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# The Christian Instructor,

AND

## MISSIONARY REGISTER,

OF THE

### Presbyterian Church of Nova Scotia.

MAY, 1856.

## CONTENTS.

	PAGE.		PAGE.
<b>CHRISTIAN INSTRUCTOR.</b>			
Pray for our Students—by a Student,	193	<i>Scotland.</i> —Health of Dr Duff	- 220
Cry for Increased Missionary Zeal, (concluded),	- 196	<i>Australia.</i> —Proposed union of Pres- byterian Churches,	221
Christian Ability—by Rev R. Sedg- wick, (concluded),	- 200	<i>India.</i> —Hindoo Widows,	- 223
Mohammedanism—by Rev J. Byers, (concluded),	- 203	<b>EDITORIAL REVIEW.</b>	
<b>POETRY.</b> —The Vision,	- 209	Union of Presbyterians in Australia,	<i>Id.</i>
<b>RELIGIOUS BIOGRAPHY.</b>		Church and State in Australia,	- 224
Leila Ada,	- 210	<b>MISSIONARY REGISTER.</b>	
<b>TEMPERANCE.</b>		<b>HOME MISSIONS.</b>	
The Drunkard and his Story,	- 214	Appeal of Home Mission Board,	225
Temperance among the Moslems,	- 215	Report of Mission to Cape Breton,	226
Self-Burdening,	- 216	<b>FOREIGN MISSIONS.</b>	
<b>CHILDREN'S CORNER.</b>		New Hebrides: Letter from Mr Ged- die (continued),	- 228
Little Richard and his Sister Jane,	217	Sketch of Mary Ann, one of the first fruits of the mission to Anaiticum,	232
<b>RELIGIOUS INTELLIGENCE.</b>		Loyalty Islands: Nengone,	- 234
<i>England.</i> —Ch. of Eng. & Wesleyans,	219	<b>OTHER MISSIONS.</b>	
<i>Scotland.</i> —Free and U. P. Churches,	219	French Canadian Miss. Society,	- 237
Edinburgh Medical Mis- sionary Society,	<i>Id.</i>	Notices and Acknowledgments,	- 239
Edinburgh Bible Soc'y.	220		

HALIFAX, NOVA SCOTIA:  
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1856.

THE  
CHRISTIAN INSTRUCTOR.

MAY, 1856.

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

PRAY FOR OUR STUDENTS.

SUCH seems to be the constitution of the human mind, that though mankind in general perfectly well know their duty, yet they need to be often stirred up by way of remembrance to its performance. It is this consideration that induces me to remind my readers of the necessity of earnest, believing prayer, on behalf of those who are preparing for the work of the ministry. That this duty is imperatively binding upon all those interested in the promotion of Christ's kingdom few, if any, will deny; and yet, alas! perhaps, there is no recognized duty to which the church collectively and individually exhibits more seeming disregard, if not real, manifest indifference. How seldom are our students made the subject of our public prayers! How seldom are they the subject of earnest supplication in the social meeting! How seldom do we wrestle with God for them in private! It is not because the duty of prayer for our students is not fully acknowledged, that it is not more generally performed; but it is because its importance is not at all times *fully realized*. This is the great cause of all neglect of duty on the part of those who know their Master's will but do it not.

Whenever any subject begins to occupy less of our attention, or we more seldom meditate upon it, just in that proportion do we cease to realize its importance; and whenever we fail to realize this, our duty with respect to it fails to be rightly performed. Is not this the case with the subject under consideration? The duty of prayer for our students is too much neglected, because we too seldom stir ourselves up to its performance by considering its binding and important character. Such is the apathy of the human heart to the ways of God, that we need line upon line and precept upon precept to urge us to the performance of our duty. Were it not for the frequency of the appeals which we have made to us from various sources, we would soon exhibit the same indifference towards many other important duties, which we now do with regard to prayer for our students. By way then of calling attention to this subject, I may be permitted to offer a few brief remarks for the consideration of my readers, exhibiting the importance and necessity of the duty.

In doing so, I need scarcely urge the great importance which scripture attaches to prayer; and how it is represented as intimately connected with the welfare of the church. All the blessings which the Lord has promised to confer on the church are to be given in answer to prayer. "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," is the language of inspiration. And again our Lord, in giving us our model of prayer, inculcates that we should supplicate: "Thy kingdom come." We need scarcely pursue this subject further by referring to the promises: "Ask and ye shall receive," etc. "If any two of you shall agree as touching any thing which ye shall ask it shall be done for you," etc. All these promises, if referring to individuals, are no less applicable to the church in her collective capacity; for she is composed of individuals. It is because the importance of prayer in obtaining the blessing of the Most High is realized, that public, social, and private prayer is so often made for the success of the church in her various operations. Now, have not the colleges and theological halls of the church equal claims upon her prayers with any other of her concerns. Without the blessing of God upon them they *cannot* be successful: with it they will succeed. How then is that blessing to be obtained? The answer is short but expressive—by prayer. But apart from this claim for our prayers which our theological halls possess in common with other of the church's operations, they have also claims of a special and peculiar kind.

Think of the position which our students must occupy; and how the interests of the church are connected with them. The church is bound to disseminate gospel truth, and these are the instruments which she employs for this purpose. These are the men which go east, west, north, and south, as her representatives, carrying with them the glad tidings of salvation,—fulfilling the command: "Go ye into all the world and preach the gospel to every creature." Is it not necessary to pray for men who are preparing for such a work as this?

God has also invested the church with the preservation of the faith: and she is held responsible for handing it down to posterity uncontaminated.—For the accomplishing of these ends through the church God has instituted the christian ministry. Christians are fellow-workers with God in maintaining this institution. The part which they have to perform in this work is far from being unimportant; and just in proportion to the importance of the work ought to be the fervency and frequency of prayer for a blessing upon it.

The qualifications necessary to a gospel minister is an all-important reason why prayer should be made for our students. Many, and, I believe, not the least important of these, are such as God alone can give. True it is that God may bestow these gifts without any special prayer for them: but is this his established method of procedure? Has he given us a promise upon which we can rely that he will give us without asking? Are not the terms which he lays down: *Ask* and ye shall receive,—*Seek* and ye shall find, etc. We have no reason to expect that we will have men rightly qualified, unless we make it the subject of earnest prayer. If it is made the subject of general, earnest, believing prayer, we have the promise of him who cannot lie that our petitions will be answered.

Without referring to the necessity of praying that all our students should be qualified by the work of regeneration, and the possession of the Christian graces, it may be well to glance at a few of the qualifications specially belonging to the filling of the office of the ministry; and the necessity of praying that our students be endowed with these. Were scripture altogether si-

lent upon the subject—did it point out no special qualifications—reason itself would clearly enough indicate what these ought to be. But happily scripture is explicit upon the point. In Paul's epistle to Timothy, the whole are laid fully before us. We see from the injunctions there given, that they must be men of great, exemplary piety. They are or should be blameless—having a good report of them that are without,—and elsewhere as ensamples to the flock. They must be men of wisdom and discretion, knowing well how to rule their own houses; and this is taken as a proof that they will be able to take care of the church of God.

They must also be men of knowledge; with a tact for teaching. They are to be "apt to teach"; or, as elsewhere, "able to teach others also." No doubt the ability to teach implies the possession of what is usually styled general knowledge. But *more* than this is implied, even the experimental knowledge of Christianity. There is a knowledge which is requisite for the minister, which the enlightening influence of the Holy Spirit alone can enable him to obtain.

Aptitude to teach includes not only the possession of knowledge, but also the tact of communicating that knowledge to others. It is true that in whatever way the seed may be sown it is God alone who can give the increase; but still, no one will turn his attention to the fact for a few moments without perceiving how much depends upon the *manner* in which truth is communicated. "They so spake that a great multitude believed." This holds good with regard to truth in general; and is especially true of the great truths of Christianity. God, in communicating the knowledge of salvation to ignorant man, has adopted natural means: and he has been pleased to bless certain means rather than others. We see this fact clearly exemplified in the case of such men as Edwards, Whitefield, Wesley, etc. Is it said that these men were but instruments? So they were; and this is the very fact to which I wish to call attention. God prepared these men. Let us pray that God may raise up many such from among our students. I may mention another qualification—that of faith. They certainly, above all men, need to be men of faith—going forth sowing the seed, not knowing whether shall prosper this or that, yet believing God's promise that his word shall not return unto him void. They need to have this faith that they may not be easily cast down with the difficulties of their work. It was because Paul could say, I know whom I have believed, and am persuaded that he is able to keep that which I have committed to his care against that day, that he was enabled cheerfully to go even to prison and to death for the sake of Christ. It was by taking unto them the shield of faith that Luther and the other reformers were enabled to quench all the fiery darts of the wicked one, and to stand strong and overcome in the strength of the might of Jehovah. Paul tells Timothy the things which he had heard of him he was to commit to *faithful* men. Whatever other meaning may be attached to the word faithful, it certainly includes the faith of which we speak—encouragement and strength from reliance on God. What great importance is attached to faith by Paul in all his epistles; and how finely does he exhibit its workings by referring to the prophets and men of whom the world was not worthy.

These are a few of the qualifications of a Christian minister. Space has prevented us from expatiating upon them. They are qualifications which God alone can bestow; and we have his promise that if we ask we shall receive them. If the church lacks men full of the spirit of their office, to what are we to ascribe it but to the neglect of prayer. If we wish to have our

students men of the right stamp—men thus qualified—we must pray for them frequently, fervently, and believingly.

But the last consideration, and the greatest of all, which I would submit to the attention of my readers is, that this duty is especially commanded by our Saviour. Pray ye the Lord of the harvest that he may send forth *laborers* into his harvest. We are commanded to pray for an increase of *laborers*—men that will work—and consequently men rightly qualified. The duty of the church to multiply the number of her students—as taught in the text—we waive for the present. The fact is, however, clear, that it is needless to pray for more men to attend upon the instruction which has been provided for them, without earnestly praying that they may be men of the right sort. Christ's command is to pray for *laborers*, not for loiterers; and let it be remembered that it is a command—a *special command*.

Feeling that I have glanced but very imperfectly at the subject, and hoping that the hint now dropped will not be useless, I leave it for the consideration of my brethren. I would ask of all concerned in the interest of Christ's kingdom to give attention to this duty. Pray for your students in private, at the family altar, in your social meetings, and in your public assemblies.

Allow me to ask, if we have special prayer-meetings for our missions, why not for our students?—the men from among whom we expect our *missionaries* to come. Should we not have prayer-meetings for imploring the divine blessing upon our colleges—especially when our students are assembled.—Let ministers and elders think of this, and endeavour to turn attention towards it.

In conclusion, I beseech you, for the sake of the interest of the church—for the cause of Christ—for the reverence due to his command—for the sake of never-dying souls—for the sake of your own happiness and the glory accruing to God by obeying—hearken to our Saviour, and pray the Lord of the harvest that he may send forth *laborers* into his harvest. P.

[We are happy to give insertion to the above, and heartily commend its object to the attention of our readers. We may mention that among the Evangelical churches of the United States, a particular day, viz., the 4th Thursday of February, is set apart as a day of special prayer for colleges.—Ed.]

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## A CRY FOR INCREASED MISSIONARY ZEAL.

[CONCLUDED.]

THOUGH the preceding considerations should be an unspeakably powerful inducement to largely increase our interest and activity in christianising the world, yet the *magnitude* of the work in winning *myriads* of souls to Christ, and “thus to give to him acknowledged rule over the whole of his *own* earth,” should, if possible, more forcibly urge us to more earnestness and activity in this glorious enterprise.

The remarks on this head will be confined to the heathen, as the object of this letter is more particularly to awaken in the Church a more *enlarged* feeling of sympathy for the *perishing* heathen.

Permit me to make a few suppositions, in order to enable your readers to form more enlarged views of the greatness of this work. Suppose one teacher to instruct forty persons, which is quite a large number for one individual

*faithfully* to attend, and it would require fifteen million teachers, in order that all the heathen population of our earth might enjoy the benefits of instruction. Give to each teacher an annual salary of only £100, and it would require £1,500,000,000 for their support. But this does not take into account a large expenditure for furnishing buildings, books, &c. This would, at least, double the first year's expenditure, which would make the enormous sum of £3,000,000,000. Though, after the first year, this sum might be diminished, yet the former, somewhat increased, would still be required.—There is also every reason to conclude, that even after the heathen are raised to a moderate degree of civilization, it will be many years ere the Anglo-Saxon superintendence can safely be wholly withdrawn. Should not these statements cause the ears of every one who hears them to tingle? Should they not send *every* individual, who has felt the blessed influence of the gospel on his or her soul, to his or her knees to pray earnestly, that God would give “the kingdoms of this earth to his Son for his possessions, and the uttermost parts of it for his inheritance,”—that he would “send forth labourers into his harvest,”—that he would dispose the hearts of *all* christians “*as one man*” to this work,—and that he would enlarge their views of the nature and magnitude of this enterprise so as to dispose them to contribute *much* more liberally and cheerfully? Who of Christ's disciples, with these views of the magnitude of the work presented to their minds, can content themselves with their present paltry contributions, and the little self-sacrifice which they are making for the advancement of this glorious cause? Can they allow themselves to continue to expend so much in purchasing things, the depriving themselves of which, would *not* be properly denominated an act of *self-denial*?

This brings me forward, in the next place, to contrast the real ability, of the disciples of Christ and the thousands which are given to merely selfish, worldly purposes, with the absolutely trifling sums given to the mission cause, in order that we may see the reason we have to banish from our minds all self-complacency, all grounds of boasting, which we may have formed in our minds, as we contemplate what the Church is doing in the cause of missions, and fill our minds with shame that we should ever have allowed such feelings to enter our minds,—that we may perceive the *vast* disproportion between the magnitude of the work and the interest taken in it,—and that we may thus be stimulated to put forth efforts more commensurate with its greatness. May the Lord grant that these statements may have this effect on the souls of those who read them.

The amount of statistical information which I possess is limited, but it is such as will enable your readers, by careful reflection, to form a pretty accurate estimate of the appalling disproportion between the wealth and luxuries of our country and the gifts of charity for furnishing the bread of life to the perishing heathen. Our Church contributed about £390 for Foreign Missions during the last year. The entire sum contributed by all the evangelical Churches of Nova Scotia for missions, would not exceed double that sum. Now the estimated value of the *real* estate of the inhabitants of Nova Scotia is £8,050,923. The value of three articles of agricultural products *in a single year* amounted to £1,555,453. At least, one half of the wealth and products of our country are in the hands of the friends of religion. Admitting these statements, how absolutely trifling are the sums devoted by the friends of religion to the Foreign Missions, when viewed in the light of their *real* ability. But how much more insignificant, when placed beside the *tens of thousands* that are given for purposes far less worthy, and indeed, in many

instances, wholly unworthy, even *pernicious*. Not less than £405,108 are annually expended for *tea*, for tobacco about £16,405, for coffee about £6,609, and for alcoholic liquors a larger sum than either of the preceding.—How humiliating to contemplate such facts as these. *Hundreds of times as much money expended in the mere gratification of our appetites, as are invested in the enterprise for saving six hundred millions of perishing heathen from eternal perdition.* If the adherents of christianity were to contribute of their substance to the Lord in the same ratio, “how few years would elapse before the citadel of Satan were stormed at every point?” As too truly observed by a devoted missionary of the cross, “alas! it is *millions for Mammon, and coppers for Christ! Pounds to earth and farthings to heaven!* Navies and armies have their millions; railroads and canals have their millions; silks, carpets, and mirrors, have their millions; parties of pleasure, and licentiousness in high life and low life, have their millions; and what has the treasury of God and the Lamb to redeem a world of souls from the pains of *eternal* damnation, and to fill them with *joys* unspeakable? The sum is so small in comparison, that one’s tongue refuses to utter it!” The truth is, the christians of Nova Scotia are giving a mere nothing compared with their real ability, they “are giving but a drop from the ocean of their plenty, but a particle from the world of their abundance.” The paltry sum of a *few coppers per year* is the average of their present contributions to foreign missions. Were they to contribute severally the small amount of one dollar per year, a sum *more than one-sixth* of that now raised by the entire Churches of America would be secured. Let all those in our Province who profess the name of Jesus lay these facts to heart, and conscientiously ask themselves the question, are we doing all we can and ought to do for the perishing heathen?

Perhaps some may answer, why all this zeal for increased liberality, the receipts of our Churches are sufficient to meet all demands made on the Board of Missions, and there are none to respond to the call of our Board for additional labourers? I confess these assertions are *too true*. It is a melancholy fact, that though thousands are spread out before us, in the New Hebrides, “inviting the sickle,” yet there are none to say “*here am I, send me.*” While in our missions there are *thousands* crying for the bread of *life*, without which they *must* very soon inevitably sink into *eternal* darkness, there are none to volunteer to carry to them the bread, *viz.*, to those who are thirsting for instruction, and saying, “*if we will send them teachers they will protect and treat kindly both them and their wives, and attend to their instructions.*” Do not their cries pierce the hearts of our young men and women?

But I would ask you to enquire seriously whether or not this evil, this excuse which you give for being contented with your present efforts in the mission cause, is not a sin which lies at your own doors. Have you united in earnest and sincere prayer to the Lord of the harvest that he would send forth labourers into his harvest, and that he would dispose the hearts of the youth of our Churches to this work? Have you all along felt a deep interest in, and prayed sincerely for, the welfare of our Seminary? Have your hearts been filled with sorrow, as you have from time to time been informed of the fewness of the students in attendance upon our Theological Hall?—Only 7 theological students, at last session of the Hall, from about 31 congregations! Surely there is something wrong somewhere? I would request you to endeavour to detect the real seat of the disease, and to ascertain whether it may not be implied in the questions asked above? Oh! fathers and



mothers, throughout the Church, where are you depositing the rising generation of the "children of the covenant?" Have you been as anxious to give your sons and daughters to *Jesus* as to the *world*? "Have you first considered how they might serve God in the gospel of his son? or have you not been more anxious to train them to the farms, to merchandise, to anything rather than to the lowly position of the gospel minister?" "Mothers in Israel!" what have you been doing? Has not your influence tended to withhold your sons from the service of him who redeemed them with *his blood*? It is my sincere conviction, that more men have been induced to enter the gospel ministry, through the agency of *pious* mothers, than by means of any other single instrumentality. I would thus ask the hundreds of mothers of the Presbyterian Church of Nova Scotia, where are your sons? At the plough, engaged in merchandise, in the mechanics' shop, everywhere, but not in the Theological Seminary! designing to carry the lamp of divine light to those who are sitting in darkness. Can you not give up wholly to the Lord *one* son out of the number whom God has given to you for his *own* service? "Have you but one, an only son, and yet that one must be given to the world and not to Christ? Ah! let me entreat you to consider whether you are acting in a right spirit in thus refusing to give up an *only* son for the promotion of God's glory, and the extension of the gospel in this wicked world." Can we not in these thoughts suggested above detect the causes why so many of our youth have smothered their convictions of their duty to the interests of Christ's kingdom? and "are thronging in multitudes around the temple of *mammon*, while the 'ark of God' is in danger of being forsaken?" Is it not the influence exerted upon the young in the "domestic circle" which plunges them into an immoderate thirsting after whatever tends to procure for them enjoyments, pleasures, or earthly glory, and to overlook so universally the fact, that there is more of "*real* glory in the rescuing of a *single* soul from the torments of eternal death, and in the moral elevation of a heathen world to a standard of christian excellence, than in all the triumphs of the most splendid worldly career?" Here also may we discover the reason why our youth have not from their childhood consecrated themselves to the service of God—holding themselves in readiness to go up "to the help of the Lord, to the help of the Lord against the *mighty*?"

In conclusion, I would say, let all before they assert the sufficiency of the receipts of our Church to fully meet all the demands of our Foreign Mission Board, as a justification for the "appalling disproportion between the wealth and luxury of our country and the gifts of charity for furnishing to the heathen the Word of Life," carefully and solemnly consider the preceding inquiries. Until all have done so, they are in danger of justifying themselves by a mere subterfuge of their own making.

Dear reader, do you glance over these remarks and then cast them from you to give them no more place in your thoughts? I entreat of you to bear in mind, that though they are unsystematically arranged and very imperfect in many respects, yet they *have* presented to your mind for your serious reflection consequences which *will* attend each of you to the judgment, and encircle you through eternity. "*Freely ye have received, freely give.*" "*For unto whomsoever much is given, of him will much be required.*" "*Go ye therefore and teach all nations.*"

## CHRISTIAN ABILITY.

## A SERMON,

BY THE REV. ROBERT SEDGEWICK.

MARK XIV. 8.—“*She hath done what she could.*”

[CONCLUDED.]

THE text suggests some most important queries.

1. What *have we done* formerly for Christ? What have we done, compared with our obligations, our opportunities, our professions? Let us look back and consider, how we have professed to Christ and before the world.—Let us try and recollect all the opportunities of usefulness which he has given us, and calculate the resources which he has placed at our disposal, all our means of serving him, and on examination had, let us ask the question, what have we done? Let us look at what others have done, others with, perhaps, less opportunity and ability than we, and again let us ask the question, what have we done? Let us sum it all up, and what does it amount to? Is there a soul in heaven, or on the way to heaven, whom we have sent thither?—Have we made any direct effort to save a soul? What have we done by property, labour, influence, compared with what we might have done and should have done for the cause of Christ?

2. What are we *now doing* for Christ? What cause, what scheme of usefulness, does the reading of this page find us pursuing, or are we idle, positively idle, in the vineyard of the Lord? What Institution points to us as its active and liberal supporters? Do the Missions of our Church so point to us? What plan of christian benevolence, or of christian enterprise, is any the better of our counsel, our property, our labour, our time? Where are we? What part of the field of the world are we working, and what is the nature of the work? Perhaps some may say—I know some do say—I love to work alone, and am not over-fond of those societies and confederations.—Well, then, choose your own way of doing good, so as you do it? Who, then, are the objects of your silent and solitary benevolence, and what the channels through which you are pouring the streams of your mercy?

3. What *can we do* for Christ? This is a momentous question, and should neither be dismissed hastily nor answered carelessly. It requires great niceness of investigation, diligence of inquiry, and cautiousness of research, and withal, much self-knowledge, modesty and impartiality. Can and cannot are small, frequently repeated, and comparatively insignificant words, but in point of fact they are immensely important, and ought not to be pronounced in haste or in levity. When we say we cannot, energy is paralyzed and effort is suspended; the hands hang down, the knees grow feeble; we have pronounced a thing to be impossible, and who would attempt impossibilities? Let us be cautious how we say we cannot. And then, when we say we can, we become responsible, for that little word measures our accountability; we then utter a word which should be followed by action. What, then, can we do for Christ? Enquire, examine, study, pray for light, look into our circumstances, abilities, resources, opportunities. We may have property, but no talent for speaking. Well, let us give, and give the more from the consideration that we cannot do any thing else than give. And let us give what we can, and beware how we limit what we give. Let us think

how much, and not how little, we can give. Let us remember God knows how much we can give. Let us look round and in upon our property with the word can upon our lips. But, probably, we have not much property.— This is the case with the majority of Christ's people. Well, we have ability to influence others. Let us use this talent to the uttermost, just because we have not wealth to consecrate to the service of Christ. Besides, we have the gift of address; we can use our tongue. Let us speak for Christ, not for self under the impulse of vanity, but for Christ. We are young, many of us, and our youthful powers have been sanctified and dedicated to the service of the Lord by our own voluntary act. We can employ ourselves in the Sabbath School or in household visitation, or in ministering to the spiritual need of the prayerless, Christless, dying sinner, with the Bible in our hand and the earnest, yearning intercession struggling from our lips, we can collect the subscriptions to our christian institutions, we can—but why enumerate. Whatsoever our hand findeth to do let us do it with our might. O! if there be but a sincere desire to do something, and to do all we can, ingenuity will soon come to our help, and we will be astonished to find how much we can do.

4. What *ought* we to do for Christ? Here is another important word—ought. This is the rule of our duty. It means that all a man can do he is bound to do, and will be chastened if he fails in doing it. To the question, what ought we to do, the answer is alike easy and obvious. It is, all we can do. This is demanded by Christ. He set us the example. He did all he could for our salvation. Common gratitude, love, justice, all demand it of us, that we do what we ought.

5. What *will we* do for Christ? What will we, from this hour, determine to do for him? Will our past efforts satisfy us? Do they satisfy us?—What! have we done enough for Christ? Let us stop before we answer this question. O christian! let me take thee again to the cross, to the borders of the pit, to the world of glory, and with these stupendous scenes and objects before thine eyes, let me ask thee, hast thou done enough for him who thus loved thee? What should satisfy a man as the sum total of his efforts for Christ, who knows and feels that he owes his deliverance from eternal perdition, and his salvation to eternal glory, to this amazing, unutterable love? What will satisfy him? Let us begin afresh from this hour to study our obligations to Christ, to measure the depth of misery from which he has plucked us, the height of glory to which he is raising us, and all by his cross and his crown; and then let us inquire by what new and more emphatic way we will testify our love to him—by what new scheme of usefulness we will seek to express the sense we entertain of his sovereign mercy and sanctifying grace. Let us go anew, with the prayer of the now new-made soul upon our lips, "Lord, what wilt thou have me to do."

6. What would be the result, if all Christ's people did what they could? O, what a mass of wealth, of influence, of energy, of intellect, of heart, remains yet unemployed for Christ in the Church. How many of these professing people are doing comparatively nothing. How many more but little. And how very few deserve from Christ a similar eulogy to that he passed to Mary when he said, "she hath done what she could." Were all to begin seriously to study, and diligently and with prayer to employ their resources for the glory of the Saviour and the spreading of his cause, what might not be expected as to the result? Were all the power of faith called out in believing and importunate prayer for the pouring forth of Christ's blessed spirit, were christians, under a deep sense of the utter inefficiency of all means

without divine grace, to give themselves to prayer, and to pray as if it depended on their faith and fervour whether the world should be converted; were rich christians to give all they could of their wealth, and if all others were disposed to make sacrifices of their luxuries only that they might have the more to offer to Christ; were men of intellect, and influence, and energy, but to regard their powers as the property of Christ, and use them for him, instead of wasting them on the parties and politics of the State; were godly women to consider the obligations they lie under to Christ, not only for his special love to their souls, but for the blissful influence his religion has had in the elevation of their sex; were the poor to give even of their poverty as they ought; were it possible to say of the myriads of genuine christians in every rank of life, as they are found in the Churches of Christendom, they did what they could; how far off then would be the answer to the prayer of the Church for the conversion of the world? Nothing is wanting but for the Church to feel her obligations to prepare herself for her great work by a fresh baptism of the Spirit, to consecrate her energies to the cause of her Lord, and to be persuaded that her great business is the conversion of men, and then the work would be done.

And now consider the different results of the property and influence we spend on ourselves and of that which we give in honour of Christ? The former perishes with the using, the latter acquires an imperishable existence. What we lay out and what we lay up unnecessarily, dies with us when we die, and obtains no resurrection, for it has no principle of immortality. We will see it in no form in the other world, for it contains no seed that bears fruit in eternity. It will pass away for ever, and nothing of it remain but the remembrance and the regret, if indeed regret can enter heaven, that it had not been spent for God and his glory. But the substance and the labour which, under the power of pure motives, we devoted to Christ, will never die. This is imperishable and incorruptible, not indeed in the form of property, for of what use would that be to us in heaven, but in what is infinitely more glorious and gratifying, in the favour of those redeemed and blessed spirits of just men made perfect, whom it has been employed to convert to God. Yes, the christian who gives what he can for the conversion of men, may be said to change it into those loving forms of glory and of bliss which worship before the Eternal throne. O! thus it is to lay up treasures in heaven, thus it is to enrich the celestial city, to increase the glory of the new Jerusalem, and to place fresh gems in the mediatorial crown of the Redeemer. What a motive to liberality—what an incentive to munificence! How does it soften our labours for worldly things, sweeten our enjoyment of them, and compensate for every sacrifice we may make in parting with them, to recollect that we impart to them a principle of immortality and add them to the inheritance which is incorruptible and undefiled, and that fadeth not away. Dull must be the heart which such a motive cannot quicken, grovelling must be the spirit which such a prospect cannot elevate. O christian, how is it that we can cheat ourselves of such heavenly honour and happiness merely to have a little more of this world's wealth among our hands. Why do we impoverish ourselves in another world to enrich ourselves in this one? How is it that the prospect of seeing our property for ever before our eyes in the form of glorified spirits, of laying it up around the eternal throne, of adding by it to the splendours of the Hol. of Holies, and multiplying the objects on which the eye of Christ shall rest with satisfaction, as the travail of his soul, does not induce us to part with more of it for such a purpose and make us willing to submit to every kind of sacrifice? How is it but because

of the weakness of our faith? We do not believe these facts, or we believe them with a faith so feeble and so wavering, as scarcely to deserve the name. Let me come back again to the subject of love to Christ. I am not urging abstract liberality, if such there be, a mere habit of giving a part, from this holy evangelical motive. I have diverted at large to the example of one whose fragrant offering was presented by a hand that was moved to the act by a heart which burned with love and glowed with gratitude to Christ.—That example, I pray, we may imitate, not only in its act but in its principle. We must make love to Christ the mainspring of our obedience, as it is of all obedience. And, in order to this, the mainspring must be in our heart, and the love of Christ beat strongly there. Ah! here is the defect of the christian life in our time. The love of Christ does not beat strongly there. The love of Christ does not constrain them. True, there is much activity and much liberality, and we rejoice at this, for God employs them for good, but how much of all this springs from love to Christ, and how much from the compulsion of example, the force of persuasion, the love of activity, the spirit of individual and congregational vain glory? Does this liberality and activity flow out silently or gush out spontaneously, swelling up, like some perennial spring, by the secret and powerful love of God, or is it not forced by the aid of extraneous mechanism, or is it not obtained, in whatever quantity, with great labour and much pressure? Is this zeal kept up in healthful exercise by the invigorating nutriment of evangelical truth, or is it not quickened by the various stimulants, cordials, elixers, which modern spiritual quackery supplies?

Mary, Martha, Sarah, have ye, like your devoted sister of Bethany, done what ye could? Look at your means of doing good compared with what you do? Is there a just proportion between them? Jesus did not withhold from you his heart's blood. What are you willing to do for him? What costly alabaster box have you broken? What precious casket will you break for him?

O! thou God of the Church, bestow on our flocks and on our ministers the spirit of evangelical, affectionate zeal, that when we meet thee in judgment we may here from thine own lips this divine eulogy, "they did what they could"!

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## MOHAMMEDANISM.

### NO. II.

It might have been supposed; that after the death of the prophet, that vast system of which he was the author, and which had been upheld only by the commanding talents, unparalleled cunning, and unblushing effrontry of its founder—deprived of that master spirit, would have crumbled to pieces and quickly disappeared.

But events proved that this remarkable superstition had not yet reached its height,—was in fact, but in its infancy. The great work then accomplished, vast and astonishing as it seemed, was only the foundation of a far more stupendous superstructure, to be reared by his successors.

The first of these, Abu Beker, his father-in-law, collected and published the originals of the koran, which is the bible of the Mohammedans, or rather their code of laws, religion, and morality. This volume, as formerly men-

tioned, was, according to Mohammed's account, given him by the angel Gabriel, at the time of his inauguration, when, having descended in a brilliant form, and installed him in his divine office, he ascended slowly and majestically until he disappeared in the clouds.

### III. PRINCIPLES OF MOHAMMEDANISM.

The conductor of the Israelites produced the Pentateuch, and the Redeemer of mankind had taught the Gospel; the last of the prophets must also have his book; and now, therefore, for the first time the Koran descends to earth. It embodies all the pretended revelations of the Arabian prophet, and contains, as his followers believe, all the information necessary for the spiritual welfare of mankind. They believe that its substance is uncreated and eternal and consistent with the essence of deity—that it was inscribed from everlasting with a pen of light on the "*preserved table*" in the seventh heaven. The 114 chapters of which it consists were written originally on palm leaves or pieces of parchment,—as they were pretended to be revealed. They were afterwards collected and published for the instruction of the faithful, but without any regard to the order of time in which they originally made their appearance. Hence glaring inconsistencies and inaccuracies are observable by every reader. Thus the longest chapters are placed at the beginning of the book and the shortest at the end, although the shortest were generally written and promulgated first. The first chapter published by Mohammed is now the ninety-sixth of the koran, and the present ninth chapter is in reality the last chapter published by the prophet. Of the arrangement and matter some idea may be formed from the titles of a few of the chapters, viz.: 1, The Preface. 2, The Cow. 3, The Farm of Imran. 4, Women. 5, The Table. 6, Cattle. 7, Al Araf. 8, The Spoils. 9, The Declaration of Immunity. 10, Jonas.

Of the literary merits of the koran, the Arabs, even the most eminent doctors of the Mosque, speak in the most rapturous terms. They regard it as a performance altogether inimitable in the richness and beauty of its style, and declare that to produce it was a greater miracle than the raising of the dead. Mohammed uniformly appealed to the sublimity and perfection of the style as a proof of its divine origin, when viewed as the production of an illiterate man.

Impartial writers have acknowledged the elegance of the diction, the sublimity of some of the sentiments, the pure morals frequently inculcated, and the occasional grandeur of imagination by which it is distinguished, rising, as it sometimes does, above the ordinary strain, and in imitation of the prophetic and scripture phrasology, magnificently paints the Almighty seated on his throne of clouds and darkness and dispensing laws to the universe.—But while admitting all this, they deny it the praise of originality. They consider that the materials are entirely borrowed from the Jewish and Christian scriptures,—from the legends of the Talmudists, the apocryphal gospels then current in the east, the traditions and fables of the Arabian and Persian mythology, all heaped together without any fixed principle or visible connection. While imitating the sacred scriptures, it only feebly re-echoes the language and sentiments of the inspired penmen—adds nothing to the information they communicate, contains much that contradicts them.—nay, often contradicts itself. In the Koran, Mohammed did not profess to give a new religion to the world. This would have excited universal opposition. His avowed object was to restore the only true and primitive faith, such as it had been in the days of the patriarchs and prophets, from Adam to the Messiah.

It is divided into two distinct parts, comprehended under the general heads of *Faith and Practice*.

But while professedly teaching only doctrines which harmonize with the Christian scriptures, we find in the doctrinal parts such statements as these: that Jews and Christians are idolators—that the patriarchs and apostles were Mohammedans—that the angels worshipped Adam, and that fallen angels were driven from heaven for not doing so—that Christ was not crucified but caught up to heaven, and that one of his enemies bearing his likeness was put to death in his stead—that he was neither God nor the Son of God, and that he assured Mohammed of this in a conference which he had with him and the Almighty, yet that he is both the word and the Spirit of God. The koran abounds also in numerous absurdities and fables concerning the creation, the deluge, the end of the world, the resurrection and the day of judgment—too gross to be received by any but the most debased understandings.

But the most pleasing of all its doctrines, and the most captivating to the human heart, is that which refers to the felicity promised in another world. In a manner the most artful, its crafty author at once deluded and excited men by the most degraded views of the most exalted subjects. The Mohammedan Paradise is one of the richest and most seductive pictures of oriental imagination. As spiritual pleasures were quite unsuited to the sensual habits of the Arabs, Mohammed skilfully adapted his representations, even of celestial joys, to their carnal ideas, and exhibited his allurements, painted in the gayest colours a lascivious fancy could invent.

Gardens fairer than Eden—thousands of streams, cooling fountains—trees of gold—groves of unfading verdure, adorned the happy mansions of the faithful. The desires of the blessed are to be gratified with pearls, diamonds, and robes of silk, garments of the richest brocades, beds of musk, silken carpets, couches and pillows of delicate embroidery, crowns set with pearls of matchless lustre, palaces of marble, rich vines, golden dishes, were among the rare and precious treasures provided for the gratification of every external sense. In short, indulgences of the most costly and exquisite description were to be placed at the disposal of even the meanest believer. On the other hand, tortures, the most excruciating, were denounced against all who refused to receive the faith of Mohammed. Seven hells were to receive them in succession, differing in degrees of pain. The tenderest of these punishments was to eat burning victuals and to be shod with shoes of fire, the heat of which would cause the skull to boil like a caldron.

The second or practical part of the religion of the koran, comprehends four fundamental duties. 1, Prayer. 2, Alms. 3, Fasting. 4, The pilgrimage to Mecca. It enjoins numerous observances, unnecessary, unmeaning, burdensome, and heathenish, and grievous to be borne; while it is entirely defective in all that is essential to salvation. It teaches a religion, which is without evidence, without a sacrifice for sin, without a Redeemer, without a mediator, without a priesthood, without a church, without sacraments, without the means of grace or the hope of glory.

#### IV. PROGRESS OF MOHAMMEDANISM AFTER MOHAMMED'S DEATH.

Subsequent to the demise of its founder, the history of Mohammedanism exhibits a career of success perhaps unequalled in the annals of the world, and such as must have exceeded the most sanguine anticipations of its advocates. Syria, Egypt, a province of Africa, and the whole of Spain, were in a few years subjugated by the Saracens; while beyond the limits of Roman christendom their conquests extended far and wide with terrible rapidity.—Justly might it be said of them, as of the desolating force mentioned by Joel,

“the land was as the garden of Eden before them, and behind them a desolate wilderness.” In ten years they had reduced 3,600 castles to ruins, destroyed 4,000 churches, and had built 1,400 mosques for the exercise of their religion; and as early as the beginning of the 8th century, and less than 100 years from the flight of the prophet, his successors, exercising as he himself did the most unlimited and undefined prerogatives among their subjects, had become the most powerful and absolute sovereigns on earth, a dominion exceeding in extent the greatest monarchies of ancient times, reigning over an empire which extended from the confines of India and Tartary to the shores of the Atlantic—which, in the language of the Arabs, spread out on every side to the measure of 200 days’ journey from East to West—5 months march of a caravan in length and 4 in breadth. The language and laws of the koran were studied with equal devotion at Samarcand and Seville, the Moor and the Indian embraced as countrymen and brothers in the temple of Mecca, and the Arabian language was adopted as the popular tongue in all the provinces westward of the Tigris.

Thus successful, in the outset, its history, from that period until now, has been of a corresponding character. We read, indeed, of divisions and internal commotions—of rival caliphs and desolating wars, among the Moslems themselves; and we see all the forces of christendom combined against the followers of the false prophet. Still Islamism exists, nay, its author is now received as a prophet of God, and his doctrines believed by 180 millions of the human family. It prevails in the present day in the Turkish dominions of Europe, Asia, and Africa; in Barbary, the interior of Africa, on the eastern coast of Africa, in Madagascar, Arabia, Persia, some of the Russian States, in Tartary, Hindoostan, and even in China. Thus it appears that it equals, if it do not exceed, christianity itself, in extent of territory and the number of professors. It has obtained a place and flourished in some of the most populous and civilized nations of Asia and Africa, even where the gospel had been previously planted by the apostles; it has existed in the world, and continued to enlarge its influence for more than twelve centuries, and during that period, the appalling number of 5,600 millions of human beings must have imbibed the poison of him who is justly styled the angel of the bottomless pit, whose name is Abaddon or the Destroyer.

#### V. PRESENT STATE OF MOHAMMEDANISM.

Of the present state and prospects of Mohammedanism, conflicting views are entertained by those best qualified to judge. For many years it has been customary with most writers to represent it as in a rapidly declining state, and to predict the total destruction of the Moslem Empire, at no very distant day. The military spirit, the wealth, the power, the population, and all the elements of national greatness, in Turkey and other countries subject to Mohammedan rule, it is said, are constantly and rapidly passing away. Others, again, appear to have received impressions somewhat different. It is asserted, for instance, by some recent travellers in the East, that the population, instead of diminishing, is increasing almost as rapidly as in other countries, to which there is little or no emigration; in confirmation of which it is stated that Turkey in Europe contained a population of 8 millions in 1810, and in 1854, 15½ millions. Turkey in Asia, at the same date (1810), contained a population of 10 millions, which has now increased to 16,200,000. These facts seem wholly incompatible with the notion of depopulation. It is alleged by writers of this class, that the visitor from the active and advancing west to any of the regions of Mohammedanism, cannot realise to himself the condition of a stationary or nearly stationary community, and naturally fan-



cies it one of actual decline, as the North American pronounces Europe retrograding simply because the rapid advance of his own Republic outstrips that of the older quarters of the world. Hence he believes the religion itself, which shows so few outward marks of life, to be dying out, while nothing is less proved than the positive decline either of the Mohammedan religion or of the numbers professing it. Let the tourist, it is said, leave the beaten track where there is an ominous scarcity of inhabitants, and enter into the Mussulman districts of Macedonia or Epirus, the pastoral highlands of Lydia, the central regions of Asia Minor, or even the Barbary regencies, and he will derive a different notion of the strength and resources of the children of Othman, even in this their day of relative depression. While, according to these writers, there are no well-authenticated tokens of the decay of the Mohammedan faith, but, on the contrary, evidence that in Africa, in Asia, in Europe, Islamism has lost nothing, and is still everywhere a living, vivid, energetic principle in the Turkish population,—they call upon us to look to those distant regions of the East and South, towards which its advance is matter of recent history, and where the religion of the prophet is neither decrepit nor stationary, but youthful and vigorous. It is asserted that almost the entire Malay race have embraced the Mohammedan faith within the last few centuries, and are Mohammedans, not by conquest but conversion—that regular and successful Mohammedan missions have been established even in the eastern parts of China—that further and further towards the remote region where east and west meet, the koran is achieving its triumphs over paganism, and is heard of even on the coast of New Guinea, where its zealous apostles meet the advancing van of Christian conversion from the Pacific.—But we are told that towards the south, among the negroes of Soudan, its greatest progress has of late been made—that the prophet holds exclusive dominion over more than one half of the African continent—that Fez, Kairouan, and other seminaries of the priesthood, send yearly swarms of teachers into Negroland and on the opposite or east coast of Africa and in Madagascar, that Arab merchants and adventurers are extending the limits of Islamism with ominous rapidity. Such facts they consider answer only too conclusively those sanguine interpreters of the future, who imagine that the part of Mohammed in the history of the world is nearly “played out.”

On the other hand it is contended by high authorities that notwithstanding this seeming progress, the Moslem empire has been obviously declining ever since the year 1683, when the Moslem leader, at the head of 180,000 men, was defeated at the battle of Vienna—that instead of being the most powerful it is now one of the weakest states—that the union of its different provinces is nominal rather than real—held together in fact only by the indulgence of neighbouring governments—that its warlike character and political strength have disappeared—that the number of its subjects are greatly reduced, not amounting to one half of what they did in former ages—that war, foreign or intestine—the arbitrary measures of government—especially the plague and other destructive maladies, together with earthquake, famine, and conflagration, have occasioned frightful devastation, so that cities have been wasted without inhabitant and houses without man, and in a few years the population of whole districts entirely swept away. In corroboration of these views the following comparative statement of the principal cities of the empire has been given :—Aleppo about the middle of last century contained a population of 230,000; at the present day they do not much exceed 50,000. Diarbekir, in 1756, contained 400,000, but they are now reduced to about 50,000. Bagdad, with formerly a population of 130,000, is now fallen to

20,000 ; and Bassora which, about forty years ago, was inhabited by nearly 100,000 individuals, is reduced to 8000 or 10,000 only.

Other causes besides those mentioned above tended to destroy, not only the population, but the political importance also of the Ottoman empire.—The annihilation of the Turkish army in the Morea in 1820, and shortly afterwards the entire destruction of the Turko-Egyptian fleet at the battle of Navarino—the massacre of 30,000 of the Janazaries—the disastrous war with Russia—the taking of Algiers by the French—the rebellion of Mehemet Ali, resulting in his present nominal allegiance, all tended to dry up the sources of Turkish power.

It is alleged also that the Mohammedan religion, though widely extended, and perhaps in some cases, extending, everywhere betrays the loss of vigour and the weakness of old age. That it has but slight power in Arabia—is subdued in India, relaxed in Persia, and tottering in Constantinople. The Mohammedans themselves cannot and do not believe that their religion is to continue forever, or even for a very great length of time. On the contrary a well known tradition of ancient standing among them is still believed, viz., that their empire is to be destroyed by a race of light-haired warriors from the north. They therefore consider their doom inevitable, and resign themselves to what they regard as a decree, which it would be as impious as impossible to resist.

With these statements the opinions of the latest writers perfectly harmonize. One writing from Bagdad says: "Surely every principle of dissolution is operating." Another, resident in the east for a number of years, writes: "Within twenty years Constantinople has lost more than one half of its inhabitants." Another judicious writer employs the following language: "On every side the process of internal decay goes on. What yet remains to be accomplished before the Turkish nation is wholly *dried up* and annihilated is only known to him who 'doeth as he will among the armies of heaven and among the inhabitants of earth.' For the present her only support is the favour of the princes of Christendom. A selfish policy on *their* part is *her* safety. Who the kings of or from the East may prove, whose way is to be prepared by the drying up of the symbolic Euphrates—whether, as some believe, the Jews, on the fall of the Turkish empire, or as others affirm, the gentile nations, which it is promised, 'shall come and worship Christ'—'Kings of Sheba and Seba,' who, like the wise men from the east shall offer gifts—is a consideration we must not attempt to solve."

When, however, it is kept in view, that science, art, improvement in government, everything like civilization, is irreconcilably antagonistic to Islamism, and above all, that the Bible and the Christian religion are against it, weapons which neither the religion nor the empire of Mohammed can finally resist, and that political movements are going on at the present day, which must result at last in much more frequent and familiar intercourse between the nations of Europe and the subjects of the Sultan, introducing and disseminating among the latter, the blessings of civilization and the light of the gospel,—we may confidently hope that the day so anxiously looked for by Christians is drawing nigh, when this vast and most formidable of all superstitions shall be wholly suppressed by the superior energy of Christianity, and, to use the language of the Apocalypse at least by way of accommodation, God in his providence, "shall destroy" every foul spirit "which has proceeded out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

## THE VISION.

Poem on the slaughter of Mr. Richard Cameron, and others, at Ayr's-Moss, on the 22nd of July, 1680. Written by an Ayrshire shepherd lad.

In a dream of the night I was wafted away  
To the muirlands of mist, where the martyrs lay ;  
Where Cameron's sword and his Bible are seen,  
Engraved on the stone where the heather grows green.

'Twas a dream of those ages of darkness and blood,  
When the minister's house was the mountain and wood ;  
When in Wellwood's dark valley the standard of Zion,  
All bloody and torn, 'mong the heather was lying.

'Twas morning, and summer's young sun, from the east,  
Lay in loving repose on the green mountain's breast ;  
On Wardlaw and Cairntable the clear shining dew  
Glisten'd sheen 'mong the heath-bells and mountain flowers blue.

And far up in heaven, near the white sunny cloud,  
The song of the lark was melodious and loud,  
And in Glenmuir's wild solitudes, lengthen'd and deep,  
Were the whistling of plovers and bleating of sheep.

Then Wellwood's sweet valley breath'd music and gladness  
The fresh meadow blooms hung in beauty and redness ;  
While its daughters were happy to hail the returning,  
And drink the delights of a sweet July morning.

But, oh ! there were hearts cherish'd far other feelings,  
Blum'd by the light of prophetic revealings,  
Who drank from the scen'ry of beauty but sorrow  
For they knew that their blood would bedew it to-morrow.

'Twas the few faithful ones who with Cameron were lying,  
Conceal'd 'mong the mist, where the heath-fowl was crying ;  
For the horsemen of Earlshall around them were hovering,  
And their bridle-reins rung through the thin misty covering.

Their faces grew pale, and their swords were unsheath'd,  
But the vengeance that darken'd their brow was unbreath'd ;  
With eyes turn'd to heaven, in calm resignation,  
They sung their last song to the God of salvation.

The hills with the deep mournful music were ringing,  
The curlew and plover in concert were singing ;  
But the melody died 'mid derision and laughter,  
As the host of ungodly rush'd on to the slaughter.

Though in mist, and in darkness, and fire, they were shrouded,  
Yet the souls of the righteous were calm and unclouded,  
Their dark eyes flash'd lightning, as firm and unbending,  
They stood like the rock which the thunder is rending.

The muskets were flashing, the blue swords were gleaming,  
The helmets were cleft, and the red blood was streaming,  
The heavens grew dark, and the thunder was rolling,  
When in Wellwood's dark muirlands the mighty were falling.

When the righteous had fallen, and the combat was ended,  
A chariot of fire through the dark cloud descended ;  
Its drivers were angels on horses of whiteness,  
And its burning wheels turned on axes of brightness.

A seraph unfolded its doors bright and shining,  
 All dazzling like gold of the seventh refining,  
 And the souls that came forth out of great tribulation,  
 Have mounted the chariot and steeds of salvation.

On the arch of the rainbow the chariot is gliding,  
 Through the path of the thunder the horsemen are riding,  
 Glide swiftly, bright spirits! the prize is before ye,—  
 A crown never fading, a kingdom of glory!

## Religious Biography.

### LEILA ADA.

LEILA ADA was born in a romantic spot in Cornwall. From her earliest years this fragrant blossom gave indications of a loveliness and symmetry of character, which afterwards was fully developed. Early deprived of her mother, she was carefully educated by her remaining parent. Gifted with a quick intellect, bright imagination, and a poetical love of the beautiful and the true, she advanced rapidly. She learned several branches thoroughly, and what was especially valuable, she gained the complete mastery of her own English tongue, and became able to express her thoughts in it with great skill.

At the early age of thirteen, we find among her papers a prayer in which she dedicates herself unreservedly to the service of God. "They that seek me early shall find me," is the divine promise, which was signally fulfilled in her case. Soon after, we find her laying down rules for herself, the first of which is an index to the guiding principle of her life. "I resolve," she says, "that the salvation of my soul shall be my first and great concern." Again, "I will daily study the scriptures." "I will never waste a moment." Who can doubt but that it was the Holy Spirit which led the child to make and fulfil such resolutions?

She has now attained her eighteenth year. Her father, filled with a desire to visit the Holy Land, resolves to go there with his daughter. We find her, in the anticipation of this pilgrimage, thus addressing God. "Thou infinite eternal! go with me. I visit that land which has in a special manner been visited with the exhibitions of thy miraculous power, where my fathers worshipped." She has not yet learned to pray in Jesus' name. Again she writes, "I have determined

to read that book which the Christians call the New Testament." Here is increasing light; God is leading her to the gospel.

In early spring the pilgrims sail from England. We wish we had time to follow them up the Rhine, amid the Grandeur of the Alps, and the sublime scenery of Switzerland. An ardent admirer of nature, she had a graphic pen to describe the beauties which her soul felt.—It is solemn to find her, while still contemplating this grand panorama, turning from such scenes to her inward state, to make this record:—"I know not the way of salvation. In the Talmud I have no faith. The more I read the lovely scriptures, the more clearly do I perceive that the Talmud is altogether a fabrication of man." Another ray of light has dawned upon her mind.

To Italy, the classic land of art and song, the father and daughter next bent their way. The cathedral of Milan, the bay of Venice, Florence "*labella*,"—Rome, filled their souls with all the emotions which nature and art can excite. Then they sail over the blue Egean Sea and at length land at Athens. Even here Leila's soul turns heavenward. "I was transported in admiration and praise of that Being *whom to love is heaven*." At Constantinople she thus breathes forth her aspirations:—"The gloomy valley passed, I shall be for ever with my Lord." She has appropriating faith; she can say, "*My Lord*." Blessed faith!

Smyrna and Antioch are passed, and our pilgrims are in the Holy City. Here is the city where Jesus was crucified; she sees him to be her *Saviour*. "That he was the Messiah, I no longer doubt. . . . Now, my Lord and *Saviour* Jesus Christ, my hope is in thee, my prayer is unto thee. At length the lamb

has found her shepherd, the dove has found her ark. Henceforth her faith is firm, immovable; she is a Christian; she never swerves.

As yet she speaks not to her father of the change within her. He is yet a Jew, and she knows that it would fill him with unspeakable anguish to learn that she believes in the despised Nazarene.— They return to their pleasant home in England. Her first thought is to find some humble Christian church, where she may worship Jesus. About three miles from her father's house she finds such a Bethel, and to it, on each returning sabbath evening, she bends her steps. Alone she traverses the darksome path to the sanctuary, for there she hears the gospel of Jesus. There for a time, like Nicomus, she seeks him whom her soul loves under the veil of night and secrecy. But at length her faith grows stronger, and she makes known her case to the minister. She professes her faith in the Messiah, and is admitted to the sealing ordinances of the New Testament church. Heavenly peace and delight fill her soul. "And now," she says, "my heart is fixed; my heart is fixed to live in Christ."

Her first act, as a Christian, is to write a letter to her father acquainting him with her profession of the Nazarene, replete with the most touching filial tenderness and holy boldness in stating the foundation of her faith in Christ, and urging upon him the acceptance of the same Saviour she found so precious to her own soul. She presents the arguments for Christ's divinity, Messiahship, atonement, and resurrection, in a manner at once clear and unspeakably affectionate. \* In the course of an argument proving that there is no deed, except the crucifixion of Jesus, to which the Jews have in all ages given their consent, which can be assigned as an adequate cause for the fearful curse which has pursued them for eighteen hundred years, she quotes from the writings of Rabbi Solomon Marochan, as follows:—"The prophet Amos mentions a fourth crime for which we have been in our captivity,—of selling the Just one for silver. It manifestly appears to me, that for selling the Just One we are justly punished. It is now one thousand years and more, and during all this time we have made no good hand of it among the gentiles, nor is there any likelihood of our ever any more turning to good. Oh, my

God, I am afraid lest the Jesus whom the Christians worship be the Just One whom we sold for silver!" With what power must such an admission from a learned rabbi come to a Jewish mind?

Leila lays this letter in her father's room. In the morning, with tremulous steps, she enters her father's presence.— It is a sorrowful meeting for both. He is still an affectionate parent, but he feels that he is a Jew who cannot countenance apostacy, even in her whom he loves most on earth. In vain she tries to prove that Jesus is the Christ; he bids her leave the room, giving her a week in which to reflect, and telling her that if at its expiration she still persists in her faith, she must be banished from the home of her childhood. That solemn week she spends in communion with her Lord; it passes, she goes to her father and tells him that her faith is firmer than ever. She is sent away,—like her father Abraham, she goes out not knowing whither she went. She is sent to her father's brother, a strict observer of the law, to be more fully instructed in Judaism with the hope that she might be induced to abjure Jesus as the Christ. At her uncle's house she is introduced into the circles of gayety and fashion that she may be led to think less upon the subject of religion. At first her relatives treat her with kindness and respect; but when they see that she is immovable, kindness changes to cruelty, and respect to indignity, she is not permitted to sit at the family board. Once she hears a servant say "Eudice come let us turn our coats and go and worship the carpenter's son." Thus does Leila bear shame for Jesus' sake.

At length the great trial comes, compared with which all those which preceded it are as nothing. Two rabbis and several other Jews come to her uncle's house, determined either to reclaim or anathematise the gentle Leila. A bell, by which she was usually summoned when her presence was required by her uncle, and which the servants derisively named "the Christian's bell," calls her to meet the elders of her nation. On the stairs she meets her cousin, a young man who is at heart a Christian; he tells her to be firm, for a great trial is awaiting her. She appears before her judges with calm reliance on her Saviour. After dinner they spread their Jewish books on the table, and began their arguments with her. For seven hours she reasons

with them with a heavenly mildness and dignity. She still says, "I believe in Jesus." A rabbi rises. "Then he says on God's behalf I smite thee." and the blow falls on her cheek. The other rabbi asks her, "Do you still believe in Jesus of Nazareth as your Messiah?" "I do, I will, I ever shall; I hope soon to be in heaven with him." Then one of them spits in her face.

Might she not adopt the prophetic language of the suffering Messiah, "For thy sake I have borne reproach, shame hath covered my face. I hid not my face from shame and spitting." Oh! what a glorious promise does the Saviour leave to his faithful followers, "whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

The rabbis excommunicate her, and pronounce an anathema against any Jew that will keep her company. She leaves her uncle's house. Where shall she go? She proposes to engage herself as a governess or servant in some Christian's family. She writes to her father, telling him all that has happened. His righteous indignation is aroused against the cruel men who have so unfeelingly cut her off from her nation. He even sends them a request that they will extend the excommunication to himself, for he is resolved never to enter a synagogue again, or to receive any Jews, except his own family, into his house. He receives his daughter with open arms, and she is again happy in her father's love.

Disease has fixed its fatal dart in Leila's bosom. The hectic flush tells too plainly that this earth will not much longer be a home for her, but that she is soon to pass away to the "better country." Her few remaining days she spends in trying to do good to those around her; nor are her efforts unrewarded. Constantly, earnestly she urges her father to come to Jesus; nor are her gentle pleadings addressed to him alone, but she writes to her brethren according to the flesh epistles full of earnest entreaty, that they will attend to the salvation of their souls,—that they will go to the cross of Christ. In the society of her father and her cherished Christian friends, she gently fades away; for disease lays his hand lightly on her head, though his progress is none the less sure on that account.

The following is an account of her last moments taken from her memoir:—

"The closing scene drew on a pace;

for it was evident to all that she must soon die; indeed she knew it herself; and, therefore, she began to give final directions respecting the disposal of certain matters. This was three days before her death. After sending some substantial mementoes of her love and regard to those families on her visiting list, she turned her attention to her family and personal friends. Having expressed most of her desires concerning these, she requested that her writing-desk might be placed near her. It was done. Unlocking it, she took out a number of elegant Bibles. "Precious books!" she exclaimed, as she clasped them to her throbbing bosom. "O, precious books! would I had read you more!" Presenting one to her maternal aunt, who was present, she said, "Do accept this token of my love for you, and this letter, which some time ago I wrote to you; and, as you read it, may the Spirit of God lead your heart to those blissful fountains of repose which have made me so happy! You believe, my dear aunt, that I am quite happy—that I have no fear of death—that I am going to heaven?"

"I cannot doubt it."

"Well, then, it is all through the merits of my Lord Jesus Christ. His death atoned for my sins. I shall soon be with him forever. Then, my dear aunt, will you promise me this my dying request, that you will read these scriptures of the Old and New Testament, shall be granted?" Her aunt assented. "Thank you, you make me very happy; and I pray that the God whom I serve, will, of his mercy, enlighten your understanding, so that you may perceive the truth. I am tired now; I must rest a little."

Reviving she said, "I can say but little more." Then putting aside several Bibles for as many of her relatives, and a letter with each; "Let these be given with my dying love, to those to whom they are directed. Say, too, I most earnestly beg of each to read them, and pray over them, and to obtain all possible help to a knowledge of the Christian religion. And tell them that with my latest breath I testified, Christ is precious; that he was with me, pre-eminently with me—while passing through the valley of the shadow of death, and that through faith in Christ, I was victorious over death and the grave, and died in full, perfect assurance of eternal bliss. But be sure of this, tell them plainly that it was all through the death of my Lord

and Saviour Jesus Christ! Now I must repose. 'Tis almost finished!" Her articulation of these precious sentences was painfully interrupted, so that to say them all, occupied her some minutes.

The following day she requested that pen and ink might be brought to her. Affectionately clasping her Bible, she looked once more upon those parts which she had marked as having given her special encouragement and enjoyment, then, being supported, she took the pen in her dying hand, and tremulously and disjointedly traced upon the fly-leaf the last words she ever wrote—"Christ is heaven!"

On the morning of the day on which Loila died, she said, "It will soon be finished. Tell my dear father to come here." What a scene! Friends weeping—the youthful Christian, in heavenly composure, awaiting the solemn moment of a separation from the body. Surely it was the spontaneous outburst of every heart, "Is this death? Can all this holy joy and peace be death? Oh, then, let me die the death of the righteous, and let my last end be like hers!" As I looked upon her placid countenance, I exclaimed exultingly, "O death, where is thy sting? O grave, where is thy victory?"—Gushing sobs broke upon the awful stillness.

Her father was weeping. Do not grieve for me, my dear papa," she said soothingly. "If you are faithful to God, you will soon be happy again with me in heaven."

"Then my precious treasure you are not deceived! You feel that your religion fully supports you in death?"

"O yes! yes! Though I walk through the valley of the shadow of death, I will fear no evil—his rod—and his"—she could proceed no farther. Her father, bending with grief, retained her hand in his.

In a little time she gathered strength. "Father," she continued, "you love me dearly, do you not?" "My child, do not speak so to me, you know that you are the very soul of my existence."

"Will you grant me one request—a dying request?"

"What is it? You know I will not deny you!"

"It is this—thou will never again doubt Jesus my Saviour; but that you will begin to love and serve him. O, think, my dear father, what he has done

for me! Read the New Testament," and she looked inquiringly.

"My dear, I have begun to read it. I have seen that your religion must be true. I never expected to witness a death like yours, my daughter. I have begun to pray; you pray too, that God will help me to follow you to heaven. I believe, my dear, I confess to you and all present, that I believe in Jesus."

The sudden revolution of feeling was too great for her weak frame. She was just able to articulate, "Blessing—praise"—and then lay exhausted.

On recovering, she slowly reached her Bible, and in faltering accents said "My dear papa, I am dying—you have—. We shall soon meet again. Here is the Bible which has been so truly blessed to my soul. Let it now be yours. You have all my books of a religious character. They are choice—learn them well. Praise the Lord—I am dying; but I am rejoicing."

She lay some minutes with her eyes closed. Occasionally her lips moved as though in prayer.

Again she unclosed her eyes, and looking upon her father with a smile of indescribable pleasure—"Blessing, honor, praise, and glory, to Jesus! Kiss me dear papa."

In a little while—"Glorious hope! immortality! eternal life! What an eternity; an eternity of perfect love!" She then, with considerable intervals, gave directions for her funeral. "You have said, papa, that you will have my mother removed, that we shall all three lie together in one tomb. I am glad of that. At my funeral make no show. Do not have me embalmed. I wish my body to be clothed in linen and white muslin only. . . . When you have my name put upon our tomb, be sure you put this, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

"I hear the voice, 'The Master is come and calleth for thee.' My whole soul respond, 'Even so, come, Lord Jesus! I am full of glory!"

Although perfectly sensible, she said but very little after this. She appeared to be looking into eternity. Its glorious realities were unfolding to her vision, and feasting her soul with ravishing contemplations.

About two hours before she died, she suddenly awoke from a gentle slumber, and exclaimed, "Dear Emily! are you

here?" I took her hand. "Give me a farewell kiss, my love. Thank you;" and then pressing my hand with all her remaining strength, "We shall be united again soon, Emily, and then you will never have to separate from me. Love Jesus! it will not be long."

A little after, she ejaculated, "Victory!" and raised her dying arm. After a few moments—"Heaven is—heaven is—" the rest was lost. She lay quietly for about an hour; then gently putting out her hand, she said, "Farewell, my dear papa. I am going to glory. Serve Jesus—you will soon be there."

These were the last words she uttered. Her eye-lids closed. For a few minutes she breathed softly and slowly, and then—the solemn stillness of death! My friend was a disembodied saint in glory!

Her spirit had taken its rapturous flight to that blissful rest which she had so long anticipated; and in preparation for which, she had kept her soul with all diligence. Again, through gushing tears, I prayed, "Let me die the death of the righteous."

She died November 27th, 18—, at a quarter past eight o'clock in the evening aged twenty years and eighteen days.\*

\* The above narrative is partly taken from the *Christian Treasury*, in which it is abridged from the Memoir entitled "Leila Ada, the Jewish convert; an authentic memoir." The work which we strongly recommend to our readers, is republished by the American Presbyterian Board of Publication and may be had of any of the Colporteurs or through the Rev Mr Baxter, Onslow.—ED.

## Temperance.

### THE DRUNKARD AND HIS STORY.

From the New York Five Points' *Monthly Review* we select the ensuing scene from real life:—

A few sabbaths since, at morning service, one of the most degraded specimens of humanity that ever greeted my vision, came staggering into the chapel of the House of Industry. His wild and frightful looks, ragged and dirty beyond description, his face bruised and swollen, rendered him an object of disgust and terror. He seemed to look at the children with wonderful interest, occasionally muttering to himself: "Beautiful! beautiful! O, that mine were here!" He sat an hour or two more, and then with a long earnest look at the children, staggered out of the chapel, and went up to the dark "valley of the shadow of death"—Cow Bay.

As the bell rang for service in the afternoon, and while the children were clustering together, the same wild looking man staggered in once more. He surveyed the faces of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed little girls who were singing one of their little hymns. He sat immovable as a statue during the whole service, gazing intently on the faces of these two children.

The service closed, the congregation dispersed, yet he lingered, and the tears

came coursing down his face thick and fast.

Dr S— asked him, "what was the matter?"

"I am a drunkard! A wretch—an outcast, homeless, and without a penny. Once I had a home and friends—father, mother, wife, children, and hosts of friends, who loved me and respected me. Time passed on, and I became a drunkard! One friend after another left me; still I drank on, and down, down I fell. Father and mother both went down to their graves with broken hearts. My poor wife clung to me when all others deserted me. I still drank on, pawned one article after another, till all was gone and when my wife refused to give me her wedding ring, which she had clung to with a tenacity of a death grasp, I felled her to the earth, seized her finger, tore off the ring, and pawned it for rum. That fatal blow maddened her, and, in despair, she too drank, and together we wallowed into the gutter.

"Penniless we begged our way from Vermont to this great city. Here we hired a small cellar, in a dark, dismal street, and sent our children out to beg. Many a weary day we spent in that dreary cellar, while our children were wandering in the streets, begging for their drunken parents. About forty days since my little girls went out to beg, and



from that hour to this I have not seen them.

"Without food or fire I clung to my dismal abode, till hunger forced me out to search for my little children. My degraded wife had been sent to Blackwell's Island, as a vagrant, and alone I went to the Islands, to the House of Refuge, to the Tombs, and in despair I wandered to the Five Points, and for the last few days I had lived in Cow Bay, among beggars and thieves. To-day I saw two children, who, if they had not looked so clean, and sung so sweetly, I would have called them mine. O! would to God they were!"

"Tell me the name," said Dr S ——— "and I will see." In a few moments two interesting little children were led toward him. At the sight of the fearful looking man they shrank back. The poor man sprang to his feet, exclaiming, "They are mine! mine! My children, don't you know your poor old father? Come to me my children. Father loves you, he won't hurt you." He reached out his arms; the little ones were timid at first, but they soon climbed up their father's knee, while the tears were streaming down his face.

"Kiss your poor drunken father, my children." But the face of the man was so black and filthy, not a place could be found. Soon they forgot the dirty face, and remembered their poor degraded father; and each entwining their little arms around his neck, and fondly kissing him, the elder one said, with a voice that touched every heart: "Father, we are so happy here that we want to stay. Won't you come and live here, too, papa? What makes you drink so? Dear papa, do sign the pledge, and not drink any more. Mr Pease found us in the street, begging, and now we are happy. Do, papa, come and live here, and be good to us as you used to be."

The Father's heart was overwhelmed — he sobbed and groaned aloud. For more than an hour they sat together, till at last the old man arose, still clinging to his children, and exclaimed. "The pledge! the pledge! I will never drink again!"

I gave him the pledge, and from that hour he has faithfully kept it. He is now a man again engaged in business, earning ten dollars per week, and none could recognise in the well-dressed man who still boards in the house—the degraded original whose portrait can still

be seen at the House of Industry, daguerrotyped in its striking deformity and squalor.

#### TEMPERANCE AMONG THE MOSLEMS.

MOUNT LEBANON, Aug. 15, 1855.

Few things strike an American more strangely, and, generally, as I am confident and proud in saying, pleasantly, upon reaching the shores of this old world, than the entire absence of intemperance and its appliances, which he, everywhere and at all times, observes, in the city and in the country, and on public occasions, as well as a private life. The valleys and the hill-sides are covered with vineyards, whose tempting clusters the cultivator has only to press with his fingers to fill his cup with the most delicious beverage; and yet he never raises it to his lips! The mass of the people are miserably poor, working hard, and living upon the scantiest fare; and yet they drink neither wine or ardent spirits, nor seem to desire it if it could be had. The porters and labourers carry, day after day, burdens upon their backs and shoulders, which in size and weight would amaze a New Englander, and be judged enough nearly for a wheelbarrow, or even a horse-cart; and yet all this is done continuously, patiently, cheerfully, and without any apparent diminution of force in bone and sinew; while not one drop of stimulating drink is raised to the lips from the beginning of the year to its close. I have travelled in this country more than a thousand miles, from Smyrna to the Dead Sea, and have seen life in the crowds of the city, in the quiet of the villages, and the solitariness and isolation of the country; and yet I can say it will all positiveness, I have not as yet seen the first instance of intemperance, or the first symptoms of it. Indeed, I have not seen either wine or arrack drunk in any quantity, except in a single instance, and that on a toilsome journey, when a highly respectable Armenian gentleman, produced a flask, which contained perhaps three or four glasses of arrack, which, after all, he carried for the sake of his Frank fellow-travellers, more than for his own.

This is as surprising as it is delightful, and when it is remembered all this occurs in a country whose population is ground down by real despotism, as well as kept in ignorance and superstition

by a false religion, while in free America, in religious, enlightened, Puritanic New England, all the forces of legislation are called into requisition to put down intemperance, and battles are fought, and blood is shed, and human life is taken, around the rum barrel, one is tempted to turn infidel both of free government and Christianity. Beyond a doubt, should the Moslem read American newspapers, informing them of the necessity and the stringency of legislation on the manufacture, the sale and the use of intoxicating drinks, together with the popular outbreaks in the cities, the calling out of the police and the militia to suppress them, and the loss of life in those inglorious onslaughts which follow, they would feel sentiments of amazement rising in their bosoms, succeeded by others of diversion and contempt for American morals and religion, and American civil institutions. They would feel this, though, true to Oriental politeness, they might not give utterance, in the presence of an American, to what they thought and felt.

The daily police reports contained in American papers, if read by Moslems, would produce the same effect. What numbers, alike of both sexes, and old and young, are brought up every morning on the charge of drunkenness, which it would be slander upon brutals to call brutal, and for consequent combat and crimes of which savages only would be guilty.—But these reports are not furnished by the courts held here; I have heard of no domestic broils or in felicities originating from intemperance; no complaint of the want of bread for the children, through the improvidence or spendthrift habits of an intemperate father; no acts of violence or deeds of crime committed under the influence of strong drink. No laws are violated by intemperance, because, on the one hand, none prohibiting it or relating to it exist in the statute books, if there are any, while on the other, where there is intemperance, it is so disgraceful and concealed that it seldom comes to the light.

What then is the secret of these habits of temperance in Moslem countries, where there is not an act of legislation, or a decree of the Sultan, or a decision of the judicial courts, prohibiting intemperance and punishing it, and where, moreover, the people possess little mental and moral culture, and few sources of recreation and amusement, might be expected to rush into all excesses when

left free to follow the direction of their appetites and passions?

One reason of this almost universal prevalence of temperance is found in the proscription of wine ardent spirits on all social and festive occasions. They are not made honourable, and thus fashionable, by gracing the sideboard, or being introduced to give gaiety and animation to festivity, or to sanctify the pure and sweet intercourse of friendship.—*Letter from Syria in Boston Traveller.*

#### SELF-BURDENING

There is something very appalling in the thought that Britain expends, every year, fifty millions of money on intoxicating drink. We often complain of our high taxation, and we often grow nervous at the thought of our enormous national debt. But here is a tax for which we cannot blame our rulers—a tax self-imposed and self-levied—a tax for which we can only blame ourselves—a tax which would pay the interest of our national debt twice over—and a tax as large as the revenues of these United Kingdoms. We thought it a great sum to pay in order to give the slave his freedom—we thought the twenty millions given to the West India proprietors a mighty sacrifice; and certainly it was the noblest tribute any nation ever paid to the cause of philanthropy; but large as it looks, half a year of national abstinence would have paid it all. . . . But tremendous as are the fifty millions which, as a people, we yearly engulf in strong drink, the thought which afflicts and appals us is, that this terrible impost is mainly a tax on the working man. The lamentation is, that many a working man will spend in liquor as much money as, had he saved it, would this year have furnished a room, and next year would have bought a beautiful library; as much money as would secure a splendid education for every child, or in a few years would have made him a landlord instead of a tenant. Why, my friends, it would set our blood boiling if we heard that the Turkish Sultan taxed his subjects in the style that our British workmen tax themselves. It would bring the days of Wat Tyler back again nay, it would create another Hampden, and conjure up a second Cromwell, did the Exchequer try to raise the impost which our publicans levy, and our labourers and artisans cheerfully pay. But is it not a fearful

infatuation? Is it not our national madness, to spend so much wealth in shattering our nerves, and exploding our characters, and in ruining our souls? Many workmen, I rejoice to know, have been reclaimed by teetotalism; and many have been preserved by timely religion. In whatever way a man is saved from that horrible vice, which is at once the

destruction of the body and damnation of the soul, therein do I rejoice, and will rejoice. Only you cannot be a Christian without being a sober man, and the more of God's grace you get the easier you will find it to vanquish this most terrible of the working man's temptations.—*Hamilton's Happy Home.*

## Children's Corner.

### LITTLE RICHARD AND HIS SISTER JANE.

"Oh, sister Jane, come away; I have been lying awake and wearying for that nice little story about David Brown, you were reading to me yesterday."

"Dear little Richard! I am so sorry I did not come sooner. I thought you were asleep—and Mamma says you had such a restless night; and that I was by no means to make noise and awake you."

"Yes, dear sister, but I had a nice sleep; and God has been very kind to me, for He has taken away the pain, and when I awoke I was dreaming that the doctor was taking the bandage from my head, and I had forgotten the pain."

"Oh I am so glad of that, for Mamma says you were to get another draught of your medicine as soon as you awoke if the pain were not removed."

"I wish to have done with that nasty medicine: I don't wish to hear about it, or even think of it."

"Very true, my little Richy, but you remember Papa was telling you, that medicine is good for your disease, though it be bitter in itself; and that even your disease will be like a cup of healing medicine to you, if it lead you to look to Jesus, the good physician."

"I know all that to be true; and you should pray for me, that the Good Physician might heal my soul as well as my body. I was wondering how old, David Brown\* was, of whom you were reading to me out of that nice little book. Was he the same age as I am?"

"No, he was younger than you are, Richard, he was only four years and a half when he died. But I will now read to you the part of his life which was left

off from yesterday." She then read as follows:—

"Sometimes, David heard of those poor heathen who bow down to idols, and do not know God; then he used to say, 'Why does nobody go to teach them about God's Bible? Would they kill anybody who went? I wish I was a man, to go and tell them about Jesus Christ.'

"As little David loved every body, so he was happy all the day. He liked to hear his parents talk to him; he liked to learn hymns and texts; he liked to pray; he liked to go to church; he liked to do as he was bid; he liked to run, and jump, and play. Often, while he was at play, he ran up to his mother, and said, 'You can't think how many comforts God gives me; O such a many! God is so good. He gives me Papa and Mamma, to love me, and take care of me. O see what nice playthings God has given me! See what flowers God makes grow in the garden for me. God gives me all I have.' As soon as he waked in the morning, he said his hymns in his bed; he knew forty; he loved to sing them all the day, and when night came, he said, 'How soon the day has passed!'

"David often thought of God. He used to say, 'God is in this room; God is in this field; God is close beside us; God takes care of us all the day; God looks at my heart; God sees what me thinking about; if God pleased not to keep me, I should die this very minute; God has kept me all the night.'

"One night, when his mother went out of the room, he said, 'O Mamma, let me come with you, it will be dark.' The room was quite dark. But when his mother said, 'Is not God in the dark?' he said, 'O, I forgot' and then ran back, and sat still till she came: when he said,

\* See p. 60 of *Infant Piety, a Book for Little Children*. By Baptist W. Noel. London. 1842.

'See, God was in the dark all the while, and took care of me.'

"As he did not fear the dark, so he did not fear to die. But he often said, 'We don't know how soon we may die.' Sometimes he stood by the grave of his little brother, and said, he was in heaven. And once, just before he was ill, he said, 'When I die, they will put my body in the grave, but I shall not be there; I shall be in heaven.' He said true. The soul will not die when the body dies, but will go to heaven, or to hell; and as God had given him a new heart, he could not go to hell.

"But though David was a good and kind boy, he sometimes was in a passion, for which he was punished. How sad it is that we cannot put away all sin, and only do what is right. But the punishment did him great good, and he grew more meek and patient.

"Though David was full of play, he was never rude; nor did he like to see any one cruel. He was angry with those cruel boys, who took their nests from the poor birds, and said, 'How should we like to be taken out of our warm beds, and killed?' Some little boys will do wrong, and then tell a lie to hide it; but David was never known to tell a lie in his life, and he did not like liars.

"Some little boys, if they were alone in the garden, and they saw a tree full of plums or of apples, would take them, though they had been told not: but little David could be trusted alone in the garden, and would not touch the fruit; or if he ever plucked one gooseberry, saying, 'Me sure one won't make me ill,' he always came and told that he had done so.'

"David was not like those children who care little about their sins. When he had done wrong, he could not be happy very soon. After he had been forgiven by his parents, he would still look so sad; at last, he would run to them, and say, 'I so sorry, I sorry, O, I sorry,' and then he was happy again.—But what made him ever sin? It was that his heart was at first wicked; this makes all children do wrong. And they will still do wrong, unless God gives them a new heart. They should try to leave off

each sin, and do all that is right in the sight of God; but they should still more pray Him to make their heart good; for if once their hearts are good, they will do what is right. Yet, even then, the devil will tempt them to sin. Though David's heart was changed, still it was not free from sin. But whenever it made him do wrong, he was sorry for it. Often, he said, 'How I wish I had no naughty heart! We shall have no naughty heart in heaven Mamma. I wish God would take all my naughty heart away; I wish he would.'

"One Thursday he was at play in the garden, and there came a thick fog.—When he came into the house, he had a sore throat, the next day he was very ill, and then he died. But he was not afraid, because God was with him. One of his last prayers was this:—'God bless me; make me a good boy; give me a new heart; forgive me my sins; fill me full of love; make me love Jesa Christ; wash away my sins in Jesus' blood; put Thy Holy Spirit into my heart; take away my naughty heart; make me to do as I am bid; make me not unkind, nor idle, nor selfish; make me a true child; make me do the same, when Papa and Mamma do not see me, as when they do; make me ready to die, when thou shalt be pleased to call me; take care of me all this day; take me to heaven when I die, for Christ's sake. Amen.

"God heard his prayer, and he is now safe. His body lies in the grave, but he is with God. Will you not try and pray, dear children, that you may be as happy and as good as he was?"

"What a good boy little David Brown has been," said Richard, when his sister had ended her reading.

"Yes, Richy, and you and I must pray God that we may be as happy and as good as he. Perhaps you will just lie and think a little, and when Mamma comes into the room you will be able to tell her all about little David, and how you would like to be as good as he was. I must go and tell her that you are awake, for she will be so happy to hear that you are so much better as to hear me read to you so long."—*U. P. Juvenile Missionary Magazine*

## Religious Intelligence.

### ENGLAND.

THE CHURCH OF ENGLAND AND THE WESLEYANS.—Several meetings have been held within the last few weeks at the rectory house of St. James's, Piccadilly, which have been attended by Lord C. A. Harvey; Mr T. Chambers, M. P.; Mr Henry Hoare, the banker; the Rev J. E. Kempe, rector of St. James's; the Rev Dr Burgess, rector of Upper Chelsea; the Rev. Prebendary Hawkins, B.D., and other clergymen and laymen, the object being to consider "what measures it may be expedient to take for promoting union with the Church of England on the part of Christians not at present in active communion with her." A committee was appointed, who directed their attention to the Wesleyans,—1st, because the Wesleyans generally disclaim the designation of Dissenters; 2nd, because Wesley expressed himself to the last most strongly against any separation from the Church of England; 3rd, because the apathy of the Church of England in the 18th century contributed to their estrangement; 4th, because there existed on the part of several Wesleyan ministers a wish for episcopal ordination; and, 5th, because the reconciliation of so influential a body seemed to be an important first step towards general religious union. The committee anxiously considered whether the Wesleyan body could in any consistent way be united, *en masse* to the Church of England, but finding insuperable obstacles to such a scheme resolved not to attempt it. It has been resolved, however, to petition Convocation in favour of some steps which would facilitate the entrance of individual Wesleyan ministers into the Church of England. The petition, after setting forth the advantages which would result from Wesleyan ministers receiving episcopal ordination, calls upon both houses to take the matter into serious consideration. It is stated that this movement has been set on foot by some well-known preachers of the Wesleyan body, who desire to become ministers of the Established Church, but who are, at the same time, disinclined to sever their connection with their present congregations.

The scheme suggested is entirely repudiated by the *Watchman*, the leading

organ of the Wesleyans—*News of the Churches*.

### SCOTLAND.

FREE AND UNITED PRESBYTERIAN CHURCHES.—A second friendly meeting of the ministers of these two churches, connected with the Presbyteries of Edinburgh, was held on Wednesday evening, at seven o'clock, in Sinclair's Temperance Hotel. The Rev Dr Grey, as senior minister, occupied the chair. There were present, the Rev Drs Harper, Black, Johnston, Begg, Smart, Wylie, Peddie, with the Rev Messrs W. Mackenzie, Muir, Parlant, Bonar, W. Reid, Ssevenson, Bruce, McEwan, Williamson, Deans, Inrie, &c. Letters and communications, regretting the impossibility of their being present but entirely approving of the object of the meeting, were read from the Rev Drs John Brown, Candlish, Cunningham, Guthrie, and Tweedie. The subject of conversation was chiefly the practicability and importance of the two Churches respecting and supporting each other's discipline, upon which a thorough unanimity of sentiment prevailed. Other points of practicable co-operation were also touched upon in the course of a very pleasant conversation, as well as the general importance of Christian union, and special reference to the stealthy advances of Popery, and the open attacks made upon the Sabbath, and even upon Christianity itself.—*Scottish Press*.

THE EDINBURGH MEDICAL MISSIONARY SOCIETY.—The annual meeting of this society was held on February the 4th. In the report, which was read by the secretary, Dr Coldstream, it was stated that the committee continued to receive good accounts from Dr Evans, the Society's missionary at Mirzapore. During the year ending 31st March 1855, (the first of his labours), he had attended 1224 patients, of whom 310 were males, and 414 females. The applications at his dispensary were on the increase. He had now engaged two native assistants, one of them a Christian. His patients were addressed twice a week in the waiting-rooms of the dispensaries by one of the missionaries of the London Society. Tracts were often read to them by the better educated among the natives. The report proceeded to

state that it had been resolved to commence a second mission in Madras in connection with Mr Braidwood of the Free Church, through an arrangement similar to that already existing between the London Missionary Society and the Medical Society. Mr David H. Patterson, who had pursued his studies under the auspices of the society, and who had gained a prize for the best essay on medical missions in 1853, had been selected for this field, and would leave for his destination in three or four months. It was also stated that Dr Wong Fun, the first Chinese who had ever graduated at a European university—having been educated under the guidance of the society, and proved himself in every way a person of great promise—was about to proceed to Canton as an accredited agent of the London Missionary Society. The Committee, it was said, could not but rejoice at the assurance, that thoroughness, and accuracy in professional knowledge, dexterity and skill in practice, with amenity of manners, and kindness of heart, were, in the person of their brother, Dr Wong Fun, likely to be brought into exercise in a high place in the field of missions. The report concluded by congratulating the society upon the success of its "Students' Aid Scheme" which had provided two such persons as those about to be sent forth; and by announcing the purpose of proceeding with this scheme with vigour, that so, in some degree, the demands for men made upon the society from different parts of the world might be satisfied.

**THE EDINBURGH BIBLE SOCIETY.**—The annual meeting of the friends of this society took place in January. The Lord Provost presided. The efforts of the society, both at home and abroad, during the past year have been attended with considerable success. Mr Haldane stated the substance of the annual report. During the past year, he said they had distributed upwards of 48,000 Bibles, being 2700 more than during the previous year, and 29,000 more than they had done in 1847. Numbers of copies have been given to the militia regiments stationed here, as well as in other parts of the kingdom. The progress of the society in Ireland continued to be very marked. During last year they had established three new auxiliaries there, making seven in all. The committee had got printed a new edition of

the German school Bible without the Apocrypha. The first impression of 5000, which they had distributed throughout Germany, had been exhausted, a large proportion of the issue having been introduced into the national schools, thus superseding, to a great extent, Bibles with the Apocrypha. A considerable number of Bibles had been distributed in the French camp at Boulogne, but the committee regretted that, for prudential reasons, they were unable to furnish the details of this movement. A new Bible society had been instituted at Bosle for circulating the Bible without the Apocrypha. They had distributed 9600 copies—the Roman Catholics freely buying Luther's translation, and making no objection that it did not contain the Apocrypha. A number of English and Gaelic Bibles had been sent to the Scotch brigade in the Crimea, of which Colonel Kennedy, R. A., had taken charge, and who reported they had been of great service, and had come at the right time. The committee had been compelled to delay for some time any very extensive distribution in China, being still advised that there was but little prospect of beneficial circulation. On the motion of Mr Somerville, seconded by Dr Candish, the report was approved of, and ordered to be printed and circulated. Several other gentlemen afterwards addressed the meeting.

**HEALTH OF DR DUFF.**—"We are glad," says the *Edinburgh Witness*, "to understand that there are private letters in town from Dr Duff, one dated at Nagpore, January 10, and another at Jubbulpore January 18. In each of these letters, he refers shortly to the state of his health. In one he says 'I am thankful to God that, in the main, I have held out in a way greatly to encourage me for the future.' In the other Dr Duff says, 'With gratitude to God I have to say that I continue as well as could have been anticipated.' If our readers have followed this unwearied friend of India through his labours at Bombay, Puna, and elsewhere, since his arrival out, the intelligence now communicated may appear far more encouraging than some expected when Dr Duff left Europe. Let the hope be cherished and the prayer offered that he may yet have many days before him to spend and be spent for India."

We are sorry to learn from the *Bombay Gazette* that Dr Duff the great Free

Church missionary, met with an accident whilst in company with Dr Wilson, when travelling from Poona to Sattara. The bullocks got off the road, and with the vehicle and passengers fell down a steep bank. Dr Duif suffered some slight injury, which, however, did not prevent his continuing his journey. Dr Wilson escaped with a slight bruise.

### AUSTRALIA.

#### PROPOSED UNION OF PRESBYTERIAN CHURCHES IN AUSTRALIA.

THE Free Presbyterian Synod of Victoria held its annual meeting on the 6th November at Geelong.

The Rev. Dr MACKAY stated that negotiations for union had been going on for two years past. He believed that the articles of union, which had at length been drawn up, were on a basis which met with mutual consent.

The Rev. Dr CAIRNS read the articles of Union, which were as follows:—

“Articles of Union between the Free Presbyterian Synod of Victoria and the Synod of Victoria (colonial branch of Established Church), agreed to by the Union Committee of the former body, and submitted to the Union Committee of the latter:—

“I. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formulas of this Church.

“II. That according to the views and principles laid down in the said Confession, on the duty of the civil magistrate in regard to religion, setting forth that he is bound and required to use his official power and influence for the maintenance, protection, and support of the truth, and the restraining and putting down error and ungodliness, but that this be done only in accordance with the requirements of the Word of God, and within the sphere to which mere civil authority is by that Word restricted; and that, in subscribing to the said Confession, the ministers and elders of this Church are not to be understood as encouraging or countenancing persecuting and intolerant principles, or as professing any views inconsistent with liberty of conscience and the right of private judgment.

“III. That, according to the rules and principles laid down in the said Confes-

sion; in regard to the sole Headship of Christ over his Church, and the authority with which He has invested her rulers, they have an independent and exclusive jurisdiction over the government of the Church in all spiritual things, and that it belongs to them alone to admit or exclude members and office-bearers, and to license or ordain ministers, to induct and settle them over congregations, and to suspend or depose them: and that with these and the like functions, it is equally presumptuous and unwarrantable in the magistrate to interfere, and faithless and sinful in the Church to permit or submit to such interference; and that from any of the decisions of her judicatories, in reference to such spiritual matters, there can be no appeal to any civil court or ruler whatever.

“IV. That, according to the views and principles laid down in the Confession of Faith and Second Book of Discipline, in regard to the Headship of Christ over the members of the Church individually, they have rights and privileges secured to them which may not be interfered with; and that the rulers are to exercise their authority so as to have respect to these, and take care that no elder or minister be intruded on any congregation contrary to their will; and, in particular, that it shall be a fundamental rule of this Church, that the election of a minister, ruling elders, and deacons, belongs to the members of each separate congregation in full communion, the judicatories of the Church superintending and regulating the same.

“V. That this Synod, while holding itself at liberty to maintain communion and correspondence with all other faithful Presbyterian Churches throughout the world, has yet of right, and is determined to maintain, a separate and independent character and position, and to preserve unimpaired a supreme and independent jurisdiction over its subordinate judicatories, and congregations, and people, irrespective of any other Church or body whatever; and that all privileges, whether ecclesiastical or temporal, held by any of the ministers, office-bearers, or other members, in virtue of their office and membership respectively, are and shall be possessed and enjoyed free from the interference or controul of any ecclesiastical body foreign to itself.

“VI. That the foregoing principles be summed up in the subjoined formula, and be signed by every licentiate before

license, and by every minister previous to his reception into the Synod, or induction into any of its congregations.

FORMULA TO BE SUBSCRIBED.

"I do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith approved by the General Assembly of the Church of Scotland in the year 1647, to be the truths of God; and I do likewise own the purity of worship presently authorised and practised by the Presbyterian Church of Victoria, and also the Presbyterian government and discipline thereof, which doctrine, discipline, and Church government, I am persuaded are founded on the Word of God, and agreeable thereto. I likewise sincerely and heartily hold the principles respecting the supremacy of Christ over his Church, and her subjection to Him as her only Head, and the freedom from secular control in the management of the affairs of Christ's house, belonging to her in virtue of his institution, which are set forth in the articles of union, agreed on and subscribed by the ministers and elders constituting the Synod, on

"I approve also of all the other declarations and provisions of the said articles, and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost in my power, shall, in my station, assert, maintain, and defend the same doctrine, worship, discipline and government of this Church, together with its exclusive and final spiritual jurisdiction, and its independence from all external control and interference. And I promise that I shall follow no divisive courses from the principles and constitution of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the same."

Dr Lillie appeared from the Presbytery of Van Diemen's Land (Established Church), when a report embracing union within the terms of union, similar to those quoted were considered, to include the Tasmanian body, was agreed to.

UNION WITH THE UNITED PRESBYTERIAN CHURCH.

The Moderator having vacated the chair, which was occupied by the Rev. Dr Mackay, read the Report of the Committee on Union with the United Presbyterian Church.

Dr Cairns confessed that this question presented difficulties which he had not anticipated. He was under the im-

pression that the chief difficulty lay in a misunderstanding of the Confession on the part of their United Presbyterian friends, when they supposed that it sanctioned intolerant and persecuting principles. Their views were entitled to respect, though he felt unable to understand them.

Dr MACKAY said, he earnestly desired the proposed union, as united they could better spread themselves over the length and breadth of this land to build up Zion. They had proposed large concessions, which he felt bound to abide by, and he might go further; but to ask us to take exception to unspecified portions of the Word, he could not comprehend it.

After some discussion, the following deliverance was agreed to:—"After a long and anxious deliberation, the Synod are unanimously of opinion that they cannot agree to the terms embodied in that minute; but that, with the view of making another effort for the accomplishment of the great object which they have so much at heart, they appoint a committee to ascertain if the United Presbyterian Synod cannot be brought back to the terms upon which they originally proposed to go into this union, and to draw up a narrative of the whole subject, the following ministers to form the committee:—Moderator, Revs. Dr Mackay, Mr Tait, and Mr Divorty; Moderator to be Convener."

A *pro re nata* meeting of Synod was held in the evening, when the Moderator reported that, after frequent communications with the Union Committee of the United Presbyterian Church, the committee had agreed to submit to the Synod that, in order to meet the special views held by that body, the first and second of the articles of union drawn up in concert with the Union Committee of the Free Church should be modified as follows:—

"That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formulas of this Church, but that any minister or elder who disapproves of these portions of the said standards which treat of the powers and duties of the civil magistrate in reference to religion, namely, the 3rd section of the 23rd chapter of the Confession of Faith, and the 7th clause of the answer to the 191st question of the



Larger Catechism, shall be held as subscribing these standards subject to the exclusion of such portions."

### INDIA.

**HINDOO WIDOWS.**—A bill is at present before the Legislative Council of India, to enable Hindoo widows to marry without sacrificing their rights, and for legitimising their children. At present, a poor girl scarcely released from the nursery, may become a widow before having seen her husband, and for the rest of her days is not only condemned to celibacy but to slavery. The proposed law, which is purely permissive, has been petitioned against by a considerable body of the wealthiest Hindoos in Calcutta, on the ground that as practices prevailed amongst them three thousand years ago, such as cannibals might blush for, they ought still to be protected and perse-

vered in. The Hindoos of Bombay, in a spirit more besetting the age in which they live, and the character for good sense they have acquired, are now petitioning for the passing of the law, which we hope will be given effect to without loss of time.

The Marquis of Dalhousie, by the last accounts, was making a round of farewell visits to the several provinces; and his last legacy to India, is, the grant to the Bishop of Madras of nearly a lac and a half of rupees for the building of four churches in different parts of the province of Pegue.—*Observer.*

**CONVENTS.**—In 1845 there were thirty-one convents in Britain; now there are ninety-one, three times as numerous. The monasteries have increased from three to seventeen,—about six times as numerous.

## Editorial Review.

### UNION OF PRESBYTERIANS IN AUSTRALIA.

By the intelligence in another part of this number it will be seen that the preliminary arrangements have been made for a union between the Free and Established Churches of Scotland in Australia. It will be seen also that an attempt has been made to include the United Presbyterian Church, but the negotiations with that body are not yet brought to a conclusion, and the success of the proposal is yet doubtful. We scarcely understand from the proceedings whether the last proposal has been finally agreed to, or whether it is merely a proposal, still *sub judice*. In looking at the articles we see little in them to which the members of the United Presbyterian Church can object. The only point of difficulty is that the second acknowledges that the civil magistrate "is bound and required to use his *official power* and influence for the maintenance, protection and support of the truth, and the restraining and putting down error and ungodliness." This, however, is explained in the remaining part of the article, so as to be nearly harmless. His power is not merely to be confined within the limits of mere civil authority, but there is to be no interference with liberty of conscience. With such limitations fully carried out the article might pass: but we suspect that it would puzzle the authors of it to show *how* he is to exercise his *official power* in the "maintenance and support of the truth" without interfering with liberty of conscience. We presume that the language has particular reference to the principles of a Church Establishment—of supporting religion by pecuniary grants—and how can the magistrate by his official power raise money for this purpose, without interfering with the liberty of those who do not concur in his views of what is truth. Perhaps it will be said that the magistrate is to make them pay the money and allow them liberty to think and feel as they please. But as Andrew Fuller has well said, liberty to think is no liberty at all. He who made the human mind made it independent of any controll-

ing power of man's. If this is all that is to be allowed the latter clause will be nugatory. In fact the one or the other part of the article must be so.—The whole history of Church Establishments has shown them to involve in their very basis persecuting and intolerant principles, and an interference with the rights of man. From the spirit manifested we think, however, that there is a likelihood of parties coming to an agreement. We shall watch further proceedings with interest, and in all probability have to revert to the matter again.

### CHURCH AND STATE IN AUSTRALIA.

THE question of Government support to religion has recently excited considerable agitation in this country. When Victoria was separated from New South Wales the system in existence in that colony, where ministers of all denominations who will accept state pay, are paid by government, was continued. At that time the grant amounted to £6000 per annum: but it has since increased to £50,000. A new constitution has lately been sent out by the Home Government, and one of the clauses provides for the support of religion, by the grant of the latter amount yearly to ministers of all denominations. A strong feeling has been excited against the grant, not only among those who conscientiously object to all state support of religion, but also among many who hold the principle of Church Establishments, but who cannot approve of the indiscriminate endowment of truth and error, Popery and Protestantism; while many who took little interest in the question of church and state are opposed to the grant on grounds of public advantage. When the clause was under consideration in the Legislative Council of the Colony (the only representative assembly which it has hitherto possessed) a motion against it was lost by a vote of 15 to 7: but one-third of this body are nominees of the crown, ten of whom were in the majority. Strong representations were made to the Home Government against it, and a memorial signed by 12,000 persons presented on the subject. Lord John Russell, the Colonial minister, said that the Home Government had no desire to impose upon the colony such a measure; but as it had been passed by the council it was not altered.

As the new constitution is now coming into operation a strong effort is being made for the repeal of the clause. Three conferences have been held in Collins Street United Presbyterian church, Melbourne, on the subject, which ended in the calling a meeting for the formation of an association for this end. The public meeting was large and enthusiastic. Speeches were delivered by the Rev. Messrs Ramsay and Ballantyne of the United Presbyterian Church, and ministers of other denominations, as well as by members of the Legislative Council—some of them taking the out and out voluntary view, and others resting their opposition on the ground of expediency, or the evils of *indiscriminate* endowment. An association was formed, embracing all who "on any ground whatever" approve their object. We cannot give even a summary of the speeches delivered at the meeting. One curious fact was stated by one of the ministers present (we believe a Wesleyan), that, so far from the *ministers* of their body receiving aid, the money had been appropriated by laymen to other purposes. Dr Cairns and Rev. W. Miller of the Free Church have joined the movement. An influential committee has been appointed to propose this as a testing question to candidates. The correspondent of the *Scottish Press* mentions several facts showing that the feeling of constituencies is strongly against the clause, and predicts that it will soon be wiped out of their new constitution.

# THE MISSIONARY REGISTER,

OF THE

## Presbyterian Church of Nova Scotia.

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

Vol. 7.

MAY, 1856.

No. 5.

### CONTENTS:—

	PAGE.	PAGE.	
HOME MISSIONS.		Sketch of Mary Ann, one of the first fruits of the Mission to Aneicum, 232	
Appeal of Home Mission Board, -	225	Loyalty Islands: Nengone, -	234
Report of Mission to C. Breton, -	226	OTHER MISSIONS.	
FOREIGN MISSIONS.		French Canadian Miss. Society, -	237
New Hebrides: Letter from Mr Ged- die, continued, - - - -	228	Notices and Acknowledgments, -	239

### Home Missions.

#### APPEAL OF HOME MISSION BOARD.

THE Board of Home Missions have requested me to bring under the notice of the readers of the Register, the claims of the important department of the church's operations committed to their care.—They are led to do so at the present moment principally by the low state of their funds. They regret to say that the amount in the Treasurer's hands will do little more than meet the outstanding claims upon the Board. Applications have been made for aid in cases where the Board entirely approved of the object, and where they believe the expenditure would be for the interests of the church; but which they have been obliged either to refuse or to grant but partially. New calls are being made upon us. In addition to the supply of our regular stations, one of our missionaries was appointed, at last meeting of the Board, to labour for three months among those employed on the railroad, and openings are afforded for the extension of the church in various quarters, which, if we would follow the leadings of Providence and show ourselves "men having understanding of the times, to know what Israel ought to do," we will feel it our duty to enter vigorously. In this state of things we confidently appeal to the members of the Church to supply us with the funds requisite for that purpose.

The Board are aware that a number of other objects have of late been brought

before the Church, and they would not wish to say one word in disparagement of any of them, or that would hinder the liberality of our members towards them. Yet they have reason to fear that amid the multiplicity of objects, the Home Mission may not receive the attention which it merits. We do not, however, wish to put its claims in opposition to other objects of benevolence—we do not ask the members of "the church to take from their contributions to them to give to this. We do not wish one scheme to be supported at the expense of another. We would wish to see all the schemes of the church sustained in their due proportion. "Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth." We would like to see the Home Mission occupying its proper position among the other schemes of the church in the minds of its members, and sharing in due proportion their liberality. We conceive that in importance it is second to none of them, and that if compared with other objects it may justly be said, "*This thing ought ye to do and not to leave the others undone.*"

The operations of Home Missions do not present any of the exciting scenes and interesting narratives, which some other portions of our master's work, and particularly the Foreign Mission, have to present, and which tend so powerfully to excite the liberality of the members of the church. Yet its operations not the less strongly claim the sympathy of the

friends of Christ. "The kingdom of heaven cometh not with observation," or is not ushered in with parade, and noiseless as may be our procedure it is not the less important to the interests of Christ's kingdom. Souls are saved, and feeble Christian societies cheered and strengthened. Our work specially appeals to our sympathy, that it concerns those who are "our countrymen, our kinsmen according to the flesh." Even in our Foreign Missionary operations, we can have little of the spirit of him who was distinguished as "the apostle to the gentiles," if we are indifferent to the welfare of those who are so nearly related to us. The more abundant he was in labours among the heathen, the more earnestly did he desire the salvation of his countrymen. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Besides upon the prosperity of our Home Mission must depend in a great measure the success of the other schemes of the church. Already stations and weak congregations, which have received aid from the Home Mission funds contribute to the Foreign Mission and the Seminary, and if the church is not extended at home, but little extension can take place in the efforts of the church on behalf of either of these. But a little aid given now to such stations and weak congregations, would enable them not merely to maintain ordinances among themselves, but enable them also in a short time to aid in supporting the other schemes of the church, and in sending the gospel abroad.

The Board conceive it to be matter of deep regret, and perhaps scarcely creditable to the church, that while other funds of the church require no special appeal, and are at times overflowing, the Home Mission has to make frequent and urgent appeals for the funds necessary to maintain its efficiency. Were the scheme generally supported in the church this would not be the case. But hitherto a number of congregations have stood aloof and done nothing. In this respect the Board cannot help thinking that blame attaches to the ministers. We cannot think that any minister would earnestly and honestly appeal to his congregation on its behalf and not get something. A

moderate collection from every congregation would suffice for all the purposes of the Board.

The meeting of Synod is approaching, and at that time collections are usually brought up. We therefore appeal to ministers and congregations that the claims of the Home Mission be not overlooked. Some congregations collect for each object separately. We ask such to remember the claims of souls perishing for lack of knowledge within our own borders, and show by their liberality the depths of their feeling for the salvation of their kinsmen according to the flesh. Other congregations collect in one sum, and then distribute between the different schemes as they may see occasion.— Let such see that they give the claims of the Home Mission their due attention.— Most of the members of the church are now enjoying a prosperity such as they have scarcely had for years. Providence smiles upon them in their worldly affairs. Let them show their gratitude by their efforts for the destitute. "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

GEO. PATTERSON,

Secretary.

## REPORT OF MISSION TO CAPE BRETON.

*Tatamagouche, 20th Feb. 1856.*

TO THE REVEREND

THE PRESBYTERY OF PICTOU:

The undersigned Missionary reports as follows:—

That in November last, having returned from a mission of ten weeks to Cape Breton, he was officially informed that the Presbytery had ordered his immediate return to the scene of his former labour. With this injunction he complied, proceeded without delay on his journey, reached Mabou in time for the services of the Sabbath, remained in Mabou two Sabbaths, and discharged the following duties. On the first Sabbath, preached twice in the church, declared the congregation vacant, read the sympathizing and encouraging address of the Presbytery, also, added such other consoling observations as circumstances seemed to require. During the following week, visited several families, suggested the propriety of building a new church. On the

second Sabbath preached twice in the church, in the evening at the house of the Hon. William McKeen: announced by the consent of the Session a congregational meeting on the following Monday. On the subsequent evening a respectable and an efficient meeting was convened, when prompt and suitable arrangements were made for the erection of a new church. The undersigned is gratified to report, that the congregation of Mabou are not overwhelmed by the loss which they have sustained in the removal of their young minister: he is happy to bear testimony to the unanimity, to the spirit, to the energy, and to the liberality which they display on the present occasion. May the Great Head of the Church protect this people—may he in due time supply the congregation with the constant ministrations of the gospel.

Agreeably to the request of the Clerk of the Presbytery, the undersigned left Mabou on the 11th Nov. and reached Baddeck on the 13th. There he remained *eight* weeks, being accommodated at the house of Mr Thomas A. McKeen, who is entitled to the gratitude of the church. Was welcomed on his return to that new section of the church, and found congregational matters in a progressive and encouraging state. The congregation had been organized. A church had been formed. Fourteen persons were admitted to the communion of the church. Two men had been chosen to the office of the Eldership. Trustees were chosen for the management of church property and congregational affairs: suitable preparations were made for the conducting of public worship in the new church during the winter, and arrangements are in progress for the completion of the edifice next summer. The undersigned regrets that he was unable to extend his labours as far as he wished. However, he preached generally twice on the Sabbath, repeatedly visited all the families belonging to the congregation: held a prayer meeting once a week when practicable, and always delivered an address. Though the audiences were comparatively small, yet they were respectable, attentive, and gradually on the increase. The undersigned deems it his duty to bear testimony to the spirit, the good feeling, and the unanimity of this "little flock." To obtain the regular ministrations of the gospel they have made considerable exertions: now they rejoice to perceive

that the operations of our missionaries have a salutary influence on the community. They require the fostering care, the due attention, and the open encouragement of the Presbytery. Through the Divine blessing, it is anticipated that difficulties in Baddeck will diminish—that the congregation will grow—that many souls eventually will be brought to the Saviour.

While the undersigned was prosecuting his labours at Baddeck, he was instructed by the Clerk of the Presbytery to ordain the two men who had been chosen to the office of the eldership.—He immediately communicated with these persons, and made prompt arrangements for the ordination. He regrets to report that circumstances intervened to delay the ordination. Having had a long and a minute conversation with the parties, he found that Stiles Ingram, Esq., in the interim deemed himself insufficiently informed on the duties of the eldership, and requested that the ordination should be postponed. Mr Thomas A. McKeen expressed no reluctance to his immediate ordination, but he rather preferred that both should be ordained at the same time. The undersigned made all the explanation to Mr Ingram that he deemed expedient, but he judged it inadvisable to press the matter. Should the Presbytery in the ensuing summer send an ordained missionary to Baddeck, it is expected that Mr Ingram will then have studied the subject, and be prepared to receive ordination. As the congregation expect that the Lord's Supper will be dispensed among them next season, the ordination of the elders is a matter that would be improper to overlook, and unwise to delay.

The undersigned having spent *eight* weeks at Baddeck, was requested to prolong his visit. With this request he did not feel himself at liberty to comply. In the course of the following week he proceeded to Margaree river, and there officiated in the Congregational church on Sabbath morning, also in the village school-house in the evening, also, in a private house on Monday evening. The audiences in all the places were large and attentive, and seemingly impressed with the word of God. In that locality the people are numerous: the spiritual destitution is great: but the community is sadly divided and disorganised. Parties will not unite, and there is no one party that is able to sustain a gospel mi-

nistry. The Lord speedily send the gospel with power to this locality! Perhaps were an energetic and prudent missionary to labour among that people for a limited period a congregation might be organized, and many scattered sheep might be brought into the fold.

The undersigned proceeded to Mabou on the 31st January to fulfil the appointment of the Presbytery. Whilst on his way, a very great snow-storm came, which rendered the roads impassable, impeded the travelling, and prevented his reaching the people of Mabou on Sabbath, 27th January. This the undersigned much regrets. He was obliged to remain over the Sabbath in Broad Cove, but preached twice, at the request of the Rev. Mr Gun. Arrived at Mabou on the 29th January. Preached in the evening of the 30th. Attended a funeral on the 31st, and made a suitable address to the people. Visited some families on the 1st February. Preached on the first Sabbath in February forenoon and afternoon in Mabou, also, in the evening at Port Hood. The audience on these occasions, considering the state

of the weather, were such as might be expected. The undersigned would call the attention of the Presbytery to Port Hood. It has not received much supply from our missionaries: it is an interesting locality: it promises to be a place of importance: it has long been a section of our church. At present the people are in a dispirited state: but attention and energy on the part of the Church would rally the people, and perhaps form them into a working congregation. The Session of the congregation of Mabou would have liked that the undersigned should have extended his visit: but as the period of his mission to the island had terminated he deemed it advisable to return.

Such is the condensed report which the undersigned has to present to the Presbytery. He was most anxious to advance the interests of the Church; and employed every prudent means in his power: but the weather being unfavorable to his missionary operations, he was unable to accomplish all that he wished.

All which is respectfully submitted,  
HUGH ROSS.

## Foreign Missions.

### NEW HEBRIDES.

#### REV. MR. GEDDIE'S LETTER OF JULY 27TH.

*Concluded from last Number.*

#### NEIGHBOURING ISLANDS.

You are aware from previous letters that we have been making some efforts to introduce the gospel to the islands of Futuna and Tana. The contiguity of these islands to Aneiteum encourages us to hope that something may be done for them through the instrumentality of teachers from this place. The natives who have already gone to them from this island will, I trust, by the blessing of God, prove successful in preparing the way for christian missionaries.

#### VISIT OF BOAT TO FUTUNA.

The mission boat has recently made a voyage to the neighbouring islands, and, after an absence of three weeks, returned in safety. She was manned by Pita, a Samoan teacher, and six natives of this island. The party started with a good wind, and after a run of fifteen hours made the island of Futuna in the night,

and came to anchor until the morning. As soon as their arrival was known the natives came off to the boat and were friendly, one man only carried his club and spears in his canoe, and he told our natives to leave the island, as they did not want the Word of God there. The boat party landed, and, after securing the boat, went to the teachers who live on the opposite side of the island. They found them and their families well.— They suffer less from want of food this year than they did last, having made plantations for themselves. The teachers report that a small number of natives have declared in favour of christianity—that many are anxious to know more about the Word of God, and that those who are averse to the introduction of the gospel to their island remain quiet, and do not molest their countrymen. Opposition will no doubt manifest itself in some shape or other when the work is more advanced. Satan will not surrender his dominion in that dark island without a struggle. The teachers lament their imperfect acquaintance with the

language, and are of opinion that if they could only tell the Fotunese the wonderful works of God: in their own tongue in an intelligible manner, a great work might be done on that island. A book has lately been printed at the Mission Press on this island in the Fotuna language. It was compiled by Mr Inglis and myself, with the assistance of some Fotuna natives. This I hope will be useful to our teachers, as well as to the natives. The island of Fotuna is divided into seven districts, under as many principal chiefs. Two of these chiefs have given up heathenism and receive christian instruction from the teachers, three others are very anxious to have teachers settled in their lands, and the remaining two are opposed to christianity. We cannot but regard the accounts from Fotuna as encouraging on the whole. The boat's crew, according to instruction, made the circuit of the island to ascertain if a suitable site could be found on it for a Mission Station. They succeeded better than our previous knowledge of the island had led us to expect. The island consists of a mountain rising out of the sea, with a ridge of table land around its base, at a considerable height above the level of the sea. The ascent to this table land is very precipitous, and not without danger. The place selected is a spot where the ridge of table land gradually inclines to the sea, until it terminates in a sandy point. There is on the place a feeble spring of water, which greatly enhances its value, for water is very scarce on the island, and the natives use rain and cocoa nuts as substitutes for it. Coral also for building purposes is easily obtained.

#### VISIT TO TANA.

After spending four days on Fotuna the party sailed for Tana, and a run of twelve hours before a good wind brought them to Port Resolution. Their voyage was made during the night, but the fires of the volcano in the vicinity of Port Resolution served to guide them to their destination. The people of this place gave them a good reception, and treated them kindly during their stay. They met with the chiefs and consulted with them about receiving teachers from this island. They said it was their wish to give up heathenism and embrace christianity, but they were afraid of the disease makers. They agreed, however, to receive any teachers whom we might send from this island, and one chief, who

is very anxious to know the Word of God, begged that they might live with him. The son of this man spent some months on this island, and since his return to Tana he observes many of the customs which he saw on Aneiteum, even to the cooking of his Sunday food the day before. The people of Port Resolution suggest that a number of teachers be sent to Tana, and not one or two only; that heathenism may be attacked at different points, and thus ensure its speedy downfall.

The party, after leaving Port Resolution, sailed for the south side of the island, where our teachers Yaugati and Talip are settled. There is no landing for a boat at the place where the teachers live, so they went on about three miles further and found a good boat harbour. The natives assembled in great numbers, and were glad to see them. As soon as they approached the shore, knowing that it was the missionary boat, they rushed into the water, seized and carried it, and every thing in it, except the crew, some distance inland. Orders were then given that no injury was to be done to the boat, and nothing to be stolen from it, as it was sacred. Our natives found the teachers and their wives well. They have been most kindly treated by the natives. They were in good spirits, and liked the land very much. Their acquaintance with the language is very limited, and they can do but little to instruct the people. They are much respected by the Tanese for their work's sake. On one occasion, when a fight was going to take place between two neighbouring tribes, the natives would not let the teachers leave their house, lest any harm should befall them: and it was also agreed that the fighting ground should be at a distance from the house erected for the worship of God. The teachers informed our natives that many of the people persist in taking food intended for the sick to the house of worship, and they affirm that, when it is eaten, the sick recover. They have heard of the good effects of medicine on this island, which, being administered by missionaries, they identify with christianity. They now regard the christian religion as a sovereign remedy for temporal as well as spiritual maladies. May the time to favour this dark minded people soon arrive. We feel thankful that the commencement made on this part of Tana, where the foot of white man never trode,

has been to some extent prospered by God. Our natives represent the place where they landed as a lovely spot, and they are of opinion that it would form a suitable site for a Mission Station. The population in the neighbourhood is numerous.

#### RETURN OF BOAT.

The boat was absent on this interesting voyage longer than we expected.— She had rather a boisterous voyage home, the wind being high and squally. I happened to be on a visit to Mr Inglis when she arrived at his station. We went out in the evening to take a walk, when a woman came running after us and calling out "the boat." We turned and saw her. We waited on the shore until she landed. A large number of natives had collected on the occasion. As soon as the men came out of the boat and told us of their welfare and prosperous voyage, we sang a hymn on the spot and knelt down to thank God who had so graciously preserved our friends from the violence of savage men and from the dangers of the sea. The time, place, and circumstances, all conspired to make our act of homage to the Father of mercies peculiarly solemn.

Since the return of our boat from Tana and Fotuna Mr Inglis and I have resolved to reinforce the Missions on both islands, by sending additional teachers from Aneiteum. One will go to Fotuna in a few weeks. We design to send the boat again to convey him to his destination. His name is Filip, and he has a wife and child. He is a member of the Church, and his wife is a candidate at present for admission. He belongs to Mr Inglis' district. We hope that he and his wife will prove useful agents in the work.

We have likewise resolved to send two teachers to Port Resolution on Tana.— We have selected two of our best natives for this important sphere. Their names are Abraham and Nimitwan, both chiefs of importance on this island. They are Church members, and, as far as we can judge, good men, whose hearts are in the work. They are known on Tana, and they will command respect and influence which would not be given to men of inferior rank. Nimitwan can speak the dialect of Tana fluently. Abraham's appointment to Tana is unlimited, but Nimitwan goes with the understanding that he will return to this island as soon as Missionaries are fairly settled. We

have deemed this limitation proper, as he is advanced in life and as we cannot spare too many of our men of influence. I trust that, by the divine blessing, they may be successful in recommencing the Mission at Port Resolution and in preparing the way for missionaries. They are both men of my district, and I feel that I must submit to a great sacrifice in parting with them.

All preparations have been made for the departure of Abraham, Nimitwan, and their wives. As soon as a passage can be procured for them they will leave for their destination. Some time may probably elapse before a passage can be obtained for them. They take with them all the materials for a house, ready to be put up as soon as they land, with the exception of the thatch and lime, both of which can easily be procured on Tana. Wood for building cannot be obtained on that island, except at a great distance in the interior, where it would not be safe to venture for it. When I asked our natives for a house for Tana they turned out from one end of the district to the other and soon brought more than enough of wood for it. The teachers are instructed to build their house without delay, and have it in readiness for missionaries to occupy when they land at Tana, until they can erect buildings of their own. They also take with them a good canoe, which will enable them to hold communication with their brethren at the other station. The canoe is made after the Samoan style, and far superior to any made on these islands. One of the teachers driven from Erromanga to this island by sickness, is a canoe maker by trade, and we have taken advantage of his skill in getting this canoe for the Tana Mission. We have done what we can to promote the comfort and usefulness of our teachers, and now we long to bid them adieu and send them to their destination.

I may add that we have a small book in the language of Tana in type, and it will be printed in a few days. It is compiled from two books in that language prepared by the Rev Messrs Turner and Nesbit, who formerly resided on that island. It will be valuable to our teachers.

#### NEED OF EUROPEAN MISSIONARIES.

I ought to mention here that we send teachers to the neighbouring islands in the assured hope that they will be followed by missionaries at no distant peri-



od. Without this assurance we would have paused before attempting what we have done. Teachers ought not, I think, to be settled on these unhealthy and savage islands, until there is a prospect of missionaries coming to their aid within a reasonable time. The native teachers, I believe, are in general men of piety, but they are wanting in the knowledge, discrimination of character, prudence and energy, essential to the successful prosecution of christian Missions in new and arduous fields of labour. Then they are exposed to sickness, and also to dangers of a moral and more serious nature. When teachers are left long alone, their piety is apt to suffer, and their interest in their work declines. But while I write thus, do not suppose that I lightly regard the value of native agency. In most cases christian missionaries in these islands should be preceded by them. In general they are received by men of their own colour and habits with a confidence which would not be awarded to strangers. And then, when they settle on any island, they form acquaintances, collect information, teach the natives to look forward to a more advanced agency, and thus prepare the way for the christian missionary. All that I maintain is, that native teachers ought not to be left too long on their own resources, as, when this is the case, there is a danger of the object being defeated for which they are sent to heathen islands.

#### PREPARATION FOR MISSIONARIES COMING.

I regret that I have so little information about your movements in reference to additional missionaries for these islands. Your Secretary's latest letter to me is eighteen months old. It states that you had engaged the services of one young man who was studying for the ministry, and that you had advertised for an associate to accompany him to these islands. It is probable that letters are now lying in Sydney for me containing further information, but the opportunities from that place to this island are unfrequent. Presuming, however, that we may expect one or more missionaries next year, it is my wish to make all possible preparation for them. It is probable that Tana will be the destination of your next missionaries, and it will be necessary for them to take the materials for a house to that island. I have engaged two white men and two Tahitians who live on the island to saw flooring

and part of the frame, for which they receive a reasonable remuneration: all the native labour is gratuitous. It will be framed as soon as I can command the time to look after it,—the thatch and lime can be procured easily on Tana.—Windows and doors had better be brought from Sydney. All that can be done to promote the comfort and usefulness of our new brethren will be done. Missionaries who settle on these islands ought to be supplied with every thing that is conducive to health, for they are exposed to perils from the climate which are unknown at home. I have addressed a letter to the care of the Rev Dr Ross, Sydney, to be given to any missionary or missionaries whom you may send on their arrival at that place. It contains information and suggestions which may be useful to them.

#### REFORMED PRESBYTERIAN MISSION TO NEW ZEALAND.

I mentioned in a former letter that the Mission Committee of the Reformed Presbyterian Church of Scotland have given up their Mission on New Zealand, and requested Mr Duncan, their missionary in that colony, to come to the New Hebrides, if he can see his way clear to do so. In the event of his coming to these islands, Mr Inglis and I are of opinion that Potuna would be a suitable field for him. The matter now lies with Mr Duncan himself, and I trust that he may be divinely directed as to the course he ought to pursue. Should the circumstances of his family, or any other consideration, lead him to prefer a colonial to a heathen field of labour, it is probable that the Church with which he is connected will send another missionary to the New Hebrides. Mr Inglis has likewise procured a house to be in readiness for any missionary whom his Church may send.

#### TRUST IN GOD.

In the prospect of taking up new missionary ground it becomes us to look much to God, without whose gracious aid all our efforts to evangelize the heathen will be vain. It is a serious thing to labour among a barbarous and savage people. I have had some experience of this myself, and I do not think lightly of the undertaking. It is one thing to read about men in a state of nature, without the softening influences of civilization, and under the complete dominion of the devil, and another to live among such persons. Were it not for the command

of Christ to preach the gospel to "every creature," and the gracious promise annexed "Lo, I am with you," with his faithful servants to bless, encourage and protect them, the duty of going, at least to the lowest order of savages, might be questionable. But the Word of God, as well as the history of christian Missions, warrants us to conclude that the gospel is as much designed for the ferocious cannibal of the New Hebrides as for nations civilized to some extent. Let us enter Tana then, to attack another stronghold of heathenism, looking to God for help. In this sacred enterprise let us bid adieu to fears and doubts, and in the use of all the means at our disposal aim at the overthrow of Satan's domination in that dark island. With Omnipotence on our side we must and will prevail. The fact that the gospel has been received on Anciteum will tend to facilitate its introduction to neighbouring islands. The time was when our neighbours looked upon this island with consternation, and they expected that christianity would bring down on the devoted Anciteumese the vengeance of their *Natmasses* and every dreaded calamity. But these anticipated evils have not befallen this island, and christianity has brought with it many temporal advantages which natives can appreciate. The impression is now going abroad among neighbouring islanders that their own deities cannot inflict harm, and that the gospel is powerful to bless. As the work of evangelization advances on these islands the difficulties and dangers of missionary enterprise will diminish. Christianity, which has hitherto been dreaded as an evil, will be hailed as a blessing. May the time soon come when all the islands of this large and populous group shall be subjected to the dominion of Christ.

#### APPEAL FOR BOAT.

I inclose in this letter the copy (a duplicate) of an appeal prepared by Mr Inglis and myself to our respective Churches, for aid to procure a small vessel for the Mission. The object is sufficiently stated in our paper, so that I need not enlarge. I hope that it will meet with your approbation, and with the generous support of the friends of the Mission. Such an appendage to the Mission, while it would afford the means of safe and frequent communication with missionary brethren and teachers, would also enable us to extend our operations. The cause of Missions indeed cannot ra-

pidly advance in these islands without the means of communication.

I must now conclude. Pray for us, dear brethren, that the word of the Lord may have free course and be abundantly glorified in this dark land.

I remain, very sincerely,

Your's, &c.,

JOHN GEDDIE.

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

#### A SHORT SKETCH

OF THE LIFE AND LAST DAYS OF MARY ANN, ONE OF THE EARLY CONVERTS IN THE ANCEITEUM MISSION, BY MRS. GEDDIE, AS CONTAINED IN A LETTER TO THE REV. J. WADDELL.

When we commenced our labours among this people Mary Ann was a young thoughtless heathen. She was a very interesting looking girl, and being a high chief, the only female chief on the island, I was anxious to have her with me when I should commence my boarding school. Several times she came and promised to live with me, but after remaining a day or two I would see no more of her for some time.

One morning her parents came to our house, bringing as a present a large basket of breadfruit, and asked us if we would take their daughter and take charge of her, urging as their reason for this application, that they were afraid the foreigners would take her to live with them.

We told them we were anxious to get a number of promising girls to live in our family, that we might instruct them, and would take her as they desired. As the parents were heathen they could not appreciate our motives, but they wished her to remain with us, and said she was to be our child, and from that time they called her so.

For some months after Mary Ann came to live with us she continued to be very thoughtless and unsteady, often going away and staying several days.— One evening I called her and Mary, her companion, who also lived with us, into my bedroom, and had a long conversation with them. I told them I was grieved to see them so thoughtless, especially Mary Ann, and added that I had left my own home that I might teach them the Word of God, and had parted with my own child, who was very dear to me, that I might remain among them. I said I should never regret leaving my home and friends, and parting with my child,

if I should have the happiness of seeing them seeking the Saviour, and that now, as my dear Charlotte had left me, they should try as much as possible to fill her place to me. They both cried very much, and said they knew what I told them was true, and that they were very bad and dark-hearted. From this time I could see an evident difference in them both. Dear Mary Ann became quite a changed girl, and, we have every reason to suppose, a decided christian. She tried in every way to please me and be a daughter to me. We all loved her very much, and never, as far as I remember, had reason to reprove her.

As she was a great chief, she was very much annoyed by the heathen chiefs.—When preparations for a feast were going on especially, they insisted upon her assisting in some heathen ceremonies, but she never yielded. She and some others of our first converts were often much persecuted by the heathen, and their lives were threatened.

About the time Mary Ann became serious she formed an acquaintance with a young man from the other side of the island. They soon became strongly attached to each other, and, as they were both promising young people, we were pleased to see it. After Mr Inglis settled at the other side he appointed the young man as a teacher to a distant village, and, as we knew of no obstacle to prevent, we all thought it better for him and Mary Ann to be married, that she might assist and cheer him in his labours.

When some of the old people, who were still very dark and superstitious, learned that Mary Ann was to be married, they endeavoured to prevent it, assigning as a reason that when she was made a chief one of the conditions was that she was never to marry. However, the good sense of the chiefs and christian people overruled these objections. When the "John Williams" was here on a visit, the year before she went home last, they were married in the Church before a very large assembly, and immediately left for Mr Inglis' station.

After Mary Ann was settled in the "land" to which they were appointed as teachers, we did not see her very often, as the place was distant and the road very bad. But she never failed to write to me by every opportunity. Her letters were very affectionate, and written in a most pious strain. In almost every

one of them she thanked me for my care and instruction, and always added, "What would I have been now Misse, if you had not taken care of me. You are my mother, and, although I love my parents, I love you and Misi Atainaig (Mr Geddie) better than I do them."

Mr Inglis was very much pleased with our dear Mary Ann as a teacher. Last July she wrote me she was not well from the effects of a bad cold. Her husband got medicine from Mr Inglis, which relieved her, but did not remove the complaint, which proved to be an affection of the membrane lining the windpipe.—She suffered much pain, and her strength rapidly failed. In October H. M. S. *Herald* called here. We immediately sent for Mary Ann, and consulted the Doctor about her. He approved of all that Mr Inglis and Mr Geddie had done for her, but gave us little hope of her recovery. From this time she remained at her father's, who lives close beside us.

In as gentle a manner as possible I told her that the Doctor thought her very ill, and said it was doubtful if she would recover, and added she was in the hands of a kind heavenly Father, who, if he thought fit to restore her, was able to do so. I was surprised to hear her say with the greatest calmness that she did not expect to recover, and that she felt very happy at the thought of going to her Saviour. Her parents, husband, and sisters, who were present, could not restrain their grief, but she remained quite composed.

From this time I visited her daily and read portions of Scripture to her. Mr Geddie also visited her frequently and prayed with her. Her strength gradually decayed, and she suffered very much from pain in her throat and severe cough. She could not swallow any thing without great pain, yet she always appeared cheerful and happy. She talked a great deal to her parents, brothers and sisters, advising and urging them to be zealous and devoted to the cause of Christ. To her two sisters, who are mothers, she gave much good advice about bringing up their children. To her eldest sister, who often disputed with her husband, she talked very seriously, and told her how happy she and William—her own husband—had lived together, and urged her and her husband to follow their example, as they too might soon have to part and give account of themselves to God.

One night Mr Geddie and I were sitting beside her, thinking every minute would be her last. Appearing comparatively easy, Mr Geddie asked her how she felt *now*, in the near prospect of death. She said she felt very happy at the thought of being soon with her Saviour, who she knew died for her sins.—She added, that often when in great pain, and as she thought just about to depart, she felt unspeakably happy at the prospect of soon being in heaven, but when she became a little better she felt disappointed. Soon after, she took her husband's hand in hers and looking affectionately at him said, "William, I feel very sorry for you—great is my love for you—and I would like to live for your sake, but my desire to be with Jesus is greater."

She lingered a week after this and suffered less pain, but she had lost the power of swallowing. On Christmas morning her husband came to me, saying, Mary Ann desired to see me, that she felt different from what she had ever done, and thought she was dying.

I hastened to her. She was quite sensible, but scarcely able to speak. Mr Geddie prayed with her, and soon after she became as we all thought insensible, as she took no notice when we spoke to her. But when her husband asked her if she was resting on Jesus, she distinctly answered yes. Her face wore a calm and happy expression, and soon after this her breathing became fainter and fainter, and her spirit took its flight to that happy land where she so longed to be. She was about nineteen years of age.

Thus, my dear Mr Waddell, have I given you a hasty and imperfect sketch of one, who we have every reason to hope, is now rejoicing in the presence of the Saviour—one of the first fruits of the gospel on Aneiteum—and whom you and all who have sent their aid in sending the gospel to this Isle of the Ocean have been instrumental in saving from eternal misery and directing to the Lamb of God that taketh away the sin of the world. I have never met with any native who had the same ideas of modesty and propriety that Mary Ann possessed. Mr Geddie and I often remarked, after she became decidedly pious, that her views appeared quite above those of a young person brought up in heathenism.

"Whatsoever things are true, whatsoever things are honest, whatsoever things

are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise think on these things.

#### NENGONE (MARE) LOYALTY ISLANDS.

In our last we gave extracts of a letter from the Rev J. P. Sunderland, containing the latest accounts from the missionaries on this Island. We have received the *Missionary Magazine and Chronicle*, containing a letter from the Rev J. Jones, dated 20th June last, which, as containing much fuller details of the work, we insert below:—

"It being upwards of eight months since the 'John Williams' left us on this island, we are now in a position to give some account of our field of labour, and also the means employed for its culture.

"After a fortnight's residence at Guama, on the western side of the island, a deputation from the people at Suaeko, the station occupied by Mika, a Samoan teacher, came over to us to request that one of the missionaries might reside with them, bringing as an introduction a present of food, consisting of yams, taio, cocoa-nuts, fish, &c. It was deemed desirable by all that one should be located there, as it had been a station for several years, and also near to the heathen portion of the island; and as it was decided that the press, under the superintendance of Mr Creagh, should remain at Guama, I felt that it was obviously my duty to make the north-east side of the island the scene of our future labours.—All our things were safely conveyed round in an open boat, presented to us by the kind friends at Sydney, and in a few days we were settled in our new abode—a house, containing nine rooms, built entirely by the natives, as the manse of the Missionary Station.

"The population of this island is estimated at not less than eight thousand, five thousand of whom are still in gross darkness. Within the last few weeks, one man has been killed and eaten, who had overstepped the boundary of his own tribe in search of his wife, and I am sorry to say that such things are not of unfrequent occurrence among them. About three thousand have embraced christianity, of whom perhaps nearly two thousand reside in the district of Guama, and upwards of one thousand on this side Suaeko: all most eager to be taught and

to obtain clothing. Any small issue from our press is prized, as the nugget would be by the Australian miner, and is sought after with equal avidity. A fact proving the value they attach to their book is their anxiety to keep it clean—a piece of paper for a cover is considered by them a very valuable accompaniment to their little library, and so incessant is the application for it, that I have been compelled to appoint one morning a week at a certain hour for the distribution. An English bystander might imagine, from the whole scene before him, that I was distributing Bank of England Notes rather than the advertising pages of the *Evangelical Magazine*, or bits of old newspaper. Each one also secures his books in a neat bag of native plat. A slate is greatly esteemed by all; but by the boys and young men in particular, many of whom can write very nicely; and those who possess slates may be seen on Sabbaths taking down portions of the sermon. After service each slate forms the nucleus of an inquiring party for the purpose of obtaining information on the various topics of the discourse, they then prepare themselves for the questioning service which usually follows each sermon.

“The capabilities of these people are of no mean order; although, in their uncivilised state they present a very degrading spectacle, they very quickly learn to read and write; indeed I never met with children who would acquire the art of writing so quickly.

“The whole of the people are very persevering and industrious. This will be accounted for by the fact, that they are compelled to work hard to obtain a livelihood. This island produces very little compared with many of the islands in Eastern Polynesia. This has very little of the bread fruit, while they abound with it; and the cultivation of the yam, the staple of these islands, is much more laborious than that of the taro, the staple of the Eastern groups, but it is really a very fine vegetable, some weighing upwards of thirty pounds, and not watery as they are at Tana. Almost all tropical fruits might be grown here; and owing to its proximity to the temperate latitudes, many of the English fruits and vegetables might be introduced, with additional comfort to the mission families, besides a great advantage to the people. The whole island is quite destitute of pure water. The rain which falls in great abundance, appears

to filter through the porous coral of which the island is entirely formed. In a few of the deep natural wells, with which the island abounds, water is found, chiefly at high water; and, having connection with the sea, it is brackish, and sometimes very salt. There is no such thing as a stream on the island. The principal drink of the natives is cocoa-nut milk, sugar-cane, and melons—of the two latter they never speak of eating but always of drinking them. The sugar-cane is grown very extensively in their plantations, solely for this purpose.

“Formerly, the whole of the population made the interior of the island their principal residence, and came to the sea coast occasionally for the purpose of bathing and fishing. Since the introduction of Christianity, those who have embraced it make the sea-coast their principal settlement, and go into the bush to work their plantations. They generally leave on Monday and return on the Friday.

“On our arrival at this island we found a Mr Nihill, a clergyman, residing at Guama, left by the Bishop of New Zealand for the benefit of his health. He has since died. We have derived great assistance from him in acquiring the language. We found several portions of the Scriptures circulated among the people, translated and printed by himself, and the whole very correctly executed; also the Ten Commandments in large print, for the Schools. A hymn-book containing twenty-six hymns, and a School-book containing an outline of early Scripture History. Besides these, he very kindly and readily delivered over to us many other portions of Scripture, manuscript. He had also compiled a small grammar, which he allowed us to copy; this at once cleared up many difficulties, which would have entangled us much in our future studies of the language.

“Mr. Sunderland has, since our arrival, printed a school-book containing elements of reading, to which is appended the Book of Jonah, Psalm xcv., and the Lord's prayer, translated by Mr Nihill. Mr Creagh has since taken through the press the first chapter of John's Gospel in the Lifu language, which Mr Nihill also translated with the assistance of the natives of this island, who understand the Lifu very much as English people do the French language. Mr Creagh is now printing the whole Gospel of Mark in

Negone, four chapters of which had been translated by Mr Nihill before his death, and Mr Supdelaud, with the assistance of the teachers and natives, is endeavouring to keep up with the press; eight chapters are already translated, and I have no doubt the rest will be forthcoming as the press requires them. You will thus learn that we enjoy peculiar advantages with respect to the language of this people. I hope we may be ever found improving them, and studying to turn every rivulet into the broad channel of usefulness. However, the language is by no means easy as appears to be the case more or less with most of the dialects of Western Polynesia. A knowledge of the Eastern dialects appears to be no help whatever to the obtaining of these, except at first by communicating with the Native Teachers from the Eastern groups. The pronunciation is very much more harsh, consonants are more abundant, and double consonants nasals and gutturals—unknown in the Eastern dialects—are more or less abundant than those of the Western; consequently we find the Native Teachers a long time before they can master the language, and indeed they can never pronounce it, but by long practice they become accustomed to its peculiarities, and the natives to their brogue, and hence they are generally intelligible.

“In speaking of my engagements at this station, the language of course has claimed the first attention; without a thorough devotion to this there can be neither pleasure nor satisfaction afforded by communicating with the natives. And—what is of far greater moment—the Gospel, with all its wondrous and life-giving truths, cannot be correctly presented to their minds; hence they are in danger of entertaining erroneous views of their Creator, of the relation they sustain to Him both as creatures and rebels, of the gracious reconciliation he is ever so ready to effect through our Lord Jesus Christ, and of eternal life through belief in his name.

“Though I had much to do—and still have, in the shape of manual labour (there being no Raratonga teachers to help me at this station)—I was able to commence preaching within two months after our arrival in this island. I first took alternate Sabbaths with the teachers, and sometimes a week-day service. After a residence of six months among the people I commenced preaching ex-

tempore, and soon found myself adequate to a sermon every Sabbath, besides an address on Fridays.

“Anxious to secure the children as much as possible from acquiring any of the heathen tendencies still remaining among the people, Mrs Jones, together with myself, have organised a day school in addition to one on Sabbaths. I take a mixed school of boys, girls, and young men, daily at sunrise, to impart instruction in reading. The mornings I devote to translations and other engagements: in the afternoon Mrs Jones teaches the girls sewing and reading, and I devote the afternoon to teaching the boys in writing; but at present our efforts are very much retarded, having scarcely any slates. We muster only ten, inclusive of pieces, and the only plan which we can adopt here is, to write upon the forms by means of sand. The island produces no stones except coral, and these cannot be substituted for slates as were the stones of Raratonga, related by the Rev John Williams.

“I have made a large black board (unvarnished), which helps to supply our great lack of books suitable for a school. I could make more smaller ones to serve as substitutes for slates, but I have only one lump of chalk, which I must use very carefully lest my large board become silent. How acceptable now would be that box of school material from the British and Foreign School Society which we had hoped would have reached Sydney before ourselves, but of which we have heard nothing since we left England. The number of boys down in the school book is 155, of girls 112.—Many others attend occasionally. The general attendance at school is very fluctuating, owing to their engagements in the bush; this, too, is their harvest season, so that we cannot form a proper estimate of the attendance.

“I think, with a good supply of slates and school materials, we could command almost any number; but they have a deep impression that the sand is far inferior to the slates.

“The people attend all the services in great numbers. Their behaviour, while in the house of God is very respectful and sedate, and their attention very fixed while listening to the good news of the Saviour's love. On Sabbaths the chapel is densely crowded, many unable to obtain seats sit upon the ground; but we know, with all our efforts to teach

and enlighten their dark minds, no permanent good will result without the outpouring of the Holy Spirit. O! how necessary that we often be found at the throne of grace, pleading that they may know and feel that they are among the ruined sons of Adam, and that Jesus Christ is their only Saviour; that without Him they must all perish. We have every encouragement to work. We know the Master of the vineyard will not fail to acknowledge the labours of his servants. We have his promise too, that he will be with us even to the end of the world. Without such promises to sustain us we must give all up as useless; but with them we can labour with sure and certain hope of a successful issue.

“ Besides, those instructions, which have the spiritual interests of the people alone in view, I am anxious to add those which will tend to benefit their temporal circumstances also. This I believe to be quite a necessary accompaniment to the Gospel. It gives the people a spirit of enterprise, and assists in raising them from their deep degradation. They are very anxious to be taught these things; they know that everything we introduce is so far superior to their own simple plans. They often stand and exclaim with astonishment at some new object or contrivance, and say among themselves, ‘ How wise and how rich those foreigners are!’ Many of the people have erected excellent plastered houses, and many others are desirous of doing so. \* \* \*

Some few of the heathen party have left their tribes, and joined the Christian party. Often on a Sabbath too, may be seen here and there in the house of God the bushy head of a heathen, who has come for the sake of curiosity to listen to the instructions of Christianity; and I trust they hear the gospel as taught in the Scriptures. O that these hearts may be opened to attend to the things spoken. Our only hope is in God who made heaven and earth. He can make darkness light, and crooked things straight.

“ I am happy to inform you of continued good health enjoyed by Mrs Jones, our dear little boy, and myself. But though we have such cause for thankfulness with respect to our own family, others in this mission have been called to pass through deep floods of affliction.— Mrs Creagh has been taken from us, and her husband left to mourn her loss on this solitary island. As regards appearances, we should have conjectured her likely to have been long spared for usefulness; but the Lord’s thoughts are not our thoughts, neither our ways his ways. And now Mr Nihill, of whom I have spoken above, rests with her until the morning of the resurrection, leaving a widow and child to sorrow at his departure.— We know not who may be called next to give an account of his stewardship, but he who is found a ‘ faithful and wise servant’ shall give that account with joy ‘ at midnight, or at the cock crowing, or in the morning.

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## Other Missions.

### FRENCH CANADIAN MISSIONARY SOCIETY.

We have been favored with a copy of the seventeenth annual Report of this important Society, and we are glad to have the opportunity of laying before our readers a portion of the interesting details which it contains. Would that in this Province a similar movement were in operation for the same class within our bounds. The Report commences with an account of the efforts of Romanists to extend their system, and then gives a general view of the operations of the Society:—

The church of Rome has laboured steadily during the past year to aggrandise herself, and to consolidate her pow-

er in Canada by strengthening her hold on the minds and souls of its votaries, and by aiming at such political influence as would secure to her permanently the control of the destinies of this Province. To bring the people into an humble subjection and blind compliance with her designs and tenets, she commands unbounded wealth, and has a large ecclesiastical organization, daily increasing, although reckoning already no less than eighty bishops, seven hundred priests, with hosts of nuns and friars. This numerous clerical and conventual body has been prominently active of late in introducing into this land, with all its modern additions, the gorgeous and idolatrous worship of the Virgin, which here, as

even in Rome could not in its last development, but appear as a novelty of the pretended unchangeable church. Accordingly, the new dogma of the Immaculate Conception of Mary has been the constant theme of Romish devotion, the pretext for crowded processions and magnificent displays. Richly decorated altars, costly statues of the Virgin paraded about, and an unusual excitement have proclaimed in all the Lower Canadian parishes, in the light of thousands of candles, and amidst the roar of cannon, that the people were made to prostrate themselves before the blasphemous fiction of Rome, the last idol manufactured in the city of the seven hills.

To say nothing of the strenuous efforts made by the priests to check the freedom of the press in Lower Canada, the war waged against common schools, the pressure exerted upon Government by the Romish Bishops of the Province, in order to destroy a flourishing system of education in Upper Canada, and establish on its ruins the teachings of nuns and friars at public expense, should warn lukewarm Protestants of impending danger, and that the work of Evangelical Missions, such as that undertaken by this Society, is a vital question for their posterity, as far as their freedom, education, prosperity, and religion are concerned. The recent Concordat, concluded between Austria and the Pope, by which Protestant populations are enslaved in body and mind to the despotic and persecuting powers of the hierarchy, must render evident to all the great ideal of papal rule in store for our Province, unless priestly ascendancy be checked in time, not by vain political combinations, but by the only secure way—missionary enterprise.

Already has the influence of Canadian Romanism extended itself all over this continent, and as far as south America. Large sums of money collected here are annually spent elsewhere for the propagation of errors. Many Canadian priests are sent across the lines to the neighbouring States, and even lead Popish colonies to Illinois and the Far West, with an eye to the planting and strengthening of their system in the midst of Protestant populations. Nay, already does Canada begin to supply South America with priests and nuns, having a special mission in Chili. It has also supplied Oregon and California. While elsewhere on this continent the stock of

priests is failing, our Province raises more than is needed for itself, and supplies other parts of the world; Canada is now and is likely to be more and more the great nursery of priesthood and monachism on this side of the Atlantic.—Would that the fact were better understood and appreciated by our American neighbors, and that they would repay this country in part the efforts, the money and the men so lavishly spent upon them by Canadian Romanism.

Such are the latest movements of Romanism,—what this Society and mission has been permitted by the favour of the great Head of the Church to accomplish against that dangerous power, in rescuing souls from a pernicious thralldom, and bringing them captive to the feet of Jesus Christ, will be detailed in the following report:—

#### EVANGELIZATION.

The mission of spreading the Word of God, proclaiming saving truth, and teaching the doctrines of the Gospel amongst French Canadians, has been providentially entrusted by this Society to four distinct classes of missionaries, all so absolutely demanded by the peculiarities of the field, that neither of them could be dispensed with, without more or less paralyzing all the branches of the work. These are, 1st, Ordained Ministers.—2rd, Catechists, otherwise called Scripture Readers.—3rd, Colporteurs—and 4th, Teachers. As their number is larger at present than at any other previous epoch in the history of this Mission, and often two or three are found co-operating in the same local effort, their labours will, probably, be best reviewed and appreciated, by speaking of them individually, only in connection with the stations to which they severally belong, but we would, however, premise a few general remarks on each class.

#### THE MINISTRY OF THE GOSPEL.

Four ordained clergymen have labored under the auspices of the Society.—But when it is considered that two of them are not in direct connexion with it, that another turns all his attention to the superintendance of the Boys' Institute at Pointe aux Trembles, and that to the fourth is entrusted the general management of the operations of the Society, it will be evident that there is at present no class of missionaries, the want of which is more felt on our field. To secure the services of one or two more clergyman, active, and qualified for the work, will-



ing at the same time to be frequently on the move visiting different stations, is with the Committee a subject of deep solicitude and anxious prayer. A number of men of this class are undoubtedly to be met with in France, Switzerland, and Belgium, but the difficulty in inducing them to come arises from the fact, that they can ill be spared from their transatlantic fields of usefulness, and that while we would assume the expense and the responsibility of bringing over to this distant region, none but the best, the most efficient, active and zealous ministers, these are precisely such as our friends on the European continent are most unwilling to part with. This convinces us more and more of the urgent necessity that missionaries of the higher class should be raised within our own borders, by providing for the most promising youth in our Institute a superior education, and sending them ultimately, if need be, to Switzerland to complete their studies in the Theological Seminary of Geneva, under the tuition of men whose names are widely known in Evangelical Churches.

This has already been the case with Mr Duclos, a former pupil of Mr Wolff, who is now pursuing his studies under the direction of Dr Merle D'Aubigne, supported by the liberality of Mr Henderson, of Park, Scotland, and from whom we receive encouraging accounts.

#### COLPORTEURS.

Only one laborer of that class is in the permanent employ of the Society, a long experience having shown that this work, which requires a Missionary to be constantly moving notwithstanding the rigors of a severe climate, in order to be carried on actively and continued without intermission year after year, not only demands great zeal, but unusual powers of physical endurance. This part of the work is, therefore, now generally entrusted to the converts themselves, who labor only for a portion of the year.—Being themselves of the people they find ready access to them, and no prejudice can be excited against them on account of their being foreigners. Moreover, as they have some trade which they abandon, only temporarily, to resume it afterwards, they can never become a charge upon the Society. Besides, as they receive no other stipend than their mere expenses while on the field, their invaluable labors are accomplished at but little cost.

Not the least important consideration in this arrangement is that while endeavouring to impart blessings to others, these men are abundantly blessed themselves; nothing, perhaps, tends more to strengthen and make steadfast the new faith of a convert than this public witnessing for the Truth amongst his own countrymen, while the Spirit of self-denial and devotedness to Christ is cultivated, by the sacrifices they often make for the cause of God, and the persecution they have to endure. For details of the labors of Colporteurs, we beg a reference to the *Missionary Record*, published in December last.

[To be continued.]

#### Notices, Acknowledgments, &c

Appointments of Preachers for May.	
<i>Probationers.</i>	<i>Presbyteries.</i>
Rev Daniel McCurdy	Truro.
" Hugh Ross	Halifax.
" James Thomson	P E Island.
Mr Robert Grant	Pictou.
" Samuel McCully	Halifax.
" William Keir	Pictou.
" John W Matheson	Halifax.

Messrs John Currie and Alexander Cameron are expected to be licensed during the present month, and immediately thereafter will proceed, the former to the Presbytery of Truro and the latter to the Presbytery of Pictou. Mr Matheson has been appointed to labor along the line of the Railroad during the months of May and June, and part of July.

Communications for the Home Mission Board during the next two months should be addressed to the Rev George Walker, he having been appointed acting Secretary during the absence of the regular Secretary.

It is requested that communications for the *Instructor* and *Register* during the next two months be sent to the Rev P G McGregor, Halifax.

The Presbytery of Pictou will meet for Presbyterial visitation in Prince-St Church, Pictou, on Tuesday, 13th May, at 11 A M. Sermon by the Rev James Byers.

The Presbytery of Halifax will meet at Shubenacadie on Tuesday, 20th May.

The Rev George Patterson being engaged in collecting materials for a biography of the late Dr McGregor, will be obliged by those having it in their power, furnishing him with information either oral or written concerning his early labors. Inci-

dents and remarks, trifling in themselves, may illustrate his character, or throw light upon the circumstances of the country at the time, and will be thankfully received. Any letters or other documents of the time may also prove valuable. Any person having a copy of a pamphlet on Slavery, published by him shortly after his arrival in this country, will particularly oblige by the favor of a perusal of it.

Monies received by Treasurer from 20th March to 20th April, 1856:—

## SEMINARY.

Congregation St Mary's £10 0 0

## FOREIGN MISSION.

Master John W Roy, Pine Tree 2 6

Mr George Roy, do 1 0 0

## HOME MISSION.

Mr George Roy, Pine Tree 1 0 0

## REGISTER.

Rev W Fraser, Bond Head, C W 1 6

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

## FOREIGN MISSION.

Ladies of Pembroke, Upper

Stawiacke, 30 yds Flannel £1 17 6

Half of Thanksgiving collection,

Truro congregation, 6 15 2½

Donation from Mrs Thomas

Dunlap, Lower Village 15 0

Ladies' Religious and Benevo-

lent Society, Up River 2 0 0

## HOME MISSION.

Half of Thanksgiving collection,

Truro congregation 6 15 2½

Ladies' Religious and Benevo-

lent Society, Up River 2 0 0

## SEMINARY.

A Friend, a Member of Rev Mr

McCulloch's Church 12 6

James N Crow, Lower Village 1 0 0

The congregation of Annapolis have forwarded £10 to the Board of Home Missions, per Rev James Thomson, in payment of supply.

**Foreign Missionary Wanted.**

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

**Boards, Standing Committees, &c.**

*Board of Home Missions.*—Rev Professor Ross, Rev Messrs Patterson, Watson and Walker, together with the Presbytery El-

ders of Green Hill, West River, and Primitive Church. Rev George Patterson, Secretary.

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

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

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

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

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

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

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

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

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

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

*Agent for the Christian Instructor and Missionary Register.*—Mr Chas Robson, Halifax.

**Terms of the Instructor and Register.**

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

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

Orders and remittances to be forwarded to Mr Charles Robson. Remittances may also be sent to the Synod Treasurer.