connected one part to another—that the delivery had more the character of recitation of the composition of another than of earnest and direct appeal to the understanding and heart—that the services had every appearance of being got up for the occasion (although most inappropriate), hurriedly begun, and still more abruptly brought to a close; and that on two of the said days on which the presentee officiated he did not at the commencement of the service, as is enjoined by the Directory of the Church, read any portion of the Holy Scriptures. 4th, That the presentee's pronunciation is at times indistinct, so much so, that many of the congregation had great difficulty in ascertaining either the psalm or text he gave out. The Presbytery afterwards allowed a proof on the objections, and fixed the 31st October to proceed with the same.

These and similar proceedings are exciting attention to the constitution of the Church of Scotland. The old moderates are perfectly satisfied with such a state of things, but there is a large party of evangelical men in the Church who feel very uneasy about these things. This is particularly the case with those who had committed themselves deeply with the non-intrusion party, previous to the Disruption. These men generally made Lord Aberdeen's Bill a salve for their consciences, and would have themselves believe that it fully protected the rights of the people. Facts are showing the fallacy of this. But whether they will be found men of the stamp of the Erskines of 1733, of Gillespie in 1752, and of the Chalmerses and Welshes of 1843, remains to be seen.

Since writing the above we observe that a memorial, signed by some of the most influential laymen in the Church of Scotland, has been presented to the Glasgow Presbytery complaining of the evils of the present system, urging that measures be adopted for their removal, and particularly recommending that application be made to Parliament for an Act, supplementary to Lord Aberdeen's Bill, to require that the call to a presentee be signed by an adequate number of communicants before any settlement can be made by the Presbytery. The memorial was most respectfully received and ordered to lie on the table till the next meeting of Presbytery.

THE CHRISTIAN MESSENGER AND THE PRESENT TRUTH.

A writer in the *Christian Messenger*, whose letter affords indications that he is a man of considerable standing in the Baptist body, has attacked the sermon preached at the opening of the Synod. He boldly denies that Dr Wayland ever avowed the sentiment attributed to him by the late Moderator of Synod, of denying that the Old Testament was "any part of the standard of divine truth." We are surprised that a man who ought to be acquainted with public events, especially with those affecting his own ecclesiastical body, should have hazarded such a denial. Dr Wayland's views were published two or three years ago, first in a series of papers in an American paper called the *Examiner*, under the signature of "Roger Williams," and afterward in a small volume entitled, "The Principles and Practices of Baptists." These papers excited great attention at the time, particularly from the views which he propounded regarding the rule of faith. These views were discussed in most of the religious periodicals in the neighbouring States and by some in this Province. We have only to place Mr Patterson's statement side by side with Dr Wayland's own language.

MR. PATTERSON'S STATEMENT.

"In particular the Christian public was not long since shocked by the open avowal on the part of Dr Wayland, * * that he did not regard the Old Testament as any part of the standard of divine truth."

DR. WAYLAND'S STATEMENT.

"We (Baptists) profess to take for our guide in all matters of religious belief and practice the New Testament, the whole New Testament, and nothing but the New Testament."

Abundance of other quotations to the same effect might be given.

The writer in the *Messenger* quotes a statement of Dr Wayland, that he did not deny the *inspiration* of the Old Testament. This is a different point. We are quite aware that he makes such an avowal, but at the very same time he denies that it is *now* any part of the rule of faith. The writer would represent the sermon as manifesting hostility to the Baptists. This is a very unfair view of it. The doctrines maintained in the sermon are those which are professed by the great body of the Baptists—there is not a word in the sermon about the differences between them and Presbyterians, and if the author assailed an error avowed by some Baptists, this is no more evidence of hostile feeling against the body, than the fact that he assailed errors vented by some so called Presbyterians, is an evidence of his hostility to Presbyterianism.

The writer in the *Messenger* thinks that the author of the sermon must have been in a very excited state of mind. This is a peculiar hallucination of his regarding every person with whom he comes in contact. When the Editor of the *Instructor* exposed the treachery of the Attorney General on the Temperance question, forthwith up springs this writer in his defence, and thinks that our mind is much chafed; when the blows of the *Morning Chronicle* were falling heavy upon our present Government for their subserviency to Popery, this writer throws his shield over them, and forthwith discovers that the Editor of that paper is in a very excited state of mind, and now again, by some power of vision peculiarly his own, he discovers the same in the author of the Synod sermon. Those who know that author will laugh at the imputation, but we fear that those who see this writer constantly imagining that everybody around him is in an excited state of mind, will be disposed to consider that it might not be improper for him to guard well his own spirit.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. 9.

NOVEMBER, 1858.

No. 11.

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Foreign Missions.

LETTER FROM MR. GEDDIE.

ANEITEUM, April 24, 1858.

MY DEAR BROTHER,—

A ship bound to China has called at this island and I take my pen to address a few lines to you. My letter will be brief, as I hope soon to write to the Board of Missions. I feel thankful to inform you that the mission families are well.

The present season has been the most unpleasant that we have yet experienced on this island. The weather has been unusually hot and rainy. The Thermometer for a considerable time stood at 95° daily in the shade, and during the months of January, February and March the rain was almost incessant. The plantations of the natives have suffered much injury from the mountain torrents, which will occasion a scarcity of food during the present year.

On the 29th January we encountered a severe hurricane. Many trees were blown down and native houses destroyed. The roof of the church at my station was blown off and carried some distance by the wind, the body of the building suffered but little injury. The natives were much discouraged at the supposed destruction of the building, but they set to work with great energy to repair it and in less than four weeks it was

roofed again. Some of our plastered school houses were also materially injured. We had taken the precaution to haul up the "John Knox" at the commencement of the hurricane months, and she was safe. A cradle was made and put under her while afloat, and then she was drawn up on rollers by about 300 natives. She was launched again last week and is now preparing for sea.

As I intend soon to write more fully about the missionary work on this island I need not enlarge on this subject. We labour with much encouragement, as we have always done. The entire population, with very few exceptions, is under christian instruction. Not a few I hope are more than christians in name. But with much to awaken thankfulness to God, and to encourage us in our work, we meet with developments of superstition and depravity which awaken our solicitude and convince us that a great work remains to be done on Aneiteum. Yet the natives are docile, and therefore improvable, and they listen to our words of instruction, admonition and reproof and thank us for them.

Mr Inglis and I have recently met to arrange the work of the "John Knox" for the present season, and I have consented, in addition to my other duties, to undertake the visitation of the islands in her. Mr Anderson, who sails her, is a good man and manifests much interest in the cause of missions, but he cannot

converse with our teachers abroad and his ignorance of the character of these islanders has led him in some instances to expose the vessel and all on board to unnecessary danger. As we had not entire confidence in his prudence Mr Inglis would not consent to the vessel leaving this island unless I consented to go in her. Under these circumstances I have submitted to the arrangement, though I know that my own station must suffer by my absence. My friend, Mr Inglis, would gladly have shared with me the duty of visiting the islands, but he suffers so much from sea sickness as to unfit him in a measure for the duties to be attended to. The islands to which we intend to confine our visitations at present are Fotuna, Nina, Fana and Erromanga.

The vessel which takes this letter is direct from Sydney. She brings a newspaper, from which I see that the "John Williams" sailed from that place for the islands on the 29th of March. Mr and Mrs Matheson are mentioned as passengers in her. As she visits the Society, Hervey and Samoan islands before coming here we do not expect her before the first of August. We feel truly thankful at the prospect of this accession to our mission band. May they be in due time followed by others. I cannot at present give you any information as to the probable location of Mr Matheson. The claims of different islands will be considered on his arrival. I trust that we may be divinely directed in this important matter.

I regret to see that the appeal made for a mission schooner has not met with the same prompt and liberal response in Nova Scotia as in Scotland. Perhaps the fault is mine, as I may not have sufficiently represented her importance. I see her value more now than I did when I first wrote you on the subject. The truth is, that without a vessel there can be but little co-operation between missionaries settled on different islands, and it will be difficult to extend the gospel to the regions beyond. No portion of your funds are more wisely appropriated than those which are given to the support of the "John Knox." Our friends in Scotland seem to understand her value if we may judge from their liberal contributions. Since the arrival of our vessel here we have, by the advice of practical men, incurred some expense in making her in every respect sea wor-

thy, and in fitting her out in a manner suitable to the work in which she is employed. As she is now in good condition and well found in every thing her contingent expenses will, we hope, be trifling for some years to come. As the work to be done by the vessel is more than was originally contemplated we will always retain a white man to take charge of her and sail her, if this is approved of by our friends at home. Our present Captain costs us about £60 stg. a year, which includes support and wages. It is always understood that the expense of the vessel is borne equally by our respective Churches. The support of the "John Knox" would be a very suitable object for the children of Nova Scotia. I am encouraged to recommend this to them when I think of the interest which they have always taken in this mission. If they only knew the sad condition of the poor heathen on the islands around us I am sure they would not be unwilling to lend a helping hand to send the gospel to them.

We have not heard from Erromanga for some time, but I hope to see Mr and Mrs Gordon soon. The proprietor of the sandal wood establishment on that island is now on his way from Sydney with a wife. I have seen her, and she appears to be a superior woman. She is a Presbyterian, and I have no doubt but she will do what she can to encourage the missionary work. We are glad to think that Mrs Gordon will have such a person beside her.

You mention in your last letter a proposal made by Mr McCulloch of Truro to support a native teacher on this island who will correspond directly with the parties who contribute for his support.—The person whom I recommend is a young man named Lathella. He is married and has one child. He is the only son of our chief Nohoat, and if spared will succeed his father. Among the teachers there are many better scholars, but none whom I could recommend with more confidence. I have instructed him to write to Mr McCulloch, and I will write to him also.

I have already written to you that I intend to send home my children Elizabeth and John by the return of the "John Williams." Her departure from these islands will be arranged so that she may arrive in London about May 1860. On their arrival in England their sister, who is now at Walthamstow, will join

them and they will proceed to Nova Scotia. If our children must be separated from their parents we do not wish to separate them from each other. I must write you more fully on this subject.— My sheet is now full and I must conclude. Let me solicit a continued interest in your prayers.

I remain, my dear brother,

Very sincerely yours, &c.,

J. GEDDIE.

Rev J. Bayne, Sec. B. F. M. }
P. C. N. S. }

LETTER FROM MR. MATHESON.

TAHITI, May 4, 1858.

REV. AND DEAR SIR,—

As there will probably be an opportunity of forwarding letters to Nova Scotia (via Sydney or California) ere long, I embrace the present occasion of writing you a few lines previous to our leaving for Huahine, which is the next island we purpose visiting. We left Sydney on the 29th of March and after a very pleasant passage of 32 days arrived here safely on the 3rd of May.

The mariners often encounter tremendous storms in those seas. Our voyage has hitherto been very favourable, having experienced no rough weather, and had we not been detained two or three days by variable winds and calms off New Zealand nothing seemed wanting to render our whole voyage a splendid pleasure excursion. We generally remained on deck the greater part of the day, enjoying the warm sunshine and the fresh balmy breeze, associated with companions the most agreeable. On Sabbath we have service morning and evening—prayer meetings every Saturday evening, and a missionary prayer meeting the first Monday night of every month. There are also several natives on board, to whom Mr Creagh reads occasionally, being the only passenger sufficiently acquainted with their language to be by them perfectly understood.— Shortly after leaving Sydney the Rev Mr Murray kindly presented me a Samoan Testament, in the perusal of which I have spent as much time as possible and have made considerable proficiency (all things considered), to which I am much indebted to Mrs Creagh and Murray, both of whom willingly proffer me all needful assistance in acquiring a knowledge of that language. We spent yesterday on shore, enjoying the hospitality of the Rev Mr Howe, who has

been here about 22 years. Tahiti appears to be a lovely island, about 32 miles in circumference and situated in Lat. 17° 0', 29', 15", long. 149° 0', 28', 45". It presents the appearance of an elongated range of high land, which, being interrupted in one part, forms an isthmus about three miles in breadth, which connects the two peninsulas. From a low margin of sea coast the land rises to a very considerable height on both extremities of the island, while some highly fertile plains or valleys intersect the range in different parts. The loftiest mountain in the northern peninsula (called Mount Anai) is said to be about 7000 feet. In the southern peninsula there is also a very lofty mountain, said to be 8,500 feet above the level of the sea. This latter is the highest in the island. From those two peaks diverge ridges to all parts of the coast, all of which are very precipitous and generally narrow. Of late years the low lands of Tahiti have undergone considerable change by the introduction of a shrub from Norfolk, called by the natives Guano, which grows to a large tree and has now usurped the soil to a great extent for miles. The woodlands and bush are composed almost entirely of this shrub, which bears a profusion of large and delicious food. There is a pretty good road round the greater part of the island, all of which is overshadowed with trees, thus affording a delightful means of visiting the different surrounding settlements. In the code of laws adopted by Queen Pomare the punishment inflicted upon all persons found intoxicated consisted of making one or more feet of this road.

Outside the low belt of land at the foot of the mountains a coral reef encircles the island at the distance of two or three miles, and within this rocky bank are several excellent harbours where the sea is constantly tranquil, not a ripple to be seen upon its surface. The appearance of the mountains when seen looming far in the distance is magnificently grand, some of which are sufficiently high to be seen from the ship's deck 15 or 16 leagues distant.

We sighted the land on Friday evening, but as we were nearly becalmed till Sabbath morning we made but little progress towards the island. Early on Sabbath morning we were favoured with a fair wind, but the immense number of clouds hanging over the high

land and a haziness about the horizon, partially obscured our view for some two or three hours. At length however, about 9 A. M., as the sun rose higher the clouds gradually vanished away, and as they rolled along the grandly formed mountains, high, sharp, irregular peaks and huge masses of rocks appeared between the mists and were again hidden in deep valleys or glens, as if almost denied the light of day. Strikingly different in appearance were the lower hills, dales and richly wooded land at the sea side,—there the bright sunshine heightened the vivid and ever varying tints of a rich verdure, — the beautiful alternation of light and shade, each moment changing as the flitting shadows

passed over every kind of green,—the groves of graceful palm trees and the dazzling white foam of the breakers on the coral reefs contrasted by the deep blue of the sea combined to form a most magnificent view

At a distance of three or four miles to the West showed the island of Eimeo, which presented a very picturesque outline and added much to the beauty of a scene far surpassing that of which I had any conception. We purpose leaving for Huahine tomorrow, thence to Raiatea, Mangaia, Rarotonga and Samoa, from whence we proceed to the Western Islands, which we hope to reach in July.

Yours truly,

J. W. MATHESON.

Other Missions.

MISSIONS TO THE JEWS.

ALEPPO IN SYRIA.

The following letter from the Rev R. G. Brown, dated 26th June, gives interesting information with regard to the ancient city of Aleppo, and the Jews who form a part of its varied population. Mr Brown speaks in grateful terms of the great kindnesses which he and his family have received from Mr Skene, the British Consul, and his lady.

Aleppo is an Italian corruption of *Halab*, the Arabic name of the ancient city, which, being the Hebrew for *milk*, has given rise to the fable, that Abraham pitched his tent here, and generously fed the poor with the product of his flocks and herds. It is indeed possible that the patriarch took that route to the land of Canaan; for *Urfa*, which is pretty well identified with *Ur* of the Chaldees, is only about a hundred and twenty miles distant. Aleppo has, however, a much better claim to a scriptural interest as the "*Aram Zobah*" mentioned in the title of the sixtieth Psalm, or at least the chief city of a province of that name, which seems to have extended from the northern corner of the Mediterranean to the western bank of the great Euphrates. That ancient river is only three days' journey to the east of Aleppo. The Jews not only assert that this is *Aram Zobah*, but say that the fortress which rises in the middle of the city not long

since contained a stone with a Hebrew inscription, purporting that *Joab*, son of *Zeruiah*, took the city.

On approaching Aleppo from Antioch, you cross a river which, though small, "makes glad the city;" for, divided into innumerable channels, and lifted to higher levels by oxen turning groaning water-wheels, it sustains miles of luxuriant gardens during months when all beyond is a tawny desert. Here we can feel how strikingly the Lord's abundant mercy is extolled by the Psalmist when he says, "The river of God is full of water." On drawing nearer to the city, you are struck with the large well-hewn stones of the ancient walls; it is said that they are engraved with the name of *Salah ed deen* (*Saladdin*), and that they resisted all the might of the Crusaders. Their picturesque towers are rent and ruined by the great earthquake, and their breaches, filled with mean masonry, speak of the degeneracy of the Moslem Empire. The stones of the massive gateway have been broken by fire, which has consumed the gates. The width of the streets—eight or ten feet—is not less than in other cities of the East, but they are much better paved even than Constantinople.—Perhaps this is due to the large number of Europeans who lived here when this was the highway to India. The merchants of Venice have left their names, their Roman Catholic religion, and semi-European manners to many families

hut of eighty English mercantile houses there is not a trace. The streets, as in other Syrian cities, are, where there are no shops, a gloomy succession of blank walls, rarely broken by high latticed windows; but here and in Sidon, when your eye can rest from gazing your feet through filth and dead animals, it is pleased with the so-called Gothic arches often thrown over, and giving a short but welcome shade. This wretched neglect of cleanliness is a part of the decline from better days. If you would breathe purer air, and really see the city, you must enter a house. In pleasing contrast to the street, you find a court paved with marble, and pleasantly shaded by orange, pomegranate, and vine trees, and often a fountain in the middle. The rooms enter from this court. All the comfort and ornament of an Oriental house are kept for its inmates; the passer-by sees nothing. If it is evening, you may enjoy the cool western breeze on the flat house-top, taking care not to insult your Moslem neighbour by standing where it is possible to look into his court.

Looking over the low parapets of the white house-tops towards the fortress which crowns a hill in the middle of the city, you are struck by the number of minarets rising on every side. The musical chant of the mueddins, who walk round their galleries at sunset, pleases your ear; but you sigh to think that thus five times daily they deny the divinity of Christ, and proclaim the deceiver: "There is no God but God, and Mahomed is his prophet!" Most of the minarets are lofty slender cylinders; but the square towers are said to be the remains of ancient Christian Churches.—How far had their worshippers corrupted the gospel before they were overwhelmed by the flood of Moslem invasion? A thousand years these churches have been Mahomedan mosques—shall they ever be devoted to the glory of Jesus Christ, the only Saviour? The synagogues and churches of the various Christian sects are marked neither by tower nor by bells.

The Jews.—The shops are chiefly found in a series of vaulted arcades, which are delightfully cool, when an open wide street would be intolerable. Here the Jews are found in large numbers, generally marked by a scanty black turban, long ago imposed as a humiliating badge by Moslem tyranny. Many are money-changers, many more are shop-

keepers. Some labor at trades, and others, whose faces bespeak a scanty diet, hang about with bags over their shoulders, ready to carry anything or go anywhere. Besides these native Jews, whose language is Arabic, there are some wealthy and powerful families, descendants of Hebrews from Italy, who speak Italian and retain European dress. With some of these, and with the only three German Jews, I am on terms of friendship. One has to use some tact and delicacy in introducing the gospel to such, for they are generally too polite to argue with you; while the less refined native Jews, after the slender introduction of a salutation, will hear the truth with some patience—and even the most ignorant will controvert it with cleverness and good temper. Probably they would not be so pleasant in dialogue if they had any fear that the discussion would lead them to sacrifice all for Christ's sake. Hitherto I have been spared the ridicule and blasphemy against our blessed Lord which we have sometimes to bear from Jews who show us no unfriendliness. I need not fill pages with specimens of our discussions. They generally parry all statements of the gospel by demanding why we do not keep the law of Moses and do not observe their Sabbath, and by denying the divinity of Christ. Of justification by faith they are as ignorant as were their fathers in the days of Paul. A Jewish cotton-beater, who has frequently visited me gravely stated his belief, that if a Jew fails to keep all the six hundred and thirteen commandments of the law his spirit is permitted to be born in another body, that he may fulfil the remainder. The poor man did not see that the sin of this second life must be a new burden to the guilty soul. As with too many in Scotland, there is no sense of sin to make them rejoice in the offer of free forgiveness in the blood of Jesus. I would entreat those who desire daily to pray for the Jews to think of this their great want and to plead that the Spirit of Christ may lead them to "remember their own evil ways, and to loathe themselves in their own sight." Without this, it is in vain that we prove to them that the weeks of Daniel coincide with the birth of Jesus—that in him, the glorious original, are seen all the features of prophetic portraits. I feel this want sadly even in the case of the inquirers, who by their visits, encourage me to various degrees

of hope, and some of whom seem to be intellectually convinced that Jesus is the Christ. I fear that they have not yet been taught to cry, "Save me! I perish!" and therefore, as they can do without Christ, they are not willing to lose all and suffer all for his sake.

Young Jews inquiring after the Truth.
—A young gold-thread spinner is very much with me, who tells me that he is one of four, who, by studying the prophets together, are convinced that Jesus is the Messiah. Two of them having gone to Jerusalem, returned by way of Damascus—there they betrayed their views, and have been for some time placed under a kind of imprisonment and close surveillance. He himself, he says, has been confined to the house by his uncle for ten days at a time, and then not suffered to go out alone. "Now," he adds, "if they have done this to me, only because they suspect that I converse with Christians, how much more if I confess Christ! Send me away to some other city, Constantinople or Jerusalem, where I am unknown, and there I will become a Christian and be forever separated from all my relatives." I reply, "I deeply sympathise with you. It is a hard, it is a terrible thing, to forsake all, to be hated and despised by all"—and as I speak I think how comparatively easy and honorable it is to be a Christian in Britain—"but your first duty is plain. If you love Christ because he loved you, and died for you, he bids you confess his name among your friends, and then, if you are persecuted, he permits you to flee to another city." "But have you not heard?" he asks "of the Jew who went to Aintab to become a Christian? A consul, who is also a Jew, sent after him a false declaration that he was fleeing from his creditor, and he was brought back with his hands in the wood behind him. (Oriental handcuffs are made of blocks of wood.) You tell me to flee if they persecute me, but what if they poison me before I can escape? Many people are poisoned in Aleppo, and no one inquires about their death."

Then he mentioned a case in which the relatives of a Jew disposed to Christianity were advised by the Hacham to effect his death, because it was better for him to die a Jew than to live an apostate. I said, "They can do you no harm without Christ's permission, for he is Lord of all. He has said, The very hairs of

your head are all numbered. A thousand thousand have died because they loved Jesus. Women have been tortured and burned in the fire. Do go home and ask God to give you courage to confess his only Son. Better suffer anything than be without Christ; without him you perish for ever." Hitherto his final reply is, "I cannot do it among my relatives."

The Funeral of a Jew who was a secret Believer.—Soon after my arrival here I saw a crowd of seven or eight hundred of men among the tombs outside of the city. It was the funeral of a venerable Jewish Hacham. My first impulse was to mount a tombstone, and preach Christ the resurrection and the life; but I had not then the power of uttering such an impromptu discourse in Arabic, and if I had, prejudice would not have suffered them to listen for a moment. As they dispersed, I attached myself to little groups, and uttered the same truth in a more quiet way. When we reached a large fountain near the gate of the city all the Jews washed their hands from the defilement contracted by the funeral, and I went home, longing that they knew the fountain opened for sin and uncleanness, and feeling that the fact of another aged Jew having passed into eternity denying Christ was a new argument to be faithful with the living. Conceive my surprise when I heard some weeks afterwards, from more than one reliable source, that the old Hacham had left among his papers a declaration, that he had been brought by a study of the prophets to a persuasion that the Messiah had come, and that Jesus of Nazareth is He! Is it wrong to indulge faint hope that, though he had not faith enough to confess him with his lips, he did rest his perishing soul upon the only Saviour? This week a young man has had two long interviews with me, and pleased me by a countenance of more than ordinary truthfulness and seriousness. My interest was deepened when he told me that he was a grandson of that Hacham. He seemed to assent to all the truth I laid before him, but said, "How can I become a Christian here? I have at least two hundred and thirty relatives in Aleppo, who will all be my enemies. The most honest Jews would think it right to swear falsely against me, and have me cast into prison."

Thus you see that, on the one hand, I am somewhat encouraged by evidences

of a spirit of inquiry among the Jews, while, on the other, I am painfully convinced of the need of that Spirit of life in Christ Jesus who, I trust, will yet be poured upon us in answer to the prayers of God's people in Scotland.

Feeling that I am debtor to Gentiles also, I gladly accepted the invitation of the British consul to join in a service for the few English inhabitants. My small Arabic congregation encourages me by its increasing numbers. I hope to see it augmented by Christian Jews.

OLD CALABAR.

CREEK TOWN.

THE FIRST CONTRIBUTION FROM AFRICA.

The following paper, brought home by the Rev Mr Waddell, was accompanied by a contribution of L.71. This donation, which is from the church in Creek Town, is very interesting, as being the first contribution given for the Lord's sake, and to the Lord, from Old Calabar. It is, as the Apostle says, a proof of the "professed subjection" of the donors "unto the gospel of Christ," for which it becomes us "to glorify God." It is a hopeful evidence also, that the means may yet be found in Africa for helping forward the evangelisation of that country.

Old Calabar, Creek Town
May 26, 1858.

Our church collection to the Treasurer of the Presbyterian Church in Scotland, with much thankfulness to our God for remembering our land, so as to send us his Word to enlighten our land, as the Holy Book of God says, "The people that walked in darkness have seen a great light; they that dwell in the shadow of death, upon them hath the light shined." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever." "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath first given to him and it shall be recompensed unto him again? For of him and through him; and to him, are all things, to whom be glory for ever. Amen."

Although our minister is just about to leave us, yet we commend him to the hand of our God, who commands the wind and the seas, who saith unto the waves, Be still, and it was calm in a moment. And also he has left us to the hand of God, as the Apostle Paul says, in Acts xx. And we will take courage in the Lord, for he hath said, Cast your burden upon the Lord, for he careth for you; for he hath said in Isa. xlv. 22, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."

Full Members Collection	£66
Candidates,	3
Church Attendance,	-

Your most affect. brethren in Chris

EGBO JACK.

ESIEN ESIEN UKPABIO.

MRS JACK.

MR IBITAM IBITAM.

EYO HOGAN.

JOHN CHISHOLM.

ENE EYO.

YOUNG EYO HONESTY.

ESHEN KING EYO HONESTY.

Absent :—

HENSHAW TOM FORSTER.

EKPAYONG ETOODOU.

EKPAYONG ESHEN.

EYO BUSBY.

EPER EKPAYONG.

EQR EBITUM.

EFRANGU AFFONG.

EKPO AFFONG.

UDOU MISENPA.

BUSBY EBETUM.

To James P'eddie, Esq.

THE REV H. M. WADDELL'S FINAL DEPARTURE FROM OLD CALABAR.

It is with very sincere regret that we have to intimate, that the state of the Rev Mr Waddell's health has made it necessary for him to retire finally from the Old Calabar mission. After twenty-eight years of assiduous labours in tropical climates—sixteen in Jamaica, and twelve in Africa—he feels that he needs the bracing influences of a more temperate region. In April 1846 he went out to Old Calabar, and founded there the mission, which he has had the great privilege of seeing fully established, and spreading its influence into the country around. He has achieved a great and a difficult work, has linked his name with Africa as one of its benefactors, and has

won for himself the honourable title of the Apostle of Old Calabar. As he is older in toil than in years, we trust that after a season of rest, he will gather strength, and be able for a lengthened period of effective service in the gospel at home. We feel that all our readers will unite with us in praying that he may be long spared, and may have opened, for him a path of usefulness, which his talents, his graces, and his experience so eminently qualify him to fill. We adduce the following testimonies from his fellow-labourers as attestations of his zeal and fidelity as a missionary:—

The Rev Mr Goldie says, 17th May,—

“Mr and Mrs Waddell leave by this packet, and their withdrawal is a serious subtraction from the strength of the mission. Our brother, from being the founder of the mission, and from his superiority in age, occupied a place in the eyes of the natives to which none of us can succeed, and had an influence with them greater than that which any of us can hope to exercise. He and his worthy helpmate have certainly spent themselves most freely and heartily in the cause of Christ here, as they did formerly in Jamaica, and, with unwearied industry, given themselves to the great work on which they were missioned by the church.

The impress of their labours will be long felt by the country; and from amongst the poor people of Old Calabar, there will be to them a ‘crown of rejoicing’ in *that day*. While following them with our regrets, we at the same time accompany them with our prayers, that the Lord would open to them a ‘door of usefulness at home,’ and long bestow on them opportunity and ability for his service.”

Minute of the Old Calabar Committee, 5th May.—“On receiving, with deep regret Mr Waddell’s resignation of the chair of the Committee, as preparatory to his leaving the mission, the Committee would desire to record their warm esteem for, and high opinion of, him as fellow-labourer, and of his services to the Old Calabar mission. As the founder of the mission, his name will ever be permanently associate with it; and as his services on its behalf, from its commencement, have been both unwearied and at the same time successful, his work will, by the divine blessing, live in the land, and future generations will be blessed in it. The Committee would also follow him, as he returns to seek the Lord’s service among the churches at home, with the earnest prayer, that his path may be made straight before him, and that the divine blessing may ever rest upon him and his labours.”

News of the Church.

ORDINATION OF MR MCKINNON.—The Presbytery of Pictou met in the Vestry of the New Church near Hopewell, East River, on Wednesday, 29th September, for the purpose of ordaining Mr McKinnon, preacher of the gospel, to the pastoral charge of the congregation assembling there. The edict for the ordination having been returned duly served, a member of Presbytery was appointed to read it to the congregation, which being done and no objections appearing, the Presbytery proceeded in their constituted capacity to the Church for his ordination. The Rev George Roddick commenced the services of the day with praise and prayer, and afterward preached from Isa. xl. 8, “The grass withereth, the flower fadeth; but the word of our God shall stand forever.” The theme of the discourse was the instability of every thing human in con-

trast with the stability of the word of God. In eloquent language he described the passing away of man himself, his attainments and possessions, yea, of the globe itself, while God’s word stands forever. While whole libraries of books of human composition have perished, the Bible has been handed down unimpaired, although no book has ever been so hated. Generation after generation of the ministers of religion has been cut down, and yet the same truths are faithfully proclaimed by others.

The Rev George Patterson then narrated the steps which had been taken in the call, and proposed to Mr McKinnon the questions of the formula, which being duly answered, he then led the devotions of the Presbytery as Mr McKinnon was by prayer and the laying on of the hands of the Presbytery solemnly set set apart to the office of the Holy Minis-

try and the pastoral inspection of that congregation.

The Rev James Bayne then delivered an appropriate charge to the newly ordained minister founded on the words of the wise man, "He that winneth souls is wise," in which he directed attention to the end of the gospel ministry, "winning souls," the means by which this end was to be gained, and the wisdom of so doing. The Rev George Walker followed in very reasonable exhortations to the people, and concluded the services with praise and prayer. As the congregation retired the members welcomed their newly ordained pastor in the usual manner.

The day was disagreeable, yet a large congregation assembled who continued to the end apparently deeply interested in the solemn services of the day. This is the first time the people of West Branch have had a minister to themselves having till recently been in connexion with another congregation. Since the severance of their connexion with the East Branch they have erected a large and handsome Church, which is nearly if not entirely paid, and now, through the kindness of the Great Head of the Church, they have obtained a pastor of good natural gifts, which have been cultivated by study both in this country and in Scotland, and who preaches both in Gaelic and English. May the blessing of Him whose blessing makes rich rest upon this union.

PRESENTATION TO THE REV. JOHN CAMPBELL, ST. MARY'S.—The trials of the faithful minister of the gospel who has spent twenty years as pastor of one congregation must have been numerous. Many events must have transpired which filled his mind with sorrow. But under all his trials he often experiences the sunshine of satisfaction in seeing his labours appreciated and blessed to the people. There are many pleasing reminiscences in the minister's life, which fill his mind with gratitude to Him who has promised, "Lo, I am with you alway, even unto the end of the world."

This thought occurred to me when on a visit last week to the congregation of St Mary's, where I witnessed with pleasure an evidence of the esteem in which their pastor, the Rev John Campbell, who has laboured among them for nearly twenty-one years, is held. The united congregations of Glenelg and Sherbrook presented him with two comfortable carriages and a set of silver-mounted har-

ness. One of the carriages was intended for family use and cost £30. The other carriage was intended for his own use, to enable him to travel with comfort to the distant localities and preaching stations of his widely scattered congregation, and with the harness cost £32. Accompanying this valuable gift was an affectionate address, in which they feelingly referred to the many changes which death produced among them during the time of his ministerial labours, to the harmony which existed in their congregation since his ministrations commenced, to the great extent of his labours, which has affected his health; and concluded by wishing a long continuance of his services, and by commending him and his to the Father of mercies. They also expressed a warm interest in Mrs Campbell's welfare.

To this address their pastor made a suitable verbal reply. He thanked them for what had been done; and highly valued their gift, not only for the comfort which it would afford himself and family but also because he regarded it as an expression of their esteem for him on account of the work in which he is engaged, and of their love for the Master whom he professes to serve. He was grateful for the harmony and good feeling which prevailed among them, and prayed for its continuance. He would however give God the praise. He would use the language which Captain Hudson, of the *Niagara*, employed after the successful laying of the Atlantic Cable, "Not unto us, Lord, not unto us, but unto thy name be the praise." But Captain Hudson would not have been successful without the aid of his faithful officers and crew; and while he would give God the entire praise, he felt that there were many good men and women among them who as well as he were instrumental in preserving the peace and promoting the good of the congregation. He also assured them that Mrs Campbell appreciated their kindness, highly valued their gift, and felt a deep interest in their prosperity.

It was an interesting scene. The people truly were cheerful givers, and the pastor was a thankful receiver. May the spirit of peace, of holiness, of brotherly kindness, and of liberality never forsake them, may their pastor long "abide and continue with them all for their furtherance and joy of faith."

JAMES MCLEAN.

October 4th, 1858.

FINANCE.

TREASURER'S ACCOUNTS FOR 1857-8.

The Board of Home Missions P. C. of N. S. in Acc. with ABR. PATTERSON, Treasurer.
1857.

RECEIPTS.

July 1.	By balance,	£12 14 5
17.	" Ladies' Relig. and Benev. Society, James' Church, N G.	8 15 0
	" Springville, E. B. E. R., collection	2 4 6
	" " Ladies' Soc'y, 20s; do. Old Church coll. 17s. 1½d.	1 17 1½
	" Old Church do, 10s; Upper Settlement do, 6s 6d	16 6
Aug. 11.	" Donation from a Friend to Missions	1 0 0
Oct. 13.	" Juvenile Miss. Soc'y, 2d Presbyterian Church, Maitland	5 0 0
	" Mr Hugh Dunlap, per Rev J. Smith	1 5 0
	" Sheet Harbor, 60s; Cheverie, 19s 7½d; Taylor's Head, 5s; Pope's Harbor, 22s 6d; Rawdon, 32s 9d; per Mr S. McCully	7 4 10½
	" Sums received by Rev R. Sedgewick on Mission	1 15 0
	" Rawdon, 43s 11½d; Kempt, 37s 6d; Bridgetown, 40s; Rail- road, 28s 6d; from Rev J. Thomson	7 9 11½
	" Cape Sable Island, 62s 6d; Rawdon, 16s; per Mr R. Grant	3 18 6
15.	" A friend in Chatham, per Rev J. McCurdy	1 5 0
21.	" Mr Robert Smith, Truro	20 8 3
22.	" Evangelical Society, Fish Pools, E. River	2 0 0
Nov. 7.	" Ladies' penny-a-week Society, in connection with Rev G. Walker's Church, N. G., per Miss Carmichael	4 0 0
18.	" Collection Prince Street Church, Pictou	9 13 0
	" Locke's Island, per Rev P. G. McGregor	8 1½
22.	" Baddeck, Cape Breton	4 0 0
	" Part of McLellan's money credited in Seminary acc't.	15 0 0
Dec. 15.	" A Friend to Missions, Forks, Middle River	10 0
	" Annapolis, 60s; Bridgetown, 40s	5 0 0
	" Union Hall S. School, W. River, per Rev G. Patterson	1 1 0
	" One-half of Donor's prizes at Agricultural Exhibition	10 0
	" Treasurer Noel Missionary Society	2 0 0
	" A friend in Miramichi, per Mr Ross	2 10 0
	" Mr Robert Smith, Truro, balance of half-yearly acc't.	18 4 8
1858.		
Jan. 22.	" 2d Presbyterian Church, Maitland, and 5 Mile River	4 5 0
	" Religious and Miss'y Society, Salem Church, G. Hill	7 17 10
	" A friend at Miramichi, per Rev J. McCurdy	1 10 0
Feb. 1.	" Philip Peebles, Quebec, per Rev P. G. McGregor	1 0 0
12.	" Missionary Society Poplar Grove Church, per do.	8 0 0
19.	" Noel Section of 2d Congregation, Maitland	2 0 0
	" Barrington Section of Shelburne Congregation	16 10½
20.	" Antigonish Congregation	1 5 0
	" James Tate, Canso, per Rev J. Campbell	3 9
Mar. 12.	" New Annan Congregation, per G. B. Johnston	1 0 0
Apr. 1.	" Collection taken Primitive Church, N. G.	23 11 7
13.	" Juvenile Miss'y Society, 2nd Congregation, Maitland	3 0 0
	" Ladies' Relig. & Ben. Soc. St. John's Church, Chatham, N.B.	2 10 0
May 13.	" Mr R. Smith, Truro	14 7 2
	" William Matheson, Esq., Pictou	4 0 0
	" Salem Church, Green Hill	8 0 0
June 15.	" Mabou, £7 10s; Baddeck, £5; per Rev J. Thomson	12 10 0
	" Shubenacadie, Gay's River and Lower Stewiacke	6 0 3
	" Poplar Grove Church, Halifax	15 0 0
	" Sand River, 52s 6d; Maccan, 16s; Minudie, 18s; per Mr R. Grant	4 6 6
	" James Tate, Canso, per Rev J. Campbell	6 3
	" Middle Stewiacke and Brookfield	2 10 5½
	" Missionary Society South Side Middle Stewiacke	3 9 8
	" Upper Settlement E. River, £4 12s 1d; Windsor, £10	14 12 1

June 15.	" Mrs Johnston, Harvey	10	0
	" Half of collection at Missionary meeting	1	17 6½
	" Lower Londonderry, £14 0s 5½d; Yarmouth, £3 8s 9d; Stewiacke, £8 8s	25	17 2½
16.	" West River Ladies' penny-a-week Soc., W. R. Section	3	0 0
	" " " " Roger's Hill do.	1	11 0
	" " " " Young Ladies' Rel. & Ben. Soc., W. R. Section	1	5 0
	" River John Congregation,	3	15 0
	" Musquodoboit Midd. Sett. £2 1s 3½d; Upper do. £2 6s 3d	4	7 6½
19.	" Truro Bible Class, 25s; Mr R. Smith, Truro, £4 2s 6d	5	7 6
	" Collection taken Little Harbor	18	8
		<hr/>	
		£331	2 9½

1858.

PAYMENTS.

July 1.	To difference on balance of 1856	£0	11 0½
	" Paid Mr Douglas	5	0 0
6.	" Order to S. McCully, dated 11th Oct. 1856	3	10 0
Aug. 27.	" Rev J. McCurdy, Mission to Harvey, 1854	3	10 0
Sept. 3.	" Order paid Rev J. Watson	9	0 0
Oct. 8.	" do Mr George Ruddick	6	0 0
13.	" do Rev George Christie	2	0 0
	" do Rev R. Grant	13	10 0
	" do Rev S. McCully	16	10 0
	" do Rev J. Thompson	19	10 0
Nov. 22.	" Order Rev A. Ross, mission to Cape Breton	10	19 0
1858.			
Jan. 4.	" " Rev J. Watson	14	0 0
Feb. 20.	" Paid Mr McKinnon supplying Charlottetown	8	0 0
Apr. 21.	" S. McCully " "	3	0 0
	" Rev Hugh Ross, mission to Sheet Harbor & Rawdon	8	1 6
May 13.	" Rev James Bayne, aid to Charlottetown Church	10	0 0
	" Rev James Thompson, mission to Cape Breton	19	10 0
	" Extra expense on do.	3	0 0
June 15.	" Mr R. Grant, mission to Truro Presbytery	9	0 0
	" Rev James Thompson, do. to Halifax do.	3	0 0
	" Expenses of Secretary	3	0 0
	" One-third of money advanced for Register & Instructor	28	2 4
21.	" Paid Rev George Christie	25	0 0
	" Rev George Ruddick, mission to P. E. I.	3	0 0
	" do do. to Annapolis & Bridgetown	10	0 0
	" Rev David Honeyman, mission to Cape Breton	3	5 0
	" Rev Professor Ross, expense supplying Charlottetown	1	15 0
	" James Waddel, do do	1	5 0
	" James Murray,	11	5 0
	" Daniel McCurdy	15	0 0
	" Commissions on £318 at 2½ per cent.	7	19 0
	" Balance	53	19 11
		<hr/>	
		£331	2 9½

June 21. By balance brought down £53 19 11
Examined the above, and found correct.

GEORGE WALKER,
RODERICK MCGREGOR, } Auditing Committee.
ALEX. FRASER,

The Board of Foreign Missions P. C. of N. S. in Acc. with ABR. PATTERSON, Treas.
1855. RECEIPTS.

July 1.	By balance	£734	7 5½
	" Cavendish, P.E.I., £8 2s 10½d; N. London, P.E.I., £7 11s 9d	16	4 7½

July 17.	" Evangelical Society, including collec. James' Church, N.G.	14	1	7½
	" Ladies' Religious and benevolent Society	6	4	3
	" Springville, E. B. E. River, collec. 94s 5d; Old Church, 50s.	7	4	5
	" " Ladies Society, 20s; Upper Settlement, do, 10s	1	10	0
Aug. 17.	" Young Ladies' Bazaar, Spring Street congregation	11	0	0
Sept. 12.	" From a Friend to Missions	7	0	0
14.	" David L. Geddes, Upper Musquodoboit		7	6
	" Miss Huesties, Queensbury, N. B.		2	0
	" Subscriptions taken in Charlottetown	4	9	2
25.	" Children of Lower Sab. School, New Annan, for Miss. Schr		12	9
30.	" Inhabitants of New Annan, per Mr G. B. Johnston	5	14	10½
Oct. 13.	" Master Melville Logan, per Rev J. Smith		3	1½
	" Collected by Miss Grant, Springville, E.R., for Miss'y Schr	1	0	0
22.	" Congregation West Branch, E. R.		3	8 10½
	" Collected by Mrs Douglass, Charlottetown, P. E. I.	1	17	6
	" Mr William Fraser, Scot's Hill		3	9
Nov. 18.	" Locke's Island, per Rev P. G. McGregor	1	6	10½
	" Mrs Whittier, Sackville, per do		5	0
	" Juvenile contributors, Wallace River, for Missionary Schr		15	0
22.	" Cash from Rev J. Bayne	12	11	3
Dec. 15.	" A Friend to Missions, Forks, Middle River		10	0
	" " " New Glasgow		5	0
	" Union Hall Sabbath School, M. River, per Rev G. Patterson	1	1	0
	" One half of Donor's prizes Agricultural Exhibition		10	0
	" Sabbath School, N. S. Middle River	1	8	11
	" Mrs A. McDowal, Annapolis		5	0
1858.				
Jan. 1.	" Mrs Samuel Fraser, Fish Pools, per Rev D. Roy		5	2½
	" " " for Missionary Schooner, per do		5	0
	" Treasurer of Noel Missionary Society		2	0 0
4.	" A Friend in Miramichi, per Mrs Ross		2	10 0
	" Proceeds of Pic Nic, West River		13	15 0
	" Mr Robert Smith, Truro		61	7 5½
	" " " for Mission Schooner		3	14 4½
	" Collection taken in Primitive Church, New Glasgow		32	17 9
	" Ladies' Missionary Society, Tatamagouche		10	7 6
21.	" Additional to collection Primitive Church, New Glasgow		7	6
22.	" Penny a-week Society, Eastern District Prince St cong'n.		18	5
	" Religious and Missionary Society, Salem Church, Green Hill	8	9	6
	" A Friend in Miramichi congregation, per Rev J. McCurdy	1	10	0
	" Annual collection do		8	4 7
	" A Friend in Newcastle, do		5	6
Feb. 1.	" J. F. Chipman, Queen's Co., N.B., per Rev P. G. McGregor	1	0	0
	" Philip Peebles, Quebec, per do		1	0 0
	" B. A. Coffin and A. St C. Coffin, children, St Peters's, P.E.I.		4	0
10.	" Juvenile Missionary Society James' Church, per Rev D. Roy	8	10	0
	" John Arthur, M. River, per do		1	0 0
	" Union Sabbath School, Albion Mines, for Missionary Schr	1	5	0
	" Prince St Church S. School scholars, for Mission Schooner	4	0	0
12.	" Missionary Society of Poplar Grove Church, Halifax		8	0 0
19.	" Barrington section of Shelburne congregation		9	4½
20.	" S. S. children of U. P. Church (Dr Taylor's), Montreal, } for Aneiteum Mission		9	0 0
	" J. McDermid, Piedmont, Merigomish, 5s; Antigonish. 256s 3d	12	16	3
	" A Friend, Cape George, 10s; James Tate, Canso, 3s 9d		13	9
	" Ladies of Still Water, St Mary's		1	0 0
Mar. 3.	" James Dawson, Montreal, formerly of Pictou		3	0 0
12.	" Mr McNaughton, Fish-Pools		10	0
	" Joseph, Isaac and Samuel McNaughton, 2s 6d. each		7	6
	" Mis. & Ben. Soc'y, Bay St. cong'n (Dr Jennings), Toronto	16	0	0
	" Mr Letster, 10s; Master Strange, 4s; Mrs Gardner, 20s; } Mr Ewart, 6s 3d		2	0 3

April 1.	" Wm. Irvine, Barney's River, 5s; James McDonald, do, 5s	10	0
	" Mrs McDonald, do	5	0
13.	" Juvenile Missionary Society, 2nd congregation Maitland	3	0
	" Ladies' Rel. & Ben. Soc'y, St. John's Church, Chatham, N.B.	2	10
21.	" Evangelical Society, Fish Pools, East River	3	0
May 1.	" Thankoffering from a member of Prince St. congregation	5	0
3.	" Mr R. Smith, Truro, 80s; 13th. W. Matheson, Esq., Pictou, 80s	8	0
13.	" United Presby. Church, Montreal, (Rev W. Taylor's, D.D.)	20	0
	" Mrs Charles McKay, Mines	3	1½
	" Collection taken Prince Street congregation	17	11 6½
	" A member absent when coll'n. taken, 5s; A member do 20s.	1	5
June 15.	" Shubenacadie, Gay's River and Lower Stewiacke	16	9
	" Poplar Grove Church, Halifax, 180s; Sherbrooke, £9 5s	18	5
	" Glenelg, £9 5s; Caledonia, £7	16	5
	" James Tate, Canso, per Rev J. Campbell	6	3
	" J. W. Barss, Esq., Horton	1	0
	" Middle Stewiacke and Brookfield	4	0 2½
	" Missionary Society, South Side Middle Stewiacke	3	9
	" " " U. P. congregation Eramosa, C. W., } Rev William Barrie, per Rev William Fraser	2	10
18.	" Upper Settlement, E. River, 133s 2½d; Windsor cong'n, 65s	9	18 2½
	" Mr Johnston, Harvey, 10s; River John, 86s	4	16
	" Bayfield Branch, R. John, 84s; Loudonderry, £13 14s 11d	15	8 11
	" Half of collection Missionary Meeting	1	17 6½
	" Lower Loudonderry for Mission Schooner	1	0
	" West River congregation Ladies' Penny-a-week Society	3	0
	" Yarmouth, 15; Dr G. J. Farish, per Rev G. Christie, 20s	1	15
	" Stewiacke, 168s; 1st congregation Maitland, Noel, 48s	10	16
	" 2nd congregation Maitland, 55s; Noel, 60s; Rock, 39s 2½d	7	14 2½
	" Tenecap, 8s 2½d; Musquodoboit, M. Settlement, £6 1s 9½d	6	10
	" Upper Musquodoboit	2	9
	" Truro Bible Class, 25s; Mr Robert Smith, Truro, £8 10s 6d	9	15 6
	" Collection taken Little Harbour	18	8
	" Mr S. Johnston, U. Stewiacke, 40s; Mrs S. Johnston, do, 40s	4	0
	" Interest on £700, from 1st July to 15th Sept., at 4 per cent	5	16 8
		£1256	15 11½

1857.

PAYMENTS.

July	To paid Mr Johnston, from Rev J. Geddie's salary	£6	5	0
Sep. 16.	" per Sterling Bill to remit	426	17	9
25.	" Rev J. Matheson, 1 quarter's salary	25	0	0
13.	" Mr S. F. Johnston, £50; 17th. Rev J. Bayne, £180	230	0	0
Oct. 22.	" Rev J. W. Matheson additional	50	0	0
Nov. 22.	" remitted Rev P. G. McGregor, for part Rev J. W. Matheson's passage	30	0	0
1858.				
Jan. 4.	" Robert Smith freight on Mission Goods	15	0	
Feb. 20.	" Two-thirds of advances for Register and Instructor	56	4	8
June 18.	" Commission on £516 at 1 1-4 per cent	6	8	0
	Balance at date	425	5	6½
		£1256	15	11½

Balance brought down

£425 5 6½

Examined the annexed account and found correct.

GEORGE WALKER,
ALEXR. FRASER,
RODERICK MCGREGOR, } Auditing Committee.

The Synod of the P. C. of N. S. in Acct. with ABRAHAM PATTERSON, Treasurer.

1857.

RECEIPTS.

July 1.	By balance at date	£49 9 5
6.	" Cavendish, P.E.I., 30s; New London, 14s 1 ¹ / ₂ d	2 4 2 ¹ / ₂
17.	" Springville, East Branch East River, congregation	1 10 0
	" Merigomish congregation collection	10 0
Dec. 31.	" Robert Smith, Truro	5 0 0
1858.		
Jan. 22.	" A Friend, Miramichi congregation, per Rev Mr McCurdy	1 0 0
June 15.	" St Peter's, 38s 4d; Shubenacadie, Gay's River, L. Stew., 50s	4 3 4
16.	" Salem Church, Green Hill, 50s; Onslow & Beaver Brook, 50s	5 0 0
	" Sherbrooke, 30s; Glenelg, 25s; Caledonia, 20s	3 15 0
	" Primitive Church, N.G., 60s; Cavendish, P.E.I., 24s 4 ¹ / ₂ d	4 4 4 ¹ / ₂
	" Bedeque, P.E.I., 22s 6d; Middle Stewiacke & Brookfield, 50s	3 12 6
	" Upper Settlement, East River	1 12 6
	" Windsor, 50s; River John, 40s	4 10 0
	" Lower Londonderry, 80s; Nine Mile River, 50s	6 10 0
	" Chatham, Miramichi, N.B., 35s; S ewiacke, 120s	7 15 0
	" 1st congregation Maitland, 15s; Noel, 20s; F. M. River, 15s	2 10 0
	" 2nd do do 50s; Noel, 21s	3 11 0
	" Musquodoboit congregation	3 0 0
19.	" Tatamagouche, 13s 6d; James' Church, New Glasgow, 60s	3 13 6
	" Truro cong'n, 120s; Interest on Theological funds, £36	42 0 0
		<hr/>
		£155.10 11

1857.

PAYMENTS.

July 6.	To order paid Rev. J. McLeod, dated 17th December, 1856	£3 0 0
Sep. 16.	" Mr James Barnes printing 700 copier Minutes of Synod	6 10 0
	" " " 700 copies Statistics	4 10 0
Nov. 22.	" E. M. McDonald for printing	3 16 3
1858.		
Jan. 16.	" paid Clerk of Synod	10 0 0
	" Salary paid Rev James Smith	30 0 0
	" " Rev John Keir, D.D.	30 0 0
June 21.	" paid Treasurer Prince Street congregation for Light	2 0 0
	" " Commission on £106 at 2 ¹ / ₂ per cent.	2 13 0
	Balance	63 1 7
		<hr/>
		£155 10 10

By balance brought down

£63 1 7

Examined this account and found correct.

GEORGE WALKER,
RODERICK MCGREGOR, } Auditing Committee.
ALEX. FRASER,

The Theological Seminary P.C. of N. S. in Acc. with ABR. PATTERSON, Treasurer.

1857.

RECEIPTS.

July 6.	By Rev R. S. Patterson, Bedeque, P.E.I.	£0 11 8
17.	" Springville, E. B. E. R., collection L. Society	2 0 0
	" Old Church Ladies' Society	1 0 0
	" Upper Settlement do	1 0 0
	" Evangelical Society, Fish Pools	2 0 0
1858.		
Jan. 4.	" Mr Robert Smith, Truro	56 19 7
	" Pictou Ladies' Seminary Society, for 1857	4 0 0
22.	" Religious and Missionary Society, Salem Church, G. H.	3 11 6
	" A friend Miramichi cong., per Rev J. McCurdy	1 0 0