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# The Christian Instructor,

AND

## MISSIONARY REGISTER,

OF THE

### PRESBYTERIAN CHURCH OF NOVA SCOTIA.

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 DECEMBER, 1858.
 

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 HALIFAX, NOVA SCOTIA:

PRINTED BY JAMES BARNES.

1858.

# THE CHRISTIAN INSTRUCTOR.

December, 1856.

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

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## THE ROCK.

AN EXPOSITION OF MAT. XVI. 15-19.

[CONCLUDED.]

“ And the gates of hell shall not prevail against it.”

On this clause there is little room for a difference of opinion. Eastern cities being surrounded with high walls, and defended at the gates of entrance, the gates being also used as the places where the judges and persons in authority kept their courts, the word came to signify metaphorically *power*, and thus the gates of hell is an expression denoting the power of hell. The word translated hell in this passage is literally *hades*, and signifies the grave, or rather, in a broader sense, the state of the dead, the place of departed spirits. By the gates of hell, then, we are to understand the power of death and the grave. That power, says Christ, shall not prevail against my Church.—That is, as his Church consists of living members redeemed by His blood, sanctified by His Spirit and immortalized by His salvation, therefore the power of death shall not prevail over it, to conquer and to destroy it. Its life shall be sustained, and the congregations of his faithful disciples shall be perpetuated from age to age, till the close of time; and the members of his Church, though they may die and go, one by one, into the gates of death, shall be delivered in the general resurrection and shall triumph then finally and for ever over the grave. In the eloquent words of Bishop Horsley, “ Our Lord in these words promises, not only perpetuity to the Church, to the last moment of the world’s existence, notwithstanding the successive mortality of all its members in all ages, but what is much more, *a final triumph over the power of the grave*. Firmly as the gates of *hades* may be barred they shall have no power to confine His departed saints when the last trumpet shall sound and the voice of the Archangel shall thunder through the deep.”

“ And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven.”

This whole passage expresses one class of ideas, the different clauses to be taken in connection, and the latter viewed as exegetical of the former.

By the kingdom of heaven is meant the Church, which Christ was then establishing on earth, with all its privileges and means of grace, to prepare his people for the Church triumphant, the kingdom of heaven above.

The giving of the keys of the kingdom denotes the imparting of authority. In Rev. i. 18, the Redeemer says, "I have the keys of hell and of death," that is, I have authority over hades and death. In the Old Testament, in Isaiah xxii. 22, the key of the house of David is used to denote authority or government over the house of David, or the authority of the Royal Family over Israel. It is a figurative way of expressing *right to govern*. As the key is the instrument which locks and unlocks the door, it is employed as the symbol of power. He who has the keys of a house has an ownership, or the right of control over the house; so in the common usage of men, founded upon this ancient and universal symbol, to give the keys is to yield possession or to impart authority. The power of the keys then doubtless is, government over the Church, the power of controlling and regulating its affairs.—The explanatory phrases binding and loosing, and the retaining and remitting of sins, which shall be referred to more particularly in a little, express the effect which the possession of the power in question would have.

Admitting then the truthfulness of this general representation, and it is generally admitted, does it confer any peculiar prerogative or privilege on Peter? Is it not a prediction, real, though somewhat obscure, that he should be the first to open the doors of the Church to men as the reward of his faith and noble confession? It is at all events a fact that his Master gave him this peculiar honour. On the day of Pentecost the doors of the Church were fully thrown open to the Jews by this apostle; and in the conversion of the Roman Centurion Cornelius and his household by the preaching of the apostle Peter, at which time he was baptized, the doors of the Church were thrown open to the Gentiles. It is highly probable then that the words of our Lord did include these transactions, and, being general promises, included this power of opening the doors of the Church by preaching and the administration of divine ordinances. So far as Peter was distinguished from the other apostles it is highly probable that this was the honour which was given to him, for it was evidently a gift or honour in which the others could not share.

The honour or power delegated to Peter appears for the time being to have been given to him exclusively. It was afterwards extended to all the apostles as recorded in Mat. 18th ch. v. 18, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven," &c. These words are precisely the same as those spoken to Peter in the text, with the exception of the first clause, containing the giving of the keys. But as this clause is substantially the same in meaning with those which follow, and which are applied to all the apostles, we may safely and surely conclude that they were invested with the same powers.

This act of the Saviour here recorded may be the appointment of Peter to the apostleship, thus making him the first and giving him this priority as the reward of his zeal and faith; and the later act of our Saviour, already referred to, in which he addressed all, may have been *their* appointment to the same office of apostleship. And since these gifts of office were, as it were, held in abeyance till after Christ's resurrection; when the time at length came at which they were to be exercised, the Lord Jesus solemnly reaffirms the previous appointments equally to all. John ch. 20th v. 21st, 23rd, "Then

said Jesus to them again, Peace be unto you ; as my Father sent me, even so send I you. And when he had said this he breathed on them and saith unto them Receive ye the Holy Ghost. Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained." If this view be correct Peter had the precedence of *seniority*. This will explain Mat. x. 2, " Now the names of the twelve apostles are these, the first Simon, who is called Peter, and Andrew his brother," &c. Does not this also throw light upon other facts in the future history of the apostles, such as the *precedence* accorded to Peter at certain times, and the *perfect equality* which is asserted at other times. Does it not give to this passage which is under consideration its own distinctive force and peculiarity, and at the same time show it to be in perfect harmony with those later passages, which are parallel to it?

One clause remains for consideration. " And whatsoever thou shalt bind on earth shall be bound in heaven." This is the explanation or the amplification of " I will give thee the Keys." Whatever it does signify, it expresses privileges and powers given to all the apostles, for they were all addressed in the same terms. These expressions were somewhat common among the Jews, *to bind* being to *prohibit*, and *to loose* being to *permit*. It was a power to change or to annul institutions already existing, and to establish new ones—a general power of administration and of government.

The power of " remitting and retaining sins" was something different, and signified the right and authority of publishing Christ's law and its conditions, to declare the conditions of forgiveness and of condemnation, and to exercise discipline in the Church. Binding and loosing have reference to *laws, institutions and rites* ; remitting and retaining have reference to *persons*.

The apostles were to carry out the work which the Lord Jesus had begun. His commission to them was, " As the Father hath sent me, even so send I you." They were to complete the establishment of the Christian Church. They were to abrogate or to declare abrogated the requisitions of the Mosaic ritual, as the apostles did at the council of Jerusalem (see Acts 15th), and as the apostle Paul did in his epistles, and Peter, at his visit to Cornelius. They were to establish the institutions of the christian dispensation, to make customs, (1 Cor. xi. 16) to punish offenders, to use authority. All things which were not in harmony with the design of christianity, they were to remove, and whatsoever would advance the interests of Christ's kingdom, they were to authorize and to appoint. They were to fix the institutions of the Christian Church, and to arrange and to enforce its discipline just as their Master would have done had He remained on earth. And whatsoever they would do in harmony with their great commission, and according to its terms, was to be approved and authorized in Heaven, and to have authority as an appointment from God. They were to act for Christ, and therefore were clothed with Christ's authority ; and the Father who sent Him would also sanction and seal them as His representatives.

It is well known that the passage on which we have been commenting is the great proof text urged by the Church of Rome to prove the supremacy of the Pope or Roman Pontiffs, whom they regard as the successors of St. Peter. Against their assumptions we subjoin the following considerations :

*First.* We have shewn that it *does not give to Peter any supremacy* over the other apostles. The privileges and powers granted to him were also granted to them. At the farthest he was no more than the first among equals, being the *senior* by appointment. On two separate occasions our Lord gave to the other apostles, in the same words or in words of corres-

ponding import, the same powers. How, then, can this give a minister in Rome authority to lord it over others?

*Secondly.* Granting for the present that the passage means all that the Romish writers claim for it as respects Peter, *this proves nothing whatever for the Bishops of Rome*, as there is no certainty, nor even probability, that they were his successors. That he was in Rome and died there is probable, but this is equally probable and much more certain as regards Paul. That Peter was Bishop of Rome, or had any peculiar charge of it, is in the highest degree improbable, for he was the apostle of the circumcision, the apostle of the Jews scattered abroad. He wrote to them. He wrote no epistles that we know of, to the Romans; but Paul visits them and writes to them, without noticing Peter at all, either in the salutation, the close, or in any part of the epistle.

*Thirdly.* Only one of the Sacred Historians records this address of our Lord to Peter. St. Matthew gives it, and the three other Evangelists omit it, while two of them, St. Mark and St. Luke, actually relate the previous part of this conversation, our Lord's questions, and Peter's confession, but omit the address which St. Matthew records, and on which Rome founds her claim. Now if this passage be supposed to include all that Rome asserts, a sense which controls essentially not only all the institutions of the Church, but the entire truth of God, for Rome claims to be the infallible interpreter, not to say developer, of truth, it is *incredible* that St. John should have omitted the entire conversation, and that the Evangelists Mark and Luke should record the confession of Peter, and yet omit the very address upon which are suspended such momentous influences for the Church and for the truth of God.

*Fourthly.* Again, if the literal sense be insisted on, as Romanists do insist on it, it will then be confined to the apostle Peter personally, and cannot be extended to successors (if indeed he had any?) without violating the literal sense; for the words are, "Thou art Peter, and I say unto thee I will give thee the keys," &c. If, then, we confine ourselves to the literal words, we cut off the future successors of Peter, if he had any, if we cut off his fellow apostles. If the words are so literally personal and exclusive that they cannot include his brethren, *who were present*, and to whom the question to which he replied was put, they certainly cannot include *the Bishops of future ages*, even if they were, *which however has never been proved*, his real successors.

*Fifthly.* The subsequent history of the apostles shows that *no permanently exclusive privileges* were here conferred upon Peter. And this is an argument which cannot be overthrown, for the apostles must have known their Master's meaning, and their conduct shows how they understood him. Look at the facts of their history and you will not find Peter exercising any supremacy over the rest. When they came together, as recorded in Acts 15th, at Jerusalem, James evidently presided, and Peter's position was subordinate. At Antioch he was publicly rebuked by Paul, because he was to be blamed in dissembling with the Jews against the Gentiles. In his epistles he assumes none of those claims and lordly assumptions and titles, which have really disgraced instead of making more dignified the Bishops of Rome. On the other hand he addresses Elders, and speaks of himself as also an Elder. There is no fact in all New Testament history which shows him to have had any prerogatives greater than the other apostles. Never was superstructure so great, raised upon so slender a basis, as that upon which this figment of Papal supremacy rests.

How precious is the truth contained in this confession! How tremendous the peril of all who reject the divinely laid foundation! Lord open thou our eyes that we may understand the truth, and our hearts that we may receive it.

Halifax, November 20th, 1858.

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## THE EVANGELIZATION OF THE WORLD.

### NO. III.

In my last I directed your attention to the duty of every professor of religion to seek the salvation of the souls of all with whom he may be brought in *contact*; or, in other words, to be actively employed in the Lord's vineyard, *at home*. In this, I propose to direct the attention of Christians to their duty to *send* this great salvation to those who are in the region of shadow and death—our duty to *engage* in the work of foreign evangelization.

Let us, then, in the first place, endeavor to attain clear views of our relation to this stupendous work. If there exists in our minds doubt, or a want of clearness in regard to this duty, our action in reference to it must be characterized by a want of decision and energy. The divine command is, "Let a man be *fully* persuaded in his own mind." Universal experience testifies that where mind is in darkness in respect to duty, there is a corresponding want of prompt, energetic action—at best, it will only be spasmodic.

Let us, then, as persons *entrusted* with the glorious gospel—persons who have to stand before the judgment bar of God and answer for the manner in which we have labored to diffuse this salvation—solemnly and carefully inform our minds as to what is our duty in reference to the spreading of the gospel. May the simple desire of our hearts be, to know the mind of the Lord as it is set forth in His Word.

And here we find the mind of our Saviour made known to us in very few words—"Go preach the gospel to *every* creature." This command was not designed merely for those who heard it. It was intended for Christians of every age, as is most manifest from the promise annexed: "Lo, I am with you *always*, even unto the end of the world." If those only who heard the Saviour were commanded to make known the gospel to every creature, the promise must be utterly meaningless and uncalled for. But God never records a promise that is not necessary. His promises are all yea and amen in Christ Jesus. Hence we must conclude, that it is the duty of Christians, down through all time, to diffuse and *maintain* the gospel throughout the whole world; and in the discharge of this arduous and heavenly duty, they have the promise that Christ will be with them, to bear up and carry through all their labors.

Reader, have you received this gospel? If so, then you are under the express command of Christ to make it known—to *send* it to others who have it not. Do you ever solemnly reflect upon the nature of the position you occupy? This should be a subject of much deep and serious thought.

Let us look at this subject from another point. If you are living in accordance with the requirements of your Saviour, you are daily praying, "Lord, let thy will be done on earth as it is done in heaven." Now, it is impossible that his will should be done on earth where his gospel is not known. But as it has pleased God to leave to the Church the work of mak-

ing this salvation known over the whole world; if she prove recreant to her trust, this gospel must be *hid* from the world. The plain inference, therefore, from these scriptural facts, is, that when Christ taught His disciples to pray, Father, "let thy will be done," &c., He also taught them their duty to diffuse a knowledge of the way of salvation over the whole world.

Perhaps some may say, "Why this waste of time to prove what is universally admitted—for who, in this age, does not admit that all should have a hand in the Foreign Mission cause?" True, this admission is very general. But is there not much infidelity in the very face of this general admission? Do Christians believe what they profess to believe? If they were firmly persuaded in their own minds that Christ is commanding them to teach all nations, is it possible they *could* give so sparingly and grudgingly to the cause of God? Is it possible they could allow themselves to spend so much upon luxuries, dress, and upon the endless nameless vanities of the present age, while *millions* are perishing for want of the bread of life? Is it possible they could take so little interest in the progress of the Mission cause? Is it possible that while they seek so eagerly the news of the day—take such a deep and lively interest in all political and commercial intelligence;—they could take so little interest in hearing of the cause of God in foreign lands. No: it is impossible. We are, therefore, driven to one of two conclusions; either Christians have little regard for our Saviour's commands, or else they do not firmly and fully believe all they admit and profess to believe.

We should all take this matter into serious consideration. Remember, it is a dreadful thing either to neglect, ignore, or disobey the commands of God. But it always appears to my mind that there is something unspeakably more awful connected with the disobeying of this command, than almost any of the other commands. For if we do not put forth our whole ability in the obeying of this command, in the manner, spirit, and extent which it requires, then the inevitable result is, the gospel is not published *abroad*, myriads are left in spiritual darkness, and must consequently *perish forever*. What tongue can tell the loss God's declarative glory sustains, the loss of immortal joy souls sustain, and the awful woe to which they are consigned! And *why*? Just because we have been *unfaithful* in making known this gospel to the nations of the earth. Where, then, must the blood of these souls be found? It must be found in the loss of the Church. Oh! then, let us endeavor to realise the real nature of the position which we occupy. Think how much we might accomplish if we were faithfully and wholly devoted to this work.

Reflect, also, upon the appalling results which flow from our failing to accomplish what we might and ought to accomplish in this work.

With all these considerations before your minds, to which I have just been directing your thoughts, it must be evident, even to those who have the most limited views of God's method of saving souls, that the subject which we are considering is a most important one—one which should be dear to all—one upon which the Christian should reflect much—and one which demands much anxious searching of heart, seeking to know God's mind in reference to it, and their own unfaithfulness. When this subject is the topic of consideration, there should be no weariness, or flagging of attention; but we should be all interest and thought.

Let me, then, in the next place, proceed to present to your minds some thoughts respecting the *manner* in which we should engage in this work. It is a holy, sacred work. It is the object which brought Christ to our earth, which occupied his thoughts and energies, and for which he suffered and died.



It is the object he had in view in his ascension, for which, as he sits at the right hand of his Father, he offers up continual intercession. It is sacred, also, because it is a work enjoined by his farewell command to us, and because its object is the salvation of the immortal souls of our poor, lost, helpless fellow-beings, from the undying flames of hell, and to translate them to the mansions of glory. Surely, then, a work so sacred should be investigated in the most solemn manner. It should be the subject of much prayer—prayer to God that he would enable us fully to know our duty and responsibility in reference to it—prayer that he would give us a heart and strength for the discharge of *this* duty, so that the curse of Meroz come not upon us—prayer for discretion in all we do in reference to it,—and earnest prayer for the blessing of God to rest upon our efforts for the spread of the gospel.

Reader, are you thus engaged in this work? If not, you have no reason to anticipate that the divine blessing will rest upon your labors, or that success will attend them. But you have great reason to fear that you are thus exposing yourself to God's wrath. See Judges 7. 23.

What, then, is the manner and spirit in which we should engage in mission work? In answering this inquiry, let us imitate the example of the apostles, who, "under the guidance of the Holy Spirit," uniformly enforced the exhortations by tender appeals to the example, sufferings, and death of their ascended Lord."

Is humility inculcated? The argument is, Christ "humbled himself and became obedient unto death, even the death of the cross." Is purity of life enjoined? The plea is, Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." Is liberality required? We are pointed to Christ, "who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." Is entire consecration to Christ enjoined? The appeal is, "He died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." In like manner, when we would gain a true idea of the spirit of missions, the proper course evidently is, to look directly at the missionary character of the Lord Jesus Christ.

But the amount of space which I have taken up already forbids me prosecuting this inquiry any further in this No. Let us, then, pause for the present; but let our thoughts be much upon the subject before us. May it be our constant aim, to see this subject in the light of Divine Truth—ever endeavoring to ascertain the extent to which the spirit of Christ pervades the Church at the present day. Have Christians imbibed his spirit? Does their compassion for the perishing, and their efforts to save the lost, manifest the spirit of Christ? Is the Church now characterized by self-denial, zeal, earnestness and devotedness to the promotion of God's glory and the salvation of souls, such as the Saviour exemplified. These are solemn and important inquiries, which should much occupy our thoughts, and to which we should be able to give an answer. I feel that if we would do so, we would be constrained to give a negative response—to take up the sad lamentation O how small the sum appropriated by a million and a half of God's stewards to save a sinking world. The price of earthly ambition, convenience and pleasure is counted by millions. Navies and armies have their millions; railroads and canals have their millions; colleges and schools have their millions; silks, satins, artificials, carpets, and mirrors, have their millions; parties of pleasure and licentiousness in high life and low life have their millions; and what has the treasury of God and the Lamb, to redeem a

world of souls from the pains of eternal damnation, and to fill them with joy unspeakable? The sum is so small in comparison that one's tongue refuses to utter it.

A LOVER OF ZION.

## ORDINATION CHARGE TO REV. JAMES A. MURRAY.

DELIVERED BY REV. J. L. MURDOCH, AT ANNAPOLIS, SEPT. 19TH, 1858.

YOU have now, by the laying on of the hands of the Presbytery and by prayer, been ordained to the office and work of the holy ministry; and in compliance with the call presented unto you, have been set apart to the pastoral charge of this congregation. The call which you have thus received, to the office and work of the ministry, and to labor in this part of the vineyard of the Lord, you are to regard as coming to you, not from man, but from the Lord. No man taketh this honour unto himself, but he that is called of God, as was Aaron. Now, how was Aaron called? First, Moses, by the direct manifestation of God himself, was called and consecrated, as the deliverer and guide of Israel through the wilderness; and when the work was found to be too great for him alone, he is directed to take his brother Aaron, and put the holy garments upon him, that he might minister unto the Lord in the priest's office. Although, therefore, Aaron's call and consecration came to him through Moses, yet, being by divine authority and direction, he held his office as much from God, as Moses held his.

Our Lord Jesus Christ, when on earth, made choice of certain persons, denominated apostles, to whom he communicated a knowledge of his will, and entrusted with the management of the affairs of his Church; but the same things which they had learned of him, they were to commit to faithful men, who should be able to teach others also. The man, therefore, who is called by the Church, and is ordained to the work of the ministry, and is called, in the providence of God, to labor in any particular part of the vineyard of the Lord, holds his office as much by divine authority, as the apostles themselves held theirs. While disclaiming, therefore, that superstitious reverence for the office, and priestly power in the office, which is one of the characteristics of the Man of Sin, but enlightened and guided in your views by the Word of God, it would be difficult for you too much to magnify your office, or attach to it too much importance.

Paul regards himself as less than the least of all saints; as least of the apostles, and not worthy to be called an apostle, because he persecuted the Church of Christ; but looking to the call which he had received, and the importance of the work in which he was engaged, he says, I magnify mine office.

The minister of Christ invested with the sacred office must be regarded as standing between God and the people, and proclaiming His will, as a rule of duty unto man,—as proclaiming His message of mercy to a dying world, and as called on to declare the whole counsel of God. It will be easily seen, therefore, that he holds an office, for the successful discharge of the duties of which, no mean qualifications are requisite. To become acquainted with the whole counsel of God, and to be able to declare it in such a manner as to gain the ear and arrest the attention of a world lying in wickedness, and at enmity with God, and opposed to holiness, involves the labor of a whole life, and labor connected with much weariness. It was the remark of a very eminent servant of the Lord Jesus Christ, that whenever he ceased by study and labor to learn himself, he ceased to in-

struct others. To the observation of a lady, addressed to the celebrated Dr Johnston, that she thought the minister's life a very easy one, he replied, Madam, I don't think so, and I don't envy the condition of the man who makes it an easy life. The apostles evidently did not make it an easy life. Paul did not make it an easy life, and he did not design that Timothy should make it an easy life when he laid this charge upon him. "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all; thou therefore endure hardness as a good soldier of Jesus Christ;" and it is perhaps here worthy of remark, that the most laborious part of a minister's duties, and which almost every minister feels to be so, and duties connected with much painful anxiety and weariness to the flesh, the people do not see, and know little or nothing about; and let me here remind you, that no measure of past or present attainment, without diligence in study and without constant fresh supplies of strength from the fountain of all goodness, will long sustain you in the office and work to which you are now called; and perhaps no minister ever long maintained his character and standing who was not a laborious student. Paul seems to have been fully sensible of this in the direction which he gives unto Timothy. "Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate on these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee," (1 Tim. iv. 13-16)

But while the office which you now hold is one of much labor, it is also connected with many trials. If you do not meet with discouragements and sore trials, it must be, either that you are destitute of those feelings, which are common to other men, or your lot will be different from that of most men who have preceded you in the same office and work. Ever remember that the world, a world lying in wickedness, and at enmity with God, and opposed to holiness, is the field of your labor; and while you will doubtless be called on to rejoice in souls brought unto Christ as the fruit of your labors, you will probably find in the case of many, who love their sins more than they love the Saviour, that to preach unto them the gospel, to admonish them of their sins and of their danger, and exhort them to repentance and to turn from their evil ways, will only be to stir up the latent enmity of the human heart to God and to holiness, and lead them to exert all their energy to thwart the success of that cause which lies nearest your heart. All this we who have preceded you in the work of the ministry have already experienced.

In all such cases your trust must not be in man, but in the Lord; and your consolation and support, not from man, but from the Lord. He who dwelt in the bush, so that it was not consumed, in the midst of the flames; He who was with his Church and his servants in the wilderness, and supported them amid all their trials, is now walking in the midst of the golden candlesticks, and for your encouragement says unto you, "Lo I am with you alway, even unto the end of the world." Bring your whole case then, and the case of those among whom your lot is cast, and for whose benefit you are appointed to labor, frequently in remembrance before God in prayer, and seek relief from him alone.

Every christian ought to be a man of prayer, and in all things to let his requests be made known to God, with thanksgiving; but especially is this

required in the minister of the gospel. Being liable at all times, in all places, and under all circumstances, to be called on to engage in prayer and to lead the devotions of others, he especially should cultivate this heavenly gift, and endeavour at all times to be found in the spirit of prayer. This you will find to be one of your most efficient aids in prosecuting the work of the ministry. It was the saying of Luther, "*bene orasse, bene studuisse.*" to have well prayed is to have well studied; and it is recorded of that extraordinary man, that he spent three of the best hours of every day with God in prayer. To this may in a great measure be ascribed the secret of his support under his manifold trials, and to this may be traced the secret of his extraordinary success. As a prince he had power with God and prevailed. Pursue then something of a similar course. It will impart unto you a composedness of mind, a serenity of spirit, and a confidence in God, to be derived from no other source. It will communicate unto you a fluency of speech far above and beyond the mere gift of nature. It will give an eloquence to your tongue which no rules of art can teach you to imitate, and a solemnity and impressiveness to your manner of delivery which no hypocrisy can counterfeit; and thus strangers and unbelievers coming into your assembly and feeling the secrets of their hearts made manifest; and so falling down will worship God, and report that God is in you of a truth, (1 Cor. xiv. 25.)

And here let me remind you, that the minister of Christ should always be a pattern to the flock. The shepherd should be such as the flock would be willing to follow, and such as they could follow with confidence and with safety. Let no man, therefore, ever be able to apply unto you the taunting proverb, "Physician heal thyself." "But be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity," (1 Tim. iv. 12.)

But while we remind you of your labours, and your trials, consider also your encouragements. You may, as you doubtless will, be exposed to temptations, and called to endure trials and discouragements; but the noblest motives that ever animated the breast of man are presented before you as an incentive to labor, to faithfulness and perseverance in the work of the ministry.

While the politician, and the statesman, and the proudest and most renowned general that ever led a victorious army to the field of battle, even when successful to the highest summit of their heart's ambition, can only promise themselves a few fading honours, a little worldly gain, that perisheth with the using, or perhaps a crown that perisheth. But the faithful minister of the Lord Jesus Christ, amid all his discouragements, has an inward consolation beyond all price. He has the well founded hope of a crown of glory that fadeth not away; and he can look forward with confidence to an approaching period, when "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. And this reward, let me remind you, does not depend wholly upon your success, but upon your faithfulness. To grant success is the prerogative of the Almighty. Faithfulness and diligence are yours; but the blessing is the Lord's. But I believe there are few, perhaps no instances to be found, where a life of faithfulness, in the work of the ministry, is not crowned with the blessing of the Lord. And what shall I say more? but, in conclusion, address unto you the words of the apostle Paul to his son Timothy, under circumstances very similar to those in which you are now placed, "I charge thee therefore before God

and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine, and when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away, (1 Pet. v. 4.) May God bless you, and bless your labours unto this people.

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#### DEATH OF THE REV. DR. JOHN BROWN.

THIS eminent preacher and profound theologian died at Edinburgh on the morning of Wednesday last, in the 75th year of his age, and fifty-third of his ministry. For many months his health had been drooping, and decaying vigour more than positive disease appeared slowly but surely to be attenuating his frame. He had seasons when a promise of returning strength took possession both of mind and body,—and in his letter, written within these few weeks to the Divinity students of the United Presbyterian Church, he spoke hopefully of a time coming,—but the sentence had gone forth—the silver cord was gradually uncoiling, and the great leveler had stricken the fatal blow. During his illness, it was impossible to restrain him from work, and often he might be found, blocked up with pillows, surrounded by proof sheets, chiefly of his earlier works, on which he was bestowing the final correction, and when death seized him he was busily occupied in revising the last sheets of his grandfather's address to his students, of which he was desirous to see a perfect edition. On Friday last, a stop was put to his industry by a hint from the last messenger, not to be mistaken, that his mission was all but accomplished. But as no cloud had been permitted to cross the horizon during his illness—if we may describe increasing debility as illness—so his end was perfect peace. An hour or two before his death, his daughter inquired how he felt? “Wonderfully well,” was the answer, in all the fulness of his hale voice. He never spoke again,—his spirit fled without a tremour on his lip to indicate that it was departing.

Dr Brown was born at Whitburn, in the county of Linlithgow, in July 1784. He was grandson of the celebrated John Brown of Haddington, whose “Self-Interpreting Bible” made his name famous especially in Scotland,—he was son of the Rev John Brown of Langrig, a man of primitive manners, amiable temper, and great worth, with whom he ever associated on the most affectionate terms—and he was surrounded with relatives devoted to the Christian ministry;—so that—in the words of his venerable friend, Henry Gray—his was “a sacerdotal family.” Having studied divinity under the venerable Dr Lawson at Selkirk, he was in due time licensed as a preacher, and having received a call from the congregation of Biggar, now under the pastorate of his relative, Dr Smith, was ordained its minister in 1806—being then in his twenty-third year. He continued in Biggar for about sixteen years, maturing those studies which have made his name famous, and occupying the position of a contented and prosperous ministry. Some time after his settlement, he married, and enjoyed the comforts of a happy home. He became a widower in the year 1816, being left with two sons and two daughters, the former of whom are medical men of respectable standing in the profession and in society. In 1822, he was translated to the congregation of Rose street, Edinburgh, at present under the pastoral charge of the Rev Thomas Finlayson. He was now in the zenith of his popularity as a preacher, and his courses of Lectures on Bible History were frequented by crowds of eager listeners. In the old church—now happily no more—ill-ventilated and low-roofed—people consented to be wedged together in defiance of all the laws of accommodation and distribution, and to breathe an atmosphere which a stoker would resent. In 1829 he became successor to the Rev Dr Hall of Broughton Place—having been translated successively to both his Edinburgh charges by decisions of the supreme ecclesiastical judicatory, according to the practice then in use—a practice which Dr Brown always held to be consistent with the true genius of presbytery. As he said himself, in recounting these changes at his jubilee services, “all his situations had been found for him, not sought by him.” In this his last charge he continued for twenty-nine years. In June, 1842, the Rev

Andrew (now Dr) Thompson was associated with him in the oversight of the congregation—a connection, we believe, of unbroken harmony and mutual satisfaction. In 1833 he was appointed Professor of Exegetical Theology to the United Secession, now the United Presbyterian Church—the duties of which office he continued to fulfil, except during the session lately closed, when his increasing infirmities rendered this impossible, and his place was temporarily occupied by Dr Lindsay. During this incumbency, Dr Brown married a second time—a connection which yielded him a large amount of happiness—but which was severed, after a few years' duration, by the death of his partner. A son and daughter of the marriage survive their parents.

During his long and honourable public career, Dr Brown while desirous to shun publicity, for his own sake, was nevertheless in the highest sense and pre-eminently a public man. No occasion could eventuate, and duty and conscience discover truth to be in peril, without finding him up and armed in defence. Were it on behalf of a vital point of faith, or an unfettered promulgation of gospel truth, or the economics of the Christian ministry, or free action in contributing towards the support and extension of religion, or the Sabbath law, or Bible circulation, or freedom of conscience, or slave emancipation, or unsectarian education,—be the cause what it might—however great or small—however mean or majestic—however unfashionable or in favor with the people;—it mattered not. He was as ready to take the scorn of refusing with the vulgar to pay an enforced Annuity-tax, as he was to join the influential throng who swept the last remnants of slavery from the land. It would be impossible and improper, even in this rapid sketch, to pass over what Dr Brown himself has denominated “the season of greatest trial in his public life, when amid serious personal and severe relative affliction his integrity was questioned and his usefulness was endangered by the charge of unsound doctrine.” The reference, of course, is to the Atonement controversy, which raged in the denomination with a fierceness that threatened to divide the Church, and snapped asunder the ties of personal friendship. It is altogether unnecessary to recal the asperities and conditions of that vexed question. It attracted the attention and animated the anxiety of all other bodies of Christians in the country; and, although its discussion was the occasion at the time of much angry contention and alienation among brethren, and led to a few breaches in the communion, it is not doubted that the result was beneficial,—that it restored confidence within the denomination, and led to a better understanding throughout the Churches of the nature and extent of Christ's atonement. It came to a head in the United Secession Church—after an amount of unwillingness, on the part of Dr Marshall, the principal accuser of Dr Brown, to bring the charge to an issue, that looked like an inclination to abandon it—in the shape of a judicial “libel”, as it was termed, which engaged the long and serious consideration of the Synod, and terminated in his full and honourable acquittal. Dr Marshall and one or two others eventually left the communion, and the threatened breach was averted. The controversy, and the heats which it engendered, gradually died out,—an ineffectual proposal to revive it by Dr Marshall when the Synod had under consideration the basis of a union with the Relief Church, was the last serious attempt to interrupt the unity of feeling that had sprung up—the time had gone by, and the two bodies—the United Secession and Relief—became and continue one, without a single reference being made to the subject then or since. The ordeal through which he passed, severe to any man, doubly severe to Dr Brown, because of his remarkable transparency of character and sensitiveness of disposition, told upon his health,—he never entirely recovered from the shock of the occasion,—and when the unnatural tension, to which his nerves were strung, was relaxed, and the reaction came, he suffered a collapse of the system which threatened to abridge, if it did not put a stop to his life of public usefulness. His Master, however, had more work in store for him,—and, although he never entirely recovered the bodily vigour and elasticity of action which distinguished him, he has been spared to prepare and pass through the press those great expository works with which his name is associated, so that in an important sense his last years have been his best years.

It would be entirely out of place here to enter on a critical examination of Dr Brown's writings. An enumeration of them would be a formidable undertaking. Several on the list are undoubtedly of a size and scope which would not arrest the

casual critic's attention. But in these—taking the little treatise “On Religion, and the Means of its Attainment” as an illustration—we discover all the clearness, terseness, and vigour of style, the freedom from mysticism and generalization of statement, and the force and fire of demonstration, for which he was distinguished. The works with which his name is chiefly associated, both in Britain, on the continent of Europe, and in America, are those more recently issued, and as we may describe them elaborate interpretations of Scripture—expository arguments—so earnest and practicable that they do not less instruct the learned than they impress the ordinary reader.

The Jubilee Services, held on the 8th April, 1856, in honour of Dr Brown's fiftieth anniversary as a minister, were altogether remarkable. We only select a few of the noteworthy incidents of the occasion. At least 2500 people assembled in Canonmills Hall to unite in the demonstration, the numbers being limited by the straitness of the place, not the exhaustion of the candidates for admission. Besides congregational addresses, an address was presented from one hundred and fifty ministers of congregations, who had studied under him, and reference was made to many more besides these, separated by death and distance. Another was presented from a long head roll of preachers educated under Dr Brown, but who had not attained to stated charges; and a purse of £610 from the congregation was presented to him, which, after having increased by adding £50 to the amount, he committed to the custody of the Synod to form the nucleus of a fund, now fully organised, for aged and infirm ministers of the denomination, “worn out in their Master's service, and the power of whose people but feebly seconded their will to make their last years comfortable.”

Our sketch—crude and imperfect at the best—would be still more so, did we close these observations without attempting a description, however inadequate, of Dr Brown as a pulpit orator and writer. In the pulpit he was grave, dignified, and earnest,—in stature above the middle height, with a sparkling dark eye and countenance finely formed, so that his appearance—to which he was not insensible—commanded attention, while the perpetual play of feature lent vivacity and expression to his words. He was singularly reverent in prayer, although from constitutional fervency and earnestness of engagement, he often seemed disposed to take the kingdom of heaven by storm. He was ever anxious to clothe his adoration and supplication in Scripture language, and many of his sentences must at one time have been carefully thought over, for besides their exceeding beauty of construction, they were so frequently introduced as to approach a formula.—This was done with so much spontaneousness of unction, that familiar as the expressions were, they never became formal, or served except as connecting links to the devotions. His reading of the Scriptures was full of intelligence, and itself a study, and he could scarce introduce the story of the widow of Nain without finding his heart in his throat, or accompany for the thousandth time the great Apostle, in his magnificent argument for the resurrection, without a thrill that carried infection to every listener. Singular to say Dr Brown never possessed the easy flow of words and unembarrassed utterance of a great orator. The want of an expression would sometimes puzzle him, but it was in vain that a score of phrases not diverse in meaning presented themselves. He would stand and search for the very word, examining his open hand as if expecting to find it there, with an easy air of nonchalance that convinced those accustomed to his manner that the halt only implied a breathing time. The word when found was so appropriate, that nobody grudged the few moments occupied in the search. The most remarkable feature of his preaching was the clear perfections which he himself had formed of the meaning of his text. “The truth and its evidence,” was his perpetual demand. He had thought out the doctrine in every direction, and each countervailing argument he had disposed of limb by limb. If the result was a balancing of probabilities, the difficulty was candidly stated, and the conditions which had led the preacher to prefer one or other rendering were so impartially and distinctly stated, that his hearers had no difficulty in reaching the same result. His mind was constructed on too large a scale to let itself down to cracking nuts or solving riddles—as if the Bible were full of doctrinal conundrums or ingeniously contrived puzzles. But it was an ennobling mental exercise to hear him “yoked” with some grand cardinal point of Christianity which the infidel had assailed,—or dropping his plummet to show the solid masonry of those monuments, which abortive attempts had so often been

made to sap and mine. He pointed out how the original parallels had been constructed, the works advanced, the foundation of the ramparts laid, and their loftiest heights fortified, so that no enemy could plant his foot within the sacred soil. The critical acumen and bent of his mind,—his love of exegetical teaching,—and the logical sensitiveness of his constitution, which resented as an impertinence the assumption of a conclusion which had not been fairly reached, might have stood in the way of Dr Brown's popularity with "the common people." But all risk on this score was avoided by the remarkable fervour of his manner, the earnestness of his purpose, and the practical turn which his most profound speculations invariably took. And in the history of pulpit orators few instances occur in which were more happily blended the expositor and preacher. In vindicating Luther's apophthegm "*Qui trivulter, pueriliter, vulgarter, docet, optime docet*"—Dr Brown says:—

"The great German reformer seems merely to have intended to state with his ordinary proverbial exaggeration the important truth, that in teaching Christianity the language must neither be that of the court nor of the school, but of common life, level to the apprehension and fitted to fix the attention of the young, and the great masses of mankind. How can it otherwise serve its purpose? But while condemning the pedant who would introduce the forms of logic and the figures of rhetoric into the pulpit. Luther certainly meant to furnish no apology for the loose thinking or slovenly language of the ecclesiastical charlatan or buffoon. It is to disgrace Christian truth to array her stately well-proportioned form in the wardrobe of the theatre or even in the costume of high fashion, but it is not to honour her to clothe her in the rags of the mendicant, or even in the mean attire of the pauper. Good English broad cloth, plain but every way fitted for the important purposes it is intended to answer, seems the fit emblem for the garb of Christian truth when she addresses herself to her favourite work, the cultivation of that field which philosophy had abandoned as doomed to hopeless barrenness, but which she has peculiarly chosen for herself—the world—'the common people'—the mass of mankind."

Dr Brown's writings partake largely of the pulpit style. Indeed most of them formed the subject of oral exegesis to his students and congregation before they appeared in print. In the not over-strained language of an address presented to him, "he has, more than any minister of his age, enriched the theological literature of his country with standard exegetical works, and given an impulse to expository preaching, which has been felt for good in his own denomination, and far beyond it; while he supplied one of its most perfect models."

These hasty reminiscences and observations cannot be better concluded than in the choice and beautiful words of Dr Henry Grey, when at the Jubilee services of April 1846, exulting in the thought that the course of his venerable friend was near a close, he exclaimed—"How happy to be not far from the wished-for point! To have escaped the many dangers past, to have been helped through the many labours—to look back on our work so nearly done, and forward, from toil and struggle, to the sinless blessedness, the heavenly home, the crown of glory! Truly the best is to come." The vista is no longer—the anticipation has become the reality,—the work is done.—*Scottish Press.*

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## ROMANISM IN ITS RECENT ACTION IN ENGLAND.

The Church of Rome has, within the last ten years, adopted a new policy in all parts of the world. New vigour has been imparted to the councils of the Papacy, which were before becoming continuously more weak and imbecile. Rome till within late years, had failed to recover from the wound received at the time of the French Revolution, which threatened at one time to have been her death stroke. Each branch of the Church, nominally under her sway, was becoming more independent and national, and it appeared as if, by any insignificant change, the allegiance of many of her members might be broken. The appointment of bishops—the education of the people—the regulation of Church festivals, and many other sources of power, had in different Romish countries, escaped from her control.

In such circumstances of peril was the papal power placed when the events of



1847, and the more alarming Revolution of 1848 and 1849, came upon it unprepared for such a crisis. An attempt was then made by a short-sighted liberal section to place the papacy at the head of Liberalism itself—a movement which, if carried out, would have ended only in destruction.—The present good-natured but imbecile Pope Pius IX, who had been elected by this section on account of his known liberal tendencies, seized, perhaps with honesty and certainly with avidity, the opportunity to put himself at the head of the liberal movement. He was soon, however, convinced of the impossibility of retaining such a position, and retreated early from the contest, breaking his solemn engagements to the no small detriment of the party whose cause he had espoused, and at length flying ignominiously from the Eternal City in the garb of a footman, and leaving it under the able government of the Republican chiefs.

From the period of the Pope's flight from Rome, the most extreme section of the ecclesiastical despotic party, headed by Cardinal Antonelli, obtained easily the undisputed direction of the Papal Councils.—The Liberals had failed in their attempt to combine antagonistic and irreconcilable elements, and had, in their brief reign, exposed the Church to the most imminent peril. The defeat of their schemes had been signal and notorious. They were therefore glad, without a murmur, to hand over the government of her destinies entirely to those who had counselled a different policy. The Pope himself, deeply alarmed at the results of his own foolhardiness, became the most abject slave of the reactionary party; and that party obtained, for the first time for many years, the opportunity of carrying out not only without dispute, but with the good-will of all the supporters of Romanism, its high-handed policy. This policy consisted in nothing less than an attempt to restore the central power of the Church to its former position of absolute command; to assert broadly and openly her highest pretensions to authority; to refuse to grant any of the concessions formerly supposed to be necessary as concessions to the spirit of the age; to place all the schemes of active operation in the hands of the Jesuits: to obtain for them in Popish countries the controul of both the higher and the popular education; and, in fine, to restore the middle ages with their simple, ignorant faith and uninquiring veneration for priestly and papal authority. The scheme had at least, the merit of grandeur and boldness, and time alone can show in what it will result, though, judging even on human grounds, it would seem impossible for the Church to raise a barrier by such violent means against the spirit of the age and the progress of intelligent inquiry. She has however, thrown all her remaining strength into a high handed policy, on the success or defeat of which she has thus staked her very existence. It remains to be seen whether her efforts are those of vigorous manhood; or are not rather the spasmodic movements of a feeble old age, to perform again the feats of youth, by which it only exhausts the more rapidly its still remaining strength.

It is necessary briefly to refer to this revived general policy in order to understand the more recent movements of the papal party in Britain. England, on account of its influence in political affairs—the great moral strength of its people, as compared with the exhausted Romish nations on the continent—and the practical energy and earnestness with which its inhabitants enter upon every enterprise of moment, has become a special point of attraction to the Jesuit emissaries of Rome. Let the Anglo-Saxon vigour of Britain be inoculated into the papal system, and with what new life and energy would it be inspired! If the old worn out carcass of a decrepit system could only be resuscitated by the spirit of a high minded and energetic people, it might again become endowed with true power, and might hope still to endure for a long period to come! If the influence of England, extending itself to colonies in every part of the world, were to be consecrated to the interests of the Church of Rome and the promotion of her aggressions, how speedily might she be able to proclaim again her wonted supremacy, and to recover the wounds of the Reformation! Such are the hopes, vain and delusive we trust and believe them to be, which inspire the directors of the policy of that Church to seek above all things a restoration of their power in England.

Thus, within the last ten years, a more determined attempt has been made than ever previously by the new uncontrolled reactionary party to regain for their Church a firm position in this country. Formerly it was accounted sufficient that the Church should retain its position as a tolerated body, without attempting to

make violent aggressions upon Protestantism. Britain was considered as beyond the pale of the Romish Christendom, and vicars apostolic, with far-fetched Episcopal titles, were appointed, as in heathen countries, to administer ecclesiastical affairs. The priests were to some extent allowed to continue Englishmen in feeling and to manage their congregations according to their own discretion. In Ireland also, a certain notional independence of the Romish Church was permitted. The court of Rome interfered only nominally with the election of bishops. Even educational questions were left almost entirely to the discretion of individual bishops; Dr Murray of Dublin, and Dr M'Hale of Tuam, were allowed to carry on their respective systems, and indulge in their paper wars without papal interference. The pretensions of the Church were, as much as possible, concealed from public view, and an attempt was made to accommodate it to Protestant notions of independence. Many of the popish clergy boasted that the authority of the Pope was little more than nominal, and that they were, in fact, as independent as their Protestant rivals.

The state of affairs has, however recently undergone a thorough change. Rome now attempts to conceal none of her pretensions, but puts forward conspicuously her most extravagant claims of authority. In England she has created a number of new titular sees, and has appointed a cardinal to preside over her bishops. In Ireland she has given to a narrow-minded monk, with no Irish sympathies but essentially Romish in his feelings, absolute control over the affairs of the whole Church. She is rapidly overspreading both countries with monastic institutions, and restoring agencies which had not for centuries been employed in either. She has thoroughly organized her staff of parliamentary members, and given to them an influence out of all proportion to their numbers, by drilling them into the system of always supporting the interests of the Church by their votes, apart from all considerations of national policy or principle. She has thus studied carefully to acquire influence over successive governments by holding the balance of power, and has actually been the means, however extraordinary the statement may appear, of making and unmaking several ministries within a very recent period.\* She has studiously adopted her plans to public existing measures, such as that for aiding Reformatory Schools and the Education Grant System at large, and has thus acquired sums of public money to be devoted to her special purposes, such as the support of monastic institutions. She has taken advantage of the undue influence acquired over successive governments, by the dishonest means referred to to extort from them concessions of various kinds. Her priests are gradually obtaining a much greater influence in prisons, hospitals, and in the army. She has won from the present government a position for her agents in the British army to which they are not in the least entitled, and which may even imperil, at some future period, the most sacred interests of the empire. If the British army is to be filled with Popish soldiers, as it will probably be in a few years under the new regulations, and if these soldiers are to be instructed by men who are the faithful servants of Rome, what security can we have that in wars with Romish countries, if such should occur, these men will not prove unfaithful? General Peel has, in a spirit of the utmost folly and short-sighted policy, given to the Jesuit emissaries of Rome a position and influence in the British army such as has never before been permitted to them since the period of the Reformation.

The most dangerous recent aggressions of the papacy have, however, been within the Church of England. It is here that its influence threatens most to undermine the Protestant faith. We are not prepared to maintain that Tractarianism, in its origin, was due to Jesuitical intrigue. There were a great variety of causes which influenced many persons of undoubted honesty and earnestness of purpose to betake themselves to principles which could consistently lead them only into the Church of Rome. If the Jesuits, however, did not begin the movement, they

\* It was notorious that the Derby Government of 1852 was placed in a minority, because from a statement of Lord Derby himself, they could not obtain the votes of the popish members, which would otherwise have been given. It is also notorious that the Romanists decided the balance in the vote this year against Lord Palmerston, deserting even the interests of the Emperor for the more important work of ejecting a ministry which they disliked for its anti-papal policy abroad, and, we believe also, for its thoroughly Protestant policy within the Church of England at home.

were too acute not to perceive, on the revival of their power, the immense advantages which the growth of the Tractarian element give them for the carrying out of their scheme. That Rome is now *directly* mingled up in this movement, which has done more to promote her influence than all other causes put together, it is preposterous, after examination, either to dispute or deny. The latter phases of extreme Tractarianism, under the effect of which all the principles of the Church of Rome are insidiously defended, even to that of her right supremacy over the whole Church, are probably indirect inspirations from the centre of Jesuit influence. The mysterious method of treating religious subjects in their newspapers, catechisms, and other documents; the attempt to deny all connexion with the Protestant Churches, and to ignore the term Protestant; the desire exhibited in the journal which is the organ of this party to associate itself with Roman Catholicism, and to stand with its adherents on the most friendly footing; the attempt to bridge over the chasm, as speedily as possible, between the Church of England and the Church of Rome; all prove that Romish artifice is at the helm of this movement.—What motive can persons who take up such positions as these have for remaining nominally connected with the established Church except the advantage of their false position for giving them influence over others? It is to be noticed that we do not speak of the mass of those more simple minded men who are led unconsciously to the verge of Romanism by their more crafty leaders; but we consider that those leaders themselves, who write popish catechisms and instructions for the sick, and reason in defence of popish dogmas, are probably the secret and known emissaries of the Church of Rome. When that Church has an object in view she freely grants her dispensations; and it cannot be doubted that it is much more advantageous to her to have such persons as representatives in the Established Church than acting openly as members of her own communion, unless indeed, like Newman, and, Archdeacon Manning, they have acquired a large personal influence, and do not need the extraneous advantage of position.

The danger to be overcome is one of great magnitude and difficulty. There are a large body of men, who, whether Romanists in disguise or not, are determinedly and persistently seeking to destroy the Protestant character of the Church of England, and who are quite unscrupulous as to the means which they adopt. They are attempting to introduce the revolting system of the Romish confessional, by practising on simple and impressible women at times of weakness and sickness; and they defend this dogma in their recognised books, published in cheap forms for wide circulation, while they attempt with the most dishonest casuistry, to make the public believe in the *Times* and other journals, that they teach nothing more than the occasional voluntary confessions of a general character. They presume upon the ignorance of the public of these books of devotion intended for the initiated, and fear not to offer in reply to charges which expose them to obloquy, explanations thoroughly opposed to their own recognised teaching.

It is time that efficient means should be taken to act against this Romanizing element within the Church. Too long has it been permitted to act as a secret poison among many of her unsuspecting members. It is not to be met in the fair field of argument, until ejected from a sphere within which it has no legitimate claim to be found. The country is not prepared to listen to the specious subtleties of the Bishop of Oxford, when he attempts to shew that the practice of confession, as introduced by Mr Pool and other clergymen, is in conformity with the principles of the church to which they professedly belong. It is sufficient that this practice of confession, as adopted in the Church of Rome, and re-introduced by those professed adherents of the Church of England, has been morally abhorrent to the British people from the time of the Reformation; that, especially in connexion with its sifting examination of women, it has been, and is regarded as one of the most fruitful sources of social corruption wherever its practice is permitted; and that all true Englishmen feel that the peace and security of family life, which they have long enjoyed as no other people in Europe have done, would be destroyed, if they were calmly to permit the *secret* introduction of this abominable innovation. The Church of Rome may be permitted to practice it, because those who expose their families to its contaminating influence act with their eyes open, and *voluntarily* surrender their own privileges; but it is not to be endured in a Protestant Church where the family peace may be undermined, while the head of the house remains

ignorant of the fact. When such bold measures as this are adopted, there can be no security till the men who craftily introduce them into a Protestant Church be driven forth from its communion, however much agitation or disturbance be occasioned by the act. The popular outcry will have been to little purpose if it does not insure the adoption of measures, by which swift justice may be dealt with ease to any clergyman in the Church of England, within whatsoever diocese placed, who ventures to carry into practice or even to defend, such Romish dogmas as that of the confessional. If the Protestantism of our country is to be protected, and the dishonest devices of the Church of Rome to be guarded against, a limit must be placed with clearness and precision to the license at present enjoyed. Our countrymen, and especially our countrywomen, must not be kidnapped into Popery by bland curates, appearing in false disguise; but if they do foolishly wish to enter the Church of Rome, must be permitted to do so with their eyes open.

But it is necessary not only that we should prepare to act against those more stealthy advances, under false colors, of the popish system, but that we should also be prepared to resist its open assaults with more unity and effect. Romanism has acquired an altogether undue and fictitious influence in Parliament, and over our governments, by the entire want of principle which characterizes its policy. Its representatives are banded together as one man, for the promotion of ecclesiastical objects, and are on the watch for every opportunity by which they may make their influence felt by the existing government. The successive governments, now generally too much guided by policy, and too little by principle, soon learn to know their importance and are tempted to make new and dangerous concessions. It is this that has prevented any government from dealing with the notorious evil of leaving convents without inspection, by which means the liberty of many subjects has been rudely and barbarously taken from them on British soil, without the power of redress. It is this also that induces such changes as are frequently conceded by the executive in connexion with public privileges, as in the late notorious case of the army chaplaincies. What is to be done to contend against such an evil? It is manifestly impossible that Protestants can act together upon the same principle as the Romanist, however earnest and zealous they may be, and violate their own consciences by voting for or against special measures with only the ulterior view of promoting Protestant objects. At the present time, however, when the old party names have become mere empty words, signifying nothing, we do not see why the great body of our more Christian members of Parliament should not lay aside their party badges, determined to support or to decline supporting governments, as they found them more or less prepared to act in accordance with Protestant Christian principles. In special questions they must vote in accordance with their consciences, but there is a general support or opposition by which the very existence of a government may be maintained or destroyed. There can be no reason why a mere party name should insure the confidence or the want of confidence of Christian men, while those whom they support may be undermining national principles which they hold most sacred, may be making unreasonable concessions to Romanism, playing fast and loose with Tractarianism, or encouraging the open violation of the Sabbath; nor that a party name should prevent them giving a general support to a government which adopts an opposite policy. What are the badges of party compared with those sacred principles which have been the bulwark of the peace and prosperity of the British empire? Unless our Christian representatives are prepared to adopt some mode of action of this kind, there is every reason to fear that governments will be more and more swayed by the Romish section. Romanism, with that wisdom of the serpent for which it is proverbial, is not to be overcome in its ambitious policy either within or without the Established Church, but by a systematic and well-defined mode of action.

The danger truly it great. Romanism is advancing with rapid strides, and is assuming an air of defiance, even in its haunts within the Church of England, which breathes the assurance of victory. We have too much confidence in the Protestant character of the people of England, and in the energies put forth for their enlightenment, to believe that we can ever, as a nation, become again entangled in the meshes of the papacy. The great addition of converts, especially among the higher classes, is, however, an unsettling element which may hereafter confound, and may have a dangerous influence in lowering the political

country. It is necessary that the evil should be grappled with in its gigantic proportions, that our evangelical churches should all unite in defending our people against Romish innovations, and above all, that a vigorous onslaught should be made upon the camp of Romanism itself. In nothing have our churches been more blameworthy than in their coldness in regard to missions among the Roman Catholics. If Ireland had been properly dealt with, it might long before this, have probably been by Divine grace, a stay of Protestantism, instead of pouring its besotted and ignorant multitudes into England and Scotland, to strengthen the ranks of the Papacy, and to undermine the moral and religious habits of the people.—*News of the Churches.*

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## Temperance.

[FOR THE CHRISTIAN INSTRUCTOR.]

### A BRAND PLUCKED FROM THE BURNING!

HOPEWELL, N. S., October 15, 1858.

MR. EDITOR AND DEAR BROTHER,—

With your permission I will bear witness through the *Instructor* to the power of the Gospel of CHRIST to save the most hopeless and abandoned among men.

I was born in Upper Canada in 1824 of parents from the North of Ireland, and was born again in the City of Toronto, Canada, in the summer of 1856, so that I am in one way thirty-four years of age, and in another way two years of age. I am old in the experience of sin, and but a child in grace, but I bless the name of the LORD that I am a happy child, and I delight on all appropriate occasions to bear my testimony for the SAVIOUR, who has done such great things for and in me, and against sin and Satan, to which I was so long a willing and devoted servant. My parents were Wesleyans, and I was brought up to believe that Wesleyanism was the perfection of all religious systems, and that all out of that Church were sadly deceived. The doctrine of election and predestination I was especially given to understand was a grand device of Satan's to ruin souls!! At a protracted meeting held in Niagara, Canada West, when I was a mere boy, I went up to the railing with the rest of the people and became somewhat excited, and then was joined to the Church, and it was supposed by myself and friends that I had experienced religion! Very many sir, in my opinion, mistake *excitement* for that which GOD ALONE can work in the human heart, and which he does work in his own time in the hearts of all his children. As soon as the excitement died away my "religion" expired, and it was soon found that I had "fallen from grace," and was in the condition known among the Wesleyans as the "backslider's" stage. In 1848 my only sister died in the City of Toronto, and her death produced serious feelings, and I was influenced again by good desires, and I again tried the Wesleyan fold, but soon carnal and depraved nature, aided only by Wesleyanism, "fell," and I came to the conclusion that religion was all gammon, all humbug, and at this time getting hold of some of *Tom Paine's* writings I became poisoned, with Infidelity, and it grew and spread on my mind until I was as dead and dark and debased as I think it is possible for fallen nature to come to on religious matters. From childhood I had become accustomed to intoxicating liquors, and notwithstanding the cautions and commands of God's Word, (see Proverbs 20th and 23rd,

chapters, Isaiah 5th and Habak. 2nd chapters,) liquor in our Home was looked upon as an innocent and quite harmless beverage, and that no sin against God, ourselves and society at large was committed by indulging in it!!! My father being of the most influential or wealthy class, and being a very liberal supporter of the various institutions of the Church, it was not to be expected that the Wesleyan clergymen who made our house their home would be so rude as to rebuke him openly for his indulgence in that which God's Word so plainly condemns. In these days of *expediency* you are aware, brother, it is not at all customary for some men to rebuke and exhort those in need of it, if they are wealthy men! The consequence of liquor in our house was that my MOTHER lay with broken bones six months before her death, and those bones broken by my father when under the influence of alcohol! By this time we were as a family reduced from a position of plenty and affluence to extreme poverty. My father died seven months after MOTHER, and before his death wandered about the streets of the town of the Niagara District on "sprees," sleeping at night in stables and outhouses! A few years previous to this he was Mayor of Niagara, and a large Bookseller and Publisher! **IT IS NOT SAFE, SIR, FOR MEN TO SIN AGAINST THE CAUTION'S OF GOD'S WORD.** My father died a pauper! After his death I wandered a vagrant, naked, ragged, destitute, dark and desperate!. I was put in Jail six times for lying in the streets dead drunk! And all this began at HOME in the cider, beer and wine cup, given me by my affectionate, but foolish parent. That affection which manifests itself in violations of the commands of God is a mistaken sort of affection, it is more like fiendishness.

In the summer of 1856, some time after I had taken the pledge for the twentieth time I suppose, I experienced what we read of in Ephesians, 2nd chapter. In the fall of same year I began to preach JESUS as the only Physician for the sin-sick, sin-cursed and sin-scourged world, especially as the only Hope for the abandoned drunkard, such as I was before God converted me, and called me in CHRIST. I joined the Wesleyans the third time in February 1857, but soon found that my experience and the Word of God did not agree with their doctrines. I left them in August last, and I now take the Word for my rule, and the Spirit is my Guide and Comforter, and I am on my way to that Eternal Life that CHRIST gives me and all his children. All who are using liquor may read an awful lesson and caution in this letter. All who are in the gutter and gloom of Infidelity and Intemperance may be encouraged to obey the call of the Gospel of CHRIST, and be with me made free in CHRIST JESUS, and made to feel all the joy expressed in Romans, 8th chapter, and experienced by all who have the kingdom of grace set up within them.

I am now one of the most happy men in the world, and grace does it all. For I am in the eyes of the graceless a monster of vileness, and sin, and shame, because I will do my duty, instead of keeping back what it is my duty to tell to God's glory and to the condition of those who are now living in the sin that destroyed our family. I tell it all in the face of a world's hisses and sneers, and howls and scowls, and God holds me in his hand and cheers me all the way, and he will never let me go, and never let any soul go that CHRIST has redeemed. See Ephesians, 1st chapter. See St John, 10th chapter. I ask the prayers of all the readers of the *Instructor* who are aware of the value and power of prayer.

I remain, Mr Editor and Brother,

Yours in Christ Jesus,

JAMES A. DAVIDSON.

## Religious Miscellany.

### VOICES FROM THE AUSTRIA

The occasion that bids me write, though mournful, is nevertheless full of interest and instruction. And, as Christians, it is our duty to improve such terrible visitations, and thank God then, since He knows and does what is best; and it is the sinner's privilege now to learn the lesson, "Prepare to meet thy God."

I never, before this catastrophe, could imagine a more awful earthly scene than the death-bed remorse of Infidelity. But I have seen one now—not the death-bed, but the death struggles of despairing wickedness in many, and in some of its most shocking forms. The abject look, the calm despair, the wild shriek, the intense agony of both mind and body, witnessed in that hour, appals and chills me. Words cannot tell, thought cannot measure, what was there seen. The strong became as infants, and the strength of the mighty gave way.

#### A VOICE TO ALL.

Can we not see any Providence in the extent of this calamity? Perhaps God wished to speak to the world at once, and mounting the pulpit of His Omnipotence, He proclaimed the terrors of His wrath to a wicked world. Look at His past providences, and see how they harmonize with this. How, by recently intercepting our material life, he has said to all, "Love not the world, neither the things thereof." The horrors of India has shown us what worldly civilization without the gospel is—"that the heart of man by nature is sinful and desperately wicked"—full of cruelty and abomination. And now He speaks again—"Be still, and know that I am God, and will be exalted in the earth;" and do we not, too, hear the admonition. "Watch and pray, for in such an hour as ye think not the Son of Man cometh?" Yet the voice from these providences, that speaks louder than the rest, is—"Set your affection on things above, not on things on the earth."

#### A VOICE TO THE SINNER.

Sinner, let me speak to you. If God shows you his power in such judgments on earth, what may we expect them to be in hell, "where the worm dieth not and the fire is not quenched?" Say not, "It is impossible for God to show his anger in eternity—He has too much mercy!"

"Remember his ways are not as our ways," and we cannot fathom them. Who thought that he would have visited that vessel in the midst of the ocean with such a doom? You would have pleaded at once, He is too merciful to suffer such an accident—but *it has come!* And for your soul's safety do not thus vainly rest upon God's compassion, while you are cursing him with your lives. The why and wherefore of his acts are his own—*duty is yours;* and what you are to do to be saved is, not *to sin in hope,* but simply "to believe in the Lord Jesus Christ, and you shall be saved."

Oh, sinner! as I looked upon those dying persons struggling with the waves, I thought of that future struggle of both mind and conscience, when, banished from God, they would hear devils, with frenzied joy, howling in wild chorus over their mistake, and they alas! *too late* learning that they were lost. There is scarcely a sinner that does not feel, though he may not say it. Oh that all on board the steamer were Christians, and thus prepared to die! But I beg you not to stop here. Do not sigh for others and forget yourself. Learn a lesson now, that you are not safe until you are safe in Christ.

#### HOW AN INFIDEL DIED.

On board the Austria there were but few Christians, probably not more than twenty-five. There were some bold, wretched infidels. I saw the boldest and most Heaven-defying of them all perish. The day before the disaster, tracts were distributed among the passengers, and were kindly received by most of them; but this man's depravity was not satisfied to receive one and destroy it before our faces, but he stealthily gathered as many as he could from the passengers, and feasted on his shame that he had destroyed them. He was as bold as a lion when there was no danger near; but when God spoke the following day, he trembled at the alarm, and was scarcely able to move.

I saw him go overboard. He threw out his arms as he lay upon his back on the wave, his eyes seemed as if they would start from their sockets, the writhings of their features; and as he was sinking the last I saw of him was, he clenched his hands, wringing them in agony,

and he just leaving earth for ——, oh! for what?

A moment more, and, could we have stood on the other side of the river of death, we might have heard the despairing cry, "Oh that I had been wise!" I wept when I saw this.

Though so subdued as he seemed in that hour, and, with Voltaire, would have given all that he was worth for a short reprieve, yet had he been rescued he would probably, like some others that were humbled when death threatened, be the same heartless monster when the rescue came. Some who prayed when the flames were rushing on them, cursed when they were delivered. How mysterious! What unsearchable mercy is mingled with God's judgments! May we not hope, sinner, that by their death the godless and wicked on board that steamer will be the means of quickening others into life. We must believe it!

#### A VOICE TO THE CHRISTIAN—DEATH SCENES.

From behind the ragings of those flames, there comes the "still, small voice" of consolation. Allow me briefly to narrate the Christian scene. At the time of the alarm, my travelling companion, *H. Schiebe*, of our Theological Seminary, and myself, were conversing in the cabin, and found our means of escape through the sky-light. When we reached the deck he was exhausted; and while I was attempting to find out some means of safety, I left him giving consolation to those who so much needed it. When I found all hope of relief for the vessel gone, I returned to him with a life-buoy for each of us. As I approached him, the following beautiful incident occurred. A forlorn female came to him in the greatest agony, wringing her hands, and burdened with fear, and asked him, "What can I do?" He replied, "Trust in the Saviour, He is merciful and kind. He will hear you." "Oh, I can't pray," she answered. Then said he "I will pray with you; and he did so. He then left her and came to me. We bid each other fare-well, and stood conversing during the few moments that remained to us on the wreck. We delivered our fare-well messages, each to the other, so if either were saved, our dear friends would know they were not forgotten by us, in bidding adieu to earth. And I will repeat to the Christian world some of the testimonies that he left behind. As he

looked around at the hastening flames, and then at the distant sail, he said, "If it is God's will, we will be saved—we may be, but I think not. He knows what is best. Brother," said he, "my only hope is in the Saviour, how precious He is! Tell my friends, if you are saved, *I die happy*. Oh, my poor father and mother! write to them, will you not?" At that moment we heard a fearful shriek at our feet, and on looking down, saw a poor creature, screaming wildly, with his head from a port-hole, and the flames encircling it. "We must soon go," he said; precious brother, fare-well; in a few moments, and we will meet in heaven." As we had before agreed, we leaped into the ocean at the same time. That leap parted us. He has gone to a higher service, but left me here to plod on in this "vale of tears," a little while longer.

Our small Christian company on the quarter-deck was composed of six brethren and two sisters; after giving each our last earthly embrace and fare-well we went to the side of the vessel, resolved to cling to it as long as possible. What a contrast between our little band and those who knew not the preciousness of having Jesus as their best friend! We were sustained in that hour by our Saviour's presence. We were all composed—not fearing death, though it met us in a fearful shape. We thought not of the merciless ocean beneath, but of God, and heaven overhead. The calmness that reigned in our little circle is another instance of the reality of the Christian's hope, and the certainty that it will not fail when needed. There was no such tranquil scene as this among those who had placed their trust outside of Christ and his righteousness. Roman Catholics were heard frantically calling upon their Saints for aid, and then pausing, would utter wild and unmeaning shrieks. Jews were kneeling in prayer, and their heavy groans told the weight of anguish that oppressed their spirits. True there were some quiet ones, but it was the quiet of despair.

During those twenty minutes that I remained on the vessel were crowded pictures of misery that can fill a lifetime's contemplative hours; but above them towered, in sublime grandeur, the Christian heroism of a few pious souls. The fearful tragedy could not daunt or smother that.

After my rescue, I could scarcely be-



lieve that I was separated from my friends. The ocean gave no tokens of it; and, unconscious of its cruelty, it flowed on as cold and hungry as before. It had made sport for demons, as it had hurled their victims to their doom, and angels, methinks, stood aghast at Satan's triumph. Yet heaven, too, has been enriched—though few entered it, those few were precious, for they had been faithful. This world was too stormy for them. They had seen enough of its vanity to dislike it; and the imperfect joy that cheered them on their pilgrimage, has been made perfect, and they are at home. Could we visit their tombs and weep there, it would be a consolation—but perhaps it is better that we cannot mark their burial place, and thus think of them, not as in the grave, but in heaven. Their dust is precious, though unmarked, and will be cared for until the resurrection morn.

“And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to his works.”

-October 14th, 1858.

#### WATCH AND PRAY.

H. and M. were brothers and like many other children, they were apt to quarrel, and sometimes about mere trifles. One of them was haughty and domineering, the other was sullen and unforgiving. Once during the holidays they had spent six weeks at the sea-side, and their mother had often been obliged to separate them to put an end to their disputes.

Christmas was now at hand, and M. wrote to H. expressing great pleasure at the prospect of meeting again, and hoping they should be better friends. He said he thought it would be a good plan to make it the subject of prayer before hand.

Their mother did not know of this, but she was surprised and pleased to see

them so well agreed, and one day she told H. how glad she was to observe it.

“Yes, mother,” said H., “we have had hardly any quarrels since we began the new plan.”

“What plan?” she inquired anxiously.

“Why, praying about it was the first thing,” said H.; “but we did quarrel after that a little though not so much. One day, however, we were at grandmother's, and she told us to take a letter into the garden to uncle; and because I took it up and got there first, M. threw me down and kicked me. We did not speak another word to each other that afternoon; but when we got home, M. went up stairs and wrote down all the texts he could think of about being angry, and presently he came down, and we made it all up, and he showed me the paper; and we both agreed to keep a copy of it in our pockets, and take it out if we were beginning to quarrel.”

“And have you had no occasion to pull it out?”

“Not yet, mother,” said H., “but I have it ready, and you can read it if you like.”

The texts were as follows:

“Little children, love one another.”

“Let not the sun go down upon your wrath.”

“Leave off contention before it be meddled with.”

“Be slow to speak, slow to wrath.”

“Overcome evil with good.”

“Bless them which persecute you; bless, and curse not.”

“Let brotherly love continue.”

“Be ye kind one to another, tenderhearted, forgiving one another.”

Mrs G. was pleased with this circumstance, because she saw that these boys were really trying to resist sin, and she blessed God for putting it into their hearts to do so. The eldest of them had also begun a kind of Journal, in which he put it down faithful at night when he had been out of temper during the day. Sometimes he was hasty with his schoolmates, and sometimes he was vexed with his parents, but, on the whole, he was very successful; though I do not think now, unless he told you so, you would believe he could have had so much work to do, in order to rule his own spirit.

## Editorial.

[The following articles were prepared for last month, but the subjects are of sufficient importance to warrant their insertion still.]

### CARDINAL WISEMAN IN IRELAND.

THE English public have lately had their attention directed to the recent tour of Cardinal Wiseman in Ireland. His reception by the Children of the Church was of course most enthusiastic. His entrance into Ballinasloe is thus described by a Roman Catholic Journal :—

“The carriage of Captain Bellew was in waiting, and his Eminence took his seat therein, amid incessant cheering. The carriage went at a slow pace, in the direction of the town, preceded by the multitude, the majority of whom carried flags and green bushes, and followed by a long line of carriages and vehicles of various descriptions. Every window of almost every house in the line of route was occupied by ladies, who waved handkerchiefs and banners as his Eminence passed. When the procession had reached about half way into the town, a number of the most enthusiastic of the pedestrians quickly removed the horses from the carriage in which his Eminence sat, and, with redoubled cheers, drew the vehicle in triumph through the streets. At various points large poles were elevated, from which floated green banners and gay ribbons; and across the street in which Gill’s Hotel, where a suite of rooms have been set apart for his Eminence, is situated, were suspended garlands of green boughs, intertwined with flowers, from a central point of which depended a banner, bearing the inscription—‘Welcome, Cardinal Wiseman, to Ballinasloe!’ When his Eminence alighted at the door of the hotel, the cheering and delight of the people baffled all description. Soon after entering the hotel, he presented himself at the balcony, when the vast multitude went on their knees as one man, and received the Pontifical benediction. The scene at this period was at once impressive and edifying in the highest degree. The people lingered about for a long time, and the town presented during the remainder of the day a most animated, and quite a gala appearance.”

Similar scenes awaited him at other places on his route. Contrary to his practice in England, he on all public occasions appeared in the Scarlet paraphernalia of his office, and, in common with the Irish Roman Catholic prelates, assumed those territorial titles that are forbidden by English law to any but the prelates of the Church of England.

Attention however has been particularly arrested by the studied insult to the Queen at a banquet in Ballinasloe aforesaid, by the drinking of the Pope’s health first, and the omission of the Queen’s name altogether. This has excited such indignation, that at another banquet, at Dundalk the Queen was not overlooked, but the place assigned her was between the Pope and the Cardinal. The Cardinal was afterward, by invitation of the Lord Mayor of Dublin, one of the principal guests at the Irish Metropolitan banquet, in honor of Sir Charles Burt, Chief Engineer of the Atlantic Telegraph Company. The Lord Lieutenant declined to be present, on the ground of “official necessity.” The necessity, as commonly alleged, being his obligation to show a proper sense of the insult offered to the Queen on the previous occasion. It is stated that on this occasion he acted on the express instructions of the British Cabinet, with whom he communicated. His health was very coldly received, while that of the Cardinal’s was responded to with enthusiasm. These things indicate the real hatred which every true Catholic must feel against England. The hierarchy may have cunning enough to conceal their feelings, but they know that England is the great bulwark of Protestantism throughout the world, and they must wish the downfall of her power. The organs of Popery on the Continent openly preach up a crusade against her, and seek to combine all the Catholic powers in a league for her destruc-

tion. The saying of the Roman orator regarding another State, *Delenda est Carthago*, Carthage must be destroyed, they unceasingly hold up regarding Britain, and there can be no doubt that the sympathies of their brethren both in England and Ireland were in the same channel. It is true that worldly statesmen, who knew not the nature of the system, believed that the Emancipation Act would render the Roman Catholics loyal subjects, and so they would be, if their religion would permit them to be so. When Maynooth was permanently endowed it was boldly affirmed that the Romish priests who would be nourished there as priests would prove to be singularly loyal and well educated gentlemen. These delusions have passed away. The Romish priesthood have shown a determination to thwart the efforts of the Government for the improvement of the condition of the people physical and religious.

Two other points of public importance may be mentioned as exhibited in his tour. The first is the avowed efforts to increase the political influence of the Church of Rome in England. Thus, at the famous banquet at Ballinasloe the Cardinal made the following reference to the political objects of his visit:—

‘ The Catholics of England are deeply interested in the continuance of that glorious union that characterizes the Irish nation, the union of its bishops, priests, and people. The fate of the Catholics of England may be said to depend on the Catholics of Ireland—not, indeed, because these come and form congregations and churches in the cities and towns of England—not because, wherever they settle in England, congregations and churches are established. Important as these advantages are to a country in which the true religion had almost become extinct, it is in another sense I mean to say that the fate of English Catholics depends upon their brethren of the Catholic Church in Ireland. No party that may have the administration of the affairs of the British empire can venture to treat with contemptuous disregard the just and united demands of the Catholic people and the Catholic hierarchy of Ireland. Let the priests of Ireland then act as they so well know how to act, earnestly, disinterestedly, and with fearless perseverance in maintaining their and their people’s just religious rights—in resisting all encroachment on them, in obtaining redress of the grievances which religion has still to contend with. It was, indeed, consoling and hopeful to see in the course of last year how the Catholics of both countries worked together with these views—to see the Irish Members of Parliament and the Catholic peers of England united in demanding for their religion what as citizens Catholics are entitled to.’

And the *Weekly Register*, the English Romish Organ, in an article on the subject has the following important remarks:—

The significance of all the incidents connected with this memorable visit is too great to be either ignored or buried in burlesque. It will, we have good reason to believe, combine the Irish Catholics in a solid phalanx, and thus restore to Ireland that influence in Parliament which she lost at the death of O’Connell. Such a combination—strictly legal and constitutional—is all that the people of Ireland want, in order to win all their rights as British subjects, and shake off those trammels of sectarian ascendancy with which they are still encumbered.”

Another important subject engaging attention on the present tour was Education. At a Synod assembled at Tuam under the auspices of Dr Mahale, and including eight bishops, the whole system of National Education as established in Ireland, and every form of mixed education, whether in Colleges, Classical Institutions or Common Schools, were condemned in no measured terms. The “Model Schools,” and the plan recommended by the Queen’s College Commissioners for the establishment of “Intermediate Schools” for classical education, were attacked without mercy.

“ We shall never suffer our young candidates for the priesthood ever to be infected by an education so contaminating. And not only as regards our young Le-

vites, but the entire of our youth, we will resist, by all means in our power, such a sweeping system of unhalloved education."

The determination was avowed to have separate grants, under which they may place the scholars directly under the care of the Church, and their education thus be directed according to the dark Popish model.

"But if your fathers evinced such heroic fortitude, with the sword impending over them, what are we not to hope from you in far more favourable circumstances, strong in the conviction of the victories already won over intolerance by a peaceful use of those legitimate and constitutional weapons which even the laws of your country put into your hands? If you wield those weapons as becomes good Christians, good citizens, and faithful subjects, with firmness, wisdom, and moderation, you must obtain not only the justice of not being forced from your dwellings for not sacrificing the faith of your children, but *you will even share in the public funds, that are granted for education, to which you are entitled by your numbers, by your contributions in taxes to the Exchequer, and by your fidelity in co-operating in every way to the defence of the State and the sustainment of its burdens.* We now further solemnly declare that *no system short of an unqualified separate education for our flocks shall ever satisfy us; and in order to succeed in obtaining it without delay, we request again of our beloved people to use all constitutional means in pressing their rightful claims in every form of petition and remonstrance, on the Government and Legislature; nor shall we be wanting in lending every aid in our power to them and their clergy in the furtherance of this complete liberty of education, so essential to the full discharge of our episcopal duties, and to the complete freedom of the Catholic church.*"

Our readers must be aware that the same demand has been made in our own Province. It was distinctly demanded under the late Government, and during the last few months the Organ of the Priesthood in the Eastern part of the Province has boldly avowed to the present Government that the Catholics of Nova Scotia will support no Administration which does not grant the same demand. This is Rome's policy everywhere. The Queen's Colleges and the system of National Education in Ireland had already begun to do much for that unhappy country. By enlightened and liberal Catholic laymen they are acknowledged to have been a boon to the country. But it matters not. Rome tolerates education only when she can pervert it to the purposes of superstition.

One other fact may be mentioned connected with this celebrated tour. — Many Protestants are simple enough to believe, that the days of Indulgences are past. But on the present occasion the Cardinal showed his favor for the town of Dundalk, by granting an indulgence of a hundred days *at prices varying from thirty shillings to half a crown.* Upon this the Editor of the *Scottish Press* remarks:—

Who, that wants value for his money, would not have been in the town of Dundalk, County Louth, last week! What a time of it some hundreds of people there will have for many weeks to come! For Cardinal Wiseman has not only favoured them with an eloquent and imaginative account of how the Reformation might have been regarded by "he who was to Patmos banished," but given them to boot a substantial return for the money they paid to hear and see his Eminence, an indulgence for a hundred days! Only think of it as an investment of sums varying from thirty shillings to half a crown! An indulgence for a hundred days! Why, we doubt if such advantage could be held out by any other party, public or private, in the three kingdoms. The thing is tremendous; and we shall look towards Dundalk until the close of the present year with anxious if not with envious eyes, knowing a little from the German Reformer, on whom the Cardinal bestowed some left-handed compliments, how people, much more cold-blooded than those of County Louth, availed themselves of such boons. Most of us have paid larger sums over and over again for a mere old song, or what is worse even, a new one,—but here is a whole church full of persons getting a clean bill—an extraordinary letter of cre-

dit—free scope and full swing for more than three months. We shall not do the Cardinal's hearers the injustice to imagine that they will abuse his generosity, but the temptation is terrible.

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### THE CHINESE TREATY.

AMONG the most important public events of late has been the Treaty of Peace with China. Its commercial regulations have been the subject of much congratulation, but it is not less gratifying to the Christian from the favorable concessions to Christianity. According to this Treaty every legal barrier to the diffusion of Christianity has been removed—the fullest toleration is permitted to its adherents—missionaries are to be allowed to travel far and wide in the discharge of their work and to reside in the different towns and cities in the interior without let or hindrance. Instead of being molested or opposed as heretofore, missionaries are to be recognized in their true character and treated accordingly. It is not to be supposed that this Treaty will remove the hostility of the native Government, and it will require time and difficulty to get its stipulations fully carried out, but it is matter of great thankfulness to Him who rules among the nations that all legal barriers have been thrown down, and that Christian missionaries have legally free access to every portion of that vast people. May the Christian Church throughout the world have grace given her to enter in at this great door and effectual which has thus been opened to her.

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### Obituary.

DIED.—At the West River, on the 15th ult., Mr John McLean, Elder, aged 86 years. Mr McLean was born in Dumfriesshire, Scotland. When a child his parents, with a number of others, emigrated to Prince Edward Island about the year 1774. They came with high expectations from the cheapness with which land was offered, but when they came they were miserably disappointed. They had no proper supply of provisions, the little crop that they had been enabled to commit to the ground was consumed by mice, and they were reduced to the very verge of starvation. In summer they were for several months dependant on the shellfish which they obtained by the sea-shore, and in winter several nearly perished for want of food. Hearing that there was food in Pictou, about fifteen families removed over. The most of these settled on the West River. Among these was the father of the subject of the notice. He was a pious man and one of the first Elders elected in the County of Pictou, an office which he filled with honor to himself and advantage to the Church for many years. His son was thus trained under the influence of a pious household, and early gave himself unto the Lord. During his early days the people of Pictou were without the regular ministrations of the gospel, but the pious among them did not neglect private means for their own salvation and the edification of their families. At length in the year 1786, when he was about fourteen years of age, the Rev Dr McGregor arrived. To him he soon became warmly attached, and in that attachment he never wavered. Even when the Rev Duncan Ross arrived, and by the division of the congregation the West River fell to him, Mr McLean could not forego his attachment to his old minister, and continued for some time to go to the East River to wait on his ministrations.

He was very intimate with him, and sometimes travelled with him in his

journeys. Particularly it may be mentioned that he was present with him on that journey from Stewiacke to Pictou, described by the Dr, when he nearly perished from fatigue and want of food. They had left Stewiacke in the morning, expecting to reach Pictou before night. After starting the weather changed, and the travelling became heavy. Their progress in consequence became so slow that by night they were not more than half way to Pictou. They accordingly camped in the woods and in the morning started again without food, the little bread and cheese they had taken the day before being consumed. Mr McLean and a companion diverged for the West River, while Dr McGregor and his companions took their course for the Middle River. The former succeeded and reached home after some fatigue, but the latter, missing their course, wandered about a good part of the day, until they nearly perished from exhaustion.

Afterward however he joined the West River congregation, and became one of Mr Ross's warmest friends. In that congregation he was soon elected an Elder, and for the long period of nearly fifty years exercised that office with exemplary diligence, fidelity and success. He was a man naturally of good judgment and vigorous powers of mind, was active and public spirited, and one that feared God above many. He will long be recollected not only on the West River, but through a large portion of the Church, for his unassuming piety and his zeal in every good work. In particular he loved Zion and sought her prosperity. In the public efforts of our Church he bore in the days of his strength an active part. In the records of the Synod his name occupies an honorable place. He was for years a zealous and efficient Trustee of the Pictou Academy, and in its prosperity he took a warm interest, and his zeal was returned into his own bosom. One son educated there, the late Rev John McLean, A.M., became one of the most impressive preachers and devoted ministers that this Province has produced.

For some years he had felt the infirmities of age and quietly waited the putting off the body of this tabernacle. But till lately, though he had for some time passed the foreshore years which are but labour and sorrow, he continued regular in his attendance upon the house of God and also in his attention to the loved duties of his office, especially the visiting the afflicted, and it was only within the last few months that, through the increase of the infirmities of age, he was no longer able to attend upon the exercises of the sanctuary, and to visit among those over whom he had been made an overseer. At length nature yielded to increasing years, and he sank to rest without a struggle.

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#### REV. ALEXANDER MCKENZIE.

We regret to hear, just as we were preparing the latter part of this No. for the Press, of the removal of this faithful servant of God. Mr McKenzie was a native of the East River of Pictou, was educated at the Pictou Academy, and studied Theology under Dr McCulloch. In 1834 he was ordained as a missionary to Canada, and settled in the neighbourhood of Lake Huron. There he continued to labor with great assiduity and success till, his health having failed, he was under the necessity of demitting his charge.— He returned to Nova Scotia, where he spent some months, and then returned to Canada, where he died. The Canadian *United Presbyterian Magazine* promises a fuller notice of him, which we will be happy to transfer to our pages.

# 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.

DECEMBER, 1858.

No. 12.

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## UNITED PRESBYTERIAN MISSIONS.

### OLD CALABAR.

#### FAREWELL AND SHIP SCENES.

The following communication, from the Rev. H. M. Waddell, adverts briefly to the opposition and the annoyance which the missionaries have experienced from some of the English traders in the Calabar river; to the affecting scenes connected with the leaving of the converts and the missionaries; to various places along the coast at which the steamer touched; to the diversified classes of passengers found in an African mail steamer; and to the great changes which are being effected on the west coast of that vast continent. He says,

I resume my journal of events in our mission work at Creek Town, from the date of my last letter, in the end of April, till our departure from Calabar, end of May; and, if I should continue it till our arrival at Plymouth, perhaps you will find a reason in certain occurrences on the voyage not unworthy of notice.

*Charge of Conspiracy.*—In the beginning of May, Consul Hutchinson came into our river in H.M.S.S. “Pluto,” Commander Swinburne, and among other matters requiring his attention, he informed me, was a serious charge against me, by certain supercargoes in the river—a

charge of no less serious a nature than conspiracy to defraud the merchants whose ships were lying there; so that for the first time in my life I was called before a magistrate to clear myself from imputed crime, in an open court, before both whites and blacks, of all ranks, and degrees, and characters. I thank God I was able to do so in a manner very much to disconcert, if not confound my accusers. As I deem that affair to be one of much consequence, not to myself alone, but to the brethren still there, and to all the interests of the mission, I must explain the circumstances of the case a little more fully, for the information of the church in this country.

Last December, a black carpenter, by name Hazeley, came from Sierra Leone, to Calabar to work at his trade, and brought some letters of recommendation as a member and local preacher in the Wesleyan connexion, from Rev. Mr Weatherstone, superintendent of the Wesleyan missions there, and two other Wesleyan missionaries. He got employment from King Eyo, myself, and others, and conducted himself irreproachably.

In the beginning of March this man Hazeley had some words with one of the supercargoes in the streets of Creek Town, who fell to with his stick and beat him, in which he was aided by a ship surgeon in his company, till he broke the man's head, which bled profusely. He was alone and unarmed, and had never

struck them, though he had imprudently put his hand on one of their arms in conversation; yet they made their kroomen hold him on the ground, while they continued to flog him. At length, King Eyo, hearing the noise, ran out of his house and saved him from their hands.

The two white men went away leaving word that they would soon return and seize Hazeley and flog him, and chain him on board their ship. Down the river they called a meeting of the white traders, to whom they so represented, or rather misrepresented, the occurrence, —telling how a dreadful outrage had been committed on them, and their lives endangered,—that a considerable number of the ship gentlemen banded together, and came up to Creek Town, to seize Hazeley, and send him a prisoner to the consul at Fernando Po. King Eyo, unwilling to give him up to them, and unable to resist them, sent young Eyo for me, entreating me to go and help him with my advice, as he did not know English laws; and he also sent the man Hazeley to my house for his greater safety.

Accompanied by the brethren, Mr Goldie and Mr Robb, who, happily, were with me that morning, I went to the King's house, and said to him, and to all the white gentlemen present, that neither he nor I could give up that man into their hands; nor had they any right to demand him, nor to take him out of their houses, without a warrant, from the British consul, as the man was a freeborn British subject. We said little more, and left them; and soon after they took to their boats, threatening King Eyo with dreadful consequences, and manifesting to myself the most virulent hostility.

Beyond some absurd rumours which reached me, I knew not what the proceedings or designs of those river gentlemen were after that, till in the early part of May, when Consul Hutchinson arrived. Then, as already stated, I learned from him that some of them accused me of conspiracy with the native traders of Creek Town to hire that man, Hazeley, as a bravo or bully, to fight the supercargoes, and prevent them pursuing their lawful business, and seeking their merchants' interests. The idea of me being in league with the natives of Creek Town, to send to Sierra Leone to hire bravos and bullies to fight the supercargoes, who, whatever some of them may

be in themselves, are at least in the employ of our own friends as I consider the Liverpool merchants to be is absurd enough; yet such was the idea that they ventured to express, and upon that monstrous charge I was civilly called upon to appear and answer. Of course I did appear, and, having read, handed to the consul my written reply, as my accusers had their written accusations, that they might go home to the Foreign Office together. When I had done, the consul asked them if they had any questions to put, or anything further to say, for they had oftentimes interrupted me; but they could not gainsay one word of my defence. One of them had interrupted me so frequently and so rudely, notwithstanding several mild admonitions from the consul, that at length the commander of the steamship arose and told the gentleman that, if he did not behave properly, he should order him out of the ship; that he never saw such gross misconduct, and could no longer suffer it on the deck of one of H. M.'s vessels. Yet when his time came, and he was invited to put any questions, or say anything more he liked, the same gentleman had not a word to offer, nor a question to ask of me.

My accusers having threatened to make such statements to their merchants as would enable them to prosecute me, or recover from me or the Board of Missions the amount of all their losses in Creek Town, the consul availed himself thereof to give no decision for or against them or me, since it was, he said, to go before a higher court. Thus he quietly got rid of the business without committing himself with either side. He furnished my opponents, however, with a copy of my defence, that they might reply to it at their leisure, if they had anything more to say; and therefore, when I arrived at Fernando Po, three weeks afterwards, on my way to this country, I found something more to do, in defence both of myself and the mission.

My accusers sent to the consul, after he left our river a great deal of manuscript, professedly in support of their former charges, but without proving one thing that I had affirmed; while they introduced very much irrelevant matter, in a manner quite of a piece with their whole proceedings in the business. It needed not much either of wit or wisdom on my part to answer all they had written, but some notice of it was needed, and it wasted almost a whole day in writ-



ting and copying. For as the consul required to send home to the Secretary for Foreign Affairs, all documents, with his account of his proceedings, and was preparing to send the charges of my accusers by that very mail, it seemed proper to furnish him with my reply, to send with their last accusations.

In conclusion, I have only to add on this subject, that on my arrival in Liverpool, I found that they had sent home to the African Merchants their charges against me; but these gentlemen deemed them too extravagant, outrageous, and gross to be worthy of notice. I have abstained from mentioning the names of the gentlemen who have been acting this distinguished part, unwilling, while repelling their unprovoked attacks, to occasion the least annoyance to others with whom they are connected; but, I may say that there were other supercargoes, captains, and surgeons, in the river, as good as they, who took no part in their proceedings, and entirely disowned them.

It is not for me to express opinions on what I have related, or to impute motives, however ill I may think of the conduct of those who have proved themselves my enemies. I state the facts of the case for the information of the church and now submit to you and the Board of Missions *all* the papers, *pro* and *con* that you may judge for yourselves, as to all I have said and done in the matter.

*State of the Church and School.*—I turn now to other and more agreeable details of my mission work. From the reassembling of the school after the Christmas vacation, I taught it myself assisted alternately by Mrs Waddell and Miss Edgerly, till, at last, preparations for leaving the country obliged me to give it up to Mr Robb. The attendance of the children was better than usual in the spring months, when the farm labour and oil-markets take so many away. It varied from forty to sixty daily, the whole number in attendance being about eighty. These numbers, later in the season might be doubled. We rejoiced to see Mr and Mrs Timson come out to take charge of it; but were obliged to leave them inactive at Duke Town for a while, till a place could be got ready at Creek Town for them to live in. By a late mail, I am happy to learn that they have come up to Creek Town and taken charge of the school, which has also begun to show increasing

numbers of children in attendance, as I expected.

The church on Sabbath, and all the meetings, continued to be well attended. In my last annual report, I stated that I hoped soon to receive several more to baptism; but as the time drew near for my quitting the country, I thought it best to leave that work for Mr Goldie, as he would have the pastoral oversight of them when I would be gone.

One of those most anxious to be baptised, was a fine young man, Henshaw Eyo, of high country family, mild and pleasing manners, and more than ordinary good conduct, for whose soul I have watched anxiously these many years past. He had been at school in Mr Jameson's time, and subsequently was attentive in learning the Word of God. For a long time afterwards trading and farming took him away so much, that I saw but little of him. Whenever I met him, however, and admonished him about the truths of salvation, his duty to God, and to his own soul, he heard very seriously. During last year he came our way more frequently, and seemed to be under spiritual concern. Young Eyo also interested himself much for his spiritual welfare, being his cousin, and often brought him to church and class meetings. At the beginning of this year, he came and declared himself that he had fully made up his mind to serve the Lord. All last year, he said, he would have come forward, but that he wanted to bring his wife with him. She would not consent, however, to leave the customs and idols of her country and her people, and at last left him, as she said, to follow God's way himself, and went back to her father's house. Being then free, he made no more delay, and came and joined the church of the living God, that he might be a Christian and get the salvation of his soul.

*Affection and Gratitude of Church Members.*—The week before we took our departure, all but one of the church members, who were absent at market or farm, returned to town, lest we should go away without their seeing us again, and remained till after we had sailed. Glad was I that they did so, for I had many things to say to them all, both in private and in public meetings. Much to my satisfaction, though without my knowledge till it was all done, they made a collection among themselves for the mission treasury, some giving palm oil,

and others brass rods to buy oil, which young Eyo arranged to have paid in England, the produce of palm-oil he was shipping home, to the amount of £71. I had not suggested the measure. It was quite spontaneous on their part; a free-will offering to the Lord, for the benefits they had received from him by the gospel of his grace, which our mission had brought to them. Sometimes, indeed, I had made known to them the duty of Christians to support gospel ordinances among themselves, but had not commenced the practice of receiving contributions for that purpose, lest our doing so should be misrepresented. Now, coming voluntarily from themselves, it rejoiced my heart. They said they were thankful to God, and to his people for sending the gospel to them, and they could not let me leave them, after so many years of labour for their good, without some acknowledgement of the blessings received.

Besides the freedom and heartiness with which this thing was done, several other circumstances of it pleased me. *First*, That young Eyo's contribution was by far the largest, as was most proper, he being most able to give. *Second*, That all the other contributions were reasonably proportioned to the ability of the givers. *Third*, That so many of the members and catechumens gave more or less. *Fourth*, That some who had not yet joined the church also contributed,—young men for whom we had been long seriously concerned, and who thus afforded us grounds of hope that their hearts were with us, and that they would yet declare themselves more fully to be on the Lord's side.

*Abrupt Departure and Leave-takings.*—We had got our luggage packed up, and the heavy part of it sent down the river, on the 25th May, and we purposed to go down ourselves to Duke Town the next day, to await the arrival of the mail steamer, which usually came in about the 27th or 28th of every month. To our surprise, that very night, after dark, some in the house thought they heard the signal gun, and some additional lights were visible at Duke Town mission-house; but the signals were indistinct, and we were uncertain, till messengers, whom we had sent, returned at midnight with word that the steamer had arrived, and would leave again at six o'clock in the morning. This was an unexpectedly sudden call. We had not

retired to rest and could no longer think of doing so. Though we thought everything was ready, yet it was a hurry at last; for we had to call both at Old Town and Duke Town, to see some of the beloved friends who could not meet us on board ship; and we had to leave our place very abruptly soon after midnight, under circumstances of affecting interest not to be forgotten. Parting from Mr and Mrs Goldie, Mr and Mrs Robb, Mr and Mrs Hamilton and others, in the love of God—some of them only recovering from serious illness, the last-mentioned just delivered that same night of an infant son,—we were followed to our boat, not only by the house boys and girls with many tears, but by the best of the young people of the town, and by the faithful women also, among whom the word had quickly spread that we were going away. They were all very sad, and some could not restrain their loud weeping.

We called at the king's house as we went down the street, and found him sitting in his state-room, waiting to see us ere we left. Some words which I addressed to him, affectionate, faithful, and solemn, as to things past and things to come, he heard with much feeling and with tears in his eyes. My heart was full as I looked on him, and thought that he was not yet saved; and he perceived my emotions, as I told him my fears for his eternal interests, and warned him of the coming judgment when we should both stand before God, to give our account of how we had preached and heard his great and holy Word. He promised to take care of the mission, and to deal kindly and truly with all the members of the church, as a father cares for his own children. So we parted after our long and close connection.

We felt much, more than we could then or can now express, as the boat shoved off from the beach, and we left behind that sorrowing company, crowding the bank in the dark, whom we regarded as our children in the Lord. Yet had we a joy that the world knows not of in such circumstances—the joyful hope of meeting them again in the country of God, where are no separations and sorrows. Calling at Old Town, we took a very sad leave of our very dear sister, Mrs Sutherland, who was sitting up to that hour, between two and three, waiting to see us. By four o'clock we reached the steamer, and gladly lay down on

he sofas in the saloon to get rest for an hour or two before daylight. Before the steamer started, delayed some time by taking oil on board, we landed to say adieu to the beloved friends at the mission house at Duke Town; our sadness relieved, however, by welcoming Mr and Mrs Thomson, who had just arrived, and whom we were delighted to see in Calabar.

*Following to the Ship.*—The Creek Town young men, from whom we had already parted with so much feeling, could not be satisfied without seeing the last of us, and followed us down to the river at dawn of day, saying that they must accompany us to the ship, as Paul's friends did him; and truly the gathering of the "mission family," black and white, on the deck of the steam-ship that morning, was such a company as might well cheer our hearts under such affecting circumstances. We felt the separation

more than we could speak in the hurry and excitement of adieus and shaking of hands for the last time, though well used to these tender scenes; but most of all when friends were in their boats and canoes, and gave us the last wave of their hats as they pushed for the shore.

Now we are off. Farewell, Calabar! We leave you without shame for the past, and without fear for the future. We thank God that he counted us worthy to send us with his gospel here, and that he sent us not in vain. To his name be the glory. "The people that sat in darkness have seen a great light; and to them who sat in the region of death, a heavenly light has sprung up." The work of God, begun in Calabar, will go on increasing, widening, deepening, and strengthening from year to year, from age to age, till the consummation of all things, when the Redeemer shall thence have gathered thousands and millions of gems into his mediatorial crown.

## Other Missions.

### FAREWELL LETTER FROM REV. PETROS CONSTANTINIDES.

HALIFAX, Nov. 18th, 1858.

I cannot leave these shores for the field of my future labor, dear Sir, without bidding a fond farewell to the beloved friends and brethren under whose auspices I go forth. Let your *Witness*—the bold messenger of Christ—convey my message to the Churches.

It is with a heart overwhelmed with unutterable pleasure, yet not unalloyed with the most sad emotions, that I take up my pen, beloved friends, to record my parting love to you. I was called by you to go forth in the name of the Lord Jesus and publish his salvation to the benighted millions of the Greek Church in Turkey, at a time when I was hardly acquainted with your existence as a Christian community, and when you knew nothing more of me than that I was studying in Edinburgh with a view to the ministry. With a trembling heart, after due consideration, I accepted the call, and like Abraham, I set off to go not knowing whither. Weak in faith, full of doubts and fears, I came to this country, six months ago, and now I bless the Lord for the reason he has given me to distrust his promises no longer, but to lay the

foundation of all my future hopes and prospects, with unshaken confidence, on his gracious and everlasting Word.

With streaming eyes, about eight years ago, I left my fathers' house, for the first time, and set sail in my little bark for the vast ocean of life. The last words that I heard on that memorable moment—and which have never yet ceased to ring in my ears like melodious music—were the earnest prayer of one of the most faithful apostles of Christ that I should return thither again, a herald of the cross myself. After a voyage of "many days," during which the "Sun" was hid, and not a "star" was to be seen; as "a heavy tempest" lay on my afflicted soul, and all "hope that I should be saved was taken away" like the great Apostle, I found myself on the shores of "Melita." The "kindness" which "the people showed me" there is passing by far all that Paul had experienced.—They found me wrecked, stiff, cold, shrouded with the torment of a gloomy and selfish melancholy, and ready to perish, and they "kindled a fire" there—the source of my life and of all my joys—which eternity shall never, never be able to quench!

I left Malta and roamed still up and

down the four quarters of the globe, and everywhere I found hearts amidst the gentle flock of Jesus to whom I could open my own, and who could feel with me. They cheered me on in the way, and love and kindness have ever since been attending my uncertain pilgrimage in every land. I look with delight to the past, and contemplate with unspeakable pleasure the bright prospects of the future. I met with surprising kindness in other lands, but YOURS has surpassed all my former experience. I cannot thank you sufficiently, and I am happy to be obliged to leave the recompence to HIM, whose glorious promises extend to things unseen, and untold, and far more great and stupendous than our feeble hearts can comprehend.

I go forth in his name, and already I feel my soul stirred up, and my strength renewed. "Strong in the Lord and in the power of his might", my renewed heart, clad in his panoply burns within me to rush to the battle and fight with dauntless courage the battles of the Lord. Weak I am, I know, and "who is sufficient for these things?" but, blessed be HIS holy name, "the weak things of the world hath he chosen to confound the mighty." Alone am I, and yet not alone. His presence, which has ever been my sweet companion, is still with me, and this is sufficient. Uncertain is my way, a thick cloud of gloomy misgivings shadows the future before me, and sad experience and thrilling news of later date present a vivid picture of disheartening disappointments, and hard discouragements, and cruel persecutions, and Antichristian malignant hatred, and Moham-medan ferocity, and atrocities, and bloodshed, and horrors passing imagination, and woes yet to come, in the anticipation of which poor frail human nature shrinks. But "the glory of the Lord shall cover the earth as the waters cover the face of the sea;" and could I add but a drop to that unfathomable ocean of endless glory, could I but rescue a single never dying soul from eternal woe, could I but turn the everlasting pangs of one human bosom, ere they take hold of it, into a perennial spring of bliss, and the unutterable blasphemies of a single burning tongue, ere it becomes the bed of a Pyriphlegethon, into a perpetual harmonious song in honor of my Redeemer; could I but fall a victim to ten thousand of the cruelest deaths in the noble endeavor to extend the dominion of good over

evil; could I but breathe my last a "fellow-worker" with my Great Creator in executing his purposes and carrying out his plans of redeeming love, and, Oh, were it not worth a short day's toil?—"Heaven and earth shall pass away," but the work in which as a Church, ye have engaged to day, who know, but by the blessing of the Almighty, may produce changes yet which may affect the history of the world for ages to come? Nay, you may fix points in time, which shall hallow the pages of your future history, with their glorious bearing spread over the revolution of distant worlds throughout eternity!

Let this ever stand in your memory as a glorious era in the history of your church. Fallen churches celebrate the deeds of demigods and heroes, achieved in behalf of the Lord Jesus. Saints and idols of a deluded fancy who lived and died in days gone by—and others who existed and still exist only in minds vitiated and deranged by some evil spirit—all these have a day in which each one particularly engrosses the mind of its votaries and kindles their zeal and stirs up their efforts to multiply their energies in the support of their evil cause, and shall you not remember with holy delight, and bless the day in which God—the only One True and Living Jehovah—has enabled you, after ye all have heard his glorious gospel, to go and say to a perishing people "COME!" This may be the day of small things, but, Oh, bear in mind that the success of your mission does not depend on what you have, but on the faith and earnestness, on the humility, yet on the determined zeal with which you go forth. You have established a mission, Oh, let it not be because it is the fashion of the day; not a vain glorious desire to show to your neighbours how much you can do, let the love of Christ—love to immortal dying souls—be the spring of your action. Let the poor fishermen of Cape Breton and Picton go forth in the spirit of the poor fishermen of Galilee, and you may reasonably expect results as great and as glorious as theirs. Let many voices ascend the Upper Sanctuary and enter daily the ear of the Lord of Sabaoth in behalf of your Mission. Oh, let no minister from among you ever ascend or descend his pulpit, forgetful of the cause of Christ in far distant lands. Let your earnest prayer from day to day be, "Thy kingdom come," and the Lord shall arise and

he shall plead yet his own cause, and the mite which you in your penury offer for the building up of His body—the Church shall find great acceptance in His sight, and the glad tidings of salvation, now again, after many long and dreary ages shall be heard in their original accents, and they that dwell in the dust amidst the shattered ruins of the forgotten churches shall awake to sing the praises of Him that sitteth on the throne, and to adore the Lamb.

Go on then, O ye soldiers of the Cross, go on to fix this point to His eternal glory.

Light for the hills of Greece,

Light for that trampled clime;

Where the rage of the spoiler refused to cease

Ere it wrecked the boast of time :

If the Moslem hath dealt the gift of peace

Can you grudge your boon sublime ?

Most faithfully and affectionately yours,

PETROS CONSTANTINIDES.

## INDIA.

### WESLEYAN MISSION AT MADRAS.

Mr Arthur, in his capacity of one of the secretaries of the Wesleyan Missionary Society, has presented a detailed account of an attack on the premises of the Wesleyan Mission at Madras, a full account of which is given in a letter from the Rev Ebenezer E. Jenkins, in the September Number of the *Wesleyan Missionary Notices*. Mr Arthur says:—

“Those of our readers who are acquainted with the localities of the city of Madras, know that one of them is called Royapettah, and that the Wesleyans have a chapel and a school there for missionary purposes. In the school, Christianity is openly taught, and the natives are of course aware of that fact. They nevertheless resort to it, as they do to most of the missionary schools, for the sake of the instruction which is given in secular matters. Among the pupils of this Wesleyan school was one Viziaringum, a youth of about (so say the missionaries) seventeen or eighteen years of age; but others who had seen the boy believed him to be about twelve years old. However, be this as it may, the youngster intimated his desire to the Rev Mr E. E. Jenkins to become a Christian; and that gentleman, on inquiry, found that the parents were opposed to their son taking this step. The father

belongs to the Moodelly caste. Mr Jenkins left it to the youth to say whether he would remain in the Mission or return to his parents, and the boy chose the former course. When this became known, an inconsiderable riot appears to have been committed, and Mr Jenkins had recourse to the Commissioner of Police for protection. The latter thought Mr Jenkins had acted wrongly in giving the boy an asylum, and directed him to be taken to a distance, so that he might go whither he pleased. He was pleased to return to the Mission, and in the afternoon there was another disturbance. Mr Jenkins sent four of the disturbers of the peace before Colonel Colbeck, and, on their undertaking not to repeat the offence refrained from prosecuting them. The magistrate to use the usual words, ‘dismissed them with a caution,’ and apparently advised the missionary to delay the ceremony of baptism. This was the state of affairs up to last Thursday, up to which time some peons were stationed in the Mission compound. On that day the peons were withdrawn, although the missionaries stated that they anticipated a riot; and no sooner were the preservers of the peace out of sight, than a mob of about 100 natives collected in front of the Mission-house, entered the compound, commenced throwing sand, bricks, and stones, forced open the door, smashed the furniture, &c. The missionaries, Messrs. Jenkins and Stephenson, retreated from room to room until they got into a bathroom, and then managed to get over a wall into another compound, where they were protected. The mob began to collect about six P. M.; the riot commenced shortly after, and not a policeman came near the place until eight P. M., when some peons made their appearance, making a great noise, so as to frighten the rioters away instead of seizing them. The whole of the mob, with the exception of nine, managed to escape; and these nine, possibly the most inoffensive of the lot, were of course pounced upon by the valiant peons!”

Mr Arthur continues:—

“It may be fairly doubted whether the missionaries ought to have given the youth shelter, instead of sending him back to his family to bear whatever persecutions his change of religion might bring upon him. Yet it must be remembered, that in India a youth of seventeen or eighteen is a man, often a married man; that the Courts in Mad-

ras had years ago decided that converts, arrived at years of discretion, had a right to choose their own residence, and that Mr Jenkins sent for the boy's father before he would baptize him. The gravest part of the case lies in the conduct of the police, on which the press of Madras, the Grand Jury, and the Judge seem all to be agreed. They left the missionaries exposed to robbery and murder, in circumstances which seem to show that this was intentionally done. Are the dwellings, persons, and converts of missionaries to be left outside the pale of legal protection, as the first-fruits of that 'perfect religious neutrality' which has been lately sounded forth as our future policy in India? If missionaries violate law, let them be punished; if they are indiscreet, let them be admonished; but if they are not to be protected in the peaceable propagation of Christianity, and if native Christians are not to have shelter under any roof they may choose, we may as well at once proclaim that the Christian religion shall not be taught in India."

Mr Jenkins thus refers to the trial of the parties implicated, and its result:—

"During the trial yesterday, Colonel Boulderson (the head Commissioner of Police) received some heavy side-blows from the Judge, and although only three out of the nine prisoners were convicted, and the punishment awarded, was slight—four months' imprisonment, and twenty rupees' fine—we are perfectly satisfied with the result. Government will assuredly take the matter into consideration, adopt such measures as shall ensure the protection of the missionary in the labours and the responsibilities of his high calling. We have been comforted in our affliction by the remembrance of your prayers and support. English hearts and English hands will be ready to sustain us against the foul wrong done us by a heathen policy baptized by an English name. I cannot conceal it from you—the police were in concert with the Hindus in the late riot! Had not God especially interfered, your missionaries would have been murdered, and your Mission premises and property burnt or destroyed without any interference of 'the authority.' Day and night we have now an uneasy sense of insecurity."

## Religious Intelligence.

### NOVA SCOTIA.

**MICMAC MISSION.**—The annual meeting of this Society, on Tuesday evening last, was of more than usual interest. An able report was read by the Secretary, not the least striking portion of which was a letter written by Ben Christmas to Mr Rand, giving him an account of a visit to his family and Indian friends, at Cape Breton, in September last. They had not seen him since he renounced the errors of Popery; and their reception of him—the fears of his Indian mother, the prejudices of his father, the flashing eyes of his brothers, and his simple appeals to them, the stirrings of natural affection, &c., were all vividly brought out. The letter could hardly be listened to without emotion; and its style and composition speaks well for Ben's talents, and of the progress made by him at the Normal School. Rev Mr Rand and Ben occupied the remainder of the evening. Ben spoke st, and evinced a clear perception of

the truths of the Gospel. His statements were received by the audience with deep and earnest attention. He said, some one had asked him lately, if he was not afraid the Indians would kill him. "No," said he; "Indian never kill his brother. White man may kill his brother,—Indian, never," and after a keen thrust or two at the civilized vices of his white brethren, he inquired of the meeting whether the Penitentiary and Jail had many Indians in them; and hinted that, before bearing quite so hard upon the Red man for learning the vices of the white man, the latter should "take the beam out of his own eye." Mr Rand followed in his peculiarly original and animated style; and concluded by reading a very beautiful Poem, which, he had composed on the death of John Paul, a converted Micmac who had dreamed before he died of his being in Heaven, and hearing the shining hosts proclaim—"John Paul has come"—"John Paul has come." The poem is ordered to be

published with the Report.—*Morning Chronicle*.

### NEW BRUNSWICK.

We are glad to find the outside part of the Woodstock College so rapidly progressing towards completion, under the persevering efforts of Mr Charles Marvin. The building already presents a very attractive appearance, and when finished will vie with any in these lower provinces in beauty of design and excellence of accommodation. It is a mixture of the Elizabethian style of architecture, the conception of Matthew Stead, Esq., St. John, and reflects the greatest credit on the acquirements of the architect. We are glad to find that the people in Woodstock, and throughout the County generally are taking a lively interest in the advancement of the College and thousands are visiting the ground where the structure is being erected. The people in Woodstock owe a lasting debt of gratitude to the Hon. Charles Connell for freely granting such a commanding site for this building; and we cannot help admiring the truly indefatigable exertions of the Rev Charles Gordon Glass, A. M., the originator of the Educational Scheme of the Presbyterian Church, and whose labors, we trust will soon be crowned with success in the completion of such a noble structure.

We understand the Rev C. G. Glass is at present in this place, receiving subscriptions from the friends of education. — [Carleton Sentinel.

### ENGLAND.

A demonstration of London vestrymen, against the Confessional, and similar innovations in the Church of England, took place in St. James' Hall on Monday October 18th. The resolution moved by Colonel Vereker was as follows:— "That priestly confession and absolution, and other false doctrine and innovations have been recently taught and practised by many of the clergy of the Church of England, and encouraged by some of its dignitaries and bishops. This meeting, believing such doctrine and innovations to be at variance with the spirit and teaching of the Reformed Church of England, but especially having no warrant or foundation for the same in the Holy Scripture, the only basis on which all Christian doctrine and practice should be raised; that such teaching and practices

having excited the alarm and fired the indignation of the great bulk of the members of the Church of England, and of all true Protestants throughout the Empire,—this meeting hereby raises its solemn protest against such teaching and such innovations in the Church of England, and declares its allegiance to the doctrines of the gospel, to preserve which for our use and guidance the martyrs of the Reformation suffered. This meeting therefore declares, that if the Church of England is to be truly the Church of the nation, she must not be permitted to go back to the darkness and servitude of the priest-ridden middle ages, but adapt her institutions to the growing wants of the people, and take the great and simple truths of the gospel only as the foundation for her teaching."

TRACTARIANISM.—The *Weekly Register* indicates that it is under the consideration of the Court of Rome, whether it should not issue an authoritative assertion of the nullity of Anglican orders, — it being reported that a number of the advanced Tractarian clergy are prepared to leave the Church of England on such an assertion being published. It will be seen that this is considered by the Romish Church as a mere question of prudence, and if we are not mistaken, such a document will not speedily be issued, as it is more agreeable to the Romish authorities that these clergymen should remain where they are:—

"The *Times*, last week, on the authority of an unnamed correspondent, whose letter it did not publish, embodied in a leading article news of a very important nature. We are about to follow the *Times*' example, so far as to mention here a rumour possessing considerable interest for both Catholics and Protestants. It has reached us in the letter of a correspondent, to whom we shall refer no further than to state that he is an author unexceptionable, we do not say for its truth, but for the fact of its existence in quarters where idle fictions but seldom gain currency. It is to the following effect:—Representations are stated to have been made at Rome, that a large number of Anglican clergymen of the advanced Tractarian school are prepared to renounce their preferences, and to submit to the Catholic Church, on an authoritative assertion by Rome of the nullity of Anglican orders. It is added,

that the idea of a formal investigation and judicial sentence on this point has been entertained by more than one of the most influential members of the Sacred College, and other high ecclesiastical personages. We do not venture to reproduce the names to which reference has been made in this matter, far less would we be guilty of the presumption of hazarding any opinion of our own as to the truth of a report, the mere existence of which, in quarters not easily open to illusion, we regard as an important ecclesiastical fact. O. one thing we are sure, that if the the logical difficulties which encompass the question present no insurmountable barriers; if such an official act can be conceived as possible, without the semblance of admission of antecedent doubt; if the merits of the case, the opinions of all approved divines, and the practice of the Church, have been sufficiently decisive; if, also, the danger of appearing to rest the controversy on an issue comparatively immaterial be not fatal to the scheme, then we have no doubt that, as the charity of the Church is inexhaustible, and her concessions limitless to all such human weakness and inconsistency as is untainted with bad faith and wilful rebellion, so it may come to pass, that the superabundant demonstration they desire of the Church's mind may perhaps be conceded to these Thomases of Anglicanism, Catholic feeling prompts the ardent wish that this may be possible, and that, if possible, it be done. Still the truth remains, that "blessed are they who have not seen and yet have believed;" who have been won, not by the frown and the thunder of Rome, but by her gentle voice of love; who have embraced the certainty of her discipline from a deep sense of its incomparable blessedness—not waited till the last vestige of a figment of a pretext for remaining has been swept from beneath their feet."

### GERMANY.

#### REMARKABLE MEMORIAL OF 507 PRIESTS IN AUSTRIA.

The following very important document has been forwarded to us simultaneously, by two of our foreign correspondents. A very brief statement of its purport has appeared in some of the journals in this country, but its true importance seems scarcely to have been understood. We need no apology for present-

ing it before our readers in full. Our correspondents state, that though the heads of the Church in Austria try to make light of it, there is in reality a great stir among the priesthood in Bohemia and elsewhere, and that a General Synod, and Provincial Synods, have been summoned to take into consideration the means of counteracting the spirit which it indicates. It will be seen, that some of the reforms proposed such as the restoration of the clergy to family life, are of the boldest kind, and that these are urged almost with desperation. This memorial has been signed by 507 of the Bohemian bishops and beneficed clergy. We hope that it may be but the beginning of an important movement, and that these old churches in Bohemia which assisted so much to prepare the way for the Reformation, may be themselves again purified.]

The following memorial from 507 Roman Catholic clergy, has been sent up to the Archbishop von Rauscher, at Vienna, and to some other bishops, stating the condition of the priesthood and the people, the need of reform, and concluding with an earnest appeal:—

"At the time of the late revolution, much interest was manifested on the part of the secular government in the amelioration of the material and social position of the lower clergy, and proposals with regard to this subject were prepared by the Diet.

"Now although the judgement of the clergy was, that in reforms of such a nature the decision belonged rather to the Apostolic Head, yet the prospect of relief was welcomed with loud rejoicings, from whatever part it might come. But when, along with the abolition of the Diet, those hopes of the clergy had vanished, the servants of Jesus Christ thought they might still expect from the rulers of the Church and State an improvement of their material and social condition, because the religion of Christ is injured by the neglect of those needful reforms, and is becoming more and more estranged from the hearts of the people, whilst, at the same time, new enemies are daily rising up against the Government.

"Since, then, the expectation so universally entertained that measures would be taken to lessen the personal privations, and raise the tone of morals among the inferior clergy, seems doomed to prolonged disappointment; since, according



to all appearance, the introduction of the Concordat (which, while bestowing great increase of privilege and power on the episcopate, leaves the inferior clergy to bear the full burden of that moral opposition, and undisguised hatred, which this most unpopular measure has called forth) is to be regarded as the apex of modern ecclesiastical reform in these realms; and since, moreover, there is good reason to apprehend that the true state of the Church never will—as it hitherto never has—reached the ears of her highest rulers, through the legitimate official channels, the undersigned feel impelled by conscience, to bring the case, as it really stands, before the vicars and representatives of Christ upon earth, in order that they, having the interests of religion and the well-being of their clerical subordinates near their heart, may, ere yet it be too late, take steps towards the introduction of such energetic measures as shall ward off the great and closely impending danger, or, at all events, free themselves from the heavy charge of having been unjust and careless stewards of the household of Christ.

“The holiest interests of humanity are at present laid low. Religion is become a mere form; church discipline, the shadow of a shade; heart religion has ceased to exist among us; and, worst of all, this melancholy want is not, as in former ages, discoverable only among the so-called *litterati et illuminati*, but alas! the unhallowed leaven of unbelief and indifference has reached the masses, and spread among them with fearful rapidity, so that religion is become an object of derision and contempt. The long suppressed hostility to ecclesiastical rule, a hostility which the Concordat, viewed as a return to mediæval darkness and oppression, has excited to tenfold force even in moderate men, begins to be openly expressed, and is revenged on the fulfillers of its decrees—the inferior clergy—on whom descends a lowering storm of hatred, which threatens to be the more dangerous, as its chief seat is in the aggregate population of the empire. It were most unwise, as well as unjust, to regard these feelings as the lingering throes of the revolution in 1848: for whereas it was at that time rare to find a country parish in which the unhallowed weed of dissipation to the priesthood had sprung up, it would now require minute search to discover one in which it doth not luxuriate. Doubtless, the democratical party,

well knowing that its ends are best promoted by uprooting religious feelings in the hearts of the people, is not wholly idle, but it could effect little comparatively, were its efforts not aided by the grave error, which the Church has committed, in re-establishing the ecclesiastical yoke, from which the men of 1848 tried to free the people; and, as assuredly, there is no more certain method of uprooting religion, than by making its ministers hated and despised, so this is the very means now resorted to by the enemies of order, to paralyse the energies, and destroy the influence of the priesthood over the mass of the people. Nor is the task a difficult one.

“The inferior clergy, whose fixed salaries are generally below that of a hackney coachman (*viz.* from twenty to fifty florins per annum), must needs eke out their miserable incomes by levying, generally from the very poorest portion of the parishioners, their allowed modicum of parish dues, (*Stala Gebuhren*); and the raising of this tax gives rise frequently, not only to very disgusting scenes, in which the priest necessarily figures as an oppressor of the poor but religion itself appears in the light of a hateful burden, which it were wise to shake off; this state of feeling being moreover industriously fostered by the enemies of the Church, who take pains to call attention not to the necessities of the inferior, but to the superfluities of the higher clergy.

“But were, on the contrary, the inferior clergy (who, in fact, are the really working part of the ecclesiastical polity) suitably paid out of available church funds, more especially out of the revenues of convents, whose inmates, being wholly idle, might justly be secularized, not only would their undeniably hard lot be softened, but the enemies of good government, religion, and social order, would be deprived of one chief means of popular seduction.

“Yet we must not conceal, that the deadliest blow of all has been given to clerical influence, by the doubt, now almost universally entertained, of the morality of the priests. To such an extent has this weapon been brought to bear against them, that it would be hard to find an individual who believes in their moral purity! hard to find a single priest, who is not assailed on this subject by the

mocking taunts, not of adults only, but even of boyhood. Nor is a justification of these taunts sought in *proven* transgressions; *priestly chastity is impugned simply on the ground, that the denial of lawful marriage has rendered it an impossibility.* But this is not all. Not only does the priest find himself personally exposed to derision on this score, but he has the pain of beholding how widely the *assumed delinquencies of his class have contributed to open the floodgates of vice among the once distinguishedly virtuous peasantry,* inasmuch as the now gigantically increased immorality of all orders of society, is frequently justified by reference to the notorious lives of their spiritual guides, and the application of the proverb, "like people, like priest," forms the running commentary in every ethical discussion. Hence it is rare in our days to find a head of a Christian family, or even a thoughtful political economist, who does not deem the most imperatively called for measures for the prevention of universal immorality to be the effectual removal of all suspicions of priestly unchastity. The word of God is now fettered by the vices, whether real or supposed, of those who proclaim it; and if a reform be not speedily introduced, by which, on the one hand,

the priesthood shall be secured a suitable support, without being a burden on the poor, and, on the other, be freed from the suspicion of practising the most infamous and destructive vices; by which, in short, we clergy shall be restored to our proper position in the social circle, and enabled to re-occupy with honour our place in the family, the Church, and the world,—unless such reform be brought about, our hopes of usefulness are null and void; religion itself is given over to contempt, the hierarchy hangs on the verge of an annihilatory fall, and the State of its overthrow.

"Our humble and earnest petition therefore, is, that you, Right Reverend Father, may be pleased, in conjunction with the high episcopate, and the Imperial Government, to originate measures, by which the evils which are now undermining clerical influence, and which threaten the ruin of both Church and State, may be removed, lest the people at large should be tempted to look to the revolutionary party as their sole hope, and be led to bless even the enemies of God and good order, if their political wisdom release them from so intolerable a state of things."

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## News of the Church.

**PRESBYTERY OF PICTOU.**—The Presbytery of Pictou met at Antigonish on the 26th October, when the pastoral relation subsisting between the Rev David Honeyman and the congregation of Antigonish was dissolved. The Rev George Roddick was appointed to preach there on the following Sabbath, and announce the vacancy. Supply of preaching was appointed for three months from the Presbytery, the subscriptions of the congregations for that period to be paid to Mr Honeyman.

The next meeting of Presbytery will be held at Merigomish for Presbyterial visitation. Sermon by the Rev James Thomson.

**PRESENTATION.**—The persons whose

names are appended waited upon their pastor, the Rev A. L. Wyllie, Lower Londonderry, as a deputation from the Catechumen Class in Great Village, and in name of the Class presented him with the following address and articles therein mentioned.

TO THE REV. A. L. WYLLIE.

*Rev. Dear Sir,*—We, the members of your Catechumen Class in Great Village, take this opportunity of expressing our gratitude to you for your unwearyed exertions to increase our knowledge of the Holy Scriptures, which are able to make us wise unto salvation.

Your prompt attention to the class must have been a heavy tax upon you, both in body and mind. We feel that

your reward can be received only by seeing the work of the Lord prospering among us, his blessing accompanying your labours. As an expression of esteem we solicit your acceptance of this address, along with a sett of harness and a sofa, which we would beg leave to present. Hoping that the blessing of the Head of the Church may rest upon you and your family, and follow your labours among us and the people of your charge in general, we remain, Rev Sir,

Yours in the bonds of christian affection,

Sd. in name of the Class.	}	GEORGE W. DAVISON,
		ALEXANDER C. COPI,
		JOTHAM O'BRIEN,
		MARGARET A. HILL,
		MARGARET THOMPSON, ELEANOR SPENCER.

Great Village, October 27, 1858.

Mr Wyllie replied as follows:—

MY DEAR YOUNG FRIENDS,—

I accept your address and I accept the accompanying presents. If you have been prompted by any thought of gaining my affections, the act is wholly uncalled for. Except my own family there are none dearer to me than the people of my charge, and among these the members of the Catechumen Classes stand high. I was cheered by the numbers who at first entered, stimulated by the manner in which you have attended, and am now encouraged by this expression of your affection and of the way in which you value our meetings. I had my fears lest many might, after a time, withdraw. If you had entered through novelty, you would have become wearied; if you had not been in earnest, you would have taken offence. Entering the class with the view of being transferred from it to the fellowship of the Church, you have been treated as persons asking the way to Zion with your faces thitherward. I was for a time afraid that several of you might depart, saying, that harmless amusements were forbidden. But you, after a full trial, testify that you love instruction, value faithful dealing. The Lord prepare you for the fellowship of his Church, and may you as the elect of God serve him with sincere hearts and willing minds.

PRESENTATION.—A deputation from

the Ladies of the Presbyterian Congregation of Cascumpec, P. E. Island, lately waited on their Pastor the Rev Mr Fraser, and presented him with the sum of £20, a sum raised at a Tea meeting held by them during his absence in N. Scotia, with a view of aiding him in furnishing his manse.—*Com.*

COLPORTAGE SUSTAINED. — Business is now dull and the circulating medium scarce, yet we have been making a fair sale through the summer, all things considered. We have now received our supply for the winter, which is as great as usual and much more varied. To the catalogue of the Board of Publication have lately been added, "The Marrow of Modern Divinity," Dailie on Colossians, Philippians, and other works by Fairchild, Baker, and others, which are obtaining a wide circulation. Then we have the choice works of the catalogue of Carter & Brothers, as well as several other establishments whom with they do business. Consequently we have many excellent works which we never had before—such as those of Chalmers, Spurgeon, Rutherford, Brown, Wardlaw, Kitto, Duncan, D'Aubigne, Dick, Livingston, Cecil, Davis, &c., &c.; so that if we do not share in the patronage of the public, it is not for want of a sufficient supply or variety, but for want of that particular *kind* of books which gratify a vitiated taste. Of the patronage, however, of the Church in general, and of our own in particular, I never had any doubt, nor have I yet cause to change my opinion. We may expect to have our share of hard times, but as they revive this will revive. We have now ample scope and supply for another Colporteur, as one has lately retired. We will keep the place open till the New Year at least, in order to give time to tender and to make a selection. An active pious man may here find an extensive field of usefulness, in which he may gratify his own benevolent desires by ministering to the spiritual necessities of others. We cannot promise great worldly wealth, but a competence, together with that blessing which enricheth and addeth no sorrow, will be enjoyed.

JOHN I. BAXTER,  
Convener of Com.

Osnow, Nov. 9th, 1858.

## ACCOUNTS.

The Educational Board of P. C. of N. S. in  
Acct. with ABR. PATTERSON, Treasurer.

1857. RECEIPTS.

July 1. By balance of Accounts at  
date £246 19 0

1858.

June 18. " Legacy from Mr Dill's  
estate, late of Windsor,  
per Rev J. L. Murdoch 10 0 0  
" Interest due 15th June  
1st July 103 11 3  
15. " Principal of William  
Ross's note 50 0 0  

---

410 10 3

1858. PAYMENTS.

June 14. To paid E. M. McDonald ad-  
vertising, pr. Bill £0 15 0  
" balance of Semina-  
ry Account 130 11 8  
" Commission on £103  
at 2 1-2 per cent 2 11 3  
Balance of Acct. at date 276 12 4  

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410 10 3  
Balance at date 276 12 4

Examined this account and found correct.

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

Special Effort for Seminary in Account with  
ABRAHAM PATTERSON, Treasurer.

1857. RECEIPTS.

July 1. By balance of Accounts £228 0 7

1858.

June 18. " amount from Nine  
Mile River 11 0 0  
" amount from Rev Mr  
McCulloch 5 0 0  
" principal of note J. M. D. 50 0 0  
" Interest to 17th August 10 0  

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294 10 7

1857. PAYMENTS.

Sept. 25. To paid Mr Thomas Mc-  
Culloch for Books 61 0 0  
Octr. 19. To paid Rev James Ross 15 0 0  
Balance 218 10 7  

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294 10 7

June 18. Balance 218 10 7

Examined this account and found correct.

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

## Notices, Acknowledgments, &amp;c

TO THE READERS OF THE INSTRUCTOR AND REGISTER.—It is time that we should intimate the arrangements for the publication of these periodicals for the forthcoming year.—As our readers are aware, the Board of Foreign Missions have advertized for tenders, stating the terms on which parties would be willing to publish them, and do all the business part of the work. Several proposals were made, but those which chiefly earned the attention of the Board were two by Mr E. M. McDonald, Pictou. The first was, that if the subscription list continued at its present position, he would undertake the whole work himself, and relieve the Board of all pecuniary responsibility. The second was, to publish, at a certain monthly rate, considerably lower than the Board are at present paying. This rate was so low, that if the subscription list should continue as at present, and these subscriptions be anything like regularly and fully paid, the work would more than pay all expenses. After due consideration, the Board came to the conclusion, that, under present circumstances, particularly with the near prospect of union with the Free Church, it would be advisable to retain the publications in the hands of the Church. Should the Synod prefer the other system, it can be adopted at the end of the year. The periodicals will therefore continue to be conducted in the same way as they have hitherto been, with the exception of the change in the place of publication from Halifax to Pictou. We have also to intimate that Mr James Patterson, Bookseller, has been appointed Agent, and parties are requested to forward their orders to him.

We have to request Agents to forward to Mr Barnes, without delay, the amounts due for the present year. These, though individually small, yet amount in the aggregate to a considerable sum. There is now a sum of between £150 and £200 due, which is urgently needed at the present moment, as the Board is considerably in debt to the publisher, and both the Home and Foreign Mission Funds are about exhausted.

The January No. of both periodicals will be sent as usual to those who have been receiving them during the current year.—Agents and subscribers are requested to forward their orders as early as possible, as after the January No. those only will be sent that are ordered. Those who have not received their bills will receive them during the current month.

As there has been some uncertainty regarding free copies to Agents, we feel it necessary to mention that for every six paid for the Agent will receive a seventh gratuitously, or in other words, for every seventh received he will only be required to pay for six.

The Board of Home Missions will meet at New Glasgow on Monday, 24th January, at 6 o'clock P. M.

GEORGE PATTERSON, Secretary.

The Receiver of Mission Goods acknow-

ledges the receipt of the following for the Foreign Mission:—From the Ladies of Union Church, West Branch, 28 yards twilled flannel, value £3; one box Mission Goods from the congregation of Princetown, P. E. I., value £20.

The Presbytery of Halifax will meet in Poplar Grove Church (D. V.) on the 28th inst., at 11 o'clock, A. M.

Monies received by Treasurer from 20th October to 20th November, 1858:—

## HOME MISSION.

Mr Magnes Arthur	£0	10	0
Mount Dalhousie, W. River, cong'n.	12	6	
An Old Member of Prince St. cong'n.	10	0	

The sum credited from Upper Londonderry, page 175, should be £12 13s 6d in place of £1 13s 6d.

Robert Smith, Truro, acknowledges the receipt of the following:—

## FOREIGN MISSION.

Mrs Hunter and Daughter, Noel, 25 yards Flannel, value	£1	11	3
Ladies of Shubenacadie, Mr Baxter's congregation, 25 yds Flannel, val	1	11	3
Mrs John Cottene, Cloth & Socks, val	8	7	
“ William Cottene, Cloth, value	2	8	
“ John L. Hamilton, Brookfield, 4 1-2 yards Flannel, value	6	9	
“ James Mahar, Onslow, 5 yards cloth, value	7	6	
Children of Mr George Gedder	5	1	
Five Mile River Section of the Rev T. S. Crow's congregation, per Rev Mr Currie	1	2	0
Nine Mile River congregation	10	0	0
Mr and Mrs Charles Hall	5	0	
Ladies' Benevolent Society, Onslow, per Mrs David McCurdy	2	10	0

## HOME MISSION.

Nine Mile River congregation	£10	0	0
Ladies' Religious and Benevolent Society, per Rev W. McCulloch	2	0	0
Ladies' Benevolent Society, Onslow, per Mrs David McCurdy	2	0	0

## SEMINARY.

Mrs Jesse Gourly	1	0	0
Nine Mile River congregation	11	0	0
Maitland, Mr Currie's congregation	8	3	2½
Ladies' Benevolent Society, Onslow, per Rev David McCurdy	4	10	2

## FRENCH MISSION.

Ladies' Benevolent Society, Onslow, per Mrs David McCurdy	1	0	0
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## EDUCATION OF MR. GEDDIE'S CHILDREN.

Princetown Sabbath School	1	0	6½
Baltic Sabbath School, P. E. Island	15	5	½

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

George Johnson	£0	5	0
William Graham, bal.	3	16	3
C. M. Forbes		5	0

Hugh McDouell	1	9	
Rev Allan Fraser	2	6	0
Mrs McLean		5	0
Peter Ross, Esq.		15	0

## Boards, Standing Committees, &amp;c.

*Board of Home Missions.*—Rev Messrs. Patterson, McGillvray, Walker and Thomson, together with Messrs James McLean, Colin McInnis, Hugh McKay, and Daniel Cameron, Ruling Elders. Rev George Patterson, Secretary.

*Board of Foreign Missions.*—Rev Messrs. Baxter, Keir, Roy, Bayne, Waddell, and Ruddle, and Messrs. D. McCurdy, John McKay, James Fraser, G. Tattie, and George McConnell, Ruling Elders. Secretary—Rev J. Layne.

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

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

*Committee on Union with the Free Church.*—Rev Messrs. McGregor, (Convener), Murdoch, Sedgewick, Cameron, McCulloch, J. Ross and Bayne, and Messrs. C. Robson and D. McCurdy, Ruling Elders.

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

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

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

*Committee on Colportage.*—Rev John I. Baxter. Rev E. Ross, and Messrs Isaac Logan and Jasper Crow.

## Terms of the Instructor and Register.

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

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

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

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