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OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 5

Vol. IV.....No. 10.

HALIFAX, OCTOBER, 1858.

2s. 6d. per ann. in advance.

OBITUARY NOTICE

The Late Hon. Wm. Morris.

We copy from the *Montreal Gazette* the ensuing obituary notice of a gentleman who did much for our Church in Canada. It required no ordinary man to encounter the opposition with which Mr. Morris successfully coped in the Legislature and elsewhere in the defence of the rights of our Church. The Church owed him a deep debt of gratitude, and, now that he is called to his rest, many will mourn for him, but not as without hope, for in his long and useful career he has left abundant evidence that he had made his peace with God, and that with him to die was his great gain. Besides his active public services in the cause of his Church, he was also warmly instrumental in the founding of Queen's College, and did much to further its establishment.

We understand that he also felt a lively interest in the Ministers' Widows' and Orphans' Fund, and has left it a legacy of £100—the first which it has ever received.

It will be long ere we look upon his like again; but it will be well for our Church if our young laymen strive to imitate the example he set of intelligent usefulness and a Christian life.—*Presbyterian.*

The death of the Honorable William Morris, as we have already stated, severed another link which connected us with the past political times of this Province, and will make many cast back a glance at the political struggles before the Union, in which he took a prominent part, and to which he owed his subsequent political position. His many friends, who mourn his departure, have yet the consolation of feeling that he died full of years, and after he had well discharged all the duties that devolved upon him in the course of a long and active life.

For some years past, from failing health and strength, he had ceased to take any

active part either in politics or business; and eighteen months before his decease his wife took her departure, death having found her at the post of duty, watching by his bed-side. Yet, though the last years of his life were passed amid suffering and the quietude of a sick bed, he was not, in the bustle of their more active life, forgotten by many friends. He had done much to write his name in the history of his adopted country, and the Upper House, whose dignity he had contributed materially to establish and preserve, did no more than was his due in placing on record their sense of his merits. One by one the veterans of our country are passing away, leaving behind in many instances, as in the one now before us, to their posterity the legacy of an honorable name, and the remembrance of lives of rectitude and usefulness. When such men pass from among us, it is well to recall the past and learn a lesson from the incidents of their history; and we have therefore taken means to prepare the ensuing sketch of a useful life.

The subject of this brief notice was born at Paisley, Scotland, on the 31st October, 1786, and was in his 72nd year at the period of his decease.

He emigrated with his parents, who were then in comfortable circumstances, from Scotland to Upper Canada in 1801. Three years afterwards his father, having settled in this city, was engaged in business, but having lost a homeward-bound ship in the Strait of Belle Isle, and no part of the cargo having been insured, owing to the carelessness of an agent, and having sustained other heavy losses, he was compelled to close his business in Montreal and retire to a farm near Brockville.

In 1809 his father died, leaving large debts in Montreal and Scotland, and Mr. Morris continued at Brockville with his brother and the younger members of the family, helping to support them by his exertions, till the war of 1812 with the United States commenced, when he left

his business and joined the militia flank companies as an ensign, having received his commission from Gen. Brock. In October of that year he volunteered, with Lieut.-Colonel Lethbridge, in the attack of the British forces on Ogdensburg, and commanded the only militia gun-boat that sustained injury, one man having been killed and another wounded at his side by a cannon shot. In 1813 he was present and took an active part in the capture of Ogdensburg, having been detached in command of a party to take possession of the old French forts then at that place; and, having performed the duty, his comrades in arms, some of whom are still living, speak in high terms of his soldierly bearing, and of the affection with which he inspired his men, during this early portion of his career. He continued to serve till 1814, when a large body of troops having arrived in the colony from the Peninsula, he left the militia service and returned to Brockville, to assist his brother in the management of their business there.

In 1816 he proceeded with the military and emigrant settlers to the military settlement near the Rideau, and there commenced mercantile business at what is now the substantial and prosperous town of Perth, but which was then a wilderness. He continued for some years to bestow his active attention on the mercantile business, conducted at Perth by himself and at Brockville by his brother, the late Alexander Morris, Esq., and, having prospered, in 1820 an incident took place that marked the character of the man and was an index to all his future career. In that year he and his brother received two handsome pieces of plate from the creditors of their late father in Glasgow, for having voluntarily and without solicitation paid in full all the debts owing by his estate. Such respect for a father's memory indicated a high-toned rectitude that could not fail to command success.

In this year, also, the political career of

Mr. Morris commenced, he having been elected by the settlers to represent them in the Provincial Parliament. He soon took an active and prominent part in that Assembly, and in 1820 he took one of the leading steps in his political life, when he moved and carried in the Assembly an address to the King, asserting the claim of the Church of Scotland to a share of the Clergy Reserves under the Imperial Statute 31, Geo. III. cap. 31. With no hostility to the Church of England, but yet with a sturdy perseverance and a strong conviction of right, he urged the claims of his Church, basing them upon the Act of Union between England and Scotland. The Colonial Government resisted his pretensions, but, sixteen years afterwards, the twelve Judges in England decided in effect that Mr. Morris was right. In 1835 he was elected for the sixth time consecutively to Parliament for the county of Lanark, and on this last occasion was not a candidate. In 1836 he was called to a seat in the Legislative Council of Upper Canada. In 1837 he proceeded to the Colonial Office, Downing street, London, with a petition to the King and Parliament from the Scottish inhabitants of both Provinces of Upper and Lower Canada, asserting their claims to equal rights with those enjoyed by their fellow-subjects of English origin. He was selected for this mission by a meeting of delegates from all parts of the Province held at Coburg. Subsequently he received from the Scottish inhabitants of the Province a handsome piece of plate, bearing an appropriate inscription, as a token of their approbation of his public services.

On his return to Canada, in 1837 and 1838, he was actively engaged during those years in drilling and organising the militia of the county of Lanark, of which he was senior colonel, and twice sent to the frontier detachments of several regiments, going in command on one of the occasions himself. In 1841 he was appointed Warden of the district of Johnstown under the new Municipal Council Act, and carried the law into successful operation.

In 1844 he was appointed a member of the Executive Council in Sir Charles T. Metcalfe's administration, and also Receiver General of the Province. He was a most efficient departmental officer, and proved himself, as Lord Metcalfe described him, "a valuable public servant." While Receiver General, he introduced into that department a new system of management, and paid into the public chest, whilst he held the office, £11,000, as interest on the daily deposits of public money,—an advantage to the public which had never before been attempted.

In 1846 Mr. Morris resigned the office of Receiver General, and was appointed President of the Executive Council, the duties of which office he discharged with great efficiency and vigour. In 1848, on the retirement of the administration of which he was a member, he retired to pri-

ate life, with health impaired by the assiduous attention he had given to the public duties. Till the year 1853, when he was seized with the disease which eventually terminated his career, he continued, when his health permitted, to take an active part in the Legislative Council.

A clear, logical, vigorous speaker, he was always listened to with respect, and, having a very extensive knowledge of parliamentary law and practice, he did much to establish the character of legislation in that branch of the Legislature of which he was so long a member, and, owing to his high moral character and firm adherence to principle, wielded a very beneficial influence in that body. Few public men pass through life and carry with them more of public confidence and more general respect than did Mr. Morris. He has left a bright example of spotless integrity to us in these troublous times. In private and public life he showed himself to be that noblest of the works of God, an honest man, and now that, full of years and of honours, he has, after five years of patient suffering and Christian resignation, entered upon his rest, he has left the fragrant memories of his busy, active career as an example and an incentive to men in public and private positions to follow his footsteps.

THE CHURCH AT HOME.

Endowment Scheme.

EXTRACTS FROM THE ANNUAL REPORT TO THE GENERAL ASSEMBLY—May, 1858.

Your Committee have never been more impressed than during the past year with the vital importance of the object, the prosecution of which has been intrusted to them. It would seem as if the whole world were crying out that it is only the faith which worketh by love that can save it. At home, a shock has been given to credit, under which we have seen society staggering, and confidence between man and man almost destroyed. In the colonies, our Indian empire has been shaken to its foundations, and it is still far from being re-established on a solid basis. If, again, we turn our eyes to some of the most powerful of the nations that surround us, what do we see but distress and perplexity, and men's hearts failing them for fear, and for looking after those things which are coming on the earth? Is it possible that any man of intelligent observation and reflection should fail to perceive that the order of things amidst which we have hitherto stood is fast breaking up—that the social bonds that have availed for the past will not avail for the future? The crisis with which the country has had to struggle has relaxed these bonds; and recurring crises, from which no measures of mere policy can protect us, must relax them yet more. Relaxation, if not checked in its progress, must proceed to dissolution; and how soon might reverses, far from being impossible, concur to involve us in this fatal catastrophe? Who shall say what dangers might not arise, were, for instance, the arms of our beloved Sovereign to sustain at the present time any serious reverse in India? And yet this is a very possible event, and one which, with all its consequences both at home

and abroad, we ought to be able to look in the face! Could we do so? Could we provide, at one and at the same time, for the heavy disasters in India, and for obviating the perils only too likely to result from such disasters in our relations to the powers of Europe? Your Committee would be most unwilling to express or even to entertain the thought that we might not still be sustained by that Gracious Providence which has so long watched over us for good, and which for its own wise purposes has assigned to us so high a place in the scale of nations. They cannot bring themselves to forego the hope that God has raised up the Protestant Churches of these lands to diffuse among the heathen the glory of His name, and, therefore, that for that name's sake He will continue to uphold them and the country to which they belong. But if He do uphold our Church and country, whether amidst the reverses which have been supposed, or in less trying circumstances, of this we may be sure, that He will uphold them by animating them with His own Spirit, and thus enabling them to convert that which is now their weakness and reproach into their strength and honour. With His blessing, the conversion is a practicable work, and, were it only effected, all our dangers would be at once dissipated. Impending changes can have no terrors for a people who are of one heart and of one soul, united together in the bonds of the Gospel. The life of such a people has an abiding power of organisation in itself. Their social state may be altered, indeed; it may assume new forms, it may be thrown into new combinations; but it cannot be dissolved. The Spirit of the Lord Jesus, which animates His followers, is the same yesterday, to-day and forever, and links brother to brother by a tie of brotherhood that can never be loosened or cut asunder. How copious, then, under God, is the source of strength which we might possess in the many thousands and tens of thousands of our now neglected fellow-citizens. Turned to the Lord through an efficient preaching of the Gospel, and filled with that fear of Him which casteth out every other fear, how should they not prove themselves in every land, and on every sea, at once their country's surest defence and its brightest glory! Never will defenders be wanting to the throne which is established in righteousness, nor the people left unprotected whose God is the Lord. "One shall chase a thousand, and two put ten thousand to flight." But the fresh recruits with whom we should be thus furnished would be more than defenders of their Queen and country; they would be pioneers, at the same time, of the everlasting Gospel. The way of the truth would be prepared by them, whithersoever they should go, and the witnesses of their godly conversation constrained to receive it. They would be lights in the midst of heathen darkness, and that darkness should be chased away before them. In a word, they would solve the problem which now perplexes our greatest statesmen, and which, it may be safely affirmed, is not to be solved, save as the country shall testify to the heathen conscience the Gospel of the grace of God. Nor would it be only in the fellow-citizens thus awakened to a just and affectionate sense of their Christian duties and privileges, that we should be elevated and strengthened as a people. The awakeners would be proportionately elevated and strengthened with the awakened, and raised up, in the prosecution of their labours of love, to yet higher attainments in all that constitutes loyal subjects, enlightened patriots, and true men of God. How pressing, then,

the duty—how exalted the privilege to which we are at this time so specially called!

Your Committee have been encouraged to hope that the country is becoming more and more alive to the call made upon it, from the appointment, during the current session of Parliament, of a committee of the House of Lords to enquire into the extent of spiritual destitution, as it affects the large towns and great mining and manufacturing districts of England. They rejoice in the appointment of this Committee, whether or not any remedial measure shall be proposed by the Legislature to meet the destitution which the inquiries of the Committee will certainly bring to light. A remedial measure is, no doubt, urgently required, and, if the Church of England shall obtain such a measure, your Committee will feel it to be matter of deep thankfulness, even if there should be no prospect of a similar measure for Scotland. Besides that the preaching of the Gospel to the poor of any part of the United Kingdom must conduce to the best interests of the whole, how should the Church of Scotland be a true Church of Christ, and yet fail to have fervent joy in the advancement of His cause in the world? Charity envieth not. Most earnestly, therefore, do your Committee pray that the Church of England may obtain all requisite facilities for the accomplishment of the great and glorious work that has been devolved upon her. Still it is the institution of the inquiry, taken by itself, and without regard to any Legislative measures that may be consequent upon it, that has afforded to your Committee the liveliest satisfaction. They anticipate from this inquiry the happiest results in rousing the mind of the country to a sense of its most solemn responsibilities. From the partial investigations made by themselves, they cannot doubt for a moment that so appalling an amount of destitution will be discovered as to force every true Christian, to whatever branch of the Church of Christ he may belong, to put to himself the question, What can I do to remove or obviate this terrible evil? If the inquiry shall have this result—if it shall stir up the Christianity of the country to a just sense of what is required of it, it may be humbly hoped that, with God's blessing, seed will be sown that shall bear to latest generations, and with ever-increasing returns, the happy fruits of righteousness and peace. The inquiry which has been entered upon by the Peers' House of Parliament, your Committee regard as of vital moment to the prosecution of their own work. They feel assured that they shall derive from it most material aid, and they must be allowed again to express the lively joy which they have in the thought that, far beyond the limited sphere of their own labors, it will prove conducive to the advancement of the Kingdom of God among men.

Adding to fifty-four prospective parishes, those for which the requisite statutory endowment has been made up without any aid from provincial subscriptions, viz., forty-three already erected, and four now in court, we have in all, as the fruits of your Scheme up to this period, about 100 new parishes, or an addition of upwards of ten per cent. to what constituted the Parochial Establishment of Scotland, at the time when the late secession took place. No doubt, we are still far from the accomplishment of our object—which is, the erection into parish churches of all our chapels, save those on the Royal Bounty Fund in the Western and Northern Isles and poorer parts of Argyleshire; the setting free, by this erection, of the revenues of your Home Mission Scheme for strictly missionary purposes and the form-

ing of new congregations; and the raising of the allowances made to the Royal Bounty preachers or ministers from £60 to £100 a year. We are far, it is allowed, from the attainment of this object. We are, nevertheless, approaching the attainment; and a much smaller sum than that which has been already subscribed would enable us effectually to compass it. And not to compass our object only, but to make provision, with the blessing of God, for testifying the Gospel of His grace to every family and to every individual in the land. We must not forget, it is true, that it is not endowments, nor parish ministers, nor kirk sessions, nor any outward facility or agency whatsoever, that can give to the preaching of the Word of God the wished for increase. The residue of the Spirit he reserves, in His own hand. Nevertheless, if we wait on the Lord, and be of good courage, praying for His blessing on our feeble efforts with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, we are warranted to entertain the hope that He will not be wanting to His own cause; that He will give to the Word preached a commission of mercy and peace, and that it shall not return to Him void, nor without the fulfilment of His gracious purposes. Making it our study to preach the Gospel to the poor, and looking straight before us, so as to be diverted from this object neither to the right hand nor to the left, we shall go on our way rejoicing—going in the strength of the Lord God. And thus occupying ourselves, we shall follow, at the same time, the things that make for peace, provoking the other Protestant Churches of our country to the like good works of brotherly kindness and charity. It was well observed, in this House the other day, in the hearing of some of the members of your Committee, that the several divisions of the Protestant Church, which are to be found amongst us, though they see not eye to eye, are yet united together by a closer and stronger tie than that which is supposed to bind into one the jarring and discordant sections of the so-called Catholic Church of Rome. But would all our Protestant Churches make it their great object to preach the Gospel to the poor—to dedicate themselves especially to that ministry to which the Lord himself was anointed with the Eternal Spirit—might we not anticipate, as near at hand, even at the door, the blessed time when we should see eye to eye,—when Ephraim should not envy Judah, and when Judah should not vex Ephraim? So converging streams, wide asunder in their upland valley, and diffusing fertility and gladness along its banks, till the lofty mountain range subsides into the joyful landscape of hill and dale, till valley opens into valley, till stream is joined to stream, till one mighty river, formed at last of the waters of all, bears them onward in its peaceful tide of rich and diversified blessing, to be mingled again with their ocean source, and, from being so mingled, yet further to bless the provinces or countries through which they flow, by opening up to them the fullness of the whole world. All this, in an infinitely higher sense, shall yet be true of the Church of Christ. Would that the truth were realised by the Protestant Churches of these lands! for then, blessed in themselves, severally blessed in each other, and communicating blessings to all around them, they would flow on in an ever-swelling tide of love and peace, from the blessedness of earth into the blessedness of heaven—into that full enjoyment of love and peace in the Eternal source

thereof, which eye hath not seen, ear hath not heard of, and which it hath not entered into the heart of man to conceive.

In name and by appointment of the Committee,

JAMES ROBERTSON, D. D.,
Convener.

Presbytery of Glasgow.

An ordinary meeting of the Presbytery of Glasgow was held recently,—the Rev. Mr. Hill, of Kilsyth, moderator. An appointment, by the Colonial Committee of the General Assembly, of the Rev. John McLean to be assistant minister of Castlemaine, Victoria, in connection with the Church of Scotland, was laid on the table. The Presbytery sustained the appointment, and agreed to hear discourses at next ordinary meeting. A presentation by the Church Building Society to St. Luke's Chapel, Calton, in favour of the Rev. David Mitchell, was given in and sustained. The Presbytery appointed the presentee to preach in Saint Luke's Chapel on Sabbath the 12th inst.

Presbytery of Brechin.

At a meeting of this Presbytery last month the edict anent the proposed translation of Mr. Dodds from Melville Parish Church to the church and parish of St. Clement's, Dundee, vacant by the death of the Rev. James Thomson, was returned to the Presbytery, duly executed and endorsed. Parties were then called, but, as no appearance was made, the parishioners of Melville were held as consenting to the translation. The Presbytery, after several expressions of regret, also agreed to the removal of Mr. Dodds, and he was enjoined to wait on the Presbytery of Dundee, and to obey their orders as to the time of his admission to his new charge, the Presbytery declaring at the same time that his pastoral relation to the parish of Melville should continue until he be actually so admitted. Mr. Cooke, in expressing his own feelings in this matter, which, he believed, accorded with that of the congregation generally, said that he regretted very much that Mr. Dodds had taken so short a stay in Montrose, amongst a people with whom he had closely endeared himself. But now that he was about to leave his present charge for a more important sphere of labor, he (Mr. Cooke) was confident that Mr. Dodds carried with him the best wishes of Melville congregation, who earnestly hope that he may be long spared in happiness and comfort, and that every success may attend his important labours. He would only say in conclusion that Mr. Dodds would no doubt prove a great acquisition to the Church in Dundee, which, it appears, is at present at a low ebb.

Presbytery of Arbroath.

This Presbytery met on Wednesday. Mr. Irvine gave in a report on the collections made within the bounds in behalf of the schemes of the Church and other religious and educational objects during the year ending April last. After reading the returns from the different parishes and chapels, Mr. Irvine gave a summary of the results as compared with the previous year. It appeared that the sums collected during the year reported on were, on the whole, somewhat smaller than during the previous year, which was easily accounted for by

the commercial crisis through which the district had passed. It appeared that the parishes of Abirlot, Arbroath, Guthrie, Inverkeillor, Lunan, and Panbride, were the only parishes that had collected for all the schemes—that Carmylie, Kinnell, and Kirkden had collected for five of the schemes—Inverbrothock and Barry for four—St. Vigean's for three—the Abbey Church for two—Fronckhem and Carnoustie for one, only the Home Mission—and that from Ladyloan there was no return. The parishes of St. Vigean's, Kinnell, Kirkden and Abirlot had, in addition, made collections for the liquidation of chapel debts,—Arbroath, Abirlot, and Lunan for female education in India—and most of the parishes reported that liberal collections had been made in behalf of the "sufferers in India." Besides the collections for these objects, returns were made of collections in behalf of the Arbroath and Montrose Infirmary and other charitable objects. Altogether the report was a very gratifying one, showing the amount collected during the year to be very creditable to the Church. The only other business of a public nature before the Presbytery was the examination of Mr. William G. Strachan, late of Montrose, who has been recently appointed to the school of Inverbrothock. Mr. Strachan passed his examination well.

Synod of Orkney.

This reverend Court held its ordinary annual meeting at Kirkwall on the 18th Aug. The Rev. Oliver Scott, of Holm, retiring moderator, preached an excellent discourse from Peter v. 4. The Synod unanimously chose the Rev. Mr. Caskay to be moderator for the current year.

The Rev. Dr. Trail, seconded by Mr. Logie of Firth and Stennis, then brought forward an overture to the General Assembly ancient theological study and the principalships of the Scottish universities. The overture calls upon the General Assembly to adopt such measures as may appear best fitted for securing that the young men training for the office of the ministry shall not, in the course of their literary and philosophic studies, be exposed to teaching, in the course of which the sacred truths and duties of religion shall be treated with irreverence and disrespect, and that, for the theological professorships, such provision shall be made as shall make appointments to them desirable to ministers of the Church best qualified for the office. It was unanimously resolved to transmit the overture.

CHURCH OF SCOTLAND ENDOWMENT SCHEME.—A public meeting in behalf of this Scheme was held in the parish church of Peebles on the 10th Aug. There was a good many ladies present, and all listened with deep attention to the long, eloquent and stirring address of the talented Convener of the Scheme, the Rev. Dr. Robertson. Sir G. G. Montgomery, Bart., M. P., took the chair, and remarked that there was no Scheme more worthy of attention and support than that in regard to which the meeting had been called.—*Border Advertiser.*

REV. JAMES MILNE, MINISTER OF INVERKEITHNY.—It is with deep regret we (*Aberdeen Herald*) have to record the death of this much-respected and justly lamented clergyman, which occurred at the manse of Inverkeithny on the evening of Thursday the 12th of August. He was grandson of the Rev. Mr. Milne, the first

Presbyterian minister of Inverkeithny after the abolition of Episcopacy in Scotland, and son of the Rev. John Milne, also minister of Inverkeithny, whom he succeeded in the twenty-second year of his age. He held the office of minister for the period of forty-nine years, though for the last three years of his life he had been incapacitated from discharging its more active duties by the state of his health. In the quiet retirement of his chamber, however, he found ample scope for the exercise of the generous and benevolent feelings of his nature, and, if a man's worth is to be estimated by the good he has done to his fellow-creatures, how many a monument has he left behind him to bear witness of his usefulness.

CERICAL PRESENTATION.—The Duke of Hamilton has presented the Rev. Mr. Robertson, of St. Bernard's, Edinburgh, to the second charge of the parish of Hamilton, vacant by the death of Dr. Memes.

Monument to Margaret M'Lauchlan and Margaret Wilson.

There are few in this country who are not familiar with the sad story of Margaret M'Lauchlan and Margaret Wilson, the two heroic maidens who some century and a half ago suffered martyrdom for the truth in the tidal waters of Wigton Bay. And there is not a single son or daughter of Presbyterian Scotland, whether at home or in far distant lands, who will not rejoice to learn that a suitable monument to their memory is being erected near the scene of their "victory." On Tuesday the 17th, as we learn from the *Galloway Advertiser*, the foundation stone was laid in the presence of an immense assembly, gathered from all parts of the country. At half-past one the large assembly, computed to be between two and three thousand people, met in the Square, where the "Martyrs' Anthem" was sung by a number of young ladies and gentlemen belonging to Wigton with fine taste and feeling, and the procession then formed, four abreast, headed by the Provost, Magistrates, and Council; James Dodds, Esq. of London; James Caird, Esq. M.P.; the clergy of the district; and the Committee of Management, and walked to the Windyhill,—a conspicuous spot where the monument is to be erected,—where the Rev. James Fleming of Whithorn gave out the 25th Psalm, at the 7th and following verses (said to be the psalm last sung by the martyrs before they were drowned), which was sung by the assembled crowd to the old and solemn tune named "Martyrs." He then engaged in prayer, after which the ceremony of laying the foundation stone was performed by the Provost, John M'Guffie, Esq. The rain continuing to fall very heavily, it was intimated that Mr. Dodds would deliver his address in the U. P. Church—immediately there was a run for the church, and soon after it was opened it was filled to the door, but a small portion of the crowd being able to get in. Mr. Dodds, in an ex-

cellent speech, pointed to the peace, comfort, and liberty enjoyed by the people of this country above perhaps any other country in the world, and then compared our advantages in that respect with those of our forefathers 150 years ago. He eloquently and graphically described their dangers, difficulties, and sufferings. He spoke of the circumstances, character, seizure, temptations, sayings, and death of the two to whose memory especially the monument is to be erected; and declared that but for them, and such as them, we might in Scotland at this day have been in a condition no better than those who have to submit to the tyranny of the King of Naples. He touched on the rise and progress of the Reformation, and gave it as his own opinion, and quoted the opinion of others, to the effect that the Presbyterians had not only been mainly instrumental in working out constitutional order ecclesiastically, but also constitutional order politically, and concluded a long and able speech by pointing out the duty and safety of acting in the spirit of Margaret M'Lauchlan and Margaret Wilson. Referring to the fears felt and expressed in some quarters in reference to an armed invasion, he saw no great danger. The despots of Europe reigned by the power of the military, and could only keep their power by keeping up their armies,—withdraw these, and where were they? Let one of them invade Britain, not a despot's throne in Europe was worth an hour's purchase. An appropriate anthem was then sung, and the benediction pronounced.

Deputation on behalf of the Foreign Mission.

Extract from the Minutes of the last meeting of the Acting Committee.

"The Convener stated that the Deputations sent in May to different parts of Scotland had, on the whole, been eminently successful. He read communications from Rev. Dr. Ritchie of Longforgan, Rev. Mr. Honey of Inchture, Rev. Mr. McCulloch of Montrose, and others, from which it appeared that much zeal on behalf of the Mission had been shown by many friends of the Church, and in some cases liberal contributions made. He laid on the table intimation of a remittance from Dr. Ritchie and Mr. Honey of £108, 15s. 6d., being a sum made up of a legacy, Collection, and Contributions from the Parish of Longforgan and vicinity, together with £41, 5s. 6d., raised by Dr. Ritchie and Mr. Honey in the north. It appeared that the collections made through means of the same Deputation in two other parishes had been remitted to the collector in Edinburgh, as well as collections made through some of the other Deputations. The Committee having received this gratifying intelligence, recorded their deep sense of the value of the services rendered to the Mission by the members of the various Deputations, viz. :—

- Rev. Dr. Ritchie, Longforgan.
- John A. Honey, Inchtute.
- William Leitch, M.A., Monimail.
- William Milligan, M.A., Kilmcupphers.
- Andrew Wilson, Paisley.
- George Campbell, Eastwood.
- Collin M. Culloch, Montrose.
- John Cunningham, Crich.
- David Brown, Seotone.

and requested that an extract from this Minute should be sent to each of these gentlemen, who had so kindly undertaken this laborious and important duty.

CHURCH IN THE COLONIES.

A Home Mission Fund.

One of the greatest wants of our Church in the present stage of its history is a strong, well managed and liberally sustained Home Mission Fund. A very wide field is opening up for missionary operations before the Church. In the newer districts there are large numbers of Presbyterians who are without the ordinances of the Gospel. In Western Canada there are many openings for the work of evangelization, and there are struggling congregations in growing parts of the Province to be aided, in order that they may eventually become self-supporting. In Lower Canada there are congregations of English-speaking people, sometimes comparatively numerous, or in other cases comprising but a few scattered families, who are surrounded by the French-speaking Romanists, and who require the special care of the Church, that they may not lapse into irreligion or Romanism. On the shores of Lake Huron and along the valley of the Ottawa Scotch and Irish emigrants are seeking homes in the new land, to whom our Church owes the duty of carrying the tidings of the Gospel. How, then, can our Church acquit herself of the manifold obligations that thus devolve upon her? How shall we maintain our existing congregations, and prove ourselves an aggressive and progressive Church by extending our borders, and carrying the standard of the Gospel into places where it is not now untired? Clearly all this can only be accomplished by the creation of a large, efficient and vigorous Home Mission, liberally sustained by our people and commending itself to their judgments and affections as an instrument for good. This scheme has been long before the Church. It is time that we were up and doing. Last Synod, as in two previous years, this subject was committed to the Temporalities Board, and we trust that this year a commencement may be made. We are aware that hitherto there have been many obstacles in the way, and that even now the general depression of the country will prevent much being accomplished, but yet the commencement should be made. We have given this subject long and careful consideration, and are persuaded that such an effort will be supported by our people when they fully understand its objects. Meanwhile let us consider the mode of its attainment. There are several methods to secure success which must all be adopted.

1st. There is the large, comprehensive effort to raise by subscriptions, spread over a term of five years, a considerable sum, to be funded, and the interest only applied to the objects of the fund. This was the plan adopted with such wonderful success by Dr. Robertson, who has thus raised a sum of £300,000 for the Endowment Fund of the Church of

Scotland, and who is still prosecuting the scheme. We are satisfied that the same plan would be effective here. It is probable, however, that more might be thus accomplished in more auspicious times than the present, but still a commencement should even now be made. 2ndly, there are the plans of annual collections in our churches, and, 3rdly, of annual subscriptions to Congregational Associations for home and other missionary purposes. Both these last can at once be carried out, as they are already partially. The Presbytery of Toronto have already a scheme in operation. In the Presbytery of Hamilton, we believe, Congregational Associations have been formed. In the Presbytery of Montreal a collection was last year taken up and remitted to the Colonial Committee. But there is no combined or general action, and the Church at large is in ignorance as to the working of these schemes. We think that this year there should be a collection taken up throughout all our congregations for Home Mission purposes, — we trust that this will be done. But, besides this, associations should be formed in aid of the Home Mission Fund. Our brethren in Nova Scotia are vigorously carrying out this plan. In Halifax, a society for this object has been formed, and a Lay Association has lately been formed at Pictou with thirteen branches, and is working energetically in raising funds for missionary objects. It comprises already 2000 subscribers, paying 2s. 6d. per annum each, and is likely to accomplish much good. Now this is a simple mode of attaining a very desirable object. Are there not many of our congregations that will forthwith follow the example, and establish Parochial Associations for the purpose of aiding the home and foreign missionary efforts of our Church? Surely, ere the year is out, if proper exertions were made, we could have in our town congregations alone 1000 subscribers of 2s. 6d. each to a Home Mission Fund, and as many in the rural charges. This would be a good beginning, and, by commencing and sustaining with energy, zeal and fidelity, such a scheme, our Church would be enabled to discharge its duties to our adherents in this Province, and prove itself a vital, living branch of the Church of our Lord and Master. Our Church has been planted in this vast new land; it has peculiar duties and responsibilities with regard to it. May she discharge these aright, and prove a fruitful instrument for much good by dispensing the knowledge of the Gospel of Peace at home and abroad. So doing, a blessing will rest upon our Zion, and she will be made a blessing.—*Montreal Presbyterian.*

Sabbath Schools in Canada.

EXTRACTS FROM THE REPORT OF THE SYNOD'S COMMITTEE.

There is evidently a want of systematic effort on the part of our Church in the working of our Sabbath Schools, which, in the opinion of your Committee, seriously impairs their usefulness. In order to remedy this defect and to render our Sabbath Schools more efficient, so as to be productive of greater good to the "lambs of the flock," your Committee have, after much earnest and prayerful consideration, determined to make the following recommendations to the Synod —

They recommend, in the first place, that Superintendents and Teachers of Sabbath Schools be enjoined to keep proper statistics of their schools and classes—having in each

school a roll of scholars and teachers—and carefully noting the attendance on each Sabbath both of teachers and scholars, so that the average attendance could be ascertained.

They would also recommend that the teachers, whenever practicable, be organized into a Society, and hold regular periodical meetings for conference on the affairs of the school and devotional exercises, and also for the purpose of going over the lessons together. These meetings, wherever they are held, have been found to be productive of much good by increasing the zeal and activity of the teachers, and thereby inducing better preparation for their own duties on the Sabbath, more regular visitation of the children and their families, and, as a consequence, a better attendance and increased interest on the part of the scholars. Where weekly meetings for the preparation of the lessons can be held, the Committee suggest that the teachers be formed into a Bible Class under the care and superintendence of the Minister of the congregation.

And, in order to introduce a uniform system in all the schools, the Committee recommend that a scheme of lessons be prepared and published by a committee under the authority of the Synod, and that all Superintendents and Teachers of schools be enjoined to make use of the scheme so prepared. Such a scheme should in the opinion of your Committee, contain two classes of lessons—one for the senior and the other for the junior classes, and, until the publication of such a scheme of lessons, the Committee recommend the use of the scheme published by the Edinburgh Sabbath School Union.

The Committee further recommend that great care be taken in the selection of libraries for Sabbath Schools, and that the classified libraries published by the American Sabbath School Union be not taken without careful selection, as they consider many of the publications found in Sabbath School libraries highly objectionable.

They also recommend the distribution in all schools of *The Juvenile Presbyterian*.

And, lastly, your Committee recommend that a Pastoral Letter or Address from the Synod be read in all the Churches in this Province, as soon as may be after the issuing of the same, in which members of the Church, and particularly those whom God has blessed with Scriptural knowledge and the gift of communicating the same, be enjoined to make use of the talents God has given to them, so that they be neither barren nor unprofitable servants, but on the contrary may be enabled to render their account with joy; and urging upon parents the duty and importance of sending their children to the Sabbath School, as a means of bringing them up in the nurture and admonition of the Lord.

Goderich Sabbath School Excursion.

The congregation of St Andrew's Church got up an excursion for the Sabbath School Scholars on the 17th August. The party consisting of the scholars, members of the congregation and others friendly, started from Goderich about 9 o'clock, A.M., per Buffalo and Lake Huron Railway, for Stratford. It was a most delightful morning, and as pleasing to see the assembling of the party. On arriving at Stratford, the party, numbering upwards of 300, and occupying 5 cars, was met at the station by the Rev. Wm. Miller, accompanied by his Sabbath School scholars, members of his congregation and others, numbering up-

wards of 200. A pleasant grove, west of St. Andre's Church, was chosen for a picnic, where tables were erected with a copious supply of tea, coffee and other requisites. After a few introductory remarks by the Rev. Alexander McKid, which were reciprocated in the most friendly manner by the Rev. W. Mullar, the parties partook of a repast. They afterwards strolled through the town, with which the strangers seemed to be very much gratified. The joy of both parties was in a short time upon the most familiar terms with each other. Their joy was too bright to last, for at 5 o'clock, P. M., they were seen winding their way to the station, no doubt sorry to part, but consoling each other that the day was not far distant when they would meet again. The strangers thanked their friends most cordially for the hearty welcome they had given them. After a hearty adieu on both sides the strangers took their seats in the cars, in which they steamed away like a skimming swallow for their happy homes on the shores of the Western Lake.

Mr. Hain-attainments here, and if thou thinkest thou art the perfect, thou hast not yet learned thy first lesson in the school of Christ. Reach forward, "The desire of novelty," says he, "is not in itself blameworthy; but there is one form of grace. As the outward man perishes, the inward man shall be renewed, day by day. To freshen old truths is nearly as important, and thus by logical sequence involves the next benefit, *Perseverance to the end*. Practically considered, this is the culminating point. What would it avail to have the blessedness of heaven in prospect, and desires awakened for its fruition, if, as a matter of fact, the gracious soul may come short of the prize? Thou knowest full well, humble child of God, that of thyself thou couldst not persevere. But thou shalt be held up—kept by the power of God, through faith unto salvation—being confident of this very thing, that He that hath begun a good work in thee will perform it till the day of Jesus Christ. Is not this a most blessed truth?

Perseverance to the end! And that end, though it may seem dark, and clouds may gather around it, and for a time terrors may encompass the soul in view of it, yet darkness and clouds and terror shall soon vanish. That sad end shall be but the bright beginning of immortal blessedness—the portal of eternal life and joy.

Thus have I essayed to freshen one of the beauties of the old Catechism. But in that Casket of Gems there are a hundred and six beside, all rich and polished. True, they are somewhat old-fashioned, but not a whit the worse for that—nay, the better. The Westminster Catechism is later than our common version of the Bible by thirty-eight years; yet who needs to be told that the "marvellous English" of the Bible is yet a good model of Anglo-Saxon; that simply as a classic, "a well of English undefiled," it should be conned until the mind is thoroughly imbued with its spirit, and its very words become wrought into the texture of the soul. In like manner, the study of the Catechism is friendly to the cultivation of a healthy taste for pure, manly, nervous English. This is, so to speak, an incidental excellence only; but it is one by no means to be lightly esteemed. But its crowning quality is that it forms an orderly and perfectly developed system of Bible truth, briefly, clearly, and comprehensively worded. This it is what has made it precious to the hearts of God's people from its first publication; and this doubtless will insure it a wider and more beneficent sway in the world's future than it has had thus far in its past.

INTERESTING EXTRACTS.

A Gem from an old Casket.

That familiarity begets indifference, has passed into a proverb. Such is the law to which all things are more or less subject. The old must give place to the new. This is eminently true with regard to literary style. The intense, never-ending demand of our times is for something new, and, to meet this, everything must be said and done in some new way. Many have no patience with the logical method and severely simple diction of former times. The colloquial and rambling style is the fashion now,—and fashion much ways in the world of letters as in the world of pleasure. Even the Gospel message must be set off in new style and pointed with wit and anecdote, or smothered with flowers of rhetoric—for men, they say, will have it so! But let there be reason in all things. Extremes are to be shunned. A thing is neither better nor worse for being old or new, and it is not wise or just to pass indiscriminate censures or praise in either direction—to disparage or overprize the past or the present. Since we are so made that novelty charms, let us wisely note this law of our nature when, to entertain a succession of novelties, we neglect those better things that have won the suffrage of the wise and good, and stood the test of criticism for centuries. The treasures of past ages should be held in everlasting remembrance. There are books the world could not afford to do without. What a blank would be left were it possible to erase from the world's literature Butler's Analogy, Milton's Paradise Lost, and works of kindred excellence!

What, then, is to be done when old works of surpassing merit are in danger of being eclipsed by a multitude of new-born productions of subordinate value? There is danger of this. In fact, we see the actual result every day. Books of great intrinsic worth are virtually postponed for others of very questionable value and ephemeral character. It becomes, then a question of some importance, by what means to restrain this tendency, without, however, proscribing everything new—for then the productive mind of the world

do accompany or flow from justification, adoption and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end." What a cluster of diamonds! What an assemblage of glorious things! Is it possible in any other words of the same compass to set forth so much of the blessedness of the Christian's portion this side of heaven? Poor, sorrowing, lost, afflicted soul! sometimes thou art sorely tempted almost to despair. But cheer up. Think of thy portion—not of that unspeakable one in sure reserve, but of that now in hand. No matter what thy lot. It may be thou art overwhelmed with ills that mere nature cannot sustain on thee under. But think a moment. Thou hast a title to—nay, thou hast possession of—puceless blessings. Think over these five several benefits. Assurance of God's love—not his general love, his love of benevolence merely, but of complacency too. He delights in thee for what he has wrought in thee. Amazing grace! And to be assured of this benefit; to have a warrant to say, I know in whom I have believed, and am persuaded he is able to keep what I have committed to him against that day. This blessing all do not attain to; but God has graciously made it accessible to all; and what but the Christian's own fault hinders his actual possession of it? Then, Peace of conscience.—Ah! thou art somewhat sensible of thy ill desert and sinfulness. But the gracious covenant is so ordered as to make full provision for thee. God in Christ is not only reconciled to thee, but He has in a measure removed thy unholy opposition to Him. And since thou art reconciled to God, thou knowest the import of the blessed word—*peace* (John, 14: 27.) Thy glorious Advocate has so triumphantly interceded for thee, that the next benefit in order, *Joy in the Holy Ghost*, follows as a matter of course. And when it pleases God to grant a large measure of this earnest of heaven, then it matters not what the outward accidents of the humble soul may be,—lofty or lowly, honored or despised in the world's regard, dwelling in a palace, embracing a dunghill, or pinning in a dungeon,—it is all one. That soul has within itself a fund of life and joy, who shall harm it? No wonder it joys in God. But full conformity to the image of Christ will not be attained to in this life. It is therefore a blessed provision that the elements of that image shall be growing more and more distinct and symmetrical. Child of God, thou wilt never be satisfied with thy

"The soul that to Jesus hath fled for repose,
He will not, he will not forsake to its loss;
That soul, though all hell should endeavor to shake,
He'll never—no, never, no, NEVER forsake."

REMARKS.

1. A summary like the Shorter Catechism, containing so much biblical truth, admirably systematized, and condensed to the last degree, teaching in outline all that man needs to know concerning God and the way of salvation, and all the duty that God requires of man, should be highly prized by all who love and revere God's truth.
2. Such a summary is the very thing to be diligently taught to the young. Their plastic minds should be occupied with its form and sound words long before they can fully comprehend them; so that when the mind expands, and a spirit of inquiry is awakened, they need not, like the heathen, to study the first principles of Divine truth; nor need they, when the awfully solemn question—how shall man be just with God?—presents itself to

their awakened souls, be totally ignorant of the true response; nor need they be so liable, as the unindoctrinated are, to be caught by plausible, partial statements of truth, or to lapse into fundamental error.

3. It is a great, but not uncommon, mistake to suppose the Shorter Catechism is adapted to the capacity of children only; whereas in fact it transcends their capacity. They learn it very much as they learn Latin and Greek—principally with a view to prospective benefit. Its critical analyses, nice discriminations, orderly consecutive arrangements, brevity, yet wonderful comprehensiveness, demand the application of a mature, vigorous, and trained intellect for their full appreciation. A child's book, indeed! Yes, verily, as the Bible itself is, wherein are shallows in which a child may wade, and unsounded deeps where Leviathan may sport himself.

4. Since the memorizing of the Catechism is so important in the religious training of the young, as a *reco* against error, a guide to truth, and a most efficient aid in its clear and definite comprehension, it follows that adults, no matter what their age, station, or intellectual stature, who unfortunately have never committed to memory this compend of truth, should diligently set themselves about it. They should make it their daily companion, next to the Bible. They should treasure up its pregnant words, ponder and inwardly digest them. One answer a day will carry them through its one hundred and seven in a little more than one short summer. Let them not think it a mere childish matter. However wise and learned, one can never outgrow the Shorter Catechism.

W. P. V.

Little Willie.

Our class was a large one; more than a hundred little souls greeted their teachers each Sabbath day with a cheerful smile. The varieties of the species were many—as many, or nearly so, as the faces. Not two alike: some gay and frolicsome; some grave; others (as often happens among the poor) prematurely old; little girls more like women, who know more of house keeping at six years old than many young ladies do upon leaving their "finishing school;" some all attention and interest, others all play.

Of the last class were three boys, belonging to one family, and of the respective ages of four, six, and eight years. Bright, healthy boys, full of fun and frolic,—they were as much like children as children should be. Search when you would, you might expect to find among the three, playthings enough to stock an old lady in business in the toy line; so that when the teachers failed to interest them they had always the means of interesting themselves—in their pockets.

One Sabbath morning a message came to the school to say that Willie, the eldest of the trio, was ill, and wanted to see his teacher. He was so ill, indeed, that they did not expect him to live, and each succeeding day he had with increasing earnestness asked for his teacher. How strong is the tie that binds the child's heart to the heart of his teacher! No sooner ill, than the little mind wanders after those who show sympathy and love for it.

None of Willie's family knew where his teacher lived, until at length, late on the Saturday night, some one had directed them where they might know. But it was then too late, so the Sabbath morning brought the

message, and soon saw us by the bed-side of our little pupil. The room was large and well furnished, for the parents were respectable trades-people. We found him strangely altered in one single week, and his little body was swollen to twice its natural size; dropsy had laid hold on him, and the doctor despaired of his recovery. We inquired about him, and found that all had been done that a mother's love could prompt. But there was one request, oft repeated and as often denied (oh! how he had begged for that, and begged in vain).—"Pray, mother, *do pray*." This was the continued request of the child; but the mother, poor soul! knew not how to pray. We learned, also, how anxious he had been to see his teacher,—a common thing among the little ones; but here was more unmistakable anxiety about another world, to which he was fast hastening,—no childish fancy, but, as the sequel proved, intense earnestness about heaven. We spoke to him of "gentle Jesus," gave him a few books, and, promising to come again, departed.

The evening found us once more at the house of Willie's father, a simple-minded man, who did not appear to be a native of this country, and was, alas! "without God and without hope in the world." He did not ask us to enter, but told us that Willie was dying, and that he had been for some hours insensible. He spoke, too, of his child's anxiety—to him altogether inexplicable. "I did not think the child had so much in him," said he; "he talks of things of which I and his mother know nothing,—*about Jesus and heaven*; and he says, '*Pray, mother*;'—we don't know how to pray. I hope he been good boy at school; I hope he go to heaven." Never shall I forget that father who thus spoke, while the tears fast coursed down his face, of things new and strange to him, and brought to him by one of "those little ones;" and earnestly did we pray that the trial might be sanctified to them all.

All this only increased our interest in the child, and the father at length said, "Perhaps you would like to see him once more." "Indeed we should," we replied; but ere we had well crossed the threshold Willie's sister came down to say that Willie had asked for his teacher, and was now sensible. How strange that the teacher's influence should be so great!—insensible for hours, and yet to talk of "teacher" calls back the wandering faculties once more!

A few moments, and we were by the death-bed of Willie. Eight brothers and sisters, and several friends, had gathered there; the mother, worn out with grief and watching, had laid down on a bed by his side. All were sobbing. It was a solemn scene; for the first time death had entered that dwelling, and he entered with unknown terrors to all but little Willie. We gazed upon his face, so marked with suffering, and said:

"You are very poorly, Willie."

"Yes, teacher," gasped he, "very!"

"Teacher has brought you a little hymn book—will you have it?"

"Please, teacher." He took it in his little hands, and pressed it to him; but immediately gave it back, saying, "Please read me a hymn, teacher."

"Which, Willie, dear?"

"'Around the throne of God in heaven,' please, teacher."

We read or rather repeated it, and the countenance of the little sufferer meanwhile beamed with joy.

Said we, "Can we do anything for you, Willie, dear?"

We could say but little to him, but it was the second time he had made the request. "Pray, teacher." We wished, however, to see if this were real anxiety or merely the force of habit gained in the Sabbath school. We did not immediately comply, but stood pensively musing upon the touching scene. Presently his countenance brightened and his lips moved; we stooped down and put our ear close to him, and asked,—

"What did Willie say?"

"Jesus—died—on—the—cross.—teacher."

"Yes, and for Willie, and for all."

We felt we could not prolong the scene, but knelt down to commend him to the Good Shepherd. As our voice poured forth our petition, little Willie tried—oh, how he did try!—to repeat the words after his teacher (as our custom in the infant class was). Sobs broke in upon us; it was, we felt, hastening his end. The effort to pray with us was too much; he had only breath to snatch a word here and there; but the "Amen" from those dying lips we never can forget. We rose from our knees, wished him good night, kissed his cold forehead, and left.

We called the next evening; little Willie was in his coffin.

UNCLE JACOB.

—Bible Class Magazine.

MISSIONARY INTELLIGENCE.

Missionary Conference at Ootacamund.

A MISSIONARY conference was recently held in the Madras Presidency. The place selected, as the most convenient for the missionaries of South India and Ceylon, was Ootacamund, on the Neilgherry Hills. On the 19th of April last, thirty-two European and American missionaries met as delegates from various missionary bodies, and entered upon the work as previously arranged. The list of subjects brought under the notice of the Conference embraces almost all the points of deepest interest in connexion with the Christianisation of India. The following are some of the more important topics:—Vernacular Preaching, Native Agency, Missionary Education, Female Education, Orphan and Boarding Institutions, the Government System of Education, Native Christians, Village Congregations, Caste, Missionary Success. Papers, drawn up by parties specially qualified to guide the judgment of the Conference, were read on these and other subjects. Resolutions were passed on all these subjects, which, though not in all cases unanimously carried, must be of great value in directing aright the efforts of our various missionary societies.

It would be difficult to overestimate the value of such conferences. The isolated efforts of individual labourers are brought to bear on the missionary work in general. The experience of each is made available for the benefit of all. But it is not the missionaries merely that derive benefit from such conferences. They are equally valuable in removing misconceptions, and

directing the energies of missionary societies in this country. There is no error more mischievous, and none that has impeded the work of missions more, than that which assumes that the means, successful in one sphere of missionary labour, must be equally so in all others. Nothing could be more disastrous to our missions than an attempt to enforce a uniformity in the methods employed, when the field to be worked is so diversified in its character. A mode of husbandry adapted for one peculiar soil may be most unproductive when employed on a soil totally different in its character. How often is it asked, Why do we not employ the machinery which has been so successful in other fields of labour? as if there were no difference in the character of the soil, rendering a diversity of operations absolutely necessary. India is often spoken of, in connexion with missionary enterprise, as if it presented only one race and one uniform mass of heathenism. India, on the contrary, presents a diversity of race, religion, and national characteristics as great as that which exists on the continent of America, where we have a wide range extending from the Anglo-Saxon down to the Red Indian. The value of the missionary conferences greatly lies in their pointing out this fact distinctly, and shewing the diversity of means that must be employed in order to meet the varying character of the population.

Another end served by such conferences is, that we are enabled to see more clearly the nature of the results to be expected in any particular case. No doubt, the one great result is the conversion of souls. But then, in one case, the result to be looked for may be rapid conversion in direct proportion to the extent of the means employed. In another, the work may be accomplished by a slow leavening process, which, though latent in the meantime, is most effectually preparing the way for the final overthrow of Satan's kingdom. It would be a serious misconception on the part of missionaries if they despaired because of the want of immediate results when, from the very nature of their operations and the field operated on, only deferred triumphs could reasonably be expected. We touched on this subject in the last number of the *Record*, but we are glad again to revert to it, now that the recent Conference has so emphatically pressed the same views on our attention. The following are the words in which one of the missionaries sums up the results of the Conference on this subject—"When the experience of all was stated, it was felt that different classes of the natives, as well as different districts, required diversified modes of operation. The Brahmin must be met in a different way from the Pariah or the Shanar. The cultivated natives of our large cities or great centres of population, where European influence is extensively felt, and Western learning most

assiduously sought by the people, must have a different class of agency, or at least a different mode of operation, from the rude population in the most of our rural districts. These highly important facts were clearly seen and acknowledged by all; and no longer will any missionary find fault with his brethren who, in other localities, or among a different class of the community, pursue a different plan from that which he has found successful in his own sphere of labour. All are more likely than ever to feel that each is doing something towards raising the people of this land from their deep degradation, and helping to make them a glorious spiritual temple for the only true God."

It is to be hoped that the various papers will be published in a collected form, and widely circulated among the friends of missions. The Reports of the conferences held in the Bengal Presidency possess much interest, but we expect still more from the results of the recent Conference. Southren India has been, from the earliest times, the favourite field for missionary enterprise. Here the Syriac, the Roman Catholic, and Protestant Churches have, through long centuries, attempted to enlist the heathen under the standard of the Cross. No field could afford more valuable experience, and furnish more useful hints for future enterprise. The history of the successes and the failures of past efforts cannot but possess the deepest interest to every missionary body.

Vernacular Education.

A society has recently been organised under the designation of "The Christian Vernacular Education Society for India." It is under the presidency of Lord Shaftesbury, and has the support of the leading members of the great missionary societies. It is the embodied result of the interest created by the Indian mutiny. This crisis in the history of our Indian empire was felt to be a loud call to greater zeal in the work of missions. It was resolved that some new and distinctive missionary enterprise should be undertaken, calculated to meet the more pressing wants of India. On a survey of the present missionary operations, it was determined that the new enterprise should be of an educational character. The present wants and former experience clearly indicated this as the distinctive ground that should be occupied. The plan is to establish training schools in the larger towns, from which vernacular schools throughout the country may be supplied with teachers. It is intended that these Normal Schools may be taken advantage of by the various missionary bodies, so that a saving may be effected by the discontinuance of their present training schools. Should this scheme be vigorously carried out, it may to a certain extent facilitate modifications contemplated by

several Missionary Societies in their present plan of operations.

A MEMBER OF COMMITTEE

London City Mission.

During the past year my exertions have been considerably increased amongst the working men, both in Sunday and week-day visitations. Having been free from the Sunday school which I used to attend, I have some Sundays spent almost as much time in visiting the people as on other days. And experience has convinced me of the importance of this duty. The statistical evidence to which I have before referred shews what an alarmingly great proportion of the working men have no sympathy with or respect for the ordinances and privileges of Christian worship, and care not for availing themselves of the means of spiritual instruction which are provided for them. The consequence is, that many of them are not only living, but dying, without a knowledge of that salvation offered to them in the Gospel. But by means of Sunday visitation I have been enabled to gain access to many of this class of men, and have more or less set before them those truths which will either be "the savour of life unto life, or of death unto death." But Sunday is not the only time when I meet with many of the working men; I look for, and take up every opportunity in the week. I sometimes visit amongst them in the evening, after they have done work. I often meet with them at home, either through sickness or slackness of work, of which there is much in this district at certain times. If I meet them in the streets or lanes, or see them standing about, and they appear to have a little time to spare, I seldom let the opportunity pass without getting into conversation with them. By these means I am brought into connexion and acquaintance with the majority of the men in the district. And I find that private and individual contact with those whose minds are opposed to religion is likely to be by far the most successful means of usefulness to them. I may here notice a charge which I have sometimes heard advanced against the London City Mission—viz., "that it is a society for women and children only, and that it does not exert a sufficient influence amongst the working men." I beg to say that, as far as my experience goes, this charge is incorrect.

Although I do not visit firms or factories, yet I believe as much of my time and labours are spent amongst the working men as, if not more than, among any other class. And the results of usefulness, in every respect, have been chiefly amongst them. This is the class in which I feel the most deeply interested. And although there is such an utter indifference to the claims of Christianity manifested by many, such ignorant and superstitious views entertained respecting it by others, and in some an avowed hostility exhibited against it, yet it is my conviction that much more might be done for the moral and religious improvement of this class, than has hitherto been done, if the right means were in operation. For, notwithstanding there is in many of them an unwillingness to avail themselves of direct spiritual instruction (and that from various causes), yet I find they may be induced to receive instruction on matters of general information although it may not be altogether of a secular character, but even connected with the subject of religion. These remarks

are founded on my experience with the working men, and the trial which has been made of a Working Men's Mutual Instruction Class, which has been carried on for some time in this district, for the benefit of the working men exclusively. During the time it has been in operation, it has afforded abundant encouragement, and has been truly interesting. The time the class is held is from seven to nine o'clock on Monday, Tuesday, and Wednesday evenings. The men have often wished for more evenings in the week, but this is not convenient. The class, and things connected with it, very much increase my labors. Instead of spending six hours a day in visitations, and then having done, I am often engaged from nine o'clock in the morning until nine o'clock at night. But the work is a delight, not a toil. The course of instruction is simply reading, writing, and cyphering, with explanations and conversations which arise out of our reading. Most of the men who come have never attempted to cipher before; others had never taken a pen in hand to write; and some had not even learned to read. But it is truly gratifying to see the progress which all are making. About forty men have joined the class the last few months, most of whom are still connected with it, but some have left because of having had to quit the district, and go to other places to work. The men who compose the class are navvies, railway laborers, smiths, mechanics, and out-door laborers. The New Testament is our reading book. This gives me an opportunity of bringing the subject of Christianity before the attention of the men, and of recommending the religion of Jesus Christ to their reception. One hour on the Wednesday evening is devoted to a Scripture lecture and religious worship exclusively, and this is open to both men and women; but the chief attendants of late have been working men. I have also seen many of them at places of worship on the Sunday, who used to neglect that important duty. Each of these men signed a petition against the late Sunday question for the opening of the Crystal Palace. These things shew an improvement in a moral point of view. But I believe this class might be rendered much more useful, if we had the help and means necessary. If the class could meet oftener, and if occasional lectures could be given on popular and interesting subjects of general and useful information, it would be attended with much greater advantages. Or if the small library which is already in use amongst them could be increased, or if had the means for introducing and circulating amongst them some of the cheap but excellent publications which are now put forth for the improvement as well as the amusement of the laboring classes and their families, such as "The British Workman," "The Leisure Hour," "The Sunday at Home," &c., I believe that these might, to a great extent, be made the means of superseding much of the cheap, irreligious, and pernicious literature which has such an injurious influence on the minds and morals of the people, and would be attended with most beneficial results in removing ignorance and its attendant prejudices from the minds of many, and of ultimately winning not only the attention, but the love, the confidence, and the heart to the Saviour.

But while speaking thus of the working men, and the little good we have been trying to effect amongst them, I must not forget to notice that their wives have not been neglected. I am happy to say that a Mothers' Monthly Meeting has been established for

their benefit during the past year. This is conducted by an excellent Christian lady from Clapham Common, and promises to be a means of great moral and spiritual good.

The places besides the district to which visits have been made have been the prison, the work-house, the hospital, the asylum for unfortunate girls, and the refuge for depraved boys.

Several in the district have been rescued from the path of error, and prevented becoming Romanists and Latter-day Saints. About ten or a dozen men have been more or less outwardly reformed from vicious habits and immoral practices, some of whom have been the most notorious sinners I have ever known. Many deeply interesting and separate reports might have been written respecting them, but I have not the time nor the space.—*Missionary Reports.*

THE MONTHLY RECORD.

OCTOBER, 1856.

Appointment of Military Chaplains.

We have lately had frequent opportunities of witnessing and admiring the zeal and active exertions of the Colonial Committee of the Church of Scotland, and we have been forcibly reminded of the truth of the observation, that the public authorities and private christians are never unwilling to perform their duty when it is fairly brought under their notice. Nay, there are many persons of such a generous and benevolent disposition, and possessed of so much influence and property, that they are anxiously waiting for openings to more extended usefulness and longing to do more good in their generation than they have hitherto done to their fellow men. We know no class of the population that has stronger claims upon the sympathies and liberality and prayers of their fellow countrymen, during the present protracted and harrassing war in India, than our brave and intrepid soldiers who are perilling their lives, and many of them shedding their blood, in defence of the institutions and possessions of our native land. It is these heroic warriors who have re-conquered, and will, we trust, pacify India, and preserve one of the largest possessions of the British Empire and one of the brightest jewels of the British Crown. Full well does our gracious sovereign know the value of her unrivalled troops, and every true-hearted and loyal British citizen cannot fail to wish them God speed in their hazardous and most harrassing, although not hopeless, enterprise. None stand in greater need of the instructions and consolations of religion than those who are exposed to all the temptations of a camp, to all the diseases of a pestilential climate, and to all the dreadful horrors of war. It is therefore with unfeigned satisfaction we learn that, in compliance with the request of the Colonial Committee, the military authorities at Head Quarters are

appointing Presbyterian Chaplains in connection with the Church of Scotland at all the principal military stations in Great Britain. We find that the Rev. William Anderson, son of the minister of Crathie, has been appointed by General Peel as military chaplain to the Presbyterian troops at Chatham, and the Rev. P. Beaton has received the appointment of military chaplain to the Presbyterian forces at the Wellington barracks, London. A number of similar appointments have also taken place in other military stations. But we have not yet heard whether any such appointments have taken place at Gibraltar, at Mulla, at Corfu, and other large military stations abroad, where there are always a number of Presbyterian officers and soldiers belonging to the church at home who often make loud and just complaints of the manner in which they are neglected by those of whom better things ought to be expected when they are serving in distant stations in the colonies.

Address to the Superintendent of Missions.

To the Rev. JOHN MARTIN,
Superintendent of Missions for the
Church of Scotland in Nova Scotia
Rev. and dear Sir,

We, the Subscribers, Elders and Trustees of "St. Luke's Church, Salt Springs" congregation, for ourselves, as well as our brethren of "Gairloch Church" constituting the united congregation of "Salt Springs and Gairloch," cannot allow the opportunity, at the close of the dispensation of our Lord's Supper, so auspiciously terminated with the blessing of God, through your invaluable services, so ably assisted by the energetic servants of Christ—the Revs. A. W. Herdman of Pictou and Alex. McKay of Belfast, P. E. Island, to pass without thus presenting you with our unfeigned thanks and gratitude for the ready manner in which you responded to our call to officiate to our present destitute congregation, and for the alacrity with which you have hitherto performed repeated services to the congregation, and the interest you have always shewn to make up, as far as in your power, for their destitution.

Nothing can evince the manner in which your services are appreciated among us, more than the attendance on your ministrations at all times, many, even of those who do not comprehend the word of Grace in English, knowing that when a zealous servant of Christ is administering to the flock, it is well to be there, inasmuch as the expectation of receiving the benefit, may be conferred and carried home to them through the influence of the holy spirit, in a manner only known to the God of Salvation.

We congratulate the Province on the

judicious measure of appointing you Superintendent of Missions. From your high clerical standing,—from your experience of the necessities of the country,—from your talent to discover and supply the remedy and deficiencies, the choice could not have fallen on one more capable.

Your zeal and exertions in the cause should be an example to all who enter on missionary labours in the Church in this Province, and we would strongly recommend them to obtain your counsel, convinced that you would impress the duty and obligation of their entering on such calling in a proper spirit, as we consider, from your position as Superintendent of Missions, they are entitled to look to you as head, and that they act in accordance with your instructions.

That the Great Head of the Church may long spare you to dispense the Gospel of Salvation and gather many souls into his Kingdom where you will have the reward that will be bestowed for enlisting so many under the Banner of the Cross, is the ardent wish and prayer of

Rev. and dear Sir,

Yours sincerely,

JOHN MCKENZIE,
DUNCAN MATHESON,
DAVID SUTHERLAND,
DAVID McINTOSH,
HUGH H. ROSS,
DONALD MCKAY,
GEORGE McLEOD,
DAVID A. ROSS,
W. G. SUTHERLAND.

Saint Luke's, Salt Springs,
13th Sept., 1858.

MR. MARTIN'S REPLY.

Dear Brethren,—

I receive with sincere affection and gratitude the address which you have now presented to me at the conclusion of the Communion services in St. Luke's Church, West River of Pietou. Coming from the office-bearers of a congregation with which I have been acquainted for a period of more than thirty years, expressing, as I firmly believe it does, your cordial and affectionate sentiments of esteem and brotherly kindness towards me, and approving of my humble services among you, as a minister of the gospel, and of my appointment as Superintendent of Missions in this Province, your address cannot fail to prove most welcome and encouraging. I have endeavored through a long life to discharge my duty according to the best of my ability, not only to the congregation for so many years committed to my pastoral charge, but to all the congregations within the influence of my public ministrations, although none is more conscious than I am, how far short I have come of my duty both to the members of my beloved church and to my God.

I saw very soon after my arrival in this Colony that there was much land to be possessed; and although stationed in the

capital of the Province, I often availed myself of the opportunities afforded to me for visiting missionary stations and vacant congregations throughout the country, and your own congregation among the number. In co-operation with beloved brethren, some of whom have left the Province and others, I trust, are now in a better world, we succeeded in collecting a great number of firm adherents, in forming them into united and prosperous congregations, in erecting several Presbyteries and a large and influential Synod in Nova Scotia. In process of time, however, a dark cloud came over our colonial church, at the very moment when we were cherishing sanguine hopes of success, and attempting the formation of new Ecclesiastical Institutions, our prosperity for a short season was almost entirely eclipsed and our Church nearly annihilated. But although the bush burned with fire, and the flames raged with great violence, it was not consumed. A few ministers remained steadfast at their posts, and none certainly is entitled to higher praise for his unwearied labours, than the aged and venerable father of your Presbytery, the Rev. Alexander McGillivray. We were greatly encouraged in this trying emergency, also, by the unshaken steadfastness and fidelity of the leading members of our congregations, even when left in a great measure destitute of the ordinances of religion. In the good providence of God, sustained and animated by the prayers and affections of our beloved and faithful people, and greatly aided by the disinterested exertions and distinguished liberality of the Deputations and Colonial Committee of our Parent Church, we are now beginning once more to enjoy returning prosperity. A number of our vacant congregations have been provided with acceptable pastors—many missionary visits have been paid to remote and destitute settlements, several new preaching stations have been opened up, and a number of missionary associations formed for collecting funds to render our congregations, as soon as possible, self-sustaining.

Now, if past exertions have generally a powerful influence upon coming events, we, as a religious denomination, have certainly much encouragement in looking forward to the future extension and growing prosperity of our church in this colony. Whilst so many surrounding districts are visited, and so many destitute congregations supplied with the ordinances of religion, surely the united congregation of Salt Springs and Gargloch, as one of our oldest, largest, and most prosperous congregations in Nova Scotia, with two new and commodious places of worship, capable of containing more than 2000 persons, and ample funds for the support of the Gospel, must have strong claims upon the services of the ministers and missionaries within our bounds. And the day cannot be,

far distant when you, as in times past, shall have a faithful and devoted pastor to dispense to you the word and bread of life. Your steadfast adherence to your beloved church, sometimes amidst great privations and in the most discouraging circumstances, your regular attendance upon the ordinances of religion as often as they are dispensed among you, and your public spirited exertions and liberality displayed in the erection of two of the largest churches in the country, are pledges of your determination to maintain the institutions of christianity within your borders, which cannot be too highly commended. You have many friends who sympathise with you in your present destitute condition, who are ready and willing to advocate your cause, and who long for your prosperity. I account it a high privilege to have an opportunity of rendering you such occasional services as my time and strength will permit, and nothing, I can assure you, would afford me greater satisfaction than to see you and other warmly attached congregations within the bounds of our Synod provided with faithful and diligent pastors able to dispense the ordinances of religion in your own native language. That the exalted King and Head of the Church may abundantly bless you in your persons, in your families, and as a religious body,—that He may revive and prosper His own work in your hearts and in your houses, and that He may train you up as His faithful followers by the discipline of His providence, the ordinances of His grace, and the influences of His spirit, for perfect and endless felicity in His Heavenly Kingdom, is the earnest and fervent prayer of, dear brethren,

Your sincere and devoted servt.,

JOHN MARTIN.

Superintendent of Missions.

Halifax, 24th Sept., 1858.

Union Committees.

The Committees on Union appointed respectively by the Presbyterian and Free Synods of Nova Scotia held their first conference on Thursday last in the Free Church College Hall in this city. There were present from the Presbyterian Synod's Committee Revs. Profess. Ross, P. G. McGregor, James Bayne, R. Sedgwick, John Cameron, and Charles Robson, Esq. From Free Church—Revs Professor King, William Duff, W. Murray, and A. McKnight. Professor King was chosen Chairman of the Conference, and Rev. P. G. McGregor Secretary. At the request of the Chairman Rev. Mr. Bayne invoked the Divine blessing upon the meeting, earnestly praying for help and guidance from the great Head of the Church in regard to the momentous question to be considered.

The meeting was of a highly satisfactory character. A spirit of peace and of earnest desire for the accomplishment of the object which had brought the brethren together prevailed throughout. After some hours spent in conference, the result of the Committee's deliberations, we are happy to learn, was the unan-

mous adoption of the Basis of Union already pretty well known as the Basis agreed upon by the Joint-Committees in 1846. As many of our readers may be unacquainted with this document, we republish it for their information.

The Synod of the Presbyterian Church of Nova Scotia, and the Synod of Nova Scotia, adhering to the Westminster Standards, recognising each other as Churches of Christ, and deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a basis.

I. That whatever designation may be adopted by the united Church it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister Churches whose ecclesiastical polity accord with the sentiments of the united body.

II. That the great object of the union shall be the advancement of the Redeemer's Glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal, and practical Godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian, and other heresies, as these have been exhibited in past ages, or are now manifested under the gash of the religion of Jesus, and the providing by the combined exertions of the United Body of a duly qualified ministry for an efficient dispensation of Gospel ordinances within our bounds, and for the enlargement and permanence of the Church, and the preparation of a platform of discipline for the sake of obtaining a uniformity in the proceedings of Ecclesiastical courts.

III. That the Standards of the United Church shall be the Confession of Faith, with the Catechisms Larger and Shorter;—the following explanations being subjoined, in reference to the statement in the Confession regarding the power of the civil magistrate *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

1st. That the United Body disclaim as unscriptural, all right on the part of the Civil Magistrate to regulate or review the procedure of the Courts of Christ's Church, maintaining that the Church is a free institute under law to Jesus, and to be ruled entirely by his authority, and furnished by him with ample power to meet, deliberate, and consult in his name whenever, and as often as, the rights or interests or government of his house may require.

2nd. That while recognising magisterial authority as an ordinance of God for good to man, and holding in the language of the Associated Presbytery that "it is peculiarly incumbent on every civil state wherein Christianity is introduced, to study and bring to pass that civil government among them, run in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ and to the interests of true religion," a principle clearly founded on the supremacy of our Lord Jesus Christ over the Church and over the nations, this United Body repudiates the idea of attempting to enforce the belief or profession of christianity by the power of the sword as alike contrary to the law of Christ, the spirit of His Gospel, the rights of conscience, and the liberties of man.

3d. Finally, while recognising the responsibilities of the civil magistrate to God, and praying for the time when "kings shall be

nursing fathers and their queens nursing mothers" to the Church, the Synod finds that the question as to the mode in which the civil magistrate may discharge his responsibility, is one in which, in their circumstances, they are not called upon to come to any deliverance.—*Presbyterian Witness.*

Church Union.

Little more than a year ago a Society was formed within our Church with a view to a "greater degree of Christian fellowship and union among its office-bearers and members," and received the name of the "Church Union." Its objects are to hold meetings for devotional exercises, the discussion of social and missionary questions at Home and Abroad, and the consideration of the best methods of developing parochial and congregational action throughout the Church. The movement was worthy the warm heart of the founder of it, Dr. Norman MacLeod, the Minister of the Barony, Glasgow; and, though at first sight one did not well see the practicability of it, it has brought forth fruits, and promises to do more in future. During the sitting of last Assembly two very interesting meetings of the "Union" were held, the Very Rev. Dr. Tulloch, Principal of St. Andrew's University and President of the Society, being in the chair. On both occasions excellent addresses were delivered, animated conversations were carried on, and a large accession to the members took place. Dr. MacLeod gave an encouraging account of the branch in Glasgow, which has held various meetings in the past year, and been well supported by both Clergy and Laymen. The most important announcement to us, however, was the proposal on the part of the Union to originate a Periodical in connection with the Church of Scotland. We hail the project most gratefully. The want of such an organ has been long and deeply felt. As a medium of information on all religious and ecclesiastical subjects, as the legitimate exponent of the Church's sentiments, and as a literary incentive to her clergy and people, we desiderate a periodical most anxiously. We believe as firmly as any one that our success and prosperity as an Establishment depend mainly upon the conscientious labours of our parochial clergy scattered over our thousand parishes. Still we cannot consider the Church as a fully equipped Institution so long as she is without that legitimate mode of defence and those means of literary culture and emulation which the smallest Non-conforming body in the country possesses. It is astonishing to us that her leading office-bearers should have done nothing to remove this sad defect, and should have permitted the energies of her best members to be diverted into alien and non-sympathetic channels. Some of our most eminent clergy are contributors to Church of England and Free Church periodicals. Surely it is only fair play that we should have the equal

and benefit of their literary efforts rather than strangers and opponents.—*Scottish Correspondent of the Presbyterian.*

A Closer Fellowship of Congregations Desirable.*

After introductory remarks upon the divisions subsisting between different denominations, the writer goes on to say:—

Nor does this much-to-be lamented sectarianism subsist only between different sects or denominations, but it is to be feared that its spirit, or a spirit very much akin to it, is visible even amongst the congregations of one and the same church. Look at our city, and look at our own church within our city. Where is there really any bond of union subsisting between our congregations? Where is the slightest Christian fellowship or intercourse the one with the other? Is there visible anywhere on the part of these congregations a "considering one another, to provoke unto love and to good works?" On the contrary, is it not so that each congregation is but an isolated unit, that is left to sink or to swim of itself? They know nothing of one another, and perhaps care still less. The welfare of the one is looked upon with the most supreme indifference by the other, who regard it as a thing altogether foreign to its interest—ay, moreover, and instead of this intimate acquaintance and kindly interest that should subsist between our congregations, we find not only, in the greater number of them, perfect ignorance of one another, and of one another's doings; but there may be faintly visible here and there a spirit not exactly akin to that which actuated the friends and the neighbours when they rejoiced with the shepherd who had found his sheep that was strayed, when they rejoiced with the woman who had found her silver that was lost. Now, certainly we must all feel that those things ought not to be. We must regard it as a most desirable project to be aimed at and brought about, that our congregations should be drawn closer to one another—yea, so close that henceforth they should feel themselves no longer opposed to one another, or disjointed from one another, but that they were members of the one body, and so entirely linked together in sympathy and fellowship, that it would be impossible for the one to suffer without all the others suffering with it, or for the one to rejoice without the others rejoicing with it. Self-evident is such a fellowship as this. It would be calling into full play some of the finest feelings of our nature. Most effectually would it tend to diminish that Corinthian spirit that is so prevalent amongst us, one saying, I am of Paul; and another, I of

* Extracts from a paper read at the meeting of the Church Union, 22 February, by the Rev. Stewart Wright of St. George's in the Fields, Glasgow.

Apollos; and another, I of Cephas; as if Christ was divided;—and I doubt not that it would be the blessed means of infusing a healthier spirit and a healthier excitement amongst our people, concerning the things that directly pertain to religion. And we know, too, that all the world over, “union is strength,” that “by mutual aid great deeds are done and great discoveries made.” Certainly all who love our Zion must rejoice in the strength which it does possess within our city, in its array of brilliant talent that is now concentrated in this western metropolis; but yet still stronger, I believe, would our church be, and still more productive of good, were we, as ministers and congregations, drawn more closely together by the cords of love and did we realize ourselves more than we do members one of another, and as such not only exist in perfect sympathy, but plan together and work together, and so far, as far as it was possible, concentrate our forces, which are now, we must confess, so needlessly dispersed: and according to the old truism, where there are a number of disconnected efforts there is always a waste of power. Just let us look for a lesson in this respect to that admirable generalship that is now being displayed in India. The British army is broken up into various columns; they have separated, and each has gone on its own particular mission: but though this be so, they are still all under the one head, they are all concentrating their strength, and with their separate yet united efforts bearing down upon the one point, and, humanly speaking, the crushing of the mutineers under their various leaders, and with their conflicting interests, and the conquest of Oude are matters of certainty. But how different would it have been had each general his own independent plans, and had the watchword of each column been “every one for itself.” And yet, just such it is with our church; every congregation is for itself, it forms its independent plans, and it is not seldom that those plans conflict with one another, and so, I say, much strength is wasted, and resources are squandered, and less good is done. And, of a truth, the present state of our city calls for all the strength which we, as Christian ministers and Christian congregations, can muster against the enormity of evil that is in the midst of us. Far be it from me to paint our city blacker than it is. I would rather look upon its fair spots, the things that are pure and lovely in it, and thank God, these are neither few nor far between; but, alas! many revelations of late have humbled us in the dust—unexpected gulfs have yawned before us at which we have trembled.—Transactions done by Christian men have been read beneath the light of heaven’s sun, that have revealed to an incredible extent an utter want of Christian, yea, of

moral principle; and the statistics, too, of our city that have been just published, make known the existence of an amount of the grossest immorality, that not only puts the cup of astonishment into our hands, but causes our hearts to fail through fear. Drunkenness, the curse of our country, we are told, is on the increase; and Glasgow has the unenviable position of ranking first amongst the great British cities in the number of its illegitimate children. Oh! surely such things as these, and the knowledge which we all individually possess, and which we gather from our daily work, of the unbelief, the impiety, the wickedness amongst us, call for our united energies, the concentration of all our strength on the side of the Lord against the mighty.

Good service, then, would our monthly meetings here do to the Church of Christ if they should be the means, under God, of breaking down the barriers that now separate congregations, and brought them closer together, and bound them, as they should be bound, by the ties of sympathy and love; and I believe that our Union is capable of effecting much towards such an end. If all the ministers and elders of our Church assembled here but once from month to month, to join together their prayers for the common weal, to see each other face to face, and cheer one another with a God speed you: if the fathers came to benefit by their experience their younger brethren; and if the opportunity were here embraced by all of us, of stating anything peculiarly interesting in our work, and giving and receiving sweet counsel from one another, is it possible but that we should be stirred up “unto love and to good works?” And strengthened and cheered, we ourselves, ministers and elders, would seek our several congregations; and as a little leaven leaveneth the whole lump, so, too, the spirit which we here imbibed of mutual sympathy and interest would soon extend itself over our congregations, so that they too would stretch their sympathy beyond their own limits, and look not merely “every one upon its own things, but likewise every one upon the things of others.” And, assuredly, not narrow would be the influence produced abroad by the simple knowledge of the existence in full vigour and life of such a Union as this of ministers and elders of the Church.

Another means of producing greater sympathy and closer fellowship between our congregations would be a more frequent, and, I might almost say, a more systematic exchange of pulpits on the part of the ministers. This, I think, would benefit the ministers themselves, and likewise the different people, and would tend to intertwine the congregations more and more with each other. It would do no harm to that minister whose

congregation is chiefly comprised of the rich to preach now and then to another congregation whose numbers comprise, in large majority, the poor and needy, and it would do no harm to that congregation of the rich to see occasionally in their pulpit, and to hear from him a word of counsel, the minister who works in the lowlier paths of life. Nay, such an interchange of pulpits would not only please but benefit our congregations; a stranger’s words might touch the hearts of some who remained totally unimpressed under the ordinary ministrations of their own pastor. And thus, too, through the medium of the ministers, the position and circumstances of each congregation might be brought more prominently before the view of the other; and, following the example and the teaching of their ministers, they too might be led to manifest the like interest in each other’s welfare, and then we might hope that the many party shouts that now rise around us would soon be heard dying away in the breeze, and giving place to the one grand universal shout, *I am of Christ.*

The most Popular Person in the World.

If we were to ask who at this present moment is the most popular personage in the world, the answer from far and from near would unquestionably be, “Her Majesty, the Queen of Great Britain.” No genius has been able to raise any living mortal to so high a pinnacle of universal estimation—no success in war—no ministering in the blessed work of benevolence. The warrior will have his fame—not meted out by rule, not stinted by parsimony, not cursed by malignant detraction—but heaped up by the manly heart of a manly nation, acknowledging with welcome generosity the time when, as our warrior has said, “his sword shall be sheathed to be drawn no more.” The lady who left her home to flit, in angel consolation, round the wounded and the dying of her countrymen, has achieved for herself a place in the world’s respect second to nothing that can be accorded to the daughters of heroic virtue. Of their own kind, in their own place and within their own circle, nothing can surpass the deeds that have been done within the last few years by the sons and daughters of Britain—nothing surpass the genuine ardour with which those deeds have been appreciated by a free nation of living men. Yet not all the fame of deeds, however great or good, has placed any mortal in the position of universal renown won by her Majesty the Queen. Without comparison the Queen has the widest and the deepest popularity ever accorded to any—at any time—in any age of the world. Were the question put, one answer would roll from end to end of our land; but not ours only. France knows

it, and feels it, and half acknowledges it; incapable as France is to enter more than a little way into the true reason of her own acknowledgment. Germany knows it, and acknowledges it fully—in outward and official form, and also and far more in every household hearth and home. The colonies have no other thought, and dream of none. For them the Queen is enshrined in the sacredness of unquestioned, regal majesty—a right royal throne, to which from every several colony the rays of royalty stream without effort and without affectation. And even with Brother Jonathan, the republican prodigal son, who went into a far country to do as he pleased.—even Jonathan has not lost the grace to acknowledge a fact which he knows to be true, that if the Queen should ever set her royal foot upon the land of the stripes and stars, he would “astonish all creation” with the marvels of his jubiliations. And what is not less notable is that, although Jonathan rebelled against us, and fought us hard, and still occasionally bullies us, and bristles up at us like the fiercest of porcupines, the conviction of every man in Britain avowedly is that the Queen would meet with even more demonstrative respect in the United States than if possible, in the islands that obey her sceptre and support her crown.

Not one of our readers can fail to appreciate the moral beauty of the scene given in the *Times*' report of the royal visit to Leeds—a beauty not depending on outward display, but on the feeling that the whole is an appropriate tribute to maternal worth:

“Then the conductor raised his wand, and slowly swelling upwards like a vast organ of human voices, came ‘God save the Queen.’ With the first notes, her Majesty held up her hand, and the carriage halted in the centre of the moor amid the children, while the great choir of singers went pealing forth their anthem with such a truth and sublimity as seemed to move even the most distant hearers. When this was over, the procession continued its way, and the hymns of the children continued—the long, soft notes of every psalm resounding far and near, and making itself heard above the cheering—even when the procession was wending its way through the most crowded parts of Leeds.”

The Last Meeting of the East India Company.

At the meeting of the East India Company on Monday, Mr. Helps moved the following resolution:—“The East India Company, on surrendering at the bidding of Parliament those powers connected with the government of the British territories in India which it has long exercised as trustee for the Crown, desires to return its warmest thanks to its servants and officers

of every rank, and in every capacity, for the fidelity, zeal, and efficiency with which they have performed their several duties, and offers to them its best wishes for their future prosperity. To those who are natives of India, the East India Company has the satisfaction of being able to give the fullest assurance that in Her Majesty Queen Victoria they will find a most gracious mistress, not unmindful of their past services under that authority which has hitherto had the honour of representing British sovereignty in India, and ever ready to reward loyalty to the British Crown. The East India Company is convinced that the members of the home department of the Company's government will maintain the high reputation which that department now enjoys, and will continue, when enrolled in the direct service of the Crown, to command the esteem and confidence of their official chiefs and of the public. Of its fellow-countrymen employed in India under the local Government, whether as civilians or soldiers, of those especially whose duty has recently subjected them to trials of unexampled severity, and who have done their duty so admirably as to win for them the praise and sympathy of their Sovereign and of their country, the East India Company is proud to say that their past conduct affords the strongest security that the Crown will possess no servants abler, none more devoted, than those trained by the Company; and without in any manner arrogating to itself what is due to men some of whose names are honoured in every region of the civilised world, the East India Company trusts that, in the page of imperial history, it may be recorded as having presented, in the career which it has opened both to the members of its own civil and military services and to the gallant troops of Her Majesty and her predecessors, a field for the exercise of the highest qualities of the statesman and the soldier. In the humble hope that the Company's rule will prove to have been, in the hand of Divine Providence, an instrument of good—and even of the highest good—to India, the East India Company earnestly prays that it may please Almighty God to bless the Queen's Indian reign by the speedy restoration of peace, security, and order, and so to prosper Her Majesty's efforts for the welfare of her East Indian subjects that the millions who will henceforth be placed under Her Majesty's direct as well as sovereign dominion, constantly advancing in all that makes men and nations great, flourishing, and happy, may reward Her Majesty's cares in their behalf by their faithful and firm attachment to Her Majesty's person and Government.” This was seconded by Mr. Arbuthnot, and unanimously approved of; and with this eulogium on the career and public services of the Company's history closed the last page of the records of its administrative power.

A Good Advice.

The members of that Church to which Mr. Maurice and his Broad-Church allies belong, are very fond of taunting us, the Presbyterians of Scotland, with the multitude of conflicting denominations into which we have fallen. There is too much ground for such taunts; but they come with the worst possible grace from the Episcopalians of England. We Scottish Presbyterians have unhappily our sectarian differences. But how trivial are those which operate most in keeping up the walls of partition which separate us, in comparison of the differences which exist among men within the pale of the same Church in Episcopalian England!—a Church with its three great parties—each of which has its own subdivisions—in a state of herce and permanent conflict with one another; and this on some of the most vital and fundamental questions of worship, doctrine, and discipline. The Church of England can number among its clergy many learned, pious, orthodox, earnest, and hard-working men. Is it not at the same time notorious that they who serve at its altars and enjoy its emoluments, hide under their black gowns and white surplices, every shade and diversity of opinion, from the one extreme of almost openly-avowed infidelity, to the opposite one of abject mediæval Romish superstition? Let us indulge the hope that the many excellent and influential churchmen, lay and clerical, who are at present making such strenuous exertions to cure these and other evils, may have all the success which they so eminently merit. This success, however, can only be partial, till the professional training of its ministers is placed on a better footing, and its now fettered governors invested with such freedom of action, as to render the discipline of the Church a reality, and to put an end to the disgraceful, yet too prevalent practice of subscribing its Thirty-nine Articles in what is called a non-natural sense.

Break up of Mormonism—Condition of Affairs in Utah.

The ignorance, misery, and destitution on the part of the people, and the folly, rascality, and greed on the part of the leaders of the Mormons in Utah, which have been laid open to the view of the world by the entrance of the army and officials of the United States into Salt Lake Valley, surpasses anything that has ever been found within the admitted pale of civilisation. The pictures of the social condition of the great mass of the inhabitants, which have been so graphically presented by our special correspondent in that region, exhibit the most appalling degradation. The return from Provo of those who had migrated southward by order of Brigham Young was a lamentable march; men, children and pigs huddled together in the few waggons they posses-

sed, while women, with scanty dresses, bare feet, and sunburnt faces drove their small herd of cattle and swine along the dusty road. On the other hand, the priests of this theocratical organization, rigid in collecting the tithes and dues of their iniquitously organized church, and ruthless in the oppression of the people, have rolled in luxury and perpetuated their rule by bands of assassins, called by them the Tribe of Dan.

To the well-known existence of the terror inspired by the leaders and their faithful Danites is no doubt due the fact that thousands of men who had known other and better states of existence have hitherto showed no signs of apostacy from this degrading rule. They had been lured into a narrow valley a thousand miles beyond the borders of civilization, from which exit through a few narrow canons or ravines, was surrounded with difficulty, and escape almost impossible. To the tender and loving nature of woman, whose better instincts rebelled most strongly against the brutal position assigned to her, there was presented an impassable barrier to all relief. How large numbers of them clung to the soldiers under Captain Steptoc's command, four years since, when he wintered in Salt Lake, on his way to California, is well known. Our recent advices from there lead us to entertain the hope that the end of this state of things has been inaugurated, and that we shall yet see a peaceful, free, and happy community thriving where rascality has so long held sway.

The march of the army into Utah has broken the wand of Brigham Young, and the establishment there of the officers of the United States promises protection to those of the Mormons who wish to throw off his despotism. The self-styled prophet is reported to keep himself screened from public view, closely shut up within his house and gardens, where he no doubt is closely watching the march of events, and preparing new schemes for the re-establishment of his power. But schism is already at work among his followers; and we have no doubt that, as soon as it shall become evident there that the Government can and will protect the rights of individuals against Young and his fanatical adherents, the number of the seceders from the Mormon church will become very large. The same incentive—a desire for temporal well-being—which has led so many of the ignorant and poverty-stricken people of Europe to seek a new and more luxurious home in Utah, will lead them to abandon a faith which has only involved them in poverty and degradation. Fanatics will, no doubt, continue to exist there, for they exist everywhere; but when they are once deprived of political and social rule in the community, its character must necessarily undergo a great change.

The Patagonian Mission

We rejoice to hear from the best authority that the affairs of the Patagonian Missionary Society, in South America, are prospering to the extent which could be expected in the time and under the circumstances of their course. Their agents have found two advantageous openings in the Brazils among the Indians,—two on the Rio de la Plata, one in Patagonia, three in Tierra del Fuego. From the last named their missionaries have just brought, as most willing visitors, to the mission station in the Falklands, Jemmy Button, with his wife and family. This man was bought by Captain Robert Fitzroy for a button, brought to England in the Beagle, kept some months here, and taught English, and, twenty six years ago, returned by the same well-known naval officer to Woollya, his native place. The missionaries report the difficulty to be, not to persuade Fuegians to come to their station, but not to come. They say they could have brought their ship full.—*London Record.*

Consecration of the Jewish Synagogue.

Although there have been always a considerable number of Jews resident in this city they have never until now had a synagogue of their own wherein to meet. This reproach, if such it is, is, however, at last taken away from them, Tuesday being devoted to consecrating the Hall which they have purchased to devote to an appropriate place for Hebrew worship and services. It consists of the two upper floors of the corner land at John and George streets, which have been converted into one room of forty feet long by thirty feet broad. In the south wall there are five large windows, the full height of the room, of neat design and rendered opaque. At the east end is a recess, hid by a handsome white silk curtain, wherein is the ark, repository of the books of the law. In front of this is a canopy, with an ornate entablature, supported by tastefully executed columns, and in turn supporting a representation of the two tables of stone, with their primitive contents in Hebrew characters. One of the windows towards the north is superior to anything in the hall. On it is emblazoned that greatest of all names—the Hebrew word for *Jehovah* with the expressive text, “from the rising to the setting of the sun, My NAME shall be great among the heathen,” encircling it, and the year 5619 at the lower part. The pews—four rows on the south side, and three on the north—are placed on each side of the reading-desk, which is in front of the recess. The seatings below are for two hundred persons and for sixty ladies in the gallery. The gallery is entered from the door of the synagogue, and is commo-

dious and well-lighted. The design of the whole synagogue is exceedingly chaste, and reflects great credit on all parties concerned. The painting on the window was executed by Messrs. Bogle & Co.—The services of the day were ably conducted by the Rabbi of the congregation, the Rev. Dr. Mayer, assisted by the former reader, Mr. M. Badt. After the usual introductory services, during which an ode was sung, and psalms xxx., xliii., xlii., cxxx., xxvii., xxiv., and c., chaunted by the reader, prayer was offered up. The Rev. Dr. Mayer then delivered a few remarks upon the words—“and they shall make unto me a sanctuary, and I shall dwell amongst them;” after which he preached an eloquent sermon from Genesis, chapter xxiv., and 50th verse—“the thing proceedeth from the Lord”—in the course of which he paid a graceful tribute of respect to this country, almost without exception the only one where the Jews were allowed in peace and quietness to worship after their own manner, none daring to make them afraid. A prayer was offered for all sorts and conditions of men, including in its range even Christians, on whom the Lord was implored to pour down His blessings. The list of donations, amounting to nearly £800, having been read, the services, which were of a solemn nature throughout, were brought to a conclusion.—*Glasgow Commonwealth.*

Missionary Operations Among the Esquimaux.

Accompanying Captain Penny's Arctic whale fishing expedition,—an account of whose arrival at Aberdeen we give above,—was Brother Warmow, a Moravian missionary, who visited the Arctic regions by appointment of the *Moravian Church*, to make observations and gather information with a view to missionary operations among the Esquimaux. As is well known, the Moravian Brethren have long had missions in Greenland, and there Brother Warmow had already laboured for ten years. He reports that the natives at Cumberland Sound and the vicinity are rude, compared with Europeans, but that they have nothing of the savage about them. They soon fall in with European customs, and are remarkably prone to imitate those who, in their estimation, have had greater advantages of breeding and education. They are very docile, not unintelligent, and willing to hear instruction suited to their humble capacities. Brother Warmow told them the story of the cross in simple language and by frequent repetitions, and they understood and were interested. What measures may be adopted consequent on the observations of this simple minded and devoted Christian missionary must depend on the heads of the Moravian Church in London, but the field is wide and not unpromising.

Opening a New School.

The day appointed for the opening of the school has arrived; and what has first to be done by the young teacher? He

ought to be at the school at least an hour before the time fixed, that he may have all in readiness for the enrolment of the scholars, and for the reception of any statements that parents or others may have to offer on the occasion. And it were well ever after, that the teacher be in attendance at least one-half hour before the time appointed for commencing work. This will establish punctuality on the part of the scholars, and effectually prevent any concerted action among them at that hour to embarrass his government. After the devotional services are over the teacher should proceed, at once, with calmness, and gentleness, and decision, to the work of classification. This can only be done by a thorough testing of the qualifications of the pupils, and for this, a general examination is necessary. This is, perhaps, on the whole, a better course than allowing them to take the position and class they previously held. Having ascertained generally their attainments, so as to be quite able to divide them into two sections, he now endeavors to get a more precise knowledge thereof, by giving out to each of these sections some exercises more and less advanced. After due time for preparation, he hears the recitation of these exercises, and is now in a position to divide the whole thirty or forty scholars, of all ages, into three, or, at most, into four classes, though he still occasionally exercises them in two sections, and these, on the same branch of knowledge, at one and the same time. He now draws out a programme of time, recitations, studies, recesses, rests or whisperings; suspends the same behind his own platform and as near the time-piece as possible, that he may be reminded of the importance of punctuality; announces to his scholars that this programme, in its leading features, is to guide both him and them, so long as their present relation subsists; and then commences operations. The school may now be said to be organized.—*The Journal of Education and Agriculture for Nova Scotia.*

Education in New Brunswick.

We observe from the *Gazette* of this Province that the Superintendent of Education is busily engaged visiting different counties, holding public meetings, and addressing them on the subject of popular education. This is beginning in the right quarter. We have long been impressed with the conviction that the formation of a correct public opinion constitutes the rallying point of all improvement and progress in the cause of education. And how is this to be brought about? It is not by legislative enactments on the subject of education; it is not by the appropriation of a large amount of the revenue of the country for its furtherance. It is by direct, and enlighten-

ed, and earnest, and stirring appeals to the heart and conscience of the people themselves. It is by inspiring the minds of parents with a sense of their responsibility and privilege in reference to their offspring. It is by showing the men of wealth and influence in any community that there is no way in which they shall obtain such a per centage for the money they expend as in the furtherance of the education of the young; the patriot, that in this walk he will find the highest gratification for his benevolent spirit; and the Christian, the noblest, the most animating reward for all his self-denying, self-sacrificing acts. We earnestly hope, then, that much good will be effected by these exertions of our fellow-laborer, and shall be glad to hear of his movements.—*Id.*

MR. CAIRD AMONG THE DISSENTERS.—On Sabbath evening last, the Rev. John Caird of Park Church preached in Pollok Street U.P. Church, (Rev. Mr. Knox's). As might have been expected, an immense crowd collected, and though admission was by tickets not a few found their way in without such passports, and more still were unable to obtain admission. The rev. gentleman took for his text, "The love of many shall wax cold," and delivered a highly practical and effective discourse on the evils of coldness in religion. The sermon was a most extraordinary instance of well-sustained eloquence. We doubt whether in the annals of preaching there was ever an instance of a more profound impression being produced on an audience. It is hoped that the esteemed preacher, now that he has appeared among the United Presbyterians, will go the round of the denominations, and give proof that he is as liberal in his ecclesiastical views as he is profound in his theology. *Glasgow Examiner.*

PRINCIPAL TULLOCH.—The learned Principal of St. Mary's College, St. Andrew's, has been deputed by the Church of Scotland to open a Protestant church in Paris, and remain there preaching for a few months until the commencement of the College again in St. Andrew's

THE WESLEYAN CONFERENCE has resolved to address a memorial to Lord Derby against government sanction to the desecration of the Lord's Day.

THE REV. MR. POOLE.—The Bishop of London has refused to license Mr. Poole to the curacy of St. Mary Magdalene, Munster Square, to which he had been nominated by Mr. Stuart. Dr. Tait says:—"I felt it my painful duty to revoke your license at St. Barnabas, because, in my judgment, your practice in respect of confession was calculated to bring scandal on the Church; and I cannot accept you as Mr. Stuart's curate." Matters are evidently rapidly approaching a crisis in the English Church.

THE QUEEN, H. R. H. the Princess-Consort, H. R. H. the Prince of Wales, accompanied by the ladies and gentlemen of Court, at present in attendance on Her Majesty, attended church at Crathie, on Sabbath last. H. R. H. the Duchess of Kent and her attendants were also in church. The church was very crowded. Dr. Fowler, of Ratho, preached a very eloquent and impressive sermon from Exodus xxxiii., 18: "I beseech Thee, show me Thy glory," which was listened to with the deepest attention.

Letters & Monies received—September.

Alex. McKay, Truro, 2s. 6d.; Doctor Saml. Muir, do., 2s. 6d.; John Ross, do., 2s. 6d.; Donald Sutherland, do., 5s.; Jas. K. Blair, do., 1s. 3d.; Wm. McLeod, Acadia Mines, Londonderry, 2s. 6d.; Archd. McKenzie, Port-au-Pique, 2s. 6d.; Rodk. McKenzie, West Branch, River John, 2s. 6d., by the hands of the Rev. John Martin, and Thomas Wier, King's College, Windsor, 2s. 6d.

CORRECTION.—The collection for the Synod Fund from the congregation of Belfast, P. E. I., amounted to £1 13s. 4d.,—not 13s. 4d. as stated in our last number.

Notice.

As the management of this paper is about to pass into other hands, the publishing committee earnestly request all the agents throughout this and the adjoining provinces to collect the outstanding subscriptions in their different localities and to forward the same to our office in Halifax with the least possible delay. The committee are bound to discharge all the liabilities which they have incurred upon the strength of the subscription lists handed in to them by their several agents, and, therefore, they feel that they should not be allowed to incur any loss if the exertions of their agents in collecting arrears can enable them to defray expenses.

Particular attention to this notice is requested from all parties concerned, from agents, subscribers, and all other parties interested therein.

Home Mission Fund.

Oct. 6, 1859.	
Amount of account rendered Synod.....	L.163 0 0
To cash paid Synod Clerk.....	L.2 10 0
To first of exchange enclosed to S. S. Laurie, Esq., for Colonial Committee, at 60 days, L.127 7s. 5d. stig.	160 10 0
	L.163 0 0
Cash received from Rev. Mr. Mair, already noticed.....	L.14 8 6
Collection at St. Andrew's Church, N. Glasgow	2 6 3
" " " " Pictou,	4 1 3
	L.20 16 0

Bursary or Young Men's Fund.

Oct. 12. Balance on hand..... L.256 10 5

Widows' Fund.

Oct. 12. Balance on hand..... L.22 16

Synod Fund.

Oct. 12. Balance on hand..... L.0 1 10

WM. GORDON, Treasur.

Agents for The Monthly Record.

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Donald McKay, Esq.	Rogers Hill.
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Rev. A. McKay,	Belfast, P. E. I.
Rev. Donald McDonald,	(For congregations under his
Mr. Neilson,	charge, P. E. Island.
T. A. Gibson, Esq.	St. John's, Newfoundland.
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W. & C. MURDOCH & Co., are now receiving their Spring Stock, landing from various ships, and comprising a general assortment of WOOLLEN, COTTON, SILK and LADIES' GOODS, of every variety, plain and fancy, and respectfully invite the inspection of buyers.

Also: FELT and SILK BONNETS, Muslin Collars, Habit Shirts, Sleeves, Ribbons, Laces, Stays, CLOTH MANTLES, Dress Caps, Feathers, Flowers, Veils, SHAWLS, Dresses, Gloves, Handkerchiefs and Seats of every variety, Cloth Caps, Hats, Combs, READY MADE CLOTHING, Stationery, Plain and Fancy Soaps, Indigo, Tobacco Pipes, Cotton Waip, Starch, Nutmegs, Congo Tea.

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EAGLE AND PALLADIUM LIFE ASSURANCE COMPANY,

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LARGE ACCUMULATED CAPITAL.

Income in 1856 - - - - \$776,118'0
Losses in 1856 - - - - \$208,920,00
Dividends on Life Policies in '56, \$221,493,00

Dividend credit of 40 per cent. on premiums upon Life Policies, in 1856.

Dividend credit of 15 per cent. on Short Term Policies, in 1856.

ARCHIBALD SCOTT,

HALIFAX, N. S., 1st December, 1857. General Agent

JAMES COGSWELL & SON,

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Wholesale and Retail Importers of and Dealers in ENGLISH, FRENCH & AMERICAN STAPLE AND FANCY DRY GOODS.

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Orders from the country will receive the best attention, when accompanied with the Cash, or a city reference 1st March, 1858.

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ADVERTISEMENTS.

NOTICE

Is hereby given that ALEXANDER K. DOULL this day becomes a partner of the firm of DOULL & MILLER. The name of the firm remains unchanged.

DOULL & MILLER.

HALIFAX, N. S., 1st January, 1858.

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A large and well assorted stock of Dry Goods Ready Made Clothing, &c. always on hand, which are offered to Wholesale Dealers at low prices for Cash, or approved Credit.

Also,—Tea, Indigo, and Soap.

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Artificial Teeth, from one to an entire set, inserted in any style known to the Dental Profession.

Teeth filled, extracted, and cleansed in a superior manner.

All work warranted to give entire satisfaction in every case.

August 9.