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T H E

CHRISTIAN INSTRUCTOR

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

SEPTEMBER, 1860.

CONTENTS.

CHRISTIAN INSTRUCTOR.		EDITORIAL.—The Massacres in Syria,	279
	Page	REVIEWS.	286
The Late Rev. G. Gilmour,	257	MISSIONARY REGISTER.	
Religious Revivals,	263	Home Missions,	Page
Bread upon the Waters,	269	Report of Co-partage,	129
Religious MISCELLANY.—Questions to		FOURTH MISSION.—Mr Johnston's Jour-	
those who neglect Prayer Meetings,	273	nal,	131
Inducements to attend Prayer Meetings,	273	Return of John Williams,	137
Boardman's Remarkable Deliverance,	274	Other Missions.—Syria,	138
Poor Jack,	274	NEWS OF THE CHURCH.—Arrangements	
Religious INTELLIGENCE.—Syria—		for the Union,	142
Scenes in Deir el Lamar	275	Pb'y of Pictou,	143
Further from Syria,	276	NOTICES,	143
French Intrigue in Syria,	278		

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THE
CHRISTIAN INSTRUCTOR.

SEPTEMBER, 1860.

WHAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—Prov xix. 1.

THE LATE REV. GEORGE GILMORE.

Continued.

As noticed in the letter given at the close of our last Article, the Presbyterian ministers met for the formation of the first Presbytery of the Province, on the 2nd August 1786. Mr. Gilmore attended, and it is stated in their minutes that he was only admitted as a corresponding member. He does not seem to have afterward attended the meetings of Presbytery, or considered himself a member, for what reason we know not.

In the year following he undertook a voyage to Britain, to represent his claims before the British Government, for his losses as a seaman. We have the greater part of his journal during his visit, which we shall present copious extracts.

Wednesday, 5th December 1787.—We sailed from Halifax, favorably with a fine day and a fair wind.

Thursday, 13th.—We had a very windy day, and the seas ran high. Much confused I was all night in my thoughts, and had no rest.

Sabbath, 16th—Blew more moderately. No worship on this

Monday, 17th—Had little wind but it was in our favor. O the wonderful works of God. We see them every moment we breathe, the blowing winds and raging waves. The working powers of our mind were oftentimes in as great a fermentation as the outward elements of winds and seas. I had very serious thoughts about my conduct in regard of my voyage to Great Britain. I was much exercised in my mind, whilst I reviewed my conduct. Viewing myself as a rational creature and as one possessing acquaintance with the Lord in the heart, I oft pronounced myself guilty, yea very guilty before the Lord. At last I got more resigned in my mind. Oh that my heart was more affected with my unworthiness before the Lord, should I become more resigned to the allotments of his Holy Providence.

"Friday, January 11th 1788.—Landed all safe and well, through the goodness of the God of Heaven, without any sickness or death among us. We landed about four miles from Greenock, and traveled thither on foot.

"Saturday, 12th—Called on Dr. Adam, one of the ministers of the Kirk, who engaged me to preach for him on the Sabbath. I complied with his invitation, and on the ensuing day I went to the church and heard his helper in the forenoon, and in the afternoon I entered the pulpit, and endeavored to preach, but ere I got little more than half through my sermon, I was taken so unwell that I was obliged to break off abruptly, to the great surprise of the congregation. I requested the young preacher who was in the pulpit with me to do the rest, for I was not able to stand. As soon as I got out to the open air, I got much ease and revived. Dr. Adam treated me well as a gentleman, a christian and a brother preacher. After a few days Mr. Russell came to Greenock and "searched me out diligently and found me." On the morrow he went home, and the day following I took coach and went to Glasgow to Mr. Russell's lodgings, who, with his lady, received me very kindly indeed. With him I lodged four weeks. Mr. R. was very obliging indeed for he introduced me to Dr. Gillis, minister of the College church, who received us very courteously, and after a little conversation invited me to preach for him the next Sabbath.

"Sabbath 20th.—Preached for Dr. Gillis from Eccl. viii. 11, and baptized one child in presence of the congregation.

"Monday 28th,—Breakfasted with Dr. Percous. At 11 o'clock attended the Divinity Hall. After the lecture was ended, repaired to the house of the Professor, Dr. Finley. Had a short interview with him. He appears to be a man very grave and serious mind of great erudition, fine language, and a close reasoner on points of Divinity. The lecture I heard him deliver was a proof to me of an argumentative turn of mind.

"Wednesday, Feby. 6th.—Attended the Rev. Presbytery of Glasgow, was invited by the Moderator in the name of the Presbytery to dine with them at the Pontine Tavern, which accordingly I did. Had agreeable society with the Presbytery, and we parted seasonably as brethren.

"Saturday, 16th.—Set out from Glasgow and arrived at Edinburgh that night about six o'clock.

"Sabbath, 17th.—Attended public worship at Greyfriar's church in which Principal Robertson and Dr. Erskine preach. On the forenoon I expected to hear the Principal, but was disappointed. In the afternoon heard Mr. Erskine, who preached the gospel of Christ.

"Monday, 18th.—On Monday called on Dr. Erskine but found him not at home. I called on the Rev. Mr. Hall, a Burgher preacher of the new town of Edinburgh, who appeared to be a very sensible and free gentleman in conversation, willing to receive and to converse with me. He had not that starchedness about him which many of that order have, but was catholic in his sentiments. I dined with him of that order the same day, but of a very different cast than Mr. Hall, and whom after a little conversation I understood to be appointed by their Burgher Synod to go to America to countenance our people. The clergy of Scotland are numerous and for the most part,

poor. Those who happen to get Kirks by presentations, live comfortably and amass wealth—at least such of them as live moderately and retired from company.

“Wednesday, Feby. 20.—Set off from Edinburgh for London in the Charlotte coach, and arrived at London on Friday night about 12 o'clock.

“Monday, 17th March.—Carried my certificate which I got from my old friend, Governor Hamilton, to the Lords Commissioners.—Got no answer to it that day.

“Saturday, April 19th.—Presented a card to Mr. Brook Watson, but could not be admitted. The card was returned by his waiting man. After this came another young gentleman, who asked me, “what do you wish.” “To see Mr. Brook Watson.” He was busy and could not now be seen. I followed after him wishing to have an answer. This was a polite evasion. Immediately I went to Lincoln's Inn field, to enquire at Mr. Leigh about my temporary support, who said that the Commissioners did not sit to day. On the same day engaged to dine with Mr. Jewit, a Presbyterian minister from Charlestown, a Loyalist. This day my old shipmate called on me.

“Sabbath, 20th.—Attended Dr. Harris' lectures. On the evening I was grievously tempted by a messenger of Satan to buffet me.—My mind was very much troubled and perplexed. Amidst the perplexities and disquietudes of my soul, I was led to think on that word recorded in the Holy Scriptures, “The Lord knoweth how to deliver the godly out of temptation,” compared with a parallel one in 1 Peter, iv. 12, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's suffering, that when his glory shall be revealed, ye may be glad also with exceeding joy.”

“Monday, 21st.—Visited Mr. Brook Watson again, expecting a favourable answer to my letter, but received as an answer by Mr. Turner, whom I deemed not to be friendly disposed toward me, that Mr. Watson had written an answer to what I wrote him, as he did not know me. This seemed a very fair-faced and artful evasion explicitly answering my reasonable requisition. And to confirm me on this thought Mr. Turner added as his last remark, “I told you before you left Halifax that it would be to no purpose to come to London, for you will hardly get as much as will defray your expenses home.”

“I shall now proceed to make the following improvement on Mr. Turner's reply to me. And the improvement I was led to make that disappointment, as I walked to my lodgings, sad in heart, and some dejected, was that the Most High as our Heavenly father uses various methods of dealing with us poor sinful creatures in this world, which though afflicting and distressing at present, yet they are intended for our profit and good. The instruments which he uses use of as an offended father to rebuke us for our folly—to chastise us—to chastise us and correct us may be such sinful creatures as ourselves. Indeed all creatures are to us as the Lord sees fit to use and employ them. Some have been the instruments of poverty, oppression, distress, plunder and death to their poor fellow-

creatures. At other times he uses them as instruments of showing mercy and doing acts of kindness. In either of these we are under obligations to own the sovereign Ruler of this world, as having a right of dealing with us how and by what instruments he pleaseth. When the Lord rebukes, scourges, chastens and corrects by instruments, we are hereby taught and admonished to consider and eye the invisible hand which uses the instruments, and humbly acknowledge and confess our innumerable evils to our Heavenly father, as the procuring cause of his righteous rebukes, scourgings, chastenings and corrections, and rather pity the condition of the instruments of our distress and misery, as they act from personal dissatisfaction and malevolence, than hate their persons. They are doing the Lord's work on us, while they are ruining themselves by evil thinking and doing.

"Tuesday 22d,—I called on my good old friend Dr. Peters, whom I found at home. He was pleased while I tarried to read me an Acrostic on the Rev. Mr. Brown of Halifax, in whom, though a youth, genius, a sweet address, and persuasive oratory appear—the one to invent—the other to allure the passions and attract attention—the last to instruct on the principles of virtue and religion. Thus kind nature hath those genial gifts bestowed on the youth who from the European clime, was wafted unto this western shore, the frigid zone, to teach divinity to old and young.

"Saturday, 26th,—Was seized with sadness of heart and uneasy feelings of soul. All the follies that I ever committed from early life to the present, like an overwhelming flood break forth into my soul. I grief and trouble found. Was almost sunk and overcome. In great perplexity and distress I labored. Floods of evil thoughts increased. Floods of worldly thoughts filled my soul. I saw the by serious and cool reflections that vain are all my thoughts and dark and foolish is my heart. To still and quiet these storms and tumults of soul, I was led to consider that testimony of the Spirit in Heb. x. 21,22, "And having an high priest over the house of God let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

"This sacred passage is a cordial to cheer, a stay for the mind all her dark and gloomy exercises and reflections—an encouragement in our secret addresses to the High priest over the house of God. And the way in which we are to make this approach to the High priest in the house of God is with a sincere and honest heart without any reserve or duplicity—with full confidence of being heard, pardoned and answered—having our hearts sprinkled from the evils, charges and accusations of conscience, by the blood of the High priest over the house of God. Then we have inward peace and quietude of soul, even though we still retain the remembrance of them as evils. "My sin I ever see," says the penitent David in the 51st Psalm. Sin pardoned and guilt removed do not efface the remembrance of either. The more lively our sense of sin forgiven and guilt done away, the brighter the evidence and proof of being made free by the Son of God.

"Sabbath 28th,—Attended public worship in Russel Street Court. It was sacrament day with them, and I did not know

I entered the church, and had no opportunity of offering myself to communion with them. The minister of the congregation preached the action sermon from John vi. 36, "All that the father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." He spoke some little concerning a certain number of mankind sinners given by the father to the son in the eternal purpose before all worlds. These undoubtedly shall come unto Christ in time—share in his purchased redemption, and finally be glorified with him. He showed that to come to Christ and to believe on him were terms of one and the same import. In the next place he showed what things were pre-supposed in coming to Christ. First, Such are at a distance from him, both by nature and practice, &c. Lastly, He considered the great encouragements sinners have to come to Christ.

"After sermon he fenced the Lord's table in the mode of the Kirk of Scotland. And then came down and read the warrant for the administration of the Lord's Supper. He then consecrated the elements, and then distributed them, as we have done on the like occasions. The whole was conducted with great decency, good order and solemnity. He had two assisting ministers, who spoke very well at clearing the tables. They were in the spirit of table service on the solemn occasion. They had a great number of communicants. In the afternoon one of the ministers preached a very excellent discourse from Numb. x. 29. Moses invited his brother-in-law to go with them to the land of promise, which the Lord promised to give to typical Israel. From this sacred passage the minister traced out the path and progress of a Christian from his first setting out in the exercises of a Christian life, till he arrived at full and unclouded vision of an incarnate God in glory.

Monday, 28th.—Attended at the same place of worship and heard one Mr. Love preach an excellent sermon on Hosea vi. 4, "O Gilead, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early shower it goeth away." From which passage the preacher undertook to draw the line of difference between the hypocrite and the truly regenerate—between seeming goodness in the former and real goodness in the latter. In the first of these it is passing and of no consequence, likened to the morning cloud and the early dew—in the latter permanent as the sun and moon forever. He clearly showed that these two characters really, truly and essentially differed from each other in regard of mental exercises and principles. Though the first description hath the same convictions, the same fears, the same hopes, the same love and the same faith as to outward profession in common with true believers; yet they are not one as to duration, yet as to discoveries of the law, of the divine character, of the Son, natures and offices of the man Christ Jesus. The convictions, fears, terrors, hopes, faith, love, and complacency of the one are innate from selfishness, whilst the other have an onward relish of holiness and a complacency in the infinite beauties of the divine nature as manifest in the glorious person of Christ.

Tuesday, 29th.—This evening received a letter from Mr. Fuller, minister for the fund of Protestant dissenting ministers in Nova Scotia, wherein he signified to me that he had seen two other members

of the Board, who wished to help the needy as far as it was an expedient measure. But as he and the rest were unacquainted with me as to my circumstances, character and church connexions, they could adopt no measure till farther information be obtained. And as he was personally acquainted with Dr. Brenton, and the Dr. with me, he directed me to go to him and get his certificate, which he desired might be enclosed in a letter to him.

"Wednesday, 30th—I went to my old friend, Mr. Peters, who wrote me a large certificate, which with Mr. Fuller's letter, I carried to Dr. Brenton, who received me very politely, and expressed his willingness to serve me, as far as his influence extended. I requested his certificate, which he said he would give with pleasure, and farther added that he himself would carry it to morrow to Mr. Fuller.

"Sabbath, May 4th,—Attended public worship at Crown Court meeting house. The Rev. Mr. Stevens preached from 2nd Corinth. v. 17, "Therefore if any man be in Christ he is a new creature," from which words he showed what it was to be in Christ or vitally united to him. And to be in Christ was to be made a partaker of Christ's temper—possessed with a new nature—a divine principle—a relish for holiness. In the next place he showed what we are to understand by the phraseology, new creatures; or what it is in us that undergoes this change likened in the text to a creation. First then our understandings are made new as to divine illumination—There is no new intellectual faculty given to a poor sinner in the change of his condition, but the old faculty is wrought on by a divine energy. Secondly, the next leading faculty of the human soul is made new, not in regard of faculty; but to will those things to which he was before averse. The affections are made new in the same sense as understanding and volition.

The Rev. Mr. Logan preached in the afternoon from Rev. ii. 7. "He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the paradise of God." He briefly from these words observed the following things, viz., victory implied in it, an encounter, yea, repeated engagements. Thus he was led to consider believers in this world as the good soldiers of Christ, enlisted under his banner, bound to be always ready to march, to be on their guard and in the field. In the next place he mentioned the enemies with which we are to encounter, the Devil, the world, and the flesh. And are these weak enemies? No indeed. They are numerous, strong and lively. The next thing he mentioned was, the believer's leader, the Lord Jesus, the captain of our salvation. Under this glorious leader the Christian soldier is to fight—to march always—to rally again when he seems to retreat. Christ gives fresh courage to his soldiers and brings them up to the charge with renewed vigor. The next thing he mentioned was, the Christian's penoply, or whole armor, which he is to have on. The next thing was, the soldier's duty during the time of enlistment and warfare in this world. The next thing he considered was, the import of the encouragement mentioned in the text, "I will give to eat of the tree of life." He applied the phrase "tree of life" to Christ the soldier's life, shield, buckler, and rewarder, light, comforter, and glory hereafter. Lastly, he exp-

and the term paradise, which he understood to mean the state of the blessed and glorified, or the heaven of the immediate presence of Jehovah.

"Sabbath, June 27th.—Attended at Mr. Waugh's meeting house, who administered the Lord's Supper on the same day. He first preached the action sermon, after which he proceeded to do as we have done on the like solemn occasion. He then prayed, and then distributed the elements. He had one assistant from Scotla. d.

"In the evening I attended Mr. Huntingdon's exercise. He is an able man in the Holy Scriptures. He can not only repeat them memoriter as an effort of a tenacious memory, but he understands them and speaks on them, and of them in such a manner as shows a great depth of an enlightened judgment in the mysteries of the kingdom of heaven."

We have not the whole of his Journal, but the above will be a sufficient specimen of its style and matter. He did not leave London till the month of August in that year (1788), when he sailed for Boston, and shortly after arrived in Nova Scotia. The result of his visit was that he obtained from the British Government a pension of £10 Sterling per annum, which he enjoyed during the remainder of his life.

To be Continued.

HISTORICAL SKETCHES OF RELIGIOUS REVIVALS, WITH AN ESTIMATE OF THE REVIVAL IN IRELAND.

Concluded.

THE IRISH REVIVAL.

The Irish Revival passed through its earlier stages in complete obscurity, and attracted little attention beyond the district in which it originated. Like the great American Revival, it is not to be attributed to the preaching of any great orator. In September, 1857, a prayer meeting was instituted in Connor, county Down, by four young men. Their special effort was to invoke a blessing upon different services and Sabbath Schools in the Connor district. Kindred spirits, from time to time, joined the meeting, but its increase in numbers was slow. The first instance of awakening occurred in the following December, when it took place in January, and it gradually became apparent that certain persons had become animated by new principles. Tidings of the American Revival arrived, and the movement gathered strength in consequence. Old prayer meetings were thronged and new ones established. Many were roused to a deep sense of their sinfulness, and their "conversion" was evidenced by their subsequent lives. This change was frequently a lengthened process, calm, quiet, and was unattended by "striking down," or any other physical process that might be expected as the result of overwhelming anxiety on the all-important subject. A great practical reformation ensued. Men of immoral habits abandoned them; drunkards became sober, peaceable, and industrious; hundred prayer-meetings, which still continue, were established; family worship was commenced in numbers of houses which had been the haunts of sin and vice; and Connor exhibited a steady and rational progression towards good.

In 1859 one of the Connor "converts" visited a family in the neighboring district of Ahoghill, and several of its members were impressed by him.—The persons went about exhorting their friends and neighbors, and in February, 1860, hundreds in the parishes of Ahoghill and Drummond were overwhelmed with violent convictions of sin. The news of what was passing was circulated

through the adjoining districts; early in May the "Revival" had reached Belfast, and subsequently it spread over the larger portion of the Province of Ulster. Religion became the great topic of conversation—religious meetings the great topics of conversation. The clergy suddenly found themselves surrounded by crowds, and invested with an influence to which they had hardly aspired. Additional services were held: 500,000 persons in one city, 10,000 in another; and the rail-roads ran special trains to prayer-meetings. Bodily affections now became "epidemic," and mills were closed in consequence of the number of operatives who were "struck." Meetings were protracted until midnight; crowds of persons singing hymns traversed the streets and country roads at all hours of the night; credulity and fanaticism revelled in marvels, and such an excitement as has never been witnessed flooded the North of Ireland in one broad and tumultuous stream. It was impossible, while the flood was at its height, to learn what it had fertilized and what it had destroyed, what old currents it had arrested and diverted from their course, what new channels had been formed, and what ancient land marks had been swept away. It is now possible for us to judge of its characteristics, to estimate in some degree its results, and to discriminate between the good and the evil.

The religious and moral feelings of the "Revival" would not have attracted general attention if they had not been frequently associated with the same bodily affection which occupied a prominent place in the "Revival" of 1740, but which was wholly unknown in the American Revival of 1858. Numerous pamphlets and articles have been published on the disorder, suggesting various hypotheses as to its nature. Not one of these is new; and altogether far more weight has been attached to the "physiological accidents" than they deserve either by their number or importance. They have not at any time affected above one-fifth of the persons brought under the power of religion, and it is only by the credulity of the ignorant, and the marvel lovers that they are assumed to be a proper concomitant of the work of conversion. They were almost or entirely wanting in some localities, though undoubtedly there has been an unusual prevalence of hysteria in Ulster. Crowded meetings in hot rooms were frequently unwisely protracted, and persons of nervous temperament were injuriously affected. Violent emotions, especially convictions of sin and dread of eternal punishment are among the well-known predisposing causes of such attacks, and we may conclude that they accompanied the mental feeling without helping or hindering it. A renewal of the malady and permanent bodily weakness had never ensued, except under injudicious treatment, a want of proper food and sleep, and continuous attendance at excited meetings. Firmness duly exercised at the services where the fits usually took place, invariably had a marked influence in preventing them, as many ministers, on the other hand, from ignorance of so important physiological facts, needlessly induced them.

Hysterical affections were produced with some by the mere force of excitement, sympathy, or imitation, without any reference to religious impressions. When these individuals return to active life, no lasting improvement takes place, and ought not to have been expected. Hysteria, which is well known to involve a greater or less extent the perversion of the mental and moral nature, can rarely produce beneficial results. There was another class of persons, who, having an attack, seemed to have acquired the power of reproducing it at pleasure. Several instances occurred among females whose nervous systems had been overtaxed by a novel species of excitement succeeded by injudicious treatment, public excitement, and want of rest. Confirmed hysteria and nervous disease, with all their usual accompaniments of paroxysms, visions, trances, paralysis, deafness, and muteness, often ensued in these cases.

On one Sunday in Ireland we witnessed eighteen cases of bodily affections. Five of these were unmistakably hysteria in its commonest form. There was the peculiar cry, the limbs agitated with strong convulsive movements, the "choking in the throat," the respiration deep and mingled with sighs, cries, and gasps, the palpitation of the heart, beating of the breast, and tearing of the hair. So powerful were the muscular contortions in one instance that three men were required to hold a mere girl. Of the other thirteen cases, eight were of the same kind. Between the ages of seventeen and fifty. In one instance only was the

scream. The church was large, and little more than half filled; the service was sober, and no previous case of "striking down" had taken place. While the clergyman was quietly expounding Isaiah lx. a loud cry proceeded from the gallery, and a man of forty-five sank down in his pew, and was immediately taken to his home. As he was being carried out, his piercing prayer filled the church, "Oh, Jesus, Jesus! have mercy on me!" It seemed a scream of terror, as if addressed to some object vividly presented to the vision. On enquiry we ascertained that this man had gone to church with some feelings of religious concern, and that for ten minutes prior to the cry he had been repressing the evidences of emotion with an effort that had brought on bleeding at the nose.— In three of the cases men fell to the ground powerless during a sermon on Christian duty, exclaiming with a look of anguish and despair grievous to behold, "Lord, Jesus, have mercy on my soul!" The perspiration streamed from their faces, and horror unutterable seemed to overwhelm their souls. In the remaining nine instances, mental emotion was evidenced by a trembling of the frame, copious weeping, confession of sins, and pleading for mercy in tones of impressive earnestness. As after all violent emotions, prostration of strength followed, and some of the men were unable to go to their work for several days. These events occurred four months ago, and thirteen out of the eighteen persons are completely reformed in their conduct.

PHYSICAL PROSTRATION ACCOUNTED FOR.

The affections are nothing but the natural consequence of strong mental impressions on persons to whom such sensations are new, and who are unaccustomed to self-control. They prove the existence of deep feeling, but nothing more; and deep feeling, acting on certain intellects, temperaments, and habits, produces certain physical results, whether that feeling be religious or otherwise. Similar symptoms are continually witnessed as the effect of sudden fear or grief, and it is not unreasonable to suppose that the fear of Divine wrath and the sorrow for sin may be at least as strong as any other emotion. The manifestations might doubtless, in most instances, have been suppressed, if the ministers had understood how to exercise a repressive influence over the people, before the emotions escaped from under the control of the will.

It was out of the physical phenomena, their supposed novelty, and the undue importance attached to them, that much of "counter-work" arose, and several of the extravagances which have led many persons to doubt the reality of the "work." The infirmities and follies of man have usually displayed themselves in revivals, and the Irish revival, which has prevailed chiefly among an imperfectly educated population, has not been free from them. Many of the common people adopted the idea that to be "struck" was to be converted, and believed that they were safe because they had passed through this bodily exercise. Some became the objects of great attention to strangers; and the victims of nervous disease, constituted the "trance-cases," "sleeping-cases," and "vision-seers," held in high esteem by the *lexes* of visitors. Few things, indeed, were more pitiable than these poor creatures, deprived of the quiet which was their only hope of cure by a daily display of marvel-mongers, enthusiasts, would be philosophers, and credulous people, who flocked about them with reverence, and frequently accepted their incoherent utterances as almost inspired; it was wonderful that a large crop of converts was not raised in such a hot bed of indiscretion. Some of the ministers were injudicious in taking strangers to visit the "converts," many of whom were kept from their work by crowds of inquisitive people. In one place we saw a timid little girl, of ten years old, who had been asked to relate her experience to about forty visitors!

Among the extravagances must be classed public prayers and preachings by men and females, ignorant "converts" elevated to the pulpit, unreasonably long hours, monster meetings, public narrations of the most sacred emotions of the heart, midnight singing in the street, and the like. An over haste was sometimes displayed in putting forward persons as converts. We heard two females of a peculiar character narrate, at the desire of a minister, the history of their conversion (one a hysterical affection) at a public meeting, and five days afterwards both returned to their evil courses. We saw people urged, moaning and howl-

ing, to the "anxious seats," where, after a few noisy exhortations, they were declared to be filled with the joy of pardon. But those cases like most others of the kind, occurred among the Methodists. Some of the "converts" especially in Belfast, were puffed up with spiritual pride, and despised all cautions regarding future difficulties and temptations. There was, likewise, an over-multiplication of religious meetings, which, in some instances, were turned into tumultuous and even frenzied gatherings. We have witnessed terrible scenes, in which our eyes and ears were assailed by sights and sounds not to be described. Young girls were shut up in rooms from which air was excluded, without the restoratives which common sense dictates, and suffered to scream and tear their hair for hours at a time. These extravagances were exercises of the Revival, they are by no means to be confounded with it; they were not co-extensive with it, and occurred principally at its commencement. Belly-convulsions are no longer mistaken for the work of the Spirit, meetings are no longer protracted, ignorant converts seek instruction rather than to instruct, and lay agency has been placed in its proper subordination to ministerial authority.

We have seen that the revival began in secret two years ago, that prayer was everywhere the chief agency, and that prayer-meetings were multiplied rather than sermons. A large number have been awakened at their work, in their homes, and at prayer-meetings, instead of under preaching. A considerable number of Romanists have been affected in a similar way,* and have abandoned their errors. Conviction of sin, deep and intense—a state of mind in which the "remembrance of it is grievous, and the burden of it intolerable," has been a leading feature. Sometimes the sudden agony appeared to be only the culminating point of previous feeling; at others, the sense of sinfulness penetrated the soul as with a lightning flash. Some persons were overwhelmed with unutterable horror by the idea of an angry God, and eternal condemnation; others were prostrated with shame and sorrow, for having "trampled under foot the Son of God." Peace was invariably obtained by looking to Christ alone for salvation. The cry, "Lord Jesus, have mercy on my soul," burst from every heart. No description can convey any ideas of the joy which followed. It filled the heart, and dwelt upon the lips, and beamed from the dullest faces with novel radiance. A spirit of prayer was invariably developed. People met for this purpose at various hours of the day. Family worship was at once established in every house where religious concern was displayed, and prayer for the conversion of neighbors, friends, and relations became general.

The exuberant joy which was manifested by the converts, and which found its expression in singing hymns at all hours of the day and night, has resulted in innumerable instances in a settled peace and contentment. Benevolence was not only shown by them to each other and to their neighbors, but to all who are brought within the range of their sympathies. It has been displayed in liberal and ready contributions to many societies which ask for aid in their efforts to alleviate human misery. The self-denial which is continually exercised for this purpose, and the change which has come over hard, grasping, miserly men, are very remarkable. The desire of religious instruction is so great, that the ministers are heavily burdened in their attempts to supply it. The Bible classes, which have been almost universally established, are largely attended both by men and women. It is not an uncommon thing to find

* The Rev. Daniel Mooney, incumbent of Ballymena, reports to his diocesan that Protestant parish sixty Roman Catholics have renounced Popery since the commencement of the Revival. The lowest estimate of the number converted from Popery in the counties of Down and Antrim puts it at 1000. In the whole province it is probably 1200. The Priests denounced the Revival. Many advised their flocks against the work of the devil, and represented it as an alarming contagious disease. They used charms and bottles of holy water, and sold them to the people to prevent their "catching it." We know of one priest who realised £5 in a month, and of another who made £17 in a few weeks. A poor servant lad bought a bottle for 1s., stole into his master's room while he was at prayer, and shook the bottle over his head to prevent his catching the "prevailing epidemic." The awakening is now extending among the Catholics in the province of Connaught and Leinster.

many as five hundred persons meeting regularly. There is a consequent demand for Bibles and religious books, and at the country fairs there is a large trade carried on in tracts and short biographies. Some idea of the prevalent state may be formed, from the fact that a single bookseller in four months, sold 20,000 hymn books and 200,000 hymns in sheets, and that the Edinburgh Bible Society alone supplied 19,000 Bibles, which is an increase of 14,000 copies over the same period of 1858. An intellectual stimulus has thus been given to the province. In connexion with one church, there are forty classes, in which one thousand adults are learning to read, and reading societies are being formed in 20 towns and villages.

The attendance on stated religious services, has so enormously increased as to necessitate the building of new churches, and the enlargement of old ones. On this point we have conclusive testimony from the Bishop and clergy of the united Diocese of Down, Connor, and Dromore, from the General Assembly of the Irish Presbyterian Church, and from all who are acquainted with the province. At a diocesan meeting recently held in Belfast, 105 clergymen returned written replies to the Bishop's queries upon this subject; 73 of these reported increased attendance at church, and in 64 of the cases the attendance had about doubled. In 29 cases there was little alteration. In the Presbyterian church the increased attendance is universal. Many congregations are trebled and quadrupled.—The increase in the number of communicants is also great. Not unfrequently hundreds are found where a year ago there were tens or twenties; and where the usual number of new admissions was formerly from 12 to 20, in some instances it has lately exceeded 200. The number of candidates for confirmation has been very large. The bishop usually holds only an annual confirmation in Belfast; in 1859 he was obliged to have five distinct confirmations. The attendance at Sabbath schools has much increased, and the number of such schools greatly multiplied. Adult men and women frequently take their places as pupils, and numbers of young men are giving their services as teachers.

The moral results have not been less satisfactory. The change from gross vice to virtue was frequently instantaneous. The boisterous and riotous have become quiet and orderly, quarrelsome families live in obedience and love, squalid habits have given place to cleanliness, and brutality of manners to refinement and gentleness. Sabbath desecration, cock-fighting, petty dishonesties, brawling, and the like are now nearly unknown in several districts. Criminal offences are low, and the constabulary force has in some places become almost obsolete.

Drunkenness has decreased, and often to an extraordinary extent. At the public sessions ten publicans declined to renew their licenses, for the express reason that their trade had become so much reduced by the Revival movement that they could no longer follow it profitably. Six others obtained a renewal only to gain time to dispose of their remaining stock, with a view to giving up what they believe from present appearance to be the ruined calling of a publican. In a district in Derry there was a deficiency of £200 in the excise duty on spirits for one month, showing a decrease of one thousand gallons in the consumption. In a town where, on market days, seven hundred or eight hundred persons spent their evenings in the public houses, the number varies from thirty to thirty. In another, formerly notorious for drunkenness, the taverns were deserted at a recent fair, that the publicans in revenge, hired men to beat the people amidst the groups surrounding the preachers who now usually attend the gatherings. The markets have been much more free from instances of drunkenness, and the people return to their homes three or four hours earlier than formerly, almost as quietly as from church. In one place, where the markets were held on Saturday, as many as fourteen persons were frequently brought on the following Monday to the petty sessions, charged with drunkenness; but, looking at recent returns, we find, October 29th, none; November 7th, none. On the 12th of July," an anniversary, dreaded in Belfast for its scenes of bloodshed, drunkenness, and outrage, passed over in 1859 in quietness. In those places which had been termed "disturbed," Orangemen and Romanists were peaceably conversing, and expressions of kindness were interchanged. In

the districts of the "Maze," Bromhead, Dundrod, Ahoghill, &c., the "12th instead of being celebrated by processions, noise, and dissipation, was signalised by great meetings for prayer and praise. In several districts of the county of Antrim, to which it had been necessary on former anniversaries to draft bodies of military and police, several of the publicans voluntarily shut up their houses in order that no interruption should be given to the religious services which were held in their vicinity. It is devoutly to be wished that the feeling of rancorous hate which have existed between the Orangemen and Romanists of Ulster for one hundred and sixty nine years, may at least be checked by the religious movement to which this cessation of hostilities was owing.

These moral results have been attested by persons whose authority will not be questioned. At the last Ballymena quarter sessions, there were only four cases, all of an ordinary description, in the calendar, and the chairman offered his congratulations on "the manifest decrease in public crime, and the high moral tone which now pervades the community of this populous district." He added, "that it was not for him to say, what cause the elevation of morals should be attributed, but there was an undoubted improvement in such matters, and he sincerely rejoiced to see it." Chief Baron Pigot, a Romanist, expressed to the grand jury of the county of Down his satisfaction with the results of the revival, and his hope that a heaven so socially purifying, might penetrate everywhere. Dr. Cuthbert, writing in the "Medical Times," asserts that drunkenness, blasphemy, lying, and malice, have been banished from whole districts in Ulster. A head constable of police states that, in the extensive district for which he is acquainted, the great majority of family quarrels and other feuds, for which it was notorious, have been reconciled during the last six months. Archdeacon Stopford testifies that "in some places the outward face of society is changed by a visible reformation." The Rev. W. M'Ilwaine, one of the strongest opposers of the movement, acknowledges "that it has been attended by moral results of a remarkable and beneficial character to society in general, and to families and individuals in particular." The Bishop of Down officially stated that "the religious awakening had been most marked, and attended with the happiest results among a large class of the nominal Protestants of the different denominations who were before careless and ungodly persons, accustomed often to spend their Sundays in public houses or in drinking at home." He added, "my own experience in the discharge of my official duties, gives me abundant evidence of the great and holy work now leavening my diocese." At a recent diocesan meeting at Belfast, the clergy, in answer to the Bishop's queries, bore nearly universal testimony to the improved morals of the population. The General Assembly of the Irish Presbyterian Church, affirm in their report that "the drunkard has been made sober, the libertine chaste, and the blasphemer and Sabbath-breaker devout." In our own investigations, we received a mass of reliable testimony to the improved morals of the community from magistrates, officers of constabulary, mill owners and managers, shopkeepers, farmers, and employers of labour of every description. The change is more apparent in the ruling districts of country towns; for in large cities, moral agencies are slow in permeating the really debased and criminal classes of society, which are continually receding by an influx of the vicious elements from other places.

CONCLUDING REFLECTIONS.

We are sanguine enough to hope that, to some extent, the religious and moral habits of the people will be permanently raised. But in all probability the opposers of the movement will have a great triumph. There are some of the so-called "Converts" who are trusting in the physical prostration which they pass through, who have merely been temporarily excited by the power of sympathy or the contagion of example, and these after a time will relapse and grow "worn in well-doing." The fear which fell on ungodly men may lose its restraining power, and sinners may return to their sins rendered more desperate by interruption. The whiskey traffic may again flourish, and the calendar of crime again become heavy; but the fact will still remain, that many souls, purchased beyond all earthly price, have passed from death unto life. Whatever is,

in this great movement is unquestionably due to the Spirit of all Grace; for no other cause is adequate to the production of such an effect. Whatever evil is to be attributed to the infirmity and error of man. When we consider the extent of the work, its novelty to all who were concerned in it, and the ignorance of many who were the subjects and witnesses of it, the marvel is not that there should have been indiscretions and extravagance, but that they should have been comparatively few in number and limited in influence. In conclusion, we call attention to some circumstances connected with the awakening, which are especially worthy of notice.

1. The extensive employment of the lay element in prayer-meetings, and other extra services. This was a matter of necessity, as the ministers were quite incapable of praying and instructing all who desired their services. Laymen in some instances made circuits through the rural districts, and preached at fairs and markets without much power or discretion; but in general, both lay and clerical testimony is in favour of the propriety with which they acted, and of the good which attended their efforts.

2. The embodiment of Christian doctrine in Christian practice with a single-heartedness rarely equalled. As no revival of religion or pretence to religion is worth anything without this result; so if the converts continue as they have begun, we may say, in the words of our Lord, "Then are they disciples indeed."

3. No new sect has arisen, no new doctrine has been taught. The old truths have been taught in their simplicity and quickening power.

4. The excitement and extravagances have died away in nearly all localities, and have given place to a practical virtue, while the religious interest continues. The movement is extending upwards, and has already embraced a number of persons in the educated classes of society.

No other cure than the Gospel has been discovered for the great and moral calamity wherewith man is afflicted. Anything which awakens men from their sleep, calls them from the service of Mammon or of vice, breaks up their apathy, brings them to the house of prayer, opens their ears to the word of God, and leads them into the presence of things eternal, invisible, supernatural, and divine, by all suitable means to be countenanced. God forbid that in the midst of the derotation of our generation to gold, and of its forgetfulness of eternity, any step aside from the whirl of business, pleasure, and vice, to listen to the call to repent and seek the kingdom of God, should be ridiculed or discouraged! Let us only demand that they be directed out of God's word, and judge all revival movements by that unerring rule of heavenly wisdom—'*By their fruits ye shall know them.*'

BREAD UPON THE WATERS;

A TRUE STORY OF LUCKNOW.

The following touching narrative was written by a lady, resident in India, among the scenes to which reference is made. In aiding in giving it a wider circulation than that contemplated in its original publication, we have in view not only a good interest, but the special benefit of that too often rejected class, the soldiers. This little tract concerns them. It may fall into the hands of many of them. They will find in it the truth which was the power of God to the salvation of those whose brief record is here. May it prove a like power to all who shall read it.

At the station of Benares, in the upper provinces of India, I was one morning leaving the hospital as usual. As I entered the General Hospital, I was told

that a young man belonging to one of the regiments was anxious to speak to me. In the inner ward I found, lying on his *charpoy* in a corner, a new face, and walking up to him, said, "I am told you wish to see; I do not recollect the pleasure of having seen you before." "No," he said, "I have never seen you, yet you seem no stranger, for I have often heard speak of you," I asked him if he was ill or wounded. "I am ill," he replied. He went on to say that he had just come down from Cawnpore. "Perhaps you would like me to tell you my history. It may be you remember, a long time since, some of our men going into the hospital opposite, as you sat reading to one of the Highlanders. There were some half-dozen or more of them; they went to see a sick comrade. You went up presently to them, and told them how grateful you and all your country people were to your noble soldiers for so readily coming to protect you all, and how deeply you sympathised with them, in the noble cause in which they were now going to take a share. Then you talked to them of the danger which would attend them. You reminded them that life is a battle-field to all, and asked them if they were soldiers of Christ, and if they had thought of the probability of their falling in battle. I have heard all about that long talk you had with the men. Then you gave your Bible to one, and asked him to read a passage. He chose the 23rd Psalm, and you prayed. They asked you for a book or tract to remind them of what had been said, and you gave all you had in your bag. But for one man there was none. They were to start that afternoon, so that you had not time to get one. But you went to the apothecary, and got pen and paper from him. When you came back, you gave this paper to him, telling him you should look for him in heaven." As he said this, the poor fellow pulled out from the breast of his shirt half a sheet of note paper, on which I recognised my writing, though nearly illegible from wear. On it were written the 1st, 7th, 10th, 14th, 15th, and 17th verses of the 5th chapter of the 2nd Corinthians, followed by a hymn:

"We know that if our earthly house of this tabernacle were dissolved, we know a building of God, an house not made with hands, eternal in the heavens. . . We walk by faith, not by sight. . . We must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad. . . The love of Christ constraineth us; because we thus judge, that if one died for all, they were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. . . If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new."

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name! the Rock on which I build,
My Shield and Hiding-place;
My never-failing Treasury, filled
With boundless stores of grace.

Jesus, my Shepherd, Husband, Friend,
My Prophet, Priest and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought."

"That man," he continued, "and I were in the same company, but he was a day ahead of me. We met in Cawnpore, then marched on with the rest to Lucknow. Whenever we halted, the first thing Walter did was to take out his paper, and read it aloud to those who cared to hear; then he prayed with us. As we marched, he spoke much of his old father and mother, and only brother, and wished he could see them once more. But he was very, very happy, and ready to 'go home,' if God saw fit. As we neared Lucknow he dwelt much on eternity, and said to me, 'It is very solemn to be walking into death. I shall never leave this ill-fated city.'

"We had many fight standing always side by side. I am an orphan; I lost my parents when a child, and was brought up at school. I never had one to love me, and life was indeed a weary burthen; yet beyond, and was darker still, for I knew nothing of a Saviour. Walter's reading and words came to my heart—he was so kind to me, and always called me brother. I never loved till I had him. He found Jesus, and led me to love him too. I cannot find words to say how I joyed, when at last I felt I had a Friend above. O! I never shall forget my joy when I first understood and believed. We had no book, only the paper. We know it off by heart, and I don't know which of us loved it best.

"At last, at a dreadful fight in one of the gardens, a ball struck Walter in the chest. Words cannot tell my grief when he fell—the only one I had to love me. I knelt by him, till the garden was left in our hands, and then carried him to the doctors. But it was too late—life was almost gone. 'Dear Willie,' he said to me, 'I am only going home *first*. We have loved to talk of home together; don't be sorry for me, for I'm so happy.

"How sweet the name of Jesus sounds!"

"I read me the words she wrote." I pulled them out from his bosom, all stained with his blood, as you see and repeated them. 'Yes,' he said, 'the love of Christ has constrained us. I am almost home. I'll be there to welcome you and her; good-bye, dear Willie. And he was gone, but I was left. Oh! it was so very bitter! I knelt by him and prayed I might soon follow him. Then I took his paper, and put it in my bosom, where it has been ever since. I and some of our men buried him in the garden. I have gone through much fighting since, and came down here on duty with a detachment yesterday. They think me only worn with exposure, and tell me I shall be soon well; but I shall never see my dear Willie again. I would lie by his side, but it cannot be."

"Poor fellow, he cried long and bitterly. I could not speak, but pressed his hand. At length he said, "So you'll forgive me making so bold in speaking to you. He often spoke of you, and blessed you for leading him to Jesus. And it was who led me to Jesus. We shall soon be together again; and won't we welcome you when we come home?" We then read and prayed together. He was quite calm when I rose from my knees. He was too weak to raise his head from the pillow, but was peaceful and happy. "I feel," he said, "that I shall not be able to think much longer; I have seen such frightful things.—Thank God, I have sure and blessed hope in my death. I have seen so many things in fearful terror."

"I then returned to go. He said, "Dear lady, when I am gone, promise me this paper shall be put in my coffin. It gave me a friend on earth, who led me to a Saviour

in heaven." I promised. Next morning I went to see him, but oh, how sadly altered did I find him! Those soft brown eyes were glassy and lustreless. He was never to know me again. I took his hand in mine; it was clammy and powerless. Three of the men in the ward came up to me, and said, "Till sense left him, he was talking of home with Jesus." They knelt with me in prayer beside the poor sufferer. I went again the next day. His body was still there, but his spirit had fled a few minutes before. He was covered with his blanket, and the coolies were waiting to bear him away. I took his paper from his pillow, where it had been laid, and went to the apothecary. We walked back to the corpse, and he placed it in the hands of the departed. He was buried that evening. I have often thought since, how beautiful was that heavenly love which had bound those two dear young soldiers together; how it sweetened their last days on earth. They were indeed friends in Jesus, and though their remains lie parted, yet they are both sleeping in Jesus. Oh, what a glorious resurrection theirs will be in the day of his appearing!

1. In this simple story, what a lesson of gentle yet solemn rebuke there is for those Christians who would be excused from efforts to save sinners! Who could find a better excuse for *self-denying* labor than a feeble woman, under the debilitating climate of India, in repulsive hospitals and wild war-camps? Yet what Christian self-denial, and patient, faithful toil are revealed in the expression, "I was one morning visiting the hospital *as usual!*" And the whole account—what a revelation of blessed faith and constraining love for Christ and for souls!

If all the children of God had this spirit, how would such delightful results as are here recorded be multiplied!

2. What encouragement to feeble laborers for Christ! A simple sheet of paper with six verses from the Bible and a familiar hymn! Who could not have written them? Who could not have handed them to some perishing sinner? You who may read this tract, with these very verses which led the soldiers of Lucknow to the Lamb of God, and to eternal rest, may you not by them lead another? May you not put this tract into the hand of some who has none "to love him, and to whom life is indeed a weary burden; and beyond, all is darkness still?"

And oh! what an end of such an act! What a reward for such a deed!

"He often spoke of you, and blessed you for leading him to Jesus. And he said it was who led me to Jesus. We shall soon be together again; and *welcome you when you come home?*"

For whom of us shall there be such a welcome?

3. How delightful the thought that Christ can save those who know so little! In other words, how little it is really necessary to know in order to be saved! "We had no book, only the paper. We knew it off by heart." A few simple truths of the gospel known by heart—received into the heart, and believed with the heart, will save the soul.

The words in which the dying soldier trusted and rejoiced were stained with his own blood; but they were stained, if I may say, with more precious blood. It was the blood of Christ. To him these words all point. "Believe on the Lord Jesus Christ and thou shalt be saved.

RELIGIOUS MISCELLANY.

QUESTIONS TO THOSE WHO NEGLECT
PRAYER-MEETINGS.

1. Are you always better employed? If not, can it be right in you to absent yourself?

2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?

3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?

4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you?

5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?

6. Are not your fellow members in the Church discouraged by you, and are you not thus offend Christ's little ones?

7. Is not your own family injured by your neglect? What will your children think of prayer-meetings, when you habitually neglect them? Is it surprising if they despise them?

8. Is there no reason to fear that unconverted sinners may be both hindered, and led to think lightly of prayer by your conduct?

9. Can you have a proper concern for the prosperity of the Church, the spread of Christ's cause, and the conversion of sinners, if you never meet to pray for them?

10. And are you sure that you fulfil your duty as a church-member, while you neglect prayer meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?

11. Did any one ever really gain anything, either in temporal or spiritual things by neglecting prayer meetings? If you think so, can you prove it?

12. Is there no selfishness, or pride, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?

13. Would it be right to give up the meetings? Do you think this will please God, or improve the cause?

But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would, if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause as yours is?

INDUCEMENTS TO ATTEND PRAYER MEETINGS.

1. Would you avert the judgment deserved by our guilty land, and which, perhaps, like thunder clouds hangs over it? Go to the prayer-meeting, and plead with God for it?

2. Would you draw down blessings upon the world, the church, your family, and your own soul? Go to the prayer-meeting, and plead with God for them.

3. Would you help to revive the church, and cause it to flourish, increase and grow? Go to the prayer-meeting, and plead with God for a Revival.

4. Would you encourage your pastor, and render his ministry powerful, unobscured, and efficient? Go to the prayer meeting, and plead with God for him.

5. Would you comfort, assist, and stimulate your fellow-members? Go to the prayer meeting, and plead with God for them, and with them.

6. Would you be useful to souls, to sinners in their conversion, backsliders in their restoration, and saints in their edification? Go to the prayer meeting, and plead with God for them.

7. Would you resist and conquer Satan, both as a seducer and an accuser? Go to the prayer meeting, and plead with God against him.

8. Would you rise above business while in it, and live above the world while passing through it? Go to the prayer meeting, and plead with God for his blessings upon it.

9. Would you stimulate and make a good impression upon dull, heavy, sleepy professors? Let them see you go regularly to the prayer meeting, and there plead with God for them.

10. Would you see the word of God made effectual in the conversion of many sinners to Christ? Then go to the prayer-meeting, and plead with God

that it may have free course and be glorified.

11. Would you be happy in your own soul, enjoying the testimony of an honest conscience, and a Divine blessing on the means of grace? Go to the prayer meeting, and plead with God for others.

12. Would you please God, and obtain the testimony that Enoch did?—Then go to the prayer meeting, and by earnest prayer, hearty praises, and co-operation with the saints, honor Him whose grace has distinguished you from those around you.

BOARDMAN'S REMARKABLE DELIVERANCE.

Rev. Richard Boardman related, a short time before his death, the following remarkable interposition of Divine Providence in his behalf:

"I preached one evening at Mould, in Flintshire, and next morning set out for Parkgate. After riding some miles, I asked a man if I was on the road to that place. He answered, 'Yes, but you will have some sands to go over, and unless you ride fast you will be in danger of being inclosed by the tide.' It then began to snow to such a degree that I could scarcely see a step of my way. I got to the sands and pursued my journey over them as rapidly as I could; but the tide then came in, and surrounded me on every side, so that I could neither proceed nor turn back, and to ascend the perpendicular rocks was impossible. In this situation I commended my soul to God, not having the least expectation of escaping death. In a little time I perceived two men running down the hill on the other side of the water, and by some means they got a boat and came to my relief, just as the sea had reached my knees, as I sat on my saddle. They took me into the boat, the mare swimming by our side, till we reached the land.

While we were in the boat one of the men said, 'Surely, sir, God is with you.' I answered, 'I trust he is.' The man replied, 'I know he is,' and then related the following circumstance:

"Last night I dreamed that I must go to the top of such a hill. When I awoke, the dream made such an impression on my mind that I could not rest. I therefore went and called upon this man to accompany me. When we

came to the place we saw nothing more than usual. However, I begged him to go with me to another hill at a small distance, and there we saw your distressed situation.

"When we got ashore, I went with my two friends to a public-house not far distant from where we landed; and as we were relating the wonderful providence, the landlady said, 'This day month we saw a gentleman just in your situation; but before we could hasten to his relief, he plunged into the sea, supposing, as we concluded, that his horse would swim to the shore; but they both sank, and were drowned together.' I gave my deliverers all the money I had, which I think was about eighteen pence, and tarried all night at the hotel. Next morning I was not a little embarrassed how to pay my reckoning for the want of cash, and begged my landlord would keep a pair of silver spurs until I should redeem them; but he answered, 'The Lord bless you, sir, I would not take a farthing from you for the world.' After some serious conversation with the friendly people, I bade them farewell, and recommenced my journey, rejoicing in the Lord, and praising him for his great salvation."

POOR JACK.

At a meeting of the British and Foreign Bible Society, a speaker related the following:

A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his impurity, and of the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little child into the sea, and made off with himself. The poor little sufferer, finding a plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea. A British man-of-war passing by, discovered the plank and child; a sailor at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board of the man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of

and wounded department. During the action of the late war, an aged man came under his care in a dying state.— He was all attention to the dying stranger, but could not save his life.

The aged stranger was dying, and he addressed the young officer: "For the great attention you have shown me, give you this only treasure that I am possessor of," (presenting him with a Bible bearing the stamp of the British and Foreign Bible Society.) "It was given me by a lady, and has been the means of my conversion; and has been a great comfort to me. Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before his reception of his Bible; and, among other enormities, how he once cast a little son, three years old, into the sea, because he cried to him for needful

The young officer inquired of him the time and place, and found here his own history. Reader, judge, if you can, of his feelings, to recognize in the dying old man his father, dying a penitent under his care! and judge of the feelings of the dying penitent, to find that the same young stranger was his son—the very son whom he had plunged into the sea, and had no idea but that he immediately perished! A description of their mutual feelings will not be attempted. The man soon expired in the arms of his son. The latter left the service and became a pious preacher of the Gospel.

On closing this story, the minister in the meeting of the Bible Society bowed to the chairman and said, "Sir, I am little Jack."

RELIGIOUS INTELLIGENCE.

SYRIA.

SCENES AT DEIR-EL-LAMAR.

The following account of the destruction of Deir-el-Kamar, and the slaughter of the people, from Miss Amelia C. _____, was written to her father who resides at Worcester, Mass. It is dated Beirut, June 23rd. Deir-el-Kamar is a station occupied by Rev. Wm. _____ and wife, of the American Board: the Druzes finished their work of destruction in Zahleh, word was passed among them, "We will take Deir-el-Kamar next." That very Tuesday morning they commenced putting their victims into execution. Companies of Druzes and eight began to enter the station to plunder. Towards sunset a large force of Druzes arrived, and all day they carried on their operations unmolested. The Deirites seemed stricken; not a gun was fired, nor sword drawn, nor an arm stretched to save their property or themselves. Towards dawn on Wednesday morning, a work of slaughter commenced, which my heart stands still as I think of it. From house to house the Druzes passed. From boys at the age of five years, to the tottering old man of

eighty, not one escaped. In many houses, two, three, four and five fell before the destroying sword. Around and around the blood-thirst gang roamed, hunting in every nook and corner, in cellars and in wells, in stables and on house-tops, till not a man was left to bury the slain. There they still lie, rendering the place a resort for vultures and an uninhabitable place for men.— Women, crazed by their fears, the sights and their losses, rushed frantically around—houseless, homeless—for the fire was made to consume what it could lick up with its ten thousand tongues.

"The population of Deir is—was 7,000. Two thousand five hundred men are said to have perished. It would have been better for the women if they, too, had shared the fate of their husbands. Many fled to the Government troops stationed in the midst of the city. These, to the number of two or three hundred, were standing without the gate, which had been barred against them, begging for admission.— Druze swords and hatchets made desperately short work of them. Those who had taken refuge within were one by one thrown out of the windows, to meet the fate from which they had fled. Only

two houses were left standing, Rev. Mr Bird's and the dwelling of one of the Governor's departments. Mr. Bird went up yesterday to bring away some goods. It will be long before he can with safety to his health go again.—Some few people escaped to the sea-board. The English magnanimously sent down the steamers to bring them up and refugees from Hasbeiya and Sidon. Both arrived towards midnight last night, bringing one thousand passengers, mostly women and children.—The French men-of-war offered their boats to help them land the poor refugees. They have no clothing, no money, no homes, and almost no hopes.”

FURTHER WORD FROM SYRIA.

Alexandria, June 27th, 1860.

DEAR BROTHER DALES:—You will have already received an account from Mr Lausing of the recent outbreak of civil war in Lebanon, and of the varied fortunes of the contending parties, up to the time when Deir-el-Kamer, a town with 7000 inhabitants, situated eleven miles south-east of Beirut, surrendered to the Druses. From letters more recently received from our missionary brethren of Beirut, it appears that the whole of the Lebanon district is still enveloped in all the horrors of civil war. The bold and blood-thirsty Druses are carrying all before them. Village after village is disappearing from hillside and plain, while the panic-struck inhabitants are being mowed down in hundreds, and such of their widows and orphaned children as have been allowed to escape, are flocking to the churches and homes of the missionaries for refuge and shelter till these horrors be overpast. The Turkish Pashas—the ostensible governors of the country, although, as you are doubtless aware, the Maronites and Druses in Lebanon are nearly independent tribes—on being remonstrated with by the English and other European Consuls, have once and again declared their anxiety to put a stop to further hostilities, and have even pretended to a desire, if they did not actually pledge themselves, to do all in their power to secure the safety of the Christians. And yet all the while the Turkish troops are secretly aiding the Druses, not only by standing idly by and looking with com-

placency on unheard of scenes of horror, but actually furnishing arms and ammunition to these blood-thirsty murderers, after having by treachery and stratagem robbed them from the Christians. It is thus becoming every day more and more apparent that nothing but the speedy interference of the Western powers will save the Christians from an all but complete extermination.

What are the Druses doing, meanwhile? We hear of new arrivals by every mail of English, French, Russian and Austrian ships of war in the port of Beirut, but we do not hear that the Consuls have agreed upon any definite line of action. Some talk of occupation, while others as of yore declare for the “integrity” (!) of the Ottoman Empire. Meanwhile, Christians—Protestant Christians, too—are being mowed down like sheep on the mountains of Lebanon, and a large part of the country has been well nigh depopulated while they were deliberating how it could be saved.

The following is a resume of the war:—

On Saturday, June 2d, the Druses surrounded Hasbeiya, a village on the Western slope of Mt Hermon, containing about six thousand inhabitants amongst whom were as many, it is said, as sixty Protestant families. The siege lasted from Saturday morning till four o'clock on Sabbath afternoon, the Druses besieged, keeping their assailants in check, though the latter were many of their superiors in point of numbers. The Turkish Aga had promised to assist the Christians, and had, moreover, provided for them a place of refuge within the precincts of a scraggly, should the Druses gain access to them and drive them from their defences. As they continued, however, to keep the enemy at bay, longer and more valiantly than he had expected, and as he had meanwhile been hatching an insidious plot and all things were ready for the eruption, he sent orders to the Christians at 4 p. m., on Sabbath evening, 3d June, to leave their defences and come to his palace.

Suspecting nothing they obeyed, not without reluctance, for had they had been able to keep the Druses in check, and with the aid of the Turkish troops they could have driven them back with great facility. They

to the palace, and, I believe, rested there for the night. On Monday their noble protector (!) first disarmed and then dismissed them, and then he with his troops looked on while the Druses, like ravening wolves, fell on them and massacred them almost to a man. It is said that from 800 to 1300 Christians were thus butchered, after having, through Turkish treachery, been basely robbed of their arms. Some of them were literally cut to pieces," while

150 to 200 Christians killed, 20 to 40 Druses. Dair-el-Kamar region, 10 to 30 villages burned, 20 to 50 Christians killed, 150 to 200 Druses. Djezzin district and massacres at Sidon, 20 to 30 villages burned, 600 to 1500 Christians killed, 20 to 100 Druses. Rasheiyah and Wady at Teim, 5 to 20 villages burned, nearly 400 Christians killed, perhaps 20 Druses. Hasbeiyah on being burnt, 1 village, 30 Christians killed, 150 Druses. Hasbeiyah Christians massacred, 300 to 1300. Hasboiyah Moslem Emirs massacred, 19 to 20. Mais Ayim, 10 to 20 villages burned; number killed, uncertain.

Letters from Beirut, dated June 20th, inform us of the destruction of Zahleh after a severe and protracted siege.—“When the Zakhleaus found that they could hold out no longer against the hordes who came up against them, they had their families leave, with all their cattle, to the mountains, and then gradually retreated, defending themselves from behind.” They are said to have lost 700 men, while the Druses are said to have lost 1500. The exact numbers, however, are not yet known. The Pasha's troops looked on and doubtless supplied the Druses with ammunition.”

In this, their grand *coup d'etat*, the Druses were aided by a large number of Arabs from the Hauran, and Muslims from Damascus, so that they are said to have numbered from 15,000 to 20,000 on the day when the final assault was made. The town, the largest in Lebanon, is now a heap of ashes. The convent of the Maronites, though carrying the French flag, shared the same fate; all the monks are said to have been literally cut to pieces.—Next mail will probably bring fuller details.

The news from Damascus is threatening. The Moslems curse the Christians in the streets, and say, “If God will, we shall kill you all.” Mr. Brandt, the English Consul, has, at the advice of the Pasha, removed his family from Bludan to the city for greater safety. Mr Frazer has done the same. Mrs. F. is very poorly.

May the Lord cast the shield of his protection over the heads and houses of our dear brethren, and make the shadow of his wings their refuge till these calamities be overpast.

I am ever sincerely yours,

JOHN HOGG.

to the palace, and, I believe, rested there for the night. On Monday their noble protector (!) first disarmed and then dismissed them, and then he with his troops looked on while the Druses, like ravening wolves, fell on them and massacred them almost to a man. It is said that from 800 to 1300 Christians were thus butchered, after having, through Turkish treachery, been basely robbed of their arms. Some of them were literally cut to pieces," while similar or worse barbarities were perpetrated on their defenceless wives and children. One missionary writes:—“Nearly all our Protestant friends are probably killed. We have only two who are said to be still hidden there.” The church has been burned. Shehinkarakat was exhorting the people to wait in Christ a short time before the massacre took place. Of the 120 poor Christians who have escaped, many saved their lives by throwing themselves observed under the corpses of their townsmen. Getting up in the night they fled across the country to Beirut, and arrived in Beirut on the 14th, their blood-stained clothes bearing convincing testimony to the truth of their interesting narrative.

The Christian portion of the inhabitants of Rasheiyah have suffered a similar fate. This is a smaller village than the former, containing only a population of about 2500 souls. Finding that they would be unable to cope with the Druses after having received assurances from the Pasha that an immediate surrender would save them from all harm, they raised up their arms at once. No sooner, however, had night come on to hide the deed of shame than the town was in flames, and the poor Christians, who were struck and defenceless, were butchered in hundreds. This took place in the presence of Turkish soldiers who with folded arms stood looking on with complacency on the heart-rending scene. “Elias Yakub, of Rasheiyah, is probably killed, though this is quite certain; he was an excellent teacher of the gospel.”

The following is a proximate estimate of the destruction of life and property on this date:—

Metn District, 40 to 50 villages burned, 200 to 500 Christians killed, 150 to 200 Druses. Zahleh and the Bukala, 20 to 30 villages burned, 20 to 200 Christians killed, 500 Druses. Es Sabel, 3 villages

FRENCH INTRIGUE IN SYRIA.

A contemporary observes that it is worthy of note that notwithstanding the grounds of jealousy and hatred which the Pope has towards Napoleon, Pius IX. has invoked a special benediction upon the Syrian expedition of the French Emperor. The whole movement is a piece of French and Papal intrigue.

A missionary correspondent of the *Independent* supplies the following interesting letter to that paper, fully confirming these views.

"London July 25th, 1860.

Alas for Syria! what weeping, and wailing, and bloodshed, and disaster! These intriguing French, by their arrogant Consuls and their Jesuit emissaries and schools, have been so inflaming their Maronite proteges with expectations of their speedily occupying the whole of Syria, that the Maronites bearded both Pashas and officials of the Turks, and the Sheik and threats of the Druses, their hereditary foes. At length the Turks could bear it no longer, and told the Druses to knock them down, and they would stand by and not hinder their defeat. But when this was done, and plunder was in their grasp, the Turkish soldiery, without pay for two years, could not resist sharing the spoil and shedding blood also.

But alas! see the consequence. The pretext for sole intervention with armed force France got thereby. Already, on her own account, the *Moniteur* says, 20,000 troops are sent to Syria, on the lying plea of 'her mission of humanity,' and also that the troops sent by the Sultan, 16,000, under Fuad Pasha, are not to be relied on to punish Druses and Moslems.

Our Government, applied to for concurrence, would not join, and could not prevent what France had done before asking; and now once in, we shall see how quickly France will rally round her standard all the Roman Catholic population of Syria. These will be induced, by bribes and threats to vote by universal suffrage (conveniently in French fashion) first the protectorate of France, as at Algiers and Rome, followed by possession or annexation.

Well, God is overruling these potsherd of the earth. Let us pray for his Spirit, by whose breath they who oppose Messiah's kingdom can be withered in a night; while all who see his

glory can be preserved, prospered, and made to overcome.

In view of past experience in the East, we may hope that all these commotions and butcheries, so terrible in their occurrence, will be overruled of the Lord for the more rapid and effectual progress of the Gospel. For this let the churches pray.

Very truly yours, J. PERKINS.

The *London Patriot* takes a similar view of the French scheme in Syria and of the way in which England is likely to be inveigled into its support.

"For the present emergency the English and French Governments have agreed to act together, and possibly when the pressure of the hour is past we shall be invited to act with the Emperor still, and agree upon a partition of a country which it is out of the power of its present possessor to rule. However, it is impossible we should keep company with our neighbors. They have religious sympathies with a portion of the population; we have none. They have political ends to gain by footing in Syria, we have none. Humanity alone now calls upon us to interfere. The "Christians" of this region, as we explained last week, have nothing but the name in common with our Christianity, and we have no paganda to serve by pushing our influence. But with France this is a foreign policy; and if we will not share land with her, Russia is ready enough to do so. This we cannot permit, notwithstanding that all our past and expensive efforts to bolster up the Porte, have seemed to result in greater weakness, that must still be policy, if there is any chance of keeping the countries under its sway from falling into utter anarchy. But we have introduced just so much of civilization and good manners at Constantinople that there is no chance of Alchid being strangled, and so long as feeble, brainless sensualist is in vigor in the administration of his country is impossible. It is no reproach to British statesmen that they have discovered a safe solution for this political problem, but the people of heaven about that remarkable solution which has so often influenced the destinies of the world, seem wiser than ordinary mystery, and we should be wise in us to stand by as little as possible.

EDITORIAL.

THE MASSACRES IN SYRIA.

During the last few weeks the Christian world has been shocked by the intelligence arriving from Syria, of the fearful slaughter of large numbers of the native Christians by the Druzes and the Mahometans. We have given in our pages, details at some length of these atrocities, and we shall now hazard a few remarks on the state of things indicated by these facts.

It may be proper at the outset to give some account of the different races and sects that inhabit Syria, particularly of those which have been prominent in the late contests. A recent authority gives the following as an enumeration of the different tribes into which the population is divided.

The population of Syria is made up of the following enumerated tribes or nationalities, namely: 1. The Moslems, the ruling classes in all the country except in Mount Lebanon, who are apparently those of the descendants of the inhabitants of the Greek empire, who accepted of the doctrines of the Koran; they number about 700,000. 2. The Kurds, an inferior race, also Mohammedans, estimated 50,000. 3. The Nusairiyeh seem to be the descendants of the ancient Canaanites; their religion is a mixture of all the various forms that prevail around them. They occupy the mountains to the north of Tripoli, and are thought to number about 150,000. The Druses are Arabs by race, and are originally a heretical sect of Mohammedans, formed during the eleventh century. They reside chiefly in the southern parts of Lebanon, and in Hermon, where by virtue of their superiority of character, they constitute the ruling race; they number about 100,000. The Maronite (and all the Christian sects), are descendants of the primitive population, with intermixtures of European blood, brought in during the Crusades and subsequently. Their Christianity is little more than nominal, and their character generally degraded; estimated number 100,000. The Orthodox Greeks, of the same origin as the above, are found in the northern parts of the country, and amount to 150,000. The Armenians, (20,000,) the Nestorians, (15,000,) several minor sects, (20,000,) Papists, (80,000,) and Jews (100,000) are found scattered in most of the towns—160,000. Making an aggregated population of about 1,610,000. Besides these, who all dwell in the towns and villages, there is also a large wandering population of Arabs—the Bedouins—whose numbers are variously estimated at from two hundred thousand to half a million.

The entire population of the country, except the wandering Arabs, reside in towns and villages. Though they are generally agriculturalists, neither the habits of the people nor their safety, would allow them to dwell in separate hamlets, as in most other agricultural countries. In Lebanon there are more than a hundred cities and hamlets, among which are Zaleh, with 11,000 people; Deir el Kamar, with 7,000; and in Hermon, Hашsheiya, 6,000, and Tripoli, 25,000, all of which have been the scenes of the late horrible massacres. Damascus, the capital of ancient Syria, and the oldest of living and flourishing cities, has a mixed population of 12,000, while Jerusalem has only 15,000. Aleppo has over 70,000, and Beyrout 40 or 50,000; Hamah has 15,000, Hama, 25,000, Antioch, 20,000, and Tripoli, 18,000."

The Maronites chiefly inhabit Mount Lebanon, its declivities and the valleys between Tupilis, Tyre, and the Lake of Gennesareth.—

Their chief seat is in the district of Kesrawan, which is inhabited almost exclusively by Maronites, while everywhere else they are mixed, Jacobites, Greeks, Druzes and others. They were originally Syrians, and still use the old Syrian language in their worship; but their conversational language at present is the Arabic. The prevailing opinion is, that they were called after a hermit Maro, or after their first patriarch, John Maro, who lived two centuries later. They were originally of the sect called Monophysites, and afterward Monothelites, who maintained that Christ had only one nature and one will. In the year 1182, their patriarch, with several bishops, entered into a union with the Roman Catholic Church, and a permanent union of the nation was effected in 1455. They, as well as some other oriental sects, which have submitted to the authority of Rome, are permitted to retain a number of old traditional usages, such as receiving the Lord's Supper in both kinds, their priests being allowed to marry &c. As a church they are governed by a Patriarch who lives in the convent. David Shafee on Mt. Lebanon. Politically they enjoy a kind of independence, being governed by native Sheiks, who are also their leaders in war.

It is now difficult to obtain much information regarding the Druzes, their religious system especially being involved in much mystery. They were one of the offshoots or heretical divisions that left the orthodox Mahometans at an early day. They claim to be the followers of Ali, the son-in-law of Mahomet. Some of the sects regarded Ali as God. In the year 996, El Hakim, from one of these divisions of Mahometanism, mounted the throne of Egypt and Cairo. He was then only a boy of 11 years of age, but it is said that even in boyhood he showed himself as a fanatical visionary, tyrannical, and full of spiritual pride, declaring himself at the age of nineteen, a God and the founder of a new religion. Through his crisis, lavishness toward his favourites, and terrible cruelties toward his adversaries, he succeeded in establishing his doctrine. A Persian Sectarian, Mohammed Eben Israel, surnamed El Derazy, came in the service of El Hakim and became the chief expounder of the doctrine, and the most active in propagating it. From him the Druzes derive their name. The Arabs still call an individual Druze *El Derazy*, or the race in the plural *El Deraz*. A tumult having arisen El Derazy fled to Syria, where he preached the same doctrines and originated the Druze sect there.

The religious system of the Druzes is said to be a compound of Mahomedanism, Christianity, Judaism and of Persian and Egyptian Paganism. The basis of their system is, the unity and incomprehensibility of God, but they say that he has become incarnate in El Hakim, to whom they pay divine honours, and whom they expect to reappear to establish his universal kingdom. They keep their religious worship a profound secret, and no one is allowed to enter their temple or see their religious books. They have an esoteric and an exoteric system of religion, the former designed for the initiated people, and the latter for the Akal or the uninitiated. They regard it as lawful to dissemble their faith. They practice neither circumcision, praying nor fasting. Polygamy and incest prevail among them, so that they have been called the Mormons of Syria. At one time the Druzes were masters of Lebanon including Beyrouth.

were scattered in towns and villages on the slopes of Lebanon and Anti-lebanon, and the region round about Damascus and Aleppo.— They are a brave and warlike people, numbering about 100,000.

The two races have generally been in a state of hostility, and so fierce has been their warfare on various occasions that not only the influence of the Ottoman Government, but even the interference of foreign powers has been necessary to preserve peace. Thus, to quote the words of a writer in the *New York "Observer" :—*

"In the memorable campaign of Ibrahim Pasha against the Druses in 1838, the Maronites assisted in the terrible slaughter of the Druses and in the burning and total destruction of their villages in the Hawran. For this the Druses swore eternal vengeance against the Maronites, who, in their turn, seized every opportunity to inflict insult and humiliation upon the Druses. The Maronite Patriarch went so far in his zeal as to preach a crusade against the infidels, and succeeded in collecting an army of 4,000 or 5,000 Maronites. These committed, on their march through the villages and towns of the Druses, the most revolting atrocities and barbarities. The Druses, although in great minority, especially at Deir el Kamar,—where the Maronites constitute four fifths of the whole population—were finally victorious, made the Maronite Emir a prisoner, and drove their enemies out of the country. The anarchy which followed caused the intervention of the Sultan, who, with the advice of the European Powers, ordered a division of the Emirate in 1843. Each party was permitted to elect their chief under the title of Kaimakam. The Maronites elected a Christian, and the Druses a Moslem Sheik, who were to be responsible to the Pashaw of Saida. But as there is no direct division between these nations, fresh disputes broke out between them and lasted until 1847, when the assistance of the European Powers was again invoked to harmonize the conflicting interests between the powerful Catholic clergy, the various religious sects, the wealthy proprietors and the Turkish officials.

It will thus be seen that these wars are no novelty, and it would be difficult to say which party has been most to blame. Viewing the Maronites as bearing the Christian name and the Druses as avowed enemies to the Christian faith, our sympathies naturally range themselves on the side of the former—especially when we consider the fearful atrocities that have been inflicted upon them. A better acquaintance with their character and past conduct serves however to diminish, if not to dissipate such feelings. All intelligent observers of society in the Ottoman Empire agree in representing the Christian races, and the Maronites, especially as Christian only in name, nay more, as in intelligence and morality far below their Mahometan neighbours. And as far as brutal atrocities are concerned, the past history of the Maronites show they are as ready for those as the Druses. Indeed in the present instance it has been clearly shown that they were the aggressors—that they had resolved on the entire extermination of their Druze neighbours—that instigated by their religious guides they had rushed into war which they intended as a war of extermination of the Druses. The following is the statement on this subject of one of the most able Missionaries of the country :

"One fact is apparent thus far. The Greek and Papal Bishops and Patriarchs stirred up the several Christian sects to war, told the people to exterminate the Druses and not leave one in Mount Lebanon. They prayed to the Virgin and promised success to the wild fellahleen who should put an end to this race of pagan Druses. The Christians rushed into the war with perfect recklessness. Without leaders, without order or union, with little ammunition or provisions

of any kind, they met a race of men trained to war, hardy, bold, under perfect control, with able leaders, and united as one man. The Druses understand each other perfectly, and no one else, however shrewd, can possibly understand them. They have men stationed on the hill-tops to watch, horsemen riding at post haste in every direction, and yet their leaders have perfect control over every man, woman and child in their body. At the first onset, the Christians were routed, and the war thus far has been a succession of Druse Victories. When the Christians commenced, they succeeded in burning thirteen Druse villages in the eastern part of the Met'n district, but when the Druses rallied, they drove the Christians back."

The same view is confirmed by all who have had good opportunity of knowing the facts. So that the Maronites have fallen into their own pit, and have experienced the divine threatening, that they that take the sword shall perish with the sword. So that looking at the matter in reference to these two races, we should view the one class as having no higher claim upon our sympathy than their deeper misfortunes and their greater sufferings give them.

But it is plain that much more extensive interests are involved, and much more important complications are likely to be the result. It is now undeniable that the fanaticism of the Mahometans is becoming intensely excited, and rapidly extending. In the late butcheries, the Mahometans, and even the officers and soldiers of the Porte, were often times as active as the Druses, and even more bitter against Protestants,—accounts from other quarters too, indicate that the same feeling is rising and spreading through the empire. The late outbreak in India it is well known was largely an outbreak of Mahometan fanaticism, and there seems reason to believe that the whole Mahometan world is being deeply moved.

It seems evident also, that the so-called christian population of Turkey are at present acting in a spirit, which augurs ill for the future peace of the empire. The concessions made by the Government under the influence of the great powers of Europe, instead of attaching them, it has only emboldened them to a spirit of resistance to its just claims, and a disposition to take advantage of its weakness. Encouraged by Russia, and it is probable also by France they are disposed to set the authorities at defiance and are looking forward in reliance upon these powers, to the time when they shall become the dominant race, have their feet upon the neck of their foes, and revenge the oppression of ages. In the present struggle the Maronites were led by the intrigues of their priestly guides, to befriend the Turkish officials, who in consequence, not only showed sympathy with them in their conflict with the Druses, but even encouraged and aided the latter in their cruelties. This being the spirit of both classes, we can expect that only some other influence will prevent war and that of an exterminating nature between them. Were such a war to break out, our sympathies would naturally range themselves on the side of the so-called christians, yet we would have as little to hope from their success, as from Moslem rule. They are as little qualified to rule, and the Moslems are too powerful, and have been too long accustomed to authority, to submit to their rule, so that the result would only be for some time constant disturbance. Besides the christian sects of Turkey have as little of the spirit of toleration as the Mahometans, and Protestant and Protestant missions would meet with less countenance than they now do.

Even the Druses are more favorable to Protestants than the Maronites are. Shortly after the establishment of the American mission at Beyrout, schools were established at several places among the Druses, particularly at Deir el Kamar, their capital. But these were of short duration, and owed their downfall to the fanatical jealousy of the Maronite Patriarchs and priests, to whom Protestant missions were an object of constant uneasiness and fear.

At present however, there are two sources to which people naturally look for the suppression of the present disturbances. These are the Ottoman Government, and the other European powers.— But from neither source do we look for any interference, that will produce a permanent beneficial change. Recent events have shown clearly, that however well inclined the Government might be, it is too weak to do anything effective. After all that has taken place we do not yet distrust its good intentions. But “the sick man” is very weak, and his weakness arises from the very treatment which he has received from his medical attendants. The very concessions made to the christians at the instigation of the Foreign powers, and the Reforms which have either been introduced, or attempted, have deprived it of the strength, which it derived from Moslem fanaticism; while all the result as to the christians has been, that they are encouraged to set the Government at defiance. The last accounts from Constantinople, furnish an account of a disturbance there, raised by the Armenian Christians, who refused to allow a Protestant, who originally belonged to them, to be buried in the Armenian burying ground, the Government having decided that these burying grounds belonged to them as a nation and not as a religious sect, and Protestants having been allowed for ten years to use them freely. The Government were unable to suppress the riot, and weakly yielded, knowing that the disturbance was got up under Russian influences, to bring about a collision between the Turkish soldiers and the christian population of the city. A writer in Constantinople, after giving details of this affair, significantly remarks, “The danger here is from an outbreak among the christians, more than from the Turks.” Such outbreaks are no doubt being excited by Russian, if not by French influence, and when they occur will be gladly seized upon as a pretext for interference.

But if we expect little from the Ottoman Government, we expect less from the Russians or French having the control of affairs. Few doubted that these powers have had selfish ends in view in their interference with the affairs of Turkey. If any person had such doubts, they must be effectually dissipated by the pamphlet lately issued by the French Government entitled *La Syrie et l'alliance Russe*, a pamphlet which undoubtedly expresses the views of Louis Napoleon, though he may find it convenient to disavow it, as he did the celebrated one entitled “The Pope and the Congress.” In this pamphlet it is distinctly intimated, that there is an understanding between France and Russia. And it is as clearly indicated that the basis is, that Russia is to have Constantinople and France to have Belgium and a large slice of Germany. This pamphlet is so important, that we shall lay before our readers copious extracts from it :

“As at the time of the Crusades, Christian Europe is moved by the horrible

crimes of which Syria has just been the scene. Seven hundred thousand Christians are delivered up to the merciless fanaticism of two millions of Mussulmans, and the Turkish Government, by its inexplicable inaction, appears to avow itself their accomplice. Assuredly, France would have forgotten all her traditions, had she not immediately claimed the honor of protecting the lives and property of those who, in former days, were the soldiers of Peter the Hermit and Philip Augustus. * * * * It is, therefore, high time to think of a remedy for a situation which could not last any longer without leading to a great national calamity—the total extermination of the Christian subjects of the Porte. The expedition which the Turkish Government talks so much about, is totally insufficient to restore order. The powers which have co-religionists in Syria, and which are justly alarmed for their safety, must be prepared boldly to interfere. If they tarried, it would no longer be time to protect victims; their only duty would be to avengé martyrs.

“Two nations are especially interested in defending the Cross on those distant shores—France and Russia. What would be the probable consequence of the union of their arms, and the result on the ulterior organization of Europe?—This is what we are about to investigate.

“Whenever such a thing is possible, to favor the formation of a homogeneous and national State, the mission of which would be to absorb and concentrate, in a mighty unity, populations having ideas or tendencies in common.

“2. To try and carry out that principle without having recourse to arms.

“At first sight, France and Russia appear to have realized the ideal of monarchies. Though four hundred leagues divide them, these two Powers have arrived, by the most different roads, at that unity which is able to create durable empires, not ephemeral circumscription, the limits of which may be changed any day by the fortune of war * * The Czars, meditating for the last 105 years over the will of Peter the Great, have not ceased to cast covetous glances on European Turkey. * * Must France continue to protest against the pretensions of the Czars to the decaying empire of the Sultan? We think not. If Russia lent us her co-operation for the re-annexation of the Rhine frontier, it appears to us that a kingdom would not be too high a price for her alliance.—Thanks to such a combination, France might resume her real limits, as traced by the geographer Strabo, nearly 18 centuries ago. [Then follows a quotation from Strabo, enumerating the advantages of Gaul as the seat of a powerful empire.] It can be easily understood that France should desire to reconstruct that divine work, [I presume the frontiers of Gaul] thwarted for so many centuries by the fraud of man, and this is so much in the nature of things, that at a period when we were not thinking of territorial aggrandizement, Germany was nevertheless subject to periodical fits of uneasiness, and flung at us, as a pledge of defiance, Becker's patriotic song. * * We know that we are not alone having plans of aggrandizement. Now, if Russia regards Constantinople in the same way as we look at the Rhine, can one not turn these analogous pretensions to some account, and force upon Europe the acceptance of a combination which would allot Turkey to Russia, to France that Rhine frontier which Napoleon I. considered in 1814, as a *sine qua non* condition of his existence as a sovereign?

“There are only two millions of Turks in Europe, whereas there are thirteen millions of Greeks, whose spiritual head is the Czar. * * The Greek insurrection, which lasted nine years, was but the prelude of the movement which the massacres in Syria may act upon as a signal to break out. The Greek Christians are only waiting for an order from their Chief at St. Petersburg, or their Patriarch at Constantinople, to rise against the infidels; and there are but a few far sighted politicians who do not anticipate a solution of the Eastern question in a sense favorable to Russia, and that at no distant time. It is therefore surprising, that at the call of their co-religionists, and encouraged by the predictions of Stalezanew, the Russians should be prepared to cross the Pruth at the first moment.

“If we cast an eye on our frontiers, the considerations which justify our tendencies appear to be quite as important as those which actuate Russia. Let us set aside all historical recollections, and all geographical motives, take

by one the provinces inclosed by the Rhine, and examine the reasons that militate in favor of their annexation.

The writer then argues for the annexation of Belgium and of the Duchy of Luxemburg, and then proceeds to argue in like manner for the annexation of Rhenish Prussia :

"Belgium and Luxemburg once in our power, our task is not over. * * To complete our frontiers we must not take less than two-thirds of Rhenish Prussia, the whole of Rhenish Bavaria, and about one-third of the Grand Duchy of Hesse. All these territories formed, under the empire, the departments of Roer of the Rhine, and Moselle of the Sarre of Mont Tonnerre, and the Grand Duchy of Berg. In 1815, they were distributed among several possessors, to render their recovery by us more difficult. A remarkable fact is, that these provinces, annexed to the French Monarchy, were but a few years in direct intercourse with us, and nevertheless, our temporary stay among them has left the most enduring marks. What sympathy is lavished on the French traveller in those parts, we willingly appeal to those who have travelled there. For the last 45 years, not a single French soldier has garrisoned those towns on the banks of the Rhine, and yet it is marvellous to see the touching reception our uniform meets with there. Catholics like us—like us they are Frenchmen. *Was it not at Aix-la Chapelle that our Emperor, Charlemagne, held his Court?* * * * Contiguous to France, the Rhenish Provinces must become the political, as they are the natural dependencies of France."

The writer then returns to Russia, and after showing that the Crimean war forms no barrier to the alliance between France and Russia, as they had not then come to an understanding, gives the following piece of information concerning one of the claims of France to the gratitude of Russia :

"It must be kept in mind that France did not lend herself to the plans of England in the Baltic. We do not know whether an attack on Cronstadt would have succeeded in any case ; it was not attempted, thanks, we have reason to believe, to the opposition of France."

After an excursion to the Italian campaign, the writer does not doubt that in the end Prussia will join the Franco-Russian Alliance :

"But to attach the Cabinet of Berlin to our policy, it must be withdrawn from the influence of England. How can this be brought about ? By so contriving that Prussia will cease to be our neighbor on the Rhine, and by promising to support her legitimate pretensions to preponderance in Germany. The exchange of these Rhenish provinces causes Bavaria and Prussia to take their compensations from Austria. The English alliance can only secure to Prussia the *status quo*—the French alliance throws open to her a boundless horizon.

"The alliance between France, Russia, and Prussia loyally concluded, as we have reason to hope it will be, the consequences that flow from it are most natural. . . . We have demonstrated above what 1,800 years ago Strabo had said down as beyond question—that the Rhine was the natural frontier of Northern France. Now Prussia, is the greatest sufferer from this extension of territory. For the last 45 years she has kept the Rhine as the dragon used to keep watch over the garden of the Hesperides. Let this cause of hostility between France and Prussia disappear, let the left hand of the Rhine become French once more ; in exchange for her good offices, Prussia would find a compensation in Austria—that Power would be punished for her bad faith and clumsiness. Let all be organized for a durable peace.

"Let the populations be consulted, so that no violent annexation should take place. With Russia at Constantinople, France on the Rhine, Austria diminished, and Prussia preponderating in Germany, where can any cause for disturbance or revolution be found in Europe ? Would England dare to contend single-handed against Russia, Prussia, and France ? We cannot admit such a thing. If, however, it did happen, if Great Britain should venture to commit such an imprudence, she might receive a severe lesson. Gibraltar, Malta, the Ionian Islands are a security for her keeping quiet ; those are the weak points of her armor. But though she will be reduced to a sterile agitation in her island, and be compelled to be a passive spectator of what takes place on the con-

tenant, she will barely be permitted to offer her opinion, thanks to the five or six thousand men she will send to Syria.

"The moment has arrived when our policy must be clearly defined. It is in Syria that France must peacefully conquer the frontier of the Rhine by cementing the alliance of Russia. But we must take care not to give Russia an unlimited extension. The provinces north of the Bosphorus must suffice for her ambition. Asia Minor must remain neutral ground. Were it, indeed, possible to look at a practical subject in a poetical and practical light, we would say our choice is made; a man has just come forward who seems the incarnation of the idea we should wish to see represented in Syria—Abd el-Kader. He is sufficiently orthodox as a Moslem to conciliate the Mussulman population, he is sufficiently civilized to distribute justice equally to all; he is attached to France by ties of gratitude; he would protect the Christians, and reduce to obedience the turbulent tribes ever ready to disturb the repose of Asia Minor. To make of Abd-el-Kader the Syrian Emir would be a noble reward for our prisoner's services."

This pamphlet must increase the distrust in Europe regarding Louis Napoleon, and leaves little doubt of the plans,—plans however which cannot be carried out without a general war. As far as its revelations affect the East, they bode no good for Turkey. Russian rule at Constantinople or a French Protectorate in Syria we believe would be very little for the good of the country, especially would the missionary enterprise have little to expect from such a contingency. We believe that there is not a missionary in Turkey who would not feel in that event that his work was at an end.

Looking then at the future of Turkey we confess that we see nothing but dark clouds in the horizon. We confess that there is no public question of the present day that appears to us more perplexing, and that affords so little prospect of a happy issue. Our only hope is in the conviction that "the Lord reigneth," and that he can "make the wrath of man to praise him and restrain the remainder thereof."

REVIEWS.

LESSONS ABOUT SALVATION, from the life and labors of the Lord Jesus, being a second series of Plantation Sermons. By the Rev. A. F. Dickson, Orangeburg, S. C. 12 mo. pp. 264. Philadelphia: Presbyterian Board of Publication.

This is a second volume of sermons intended for the religious instruction of slaves—not for them to read, but to be read to them.—It is gratifying to find the religious training of this unfortunate class attended to in any way, and Christians in the South by no means neglect this duty, but we are amazed that they can satisfy their consciences with such an apology for that instruction which is the natural right of every child of Adam, their own reading of the word of God. The volume itself however is good, exhibiting the doctrines of the gospel in the plainest and simplest language, and may profitably be read by any class.

DOMESTIC DUTIES, or the family a nursery for earth and heaven. By Rev. R. W. Bailey. 18 mo- pp. 120. Same publishers.

A brief but comprehensive exhibition of the duties of the various members of the family, husbands, wives, parents and children. It is a book suited to every family.

ELLEN, or submission under affliction. 18 mo. pp. 36.

A short story, the object of which is indicated by the title.

THE BAR OF IRON, and the conclusion of the matter, a true story. By the Rev. C. B. Taylor, M. A., Rector of Otleg. 18 mo. pp. 147. Same publishers.

The best Temperance tale, if we may so call a narrative which has every mark of truth, that we have ever read.

From the same publishers we have received a number of their "Series for youth," which we can only briefly notice.

ELLA GRAHAM, or Great effects from small causes. By Abby Eldredge. 18 mo. pp. 138.

This little book, teaches how first a little girl, then her brother, then her father, and finally the whole family were brought into the Church, through the instrumentality of a faithful Sabbath School teacher: how from drunkenness, dirt, and degradation, they were elevated to sobriety, cleanliness, and respectability. It exhibits in perfectly natural way the benefits and blessings flowing to ungodly families from attendance on Sabbath School instruction.

WYMAN HOGUE, or early piety illustrated. A Biographical sketch by W. W. Hill, D. D., with an introduction by L. W. Green D. D. President of Centre College. 18 mo. pp. 186.

Of this little work we need do no more than repeat the commendation of a cotemporary which we heartily endorse. "It is extraordinary and deeply interesting: the record of a precocious, pious youth, whose talents were so far beyond his years, that it requires great confidence in his biographer to believe that the pieces here presented as written by this boy, and published when he was only a dozen years old, were ever written by him. His attainments in knowledge and holiness were wonderful, and the biography will be high rank among the best productions in our religious literature."

... DAYS, and the reasons why they are observed.

A well written little work, containing brief stories illustrative of Christmas, New Year, St Patricks Day, Fourth of July, St Bartholomews day and Thanksgiving.

... THE JEWELS, or Maggie Ella Colton and her brothers. 18 mo. pp. 100.

A touching tale of a mother's joys and sorrows in the lives and deaths of several interesting children.

MARY HUMPHREYS, or light shining in a dark place. 18 mo. pp. 108.
A pleasant story showing the good that may be accomplished by a girl of sixteen of wealthy parents, whose heart is devoted to the service of God.

DROPS OF TRUTH from the fountains of wisdom, by Jeanie. 18 mo pp. 273.

A CLUSTER OF FRUITS from the tree of heavenly wisdom. By Anne Brooks. 18 mo. pp. 285.

Both these works contain a collection of short pieces mostly narrative, conveying important scripture lessons.

EMILY GREY THE ORPHAN, and her kind aunt. 18 mo. pp. 153.

A series of conversations on important religious topics in a cheerful family circle.

WHY WAS I LEFT, or he hath done all things well. By Mary McCalla, author of "Life among the Children," &c. Square 16 mo. pp. 114.

The great lesson of this book is, that every one, however apparently solitary and desolate his lot, may yet do a work for God and his generation. It contains some beautifully tinted engravings which will render it highly attractive to the young.

ROSALIA'S LESSONS; By Mrs. S. S. T. Wallace. 18mo. pp 132.

A highly attractive narrative, written in an attractive style.

BENONI, or the the triumph of Christianity over Judaism. By the Rev. Dr. Barth; 18mo. pp 127.

An interesting sketch of the conversion of a young Jew. The work contains interesting sketches of the intolerance with which this unfortunate class have been treated in past ages, and the ignorance and bigotry prevalent among them.

WAYS AND ENDS, or the two farms at Lynthorpe. 18 mo. pp 144.

THE LOST CHILDREN, or Henry and his torch. By the author of "The widow's sixpence." 18 mo. pp 82.

Two valuable additions to the Board's Sabbath School Library.

LITTLE ANNIE'S FIRST THOUGHTS ABOUT GOD, By Nellie Graham. 18 mo. pp 87.

NURSERY TALES FOR HER LITTLE FRIENDS, By Cousin Martha. 18 mo. pp 76.

Two sweet little volumes, suited especially for the youngest of readers.

THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

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

Vol. II.

SEPTEMBER, 1860.

No. 9.

CONTENTS:

Report of Colportage,	129	NEWS OF THE CHURCH.—Arrangements	
FOREIGN MISSION.—Mr Johnston's Jour- nal,	131	for the Union,	142
Return of John Williams,	137	Pb'y of Pictou,	143
OTHER MISSIONS.—Syria,	138	NOTICES,	143

REPORT

OF THE COMMITTEE OF COLPORTAGE, TO THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

It is now eight years since we commenced operations in circulating religious books, through the agency of colporteurs. We submit the following brief account of the last year's proceedings.

In our balance sheet of last Report, our liabilities were £210: to meet which and cover the expenses of sale, we had on hand to the amount of £324.—Our trade was rather failing and the circulating medium becoming scarce, it was deemed prudent to be moderate in our importations, and careful about increasing our liabilities, more especially the Board of Publication or their agents. It has been lately more particular, as to their terms and time of credit. We added to our stock about 3620 volumes, at the cost of about £220, and our sales and payments have been such as to reduce our liabilities to £165 only, to cover which we have stock on hand to the amount of £243; which, after deducting the necessary expenses for sale will leave a balance for contingencies.

As to the sphere of our operations, we have been endeavouring to occupy the whole field on which we at

first entered, though in some cases we have fallen short and in others rather exceeded.

Prince Edward's Island has been well supplied by Mr. James D. Gordon last fall, and Mr. Fraser this spring.—Mr. John Faulkner still labours in the midland counties of Hants, Colchester, and Halifax. Mr. James Gordon extends his labours through the counties of Pictou and Guysborough, to Cape Breton. Mr. William Logan travels the North Shore to Pugwash, and Mr. John Dickson from thence round to PARSBOROUGH. These last three do not travel all the time, but they have always a supply of books on hand, and make the best sale of them they can under their circumstances. The others are more regular, and probably all together average the full time of three.

Since the month of July 1852, when, with the sanction and under the patronage of the Synod, we commenced operations, without any capital, (having to advance the expenses of the first importation from private funds), we have procured 57,148 volumes. These with the exception of the stock on hand have

been put into circulation, throughout the length and breadth of Nova Scotia, P. E. Island, Cape Breton, and some of the adjacent counties of New Brunswick, so that you can scarcely enter the house of any Presbyterian, or even of any Protestant, without observing some of the fruits of our labours. These, by the blessing of the King and Head of the Church, we hope and pray may be useful not only to the present but many future generations. Gladly will we continue our work and labour of love while able, if the patronage of the Synod and friends of the cause in general be continued. But there are some obstacles at present in the way, at least of extending our operations, to which it may be proper briefly to refer. The first of these is the general scarcity of the circulating medium. Many are found who earnestly desire the books but have not wherewithal to purchase, though otherwise in comfortable circumstances. The next and great difficulty is the want of capital. The small amount (£21), raised by several contributions and donations, has not been idle. But we have been dealing on the credit system during the eight years of our operations, to the extent of about £4500; and notwithstanding the good that has been done under this system, the disadvantages and difficulties are very evident. We are not able, for example, to buy in the cheapest market; for that requires ready money, and we often cannot obtain the most modern and popular works of the day for the same reason; and consequently our sales are more limited than otherwise they would be, which is very discouraging to the colporteurs. One might suppose indeed that our supply was sufficiently varied for ordinary readers. The catalogue of the "Board" now numbers over 500 volumes, and "Carter's" perhaps as many, and we obtain a few others from other sources, which would seem to be a sufficient variety for the general reader; not one in fifty of whom possess

more than one or two per cent of this supply, yet such is human nature, even when sanctified by divine grace, that, like the Athenians of old, it will still be hankering after *something new*. This disposition, as far as consistent with duty, we endeavour to gratify, lest it should be directed to light reading of a fascinating nature and immoral tendency, which was creeping upon us.— Now if the Synod would recommend and use its influence to enable us to carry out any amelioration of these difficulties, which by a little zeal and generosity on the part of its members it is perfectly able to do; much more good might yet be done, for there is ample scope for enlargement and the hand of the colporteurs would be strengthened and their hearts encouraged, who have the most laborious part of the work to perform. Some such amelioration and encouragement they need, as the difficulties referred to bear hard upon them, and under the present system the further progress of the work depends entirely under providence upon their diligence and perseverance. Some such amelioration and encouragement the importance of the work requires, which, in our humble opinion, ought to be classed with the missionary and educational schemes of the church as it is elsewhere, notwithstanding the coolness and indifference of some of the brethren, of whom better things might have been expected. We are not without hopes, however that the union with the Free Church, now in all human appearance about to be consummated, will operate in favour of the cause, though in the appointment of colporteurs and assigning them spheres of labour we have never made any distinction amongst all the Presbyterian churches of this Province.

All which is respectfully submitted

JOHN I. BAXTER,
Con. Com. Colportage.

Onslow, 20th June, 1860.

FOREIGN MISSIONS.

MR. JOHNSTON'S JOURNAL.

ON BOARD THE SHIP "HERBERT."

December 1st, 1859.

We embarked on board the Ship "Herbert." It was with peculiar feelings that we viewed the receding shores of the North American Continent—the land of liberty, the home of the pilgrim, the asylum of the oppressed. We are to see thee no more! Farewell then, native land. May the Great God ever continue to bless thee. While the natural sun continues to shine upon thy rocks, streams, vales, and templed hills, may "the Sun of righteousness arise with healing in his wings," and shine upon thy sons and daughters, diffusing into their souls those graces which constitute that "fulness which dwells in Christ bodily." May the King that reigns on Salem's towers ever reign in thy cities, towns, villages, and rural scenes—may He be revered and adored in thy Legislative Halls, in thy courts of justice, and wherever thy people meet, may His gracious presence be sought and His power felt. May his Gracious Spirit and Blessed Word mould the character of thy civil institutions, social customs, and religious ordinances. O may the Good Spirit animate thy masses with his quickening, life-giving influences. May the Great Parent of the universe prosper thee in all thy secular interests, rebuke the devourer, stay the pestilence, check the blast, and make thee a delightsome land while sun and moon continue to shine upon thy vales, hills and streams.

Farewell, dear friends, we now more than ever realise that we shall see your faces no more in the flesh. Oh! that we could extend our arms across the mighty deep, and give our friends in Cape Breton, Prince Edward's Island, and Nova Scotia a warm shake of the hand as an expression of our feelings of gratitude and affection. But this we cannot do. Farewell, then, for time. We shall not, we cannot forget your kind words—you in whose dwellings our weary, pilgrim bodies have found sweet rest and shelter; you at whose tables we have been refreshed; you from whom we have received kind words of

sympathy, encouragement and counsel; you who have done so much to forward us in our work. May He who rewards a cup of cold water given in thy name, richly reward you and bless you, and make you more and more value the consolations of that Gospel which you are labouring to disseminate through the world. Farewell, reverend fathers, who stand at the holyaltars and minister in sacred things, and upon whom the prosperity and happiness of our native land, under God, depend. May you all be mightily stirred up to take hold upon your Master's name and to give him no peace, day nor night, until He has established Jerusalem and made her a praise in all the earth. Dear friends, as your lines have fallen to you in pleasant places and you have a goodly heritage, may a sense of gratitude to Him whose hand has provided those rich blessings for you, arouse you to sublime and unwearying efforts to bestow these same privileges upon the poor, perishing, benighted nations of earth. In this noble work you will be happy and blessed.—God will smile upon you—angels rejoice, and in songs celebrate your labours of love, in the celestial mansions. But above all, you will thus be found following the steps of your Divine Redeemer, whose greatest joy and delight was to search out and confer blessings upon the wretched, sinful, suffering sons and daughters of earth. Dear friends, do not cease to pray for us. Remember, God chooses weak and base things to carry forward his purposes on earth. Hence, though we be weakness and nothingness yet if you continue to uphold us by your earnest prayers, He will by us accomplish results that will fill your hearts with gladness and bring glory to God in the highest heavens.

Laud is now fading in the distance, and we must now say a long last farewell to country and friends. May the father of mercies and the God of all grace make you perfect, establish, strengthen, and preserve you blameless unto the coming of our Lord Jesus Christ. Fare ye well.

The winds increasing, our ship soon commenced rolling, and we very soon

became subjects of that not very pleasing feeling, sea-sickness.

Thursday, 15th, 25° N. Lat. Thermometer 74° in the shade. Upon the whole the winds have been very favorable, and we have made good progress. We have most of the time been suffering from sea-sickness. Though not nearly so sick as some of the passengers, we have been unable to read or even to reflect. It is a most debilitating, distressing sickness, which indisposes you for any kind of exertion, mental or physical. To-day, feel quite well, for the first time since we came on board. We are now becoming quite accustomed to the motions of the ship. It may not be amiss to say a few words about our present home.

Our ship measures about 1400 tons, but she is not designed for carrying passengers. Her cabin is very small. She has few state rooms and these are small. But she is said to be a strong, safe vessel. Her cargo consists mostly of lumber and other light stuff, as buckets, tubs, &c. The Captain, (Mr. Bangs) and other officers appear to be kind and obliging. They are very kind and easy with their men. There is no cursing, kicking, knocking about and abusing of the men, which I have seen in other vessels. But I see nothing to indicate that any of the men are under the influence of and guided by religious feelings and principles. There is no real holy respect or fear of God before their eyes. They live for themselves and as if all they are and enjoy were their own. It is sad to see how dead to a sense of gratitude the human heart is, naturally. In the first cabin we have, including ourselves, 17 passengers.— Ten of these are from Yarmouth, Nova Scotia. In the second cabin there are 18, seven of them from Nova Scotia.— So we have on board, in all, 19 Nova Scotians. Excepting ourselves, these are all for the gold regions, Australia. The sailors and officers, all are about 20; so we have on board about 50 souls. Thus you will naturally conclude offers to us quite a field of usefulness. But I will say more about this hereafter.

Our little room is 7 feet by 6 feet 7 inches. In this small space we have our bed, washing apparatus, clothing, books, and all other articles we will require on a voyage to continue for some months. Were some of our friends who have rooms furnished with every con-

venience, comfort, and richly glittering with the ornamental, confined to a room of such limited dimensions for some months, they would know how to appreciate their present homes and feel more grateful to Him who has provided such commodious, comfortable earthly mansions for them. In this little closet we spend most of our time. The cabin is so small and has so many occupants that we do little in it with any degree of comfort or satisfaction to ourselves.— But we have reason to be thankful that our room occupies the most comfortable and airy position in the ship. For this we have great reason to be thankful.— The room was not our choice. Hence we must regard it as a gift of Providence. There is not another room in the vessel in which we could spend our time in the various exercises in which we are engaged, with any degree of comfort. May we have grace given us, wisely and faithfully to improve what we have received from the author of every good and perfect gift. The weather warm and pleasant. Winds fair; but becoming light. Have great reason to be thankful that we are making such good progress. O may favoring breezes continue to hasten us on our way to the dark isles of the sea. Time is passing away and nothing worthy of notice occurring. We are now experiencing the monotony of a life at sea. No storms, no birds, no fish to be seen; nothing but the mighty ocean to be seen on every side.

Tuesday, 27th, 6° 45' N. Lat.; 25° 34' West. Long. Thermometer 80° in the shade. Cooling northern winds moderate the heat and are quite refreshing. We do not suffer any from the heat yet. We feel it most at night, the temperature being nearly as high at night as in the day. We have for some time been sailing in the north-east trade winds; but we have now got beyond their region, and are nearly becalmed.

Saturday, 31st, at noon in N. Lat. 0° 36'. We are now in the south-east trade-winds; but they are very light and sometimes nearly a calm. The weather is very pleasant. We have frequent and heavy showers of rain in these latitudes. The sky will be quite clear and in a few minutes the rain will be coming down in torrents. These showers are cooling and refreshing. We are now in those regions which those who live in cold northern climates dread

on account of the excessive heat which they suppose to incessantly prevail there; but we as yet have suffered little from the heat. True, at this season of the year the sun is over the tropic of Capricorn; consequently, we are over 20° distant from the vertical rays of the sun, and may therefore expect greater degree of heat yet.

Monday, January 2nd, 1860. S. Lat. 1° 38'; 28° 55' W. Long.—Another year, with all its toils, trials, disappointments, joys and pleasures, is no more,—no more for ever. To us it has been one of the most eventful through which we have passed. We rejoice in its toils and trials but we tremble as we contemplate the position in which it has placed us. The decision of the past year is hastening us from that land we love to call our native country, to the scenes where we hope to spend the rest of our probation on earth.—There we are either to bring the frowns of the Divine Countenance upon us through our unfaithfulness, and the disgrace we shall bring upon His name and cause, or we shall gain the approbation of heaven by being instrumental in dispelling moral darkness, destroying the strongholds of Satan's dominions and giving liberty to sin-bound souls, and eternal joy to those who are on the brink of eternal woe. In the position in which the past year has placed us, when viewed in the light of God's glory and the happiness of immortal spirits here and hereafter, there is much—very much, to impress the mind, and to awaken in the bosom the deepest solicitude as to the result. May He whose cause we are going to advance, ever keep before our minds just and large views of the relation we sustain to His glory and this poor, suffering, dying world. And now in entering upon a new year, we would anew consecrate ourselves to the service of our Master, and supplicate the Hearer of prayer, that we may experience His power—enjoy the smiles of his countenance—follow in the steps of His dear Son—and keep what has been entrusted to us “by the Holy Ghost dwelling in us.” during the year that is now before us.

Saturday night, just as the old year expired, we crossed the Equator—rather an uncommon coincidence. We had quite a merry time. I doubt not, but the new year received quite as hearty

and cheery a welcome from our little home on the deep, as it received from your towns and villages. We had fiddling, dancing, orations—some splendid pieces well performed. Senatorial, Comic, Aboriginal, and pathetic pieces. Dialogues, Songs, &c. They continued these amusements, until midnight, when with three cheers for the new year, and three for the Captain and mate, they wound up the whole proceedings, and retired to rest. How dark and ungrateful is the carnal mind! What a return for Divine favor and goodness during the past year; and what preparation for the year coming! It was painful to us to see the evening—so calculated to awaken serious reflections, and to call to devotional exercises spent in such a vain, sinful manner. But we had no control over these lovers of pleasure. All that was in our power, was to moan over their folly, and to pray that He would look down in mercy upon those who appear to have no sense of Divine goodness, preservation and justice.

Saturday, 7th, South Lat. 17° 31'.—Thermometer 82° in shade—104° in sun. Still in the S. E. trade winds. The winds are mostly directly a-head of our course. Hence we are sailing S. by W. and S. S. W. and S. W. This has brought us quite close to South America. We passed Cape St. Roque at about a distance of 240 miles. The winds are fine and we are making excellent progress.

Monday, 9th, S. Lat. 20° 38'.—Fine gales. Sun's altitude at noon 90°. So we are now under the vertical rays of a tropical sun. It appears strange to us, who have lived in high latitudes, to see men walking the decks in the clear sun; and yet making no shadow. Yesterday we saw a water spout at some distance. It was a most splendid one, and came with great rapidity, directly for our ship. As there was scarce a breath of wind, the officers were becoming quite uneasy. But happily, ere it reached us, it broke, dispelling our fears. As you not long since, have been favored, with a minute and accurate description of one of these strange and most magnificent phenomena, it will not be necessary for me to add anything respecting it.

Tuesday, Crossed the Tropic of Capricorn. We are now in the South Temperate Zone. We have now got

beyond and safely thro' that region which we so much dreaded, on account of the excessive heat we expected to experience within tropics. But we have suffered comparatively little from heat.

Thursday, 12th, Lat. S. 28° 36'.—Lon. W. 30°—We have now been six weeks at sea. We have been favored with the S. E. trade winds for some time. For weeks scarcely moved a sail. If I were a sailor, I would surely avoid *coasting* vessels, and seek employ in those bound for foreign ports. But we see the wisdom of God, in the varied constitutions with which he has endowed men which leads them to enter into various situations in life.

The winds are now becoming quite light. But we have reason to be thankful, that the S. E. winds have carried us into a higher latitude than usual.

Friday 13th, Light breezes and pleasant. To-day signalized a ship which we had been pursuing for two days.—A few words respecting the curious and interesting mode by which ships converse with each other, may not be amiss. They have small flags of different colors and forms, to represent each digit and the cipher. These they hang from the mast head in *such order*, as to ask and answer questions. The Captain, with his glass, spies, certain signals representing certain numerals,—he then turns to his signal and finds that these symbols make a certain enquiry—he then, seeks out the proper reply, which he conveys to his neighbor by certain numbers. In this way questions and answers containing from 4 to 6 or 7 words, are communicated from one to another. Conversation may be carried on between two ships separated by miles of intervening water, by means of these ten signals to an almost unlimited extent—at least, it might be carried on until their communications would amount to quite a large volume. This curious mode of *telegraphing*, is another instance of what the world, at the present day, owes to the inventive ingenuity of man.

Saturday, 28th, Lon. E. 2° 41' Lat. S. 37° 16'—We find the weather much cooler than we would expect at this season of the year, in this latitude.—The thermometer stands night and day between 60° and 70° degrees. This in Nova Scotia would be considered very pleasant weather. But having, for

some time, experienced constant heat night and day, we do not enjoy so low a temperature, as we would once have done. The south winds, which we had ever been accustomed to regard as the most pleasant and warm of all the breezes that swept over our globe, we find cool and chilling—rather cool to be pleasant; while the north winds, hitherto, so dreaded on account of their chillness and piercing cold; are now warm and delightful. Time is gliding away rapidly and pleasantly. A large portion of our time is spent in reading. My reading consists of History, Ecclesiastical and Secular, Theology, Astronomy, Travels, Poetry, Biography, and Treatises on various Religious subjects. I am, thus, endeavoring to improve the present, in making some compensation for my want of acquaintance with those, who only live in the present by the productions of their pens. The press is a boon to society, the value of which words cannot express. When, for months we have our abode out on the *solitary* ocean, we then begin to realise the worth of books, the inestimable value of the press. Down upon the mighty deep, in our wooden home unceasingly rocking from side to side, shut out from all intercourse with the busy world, no associate who will edify and elevate the mind, in such circumstances; how pleasant to peruse the pages of some volume containing the thoughts, feelings of some great and learned mind. Here you may associate with the best, greatest, wisest and most learned men that have ever lived in our world. Thus in your lonely home, you are introduced to companions, who are able to instruct, to cheer, to interest, to exert the most salutary influence upon you, which it is possible for one mind to exert upon another—to lay clearly before you, precious truths, principles, facts, &c., which cost years of the most painful, indefatigable study, and research.

How many grand sublime ideas and truths, are thus laid before us, which with a very small effort on our part we may make our own. The difficulty, however, is to *retain*, what is thus acquired. Yet, after all, the great matter is to *reduce* knowledge to *practice*—it is not how much do you *know*; but how much do you *practice*? Thus, our time is passing away most pleasantly, while we are cut off from friends

society, and from that active life which had been our lot up to the eve of our embarkation. We regard it as a great favor to have it in our power, to devote so much time to reading. Our constant prayer is that thro' the Divine blessing the hours, thus spent may increase our usefulness in the Foreign Field. We do not feel the time long. When the week is past, we can scarcely realise that it is gone—it appears so short. I believe, it matters little, where a person is, if he is only actually employed, time will not hang heavily upon his hands. But let a man be unemployed, it matters little where he is,—it may be amidst riches, honours, splendour—and still time passes by heavily—he is constantly devising means to “kill time.”

Thursday, February 2nd, Lon. E. 17° 31' S. Lat. 40° 28'.—Winds light and changeable, making little progress.—We are now beginning to fear that our voyage will not be so speedy, as our progress heretofore, had encouraged us to anticipate. But we can only trust that He who has prospered our way so far, will continue to prosper our journey until we reach our destination. May we not forget to acknowledge His goodness towards us.

Saturday, 11th, Lon. E. 46° 30' Lat. S. 44°.—For some days we have had fine breezes, and some squalls interspersed. We are now about 4000 miles from Melbourne; and as our supply of water is becoming small, we are becoming more anxious. When we have so many passengers and a small quantity of water, a few days is a matter of great importance. May He who has so kindly preserved and provided for our wants, still continue His goodness towards us, until we reach our desired haven.

Monday, 13th.—We are still favored with fine breezes. Averaging about eight miles an hour. The wind fair and the sea being smooth, our ship glides along as smoothly as though she were lying at anchor. It is now a long long time since the soles of our feet rested upon the dry land, and our eyes been cheered by the varied beauties of land scenery.

But we have not found a life at sea, so monotonous, as one would imagine. Among the many things which have interested, amused and awakened deep and pleasing emotions in our bosoms, I may mention the setting sun. Had I the power to do with words what the

skilled artist, so admirably executes with his pencil, I would present to your mind's eye, for your admiration, this most magnificent scene. It far surpasses anything of the kind that I have ever seen, at home. The sun as he gently sinks in the 'far West,' increases in apparent size, and brightness. His rays then, begin to tinge the clouds floating in the atmosphere. Around him we have the rich golden hue, and passing from the more immediate rays we have every possible variety of colors and shades of colors, presented to our view. Far on the right and left clouds protected from the sun's rays, rise in black dismal columns, one above the other, giving an awful, yet sublime grandeur to the whole scene. Over head, the beautiful waved cloudy painting, with pleasing and mild grandeur recedes far in the distance—far surpassing in mild and pleasing richness and beauty, any colours that glow on canvass. Thus in a few minutes, the sun has erected a glorious temple for the God of nature, before which the most noble, rich and gorgeous temple, or edifice, that has ever been piled up, upon earth, sinks into utter insignificance.—Who would not adore, admire, and reverence the great God who has given the elements of nature fixed laws, by which in a few minutes, they present to the eye a scene of such matchless grandeur, and sublimity? God has “set a tabernacle for the sun,” and that tabernacle the sun frequently adorns with a beauty and splendour which the soul admires; and fills it with the purest and noblest emotions; but which no words can express. I cannot conceive of anything more splendid, than a view of the setting sun, down on the Southern Seas.

Wednesday, 29th Feb., Lon. E. 125°; Lat. S. 40°. To-day completes the winter season, the whole of which we have spent out on the wide ocean.—Many and varied winds have carried us far from home and friends. As week after week and month after month we have been gliding over the surface of the mighty deep, and nothing but one continued sheet of water presented to our view, the incomprehensible extent of the ocean has been more and more deeply impressed upon my mind. We have sailed about 17,000 miles, and seen no limits—passed the various climes, and seen no bounds. Oh, taou mighty deep, thy treasures are

exhaustless! A surface of over 147,000,000 square miles thou presentest to the sun, and 61,471,872,000,000,000,000 cubic feet are contained within thy channels. From this exhaustless store, more than thirty millions of millions of cubic feet of water daily rise, which are wafted by wind over every continent, watering and fertilizing the earth, feeding fountains and supplying numerous streams. The power, also, of the briny deep, equals its greatness. Its monstrous look terrifies, its angry billow tosses, roars out, and rends to atoms whatever it will. As I have been pacing the deck, in solitude at night, thus reflecting upon the power and greatness of the ocean, passages of scripture have burst upon my mind, with a power and simple sublimity far above what I had ever before realized—such as Isa. xl. 12, Job xxxviii. 8—12, Ps. cxxxv. 6, 7, &c. O, christian friend, rejoice in the great power of that arm whence thy help cometh, which will not suffer thy foot to slide, shielding from the sun by day and moon by night, and preserving thy going out and coming in for evermore.

Wednesday, March 7. At 3 o'clock this morning, the cry "land, oh!" resounded through the ship, awakening a thrill in every bosom not to be described. On reaching the deck, we saw the land like a dim cloud stretching along the horizon in the distance. It was truly refreshing and enlivening to rest our eyes once more upon the *dry land*, after having beheld nothing but one dreary expanse of water for nearly 100 days. The land proved to be Cape Otway, about 100 miles from Melbourne.

Thursday, 8th. Fine breezes sprung up last evening, and continued all night. We were especially thankful for this, as our supply of water was nearly exhausted, and we had been on a scanty allowance for some days. The pilot came on board this morning, from "the heads," the entrance to the Bay, about 40 miles from Melbourne. The appearance of a stranger in our midst created quite a sensation—all the passengers crowding round to get a peep at the new comer, as though he had been a visitor from one of the planets. You will not be surprised at this, when you remember that for months we have seen no face except those who are with us. A fine breeze speedily drove us

into port. Thus our long voyage has terminated most pleasantly as well as prosperously. Immediately boats from the wharf gathered around us, and in a short time those who had been so long closeted together were separated no more to meet until we reach the eternal shores. As the ship gently glided into the harbor, furled her canvas, dropped her anchor, and for the first time sank into quiet repose upon the placid waters, my thoughts were involuntarily carried to the haven of eternal rest—to the hour when the weary pi'grim of earth draws nigh to the port called Heaven, beholds the opening gates of the celestial city, plants his feet upon the portals of the heavenly mansions, and catches a glimpse of the unutterable glories of the New Jerusalem. At that happy moment, how every fibre of the soul must thrill with most exquisite delight and joy—joy and gladness, that the voyage of life, with all its sore trials, toils and dangers, is over; and the eternal joys and felicities of Heaven are in sure and full possession. As these reflections pressed upon my mind, my soul breathed forth the prayer that He who stands at the helm of affairs, would grant unto us such a happy and prosperous voyage down the stream of time, into the port where sin and sorrow never enter, and where peace and joy never end. With hearts full of gladness we set our feet upon land, and hastened to render thanks unto our heavenly Father, for His kindness, goodness, and mercy to us, since we left our native shores.

I must now draw my journal to a close. At present, I have not time to say much respecting our residence in this city. We have received much sympathy and encouragement from christian friends, especially from the Rev. Robert Hamilton and A. M. Ramsay (U. P. ministers), with the latter of whom we have been residing since our arrival, and from whom we are receiving all the kindness, attention and christian sympathy we could wish. If nothing unforeseen prevent, in about ten days we will sail from this port, *directly* to Aneiteum. This is truly a kind providence of the God of missions. An opportunity to get a direct passage from this city to the New Hebrides but very seldom occurs. It will save a large amount of expense, trouble and time.

Oh, that our dear christian friends at home may not forget to render sincere thanks to the God of missions, for His goodness, mercy and condescension, in so far and so largely prospering those whom your church has commissioned to carry the everlasting gospel to the benighted nations. May none fail to regard this as an evidence that the Mission enterprise is an object dear to the God of heaven; also as an evidence that however weak and unworthy we may be, yet he has chosen us to the glorious work, and will be with us while we continue to serve Him according to our ability in the work. Brethren, cease not to support us by your united prayers, and you shall hear still greater things from us. Farewell.

S. F. JOHNSTON.

RETURN OF THE JOHN WILLIAMS.

The friends of the Society generally are, doubtless, already aware that the Missionary ship returned in safety to the port of London on the last day of the year. The Rev. George Turner, of Rangoon, the Rev. George Gill, of Rarotonga, and the Rev. John Inglis, of Tahiti, after many years of absence from their native land, together with their wives and children, came in her as passengers. During the early part of the voyage from Samoa to the Society Islands, an alarming epidemic affected several of the children on board, and proved fatal to three of the fatherless children of the late Rev. George Stallard; but after leaving that Group and homeward bound, no case of serious illness occurred, and the whole voyage proved pleasant and prosperous. It was more than two and twenty years since the first Missionary ship, the *John Williams*, left Britain, on her errand of mercy to the islands of the Pacific. The plan of employing a vessel exclusively for Missionary purposes originated with the lamented John Williams, and was carried into effect chiefly by his exertions during his visit to the islands in the years 1842-44. In the

progress of the first voyage he fell a victim to his courage and benevolence on the shores of Eromanga; and on the return of the 'Camden,' the friends of the Society resolved to perpetuate the martyr's name and memory by the purchase of a new and larger vessel, which they designated the "*JOHN WILLIAMS*." The good ship has, since the year of her purchase—1844—performed four successive series of voyages among the South Pacific Islands; and during the whole of this period, though exposed to many dangers, the special care and protection of God have been constantly afforded her, and our Missionary brethren, European and native, who have sailed in her, have enjoyed the fellowship of saints, and shared in the privileges connected with the ministration of God's Word, and the ordinances of His Church. The character of the 'John Williams' is now established throughout Polynesia as the ship from which the natives will suffer neither imposition nor injury, but which bears to their islands the servants of the true God, and the messengers of peace. The 'John Williams' has been honored to introduce Christian Teachers to many benighted and savage tribes, who have been turned from dumb idols to serve the living God, and who now present the aspect of peace and social happiness—blessings which they extend to the dark lands around them.

The Directors of the Society are anxious that the Missionary ship should return to her work of mercy at the earliest possible period, as the comfort and welfare of their Missionary brethren in the several islands render her presence most important; and it is hoped that she may be ready to depart early in the month of November.—*Miss'y Mag.*

[Our readers are aware that Mr Geddie's children arrived in Britain by the 'John Williams.' By letters received from Mr Inglis, it appears that their passages were taken in the last August steamer, so that they will probably be in Nova Scotia ere this is in the hands of our readers.—[Ed. R.M.G.]

OTHER MISSIONS.

SYRIA.

We give below copious extracts from the latest letters from Syria, giving details of the fearful massacre which has taken place at Damascus.

THE MURDER OF MR. GRAHAM.

A letter from M. Jules Ferrette to the Rev. Mr. Speers of Belfast, dated Beyrout, 19th July, 1860, says:—

My dear Mr. Speers,—I do not write to you about all the details of the massacre plundering, and burning at Damascus, for I forwarded a hasty note to Belfast on the very moment in which the first news reached us here, and I know Mr. Robson is working by this post to give full particulars to his friends and to the public in Ireland. Mr. Frazier, wife and family, Dr. Hattie and I, had a wonderful escape. We left Damascus on Wednesday, and the revolt took place on the Monday next. I came here with my horse and the garments which I actually wore; and all my books and property—whatever I did possess—has perished in the burning of the church, where I was provisionally living, so that my present position bears a remarkable, although, thanks be to God, not complete analogy to that in which I found myself on my first coming to Damascus. Every letter from that place confirms and re-confirms the news of the death of poor Graham. He was attacked at the Mussulman house in which he had taken refuge, and was killed in the attempt to reach the English Consulate by a man who boasts of having killed him only on the supposition that he was a consul! The man is not yet arrested, and order is not yet established. However, the new Pusha has arrived and proclaimed safety to everybody. The murderers have got tired and dull, and are busy in putting the spoils out of the reach of the authorities, so that carnage has stopped, and fire dies by want of fuel. The Christian quarter is no more. A hundred thousand of our poor creatures are left without food and without anything. I hope collections will be immediately made in Ireland, not only in behalf of our relief society, whose programme I send to you for distribution and insertion in the papers, but also for enabling your missionaries to

provide for those wants which belong more especially to your care. I trust Mr. Robson will have written to Mr. Bellis in that sense, but had he done hitherto, I am sure I only anticipate the expression of his thoughts when I speak so, as well in his as in my own name. Help is wanted immediately, and it is to be desired that money, although small, could be sent to us as soon as gathered, rather than to wait till collections should rise to a considerable amount.

LETTER FROM MR. ROBSON.

The following has also been received from the Rev. Mr. Robson:

British Consulate, Damascus, July

M. Ferrette, Dr. Hattie, and Frazier, with his family, left this for Beyrout on Wednesday, 4th inst. and reached their destination in safety on the 7th. Mr. Graham and myself remained here. I cannot now give either the reasons which induced me to stay here or the other brethren to go. If our merciful God saves me from present peril, I shall do so at a future time.

Our beloved brother Graham gained a martyr's crown.

The insurrection against the Christians, of which we were more or less afraid for more than a month, suddenly broke out on Monday, the 9th, at half-past two o'clock in the afternoon, and has proved far more terrible than the worst fears of the greatest alarm in the city ever anticipated. Very few of the most horrible scenes in history could be compared with it. In the number of victims, and in some circumstances, its horrors exceed anything perpetrated in any one place during the mutiny in India. In fact, unless we had had some experience of a similar affair, no words I can employ could convey to your mind anything like an adequate idea of the shocking and terrible scenes in the midst of which have been living since Monday last

On that day there were in this city some 7000 or 8000 poor refugees from Rasheiya, Hasbeiya, and a large number of other villages. Of this number some 2000 were made widows

Sept 1860

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...ans by the recent massacres, and
... and some 3000 or 4000 more of
... refugees had lost everything they
... possessed on earth, and depended en-
... solely on the charity of Christians of the
... for food, raiment, and shelter. As
... the Christian inhabitants of the city
... were about 18,000 or 20,000, the whole
... number of Christians in the place must
... have been from 25,000 to 30,000. All
... churches, convents, and houses were
... one quarter of the city. On Monday
... morning a good degree of confidence
... was restored—most of the Christians
... returned to their business, the children
... to the schools, and everything apparent-
... returning to its normal condition.—
... the afternoon a mob of Kurds, Ar-
... peasants, and townspeople—all
... Mahomedans, and mostly of the worst
... lowest class of society—and with a
... Druses, armed themselves with
... spears, axes, knives, daggers, pis-
... tols, &c., and ran from different direc-
... tions to the Christian quarter in the
... east part of the city. Their
... threats, their imprecations, their cries,
... their threats, were dreadful. The
... mob excited them with cries, curses,
... and defiance, to plunder and kill all the
... Christians, and burn their houses.—
... They immediately began to break the
... doors of the Christian houses, plunder
... their contents, and set them on fire. The plun-
... der continued incessantly till dark,
... all through the night, though less
... severely. On Tuesday morning it
... began again as at first, but gradually
... became less in the course of the day, as
... it became difficult to find anything in
... Christian houses, but it did not en-
... tirely cease until the third day. Every
... thing the Christians had, was carried
... off—furniture, clothes, food, tools, mon-
... ey, glass windows, window-shut-
... ters, doors, boxes, presses, charcoal,
... and sometimes part of the
... floor of the roofs or floors. The orna-
... ments and even the clothes were taken
... by the women, and the dead were
... scattered. The houses were set on fire,
... and the conflagration still continues.—
... Presently not a house will be left. It
... is generally thought that women or children were
... spared, but the plunderers often beat
... and killed the men whom they found in
... their houses, and those whom they met in
... the streets. The terror, the confusion,
... the efforts to escape, can be
... described only by those who have wit-
... nessed such awful scenes. Many fam-

ilies abandoned their houses, and at-
tempted to find a refuge before the mob
came on them. Others remained to
meet their murderers in their own
houses. Men hid in wells, in cellars,
in every conceivable place. Men, wo-
men, and children sought some charita-
ble Mahomedan to save them—some
fled to the Consulates, the houses of
Europeans, and the castle.

The plunder, murder, and fire abated
after Wednesday evening. To-day
there is neither murder nor plunder,
but the fire still continues. The whole
Christian quarter is now a heap of
ruins. Some thousands of them have
perished. The survivors dare not yet
come out of their hiding places. The
city is still in the hands of the mob.—
The Government has not done anything
towards restoring order. Most of the
Christians have lost all they possessed,
except the clothes on their backs.
About 11,000 of the survivors are in the
old castle of the city, and the Govern-
ment provides bread for them and de-
fends them from the murderers. The
Moslems and the Druses of neighboring
villages have carried away many women
and girls to keep or to sell as may
please them. All business in the city
is stopped; the shops are shut, and the
great doors of the khans and bazars
are closed. We cannot tell but a worse
massacre may be coming, than that
through which we have passed. We
are anxiously looking for additional
troops.

I have not been able to trace poor Mr
Graham from the time the insurrection
began till his murder next morning in a
street near the British Consulate. How
awful the scenes amidst which he
passed the last night of his life on
earth!

I and my wife remained in our house
till Wednesday afternoon, but, of
course, without rest or sleep. My Mos-
lem neighbors then advised me to aban-
don the house and escape. Mr Brant
sent a guard of soldiers, and brought
us to his house. We brought nothing
but the clothes on our backs, but our
neighbors have preserved the house
from plunder, though I have in other
ways lost a good deal.

What are the multitudes of survivors
who have lost all, to do? May God help
them! At present the support of
widows and orphans of the Protestants
of Hasboiyya, devolve upon me, costing

nearly my whole salary. I will soon have numbers of my own in the city on my hands, and, at the same time, my own expenses must be very heavy. Can you send me any help for the Protestants of this city? Something will be done for those of Hasbeiya. Pray for us.

SHYLIE ROBSON.

FROM MR BRANT TO MR FERRETTE.

July 17, 1860.

Before you get this you will have heard the worst, and all about our poor friend Graham. Oh, how sorry I am that he did not go with you, and what a méry it was that Mr Frazier got away with his wife and dear little children; they would all have been sacrificed. You and the doctor have had a very providential escape. Mr and Mrs Robson are with us. They felt safe for some time in their own house, but when the mob began to clamor for the christians to be given up, his landlord became alarmed, and so we sent a guard and fetched them to our house. The day of the onslaught, our cavays went to Graham's house, but he was gone, and the mob was attacking his house. Poor fellow! he was killed close to our house by a man who boasts that he did it because he thought he was a *Consul*.

We hope that the affair is over now; but who can feel security under such a Government? Our house is full of Christian refugees, principally women. Each one has a tale of horror to relate. The teacher and his wife are with us, as well as Nassif Eais, and many others connected with the missionaries, whose names I do not know. Mr Lannya and all the French are at Abd-el-Kader's, as well as Dr Medana. All the brothers of the Terra Santa have perished; the Sisters of Charity are safe. I cannot tell how many have perished, but I suppose some thousands. The fire is not yet out in the christian quarter, but there remains little to burn. The noise and confusion in our house is very great, and added to the excitement and the anxiety of the past week, leave me little head for writing. We are all well, but very sad about what has happened, especially for poor Graham. Believe me to be yours very sincerely,

E. BRANT.

LETTER FROM ABD-ZL KADER.

A letter from Abd-el-Kader himself gives the most authentic account received of the massacres at Damascus. The Emir writes to the managers of the silk works at Krey:—

Damascus, 27th Zilhege, 1270 (July

Dear and Honoured Friends, greatly desire to see you, and Allah to preserve you. I have received your honored letter, dated July 13, inquiring what had happened to the Christians at Damascus. In answer you are informed that on Monday, 9th, at about two in the afternoon a fight broke out in consequence of a punishment inflicted upon a few Mussulman's who had insulted the Christians. These Mussulman's, in a state of frenzy, rushed armed to the Christian quarter, and began firing, burning and pillaging at the time. The Turkish soldiers came to assist them, under the pretence of making an end to the disturbance, but making common cause with the mob, and killing, robbing, and plundering with them. A few old Mussulmans made efforts to stop the business, but the Turkish officers had no power to restore peace, and, on the contrary, turned on the soldiers against the unfortunate Christians, the soldiers being divided into hordes of plunderers belonging to different sects. Seeing matters were so desperate, I lost no time in taking under my protection these unfortunate Christians, and sallied forth, taking my Algerian soldiers with me, and we were able to save the lives of many men, women and children, and to bring them home with us. This salting lasted Monday and Tuesday, during which the rioters did not stop to kill, burn, and immolate the Christians, without the governor or the French Consul, and other men [to protect them from the mob.] On the Wednesday, under the pretence of two Mussulmans having been found murdered, the war recommenced. Yet Damascus has a governor, and the same thing as if it had no ruler. For me, I deplore the disaster which has befallen the Christians. I know where their houses stood, and they are now reduced to ashes. The number

yet known, but it is estimated at
All the Europeans and Christ-
I have collected are in safety at
house. I provide them with all
want, and pray Allah to save the
fortunate christians from these

LETTER FROM DR. HATTIE.

Beirut, Syria, July 14th, 1860.

EDITOR,—In my last letter I
mentioned that we had some fears of an
outbreak of Moslem fanaticism at Dam-
ascus; and I am now sorry to say that
the worst fears have been more than
justified. Damascus at the time of our
departure from it, was the scene of
murder and bloodshed. The whole
eastern quarter has been destroyed
with a great loss of life. Mr. Frazier
and his family, Mr. Farrette (the mission-
ary) and I left Damascus, however, some
days before the disturbance took place.
Although we knew that the danger
of the road was very great, we were
persuaded that it was less than to
remain in the city, and through the
merciful care of a kind Providence, we
reached Beirut in safety. Our guard
was the most dangerous part of the
army, as a Druze, the chief of a band of
brigands, whom we paid for a safe escort
through his territory. One of his men
was a native christian,—boasted that
he had shed the blood of the christians flow-
ing down the streets of Deir el

outbreak occurred in Damascus
on the 9th inst., about 2 p. m.
The first attack was made upon the
British Consulate, not finding him at
home they pillaged and burnt the
house. The Moslems were soon joined
by the Kurds, Druses, and ruffians of
every description, when plundering and
murder of the christians became gen-
eral. Mr. Robson, (missionary) whose
house was in the Moslem part of the
city, has the following account of the
tragedy at his house, in a note written
shortly after the commence-
ment of the outrage—"For the last
day and a half the street past my
house presented a terrible scene.—
The rush and running of men
and unarmed, boys and women
with imprecations on the infidel
and cries of kill them, but-
cher, plunder, burn, leave not one

of them, not a house, not anything.—
Fear not the soldiers—fear nothing, the
soldiers will not meddle with you. They
were right, for nobody has interfered.
Then for the last two hours, women,
boys, soldiers, &c., have been carrying
every sort of thing past my door like
fiends. I cannot go to your house; to
open my door now is as much as my
life is worth. I must remain where I
am and leave the event to God." The
soldiers, as at Hasbeiya and Deir el
Komer, joined the rabble, and shared
in the plunder. It is even said that
they were seen throwing women and
children into the flames with the points
of their bayonets, when flying from
their burning houses. Great numbers
of women and girls have also been car-
ried off by the Kurds, as is always
their practice.

On the second day the English consul
succeeded in bringing Mr and Mrs
Robson to his house, where the Austri-
an Consul and a large number of
natives took refuge, and up to the latest
account it remained untouched, as it is
in the Moslem quarter. The Holland
Consul was killed. Dr Mashaka, who
was American vice Consul, was severely
wounded and his house pillaged and
burned. The Russian and French Con-
suls took refuge in the house of an in-
fluential and friendly Moslem. The
Rev. W. Graham, my excellent friend
and companion, and with whom I
spent the last few weeks that I was in
Damascus—was brutally murdered by
ruffians in the street. He first took
refuge with a Moslem neighbor, not
finding himself safe there he fled to a
second Moslem house, from which he
was trying to make his way to the En-
glish Consulate when he was attacked
in the street. The following extracts
from a note that I received from the
Sec. of the English Consul, dated
Thursday 2 P. M., is our latest intel-
ligence—"My Dear Doctor—Mr Brant
having more than he can do in these
awful times tells me to answer your
letter from Beirut of the 9th inst. an-
nouncing the safe arrival of your party
for which we sincerely thank God.
Your journey though long and tiresome
is a thousand times preferable to our
position here. We are prisoners in the
house with Mr. and Mrs. Robson, Mr.
and Mrs. Pfafinger and many others.
Mr. Graham I am sadly afraid is killed.
He was with Mr. Misk (a native) first

at Mustafa Bey's, and then at another Turk's house, on leaving which Misk and his wife both say that he was killed by sword cuts. Mr. Frazier's house is plundered, and not much doubt exists but that it is burned too. All the christian quarter is burned, and several Moslem houses also—and the fire still rages, no effective efforts are being made to extinguish it as yet. The number of killed must be enormous, but I have heard of no European that has been murdered excepting poor Mr. Graham."—The number of Christians in Damascus at the time of the outbreak could not have been less than

twenty-two thousand. The christian population of the city was about sixteen thousand and there was between six and seven thousand refugees in the city at the time. Nearly all of those that have escaped the massacre in Damascus as well as the many thousands rendered homeless in other parts of country by the present war, will be entirely destitute, so that their sufferings are not yet at an end. An appeal is to be made to the English and American public in their behalf—which it is hoped will meet a hearty response.

As ever yours,

A. HARTIE

NEWS OF THE CHURCH.

ARRANGEMENTS FOR THE UNION.

Our readers are all aware that the Union between the Free Church and our church has been appointed to take place at Pictou on Thursday, the 4th October next. At the time of our going to press, we have not received the official programme of the arrangements for the purpose, which we had hoped to publish in our present No. We may state however that these arrangements are nearly completed, and we are enabled to give an outline of the course intended to be followed. The spot selected for the consummation is one of the fields of Mr. A. J. Patterson immediately in rear of the town. The committee appointed to prepare accommodations for the meeting have resolved to obtain the two Provincial Exhibition tents, to place them together, erect a wooden covering over the space between them, and extend it as far as may be needed, so as to provide accommodation for over 3000 persons, beside the members of Synod. As considerable expense will be involved, the Joint Committees on union resolved that admission should be by tickets, which will be on sale during the month, price 7s each.

The Synods will meet in the morning at those respective churches, and each being duly constituted, will adopt the final minute. Each Synod will then walk in procession to the place appoint-

ted for the celebration of the Union. The members of the Synod which arrives first will occupy each alternate seat on the platform prepared for the members of synod, and the members of the other synod will occupy the seats left vacant, so that the two bodies will be intermixed. After devotional exercises the Senior moderator will call on the clerk of the Synod which he represents to read their last minute, and will then declare his synod one or the other. The same course will be followed by the Junior moderator. The two moderators will then give each other the right hand of fellowship in which they will be followed by the members of the two synods. The Rev. Professor King, will then be proposed as moderator, and it is expected will be elected by acclamation. On taking chair he will constitute the synod in prayer, and will be followed in devotional exercises by Dr Smith. Addresses will then be delivered by Professor King, and Professor Ross and by McLeod in Gaelic with praise and prayer at intervals.

It has been also resolved to hold a social meeting in the afternoon, which addresses will be delivered by ministers or members of the two churches. Several have been involved to deliver short addresses, but all will be free to speak. The intervals between speeches will be occupied with devotional exercises.

exercises. A meeting will be held the evening for business.

The morning meeting will commence at 11 o'clock and continue till 2. The afternoon meeting will commence at 3 o'clock and continue till 6.

We would mention to our friends at a distance that application having been made to the agent for the Steamers *Westmoreland* and *Lord Seaforth* for reduced fares in these boats from *Prince Edward Island* and *Cape Breton*, the agent has kindly consented, if there is a number not less than forty coming on each boat, to allow the usual privilege of excursion trips, viz., to give tickets to come and return for one fare. We hope that friends in both these quarters will immediately combine to guarantee the above number, so that they may have the benefit of these favorable terms. We may mention that *Lord Seaforth* after calling at *Arista*, *Plaster Cove*, *Port Hood*, and *Georgetown* will arrive in *Pictou* on Tuesday morning, at 7 o'clock in good time for the proceedings, and will return on the Monday night following.

appeared as Commissioners from the congregation of *Tatamagouche*, praying the Presbytery to appoint one of their number to moderate in a call to one to be their pastor. After particular enquiry as to the state of the congregation and the terms proposed, it was unanimously agreed to grant the prayer of the Petition, and the Rev. James Watson was appointed to moderate in said call on Monday 5th August.

The Presbytery again met in New Glasgow on the 28th ult., when the Rev. James Watson reported that he had preached at *Tatamagouche*, as appointed, and moderated in a call from the congregation to one to be their pastor—that the said call had come out unanimously in favour of Mr. Thomas Sedgewick, preacher of the Gospel. The call, numerously signed, was now laid on the table of the Presbytery. On motion Mr. Watson's conduct was approved and the call sustained in which he had moderated. Mr. Sedgewick being present, the call was put into his hands, when he intimated his acceptance of the same. Mr. Sedgewick having previously received subjects of trials for ordination in the expectation of his accepting the said call, now delivered his exercises, all of which were cordially sustained by the Presbytery, and his ordination was appointed to take place at *Tatamagouche*, on the 3rd Wednesday of September, at 10 o'clock. The Presbytery also agreed to meet with the congregation on the Monday previous at 3 o'clock, and for Presbyterial visitation at *New Annan*, on Tuesday.

The Presbytery of *Pictou* met at Westport on the 24th July, for the Presbyterial visitation of the congregation, answers to the questions of the catechism from all parties were highly satisfactory, and elicited from all the members of the Presbytery the strong expressions of their gratification at the state of the congregation. Messrs. Donaldson and A. H. Patterson

NOTICES, ACKNOWLEDGEMENTS, &c.

agent acknowledges receipt of the following sums for Register and Instructor:

Freize,	£6	0	0
Boy,	0	1	6
Smith, per Rev. G Patterson,	1	7	6

Ditto do. Rogers Hill, 0 16 3

FOREIGN MISSION.

Legacy from the late Marg. Smith, DeBort River, Upper Lon'derry,	5	12	6
Collection, Bellevue Church, River John,	3	10	7½
Ladies' T. A. Soc., Rogers Hill;	1	4	2½
West River Cong.,	2	0	10

received by the Treasurer from 20th to 24th August, 1860.

HOME MISSION.

From Evangelical Society, Fish E. River,	£1	5	0
Evangelical Society, Salem Ch., Hill,	4	1	10½
Penny-a-week Society, Rogers Hill,	1	4	2½
W. Meadows,	1	14	3
Ladies' Society, W. River,	1	16	5

TRICENTENARY OF THE SCOTTISH REFORMATION.

We are happy to announce, that after considerable correspondence among the Committees appointed by the different Presbyterian bodies in the Province, arrangements have been nearly completed for a

united colobration of the Tricentenary of the Scottish Reformation. The arrangements agreed upon are, that two public meetings be held on the 5th October next—one at Pictou, in the forenoon, and the other at New Glasgow, in the evening. These meetings are to be occupied with devotional exercises and addresses on important subjects connected with Popery in general and the Scottish Reformation in particular. The following is a list of the subjects of Address and the names of the Speakers, so far as known :—

FORENOON MEETING.

1. The Origin, Rise, and Leading Features of Popery.

2. Primitive Christianity in Scotland, and the Triumph of Popery over it.

REV. GEO. PATTERSON.

3. The State of Scotland immediately previous to the Reformation.

REV. GEO. SUTHERLAND.

4. The Rise and Early Progress of the Reformation in Scotland.

REV. WM. SOMERVILLE.

5. The Principal Actors on both sides.

REV. ROBERT SEDGEWICK.

6. The Special Characteristics of the Scottish Reformation, as compared with that in other countries.

REV. WM. DUFF.

EVENING MEETING.

7. The Glorious Benefits secured by the Reformation in Scotland.

8. The Effects of the Reformation in Scotland upon the World at large.

REV. P. G. MCGREGOR.

9. The present Condition, Spirit, and Prospects of Popery.

10. Reviving Protestantism, and its Efforts to Resist the Encroachments and Destroy the System of Popery.

REV. JOHN HUNTER.

11. Indications of the Final Conflict.

REV. ALEX. CLARKE, D. D.

12. The Duty of all Classes as regards Popery.

REV. HUGH McLEOD, D. D.

The subjects left vacant in the above list have been reserved for Speakers from the Synod in connexion with the Church of Scotland, who have not yet been appointed.

It is contemplated that the forenoon meeting be held in the building to be erected for the celebration of the Union, and that the evening meeting be held in Mr Pollock's Church, New Glasgow. The Speakers have been requested to write out their speeches, so that the whole proceedings may be afterwards published; and it is hoped that both as regards the attendance, and the character of the exercises, the celebration will be to some degree worthy of the important event. It is also contemplated that there should be local celebrations in various parts of the Province.

BOARDS, AND STANDING COMMITTEES, &c.

Committee of Bills and Overtures.—Rev

Messrs. Bayne, Roy and McGilveray, and James McGregor. Mr Bayne, Convener

Board of Foreign Missions.—Rev. Messrs. Baxter, Roy, Bayne, Waddell, Roddick, son, and McKinnon, and Messrs. Ken Forbes, James Stalker, John McKenzie, Peter Ross Ruling Elders. Secretary—J. Bayne.

Seminary Board.—The Professors, ex cto. Rev. Messrs. McCulloch, Baxter, Ross, Wylie, Cameron, McKay and Co and Messrs. Robert Smith, David McG Isaac Fleming, William McKim, Fle Blanchard, and Adam Dickie. Mr M loch, Convener; Rev. E. Ross, Secretar

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

Committee to Audit Accounts.—Re Walker, and Messrs. Roderick McG and Alex. Fraser of New Glasgow. R Walker, Convener.

Receiver of Contributions to the Sch the Church.—James McCallum, Esq, Island, and Mr R. Smith, Merchant,

Receiver of Goods for Foreign and Agent for Register.—Mr James son, Bookseller, Pictou.

Committee on Colportage.—Rev. Dr Rovds. John I Baxter, A. Cameron, and Messrs. Isaac Logan and Jasper

General Treasurer for all Synodical Abram Patterson, Esq., Pictou.

TERMS OF THE INSTRUCTOR REGISTER.

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For Register, single copies, 1s. 6d six copies or more to one address each, and one additional for every dered. In all cases when address 1s 6d will be charged.

Communications to be address Rev. George Patterson, Green Hill and it is requested that they be for the 10th of the month previous which they are to be inserted. Sm may be sent to the Publisher up to

Orders and Remittances to be to Mr James Patterson, Bookseller Remittances may also be sent to Treasurer.