

THE

7

CHRISTIAN INSTRUCTOR,

AND

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OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

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1860.

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THE
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JANUARY, 1860.

‘THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD’—Prov, xix.

ON THE SETTLEMENT OF THE ISRAELITES IN
CANAAN.

By the Late Rev. Thomas Trotter.

It appears from the Scriptures, and independent of this it is reasonable to suppose that the geographical distribution of the different families of the human race, is an arrangement of providence, and that they have been located in their respective countries with a particular reference to the times and ways in which they are to be brought to the knowledge of the gospel and the possession of its privileges. “God that made the world and all things therein, seeing that he is God of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all things; and hath made of one blood all the nations of men, to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might search for and find him.” (Acts xvii, 24-27.) In the divine arrangements there are various and important relations established among the different nations of the world; and their reciprocal intercourse, their alliances and collisions, are all subsidiary, either more or less directly, to their ultimate improvement; and they have in general been placed in such circumstances as have been favorable to the developement of their respective interests, and as have exercised a more or less powerful influence on the times and ways in which they have been enlightened by the word of God.

And if this be the case with respect to the nations of the world in general, it must have been peculiarly so with respect to the Israelites. They sustained a character that was peculiar to themselves. They were chosen and set apart from the rest of mankind, for the special benefit of the world at large. They were the appointed agents of Providence in a great work of mercy to man, for it was in the seed of Abraham that all the families of the earth were to be blessed, and it therefore behoved them to be located in a country

which afforded facilities for its progressive accomplishment. "Remember the days of old," said Moses unto them, "consider the years of many generations: Ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel. For the Lord's portion is his people: Jacob is the lot of his inheritance." (Deut. xxxii. 7-9.) This is a highly poetical passage and therefore not to be too precisely and minutely interpreted, but it evidently means in general, that the peculiar character which the Israelites sustained and the important purposes for which they had been set apart, had been attended to, both in their own settlement, and in that of the nations for whose benefit they had been chosen.

When Abraham left his native land, it was neither by accident nor his own choice, but by the special guidance of heaven that he directed his course towards the land of Canaan; and his descendants, after having settled in Egypt and became prosperous there, would never have returned to the promised land, had they not been compelled to it by the arrangements of Providence. There cannot be the slightest doubt, that they were placed in Canaan with a particular design, and we may rest assured that it was well adapted to the fulfilment of that design.

CHAP. I.

The settlement of the Israelites in Canaan, was partly intended for the preservation of their peculiar character, and well fitted for that purpose.

When the numbers of the Israelites were yet too limited to enable them to resist the external pressure to which their constancy and perseverance in the faith would have been necessarily exposed in the land of Canaan, they were withdrawn from it, and conducted to Egypt, where the very peculiar construction of society presented an almost insurmountable barrier to their adoption of the creed which prevailed there; and after their numbers and other resources had been so improved as to enable them to stand fast by themselves under a proper attention to their circumstances, they were re-conducted to Canaan, and for the first time put in possession of it as their own inheritance. All things considered, the Israelites would, on their own account, have required a country that was limited in extent and easily defended from foreign invasion, but at the same time capable of supporting a dense population; and Canaan possessed all these properties in an eminent degree.

1st. It was limited in its extent. Stretching from the sources of Jordan in Mount Lebanon to the southernmost corner of the Dead Sea, and from the Mediterranean on the west to Idumæa on the east, it was under two hundred miles in length, and not more than eighty in breadth at an average. A more widely extended country than this would have subjected the Israelites to much inconvenience and laid them under powerful temptations to live in the neglect of some requirements of their law. They were bound to celebrate three great annual festivals, at which a very large proportion of the popu-

lation was required to attend in one place, and the occasional rites which could only be observed in the same place, were by no means few in number or of rare occurrence. Now if this would not have been a physical impossibility in an extensive country, it would have been morally impracticable. It is customary, both with Pagans and Mahomedans, to meet in vast assemblies, on stated occasions, but it is understood to be optional, and the crowds who assemble at one time are different from those who convene at another. It is moreover the practice, at least with many, to blend commerce with religion on such occasions, and to give to the observance as much the appearance of a fair, as of a festival, and in this way, the profits of the one are made to defray the expenses of the other. There were different periods of the history of the Jews, in which they appear to have followed this example to a certain extent, and to have formed banking and other mercantile establishments within the sacred precincts of the temple,* but this was always considered an abuse, and as the profits accruing from it were exclusively reaped by the residents of the place, it had no tendency to diminish the expenses of those who came from a distance, or to make the burden of performing the service lighter.

A pilgrimage to Jerusalem, performed in the customary manner, was neither a very laborious nor expensive undertaking, and as it was often enlivened both with vocal and instrumental music, and possessed other attractions to a Jew, it was the more cheerfully and regularly performed; and the performance, when observed, served many important purposes.

2nd. Another recommendation of the Land of Canaan is, that it was comparatively easily defended. The fundamental tenet of the Jewish religion, namely, the unity of the Godhead, when openly and strenuously maintained, as it should have been, was directly calculated to produce a bitter opposition against its professors in the minds of the heathen. All the heathen nations of Antiquity readily admitted a plurality of gods, and every one respected the faith of his neighbour, and they had no scruple in joining with one another in their respective devotions; but the conscientious Jew scowled upon the whole of them, pronouncing their most venerated rites, abominations, and vile impositions, upon the ignorance and credulity of blinded mortals. This could not possibly have failed to make them the object of general dislike, and accordingly we find that all their neighbours were hostile to them, and disposed to oppress them, till they became united and formidable under the warlike genius of David, and were in a condition to repel any aggression that could have been made upon them. The general dislike in which the Jews were held by their neighbours, is referred to in Jer. xii. 9, "Is mine heritage to me as a speckled beard? The birds round about her are against her; come ye, assemble all the beasts of the field, come to devour."

* *Math.* xxi. 12-13. Our translators following the Masorite reading, have rendered *Zech.* xix. 21, "And in that day there shall be no more the Canaanite in the house of the Lord of Hosts." But the passage refers to the trader, and shows that the practice of trafficking in the temple, though then allowed, was considered as an abuse, but that it was to be done away in the better times of which the prophet speaks.

Under these circumstances, the strong positions with which the country abounds, and which are in many cases equally difficult to be forced or turned, were of the utmost importance to the ends of providence, and on many occasions enabled the Israelites to defend themselves against superior numbers, when they would have been otherwise overpowered. Without the visible interposition of heaven they were unable to contend with Egypt on the one hand, or Assyria on the other; but till the designs of providence, with respect to the Israelites were far advanced, Egypt had no ambition for conquest, and Assyria was afraid to excite the jealousy and provoke a contest with that powerful monarchy, by pushing its conquests too near to its borders. On no other grounds can we account for its forbearance towards Judea, when the ten tribes were carried away captive.

3rd. In the hand of an intelligent and industrious people, Canaan was capable of supporting a very dense population. To whatever account natural defenses may be turned by a brave and resolute people, they are of little avail unless they are properly manned, and numbers are indispensable for this purpose; but cannot be maintained without the means of subsistence. Canaan produced the means of supporting almost incredible numbers of inhabitants in proportion to its extent. Though the face of the country is much broken, and in many places extremely rugged, it possesses vast resources, and is everywhere adapted either to one species of husbandry or another. While its rich and beautiful vallies produced luxuriant crops of grain: its wilderness or table lands are well fitted for pasturage, and were in ancient times everywhere covered with flocks and herds; and even its most rugged and precipitous mountains were universally clothed from their base to their summit with such valuable fruits as the apple, the fig, the olive, and the vine, so that no part of the country was unproductive, while the greater part of it was exceedingly fertile. In consequence of this it not only maintained a dense population, but its inhabitants were enabled without any serious disadvantage, to devote the required proportion of their time to religious observances and to maintain a militia for the defence of the country far beyond the resources of much more extensive countries in modern times. It appears from 1 Chron. xxi. 5, 6, that David was able to have mustered nearly two millions of men, had circumstances required it—a force which under proper management would have defeated any invading army that ever took the field.

And besides, being well adapted to husbandry, it was no less fitted for other important branches of industry. Its forests supplied timber for shipbuilders, and its mountains contained rich stores of mineral wealth. It is thus described in the sacred narrative:—“Therefore thou shalt keep the Commandments of the Lord thy God, to walk in His way and to fear Him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills; a land of wheat, and barley, and wine, and of figtrees and pomegranates; a land of oil olive and of honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper.”—Deut. viii. 7—9, The existence of mines and the art of mining are plainly referred to in the book of Job, Chap. xxiii., which show that

they were even as early as the times of the Patriarch, and that there were furnaces in operation in the reign of Solomon, is clear in 1 Kings, vii. 45, 46.

It has been alleged by writers of great respectability, that the ancient Jews were averse to commerce, and that they were seldom or ever engaged in it; but this is a mistake. They were not like the Phœnicians who occupied a narrow and barren country, dependant on trade as a means of subsistence; and till the reign of David they were in such a disorganized and precarious condition as to render it impossible for them to embark in it; but in the reign of Solomon they entered with great spirit into trade, both domestic and foreign, and exchanged productions with Egypt, Arabia, Felix, and Judea, if not with Europe as well as with their immediate neighbours. 2 Chron. i. 16, 17, & 9, 20, 1 Kings, ix. 26-28, & 10, 22, In no other way can we account for the great influx of wealth by which that reign was distinguished. Besides, it appears that the trade of Jerusalem at the time of its destruction by the Chaldeans, was an object of envy to the rich and prosperous merchants of Tyre, and that they promised themselves new and copious wealth from her downfall, which would not have been the case, had not the Jews entered into a successful competition with them. "Tyre hath said against Jerusalem, Aha, she is broken, the merchandise of the nations is turned to me; I shall be replenished now that she is desolate." Ezek. xxvi. 2.

The foregoing particulars bore directly upon the great object for which Canaan was chosen as the residence of the Israelites, and in the efficiency of their commonwealth as an institution appointed by heaven for preserving the fundamental principles of religion, till the advanced state of the world admitted of their more extensive dissemination among the nations of the earth.

To be Continued.

A WARNING TO YOUTH.

OR AN ADDRESS TO THE RISING GENERATION;

By the Rev. Hugh Graham, M. A., Stewiacke.

The following Address was delivered on the occasion of the death of James the son of George Fulton, Elder, in Stewiacke, and Grandson of Judge James Fulton Esq.

ADDRESS.

"Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgement.—*Ecclesiastes, xi,*

The recent death of J. F. has led me to make choice of this text, as the subject of an address to the youthful class of this congregation.

He was a young communicant; but he had the gravity of an old christian. His course and manner of life were just the reverse of

that vain and sensual way of living, which the text ironically describes and solemnly condemns. And therefore, what I have to say concerning the deceased, is only in the way of enforcing the doctrine of the text upon the living. As the manner of his life was different from that which is too common among young people, so the circumstances of his death were somewhat singular; but so much the more calculated to excite attention and to make an impression. He died from home, though his habits were altogether domestic. He seldom or never went abroad, but upon the call of duty, or business; and then, he bore a practical testimony against the idle and rambling way of many young men. It was solely for the benefit of his health, that he undertook the journey and the voyage from which he never returned. He had formerly derived benefit from the same means. But men and means, as instruments in the hand of divine providence, are either beneficial, or otherwise, as the Lord pleaseth. And now, he who had lived most all his days in the domestic circle, dies among strangers, without either father or mother to minister to him in his last hours. At the same time, though his deathbed was on board of a vessel, yet every possible attention was paid to him, and when the corpse was brought on shore it was decently interred by the friends of the family. But the main source of consolation is, and a pleasing reflection it is, that he had long before and after, devoted himself soul and body to the God of his salvation, and preferred the ways of religion to the ways of the world. And though the call was sudden and unexpected at the same time, and the death trying and distressing in the circumstances of it; and though the eye of sense can look only at the dark side of the cloud, yet the eye of faith entering into that within the veil and glancing at the bright side of the cloud, inspires with joy and rejoicing, that this death, like many others, has been to the glory of God, and that the young christian, though taken away in the midst of his days, he has the residue of his years made up in Immanuel's land, where none of the inhabitants ever said, I am sick. If your minds are solemnized by this summary review of the last sickness and death of one whom you have often seen, but shall see no more, let us turn our attention to a different scene, and consider and say "O young man, if thou canst still rejoice in thy youth and let thine heart cheer thee in the days of thy youth and walk in the ways of thine heart and in the sight of thine eyes." In word and providence you are often called to consider your ways. Serious consideration, as has often been said, is the first step in, or towards a religious course of life. "Let us search and try our ways" says the weeping prophet, "and let us turn unto the Lord."

And now let us 1st consider that way of life which the young man is fond of; 2ndly, the allurements and charms, which make him too fond of it; and 3rdly, the antidote and cure proposed here for correcting this excessive fondness for this criminal attachment to ways of his own, viz: the judgement to come, "but know thou that for all these things God will bring thee into judgment."

As to the way of life, which the young man is fond of, I would observe 1st, that it is described here as the pursuit of pleasure rather than of improvement and profit. Not a word is said concerning the improvement of the mind, though that is a nobler and more

important object of pursuit than the other. But the pursuit of pleasure, and in particular of sinful and sensual pleasures, is natural and agreeable to corrupt nature. It is excited by the thirst of happiness, which is natural and universal. In the natural man and carnal mind, this thirst for happiness fixes on, and can rise no higher than the objects of sin and sense. And in youth when the faculties of the mind and the affections of the heart are lively and vigorous, and there is a noonday heat in the animal spirits, the thirst for happiness is then peculiarly eager and vehement. And if outward circumstances and prospects correspond with inward feelings, the young man thinks, now is the time to be happy, and he rejoices in his youth. Neither is it a low degree, nor a little measure of happiness that will satisfy him. No, it is not enough to be pleased, but he must rejoice. He must have the full tide of pleasure, and he aspires to the exultation and the transports of joy. Not contented with the sober use and temperate enjoyments of the good and agreeable things which providence lays to his hand, he grasps after those rare delicacies and expensive luxuries, which are not within common reach. What is a cup of cold water to him? He must drink deep of the intoxicating bowl. He spurns at the stale enjoyments of the sober. He aspires at the gaieties of life, and he pants for the amusements of the merry, who, as he thinks, enjoy life. If his spirits flag and fail him at times, he arouses himself and calls upon his heart to be cheerful. He says to his heart, taste of mirth, and enjoy pleasure. By self complacency and self flattery, by fancy and fond desire, he makes the most of his internal resources. He anticipates the favorite object in view. He revolves it in his mind. He dandles and cherishes it in his heart. But this is not all, for all this satisfies not. And therefore, I would have you farther to observe that, the man of pleasure goes abroad to forage for supplies, and with this in view, he walks in the way of his heart; and in the sight of his eyes. He takes for his guides, the dictates and the desires of his heart, and the appearance and the prospect of things in his eyes. He confers not with reason and conscience, though as near to him as his heart and his eyes. He consults not with the work of God, nor with the men of God. No, he is shy of such counsel. He chooses rather to be hurried headlong by the lusts of his heart and of his eyes, into the alluring scenes of sinful and sensual pleasures. And there he expects to find happiness to his heart's wish and content. The train of thought now leads us to the second subject of consideration, that is, the allurements and charms which make young men too fond of this way of life.

And 1st, the young man is too fond of this way of life, because he can see little or no harm in it. In his eyes the object of pursuit are not only void of evil, but fraught with good. And as he sees no evil in them, he rashly concludes that there is none. The way seemeth to be right in his own eyes; and he hastily infers that it is right.—At times, indeed, when this way is seriously spoken of, as evil and dangerous, reason and conscience within him begin to remonstrate and forebode. Yet still, in his estimation, these remonstrances and forebodings are weak and imaginary. Other considerations stronger and more urgent preponderate. Suggestions in favour of his own are listened to and imbibed. Under the influence of Satan, the grand

deceiver, conjoined with that of his own decided heart, he calls evil for good, and good evil; he puts darkness for light, and light for darkness; he puts bitter for sweet, and sweet for bitter. Thus his views, sense, and taste, are, that his own way is the road to happiness. And as he professes to be very friendly and social, wishing others to be as happy as himself, and, choosing not to go alone, he finds it to be no hard matter to draw along with him a multitude to do evil. For it is the way in which all of us are naturally inclined to go. Let not the appearance of little or no harm, nor even the appearance of good, operate as an allurements or charm to do evil. *Judge not according to the appearance, says the master Christ, but judge righteous judgment.* It was in this way, looking on the outward appearance, and judging according to the sight of the eyes, that sin entered into the world. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.* Gen. III. Under the influence of temptation, the woman began to look upon it as a little sin, and dreaded little harm; yea expected much good. And appearances, so far as they go, were all in her favor. Yet, from the prolific womb of this mother, sin, have proceeded all our sins, and all our miseries. By this sin all good was forfeited, and all evil incurred. When the Prince of darkness transforms himself into an angel of light when vice puts on the appearance of virtue, when sin puts on the garb of duty, when the pleasures of sin and sense show the fair and pleasing face of true and lasting happiness, be assured, these are all deceiving appearances and fascinating charms. It is well for them who have put on *the whole armour of God, that they may be able to stand against the wiles of the devil.* The sin of Moses too was but a word of haste; a rash act, and though uttered and done in a passion, had the appearance of religious zeal. Yet for this sin he was debarred from the promised land. And as his heart was much set upon it, he learned to his cost, that it was *an evil thing and a bitter* even thus to sin against the Lord. Other examples might be given, of such sins as men are apt to reckon but little sins, and which in their eyes wear the specious appearance of good, and yet the Lord God, whose judgment is according to truth, awfully condemns and signally punishes for them.

In the second place, I would observe, that the young man is too fond of a life of pleasure; because he looks up and sees his superiors enjoying life in this way, as he thinks, better than others. Men, high in rank and station, great in wealth and fortune, are, many of them, lovers of pleasure more than lovers of God. They enjoy such worldly accommodations, earthly comforts, and sensual pleasures, as are above and beyond the reach of their inferiors. But we all know, how natural it is for inferiors to aspire and to struggle hard to come up with their superiors. In the way of emulation they adopt their sentiments, language, and manners; and, in particular, they study to make a similar appearance in the eyes of the world. However it may be in other respects, they are not far behind them in vanity and pride, ambition and the love of pleasure. In these respects, they are very much alike; and a likeness of disposition, will ever produce a similarity of conduct, so far as practicable.

Hence it is, that the lower ranks of society, are so much under the influence of the higher ranks.

In the third place, I would observe, that the young man is too fond of a life of pleasure; because he is misled by false and delusive reasonings upon God's word and providence. He argues thus with himself, and, perhaps he has heard others argue in the same way, that as Providence places good and agreeable things within his reach, what harm can there be, in his taking and enjoying them; and the more of a good thing, the better. When God gives the appetite and the desire, as also the means of gratification, can he be offended, or will he be much offended, if I make myself and my friends as happy as I can? If you will reason, reason fairly. Consider that God gives you the good things of life for use, but not for abuse. "This I say, Brethren, the time is short. It remaineth, therefore, that they who rejoice, be as though they rejoiced not, and they who buy, be as though they possessed not, and they who use this world, as not abusing it; for the fashion of this world passeth away." Consider also, that the gifts of Providence are to be improved in the service, and to the glory of God; and not to be prostituted as food and fuel to the lusts of your flesh, fulfilling the desires of the flesh and of the mind, thus consuming them upon your lusts. "Nay, rather, whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

You ought not to imagine that your appetites and desires, as corrupted and disordered by sin, are of God. You ought not to overlook the line of distinction between man's created state, and man's degenerate state. He was then planted a noble vine, a right seed; but now, he has become as the degenerate plant of a strange vine. God made man upright, and in his own likeness. Satan, the author of sin and father of sinners, has made them in his own likeness. Accordingly, our Saviour, speaking to sinners and speaking of sinners, says, "Ye are of your father the devil, and the works of your father ye will do." Only think how far wrong it is to impute to God the effects of sin, as if he were the author of those vitiated appetites, ev'l propensities, irregular desires, extravagant wishes, malevolent passions, proud emotions, envious grudgings, and the like, which the scriptures everywhere call the lusts of the flesh and the lusts of the devil. No, no, the sinfulness of these things lies at your own door; God and his throne are guiltless.

The scriptures are sometimes quoted as favoring a life of pleasure. Quotations may be made from the preceding context, and interpreted by the sensualist so as to favor his own views; as for instance Chap. xi. 24. "There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw that it was from the hand of God." Chap. iii. 12, 13—"I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God." Chap. v. 18.—"Behold that which I have seen; it is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.

If, now, we have recourse to scripture in matters of opinion and practice, let us quote fairly and interpret fairly. This is an act of justice which we owe to every author to whom we refer: and especially when we make our appeal to the scriptures of truth, the standard of our faith and practice. Otherwise we wrest the scriptures to our own destruction. Let us take things in their connection and according to the scope of the passage. And as to the passages now quoted, I would observe, and we will agree in observing, that the things spoken of are the good things of this world and which are only beneficial in the present life. At the same time, Solomon notes and says as with a *Nota Bene*, "I know that there is no good in them;" i. e., however good and comfortable they may be for the body during the present life, they cannot in or of themselves do good to the soul, even now, and they are nothing at all to it, in a future state of existence.

Let this be noted by those who set their affections upon them, as if they were the chief good. In a moral view, they are good only as they are improved as the means of doing good. Besides the moral use that is to be made of them, they are also to be improved and enjoyed in a religious way and manner. This is what the inspired writer intends when he turns our attention to them, as "from the hand of God, as the gift of God," and as that worldly portion which he gives in this life. In this view they are humbly to be taken as from the hand of God, gratefully to be received as the gift of God, and soberly to be enjoyed as that worldly portion, which he alloweth in in this life, mindful that he hath provided for us a far better portion which is in heaven. And farther, by looking into the context in each of the passages quoted, we observe Solomon repeatedly proposing the sober and moral, the religious and cheerful use and enjoyment of this world's good things, as an antidote and remedy in the case of those who are swallowed up with too much sorrow occasioned by the ills of life. In this view of the portion of scripture quoted above, what is there that favors a life of sensuality? Nothing at all; but the reverse. Were one part of scripture to be taken and the other left, as is often done in quoting scripture, the sensualist might think that he had found a sweet morsel, even from the sacred table. "But what God hath joined together, let no man put asunder." Yet nothing is more evident than that the first clause of the text is the language of holy irony, satire, and sarcasm of the sharpest and bitterest kind. Neither is this the only instance of this kind which occurs in the sacred pages. The very language in which the satirical reproof is clothed, shows the intent of the inspired writer. The phrases "walking in the ways of thine heart and in the sight of thine eyes," which often occur in scripture, are always used in an unfavourable sense, denoting what is vain and vicious.

But it is high time now to turn your attention to the antidote and cure which are here proposed as a means of correcting this criminal fondness for, and attachment to, a life of pleasure, that is, the judgment to come, "but know that for all these things God will bring thee into judgment."

In the first clause of the verse the royal preacher addresses the young man as a slave of sense, actuated and impelled by his animal senses and feelings, and, in particular, as enslaved by the love of

pleasure. At the same time he considers him as an intelligent and rational creature, as a moral and accountable agent, and to be treated as such. Accordingly, in the last clause of the text he addresses his understanding and conscience: "But know thou that for all these things God will bring thee into judgment."

These things referred to here, are the matters of sin and sense, the sins and follies of youth. In these matters the young man has not hitherto consulted much with reason and conscience. No. He has conferred too much with flesh and blood. But now he is peremptorily called upon to bring these things under the review of reason and conscience; and assured that whether he does so or not, God for all these things will bring him into judgment.

The Lord's own call unto thee, O young man, is, "And because I will do this unto thee, prepare to meet thy God, O Israel:" and we consider the children of the church as among the Israel of God. In order to be ready for a meeting with God, the Judge, it is requisite that you examine and try, prove and judge your own selves. For if we should judge ourselves, says the apostle, we should not be judged, *i. e.* so judged as to be condemned with the world, 1 Cor. xi. 31, 32. Be assured that those things which you will not examine into and try, shall be brought to the test by that God who searches the hearts and weigheth the actions of men: and those things which, when tried by your own reason and conscience, will scarcely abide even in this test; how can they stand before the strict and impartial scrutiny of the judge of all the earth, who will do right? Many of the sins, errors, and follies of youth, you may have forgotten: not so as to God. For all things are naked and open to the eyes of God with whom you have to do the past as well as the present. You have thought little and lightly of your sins and follies; as if they were but the sports and tricks of youth; and, therefore, they have been the sooner forgotten. You have also vainly and presumptuously thought that God "was such an one as thyself." You have been disposed to judge favourably and partially in your own case, and have presumed that God will be no less favourable. But though he may have exercised much long suffering and patience towards you, and have suffered your manners, though highly offensive to him, yet he has threatened "to reprove thee and to set thy sins before thine eyes." And it is far better that this should be done when relief is at hand, than when the remedy is far, and for ever removed.

When the Lord's ministers, your teachers, reason with you concerning righteousness, temperance, and judgment to come, as Paul did before Felix, you may tremble, as Felix did; but do not say as he said, "Go thy way for this time, when I have a more convenient season I will call for thee." Nay, rather consider the sermon as a word in season. Lay to heart the word of exhortation, and reduce it to practice. When you are charged with the neglect of known duties, and with the commission of known sins pointedly, as Nathan did David, saying, "Thou art the man;" take home the charge, saying as David said, "I have sinned against the Lord. Against thee, thee only have I sinned, and done this evil in thy sight; that thou might be justified when thou speakest, and be clear when thou judgest." If thou see and are sensible of thy sins and follies, as David was of his, you will justify God in his threatenings; and, in the

execution of his threatenings, take the blame upon yourselves, and condemn yourselves. If such now are your views and sentiments, you must think very differently of a life of sin and sensuality from what you formerly did. "What fruit have you had of those things whereof you are now ashamed?" Is it not matter of regret and lamentation, that the precious season of youth should be mispent in vanity and vice, and little or nothing done for the glory of God, or for the good of the soul? Verily you have no ground of confidence in the flesh. Even if you should be penitent, your confession of sin, your resolutions against it, and imperfect performance of duty, will not bear you up in the judgment. And, therefore, David, even the man according to God's own heart, prays, "Enter not into judgment with thy servant; for in thy sight shall no flesh be justified." Justification, then is not by the works of the law, lest any man should boast. What then? Is there no such thing? Yes, there is, and it is through the faith of Christ Jesus, even that faith which unites to Christ, so that the believer becomes a man in Christ. And so it is in him, that all the seed of Israel are justified and in him they glory. Pray then, that you may be taught to say as Paul said, "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, that I may win him and be found in him, not having mine own righteousness, which is of the law, but the righteousness which is through faith of Christ, even the righteousness of God by faith." Plead the promise, "Surely shall one say, in the Lord have I righteousness and strength, even unto him shall mine help come." And as it is more fully expressed in another promise, "All that the Father giveth unto me shall come unto me, and him that cometh unto me I will in no wise cast out." It is by the grace of such a promise, by the grace of God conveyed into the soul by such promises, that we are brought to him so as to obtain in and from him, righteousness for justification, strength for sanctification, and holy living. This is the righteousness which will be of avail in the judgment. And those good works or holy duties, which are the consequences of union to Christ, the fruits of the spirit, and the effects of divine grace, will be of avail in the day of judgment. The justifying righteousness, is the ground of the justifying sentence—But such good works, are the proofs and evidences, that those are righteous persons, who stand before God in a justified state. "For the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." And thus you see how it is, that God justifies freely by his grace; and yet judges according to every man's work. Grace produces holiness, and holiness glorifies grace. And thus you may see that a vital union to Christ lies at the foundation of the justifying sentence, and also gives rise to those good works which are the proofs and evidences of the righteousness of that sentence. Accordingly, the master Christ saith, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

How then shall it fare in the judgment, with those who are without Christ, and have done no good works, but only evil continually? Their iniquities will testify against them, and there will be proof nor evidence in their favor. Their mouths will be stopped, and they shall stand guilty before God. Their own consciences will condemn

them, before the sentence of condemnation is passed upon them by the righteous judge. "Then shall they eat the fruit of their own way, and be filled with their own devices." It is then, that a life of sin and sensuality yields its bitterest fruit. Though you may be in the morning of life, consider, the time is short, life is uncertain, death is near, and the Judge is at the door. While there is hope then, "Flee for refuge, and lay hold on the hope set before you."— Turn unto the strong hold, ye prisoners of hope. Let David's petition be yours, "Bring my soul out of prison, that I may praise thy name." Christ Jesus is the foundation of all your hopes before God. "Another foundation can no man lay, than that which is laid, even Christ Jesus. He is the strong hold of safety and salvation. Make sure of an interest in him, and you shall be safe in the day of evil. Of his fulness be ye receiving daily and grace for grace. Having become partakers of the privileges of grace, improve them in the practice of the duties of holiness. And so grace shall have its fruit unto holiness, and in the end, everlasting life. The season of youth is the seed time of life; and whatsoever a man soweth, that shall he also reap. "For he that soweth to his flesh, shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap, if we faint not."

The love of ease and pleasure, mars exertion in necessary labor. Hence, also, an aversion to painful convictions, to salutary repentance, because bitter, and to the mortifying of the flesh. But remember that this is a case of life and death. "For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." The important stake requires sacrifice, "Skin for skin, all that a man hath, will he give for his life. The sluggard will not plough by reason of the cold, therefore, shall he beg in harvest, and have nothing. Break up your fallow ground, and sow not among thorns. Break up your fallow ground; for it is time to seek the Lord, until he come, and rain down righteousness upon you." Rejoice not, O young man, in the cloudy prospects of this life, but in the unclouded sunshine of eternal life. And rejoice in Christ Jesus, who is the way, the truth, and the life. Thus, when Christ, who is your life, shall appear, then shall ye also appear with him in glory. *Amen.*

RELIGIOUS MISCELLANY.

VARIOUS HEARERS OF THE WORD.

EFFECTS OF THE GOSPEL—CURIOUS HEARERS—ROWLAND HILL—BURNING THE BUSH—A SABBATH IN SCOTLAND.

By Nicholas Murray, D. D.

The general effects of the gospel may be, and often are, very powerful for good, where the gospel itself, save by the few, may be but little understood.

There are communities where all the institutions of our religion are honored and obeyed with marked strictness, where the foundations of those institutions and the reasons for them are but little understood. They are received as are traditions by papists, and are believed because generally believed. In this respect people receive the gospel very much as they do the law of the land.— They know there is a law. They believe its provisions to be wise and just.

They mean to obey it; but as to its special enactments and provisions they know but little, and but rarely enquire, save when they are called before legal tribunals, and even then they leave the matter very much in the hands of judges, attorneys, and juries.

There is no book in the world so widely circulated and read as is the Bible, and, considering all things, beyond a certain line, there is none so little understood. While there are grounds for various interpretations of its pages and of some of its doctrines, yet the main causes of this are the state of the natural heart, the prejudices with which it is read, and the way and manner in which it is read. So there is no system of religion or morals so universally expounded as is our Christianity. Throughout Christendom, one day in seven is given to this; and, as a class, the expounders are the best and the best educated men of the world, and wield a strong influence over the people they address; and yet the real principles and spirit of Christianity are but little understood by the masses before whom it is expounded, or by multitudes who profess it before men. There are many intelligent hearers and supporters of the gospel who, when convicted of sin, cannot tell what they must do to be saved, and there are very many communicants who cannot give a reason for the hope that is in them, and the extent to which this is so is only known to those who have made inquisition in reference to it; and this is owing to the way and manner in which the gospel is heard. Much, we allow, may be charged to the account of the way and manner in which the gospel is expounded; to vapid, disjointed, formal, fanatical, cold, erroneous preaching; but much more may be charged to the manner in which it is heard.

That a right hearing of the gospel and the salvation of the soul hold a very intimate relation to one another we are taught both by Scripture and common sense. The gospel is the word of truth. "Thy word is truth." Christ is "the truth." We are made free, we are sanctified through the truth. We can only know the truth by hearing or reading it. It was by the hearing of the gospel that the multitudes were saved at Pentecost, and it is by the hearing of it that the triumphs of the gospel are now mainly extended. To

hear in order to understand; to understand so as to be affected by the truth; so to be affected by it as to manifest it in our actions, and so to act as to continue in a fruitful obedience, is the only true hearing of the gospel. Unless we thus hear, it is all the same as if we heard not, save that our condemnation may be the deeper. Unless we thus hear, we might as well be mumbling masses as hearing the gospel. Not the hearers, but the doers are commended. And how do people hear?

Go into some of our fashionable churches and see. How rich attired, and with what a stately tread, the worshippers enter the house of God! How genteelly they take their seats in the handsomely furnished pews! How rarely they open the Bible when it is read, or join in the praise of the sanctuary! How listlessly they sit under the sermon! How politely they recognize friends when the services are ended! How elegant the coach which meets them at the door! How sumptuously prepared is the Sunday dinner! How utterly forgotten in the evening are the lessons of the morning. To such people—and, alas! how many such people!—the church is simply what the parade-ground is to the militia-company—a place in which to display their dress. To such the church is simply a place of social gathering on Sunday morning, and the choir and the preacher are for their entertainment. While there are preachers that suit themselves to such hearers, yet such hearers are unbenefited by any preaching. The Church, equally with the theatre and the Opera, is on the programme of their weekly amusement. In the fifty years they learn not to repeat or to obey the fourth commandment.

A degree or two above these is another class of hearers, who hear simply to gratify their taste or prejudices. They go here or there as they expect to be pleased. Solid instruction is not their object. As saith the Prayer-book, they never continue in one stay. Like the bee on a summer day that wanders from flower to flower, now lighting upon the rose, now upon the violet, now upon the scentless sunflower, which turns always its brazen face to the sun, these wander from church to church, but, unlike the bee, they collect no honey. These are not composed of the young alone: parents and church officers are often of

their number. These are not instructed by any sermons they hear. Unstable as water, they cannot excel. One of the most substantial men we ever knew was one who said that, in thirty years, he never entered a church but his own, when it was open. "And," said he, "when my own church is open, I would not go to hear a Chalmers if he preached in the next street;" and he was as far from bigotry as is the Gospel from Popery or Puseyism.

A few degrees yet above these are persons who hear without any fixed resolution or purpose as to obedience. They are good people: that is, people hopefully converted. They are not violators of the commandments, but they are not doers of them. They learn not in order to practice. They come and go to the place of the holy, but, like a door turning on its hinges, they make no advance. Instruction seems rather to be laid on them than to enter into them. They never think but when hearing, and, when hearing is ended, they think no more of it. The word preached profits them not; and for years together they sit under the most faithful and instructive preaching without making any advance in the knowledge of the truth. They are good parishioners; they are always in their place, they respect their minister; but they grow not in knowledge. "Oh! what a grand sermon we had yesterday from our pastor! I wish you had been here to hear it," said a New York merchant to a friend in the street on Monday morning. "What was his text?" asked his friend. "My memory is very poor, and I forgot it," was his reply, after scratching his head in silence for a brief time. "What was his subject?" asked his friend. "Well, I forget that, but he treated it grandly," was the reply; "and I wish you had been there to hear it." There is no filling such minds with truth any more than there is filling a sieve with water. Such minds are like the desert sands, which receive rains from heaven, which no rivers of water, can fertilize.

"We had a solemn service yesterday morning," said a pastor to one of his elders as he met him in the street on Monday. "Myself and my wife were sitting over it, and we both concluded that the sermon was a little too long; it did not feel very well," was the reply of the elder. And there are too

many just such hearers among the elders and members of our churches, who think less of the truth presented than of the length of time taken to communicate it, or than the manner and style of the preacher. Perhaps these form the majority of hearers.

Rowland Hill, a few years before his death, made a visit to an old friend, who said to him, "Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text and a part of the sermon. You told us that many people were very squeamish about hearing ministers who preached the same gospel. You said, 'Suppose you were hearing a will read where you expected a legacy to be left you, would you employ the time of its reading in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear whether anything was left you, and how much. That is the way I would advise you to hear the gospel.'" This was advice worth remembering three-score and five years. Because they have not learned the lesson thus taught by Rowland Hill, there are multitudes who hear the gospel very much in vain.

The anecdote illustrating the practical hearing of the gospel, although often repeated, is yet worth repeating a thousand times more. An old lady who kept a little store, went to hear a sermon, in which the use of dishonest weights and measures was fully set forth. She was deeply impressed. The next day the minister called on her, and took occasion to ask her what she remembered of the sermon. She complained of her bad memory, but ended by saying, "I remembered—I remembered to burn my bushel." A doer of the word will not be a forgetful hearer of it.

A people owe it to a minister to wait on his ministry with regularity and with a teachable spirit. When he is there to preach they should be there to hear, unless prevented by a sufficient cause. The obligation is reciprocal.—And they should be there in a spirit of devotion, to hear the truth, for the purpose of reducing it to practice. We remember two aged hearers of the word. The one, when he found himself a little dull, stood up in his pew, that he might wake up his faculties to a full and right hearing of the message; and, for a plain man, he had the best knowledge of the

gospel of any man we ever knew. The other seemed to pray over every sentence uttered by the preacher, and to drink in the truth as the thirsty hart drinks from the water-brook. And they were pillars in the Church in strength and position, like unto Jachin and Boaz in the temple of Solomon. They were not forgetful hearers, but doers of the word. And better men we have never known.

We remember a Sabbath in the highlands of Scotland. The church was in a vale surrounded by mountains on all sides, up whose sides paths and roads might be seen winding up to their summits and over them. As the hour for morning worship arrived, the people might be seen coming down those mountain passes in crowds, and filling the streets of the village. There were old Scots leaning on their staffs, and their aged wives, with their high caps white as the snow; and young men and maidens in great numbers, but each had their Bible with the Psalms. The church was crowded. When the minister read, every person opened their Bible and followed him. When the psalm was named, everybody turned to it, and everybody sung. When the text was slowly announced, everybody, old and young turned to it. The rustling of the leaves of the Holy Book filled the house for a time. When a proof text was given, it was turned to as was the text. The preacher was not above the ordinary, but the sermon, from the beginning to the end, was heard with the deepest interest by all. They all seemed to enter into the worship of the occasion with the heart, and to feel, during the preaching of the sermon, as if God was speaking through his servant. Such hearers would make preachers anywhere; and because they have not such hearers, many excellent ministers labor in vain, and spend their strength for nought. If it is the duty of ministers to preach the word, it is the duty of the people to hear it, and so to hear it that it will bring forth in them the fruit of a holy living.

Philip Henry notes in his diary the saying of a pious hearer of his own which deeply affected him: "I find it easier," said the good man, "to go six miles to hear a sermon than to spend one quarter of an hour in meditating and praying over it in secret, as I should when I come home."

It is very likely that in our "cities of churches" there is too much preaching for profitable hearing. One half of the preaching, and twice the praying to be profited by it, would greatly multiply the fruitfulness of pastoral ministrations. In vain is the good seed sown unless it is harrowed in by prayer.

Too much importance cannot be attached to a right hearing of the gospel.

CHRIST'S GOOD THINGS.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," Rev. iii. 18.

How is your soul prospering? Are you hearkening to Christ's voice? You may say, "What is that?" I will tell you. His voice to you is, "Open the door of your heart and I will come in." And when he comes into your heart, he will bring all the benefits of his purchase with him, to entertain and feast your soul. He brings pardon and peace, and light and life, and grace and glory. Yes: he that is the King of Glory, and the Friend of Sinners, will come in to enlighten your soul; for the soul is a dark dungeon while Christ is shut out. He will come in to adorn and enrich the soul with the ornaments and treasures of his grace. He will come in to reign in the soul, and will pull down the tyrant that hath so long oppressed you. And when he has come into your soul, there will be fellowship betwixt Jesus and you—fellowship in eating and drinking with one another. So, if you open the door of your heart to the Lord Jesus Christ, he will sup with you; and oh, how rare are Christ's dainties! His hidden manna, the fruits of the tree of life, the grapes of Canaan, the bread that comes down from Heaven! Oh, how excellent is the water of life! one drop of it would be an everlasting spring in thy soul, which would keep thee from thirsting after the creature any more.

Oh, what a rich feast are the graces of the Spirit, quickened to a lively exercise! What a blessed feast is pardon of sin, and peace with God, and peace with the law, and an interest in Jesus Christ, and in all his saving blessings!

RELIGIOUS ZEAL.

"He did it with all his heart and prospered."—2 Chron. xxxi. 21.

Nothing good or great can be effected in religion, or any other department, without very great zeal. All the good in the world is done by those who are called fanatics and enthusiasts by your crowd, calculating, timid, heartless people. Let us cultivate this holy zeal. It will make us like the blessed Saviour, "who was clad with zeal as with a cloak." It will make us like the best and holiest men that ever lived—the Davids and Elijahs, the Pauls and Peters of Scripture—the Luthers and Knoxes of the Reformation—the Brainards, and Martyns, and Duffs of missionary times—the Whitefields and Wesleys, the Howards and Wilberforces, the Heldanes and Hills, and Simeons, Thomsons and Chalmerses, of the age of revival. These men belong to the race of heroes—a race not yet wholly extinct. How these men tower above the rest of their species!

What raised them to so lofty an elevation? It was their zeal. They lived for some great end; they consecrated their lives to the good of man and the glory of God; they threw themselves, soul and body, into their work; they regarded themselves holocausts (or sacra-

fices) upon the altar of humanity; and hence their greatness—hence their usefulness—hence their renown. These men were not shams, but true, genuine, heroic, God-inspired, God-sent men.—Reformers they all were in their day and generation—purifiers of the temple—regenerators of society. These were men of lofty enterprise and moral intrepidity, who would do and dare anything—men that sighed and cried for the abominations in the midst of them—that felt, and felt deeply for the dishonor done to God in this world of his, and for the miseries, temporal and spiritual, of their fellow creatures.—These were men who lived, not for themselves, but for others—who sacrificed ease and comfort, and shortened life itself, for the benefit of those who could ill appreciate their disinterestedness—men whose hearts were touched by the love of Jesus, and to whom the world was dross—who, raised above the paltry pursuits and the paltry prejudices of their age, lived for the future, and could wait for their reward in after ages, and they have got it.

What then made them so great? we again ask. Zeal; and what made them great will make us great too. Oh that we might catch the inspiration of their spirit! that we might follow them as they followed Christ!

CHILDREN'S CORNER.

GREEN PASTURES FOUND.

Whilst residing in Edinburgh, I was stricken one evening of the illness, and all appearance, sinking state of a young girl once attending the Sabbath-school in which I was a teacher.—Although not one of my own class, I refused to lose no time in seeing her, especially as her own teacher had this time ceased attendance at the school. Early next morning, I accordingly set out, and on reaching the house where she was, I found a poor emaciated, of about fourteen years of age, on a small bed beside the window. Springing up to her, and taking hold of her thin, bony fingers, her pale countenance and wasted form, told me too plainly, that she could be but a short time longer an inhabitant of this world;

and that already, death had claimed her for his own. The thought that this gentle creature was sinking into the grave, and—from the conversation I had with her—the fear (which afterwards proved to be too well founded) that she was not prepared to meet God, excited in me a lively concern for her soul, and a desire that, by the help of the "Good Shepherd," who came to seek and save that which was lost, I should not cease to labor and pray till this poor, weary, dying lamb should be gathered into and rest in the fold of Emmanuel. I enquired regarding her disease, and learned that some time previously she had had an intermittent fever, the tardy recovery from which had issued in a consumption, which then seemed to be rapidly bearing her

to the tomb. I spoke tenderly to her of sin, of her own sin and danger, and tried to press home upon her heart her guiltiness in the sight of God. I then pointed her to the Lamb of God, which taketh away the sins of the world; and marking some passages for her perusal in a Testament which was laid, together with some little books, near her bed, left her.

Upon enquiring into her former character, I found that she had been noted in the school as a wild, thoughtless girl: irregular in her attendance, and when present, the annoyance of the teacher, and the disturber of the class. Her parents were respectable, and attended the Presbyterian Church; but her mother (the only parent I then knew) seemed to care little about religion, and was much averse to my serious dealing with her daughter, especially my mentioning to her the subject of death.

I visited Elizabeth very frequently—at least every other day; and during the last period of her illness, every day. Time with her seemed short indeed; and I realised that the night was hastening on, when no man could work.—On each visit, her lost state by nature, the enmity of her heart to God, and her need of pardon, were dwelt on; and as often was she instructed to look for peace to the atoning blood, the one sacrifice, the perfect righteousness of Christ with which the Father is well pleased. She at that time kept a profound silence as to her real feelings, listening with attention and respect, and answering satisfactorily the questions put to her. By these she evinced considerable knowledge of the Bible, and a correct notion of the way of salvation by a Redeemer; but as yet the love of the Saviour had made no impression upon her heart; the story of His death was to her as a common and uninteresting tale.

For several weeks my visits to Elizabeth seemed productive of no fruit.—She appeared cold and unkindly in her disposition; and not the most pointed efforts of mine, to interest or gain upon her affections, could draw from her more than a single yes or no, in answer to the questions with which I felt it necessary to conclude every conversation, in order to know anything of the true state of her mind. Often, after my interviews, have I left her sad and dispirited, mentally asking, "Lord, can these dry bones live?" And it was only after

many times laying her case before the throne of grace, and in the exercise of simple faith, casting her on the Lord, that I was enabled to return to her again.

Among other little books one day given to her, was "The Memoir of James Lang, another Lily gathered," by Mr. McChyne. She read it again and again; and her mother said she took great pleasure in it, keeping it beside her, and often looking into it.

It was shortly after this, that one day I set out to visit Elizabeth, under a peculiarly painful sense of my own impotency for this work. On reaching the house, I was told Elizabeth had been removed to her grandmother's, for better air and more cheerful society. It was immediately suggested to me that it might be to escape my visits that she had been removed, and that perhaps I ought not to go after her. I hesitated, fain would I have fled from the work so painful were my feelings; and I felt I was hardly prepared at that time to become an object of dislike for my Saviour's sake. But the question "Lovest thou me?" and the answer, "Feed my lambs!" prevailed, and I forthwith sought out her new residence. Much difficulty had I in finding it; but at last I was shown into a room where she dwelt, ghost-like Elizabeth was sitting propped up in a chair by the fire, and I had the sweet and very precious little poem of Mr. Bonar's, "The fulness of Jesus," in my hand, which I read to her; and when I came to the last verse she exclaimed, with animation, "That's in Jamie!"—the book above alluded to. I was pleased with the interest she manifested, being the first of the kind she had shown; and I urged with more than usual warmth her acceptance of Little Jamie's Saviour. I then prayed,—the first time I had ever engaged in that exercise with her, because of want of opportunity, and various interruptions.

I have mentioned my feelings on making the last visit; the repugnance I felt intruding myself and pressing the subject of religion on this poor dying soul so evidently against the desire of herself and her parent—more especially because on that very day, I afterwards learned, Elizabeth was first led to herself a perishing sinner in the sight of God, and to cry out "What must I do to be saved?" Had I been guided

my own feelings, rather than a desire for the glory of Christ, would that soul have been lost? No! but another instrument might have been chosen, and used in her conversion.

For some time Elizabeth concealed the state of her feelings, but occasionally she was found in tears; and it was not until, by the anxiety depicted upon her countenance, and the earnestness of her manner while I was speaking of Jesus, that I was led to hope there was the good work begun in her soul. On this occasion, I put the question to her, Do you feel anything like James Laing, when, under deep conviction of sin, he fell on his knees, crying out, "Jesus, save me! Jesus save me!" She did not answer; but on my saying, "Elizabeth, do you feel that you need a Saviour?" with much earnestness she said, "Yes, yes." She then declared herself a great sinner in the sight of God, and that she wanted nothing so much in the whole world, as to get free from sin. She evidently suffered much genuine sorrow of soul, often saying to her mother, "Mother, I am a sinner," though she still manifested great shyness in communicating her distress to others.

Feeling at a loss how to deal with her, as one concerned about her soul, and afraid of healing slightly the wound made, as I believe, by the Spirit of God, I endeavored to probe the bleeding sore; and, after sifting her very closely, I came to the conclusion that she had experienced that divine change over which angels are said to rejoice, and that now she needed the upbidding of Jesus, the tender and skilful Physician of souls. I sought to bring to her the Balm that is in Gilead, and the Physician there. I spoke to her of the love which bestows it without money or price; of the one sacrifice for sin once offered; the blood of which flowed on Calvary, sufficient to wash away every stain; and the perfect robe of Christ's righteousness, which was ready to clothe her polluted soul; but her only answer was, with sobs, "But I cannot love Him, though I want to." Notwithstanding her undoubted convictions of sin, it was some time ere Elizabeth was brought to the state of mind in which she was willing to receive, simply as free grace, without any return of hers, the precious gift of peace in believing, for which she would

have given, if she had it, the whole world.

It was at this time, being greatly interested with regard to this dear girl, that I requested a pious young friend to visit her. I felt convinced that she was mourning under a sense of sin; but I feared she was not so anxious about her soul as she should have been, and I trembled lest, like others who had promised as fair, her goodness might prove like "the morning cloud and the early dew, which passeth away." We agreed together for a week to go within the veil on her behalf, to supplicate the Lord for one thing—that she might be enabled to believe in the name of the Lord Jesus, and that He would impart that heavenly peace which faith in Him alone can secure.

It was towards the end of the week, in the confidence that none can seek his face in vain, I hastened to the sick bed, and found dear Elizabeth with a more joyful countenance than I had ever seen her wear. As I entered, I said, "How do you feel to day, Elizabeth?" She answered quickly, "Christ is precious, Christ is precious; 'the chiefest among ten thousand and altogether lovely.'" Astonished at God's dealing, and the evident answer to prayer, so striking and direct, I said, "Is Jesus indeed precious, Elizabeth?" "Yes," she said, "precious." I then enquired how and why Jesus had become so precious to her. I discovered that He had indeed made himself known to her, in a time of His power, and in His love had whispered to her, "Live." She laid hold, with strong and simple faith, of the one perfect Sacrifice for sin, and thus seemed to attain at once an assurance and joyfulness of heart, which remained almost unbroken to the end.

It was now my delightful service to wait on Elizabeth, and every renewed visit to her humble abode called forth repeated thanksgiving and praise to Him who had done all things well. To the friend above alluded to, she said, "I have found Christ now, and I am willing to leave all for Him; He has washed away all my sins in His own blood." It was my practice to read and explain a passage of Scripture at every visit—She seemed to enjoy this much, and grew fast in the understanding of the word. She kept her New Testament continually beside her, and I generally found her looking into it when I called.

She took much pleasure in reading the 14th and 17th chapters of John, and often talked of the mansions Jesus had gone to prepare. One day, on going in I found her unusually sad, and fearing she had been suffering pain, I said, "Are you worse, dear?" She turned with a wistful countenance, and said, "No, no, but I cannot see Christ the day." She was in much darkness of soul that day, and wept bitterly. She was tenderly dealt with, and reminded of the unchangeableness of Christ's love—of Jesus Christ, the same yesterday, to day, and for ever.

The difference between walking by faith and walking by sight, was explained to her, and she was invited to trust in the faithful and true promises of God's word. Several passages of Scripture were quoted; among others, "They shall never perish," "I will never leave thee," and, "He shall carry the lambs in his bosom." On hearing the last, she burst anew into tears, wept aloud: and, while the large drops fell from her emaciated cheek, she said, "I am thinking He's no carrying me;" and again, in the bitterness of her heart, "I'm feared He's no caring for my soul," I read a portion of the sweet Song of Solomon, where the bride complains of the absence of her Lord, and again breaks out into singing as the voice of her Beloved falls upon her ear. She grew calm; and on being asked what she would like to pray for, she said, with a look not soon to be forgotten, while her large, black, glassy eye was fixed upwards in beseeching earnestness, "Oh, pray that I may have clear views of Christ!" and, during prayer, her sob showed the vehemence of her desire.

Painful as was the sight of this dear girl under such deep exercise of soul, I felt thankful to God for this additional, and to me more convincing evidence that she was one of His chosen ones.—Her joy might have been delusive, her peace false peace; her former anxiety, I feared, might be defective; but the distress manifested at this period brought to mind, and I think justified me in applying to her case the remark, that, "it is not till sin is pardoned that it becomes horrible and insupportable to the believer." By this time I felt confident she was a child of God by adoption; and it was after having tasted the joy

and privilege of sonship, that she deplored so sadly the loss of her Father's countenance. After this she enjoyed much of her Saviour's presence. She said she now felt "willing to leave all for Jesus, even her parents and friends, for He had washed away all her sins in His blood."

On one occasion, when a friend, who had several times visited her, called to see her, she threw her arms around her neck, and drawing her close to her, said, "I am happy now; Jesus has been with me all night. I am resting on Him. My Beloved is mine, and I am His."

Up to this time she had shown great aversion to speak of death, and always indulged the hope of recovery. Now she talked freely of the dark valley, said she did not fear now, for His rod and staff would support her, and sung in a loud, sweet voice the last verse of her favorite hymn—

I long to be with Jesus,
Amidst the heavenly throng,
To sing with saints His praises,
To learn the angels' song.

She was now very feeble; her bodily strength seemed to be quickly going.—Her weakness was distressing to witness. She suffered constant pain in her mouth and throat, which, together with her stomach and bowels, were probably ulcerated. She murmured not, however; not even an expression of distress escaped her lips. It was truly a heart-moving sight to see her lying on her little bed, or supported by the fire: her weary countenance and exhausted frame seemed prepared for the grave, but her spirit was yet being disciplined, as one made meet for glory. On coming away, it was remarked, "Dear Elizabeth, I cannot relieve you." With a fixed look, she said, "No, but you can pray for me; seek that I may know more of Jesus."

Another day, being very weak and restless, she wished to be up. Her mother lifted her by the fire. The

said to her, "Come near me," and again putting her arms round her neck, said, "Oh, how kind of Jesus to send you to me! When you told me of Christ's love to you, of His upholding power and faithfulness when you were ill, I thought how sweet it would be to

have Jesus to soothe my pillow, and then I got no rest till I found Him. If He had not been willing to bless me, He would not have sent you and Miss — to me. Oh, how kind to choose me, after serving sin and the world all these years!"

At another time she said, "Oh, such love to send me such friends! Jesus has had a purpose of love to my soul, or He would never have sent you." The cold, unkindly Elizabeth, whose heart at one time no efforts of love could move, was now full to overflowing—filled with that love which is of God, which He gives to all His own. Her appetite had by this time failed. She tasted nothing, and though everything that could be thought of was procured to tempt her to eat, she turned away from all with a look which seemed to say, she had now done with all these things for ever.

She was told a Christian gentleman would be glad to visit her, and was asked if she would tell him what Jesus had done for her soul? "Oh, yes," she said; "and I will tell him to tell all sinners of Jesus, for he is the chief among ten thousand!"

When he came she was unable to speak to him, but asked if he would sing the hymn beginning, "Behold the Saviour on the Cross," which he did. Her pain in the singing, though her heart was very sore. He then asked if she were afraid of death. She answered, "No."

She had expressed before this a strong desire to see her first Sabbath school teacher, a pious young man who had died, and not in vain, to store her mind with passages of Scripture, which she remembered in the time of her illness. It proved no small solace to her.

Her wish, however, could not be granted as the young man had removed from the district, and his place of residence was unknown. She often mentioned him with much feeling, and said she longed to thank him and to tell him she had found the green pastures which he had so often pointed her to. Before her death, the friend to whom she had shown so much affection, and whom Jesus loved her, called to see her, accompanied by another young man. Elizabeth asked the stranger his name, and beckoned her to her bed. When she said, "I have given up for Christ—have you?" It was

asked in reply, "Are you sure you have found Christ?" She said, "Yes." The remark was made, "If Jesus were to withdraw His grace from us, we should fall into many sins." She said, "So should I." She was asked if Jesus were her only trust. "Oh, yes," she said; "I rest my all upon Him; my whole soul rests on Him; I have no other Saviour." She was then bid a last farewell, to which she faintly smiled. The next day, on going in, the house was unusually still, and on approaching the bed, I saw the messenger of death was busy fulfilling his mission. I said, "Do you know me, Elizabeth?" "Yes, Miss—" "Does Christ still appear to love you?" With a sweet expressive look, and in slow and emphatic accents, she said, "Far, far lovelier; sweeter, sweeter far." I asked if she dreaded the grave. "No." "I will ransom them from the power of the grave." If she had any doubts? "No." Any fears? "No." "Have you anything to say to me ere you go?" "Only that I am happy, resting all on Jesus." In the evening she said, "Oh, that I had a tongue to tell all I feel of the love of Christ! He is bearing me up in His arms." Not expecting to see her again, I said, "Farewell, dear girl; I'll meet you in heaven." She answered with an emphatic "Yes." But she was not yet to be released; she was to be kept still many hours in the furnace, that she might come out pure. She was several days in the dark valley, yet she feared not. She had three dark hours, but in the darkest she could apply a favorite text, "My Beloved is mine." She had a long and sore conflict, but during the worst continued to say, while able to cry, "Come, Lord Jesus, and take me to Thyself."

The second last time I saw her in life, after a little conversation and prayer, I asked her how she felt with regard to herself. She answered, "I am nothing," and, after a pause, "a guilty sinner." The last time was a memorable day to me. She was so weak, she could hardly speak. Her countenance I can never forget. She seemed struggling to be gone. I feared to approach, lest I should disturb her. She raised to me to come, and, taking hold of my hand, she said, "I am still happy, trusting all to Jesus. Please read me the verses in the 42th of Hebrews that you once read to me." It was from the 22d to

the 24th verse; but the words she especially desired to be read to her, I discovered (from the joyous manner in which she clasped her hands, looked up and smiled), were these, "To Jesus, the Mediator of the new covenant, and to the blood of sprinkling." I said, "You will soon be there, Elizabeth, with Jesus." She said, "Ay." On my wishing to go, she said "Not yet;" and pressing my hand, she wanted to thank me once more for what I had done for her; and, summoning all her little remaining strength, she said, in broken sentences, "Very kind of you. Had you not come to visit me at my grandmother's house, I had never known that I was a burdened sinner." The last clause was said with so much emphasis that she was exhausted, and seemed gasping for breath. I felt overcome, and kissing her already cold cheek, I left her, not to see her again, till that day when we shall meet in our Father's house above.

Next morning, at an early hour, I hastened to inquire if she were still in life; but the tears of her poor weeping mother, together with the stillness that prevailed, told me ere I entered the room, that she had fallen asleep. On being seated, her father related some of the particulars of the last scene, for

her mother was too much affected to speak. On the preceding evening, after beseeching her mother without delay to "come and close with Christ," and addressing affectionately each of her little sisters on the salvation of their souls, she became restless, and called repeatedly on the Lord Jesus to come and take her to Himself. Knowing that death was approaching, her father, desirous of soothing her last moments, went up to her bedside to read what had so often calmed her spirit, and made her sing for joy of heart—a verse from the Word of Truth. He lifted from beside her pillow the well-used New Testament, when there dropt from the leaves of it a picture of a shepherd with some little lambs at his feet, and one in his arms. It had been a frontispiece to Bogatzky's Treasury—a beautiful little piece, and one which Elizabeth seemed particularly to delight in. When it dropt, she looked up and asked, "What is that?" Her father answered, "It is your little picture, dear;" when, with a sweet smile, she replied, "Oh, father! I'll tell you what that is—that's Jesus carrying me in His bosom." She then untied her nightcap, turned her head on her pillow, as if preparing herself for sleep, and, indeed, passed away into Jesus' bosom, aged nearly fifteen years.

TEMPERANCE.

APPEAL TO THE CONSCIENCE OF THE RETAILER OF STRONG DRINK.

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him and maketh him drunken also."

Have you not good and sufficient reason for believing that the common practice of vending ardent spirits by the small quantity has greatly increased the sin of drunkenness?

How can you conscientiously adopt or continue a practice which is productive of so much evil?

How can you conscientiously sell a man drink, when you have reason to believe he has taken more than he ought?

How can you furnish one with intoxicating liquor when you know that it will convert him into a madman, and

send him home to abuse and injure his family?

How can you sell a man liquor, when you clearly perceive that he is wasting his property, and reducing a worthy family to want?

How can you take a poor man's sixpence or shilling every day as he gets it, when you have reason to believe his children are without a morsel of bread, or wholly dependent on charity?

How can you conscientiously furnish a man with his jug of drink on Saturday evening, when you have sufficient reason to believe that he will spend the Sabbath in drunkenness or riot, or perhaps call his neighbours in to increase the excess of wickedness?

How can you conscientiously assist the intemperate man to this particular means of self-murder, merely because

he desires it, when you would not for your right hand sell him arsenic or laudanum for the same purpose?

Above all, how can you conscientiously encourage, or even permit inconsiderate young men and boys to hang about your store and drink, when you must know that this is the high road to intemperance, and that they are beginning to form a habit which will, most probably, end in their temporal ruin.

Is it "doing to others as ye would that they should do to you," to witness these evils, and not use your influence to prevent or remove them?

When you see the intemperate perishing on your right hand and on your left, does the solemn question never occur, What influence have I had in forming their character, and bringing upon them this ruin?

THE LIQUOR DEALER'S PRAYER.

At evening he retired to pray.
And kneeling low, began to say:
"Our Father, still in heaven the same,
Hallowed be thy glorious name!"—
When conscience, rising in his breast,
The prostrate suppliant thus addressed:

"Daily you sell that drink for gain,
Which makes your neighbour so profane;
With boisterous hand and poisoned breath,
He scatters firebrands, arrows, death;
Can then your heart one wish afford,
That God's great name should be adored?"
Although convicted—almost dumb,
He still proceeds—"Thy kingdom come!"

Again does the reprov'er rise,—

The monitor within replies:

"You still pursue that deadly craft,—
Still vend the soul-destroying draught,
Which so obstructs that kingdom's course,
And add to sin and Satan's force;

How dare you now pretend to plead
That heavenly kingdom may succeed?"

Still venturing on, once more he said,
"Give us each day our daily bread!"—

"What! while your bins and bags contain,
Exchanged for drink, the poor man's grain:
Or in your till the price is laid
Which should have bought his children
bread?"

His soul with keen conviction stung,
With struggling heart and faltering tongue.

He cries: "Forgive! grant me salvation,
And henceforth keep me from temptation:

Nor any longer will I lay

Temptation in my neighbour's way;

What thus is gained, when understood,

I see to be the price of blood:

I'd rather dig, or beg, or serve—

Yea, henceforth, sooner will I starve.

Rather than once again I'll stain

My hand with such unrighteous gain!

RELIGIOUS INTELLIGENCE.

NOVA SCOTIA.

MENIFICENT DONATION.—After the Register form was printed, we received the following intelligence which we think it proper to insert here rather than delay till next month.

On the 26th December, some of the members of the congregation of Poplar Grove Church, Halifax, presented their pastor, the Rev. P. G. McGregor, with a purse containing the munificent donation of £71. It was of course suitably acknowledged.

MIC MAC MISSION.

The Annual Meeting of this Society was held last Monday evening in Temperance Hall. J. W. Ritchie, Esq., presided. On the platform we observed Rev. Messrs. Crisp, Churchill, McGre-

gor, Sprague, and a number of influential laymen. A hymn, written by the Missionary, for the occasion, was sung. Prayer was offered up by Mr. Crisp.

The President briefly reviewed the past history of the Mission, and described it as now in a hopeful and prosperous condition. The Report of the Committee for the past year was read by the Secretary, W. Howe, Esq. Mr. Rand's Salary was raised to £200— and £40 are allowed for travelling fees. This, we conceive, is as small an allowance as could in any fairness be made. Mr. Ben Christmas had offered his services to the Society as an assistant to Mr. Rand. His offer was accepted and he is now engaged at a salary of £125, and £10 for travelling expenses. It was stated that Ben has preached both in Mic Mac and in English with great acceptance. His wife left the Church of Rome and was baptized this

year. A large number of copies of the Psalms &c., in Mic Mac had been destroyed in the late fire in Granville Street. The British and Foreign Bible Society had published and given to this Mission 980 copies of the Psalms as translated into Mic Mac by Mr Rand.

Mr Rand then gave the meeting a very interesting account of his visit to Canada and his travels among the Indians and French in that Province.—As this account is to be published with the Committee's Report we need not refer to it at greater length. He showed the urgent necessity of establishing in connection with the Mission a Free Boarding School for Indian boys and girls. We hope this idea will be seized upon and that all possible assistance will be afforded to Mr Rand.

We are gratified to learn that the Mission is now entirely free from debt and that the public show greater willingness to give than ever before.

Rev. P. G. McGregor moved the adoption of the Report and urged the feasibility and necessity of establishing the School desired by Mr. Rand. Rev. Mr. Churchill seconded the motion.—The same office-bearers with two or three exceptions were reappointed for the year.

P. E. ISLAND.

FREE PRESBYTERY OF P. E. ISLAND.

At a meeting of the Free Presbytery of Prince Edward Island, held on Wednesday, 26th instant, the basis of union with the Presbyterian Church of Nova Scotia, together with the Formula to be subscribed by all office bearers, were under consideration; and after full deliberation the Presbytery approved of the same, cordially and unanimously.—Reports in favor of said union were received from the Kirk Sessions of New London, Charlottetown, Woodville and West River. Owing to some cause or other, the other congregations were not heard from. The Moderator read a letter he had received from Father Chiniquy, in which he expressed gratitude for the interest taken in his case. According to the recommendations of a former meeting of Presbytery, Collections for the relief of Father Chiniquy and his people were reported, as follows:—Brown's Creek, £8 11s. 9d.; Char-

lottetown, £4 3s.; Woodville, £2 13s. 9d.

The Moderator reported that he preached at Grand River on the third Sabbath of October, according to the Presbytery's appointment, and that a public meeting of the inhabitants of the place, of which due notice had been given, had been held on the Monday following, at which it was agreed to give the name "Dundas" to that Settlement, by which name that district shall in future be known. Mr. McMillan, Student of Theology, who was laboring within the bounds, principally of West River, since the beginning of August, made a verbal statement of his labors to the Presbytery.—The Presbytery was fully satisfied with the report—and agreed to record their thanks to Mr McMillan for his faithful labors.

In consideration of the Lord's goodness in the abundance of the harvest, now nearly gathered in, the Presbytery appointed Thursday, the 24th November, to be observed as a day of thanksgiving in all the congregations under the Presbytery's jurisdiction.—*Charlottetown Protector.*

The Daily Prayer Meeting has been largely attended this week, and the interest in its exercises is unabated.—The Christian Association Meeting on Saturday evenings is also well attended. We learn with pleasure that another Bible Class in connexion with the Association is established which will meet on Thursday evening. The attendance at the first of these meetings was very encouraging. We would remind young men that if they expect any Association to take an interest in them they must show some interest in return.—*lb.*

UNITED STATES.

MORE BEAUTIES OF THE NEW VERSION.

The "Bible Union" had a meeting last week in this city. They have raised \$40,000 the past year, being an increase of \$5,000 on the former year. The *Examiner* says that "just before the final adjournment on Thursday evening, it was announced that Dr. Co-nant had succeeded in getting the first five chapters of the Gospel by Matthew through the press in season for distri-

bation at that time, and copies could be purchased at the door. As Dr. Conant is one of the final revisors, we give our readers a few verses from the new version of these five chapters, that they may see what are some of the more important changes."

Chap. 1: 1, 5, 6, 7. In those days came John the Baptist, preaching in the wilderness of Judea. * * * *

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were immersed by him in the Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his immersion, he said to them: Brood of vipers, who hath warned you to flee from the wrath to come?

11. I indeed immerse you in water unto repentance; but he that cometh after me is mightier than I, whose sandals I am not worthy to bear; he will immerse you in the Holy Spirit and fire.

5: 3. Happy the poor in spirit; for theirs is the kingdom of heaven.

4. Happy they that mourn; for they shall be comforted.

5. Happy the meek; for they shall inherit the earth.

15. Nor do they light a lamp and put under a bushel, but on the lightstand; and it shines to all that are in the house.

We know that presenting this specimen is enough to excite the contempt of every true scholar. But we have a better purpose in view. The reader will observe that Dr. Conant does not hesitate to say "John the Baptist," but this baptism" he calls *immersion*, and for *baptise*" he reads "*immerse*." We treat as a simple fact, intelligible to every one who has two grains of common sense, that if *baptism* should be changed to *immersion*, and *baptise* to *immerse*, then *baptist* should be changed to *immerser*. If a translator has the opportunity to make the two changes, why does he stop at the third? We are told we were to have a faithful translation, that no words were to be transferred from the Greek which could be translated into English words. And what is the result. In the first verse of the first chapters of the first book of the New Testament, the translator gives us a Greek word, in defiance of the pledges made, and in the face of the fact that in the same chapter he has no difficulty in rendering equivalent words into ordinary English.

The beautitudes are singularly improved by substituting *happy* for *blessed!* and that *lightstand* in the 5th verse is so neat a word, that we wonder that the old translators did not think of it.

The *Examiner* says that the whole translation is to cost "half a million of dollars!" Throw the money into the sea, immerse it in fifty thousand fathoms of salt water, and it would be put to a better use than in making such a version of the Holy Ghost.—*New York Observer*.

SCOTLAND.

The Synod of the College of Bishops of the Scottish Episcopal Church assembled at Edinburgh on November 9th, to deliver judgment in the appeal of the Rev. P. Cheyne from the sentence of the Bishop of Aberdeen.

Bishop Wilson expressed his opinion that both appeals, on the relevancy and on the merits, should be dismissed. If Mr. Cheyne would recall that language and submit to his bishop, he was willing to sustain the appeal on the merits.

The Primus and Bishop Wordsworth expressed their concurrence in the above finding.

Bishop Eden stated his opinion, that the appeal on the relevancy should be dismissed, and, with regard to the appeal on the merits, that the sentence of suspension only referred to the presbyterate; that it only had the effect of suspending Mr. Cheyne from exercising his functions as a presbyter, and did not extend to his office of deacon. Bishop Forbes expressed a similar view.

The judgment of the Court was then read by Bishop Wilson to the following effect:—"The Synod having resumed consideration of the appeals at the instance of the Rev. Patrick Cheyne against the judgements pronounced by the Bishop of Aberdeen, repel the appeals against the whole of said judgements, whether upon the form and relevancy of the presentment, or upon the merits of the case; but before answer as to the sentence, call upon Mr. Cheyne to state whether or not he is now willing to submit to the sentence of suspension of 5th August 1858, upon the understanding that he is thereby prohibited from the exercise of every clerical function in the diocese of Aberdeen;

and also to express his regret for having used and published the expressions contained in his letter referred to in the third charge, and his request that those expressions may be held as cancelled and withdrawn, according to the form approved of by the Court, and now intimated to him."

Mr Cheyne was then asked to subscribe the following form of retraction and apology:—"I, Patrick Cheyne, do now solemnly and publicly declare that I will submit my judgment to the judgment of the Episcopal Synod; and that so long as the sentence of suspension is in force against me, I will abstain from the performance of any clerical functions, whether presbyterial or diaconal, in the diocese of Aberdeen; and, moreover, I hereby express my regret for having, in a letter addressed by me to the congregation of the Church of St. John the Evangelist, Aberdeen, charged the College of Bishops, and, as implicated by them the whole Scottish Church, with heterodoxy; and I request that such accusation may be considered as cancelled and withdrawn."

Mr Cheyne having declined to describe this form,

The synod having resumed consideration of the case, affirmed the sentence of Bishop Suther, and repelled the appeal thereagainst, and anew rejected the appellant, and publicly declared him to be no longer a clergyman of the Episcopal Church in Scotland, reserving to him to apply for restoration, upon giving evidence of a sincere repentance, in the manner authorized by the 41st of the Canons.

A meeting of leading Scotch Dissenters, most of them unconnected with the Free Church, was held in the Free offices, Edinburgh, on the 31st October, to discuss the position which Dissenters should take up towards the Free Church in respect to the action now brought by Mr. John McMillan, to recover the living of which he has been deprived by the Free Church Assembly. After full conference, the meeting unanimously approved of the position taken up by the Free Church in Cadross case, and regarded the question involved in it as equally important and vital to all non-Established Churches. A committee of those not connected with the Free Church was appointed to consult with her committee in reference to the further progress of this matter.

A letter was read from Dr. Cairns of Berwick, of which the following is the chief portion:—

"It is perfectly easy to see certain leading points of connexion with it (the Cadross case), on which all ministers and members of non-established churches must be agreed. These are,—That the uncontrolled exercise of Christian discipline is vital to a Christian church; that the temporal consequences attaching, either directly or indirectly, to spiritual sentences cannot warrant civil tribunals to interfere, except in cases so extreme and anomalous that they may be safely disregarded in speaking of the evangelical churches of Scotland; that no such interference can ever take the form of enjoining such a spiritual sentence to be cancelled by civil authority; and that no spiritual court can consent to have the purely spiritual aspect of its procedure discussed in a civil court, without moral suicide. These principles seem to flow from the very nature of a Christian Church as a body governed directly by the laws of Christ in the hands of His office-bearers. It is the duty of the Christian Church to secure for them recognition in the laws of every country where her influence extends so far, to defend them as already embodied in law, and to ameliorate the law till they are triumphant. Hence, the position of the Free Church in the Cadross case is one which demands the deepest interest and sympathy of all Christian Churches in the country. As a question of law, it is their common interest to have it made out that the rights already supposed to be conceded are truly secured; so that in pleading this case, the Free Church is fighting their common battle; and as a question of legislation, if unhappily the Free Church should be defeated, it will be their common duty to unite with her in obtaining fresh enactments and assurances, which will bring the law of the country into harmony with its religious result which is so far from involving any spiritual tyranny, that it is demanded not only by Christianity, but sought to be gained by the very lowest paganism. I am not competent to pronounce as to the wisdom of the course taken by the Free Church in conducting the legal process. So far as I understand the matters, I approve of it; and I only hope that it may be successful, and save a further uncertainty or agitation.

EDITORIAL.

REVIEW OF THE PAST YEAR.

The year 1859 has expired, but we have not done with it. It is not dead. Not a moment of it but lives and breathes, not one of its buried occurrences that has not a present existence, exercising some measure of influence over our actual condition, destined yet to exercise a farther influence and to bear testimony which must help to determine whether we are to be for ever with the Lord, or to be banished for ever from the light of his presence.

One duty now specially devolving upon us is, a grateful Review of some of its leading events and features, that our hearts may be stirred up to praise the Lord.

Praise is a reasonable service, a cheerful exercise, and an important duty. It has always been congenial to pious minds. And there are great benefits as well as great delights to be derived, from devout and solemn THANKSGIVINGS. It is a *check to that inconsideration* which leaves so many to drift as mere waifs on the stream of time. It *lightens trouble*. Let the mind dwell exclusively on its sorrows and the heart on its bereavements, and the weight becomes crushing. Let mercies be remembered and recounted with gratitude, and the burthen if not removed becomes endurable. It *cherishes a cheerful and hopeful spirit*, and by so doing it gives courage, and induces practical benevolence; for I have ever found the grateful, cheerful christian, the most active and persevering in all good works.

Let the following facts be remarked in the spirit of true gratitude:

First. We have enjoyed in Nova Scotia in 1859 an abundant harvest. During the spring months, the rain fell *unequally*. In July some districts were verdant, while others were suffering severely from drought. Painful apprehensions have been happily disappointed in those districts. The husbandman has filled his barns and his cellar too. The land is filled with food. "Thou hast crowned the year with thy goodness," and we thine undeserving creatures are satisfied out of thine abundant liberality.

Secondly. In Nova Scotia during 1859 we have witnessed a decrease in the ravages of Diphtheria, that alarming epidemic which will be so long and painfully remembered in so many families.—During the year which has just closed, as well as during its predecessor, that disease has wounded loving hearts of parents too deeply for time to heal. Time may mollify, but only heaven's balm can heal those hearts.

In this periodical it has already been noted that this pestilence seeks not out shattered constitutions, or the diseased and puny offspring of the vicious, on which to prey. It visits the homes of peace, of purity and of piety, and seeks out the finest lambs of the flock as its victims. It demands special attention and improvement, therefore, from the Church and the well conditioned classes of society. We presume not to say what are the special lessons which it is commissioned to teach, but we note the following facts which require only to be named to indicate that they call for thanks: The first is the

fact which this periodical has already exhibited—that in very many instances, the Spirit of God has greatly blessed early instruction in preparing even *little children* for their Redeemer's presence, so that they have expressed their entire willingness to die if the Lord should see fit. For many such lovely exhibitions of strong faith in the Lord Jesus, bereaved parents are now giving thanks.

Another fact is, that the anxieties and bereavements caused by this destroyer have (in some districts at least) been followed by increased attention to prayer and to spiritual things. We know of prayer meetings flourishing in some such localities where previously they could not maintain a sickly existence. We know of large accessions of hopeful professors being received into a church whose loss from Diphtheria was unexampled. Not in vain did the great husbandman cause the ploughshare thus to penetrate deep into soil already under culture. It was and is his will, that fruit should be brought forth more abundantly to his praise and glory. And while noticing these spiritual blessings brought out of this awful and afflictive visitation, we should be thankful that the type of the disease is now milder and the mortality greatly diminished in every part of the Province.

Thirdly. It has been a year of *peace* to us and to nearly all who acknowledge the sceptre of the gentle Victoria. Our nation has been happily enabled to avoid taking any part in the deadly European struggle of the last season. The Ruler of nations, however, is evidently using and chastizing us in the East. Why is it that *British treasure* is paid away by millions, and *British blood* spilled, to open the gates of His Celestial Majesty's dominions, through which all other nations will enter, so soon as they are thrown open? Is this a retribution for the indefensible, inhuman and wicked opium traffic which Britain sanctifies, protects and fosters? We fear that there can be but one answer given. Providence is using our nation to accomplish most important changes; but is compelling her to discharge the wages of unrighteousness. Meanwhile we fully endorse the following sentiments from a contemporary journal:—"The scourge of war has not visited our shores. The passage of armies has not trodden down our cornfields, nor has the license of a reckless soldiery demoralized our cities. Into Magenta, or Palestina, or Solferino, were crowded more of bloodshed and sharp agony, than all Nova Scotia has witnessed or endured in a century."

Fourthly. We have noticed the tide of Protestant feeling rising during the year. False security is being dispelled. The designs of the Papacy are being unveiled. Its undying hostility, to our Protestant throne and free constitution, and rapidly circulating Bible, cannot much longer be restrained within bounds. Its efforts to arouse and to combine Papal Europe, to humiliate England, and to destroy her protestantism and to fetter her freedom, are no longer any secret. It is gratifying to every true hearted Protestant to notice, that the nation has been aroused, that the people in Mother country and Colonies, to whom political issues have been referred, have (with one exception) so replied, as to evince a determination to maintain without surrender, the Charter of Religious and Civil freedom, bequeathed to them by men who knew their worth. "We will not have this man to reign over us," is the message which by ten thousand tongues has been delivered to the Pope's agents.

Fifthly. We must not omit the achievements of David Livingstone and his associates in travel in Africa. This indefatigable traveller and honored servant of the Lord, by laying open to the knowledge of the world, large and fertile countries in Africa, teeming with articles of commerce, and accessible to the trader, will do more to arrest and abolish the cruel and infamous slave traffic, than a score of ships of war maintained at an enormous expense. Commerce and Christianity united, will prove more than a match for the slave dealer and his gold. Let them be fairly introduced, and the death knell of the traffic will be sounded. We therefore watch with intense interest, the progress of that veteran servant of Christ, and trust that judicious measures will be adopted for carrying into Africa simultaneously, the arts of peace, the advantages of education, and the blessings of the Gospel, under the guidance of men who fear God and revere His Word.

Lastly. The past year has been rendered memorable by a glorious Revival of religion. The British Churches especially, have cause to remember 1859, as a year of extraordinary religious awakening. "The surging waves of Revival," says the Editor of the U. Magazine, "raised originally among the Churches on the other side of the Atlantic, crossed, as with the great Gulf Stream, to the shores of Ireland, and after refreshing the heritage of God's people here, it has reached our Scottish borders, and finally it has extended to several districts in England. That the movement has been caused and sustained by copious effusions of the Holy Ghost, is devoutly believed, and seriously held, by all earnest Christians who are attended to the facts of the case. The lessons it has taught for Christians of all countries, throughout all time. It rebukes the faint heartedness, the doubt and the fear, in the midst of which so often God's people work for His cause. It challenges them in every case in which they labor faithfully for the conversion of souls, prove Him and see if He is not willing to open the windows of heaven and to pour down a blessing until there shall not be room enough to receive.

We have much satisfaction in calling attention to the following statement of facts, from the Reformed Presbyterian Magazine, a journal of high character.

We are informed by good witnesses that, in a vast number of instances, formerly immoral persons have been suddenly smitten with repentance, and have put away the evil of their doings. Drunkards have become sober, blasphemers have ceased to profane God's holy name and ways, women of licentious habits have forsaken their haunts; and this reformation has been accomplished on a scale that, in certain districts, the public revenue has been affected by the diminished sale of strong drink, and society wears a changed aspect, even in the passing traveller. Can the enemy have done this; or can it be the fruit of blind enthusiasm? We are not ignorant of the power of example, and the influence of excited feeling; nor have we forgotten the lamentable failure of the temperance reformation in Ireland under Father Matthew, which promised things a few years ago. But, besides other points of difference, to which we immediately refer, it is to be observed that, in this instance, the reformation is not confined to one form of immorality, but extends to all; and this, on a scale, we venture to affirm, exceeds all power, save that of the Spirit

It is a matter of notoriety that, in the North of Ireland, the movement has been attended with a remarkable turning from the more subtle forms of sin

which have their seat in the mind. Family feuds of old standing are said to have been healed. It is certain that Church Courts, which formerly presented scenes of violence, have been touched with a more Christian spirit. Violent political animosities—all the more difficult to cure, because wearing the guise of zeal for Protestantism—have so remarkably subsided, that the authorities in Dublin Castle have been constrained to acknowledge the fact.

3. The reformation which has taken place has been uniformly accompanied by a profession of faith in Christ. It is in the strictest sense an *Evangelical* movement. The devils have been cast out in no name but Christ's. This is the more remarkable, since in Ireland the movement has extended to Arians and Infidels, on the one hand, and to Romanists on the other. Wherever this has been the case, the persons affected have abandoned their error, and professed faith in the Saviour alone. On this account, we are warranted, not only to commend the movement for the present, but to expect that its fruits will abide. Father Matthew's reformation died away precisely because it lacked root. We witnessed his proceedings in his visit to this country, and remember well that he brought no spiritual, or even rational, motives, to bear on the crowds who knelt to receive his benediction.

4. The subjects of this awakening manifest an insatiable appetite for the word of God and prayer. Unlike former awakenings, indeed, this will not be associated with the names of any preachers of note; it has not even been attended with any very remarkable amount of preaching. The characteristic feature of the movement has everywhere been the Prayer-Meeting. This can be accounted for. Earlier revivals took place among communities exceedingly ignorant of Bible truth. This one has come after many years of unexampled diligence in preaching and teaching the gospel. The meetings held for prayer, in the districts chiefly affected, are such as can never be forgotten. In a third-rate town, we have seen a large church crowded every evening, week after week, although the exercises were of the simplest character possible, and as little fitted as those at an ordinary prayer meeting to pander to idle curiosity, or an unhealthy excitement. We are informed that those who have been awakened are found to commence the practice of family worship spontaneously. If this is the case (and we have no reason to suspect the accuracy of our information), it is one of the best fruits imaginable.

5. An uncommon blessing seems to attend the ordinary means of grace.—Ministers testify that they preach with more enlargement than they ever felt before. Christians testify that they have obtained a clearer insight into the things of God, and have reached a more joyful sense of the love of Christ and the favor of God than they ever enjoyed before. Even in districts to which the Revival has not extended as a general movement, we have reason to know that there are most hopeful symptoms of the silent progress of a work of grace.

Familiar as we are with other bright and blessed epochs in the Church's history, such as Pentecost, the Reformation, the second Reformation in Scotland, and Puritanism in England, the Missionary epoch; these facts warrant us in concluding that one as glorious, or rather, still more glorious, has arrived. The Sun of Righteousness is gloriously rising in the Church, with healing in his wings.

This Revival, spreading in all directions, is the light gilding the mountain tops, and heralding the near approach of the King of Glory to bless his church. A glorious year has been the year numbered with the past. Reader, what has it been to you? Has it been a year of true revival? Have you been slumbering or watching? idle, or working? What have you done for Christ's cause and for the salvation of souls in the family of the church, or in the social circle? Remember you are not yet done with 1859. It has an existence for you. It will meet you. Prepare for that meeting.

What will the year 1860 be in a spiritual point of view? Wh

would the church have it to be? If God's people will *continue* in prayer, He who waits to be asked, and who is always inclined to give *liberally*, will pour water on him that is thirsty and floods upon the dry ground. He will pour his spirit upon our seed, and his blessing upon our offspring. But let us remember that while it is a privilege to live, and to belong to the church at such a time, this privilege involves solemn responsibility. We have seen it recently remarked that there is a tide in the affairs of *churches*, as well as of men, which requires to be taken at the flood, to lead on to spiritual prosperity. It has often been observed that the Churches which resisted the Spirit, and were satisfied to be let alone, at the Reformation, lie dark and lifeless to this day. How sad if *we* should not know our day! How sad if we should see no glory, where the King of Glory is displaying the brightness of his presence! How sad if we should hear his knock, and leave him to pass by without a cordial invitation to enter and to dwell with us! Let us then begin the year with praise and thanksgiving for *what we have* both in temporal and spiritual things, both in earthly gifts and heavenly graces. In the lot of the Christian all things demand grateful acknowledgments, because "all things are of God," and all are by Jesus Christ; and all things coming thus, are covenant-blessings and will work together for the highest good. We would praise Him who holdeth our soul in life for the light of every morn, for the joy of every day, and for the pillow of rest by night. We do praise for peace and plenty. We do praise him for the precious privileges which, as Christians, we have long enjoyed, and we would ascribe to his sovereign mercy, all the success of a preached Gospel during the year past, all the conversions of sinners to God, and all the progress of the church in faith and holiness. And, *for the future*, let our own experience, and especially the experience of the Revived churches of the mother country, constrain us individually and collectively to seek, and eagerly to wait, for such an effusion of the Holy Ghost among us, as will make our moral wastes blossom as the rose.—God's promise to Abram was given thus, I will bless thee and make thee a blessing. Here we have marked out the true order. Reader, seek to be blessed with a new Baptism of the Holy Spirit. Plead as Jacob plead, "I will not let thee go, except thou bless me." And when thou hast thus prevailed, a blessing thou will be to thy family and to thy church. May there be many such wrestlers, and many such dispensers of spiritual life and power during the year 1860, in the Presbyterian Church of Nova Scotia. * *

OBITUARY.

Died at De Bert, Londonderry, on Wednesday 19th October, Thomas Morrison, Elder, in the 90th year of his age. The deceased was the son of Thomas Morrison and Rebecca Simpson. His father was born in Ayrshire, Scotland, but going over to Ireland in early life, there married. Leaving his wife in Ireland, he emigrated to Nova Scotia. His original intention was to proceed to the United States, but meeting a friend in Halifax, he was induced to remain

in this Province. After some years his wife joined him and the subject of this sketch was born in Windsor. The family settled however ultimately in Londonderry. Here the Elder grew to manhood and spent his life. In 1795, he married May, daughter of William O'Brien. For 64 years, lacking but a few days, they walked life's road together,—Mrs. Morrison surviving her husband. They were "lovely in their lives" and death itself cannot long divide them.

Elder Morrison was no ordinary man. We did not know him in his best days; not indeed until his declining years were far advanced; but even then he was remarkable for strength of character.—Elected to the Eldership in 1805, he served the Church, during a long course of years, in the session of the late Rev. John Brown, of whom he always loved to speak in terms of most affectionate remembrance. And judging of his manhood, by his character in old age, he must have been an eminently efficient member of Court.—He possessed indeed, in an unusual degree, the essential qualifications for the office he filled. He was clear in judgment—firm in purpose—of unsuspected integrity. At the same time his was a gentle nature and a loving heart. As an Elder, he "ruled his own house well." A strict disciplinarian, although a tender father, he maintained the order of the family, as (it is to be feared) it is too seldom maintained. Yet there was nothing stern or forbidding in his intercourse with those around him. On the contrary, he was remarkable for the cheerfulness of his disposition. A rich vein of humor ran through his character. Many of his sayings are repeated in the neighborhood in which he lived, that are as full of wit as they are of wisdom. This playful spirit, chastened and subdued doubtless, by age and christian principle, but yet very often manifesting itself, remained with him almost to the last. Although confined to his room and to his bed for several years before his death, he was always cheerful. Yet he suffered sometimes acutely. He longed to depart, but he was *resigned to live*. And so when the end drew near, and he knew that it was near—and his family knew—and we all knew—there was no gloom in his chamber. And not until all was over, not until we had met to lay him away among the dead, not until the last service was ended, and we saw the aged companion of so long a life, come to take her latest look of the honored remains, as they rested in the narrow coffin, did we fully realize, that we should see his face and hear his voice no more.

Of Mr. Morrison's family, two died in childhood. Two others, mothers in Israel both, have preceded him within the past few years. Six survive,—three sons and three daughters. To these he has left the rich legacy of a good name, and a pious memory.

NOTE.—The Editor regrets that an explanation appended to the Review of the Memoir of Dr. McGregor has been misunderstood. He would explain that he felt a delicacy in inserting a Review of a work, of which he was the author, particularly when he found that it contained commendation of himself. There are some persons from ignorance, and others for worse reasons who would credit him with this. In order to prevent any misunderstanding, therefore he made the remark that the writer had been left free to remark on the work as he choose, and that the Editor was in no wise responsible for the article. Had the writer chosen to write in the opposite strain his remarks would have been as readily inserted. This was all that we intended.

We regret that an original article intended as the leading article for this No. did not come to hand in time.

THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. II.

JANUARY, 1860.

No. 1.

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FOREIGN MISSIONS.

NEW HEBRIDES.

LETTER FROM MR. GEDDIE.

*Ancientum, New Hebrides, June
22nd, 1859.*

I embrace an opportunity which has just occurred of sending a few lines to you. Your last letter to me was written before Mr. Matheson left Nova Scotia, and was answered, so that I have nothing to acknowledge from you. In that letter you mentioned that Mr. Johnston would leave Nova Scotia for these islands in October of last year, and we made arrangements for his reception accordingly. A few months ago a report reached us that he would not leave at the time expected, but we are still ignorant of the cause of his detention, and of the time when we may look for him. The mission never required the services of an additional missionary more than at the present time.

The mission families on this island have been healthy since I last wrote you, with the exception of Mr. Inglis, who has had an attack of fever lately. The attack is a mild one, and we do not think him dangerously ill. He is much reduced by his illness, but will, I hope, be able to resume his duties soon. I

returned from a visit to him yesterday.

The mission on Tana has been severely afflicted since I last wrote you. Mrs Paton gave birth to a child in February last, and died soon after; the child also survived the mother but a short time. Her death was very sudden and unexpected. But I refer to Mr. Paton's own account of this very sad event, which you will no doubt see in the Reformed Presbyterian Magazine. I need not say how deeply we sympathise with Mr Paton under his great affliction, and mourn the loss of his esteemed wife. Mrs Paton was an amiable and devoted woman, and possessed many qualifications that eminently fitted her for the important and arduous sphere which she occupied. Our departed friend entered the mission field youthful and vigorous, and we anticipated years of usefulness before her; but God's thro'ts are not as our thoughts. Let us hope and pray that this very mysterious and painful dispensation of divine providence may be overruled in ways that we know not, for the promotion of the divine glory, and the furtherance of the Redeemer's cause in these dark isles of the sea.

Only a few weeks after Mrs. Paton's death, Mr Matheson was taken seriously

ill, and laid aside from duty. Mrs. Matheson's letters and his own will no doubt give you all information about his sickness. He was by no means robust when he landed on Tana in October last, but he was able to attend to his duties until the following March.— He labored with faithfulness and diligence, and accomplished an amount of work which surprised us all.

As soon as the tidings of Mrs. Paton's and Mr. Matheson's illness reached this island, Mr. Inglis and I visited Tana in the John Knox. As so many of the members of the mission were on the spot, we had a meeting, at which some resolutions were passed, of which I enclose you a copy. Mr. Matheson, at our urgent request, accompanied us home to Aneiteum. He has been on this island since the first of May. I regret that I cannot write you encouragingly about the state of his health. In addition to other troubles, he has fever and ague at present. I do not anticipate any immediate danger, but we scarcely venture to hope that he will be able to return to Tana. It will be a satisfaction to Mr. Matheson's friends to know that he is comfortable on Aneiteum, and that we are using all the means within our reach, for his recovery. As soon as we brought him to this island, we sent the John Knox to Erumanga, for Mr. McGillivray, naturalist, who is also a medical man, that he might enjoy the benefit of his skill. I may inform you, that Mr. McGillivray, in whose judgment we repose much confidence, gives but faint hopes of his ultimate recovery. The views of my brethren in relation to Mr. Matheson's case, are the same as my own.

The infant mission on Tana, has indeed been severely tried. The afflictions which have befallen it, have in some ways been adverse to the cause. The great objection of the Tanese, and many of these islanders to christianity, is the impression that it brings disease and death to those who embrace it.— This impression will be to some extent strengthened by the events that have taken place. But we must not be discouraged. Though clouds have gathered around the Tana mission, yet these will soon disappear. And in the present state of the island, there is much to stimulate to exertion and to encourage hope.

I have been occupied for some months past, in revising our translation of the New Testament, which we hope to send to England by the return of the John Williams. It has been definitely arranged that Mr. Inglis shall go home and superintend the printing of it. Mr. Copeland will occupy his station on Aneiteum until his return. It would give me great satisfaction, if Mr. Inglis could extend his visit to Nova Scotia.— He is so intimately associated with us in the missionary work, that you ought to regard him as one of your own missionaries. A visit from him would, I have no doubt, awaken much interest in the cause.

My three children, Charlotte, Elizabeth, and John Williams, will also go home in the John Williams. After being joined by their sister, who is now in England, the four will proceed to Nova Scotia. The Rev. Messrs. Gill Turner, and Inglis, who go as passengers, have kindly offered to take charge of my children during the voyage. The ship is expected to leave here about September, and after calling at Samoa, Rarotonga, Tahiti, and other islands, will proceed on her homeward voyage, by way of Cape Horn. She will probably reach England about May of next year. They will then remain under the care of Mr. Inglis or Mr. Turner, until they can be sent to Nova Scotia. You would greatly oblige me if you could make the necessary arrangements for their removal there. Any information on this subject, may be sent either to the Secretary of the London Missionary Society, or to the Secretary of the Mission Committee of the Reformed Presbyterian Church of Scotland.

You will be grieved to hear that one of our teachers who was settled on Tana last year has been killed. This small island lies about 12 miles from Tana. In a former letter I gave you an account of the settlement of the teachers there. I accompanied them to their destination, had a friendly meeting with the people, and received from them a promise that they would not injure them. The teachers' names were Navalak and Nemeyian. It was their practice to go round the island every Sabbath day and hold meetings with the natives wherever they could find hearers. On the first Sabbath of May last, as they were returning home, two natives of Tana were

lay concealed in the bush, rushed out on them and attacked them. Nemevian was instantly killed, and Navalak so severely wounded that he was insensible for several days. As soon as we heard the sad tidings of what had taken place, we sent off the "John Knox" with a deputation of four trustworthy natives, to ascertain if possible the true cause of the murder of the teacher, and to bring home Navalak if needful. Our deputation had a meeting of all the chiefs on the island, and stated the object of their visit. The explanation given was this: Between 40 and 50 years ago, a canoe left Nina for this island, with about 15 natives on board. The party no sooner landed than they were killed and eaten, with the exception of two, who ran to the sea and were supposed to be drowned. These two swam until they reached a rock detached from the mainland, about four or five miles from the scene of the massacre. During the night they ventured ashore, took a small canoe which they found, and set out for their own island, which they reached in safety. When a man is killed, on these islands, his friends break off the branch of a tree and place it in the ground, to remind them that they have blood to avenge. When one branch decays it is replaced by another, and this continues until the natives have satisfaction. It appears that on Nina the memorial of unavenged blood has been kept up to the present time, and the quantity of decayed branches now forms a large heap. It so happened that Nemevian was from the very district on this island where the Nina people were murdered. As soon as this was known on Nina, evil was determined against him by the people of the district to which the party who were killed on Aneiteum belonged. Our teachers were not insensible of their teacher, but they did not acquaint us with it, lest we should suppose them faint hearted in the cause of God among the heathen. But the Nina people would not injure our teachers themselves, so two Tana men undertook to do the deed, one of whom had recently lost a wife and child, and was angry with the teachers, supposing christianity to have been the cause of their death. Such was the account received by our deputation of the sad affair. The Nina people told them that their revenge was now satisfied, and expressed a wish to maintain friendly intercourse with this island.

They objected to Navalak leaving their island, and requested that two additional teachers be sent to them. The chiefs who have always been friendly to the teachers, said that if Navalak were removed, they would leave with him and come to this island with their families. Navalak himself has sent an urgent request to be allowed to remain. The people of Nina presented a large quantity of food to our natives, and treated them very kindly during their visit. We hope to send a teacher to Nina in a few weeks. We deeply lament the death of the poor teacher who has fallen a victim to the cruelty of the heathen. Our teachers have often been "in perils from the heathen," but this is the first instance in which blood has been shed. May the time to favor these benighted islanders soon arrive.

Mr Paton is on this island at present. He came here about three weeks ago on a visit. He has been subject to occasional attacks of fever and ague, but his health is improving. He expects to return to Tana next week. After Mr. Copeland comes to this island he will be alone there.

Much of the information contained in this letter is of a painful kind. Let us bless God that all events are under His control, and that He doeth all things well. He knows best by what means and agencies to carry on his own work.

I will not enlarge here on the state of the work in this island. I hope to write my annual letter to you next month, and it will contain all information on this subject. Suffice it to say, that the cause hopefully advances here.

I must now conclude. Let me now solicit for myself and others an interest in your sympathies and your prayers. May your interest in the missionary cause never diminish.

I remain,

Yours very sincerely,

JOHN GEDDIE.

Rev. James Bayne.

Sec'y Board of For. Mis., P. C. N. S.

RESOLUTIONS PASSED AT A MEETING OF
THE NEW HEBRIDES MISSION.

Port Resolution, Tana, April 27th, 1859

At a meeting of the New Hebrides Mission, held here this day, present, Rev. Messrs. Geddie, Inglis, Matheson, Paton, Copeland—Mr Inglis in the chair it was unanimously resolved,

1st. That this meeting deeply and sincerely sympathise with Mr. Paton, in the heavy and trying bereavement with which the Lord has seen meet to visit him, in the death of his beloved wife and child; that they record their sense of the loss which this mission has sustained by the early, sudden, and unexpected death of Mrs. Paton. Her earnest, christian character, her devoted missionary spirit, her excellent education, her kind and obliging disposition, and the influence she was fast acquiring over the natives, excited expectations of great future usefulness; that they express their heartfelt sympathy with the parents and other relatives of the deceased; that they recommend Mr. Paton to pay a visit to Aneiteum for the benefit of his health, and they commend him to the tender compassson of Him who was sent to "comfort all who mourn;" that they regard the striking dispensation of God's providence as a call to themselves, to be more earnest in attending to the state of their own souls, and more diligent in impressing the concerns of eternity on the minds of others.

2nd. That they recognise with thankfulness the progress of the mission at Mr. Matheson's station,—a commodious place of worship has been erected, and extensive improvements effected on the mission premises, the attendance upon the public worship is highly encouraging, and a desire for education is beginning to appear; that while they see the great need of Mr. and Mrs. Matheson's presence to carry forward the work, yet they are fully of opinion that the state of Mr Matheson's health for the last month, renders a visit to Aneiteum immediately, indispensably necessary; that they sympathise deeply with him, and also with Mrs Matheson on account of his health, and their prayer on his behalf is, that the Lord may abundantly sanctify to him this trying dispensation of his providence, and speedily if it be His holy will, restore him to his wonted health and strength.

3rd. That a letter having been received from the Rev. Dr. Ross, informing them that owing to the state of his health, and the distance of his residence from Sydney, he is unable to act any longer as the agent of this mission,—they sincerely sympathise with Dr. Ross on account of his declining health, that they record their sense of the deep obli-

gations under which this mission lies to Dr. Ross for his gratuitous services as agent of the mission in Sydney, for the last eleven years; his deep and continued interest in the progress of the mission, his eminently correct business habits, his promptitude and punctuality in executing orders, forwarding letters, papers, &c., and his uniform, kind and obliging disposition, evinced in many ways, entitle him to the warmest thanks of every member of this mission, and that in the meantime, till they have an opportunity of communicating with their respective committees, and making arrangements for another agent, Dr. Ross is requested to employ a substitute to transact the business of the mission, and to pay him the usual commission allowed for such agencies.

4th. That, as the New Testament in Aneiteum language is likely to be ready for the press, by the time that the "John Williams" will leave these islands for England, Mr. Inglis be requested to go home by this opportunity, in order to superintend the printing of this translation, and to promote the general interests of the mission by every means in his power, and that Mr. Copeland be requested to take charge of Mr Inglis's station during his absence, which may be about two years.

LETTER FROM MRS. GEDDIE.

The following letter was not intended for the public:—

Aneiteum, June 22, 1859.

My dear Parents,

It is a long time since I heard a word from you, not since Mr. and Mrs. Matheson arrived; yet I trust you are all well, or we would have heard in our Pictou letters. Vessels arrive, and there are *no letters, no letters!* I am happy to say that we are all well, i. e. our two selves, and the children.— Poor Mr Matheson is very weak and ill, and we have little hope of his ever getting better. He with Mr Paton and Mr Copeland, was settled on Tana last October. Soon after the John Knox was laid up for the hurricane month, and we did not hear from them for some time. The John Knox was again launched in April, and proceeded to Tana to visit them, and returned bringing the

sad tidings of the death of Mrs Paton and her infant, and also of Mr Matheson's illness. Mr Geddie and Mr Inglis immediately prepared to visit Tanna, and returned bringing with them Mr and Mrs Matheson. He is sometimes better for a day or two, and again very ill for several days. Still he is cheerful and never complains. There is, I think, little doubt that he is in the last stage of consumption. We did not wish him to go to Tanna; we all tried to persuade him to remain a year here, where he would have quietness and many comforts, which he could not have on Tanna; but he would not remain—he wished to be at his post.

Mr Paton is quite cast down by his sudden bereavement. He is here just now. Mrs Paton died when her infant was three weeks old. Mr P. thinks that her death was caused by some affection of the heart. She was the very picture of health when she left here—only nineteen, tall and stout, and a very nice person. Her babe died a few weeks after his mother.

Poor, dear little Helen was not well for two or three weeks, but she is now quite well. She is a great pet with us all. We expect to part with our dear children in a few months, Charlotte, Elizabeth and John; and as the time draws nearer and nearer, I cannot bear to think of it. I do not know how I can bear it. Oh! it will be desolate indeed when they are all gone. Mr and Mrs Inglis, too, are going home on a visit. Mr Copeland takes Mr Inglis' place, until he returns. My dear parents, we intend that Charlotte and Lucy go to Antigonishe, and Elizabeth and John to Pictou to Mrs Johnston. We will make arrangements about the amount of our salary which they are to draw. We will spare all we can, and merely reserve what we cannot do without. I do not wish them to be a burden to our friends; but I cannot bear the idea of their going among strangers. It is bad enough for them to be so far separated from us, even among friends. My dear mamma, Charlotte will do what she can to assist you, she is not strong, but she is healthy. She has taken the charge of the house off my hands for some time, but housekeeping here is different from what it is at home, and she will have to teach her many things. She has not had any hard work to do, and we have numbers of natives about us,

who do almost every thing. Charlotte is young, and does not think as an older person would; but she only requires to be told what is to be done. Dear Lucy was easily managed when here, and she is loved at school, and I trust she will prove docile and affectionate. Perhaps you will think I am taking a great deal upon me, to send them upon you in your old age, but were they young and likely to be a charge to you, I would not; but I trust they will both prove a help and comfort to you.

My dear parents, they will feel the cold very much, and will need to keep at home in cold weather; but I trust all care of them as regards health, &c., to your affection and experience. I wish they could all be together, yet I trust they will meet as often as possible. I should not wish them to be weaned from each other. Poor children, I do feel for them, separated from their parents and from each other. May He, in whose cause we are engaged, enable you all to bear with their faults, and fill the place of parents to our beloved children. They may not be all you expect or all you would wish, yet I trust they may prove themselves worthy of your affections.

Charlotte has been learning Scotch music that she may be able to play to papa, when she goes to Nova Scotia.—She plays very well, she has a nice Harmonicon, which will be silent when she leaves. We got it cheap from Mr. Copeland, and we will probably be able to dispose of it again. I do not think that Charlotte would bear the confinement of teaching, as we once thought. She requires a great deal of exercise, and sitting much does not agree with her. She is a great favourite here, and we will all miss her sadly. Yet I do not regret that we brought her out.—She knows us and we know her and can give her many directions about the other children, and will have the satisfaction of knowing that she will be with them. I feel very much about dear Lizzie and John. I fear the cold winters in Nova Scotia. Poor dear children, how will they bear them; they will not be able to move about, but talking will not do any good, go they must. Poor dear children! and how desolate every thing will appear. I cannot bear to think of it. Poor dear Lizzie and John, when I see them running about, and think that ere long I shall not hear

their voices or hear the sound of their little feet on the coral, it appears more than I can bear, and I try to drive the thought from me. Oh, my papa and mamma, sisters and brothers, be kind to my dear children, and think of the hardness of their lot. May they be kept from temptations and evil company, and grow up to be useful members of society. Charlotte will let you know our wishes about her associates, going out, &c., &c.

As we have only to day to write, I must now conclude, as I have other letters to write. I trust we may have another opportunity ere long to write you. This letter goes by China, and I trust will get home soon. Do write as soon as possible after the receipt of this, and let me know what you think about sending the girls to you. I hope Lizzie will be able to see you before the cold weather will set in. Should it be late in the season before they get across to Nova Scotia, they must remain in Pictou, as it would be dangerous to travel in cold weather. The children will probably reach England in May next, and will write you from there. With love to you all, dear parents, sisters, and brothers, and also to aunts, uncles, cousins, &c. I am,

Your ever affectionate daughter, sister, &c. C. L. GEDDIE.

LETTER FROM MR. COPELAND.

Aneiteum, New Hebrides, May 23, 1859.

REV. AND DEAR SIR,—As you already know, at a meeting of the New Hebrides Mission, held on this island in the month of October last, it was unanimously resolved that Mr. Paton should be settled at Port Resolution, and Mr. Matheson at Umairarekar on the island of Tana, and that I should meanwhile labor in conjunction with these two brethren, as circumstances might seem to require. In accordance with that resolution, I have spent the late hurricane season partly at the one station, and partly at the other. As Mr. Inglis very kindly agreed at the time of our settlement to provide for me the wood for the walls and floor of a house (which has been done), I expected as soon as convenient after the "John Knox" had resumed her trips, to open a station for myself upon some one of the islands of this group.

Nearly a month ago, however, my thoughts were turned into a new channel, by the passing of the following resolution at a meeting of this Mission:—"That as the new Testament in the Aneiteum language is likely to be ready for the press by the time that the "John Williams" will leave these islands for England, Mr. Inglis be requested to return home by this opportunity, in order to superintend the printing of this translation, and to promote the general interests of the Mission by every means in his power; and that Mr. Copeland be requested to take charge of Mr. Inglis's station during his absence, which may be about two years."

I need hardly say that this request took me by surprise, and that for some time I could not see my way clear to comply. How could I, without any knowledge of missionary operations, expect to carry on the work of Mr. and Mrs. Inglis,—a work that has been yearly accumulating under the guidance of matured judgment and long experience? How could one possibly undertake, with the hope of succeeding, what has fully occupied the time and energies of two? and how could I incur the responsibility of allowing a work to retrograde, that has hitherto known nothing but almost unheard of progress?

On the other hand it was impossible not to see the importance of having the word of God put into the hands of the Aneiteumese without delay, as we know not how soon the emissaries of Rome may attempt a second time to gain a footing on this island; that a more favorable opportunity of getting home will not probably occur for several years,—Mr. and Mrs. Inglis stepping on board here, and ashore in London, having thus an unbroken journey,—missionaries for their fellow passengers, and probably at less cost to the Church than by any other route; that the Church at home would not only be gratified to see Mr. and Mrs. Inglis after a long absence, but also greatly benefited and stirred up to still more vigorous efforts by hearing from their own lips of the great things God has wrought by them; and lastly, considering the uncertainty of human life, not to mention other reasons, of one belonging to our own Church occupying this station in Mr. Inglis's absence.

As Mr. Paton has been settled for some time, and was unwilling to come here, it was evident that I must either undertake the work and do my best, or the visit to Great Britain and its important results be delayed for four or five years. Urged by the reasons stated above, and encouraged by a promise from Mr. Inglis, to reduce his establishment and the work of the station as much as possible, and of all the assistance he can render me up to the time of his departure, I have resolved to try. I do not expect to be able to report any increase to the means already in operation, nor to keep in activity all the agencies already in existence, but if possible, to prevent from losing ground a few of the most important. After a short stay on Tanna, if spared, I shall return to this island to acquire the language and a knowledge of the work that is before me. Hoping that my occupation for a time of this sphere of labor into which I have not thrust myself will be agreeable to the Missionary Committee and the Church generally, I ask them to regard me with a lenient eye, and to support me with their prayers.

I am, yours &c.,

JOS. COPELAND.

Rev. John Kay, Sec. of Com. of For.
Miss. of R. P. Church.

LETTER FROM MR. PATON.

Anciteum, 22nd June, 1859.

MY DEAR BROTHER,—I am sorry that I have only time to state that, if aught, I am a little better, and hope soon to be quite well.

Having had fever and ague, for about three months on Tanna, on the advice of Messrs. Inglis and Geddie, I paid Anciteum a visit, and have been here a fortnight. By the free use of arsenic powders the disease seems to be checked. During the last few days I feel pretty well, and am busy preparing for returning to Port Resolution.

Since I left Tanna eight men have been murdered near to our house at Port Resolution. Things are in a very unsettled state. I hope in an all-sufficient God. Mr. Inglis has had a very severe attack of fever and ague, but is recovering. Mrs. and Mr. Inglis come home with the "John Williams" in the end of July.

Mr. M. is still living, but there is little hope of his recovery. All the other members of the mission families are well at present.

Give my kindest regards to all inquiring friends. A vessel has called here, and is only waiting a few minutes, so I must conclude.

Your affectionate brother,
JOHN G. PATON.

OTHER MISSIONS.

TOUR TO JAPAN.

BY DR. MACGOWAN.

It was stated in the Magazine for June, p. 179, that Dr. Macgowan, of the Ningpo (Baptist) Mission, left Ningpo en route for the United States, in Nov., 1858. On reaching Shanghai, a passage was kindly offered him to the empire of Japan. Embracing so favorable an opportunity, he furnished himself with tracts and books, and sailed for Nagasaki.

Nagasaki, Feb. 24, 1859.—I gladly postponed my departure for the West, to avail myself of an opportunity of vis-

iting these isles of the rising sun.*—

How the intelligence of the consummation by Harris of the work commenced by Perry has been received at home, we have not yet heard. It has doubtless served to create an interest in this country among all whose hearts are set upon the extension of missions to the heathen. To such, an account of the earliest missionary visit to Japan will be acceptable, however meagre it may prove. A residence of five weeks only imperfectly qualifies one to impart information; yet

* Dr. Macgowan was presented with a passage to and from Shanghai by T. Walsh, Esq., of New York and Shanghai.

the result of my observations may not for that cause be withheld, there being at present no other means of forming opinions on the prospects of the missionary enterprise in this country.

Refraining from a description of this beautiful harbor and the city that overlooks it, from notices of the productions of the place, from accounts of the manners of the people, and from remarks on the history, politics and religion of the land, I restrict myself to points having a direct bearing on the subject before me, which involves, however, a consideration of some of these, as well as a portion of personal intelligence.

JAPANESE SURVEILLANCE.

There is that in the government of Japan which offers obstacles to the spread of Christianity, such as finds no parallel in history, ancient or modern. I allude to the system of espionage, which is here carried to such a degree of perfection as to defy any attempts of a suspected person to move without the knowledge of the rulers, who at the same time have the power of rendering nugatory the slightest approach toward proselytism. Those who have observed the missionary efforts most perseveringly made by Protestant and Romish missionaries at Lochoo, will be able to appreciate the position of a missionary in Japan, where the same masterly passive resistance can, and, for a time at least, will, be maintained, baffling every movement toward communication of truth.

With the power, they possess the will necessary to prevent the entrance of Christianity. The cause of their hostility is so well known that its discussion may be omitted. Few need to be informed that this was once a Christian city; it was, so to speak, born Christian. The discussions and rancours of the Romish church, generally so well kept under by its central despotism, here had full play, to their own and their neophytes' cost. Since the cruel persecution, borne with much constancy, which exterminated Christianity, there has been fostered against it the most perfect hatred.

TRAMPLING ON THE CROSS,

A few days since occurred the anniversary on which took place the trampling on the cross—a brass plate, repre-

senting the crucifixion, being carried by the street officers to every house, to be trampled upon by every inmate.—This is the second or third year of its suspension; but the Chinese say that in the annual enrollment, every one is required solemnly to abjure Christianity. Japanese tell me that is not the case; yet the spirit of it undoubtedly exists, as my experience attests.

JAPANESE PUPILS.

I have under instruction a class of young men, members of the Japan Chinese guild, that is, persons who have been educated as interpreters of Chinese; they were solicitous of learning English, and have made such progress in this short time as to show that they will succeed without further aid, even in fitting themselves as interpreters of English.—They come to me every morning, and in the afternoons I meet them at the guild. Chinese is our medium of communication, and by it we have kept up a very friendly communication. It is hardly necessary to add, that this has with the approbation of government, obtained by special request of the young officers—all of the double sword class.

As soon as they were able to spell a few words, I presented each of them with copies of the new Testament in English and Chinese, which they gladly accepted, for the use the volumes would be in the acquisition of our language.—Understanding Chinese perfectly, they could thereby get at much of the meaning of the English version of the sacred volume. But as nothing could be done without permission of the governor, nor even spoken without his knowledge, his assent to the acceptance of the books was necessary. Assent was refused. My class would have perilled their lives by retaining a page of the New Testament, a work expressly prohibited by name. The Scriptures were all returned to me, but copies of the newspaper that I had published in Chinese at Ningpo, and given away, were retained and sought for with avidity. A certain amount of religious matter will be tolerated in a book, if it abounds with what they consider useful knowledge, and if the religious matter cannot be expurgated.

JAPANESE BOOKS.

I spent several hours daily in a book

shop, where several curious things turned up. One of these afforded me, I confess, some gratification; it was the republication, by the late prince of Satsuma, of my book on the law of storms. Persons who, like M. Huc, are guiltless of publishing anything in Chinese, and therefore beyond reach of criticism, have sneered at the literary productions of protestant missionaries, my own included. Now, I submit, that if our books are as defective in style as has been represented, the Japanese would not republish them; at least it may be supposed they were worth reading.—There were few, if any books published by missionaries in China on secular affairs, that have not been republished by the knowledge-loving Japanese. The largest work of this kind is from the pen of the senior missionary in China, Dr Bridgman—geographical and statistical account of America, issued some twenty years ago. To that book the Japanese are indebted for their knowledge of our country—a knowledge so precise as to excite surprise. We now see how they obtained it. Those who think that no sort of truth except that contained in Holy Writ should be given to the heathen by missionaries, will think Dr. B.'s geography has done no good. I think otherwise. I have no grounds for affirming that it contributed to prepare the way for a favourable reception to the United States expedition under Commodore Perry; but sure I am that it has taught them to understand and to respect our country, which cannot fail to be useful to our countrymen having relations with this land, whether political, mercantile, or missionary.

But, to return from this digression.—

The subject was introduced to show the feeling toward Christianity. The volume on the Law of Storms was published at Ningpo, with the author's name, and the words "American Christian Physician." In the Japanese edition, the word "Christian" is omitted. That name which is above every name could not be printed in Japan, or would not when avoidable.

DIFFICULTIES IN THE WAY OF EVANGELIZING JAPAN.

At present, then, the press can be employed in this country only to communicate general knowledge, and to

dissipate prejudice. But some will say "Discard books, schools and dispensaries, and go directly to work, and preach the gospel." But what will preaching avail, if none are allowed to listen? A single address never yet sufficed for the conversion of a Pagan. Jews and nominal Christians have been convicted and converted by one sermon. It is by frequent appeals to the conscience, that Pagans are led to the truth. One may preach a few moments to two or three Japanese, but not regularly. A missionary who should think that at least he might hope for the conversion of his servants, with whom he labours daily and hourly, would find his work utterly futile; except so far as the government saw fit to allow. Those who come in contact with foreigners are subjected to a double share of scrutiny.

Trampling on the cross was only required in this city and adjacent regions, where foreigners had once been. So long as the determination to resist Christian aggression exists, the authorities will require a frequent renunciation of Christianity from all who come in contact with us. The missionary's servant would be required every morning to worship idols. If he hesitated, he would soon be missing. Apostolic examples do not apply here. The apostles never had to contend against an omniscient mundane power.

If, in view of all this, (and the picture is withdrawn,) you ask, "What of the night?" I reply—"The morning light is breaking." There are agencies at work which shall ere long dissipate the gross darkness.

JAPANESE CHARACTER.

The most remarkable feature in Japanese character is imitiveness, which contrasts strongly with Chinese conceit-ness. They are anxious to adopt the arts and sciences of foreigners. Wanting in originality, their religion is from India, and their philosophy from China whence also they derive their literature, to a great extent, employing even Chinese characters in preference to their own alphabetic system. They look to Christendom for instruction in all their felt deficiencies. Already are they ashamed to proclaim to the world their opposition to Christianity. They officially affirm that they are not hostile to our religion, intimating that they

question its adaption to Japan. So solicitous are they of availing themselves of western knowledge, that if we were to say, "You shall not have the gospel, it is too good and elevating for you," they would be apt to seek it surreptitiously. The party opposed to concession to foreigners, opposed to the introduction of foreign learning, is strongly attached to the supreme pontiff and to the religion of the land. The liberals will some day think it desirable, as an offset to conservative bigotry, to favor the religion and philosophy, as well as the arts and sciences, of the superior race. In this way, through the unmediated agency of some ambitious prince, if in no other way, the truth will be permitted to come in contact with error. But the more probable, as well as the more hopeful mode, will be the wise, faithful and continued exhibition of our faith by missionaries, who being, "all things to gain some," will begin by commending themselves to the governing classes, through whom alone the people can be reached. The usual process must be reversed. You must work from above downward. At least the aristocracy must be so far favorable as to permit its communication to the lower classes.

MORAL CONDITION OF JAPAN.

You hear accounts of the paradisaical state of this country. Basil Hall's hallucination about the Loochooans is being repeated in relation to the parent stock. There is a constant tendency in travellers to overrate or underrate the subjects of their narratives; the due medium is perhaps not easily attainable. For a time you will have one-sided pictures of Japan. There is so much to excite admiration in the prosperous appearance of the country, that some can see nought but what is enviable. At present, foreigners can at best obtain but superficial views of the state of society. There are some broad, distinctive features, however, that cannot be mistaken. The people are unquestionably well to do. Intemperance and mendicancy exist to no inconsiderable extent, although the contrary has been affirmed, and licentiousness of the grossest description prevails with the consent of all classes. Promiscuous public bathing of both sexes, and extensive municipal brothels, called tea houses by foreigners,

indicate the state of morals in this respect.

We have thus reached the ultra orient, and have not yet, found the people to whom the gospel of Christ is not a blessing, even for the life that now is. The time has come when something must and will be attempted for Japan. but, as wisdom is not always an accompaniment of goodness, I do not feel sure that some well-meant efforts will not retard the work. Nowhere is it so necessary that zeal should be tempered with discretion as in this land, where in the opinion of all, Christianity has been tried and found wanting, where its introduction is looked upon as a dire evil. In every other land to which Christianity has been presented, the people have been ignorant of what they were favouring or rejecting. The Japanese cannot be said to know all about it, but they have a general knowledge of it never possessed by a non-Christian people, and for that knowledge it would be well if perfect ignorance could be substituted. Still as I have said, there is hope; so much so that it is more than possible that this will be, in point of time, the first Christian State of Asia.

JAPANESE KNOWLEDGE OF LANGUAGE AND SCIENCE.

I cannot conclude without adverting to my class of officers, with whom, and a small body of physicians, I have formed acquaintance, or, more correctly, friendship. I am about taking leave of them. A mercantile friend promises to aid them in prosecuting their studies. They are to correspond with me in Chinese until they master English sufficiently. We have exchanged presents. I have been able to give them some of my children's books, those excellent primers, and the like, published by the American Tract Society, having sent to Shanghai for them on failing to introduce the Scriptures. As the number of those who desire to acquire English is large, the works of that Society, those of the English Society, the Scientific and Natural History volumes, may do great good here. They would be received, and they should be given very sparingly, it being better to sell them. With the doctors there has sprung up an *esprit du corps* feeling which a long residence might much

improve. The progress they have made in knowledge of our medical sciences, is astonishing. There is a board at Jeddo, the members of which understand Dutch critically, so as to discuss points of Dutch grammar with natives of Holland, and to exhibit superior knowledge of the structure of the written language. Large numbers of Dutch books are being translated constantly, and diffusing much information. It will be a great advance when they take to English, which must soon take place.

THE NAVAL DEPOT.

I took much interest in the operations of the Dutch Naval detachment at Desima. It consists of about thirty men, who are engaged as military and naval instructors. The physician has a class in Natural Science, and the engineers are erecting a foundry and machine shop, with a steam hammer, where every thing required for the repairs of steamers can be done.—Already a large number of apprentices, sons of men of rank, are to be seen forging, filing, turning and planing from morning till night. In the other departments are taught naval and military manœuvres, mathematics, the Dutch language, and general knowledge. The pupils are young men from Jeddo, of the highest class. Here is an element of change, of progress, sufficient in itself to revolutionize the country.—Although religion is discarded from their studies, the secular knowledge which these young men are acquiring will fit them to appreciate the advantages which would accrue from the introduction of the Christian religion into their country. These men will be the first to see the distinction between the despotic character of Romanism, which is their chief detestation, and the freedom and elevation which the gospel bestows.

PHILOSOPHICAL TOY—RUSSIAN SETTLERS

That I have not reached Jeddo is not my fault. I made many efforts, tendering my services to the government. The government could not act without authority, and now I feel myself compelled to return before intelligence from the north can reach me. My intercourse with the officers has been friendly.—The governor himself was ill, but I met the vice governor several times at

the palace, and answered many questions, particularly in relation to China.

It is not easy to exhibit anything new here; but having brought a gyroscope with me, I succeeded in that point. That curious philosophical toy attracted much attention. I presented it to the governor, who will probably act on my suggestion to get the Nagasaki clock-makers to construct several for presents to the mathematicians and physicians of the metropolis, to afford them an opportunity of offering an explanation of the principles on which the gyroscope acts,—a matter on which our servants are not in accord. His Excellency sent me some presents, as did the interpreters, and also my medical brethren, to whom I gave a supply of quinine. At parting there was the usual game of oriental compliments, in which I was beaten. "O you!—as soon as you return, your countrymen will make you President of the United States!"

Some of the Scriptures I brought here have been accepted by Russian friends, who will, in one part or another, find Japanese officers who will feel at liberty to receive them. There are several hundred Russians residing in a temple on the other side of the harbour, the frigate to which they belong requiring repairs. A couple of Russian gunboats, coming and going, show that the northern neighbors of the Japanese mean not to be out of sight nor out of mind. They will leave their mark upon Japan. The Kurile islanders have been recently Christianized by ukase. The Russians are "Middle Ages" folk. They won't stand any nonsense in dealing with pagans. I have attended their Sabbath services, of which there were three, all at the same hour as that of the Greek church, conducted by a priest, chaplain, and those of the Lutheran and Romish churches, the adherents of which were few in number, the person highest in rank of each faith conducting the service. The absence of a sermon enables me to get a clear insight into a liturgical worship. Without a sermon, a liturgy approximates Christian worship to the Buddhist of some schools, and both are closely allied to praying wheels. You know, exactly as if it were a calculating machine, what a turn of the septenary period will bring up. In proportion as the machinery is showy and labour-saving, so

will it be acceptable to these people.—Romanism worked wonders; Buddhism worked wonders in this land, and Hellenism is fitted almost as well to cajole and subdue.—*Miss. Magazine, Sept., 1859.*

OLD CALABAR.

IKOROFIONG.

THE IBIBIO COUNTRY AND PEOPLE.

A Walk into the Ibibio Country.—The Rev. Mr. Baillie says, under date 12th February:—"I have occasionally been making excursions into the country around Ikorofiong. A few weeks ago I made my way into the Ibibio country. On leaving this I passed, in a north-westerly direction, through a delightfully cool avenue formed by the over-spreading forest trees. In a short while I came to a small palaver-house in the quiet of the forest. It had something supernatural and awe-inspiring about it; everything was still, with the exception of an occasional beat from a drum. A number of people were sitting on the ground. I learned that they were making a sacrifice to the spirit of the place, spoke a few words about the folly of leaning on such broken reeds, when God, the Great Father of all, was willing to be their friend, and give them all good things. A little further on came to a fine clear stream of considerable size. After passing this, ascended a hill, at the top of which I had a fine view of the surrounding country. In many places the ground was cleared and cultivated. Those patches, with the belts of forest trees left at intervals, gave it more the appearance of English scenery than anything I have yet seen here. The variety of hill and dale made it also appear very interesting. After walking a considerable distance, on passing round some large trees, I suddenly came on an open space where a market was being held. An instantaneous panic seemed to seize the people, for the most of them at once took to flight, many of them leaving their things in the market. I tried to allay the fears of some who remained, but they still seemed to look upon me in a very suspicious way.

The Ibibio Town and Chief.—Near this place is situated the town in which the Ibibio chief lives. It differs very considerably in appearance from the

Efik towns. In the latter there is some approach to order, but the former look very much as if, when a man had a house to build, he made a point of placing the end of it before his neighbor's door.

"On going to the house of the chief, I found him seated in a dark, dingy place, with no light but what came through the door. At first he seemed rather suspicious of me, but that soon wore off. I told him that I had come to Ikorofiong not as a man of war, but as a man of peace. This was the first time I had come to see him, and he saw that I had no guns or swords, and no attendants, with the exception of two boys. Told him also that I wished to be on friendly terms with him, and was desirous of coming occasionally to tell him of the things of God. Spoke to him a little of the greatness and goodness of God, and of what He wishes us to do.

"On leaving, the chief gave me a present of a goat and a number of yams, and promised to come and see me when my house was finished.

"Called to account for his Visit.—

On returning to Ikorofiong I was summoned to the market-place, where I found the people in a great ferment because I had gone away to the Ibibio country without telling them. I reminded them how, some time before, in the presence of many, I had told the Ibibio chief that I was coming to see him. After palavering a little while, I asked them, What harm was there in my going, what objection had they to it? 'Oh!' they said, 'the Ibibio are a very warlike people, they might have laid violent hands on you, and then what would we have done? What we wish is, that when you desire to go again, you must tell us, and we will go with you.' I told that I went for nothing of which I need be ashamed, and I should be glad if the whole town went with me; they might be benefited by it. The truth of the matter is, they are extremely suspicious of the white man getting out of their sight. They do not yet appreciate the motives that could take me to such a place. They themselves being dead to all spiritual things, they do not hear the cry that comes from the perishing tribes beyond, 'Come over and help us.' Whilst reasoning with some of them about the matter, there were one or two who continued to cry out about the liberties I

had taken. Looking at one of the most noisy, in the presence of them all I went to him, and, joining my two wrists, held them up to him, saying, 'My friend, if you think I am come here to be your slave, just take me to your house, and put me in chains.' On hearing this the others at once began to beg me not to mind that person and he very quietly slipped off to his house. Some then came and advised me to go away to my house, which I did without much persuasion. The next morning, when some of them came to see me, I asked them if they had got soothed down yet; 'Oh,' they said, 'in this town, suppose a man be angry at night, when he sleeps one night all his anger is gone in the morning.'

"We have all been on good terms ever since, but I see I must be exceedingly cautious until I thoroughly gain their confidence. May our heavenly Father give me that wisdom which is profitable to direct!

"I am still living in the town, in the house of the old gentleman formerly referred to. He has been at his farm for a considerable time, so that I have the whole place to myself.

"On the first Sabbath of the year I commenced to hold regular Sabbath meetings in the town, and they have been generally well attended, considering how many are away at their farms. In the forenoon I usually have a meeting in the town proper, and in the afternoon in a large village quite near

it, where they manufacture earthenware, cloth, etc., etc. Occasionally, also, I pay a visit to some near plantation, where I get the people collected and say a few words to them.

"*Ibibio Chief at Church.*—Last Sabbath at the town meeting, we had the Ibibio chief and between twenty and thirty of his followers, all armed; some of them were very fierce-looking fellows, having their war caps stuck over with erect porcupine quills. Amongst other things I spoke to them of the Sabbath, and how it ought to be observed. When I had finished, one of the Irokofiong gentlemen asked me if it would be right for the Ibibio people to play to day as they had come in for that purpose. I told them that it would be very wrong, but that I had no power to keep them from doing it if they wished. If, however, they did do it, I should be very sorry, indeed, and furthermore, their great God and father would be very angry with them. They then agreed to request them not to play on that day, which request they complied with, and I am glad to say that not a sound of a drum was heard in Ikorofiong that Sabbath. I am afraid, however, that when the novelty of the white man wears off a little, they will not be so ready to listen to his advice. We cannot doubt, however, that He who has the hearts of all men in His hand, will, in His own time, make His Sabbaths to be sanctified in this place. May that time soon come!

NEWS OF THE CHURCH.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at Antigonish, on Wednesday 30th November, for the ordination of Mr. Thos. Downie, Preacher of the Gospel, to the pastoral charge of the congregation there. The solemn services of the day were commenced by the Rev. James Thomson, who preached from 2nd Cor. iv. 4, "The glorious gospel of Christ." The Rev. John Campbell who presided, then narrated the steps and put the questions of the formula to Mr. Downie, and offered up the ordination prayer, after which Mr. Downie received the right hand of fellowship, from the ministers of the Presbytery present, after which the Rev. David Roy delivered

the charge to the minister, and the Rev. Andrew P. Miller addressed the congregation. Of these exercises, all we feel it necessary to say, is, that they were excellent in themselves, and admirably suited to the occasion. The congregation was large, and seemed deeply interested in the whole proceedings of the day, and as they retired, they welcomed their newly ordained pastor in the usual manner. Before the congregation was dismissed, the Rev. James Bayne addressed the audience assembled, urging upon them the propriety particularly at this period, when receiving the services of a new minister, of taking measures for the building of a new church, one that would be in accordance with the im-

proved style of architecture now becoming common through the church, and that would be creditable to the Protestant cause there, adding that he was authorized to state that in the event of this proposal being taken up unitedly and earnestly by the congregation there was one member of the congregation, who would contribute £100, as his share of the expense. We hope to hear that this measure has been entered into heartily. At present, the building in which the congregation worship, in its appearance &c., is such as to reflect upon the Protestantism of the place, and if not already, will soon be too small for their accommodation. If they cannot build one to compare in size, with the buildings of their Romanist neighbours, they should at least have one that would be tasteful and comfortable. Such a building would raise the character of the congregation, promote its prosperity, and advocate the credit of our common Protestantism, "Go up to the Mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came too little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man to his own house."

After the ordination, the managers attended and paid over to Mr. Downie the first quarter's salary. The above settlement we regard with deep interest. Mr. Downie's congregation is an advanced post of Protestantism, and is a light shining in a dark place. From the harmony and cordiality of the invitation addressed to him by the people there to be their pastor, and the spirit generally prevalent through the congregation, we anticipate the happiest results from the union now formed. That the great Head of the Church may abundantly bless his labors, will be the prayer of sincere Protestants of every name.

In the afternoon, the Presbytery met for ordinary business. The following were the most important items. A letter was read from the Rev. James Byers tendering his demission of the charge of the congregation of Tatamagouche. The Rev. James Watson was appointed to exchange with him, and give intimation of this to the congregation and summon them to appear by commissioners at the next meeting of Presbytery.

A petition was presented from the congregation of River John, praying the Presbytery to appoint one of their number to moderate in a call to one, to be their pastor. From the statements made in the petition, as well as the information afforded by the commissioners who met the Presbytery on the following day at New Glasgow, it appeared that the congregation were united and cordial in this application—that they are at present prepared to pledge themselves to pay annually the sum of £120, to the pastor. They are also preparing to build a manse, and should the blessing of the great Head of the church rest upon them, it is hoped that they will be able to increase their premises. The Presbytery unanimously and cordially granted the application, and appointed the Rev. George Roddick to moderate in said call on Monday, 12th December.

The subject of union with the Free Church was taken up. The basis of union and other papers remitted by Synod to the consideration of Presbyteries and Sessions were read. The articles of the Basis were considered *seriatim* and unanimously approved. The other points remitted, such as the name of the united body, and the formula for the admission of ministers from other bodies, were also considered, and all the proposals sent down by the court were approved of.

A letter was read from the Convener of the committee on union requesting that reports of Sessions on the union be forwarded to that committee before the first of January next. The ministers present were directed to bring the matter before the Sessions of their respective congregations, and forward their reports as requested, and the clerk was instructed to notify the same to the other Sessions within the bounds of the Presbytery.

Another letter from the Convener of same Committee was also read, asking information regarding the tenure by which congregations within the bounds of the Presbytery hold their church property. Each of the ministers of the Presbytery was directed to obtain the information as to their respective churches, and forward the same as early as possible to the Rev. James Bayne.

The Presbytery in accordance with the injunction of Synod entered upon the consideration of the subject of

Revivals of religion. Interesting remarks were made by most of the members of Presbytery present, and a number of suggestions made. It was at length agreed to recommend that prayer meetings be held in the various congregations in which the pastor should be assisted by neighbouring ministers, and that Sessional prayer meetings be more frequently observed. It was also agreed that an hour of the ordinary Presbytery meetings be occupied with devotional exercises.

PRESBYTERY OF P. E. ISLAND.

According to appointment, this court met at Cavendish, on the 8th ult. There was a full attendance of ministers with several of the ruling elders.

After some business of minor interest to the religious public, the Presbytery took up the remnant of synodical union with the Free Church. The basis agreed to by the committees of the two churches, and sanctioned by their respective synods met with their warmest approval. In this question, the Presbytery have always taken and manifested the liveliest interest, and it is matter of unfeigned congratulation to them that now there is every prospect of the union being consummated at no distant period. A strong desire was expressed by some members for incorporation also with the remnant branch of the Presbyterian Church, and an overture indeed introduced to open a correspondence with the sister Presbytery, with a view to that object. Holding, as all Presbyterians in this province avowedly do, the same doctrinal and practical principles which are embodied in certain symbolical books equally acknowledged as their standards, and having the same forms of worship, government and discipline, it is considered very generally in the church represented by this Presbytery sinful in itself, schism in the sight of God and most injurious to the religious interests and well-being of this province that there should be division among Presbyterians. The causes which led to separation in Scotland, arising as they did out of the objections subsisting between the Church of that state, should not operate on this side of the Atlantic. Whatever be the views entertained in regard to the principle of civil Establishments of Religion, Presbyterians may well

exercise forbearance with each other in a land where these views can have no practical effect, where especially the combined force of Protestantism seems necessary to withstand encroachments on the principles of the Reformation, and our religious liberties the basis of civil freedom.

The Presbytery also entered into an earnest discussion on the means to be employed for effecting a revived state of religion throughout the bounds of the Church, as recommended by Synod, when it appeared that each minister and elder has had the subject in his mind, and had each in his own sphere been prosecuting measures which seemed best adapted for gaining the end in view, and equally devised by all. The Presbytery recommend—

1. That ministers should embrace every opportunity for conference and prayer, that their own minds and hearts be suitably impressed with a sense of the necessity of personal religion and importance of the work in which they are engaged, and the worth of souls.

2. That Ministers bring the subject before their congregations and sessions, with directions to adopt such means as seem best calculated with the divine blessing to obtain the end. In particular the Presbytery recommend increasing and increased interest in prayer meetings and attendance on them,—more faithful attention to private and domestic duties, that parents be particularly directed to a more conscientious consideration and discharge of the duties devolving on them with respect to their families, and that the young be faithfully dealt with as to their relations to Christ and to the Church with the duties resulting from them.

The next meeting was appointed to take place at Cove Head, on the 28th instant; and the Rev. I. Murray to direct the congregation to a branch of the subject of revivals, after which a short time will be spent in devotion.

LICENSE.—At a meeting of the Presbytery of Truro on the 29th of November, Mr. Jacob McLellan was licensed to preach the gospel, and is now employed in the Home Mission field.

CALL.—The congregation of River John on the 12th December last, gave a united and cordial call to Mr. Robert Laird, preacher of the gospel, to be their pastor. The Rev. George Roddick preached and presided on the occasion.

NOTICES, ACKNOWLEDGEMENTS, &c.

Rev J Waddoll acknowledges the receipt of £5 10s, from the Treasurer of Mission Fund at Baddeck, in aid of Home Missions.

Mr and Mrs Johnston beg gratefully to acknowledge the receipt of Mission box, valued at £16 3s 1d, as a donation from the Ladies of Prince St. Congregation, Pictou.

Received for Mr. Johnston's outfit and passage, from West River Congregation, W. R., £4 8s.; and from Hopewell Congregation, E. R., £3 17s. 4d. Also, from Mr. William Frazer, Scotch Hill, for the Foreign Mission, 2s. 6d.

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Oct 25.—From Ladies penny a week Society, Primitive Church N G.	£3 0 0
James' Church, N. Glasgow	3 2 6
Mr Samuel Fraser, Fish Pools, E. R.	5 0 0
Mr Robert Laird	1 0 0
Students' Missionary Society	10 0 0
Nov.—Mr and Mrs Jas McDonald, Barney's River, 5s. each,	10 0 0
Mr Thomas Hunter (Burncoat) per Rev. J. Currie	5 0 0
Dec.—Merigomish Ladies' Religious and Benevolent Society.	1 10 0
James Wilkie, Antigonish.	10 0 0

Home Mission.

From Ladies penny a week Society.	
Primitive Church	4 0 0
Mr Robert Laird	1 0 0
Students' Missionary Society	6 0 0
Jas Wilkie, Esq. Antigonish	10 0 0
<i>Seminary.</i>	
Evangelical Society, Fish Pools	1 10 0
Mr Joseph McKay, Albion Mines	12 6 0
Salem Church Religious Society	5 8 9
Mr Robert Laird, Preacher	6 0 0

Special Effort.

Dec. 18.—Musquodoboit Congregation per Rev. J. Currie.	3 7 6
Windsor Congregation, per do.	1 0 0
Capt Richard Douglas, Maitland do	10 0 0
Capt. Arch. Cox, do do	5 0 0

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BY HIS GRANDSON

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Pastor of the Presbyterian Congregation, at Green Hill, Pictou, N. S.

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Arrangements are being made for the sale of the work in other quarters, and Colporteurs will visit the various sections of the church.

Dec. 1st, 1859.

MEMOIR OF THE REV. JAMES MCGREGOR, D. D. Missionary of the General Associate Synod of Scotland to Pictou, Nova Scotia; with notices of the Colonization of the Lower Provinces of British America, and of the social and religious condition of the Early Settlers. By his Grandson the Rev. George Patterson, Pastor of the Presbyterian Congregation at Green Hill, Pictou, Nova Scotia. Philadelphia: Joseph M. Wilson, 111 South Tenth St., 1859. 12mo., pp. 533.

Dr McGregor was a man of so much more than ordinary worth that his life had been spent in the more common walks of the ministry, would have been interesting. But God was pleased to honor him as a pioneer missionary in the wilds of Nova Scotia, where it is hardly an exaggeration in any particular, to say of him, "that he was a journeyings' often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Full of faith and of the Holy Spirit, endowed with strength of intellect and nobleness of heart, an able writer and an eloquent speaker, sober in judgment and somewhat poetic in temperament, abundant in apostolic labors, a true hero, showing the courage of a Caesar, whether amid the stormy waves of the sea or the angry passions of men, in his earlier career exposed to such hardships and privations as men are now seldom called to endure in any part of the globe, and in his old age permitted to see the wilderness rejoice and blossom as the rose, it is not strange that his life should furnish much to instruct and entertain.

Mr Patterson with a most commendable zeal and perseverance, has evidently spent a vast amount of labor in gathering up from all sources the materials of this book, and has succeeded in so arranging and presenting them as to make a deeply interesting picture not only of the man, but of the country and times in which he lived. He enters, perhaps, too largely into details for most readers, at this distance, but the countless little things in the life of Dr. McGregor, and the early history of the Province, here to be found, will only make the memoir all the more important and satisfactory to Nova Scotians. The memory of a good and distinguished servant of God is suitably embalmed, and the work will fill an important place in our Presbyterian biographical literature. *Christiana Instructor. (Phil)*