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THE MONTHLY RECORD



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, *iv.*

Vol. II. No. 10.

HALIFAX, OCTOBER, 1856.

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CORRESPONDENCE.

Christian Fellowship.

At the request of the Members of the Royal Protestant Institution," Wallace, the Rev. George Harper, A. M., our Missionary recently stationed there, delivered a Discourse to the Scotch Church, on Saturday, the 12th inst; being the occasion of the Anniversary of the Association. We are glad to be able to present our readers with the following copy of his sermon, which Mr. H. has kindly loaned, at our request, for the pages of the Monthly Record." It was founded on Matt. xiii. 13. "And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."

The preacher commenced by observing that the chapter from which these verses were taken has always been admired, no less for the grandeur and dignity of its style, than for the noble and elevated strain of its sentiments. All will admit to be truly noble and God-like. On reading it, the dullest and most prosaic mind cannot avoid catching some portion of its enthusiasm of its inspired and highly original author. The flow of its language is rich and graceful in the extreme. No word could be so well placed, nor could another be substituted without marring, in some degree, the harmony that pervades it. It has been well observed that there is not to be found in any ancient or modern, a passage of equal grandeur at all to be compared with it. But qualities such as these embrace only its outward beauties, which taste and learning may dwell upon with admiration. Its inward charms are superior to any of these, for it is its own excellence that it describes its real things. No ideal sketch, this thirteenth of the chapters—no imaginary picture, but a vivid and truthful representation of the good feelings of the advanced Christian, whose soul is habitually under the influence of God's spirit. Such were St. Paul and St. John, and many others who have attained the Godlike height of Charity here so fully described by one who was a living illustration of its truth.

We would now endeavor briefly to explain the text. In the first place, it would be remembered that, at the time when St. Paul wrote the epistle, miraculous gifts prevailed in the

Christian Church; and men naturally preferred the more distinguished to the more useful gifts. The Apostle exhorted them to "covet earnestly the best gifts;" and he goes on to tell them that there was something more excellent than all the gifts after which they aspired. The preacher next, after defining the scriptural nature of faith and hope, proceeded to speak of charity, remarking that it was wrong to suppose it as here used, to be limited to giving to the poor. This was only one of its many manifestations. It here means love—love in its highest degree, including love to God and love to man. Faith, hope and charity are abiding graces. Contrasted with miraculous gifts which have long since departed, they abide. They are permanent graces, constituting the highest ornament of Christians in every age. Moreover, Charity is greater than faith and hope—not because it can perform their functions, but because it makes us approach the highest public standard of excellence, it makes us resemble Him whose name is Love. This is the essence, the glory, the perfection of God's character. Faith and hope cannot carry us beyond ourselves, but charity opens wide its arms to embrace mankind.—All that is lovely or of good report in the world may be traced to the influence of charity. It was the charity of the gospel which brought down from heaven the Son of God, that sent forth the Apostles and animated the hearts of the confessors and martyrs of old. It was the charity of the Gospel, which fired with heroic zeal the great souls of Luther, Calvin and Knox, to whom we are so much indebted for the enjoyment of our Christian privileges. It is the charity of the Gospel which prompts the institution of Bible and Missionary societies, which build hospitals, opens asylums, and devises every species of association for the good of man. It is true men who can lay no claim to this virtue do much good for the world sometimes by their wealth and influence, but still it cannot be denied that, in general and for the most part, it is the charity of the Gospel which prompts to such liberal and philanthropic deeds.

To understand aright the value of Christianity as a principle for associating mankind in the bonds of love and fellowship, we would do well to consider the state of the world before Christ's advent. The Jewish nation, from which he sprang, were all along most bigoted and exclusive in their ideas, counting themselves

the peculiar favorites of heaven, and despising all other nations, whom they regarded as their inferiors! The rest of the world were, in their own way, as bigoted as the Jews. They had each their own national and deep rooted prejudices, which nothing but divine grace was sufficient to counteract. The wise and good among them, as well heathens as Jews, felt, under such circumstances, an intense longing for the appearance of One, who should reconcile all these differences and contradictions, and introduce a heavenly Kingdom, whereof all men might become subjects—a GRAND ASSOCIATION of the families of the earth, of which, Jew and Greek, barbarian and Scythian, bond and free, might be qualified as members. And now this Association is gradually being formed throughout the wide world. It is the Church of Christ. All local societies and institutions, based upon Christian principles, are but faint copies of this great and glorious Kingdom. In proportion as they possess more or less of its spirit they will be useful and prosperous.—The preacher said he agreed with the remark under the "general declaration" of the Society that such fellowships are, under certain circumstances, both "natural and proper." At least, he for one could see no good reason in the Bible, why such Associations should not be formed. Indeed he regarded it as one of the greatest evils of the present day, and the surest index of the low state of vital Christianity amongst us, that there was so little practical union among protestants; that for example, Churches which, upon the main points of faith agree, do not more frequently co-operate—are not more closely allied in practical fellowship. Around us, there was too much popery in the disguise of Protestantism, and hence so little of the genuine fruits of Christianity appeared. But there was a spirit abroad which would soon call on all such deceptions to give an account of themselves; and already their coffins were preparing and their burial-ground marked out.

In the early ages of the Church, how different a spectacle presents itself! It was then a proverbial observation of the heathen, "Behold how these Christians love one another." But since those days things have been very much changed. And here again he entirely agreed with the language of the general declaration of the Institution, which says—"It is by division that the benevolent objects of true patriots" (meaning thereby, as he understood

the words, *true Christians*) "are frustrated, and their best and noblest efforts for the public good defeated." When Christ uttered the remarkable words, "I came not to send peace but a sword," he did not mean that division was the natural fruit of the doctrines which he taught, or the precepts which he inculcated; but he meant that from various motives, wicked men would so pervert both as to introduce disorder and confusion into the Church; and once begun divisions have ever been widening the breach. Nevertheless, Christianity is the very soul of UNION—to the widest extent and on the soundest principles—such as the Bible everywhere recommends.—Without union nothing great or good can ever be accomplished in the world. As individuals men are almost helpless; but union for a common purpose is strength indeed. In the domain of nature, we see what immense, what stupendous effects are produced by union.—A drop of water in itself is an insignificant thing, but united with others, it forms the mountain torrent and raging sea. United with others, it forms the vast ocean which carries with ease upon its broad and swelling bosom the majestic fleets and navies of the world.—A grain of sand is in itself a trifling thing, which the slightest breath of wind may blow away; but united with others into the solid rock, it forms a gigantic bulwark, which can successfully resist the fiercest fury of the main, and laugh to scorn the bursting shell or the thunder of artillery. So fragile is the fibre of hemp, that it may be broken by the infant's touch, but spin it into a massive rope, and amid the tempest tossed billows of the stormiest sea, the largest ship of war may thereby ride securely.

And so, in like manner, in the moral world. Acting alone a single handed man can accomplish but little. But combined with others into societies and associations, the most important and useful results may be produced. And if, as has been seen in the history of the world, union for sinister purposes has been accompanied with such striking, such marvellous results, how much more will union do for good! If union to enslave man has proved so successful may we not hope that by union he will yet be set free! If we believe that the great spirit of the world is just, and that, under God's moral Government, the principle of good is destined to triumph over that of evil, we shall be the more encouraged to unite for benevolent purposes. Union is here still greater strength, and has the promise of still more abundant results. And he was delighted to find, from the declaration referred to, that this society was founded upon what must ever be regarded as the most solid and enduring principles.—It is formed, we are told, "by persons desirous of supporting, to the utmost of their power, the principles and practice of the *Christian Religion*, to maintain the *laws and constitution* of the country, afford assistance to distressed members of the order, and otherwise promote such laudable and benevolent purposes as may tend to the due ordering of Religion and *Christian Charity*, and the supremacy of Law, Order and Constitutional Freedom." To profess the *Christian Religion* will avail us little, either now or hereafter, if we do not practise its rules.—We must become doers as well as hearers of the Word. It is right also to maintain the laws and constitution of the country in which we live; and we have the unspeakable privilege of belonging to a great and mighty Empire, whose laws and constitutions have long been the admiration of the world. How much, therefore

does it become us, alike from interest and duty, to preserve these intact, and to hand them down inviolate to our posterity? It is good also to assist the poor and needy, for we are called upon as Christians to "do good unto all men, but more especially to those who are of the household of faith." With such principles as these, the Institution could not fail of success; and he heartily wished that it might have a large and increasing measure of success allotted to all its affairs. But on no occasion should zeal for a party allow us to forget the charity of the Gospel. We should never needlessly imitate the prejudices of those who may happen to differ from us in opinion. Let us rest assured, that nothing can be gained for our cause, but by means which the Bible itself sanctions and recommends. Let us have firm and unwavering faith in the immortal strength and conquering power of that *Charity*, which an inspired apostle has declared to be greater than faith and hope, priceless though they be; believing that Truth is destined yet to break, as with a rod of iron, and dash in pieces the strong and apparently impregnable fortress of Error, and at length, under the snow-white banner of Love, to unite men of every kindred, and tongue, and nation into one vast Brotherhood of humanity, with one King and one Shepherd.

CHURCH IN THE COLONIES.

Missionary Report

By the Rev. George Harper, A. M. Preacher of the Gospel, to the Presbytery of Pictou.

Towards the beginning of July, after an absence of five or six weeks, I again returned to Wallace, preaching there on the first Sabbath in the month, in the forenoon, and at the School-house, Fox Harbor, in the afternoon. On both occasions the attendance was, as usual, very good. Wallace, with Fox Harbour and Stake Road, I regard as an excellent field for a young man of knowledge, piety and zeal, who is disposed to labour permanently in the district. In the course of a few years, if not so already, it would doubtless become as capable of supporting a minister as any congregation we have. The same may also be said of Pugwash. In the case of the former of these places, it is gratifying to think that there is now very good hope of obtaining the services of a Gaelic Missionary; and in this case the interests of Pugwash will not be overlooked until better supplied. Indeed, as is well known, there is now good ground for believing that all our congregations will shortly be well supplied. The day of our prosperity is beginning at length to dawn; the shadows are departing; and our long cherished hopes seem destined ere long to be fully realized. For my own part, I always felt convinced, that our young preachers at home had *only* to be applied to in the right way, and they would willingly lend their assistance in feeding with the bread of life the thousands in our midst perishing for lack of that knowledge which is sweeter than honey and more precious than rubies. The first fruits of the exertions of the Rev. G. W. Sprott, B. A.,

are now beginning to make their appearance, and it is hoped that the full harvest may soon be gathered in. I humbly conceive that to this gentleman, the Church in the Colonies, no less than the Church at home, owes a deep debt of gratitude for the warm interest displayed by him on her behalf, since his return to Scotland. If even a small proportion of our young men would be content to make the colonies their home for a few years as he did—and in one point of view it is no small sacrifice to do so—the cause would still flourish. Fresh men could supply the places of those who returned, and for various reasons it is not to be expected, nor even is it always desirable, that all who come out as missionaries should remain.—They might all however be useful during the period of service in supplying wants as efficiently as if they were regularly settled pastors. In this way, our congregation would be as well off as those at home, and they would enjoy the privilege of selecting from among the missionaries such men as they approved of, while of course it would rest with the young men to accept or decline calls as they saw fit. Neither party would thus have any right to complain.

On the Saturday following, I gave a discourse in the village Church before the young men of Wallace and the surrounding country, who a few years ago were formed into a kind of Fellowship or Association for promoting protestant principles. The attendance on the occasion was very good; and I endeavored, from 1 Cor. XIII. 13, to inculcate upon them the beauty of charity or love, and showed how in all circumstances, it was the richest ornament of the Christian character, and the loveliest of all the graces—that the charity spoken of by St. Paul was no weak emasculated principle leading us to coincide with everything and everybody, but a strong, vigorous motive of action, disposing us mildly yet firmly, to uphold and advance the truth, and that, being the fruit of a divine religion, it was the only principle capable of uniting men in the bonds of true fellowship melting alike the stony heart of the scornful Jew, and dissolving those stubborn prejudices in which men of different creeds are but too apt to indulge.

On the Sabbath following, I again officiated in the village Church Wallace. The weather being favorable, there was an excellent attendance. I would have gone to Pugwash, but the Rev. Mr. Darrough happened to be preaching there that day, being the second Sabbath of the month. I trust that our people are prompt and liberal in their subscriptions for the valuable services which from time to time they receive from this gentleman, whom I have heard spoken of in the highest terms. For my own part, I regret that, for sometime at least, we cannot be united into one body. Pugwash being nearer to Goose River than Wallace, could thus more easily be united with the former locality. But, as already mentioned, we shall soon have as many men as are required. In the afternoon I preached at the School-

Stake Road. As usual, the house was crowded to overflowing. In the course of a short time it is expected and hoped that something will be done for the interior of the building. Could not a desk be erected which would answer equally for the teacher and preacher? Having now almost completed a creditable building, it is a pity that it should be left without being finished altogether. Luke xiv. 28, &c.

Leaving Wallace, I next proceeded to Rogers hill, where I had been appointed to preach on Sabbath the 20th of the month.—The weather being very fine I had anticipated a large attendance; but owing to the letter having not reached in time, the people were wholly unaware of the arrangement.—I walked out some miles. The morning was calm and beautiful, in harmony with the brightness of the day, and the sereno face of nature, as if engaged in her devotions, seemed to put on an aspect of solemnity befitting the occasion. On reaching the Church, in company with some others, I was delighted to find that the Gaelic people had met that day to hold a prayer meeting. So that, after all, I had an opportunity of breaking to them the bread of life.

It may be proper here to mention that my rounds among our people (at whose request I of course take up my abode in passing) it not infrequently happens that enquiries are made of me upon religious subjects. These of course I have much pleasure in answering according to the best of my ability. In my pulpit discourses, I endeavour as far as possible to avoid all controversial points, conceiving that there is enough in the Bible itself "for doctrine, for reproof, for correction, and for instruction in righteousness," without trenching upon disputed ground. But I am always willing to resolve difficulties when questions are put to me apparently not out of idle curiosity, but from sincere desire to reach the truth. I am occasionally asked the nature of these "new views" which, under various names, seem to have some degree of notice in various quarters; and I do my best to show that the simple faith of our forefathers—embracing the weighty and precious truths which sustained them through life, and comforted them in the hour of death—is an equally plain and valuable guide for their children. It is not always to follow that the newest views are the truest views. I encourage the anxious enquirers to read carefully their Bibles, and to pray for grace to direct them to the knowledge of the truth. Upon the more obscure and difficult doctrines of religion I must perhaps be content to differ; but the piety is always the same; it can never be wrong. Vital, indwelling religion is superior to all mere theology, however plausible it may seem. Thus, in the language of the poet, may the simple-hearted Christian be wiser than the philosopher; says

She knows and knows no more, her Bible true,
With the brilliant Frenchman never knew,
Who that treasure reads, with sparkling eyes,
The title clear to mansions in the skies."

When engaged in the solemn exercises of devotion, on bended knee and with holy vows, men are nearest to the rich fountains of heavenly wisdom. "Commend me," said an old man when conversing with me about these "new views," "Commend me to the good old paths in which the pious hearts of old Scotia were wont to seek the heavenly Canaan. What was good for them will do for me." There cannot for a moment be entertained a doubt that our Catechisms and Confession of Faith are most valuable productions, and trustworthy exponents of divine truth. It will be an evil day when they are laid aside as antiquated documents; but before that time comes many a new view will have grown old, and passed away into the land of forgetfulness.

But I rejoice to think that, notwithstanding the influences around them, these ancient standards are the cherished objects of our people's affection. They refresh and edify their own minds by teaching them to their children; and I have not unfrequently been told by parents that it appeared to them that the shorter Catechism which comprehends the highest truths was so admirably constructed that nothing could surpass it for conveying, more especially to the youthful mind, correct and well defined religious ideas.

Nor, so far as I have had an opportunity of judging, has the good old practice of family devotion forsaken the households of the friends of our Church. Dark and cloudy will be the day when domestic religion is banished from the homes of our people.—It was the piety of Scotland that so long preserved her virtue uncorrupt and her faith pure in days gone by—that raised her up from the dust to stand with Kings, and made her wandering sons, scattered far and wide throughout the world, the champions and friends of every noble cause. Often, during my sojourn among our people, am I reminded of the beautiful description of our great national Poet, who in his "Cottar's Saturday Night," thus speaks of his rustic countrymen:

"The cheerfu' supper done, wi' serious face,
They, round the ingle, form a circle wide;
The sire turns o'er wi' patriarchal grace
The big ha'-Bible once his father's pride!
His bonnet reverently is laid aside
His lyart hafts wearin' thin and bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care
And let us worship God,' he says with solemn air

"Compared with this, how poor Religious pride
In all the pomp of method and of art
Where men display, in congregations wide
Devotion's every grace except the heart.
The Power incensed the puzean will desert
The pompous strain and sacerdotal stoic,
But haply in some cottage far apart
May hear, well pleased, the language of the soul
And in his Book of Life the inmates poor enroll

From scenes like these old Scotia's grandeur springs
That makes her lov'd at home, revered abroad,
Princes and lords are but the breath of Kings
"An honest man's the noblest work of God."

Before concluding this Report, I may mention that I have been occasionally asked why Gaelic articles are not put into the Record. They would like something like what

appeared in the Rev. Dr. Norman McLeod's Magazine published some years ago.—Though it was only a column or two, it would be very acceptable. There are many of our old people who can read Gaelic. To these solicitations I reply by saying that I will mention their wishes when I see any of our Gaelic ministers; but that at present, or until some more assistance comes, I fear these gentlemen have too much to do to afford time for what might otherwise be to them a pleasure.

Reports of the Deputations to the Lower Provinces.

We direct attention to the Reports in other columns of our last year's Deputations to Nova Scotia and New Brunswick, as presented to the recent meeting of the Synod.—They will amply repay perusal and furnish satisfactory evidence of the great advantages resulting from such intercourse as has been now commenced and reciprocated by the Synods in the Lower Provinces. We have no doubt the forthcoming Report of Dr. George, the Delegate from this year's Synod will prove as interesting and instructive. We trust the interchange of Delegates will be persevered in.—*Presbyterian.*

Report of the Deputation to New Brunswick.

To the Reverend the Synod of the Presbyterian Church of Canada in connection with the Established Church of Scotland.

In consequence of the sudden and lamented death of the Rev. Dr. McGill, the duty of laying before your Reverend Court a Report of your Deputation's Mission to the Synod of the Presbyterian Church of New Brunswick, devolves entirely on another member of the Deputation. This is the more to be regretted in the present case, as the Doctor's age, greater experience and more intimate acquaintance with Church matters in general and the state of our Zion in British North America in particular, would have enabled him to lay before you a more detailed and satisfactory account of your Deputation's doings, and of the state of the Church throughout New Brunswick. God, in His inscrutable wisdom, hath seen fit to appoint it otherwise, and to his dispensations however severe and mysterious, we must humbly submit firmly believing that, though the Church at large, and especially his own family and people, mourn the loss of a pious and devoted servant of the Lord Jesus, the change to him was an unspeakably great gain.

The Synod of New Brunswick met on Thursday, the 16th of August, in St. Andrew's Church, St. John.

Dr. McGill had previously visited several of the congregations within the bounds of the Synod, officiating at St. Andrew's, Fredericton, &c.

When the commission from your Synod was read, the Deputation received a most cordial welcome; their names were added to the Synod Roll and they were invited to take a part in the business of the Court. During the sittings of the Synod, and the time your Deputation spent within its bounds visiting the different congregations, preaching, and laying before them the mission with which your Deputation was charged, they cannot but record with delight and gratitude the hospitable re-

ception which everywhere greeted them both from pastor and people, and the entire sympathy, which they so warmly expressed, with the objects which your Deputation was commissioned to promote and advocate. The business before the Synod had reference to the means of supply for the destitute congregations within the Synod, the educating of young men for the work of the ministry, Church property, and some routine matters. There was the utmost harmony in all their proceedings, and there was no disagreeable questions of discipline, &c. On Sabbath, the 19th of August, I officiated at Fredericton. There was a very large and respectable congregation. The Church here is in a most flourishing condition. By Monday afternoon all the business of the Synod was over, but in order to awaken a livelier interest in the minds of the adherents of our Church in St. John in all that pertains to the spread of the Gospel, a missionary meeting was held in the evening. This meeting was very numerously attended, and was addressed by the members of the Deputation from Nova Scotia and Canada, and by others. Much interesting matter was brought forward by the different speakers, regarding the state of our Church in the three Provinces of British North America, on the necessity and advantages of closer union and communion, on the great want of the means of grace and the ordinances of Religion, and on the obligation that Christians are under to contribute of their means for the support of the Gospel, and to educate their children for the work of the ministry. Earnest appeals were made to the Laity that they must bestir themselves in the work, if they would keep alive among them the true religion and those Gospel privileges which many of them previously enjoyed in their native land. The Synod of Nova Scotia had set the example of holding such a meeting; and the success that attended both, the interest that was thereby awakened in the minds of many for the welfare of our Church, and the elevating and soothing effect on the minds of the Clergy, after the unpleasant discussions which sometimes unavoidably occur in Court, cannot fail to recommend this practice in future. The Laity are thus made aware of the great spiritual destitution of the land, and the heavy responsibility that rests upon them to remedy this great evil, and above all parents are informed by what means they may educate their children as laborers for Christ's vineyard, a subject on which they are generally very ignorant. There can be little doubt that, were the facilities which Queen's College might afford for this purpose more widely known and the duty of doing so more urgently impressed upon Christian parents, the number of Students for the Church would soon be greatly increased.

I officiated at the following places Newcastle and Chatham on the 2nd of September; Moncton on the 9th September; and St. John on the 16th Sept. I was five Sabbaths in all in New Brunswick. In all the places visited by me there were large and attentive audiences, and both ministers and people heartily reciprocated our desire of closer union, and of forming a General Assembly from the Synods of the different Provinces. The great facilities for travelling rendering this practicable, and the great necessity for co-operation rendering this desirable, I especially directed the attention of parents to Queen's College, as a suitable institution for qualifying their children for the work of the ministry, and to the free education which it offers to all who have this work in view. In this I was very cordially

supported by the ministers. In nothing would a union of the Churches be more beneficial than in supplying students to the University, contributing to its support and future increased efficiency. There is every prospect of our deriving Students from this quarter, and I have little doubt that the wealthier congregations would cheerfully aid to wipe off the debt on the College buildings, were an appeal made to them.

As I reaped great delight and profit from my visit to the country, and intercourse with the ministers and people, I pray that the Great Head of the Church may make this mission be the means of leading to those great and holy results which the origination of it contemplated.

GEORGE WEIR.

Kingston, 14th May, 1856.

Report of the Deputation to Nova Scotia.

The Deputation, appointed by the Synod of Canada to visit Nova Scotia, to confer with the members of that body on all matters tending to the furtherance of the Gospel in British North America, and to cultivate those feelings of brotherly kindness and Christian love that may ultimately lead to the incorporation of the different branches of the Church of their Fathers on this continent,—

REPORT.

That your Deputation, consisting of the Rev. Alex. Matheson, D. D., and the Rev. Alex. McKid, accompanied with William Edmonstone, Esq., one of the Clergy Reserve Commissioners, proceeded to Halifax on Monday the 2nd of July, and arrived on the 6th, with the view of meeting the Synod of Nova Scotia then in session. Although your Deputation travelled with the greatest celerity that by railway and steamer they could attain, they were unable to meet with the Synod till it was two days in session. This circumstance, though it deprived them of much pleasing intercourse with their brethren, was not without its advantages. It allowed time for the transaction of local business, and the due deliberation on matters more immediately affecting the interests of that particular branch of our Church, in the discussion of which it would have been inexpedient for your Deputation to take any prominent part, and left the remaining part of the Session to be occupied almost entirely with subjects of general importance, and the consideration of those matters to which your Deputation was instructed specially to call the attention of the Synod.

As instructed, your Deputation explained to the Synod of Nova Scotia that, in the spontaneous appointment of Delegates to the Synods of Nova Scotia and New Brunswick, this Synod disclaimed any interference with the ecclesiastical government of these branches of the Church, but, actuated by the kindest Christian feelings, they had no other object in view than the cultivation of clerical intercourse, mutual encouragement in the work of the Lord, and the friendly consideration of such subjects as will ultimately lead to united efforts in the cause of their Divine Master.—That being already connected by origin, by the same standards, and to the Church of Scotland by Ministerial and Church Communion, and having an identity of interests and pursuits in the Colonial field, a sound policy as well as every reasonable hope of success in their common labours, seemed to demand united efforts, and an entire union of discipline and government, and Home and Foreign

Missionary undertakings—a result that increased and still growing facilities of communication, as well as the probability of a closer political connection between the British Provinces of North America, rendered not only more desirable, but every day made more practicable.

Your Deputation met with the kindest reception from the lay members of the congregations of Halifax, and indeed, wherever they went, while the Synod welcome! they went with joy, as a prelude to more frequent intercourse and co-operation, and invited them to take seats as members of Court, and a part in all its deliberations. Having expressed in the warmest terms, through the Moderator "gratitude to the Church of Scotland in Canada for having sent a Deputation of their number to them, and to the members of the Deputation themselves for executing the commission of the Synod, and coming from so great a distance to visit them," your Deputation were charged to convey to you the sincere thanks of the Synod of Nova Scotia for your friendly remembrance of them in their weakness, and the encouragement they derived from the presence of brethren from afar among them.

The subjects which your Deputation were instructed to bring under the consideration of the Synod met with the most cordial reception, especially the proposal of a closer connection, which in process of time might lead to incorporation and a General Assembly—

All the members of Synod expressed their deep satisfaction at the prospect of such an intimate relation, and the desire of their hearts to see the schemes and efforts of the Church of Scotland in British North America centralised, but the prospect seemed more like the vision of a dream than a hope which would be realised. One, who, I am happy to see, is now among us, to carry forward, as far as may be deemed expedient, measures preliminary to that desirable end, expressed himself in language to this effect: "Nothing has afforded me more satisfaction than the very proposal of such a scheme; even the resuscitation of our Church Courts, after ten long years lying dormant, though very gratifying, was not unaccompanied with distrust. I trembled at the fewness of our Ministers, the extent of the field of labour, and the destitution of our numerous congregations. We are isolated, widely scattered, and consequently feeble. But, with the sympathies of the Church of Scotland and its brethren in Canada, I feel that we are now strong; I feel that we are really connected not only with an institution which, with the blessing of Heaven, has perhaps been the most efficient that the World has seen, for diffusing in purity and simplicity the doctrines and inculcating the precepts of the blessed Gospel; but I also feel that we are connected with our brethren in this extensive continent, employed in the same great work as ourselves, and, though the field is extensive and the labourers are few, yet the promised aid of Heaven, at once encourages to more earnest exertion, and forbids despair."

From the impressions made on the minds of your Deputation, they will venture to express their conviction of the desirableness of the incorporation of the Churches of British North America, in connection with the Church of Scotland, and the hope that immediate steps will be taken towards the accomplishment of this end; leaving it to the respective Synods to begin and follow out those measures that they in their wisdom may seem best to secure an object desired by them all.

The only thing that seemed to stand in the

way of an absolute union of all the Churches of British North America, with the Church of Scotland, is the want of provision for the widows and orphans of Ministers deceased in the Synods of Nova Scotia and New Brunswick. In respect to the former, this obstacle seems in a fair way of being removed. Ministers were persuaded that a well organized and faithfully executed scheme for this purpose would be attended with many advantages to the Church itself, while it will alleviate the anxieties and distractions of thought that will constantly intrude on a Minister's mind, in respect to the young and unprotected members of his family, for whom no provision is made, should the providence of God be removed from them, and which from the well known condition of the pastoral office in this country he is unable to make for them, and thus withdraw much of his attention from the peculiar functions of his office. It will also encourage many to enter the ministerial vocation, who might be deterred by the prospect of those on earth dearest to them exposed to all the privations of penury and want, when their own lives of ceaseless labour and anxiety in their Heavenly Master's service had drawn to a close.

The Laymen also expressed a deep sense of the desirableness of such a scheme as will provide for widows and orphans of Ministers, frankly admitted their personal obligation to an active part in this work, and generously offered to give their hearty co-operation in any scheme that the Synod would approve of.— Whether the statute that provides for the management of the scheme for the Synod of Canada will permit the incorporation of the Synod of Nova Scotia and New Brunswick, or whether separate schemes under local management would be most advantageous, are matters of detail, which your Deputation do not feel called on to discuss.

With regard to young men who desire to enter on the ministry, your Deputation laid before the Synod of Nova Scotia the advantages to be derived from a course of study at Queen's College, especially the strict superintendence of their studies and their morals, as they would be almost continually under the eye of the professors. The only question that rose on this point was, whether these advantages might not be compensated by the higher degree to which theological education, including classical studies, is carried in the older colleges in Scotland, and the emulation and love of study that would be generated by mingling with greater numbers having kindred pursuits, and where the mental faculties would be constantly exercised by literary intercourse with advanced students. These are topics on which different views will be taken by different individuals.

A general wish was entertained by members of the Synod that in process of time a Theological School for training young men for the ministry might be instituted among themselves, and, if it were practicable, that it would be connected with Queen's College.

A Deputation from the Synod (in session assembled) of the Presbyterian Church of Nova Scotia waited on the Synod in connection with the Church of Scotland, to express a desire for more frequent fraternal fellowship, and friendly co-operation in all good works.— While they were not yet prepared to surrender the points of difference between them and their brethren of the Church of Scotland in Nova Scotia, they frankly acknowledged their high respect for the Parent Church, their sincere appreciation of her many excellencies, and her efficiency, as an institution, for carrying

forward the work of their common Master.— they had sprung from that Church; they held the same standards, observed the same form of worship, and, the points of separation being of a minor nature, they hoped that soon a way might be opened up to perfect union with their brethren of the Church of Scotland, in the same field of labour with themselves, for whom they expressed the highest esteem. But, while they differed on points that were not of essential importance, they saw nothing to stand in the way of mutual confidence and harmonious action in a cause common to both, without any compromise of principles on either side.

The Synod in connection with the Church of Scotland cordially reciprocated these sentiments, and while with all their brethren of the Presbyterian Church they had ever lived in terms of friendship and Christian charity, they hoped that the sentiments which bound them together might continue to grow till all come to be of one heart and of one mind; at the same time admitting that they did not feel it to be their duty to resign the advantages derived from their close connection with the Church of Scotland. While gratitude and affection, as well as a sense of duty, bound them by the strongest ties to the Church of their fathers, they were persuaded that any union with others, that would tend to disconnect them with her, would rather destroy than promote that catholicity which was the ostensible reason for union with these seceding brethren; but, they were prepared to maintain their connection with the Church of Scotland, and they felt it to be their duty to their people, and the general interests of Religion in the Province, as well as to themselves, in their ecclesiastical capacity to put forth every proper means to draw closer the ties that bound them to the Parent Church; at the same time they begged to express in the most cordial manner the respect for their brethren, both collectively and individually, and their readiness to enter into any course of action that would strengthen each other's hands in their respective spheres of labour, and cherish those sympathies that hitherto distinguished their intercourse.

The finest Christian feelings evidently pervaded both bodies in their conferences. Such a spirit, maintained in sincerity and truth, cannot fail to be productive of the happiest effects, both in regard to clerical intercourse and church communion, as well as the propagation of true and undefiled religion within the spheres of their labour.

Your Deputation in the course of their mission met with several of the members of the Synod of the Presbyterian Church of Nova Scotia, were welcomed in the kindest manner among them, and on more occasions than one addressed their people, and felt sincere gratification in the interchange of affection and regard.

At the rising of the Synod a general meeting of the members of the Church of Scotland in Halifax was called to confer with the Synod and your Deputation on the affairs of the Church. The assembly was large and addressed in several effective speeches, both by the lay members and ministers who were present. Mr. McKid in an able and luminous manner detailed the object of this Synod's mission to Nova Scotia. Mr. Attorney-General Young, in a speech replete with eloquence and many touching allusions to the history of the Church of Scotland and the early associations of his youth (he and one of your Deputation being class-fellows at Glasgow College,) gave a

view of the position of the Church of Scotland in the Colonies and her relations to the Parent Church, that must have excited in the breasts of all those who heard him a deep interest in behalf of her people in these provinces, and will tend greatly to promote the object which this Synod contemplated in their mission to Nova Scotia.

Having sojourned a fews days at Halifax, preaching on Sabbath both forenoon and afternoon, in St. Matthew's and St. Andrew's Churches, your Deputation proceeded to Pictou, staying one day at Truro. The country round Truro spreads out in fertile vales, watered by a fine stream. A few adherents of our Church are scattered around, who attend the ministrations of Mr. McCulloch, the esteemed pastor of a large congregation. His venerable father acted as herald to successive bands of preachers, who followed from Scotland, and did much towards raising up a native ministry to spread the tidings of salvation among the colonists. One of your Deputation preached in Mr. McCulloch's pulpit to a few who on a brief notice were called together. In the afternoon proceeded to Pictou, Mr. McKid remaining at West Branch, to preach by appointment the following day at Salt Springs.

On Sabbath the pulpit at Pictou was supplied by Mr. McKid, and at Rogers Hill, distant about twelve miles, by Dr. Mathieson. Large and attentive audiences were assembled in both places. In the evening, at the request of the Rev. Mr. Bayne, Dr. Mathieson preached to a large congregation in his church, reciprocating the kind feelings with which your Deputation was invariably received by the United Presbyterian brethren. On Monday took part in a very interesting missionary meeting in Mr. Bayne's church, and listened with much pleasure to the interesting details of their mission in New Hebrides.

On Tuesday we visited New Glasgow, where the Rev. A. Pollok is settled over a large and flourishing congregation. The old church being too small for the congregation, and having fallen into decay, a new and handsome edifice for the worship of God has been erected and is nearly completed. It is hardly possible to speak in too strong terms of the earnest missionary spirit, of their devotedness to their work, and the eminent success of the young ministers that have been recently sent from Scotland to fill the deserted pulpits of Nova Scotia. Snodgrass, Spratt, McKay, Pollok, McLean, Herdman, are names that will be remembered as zealous preachers of the Gospel of salvation, long after they shall have passed away from the scene of their labours.

In the afternoon we visited Mr. McGillivray, of McLennan's Mountain. At the time of the Schism in 1843 ("he only faithful among many faithless found") several ministers left their charges for more lucrative appointments in Scotland, or joined the Free Church. Their deserted people were like sheep without a shepherd, Mr. McGillivray alone remaining to watch over their spiritual interests, and plead the cause of the Church of Scotland. Free Church emissaries scoured the country, denouncing her as an apostate Church, as a nuisance that should be swept from the face of the Earth, the Church that a few months before they extolled as the perfection of beauty, as the joy of the whole Earth. Their misrepresentations misled the credulous, the unthinking, and the pharisaic; but their maledictions were too strong, and betrayed too much of unchristian temper, to command respect, or deceive the cautious old highlanders, who

ception which ev-

from pastor, patiently to their vain-glorious boast-
thy, who, but became indignant when the Church of
our their fathers was maligned, with which their ten-
derest recollections and holiest feelings were
intimately bound. That which was designed
to shake their constancy only confirmed their
attachment, and with greater tenacity they
clung to the Church which was the object of
their fathers' love and ceaseless prayers.—
Time has demonstrated the wisdom of their
choice, while it has opened the eyes of others
to the misrepresentations which misled them.
A speech of one of the Church's bitterest op-
ponents, a few weeks before he seceded, and
seasonably reprinted by the Lay Association
at Halifax, contrasting strangely as it did with
his expressed opinions and sentiments after
the schism, revealed the spirit which actuated
that unhappy movement. Though forsaken by
their ministers, the pious old unsophisticated
highlanders of Nova Scotia were from time to
time refreshed by the ministrations of the
Rev. Mr. McGillivray, who spread his labours
over hundreds of miles, and day and night, in
the peaceful spirit of his Master, he persever-
ingly sought to promote the spiritual interests
of the people. He was untiring in his efforts;
it was said of him, he often in his missionary
exertions tread out their horses, but the indef-
atigable McGillivray could never be tired.—
He did much to confirm the minds and com-
fort the hearts of his forsaken countrymen.—
He has now the gratitude of thousands, and
the noble satisfaction of having generously
promoted their best interests at the expense
of both his time and his pecuniary means.

Your Deputation visited Prince Edward Is-
land, where Mr. Snodgrass presides over a large
and an attached flock. Dr. Mathieson preached
on a week-day evening to such as could be
brought together on a short notice; Mr. Mc-
Kid remained with Mr. Snodgrass, it being the
season of communion, to assist him on that in-
teresting occasion. In his journal Mr. McKid
thus expressed his sentiments: I arrived at
Charlottetown on Friday, 21st July, and met
the most cordial welcome from Mr. Snodgrass;
next day preached, in preparation for the com-
munion on Sabbath; I assisted in the solemn
duties of the day and on Monday preached
again. I found the congregation in Charlot-
tewtown large and prosperous, bearing evidence
of the faithfulness of the ministrations of the pre-
sent incumbent, and his predecessor the Rev.
Mr. McNair, whose missionary zeal is well
known to the Church at large. The attendance
in the several acts of worship was large, and
the spirit of devotion and deep religious
feeling was such as to recal to my own mind
those associations, connected with communion
seasons, in the land of our forefathers, which
were refreshing to my own mind, and, I hope,
beneficial to all concerned. After the service
on Monday a congregational meeting was
held where I was privileged to bring before the
meeting the object of your Deputation.—
Several members of the congregation delivered
their opinions, which were quite in accordance
with what had been expressed in other
places.

Dr. Mathieson returned to Nova Scotia to
assist Mr. McKay at the dispensation of the
Lord's Supper at Earltown. Mr. McKay's
labours are extended to three large congrega-
tions, distant from each other fifteen and twenty
miles, each of which requires the undivided
labour of a minister. His health giving way
under his constant burdensome toils, he has been
induced to accept a call from the congregation
of Belfast, P. E. I. where his ministrations

will be confined to a narrower circle. Belfast
is an interesting field, as well as Georgetown,
yet without a pastor. The congregations at
Rogershill, Earltown, Cape John, deeply regret
Mr McKay's departure, and the sad prospect
of remaining again for an unknown period with-
out the stated ordinances of worship.

Your Deputation was deeply impressed with
the depth and solemnity of the religious feelings
that pervaded the various congregations to
which they ministered, which was of a far
higher order than any thing they had witnessed
in these Provinces; nor was it only in the
house of God that they were devout—they
carried the spirit of Religion into the business
of every-day life; in all our intercourse with
them a seriousness of deportment, and an
earnestness of religious feeling without a taint of
fanaticism, reminded us of the religious character
of the rural parishes of Scotland, some thirty
or forty years ago.

Your Deputation cannot help thinking that
this earnest piety was kept alive and cherished,
during ten long years of deprivation of settled
Gospel ordinances, by some fine old patriarchs,
who were found in every settlement, and for
whose counsels and examples the people cher-
ished the profoundest respect. Rich in Bible
lore, sincere and earnest in the love of Christ
and His people, the instruction of these véné-
rable men came home to the heart with un-
ction and power, and cherished family religion (in
the larger acceptance of the terms as compre-
hending every social and domestic duty) among
a simple minded people, and awoke an earnest
longing for and the enjoyment of the public
ordinances of Religion, whenever they could
be obtained. Of the salutariness of their in-
structions, and their moral influence over the
people, your Deputation had frequent opportu-
nities of witnessing. On one occasion both
the scene and the circumstances were of the
most interesting nature. One of your De-
putation, being engaged to assist at the
dispensation of the Lord's Supper, had nearly
thirty miles to travel, and, though there were
religious exercises on the day on which he had
set out on his journey, these being in Gaelic,
(to him an unknown tongue) he had no desire
to be in the field early in the day. He accord-
ingly gave instructions that the person who
was to convey him to the ground should come
at nine o'clock, A. M. but instead of that hour,
he came at six, and every moment was im-
patient to start. We were out at half past nine
at a rapid trot, and, having driven a considerable
distance, found a relay of fresh horses, that
greater speed might be obtained. Ignorant
of the driver's purpose he was frequently exhorted
to slacken rein; but the only reply was we will
be late, and another admonition to the noble
animal to renewed speed. Winding among
little hills covered over with wood, now plung-
ing into deep ravines, then treading our way
over some lofty summit, the whole was pictu-
resque and beautiful, to which a lovely day
lent additional charms. At length the mystery
of our rapid flight was unveiled. About
three o'clock, P. M. we came to a beautiful
sylvan spot, where there were numerous
vehicles and horses tied to the trees, and a
little further on in a sweet retired grove a con-
gregation, numbering from 1500 to 2000, lis-
tening with profound attention to the men, who
one after another, at the call of their minister,
who presided, addressed the people on a topic
which had been announced for discussion in
the morning. The congregation seemed to
take little notice of our arrival, but observed
the same riveted attention to the speaker; not
a movement made, not a whisper heard, but

the wind among the trees and the voice of the
speaker echoing through the deep forest; a
voice which in prayer was impassioned fervor,
chastened into tones of reverence and
humility. And the Psalm—Oh that peace
as it rose in wild irregular notes from two or
three hundred voices struck home to our hearts and
our sympathies with a power that never
will be forgotten. It was now five in the afternoon,
thus it had been with them since eleven in the
A. M.; with the same profound stillness, and
marked attention they had listened to the words
of everlasting life. Previous to our witness-
ing this interesting spectacle, we confess we were
rushed rooted prejudice against such system-
atized lay instructions, as being fraught with
danger to the peace of congregations, and
great provocation to spiritual pride, but
our minds dispossessed still, unless when
speakers are men of profound humility and
sound discretion, as well as of deep piety,
where this is the case, we cannot help thinking
that such patriarchs are an invaluable help to
Christian ministry, and preserve a healthy
spirit of piety in the community. In coming
ing afterwards with these men, we found
of a right stamp, men taught by the Word
Spirit of God, and in the consciousness of their
own insufficiency giving utterance to their
religious sentiments in simple language, to us
whose thoughts had been accustomed to run
the same channels as their own.

The same devotional stillness and devout
characterized all the days of their solemnity,
and on the Sabbath, as the symbols of the
Bread of Life were spread out on rude
tables, covered over with linen of snow white
ness, and surrounded with blooming flowers
mingled with many gray-haired pilgrims,
we not hope that that green spot in the
was but a type of a greener spot in the
life, when the pilgrims to the heavenly Jeru-
salem rested and found themselves refreshed at
the wells of salvation.

Such is the general character of the people
spread over many an extensive field for some
labour, in Nova Scotia, thousands and tens of
thousands, earnestly panting for the Bread
of life, and the Water of life. Our young men
on that field, earnest, active, indefatigable
they are.—what are they among so many
They strive actively with one heart and
mind for the spiritual progress of their people,
and the prosperity of the church. Several
of them minister to two, three, and even to
congregations, each of which would require
undivided labours of one man. In such cir-
stances, with health broken, but with
unsubdued, they contend with almost insur-
mountable difficulties, and much even in their weariness
they have effected. Surely the condition
of that interesting people will appeal with effect
to the hearts of ministers and preachers in
Nova Scotia, and bring into the field more labourers.
They will not be without support either
spiritual or pecuniary sense. Their people
have cherished in the hearts of their people
spirit of independence. The assistance they
have received from the Parent Church, a
way of salary of ministers, in many instances
they have remitted by an equal amount to
Colonial Fund, while they have been taught
one of the best proofs of the power of truth
on their hearts is the liberality of their hearts
giving of their carnal things to them who
minister to them of their spiritual things. It
appears to your Deputation that such a system
practice as this it will be well for the Synod
to inculcate both in the ministers and people
of these Provinces; unquestionably there is
need for it.

European and American constitution. Not only is life shorter and health more uncertain, but they have less energy of body and mind than in their native climate. And they can better perform the labour of qualifying a native agency than they can endure the fatigue and exposure of preaching to the native population in the only places and circumstances in which they can have access to them. It is impossible for missionaries to pursue their labours of itinerating and preaching in the cottages, and hamlets, and villages over a large part of India, during much of the time in the hot months and in the rainy season. But such are the constitutions and habits of the natives, that they could perform such missionary labours, and yet suffer little inconvenience or injury of health from what has often cost Europeans sickness, sufferings and death.

The nature and number of the languages of India furnish strong reasons for missionaries to prepare a native agency for their work. It has been said that missionaries have often failed in acquiring sufficient knowledge of the native languages to use them acceptably and intelligibly to the native population. But those who originated such an opinion were mistaken. They were not competent judges themselves, and did not take the trouble to obtain the opinion of those who were competent. A few European missionaries have found a useful, and, what appeared to them, an appropriate sphere of labour in preaching to their countrymen and Indo-Britons in English, or in teaching English science and literature in the mission seminaries. But I have known no American missionary who has not acquired a knowledge of the native language of the people around him, and then made it the principal medium of his labours. Probably the Europeans or Americans acquire the exact pronunciation of the natives, just as few foreigners ever acquire the exact pronunciation of all the words and sounds in the English language. Some of the native languages are difficult to acquire, and in most of these languages the first missionaries had to prepare grammars and dictionaries. Missionaries now have many and important facilities for acquiring the languages of India compared with what their predecessors had. Still to acquire such knowledge of any vernacular language, as every missionary should have, requires considerable time and labour, and during all this time he must be supported from the funds of the society with which he is connected. Now, a native missionary would not require this time, labour and expense, and would yet be able to use his vernacular language in a more forcible, effectual, and acceptable manner, more suited to persons of every degree of capacity and measure of intelligence, than American or European missionaries are ever likely to acquire.

There is yet another reason in the languages of the people for a native agency. In the largest of the large cities the population is

composed of different classes, and these classes have each their own language. Men of business early and easily acquire a knowledge of these different languages, and use them fluently as far as they have occasion. But the people of each class generally understand and use only their own hereditary language. Now a missionary has seldom time to acquire two or more languages so as to use them intelligibly and acceptably on religious subjects, and for want of understanding them, he often feels that he cannot improve the best opportunities and openings for usefulness. But a native missionary would not experience this difficulty, for such educated men generally understand all the languages used in the places where they live, and can often apparently use one as well as another.

Another important reason for a native agency is its cheapness. The expense of one missionary's going to India, and of his support there till he has become qualified for his work is ordinarily enough to educate several native missionaries. And then the expense of one American or European missionary (including his family) when reduced to the lowest rate consistent with a due regard to health and usefulness are ordinarily enough to support several native missionaries. The truth of this is well known to all who have any experience of living in India, and it corresponds to the systems of salaries and allowances in use in all missionary societies for their European and native agency.

I have often heard native missionaries preach to their countrymen, and I have never heard religious services in any place with greater satisfaction. Their sermons and exhortations were sound in doctrine, appropriate in manner and fervent in spirit. No one can hear them thus addressing their countrymen on the sin, folly, and absurdity of polytheism and idolatry, describing the character of Jehovah as displayed in his works and revealed in his word, inculcating the duty and obligation of all to love and serve him, setting forth his love for mankind as manifested in the way of salvation, and love of Christ as exhibited in giving himself for an atoning sacrifice, and now exalted to be a Saviour, able, willing and waiting to save all that come unto God through him, and then urging them to forsake idolatry, turn to the true God, flee from the wrath to come, and lay hold on eternal life by looking to Jesus as their Mediator and Saviour—no one can hear these native missionaries thus addressing their countrymen, without being forcibly impressed with the great importance of a native ministry, and also with the importance of using all the means which appear likely, by the blessing of God, to secure such an agency in every mission as soon as possible.

MISCELLANEOUS.

A Summer Midnight in the Arctic Regions.

"I have before made mention of the remarkable stillness which may be observed at mid-

night in these regions; but not until now did it come on me with such force, and in such a singular manner. I cannot describe the mingled sensations I experienced of constant surprise and amazement at the extraordinary occurrence then taking place in the waters I was gazing upon, and of renewed hope, mellowed into a quite holy and reverential feeling of gratitude towards that mighty Being who, in this solemn silence reigned alike supreme, as in the busy hour of noon when man is eager at his toil, or the custom of the civilized world gives to business active life and vigour. Save the distant humming noise of the engine working on board of the steamer towing us, there was no sound to be heard to denote the existence of any living thing or of any animate matter. Yet there we were perceptibly, nay, rapidly gliding past the land and floes of ice, as tho' a secret power had been lent to work to carry us swiftly away from those vexatious, harassing and delaying portions of our voyage, in which we had already experienced so much trouble and perplexity. The leading vessels had passed all the parts where any further difficulty might have been apprehended, and this of course gave to us in the rear a sense of perfect security for the present. All hands, therefore, except the middle watch on deck were below in our respective vessels; and, as I looked forward ahead of us, and beheld the long line of masts and rigging that rose up from each ship before me, without any sail set or any apparent motion, to propel such masses onward, and without a single human voice to be heard around, it did seem something wonderful and amazing! And yet it was a noble sight: six vessels varying in size, strength, and equipment, from the huge hull of the powerful man-of-war, to the humble and lowly private keel, alike varying in their build and sailing qualities from the lofty three-master to the single-sparred cutter, acting as a tender to a schooner, but a size or two larger,—square sails, and fore and aft sails, and pinnaces and barges, whale-boats and light boats; with every new invention in the art of steaming to aid the one class, while late discoveries and useful plans were brought into use in gutta percha and inflated skins, to the latter class,—wore casting their long shadows across the smooth surface of the passing floes of ice as the sun, with mellowed light and gentler, but still beautiful lustre, was soaring through the polar sky, at the back of Melville's Cape, already on his way back to begin the journey of another day. Yes, it was a noble sight: it was a sight that gendered in the heart the loftiest feelings, it made one proud of one's self, and of every other man that was connected with the vision then in view. Ay, in truth, it was a noble sight, and well could I look upward to the streaming pendant of my own dear country, that hung listlessly from the mast-head of the 'Assistance,' and feel the highest satisfaction in my breast that I, too, was one of her children, and could boast myself of being born in her own free soil, under her own revered and idolized flag. But even as I beheld that listless symbol of my country's name, pendant from the lofty truck, my glance was directed higher; and as it caught the pale blue firmament of heaven, still in this midnight hour, divested of star or moon that shine by night, and brightened by the sun, my heart breathed a prayer, that He who dwells far beyond the ken of mortal eye, would deign to grant that the attempt now making should not be made in vain, but that those whom we are now on our way to seek might be found and restored to their home and sorrowing friends; and that until then, full

"the day will declare." But when the Jubilee Day, as it is called, of his ministry had arrived he found that his elders and friends of St. James's Parish and congregation had resolved and were prepared to present through him to his family a full-length portrait of their minister, painted by that eminent artist Mr Graham Gilbert, of Glasgow, the native city of both; and they did present it in a public manner accordingly. To this valuable work of art, giving a true representation of their minister's bodily appearance, the same friends next wished to add and preserve some portraiture of his mind as a minister of the Gospel; and knowing as they did that the discourses he delivers in public are not fully written out, they, without acquainting him of it engaged a short hand writer or reporter, to take down in short-hand from the preacher's mouth the discourses he delivered in London, in Crown Court Church there, when in August and September, 1855, he occupied the pulpit of his estimable friend, Dr. Cumming, while he went to Scotland to enjoy, for a season, respite from professional labours. The following are those discourses; and although they appear in the humble and unvarnished garb of what is called *spoken language*, and not as discourses prepared for the press, yet it may please God, the Sovereign Ruler of the universe, who sometimes makes the word spoken at second hand to do good, now to make these spoken discourses, here fairly enough reported, to be instrumental in quickening some souls, and therefore the preacher consents to their publication."

We have read these sermons with much interest, and find them no ordinary discourses. They contain a very harmonious statement of Scripture truth, such as might be expected by those who have had the pleasure of hearing the Doctor. There are many seemingly intricate passages of Scripture explained on spiritual and gospel principles, illustrated and proved from the Bible itself, which, therefore, comes with an authority highly satisfactory to inquiring minds, and the style is so simple and graphic, that the reader, though instructed by the truth in every page, finds his interest sustained to the close. To the Christian they will prove a mine of spiritual wealth, dwelling, as they do, continually on the doctrines of grace and on the all-important questions which ought to exercise our minds, while, to the admirers of pure English language, they afford a treat seldom met with in these days.

The work consists of fourteen discourses, under the following heads:—The New Creature, Hezekiah's Sickness and Recovery, The Believer's Light within Shining out before Men, The Gospel God's Unspeaking Gift, Enoch Walking with God, The Primitive Christians, Christ the Living Bread, God in the Gospel doing Wondrous Things, Self-Examination, Eternal Life God's Gift, The Right Way to Christ and Glory, The Groundlessness of the Believer's Fears, The Work put into our Hands to do, Sinners only Called by Christ. There are passages which we should have willingly quoted had space allowed, but we select the following from the last discourse but one, more from its brevity than from its being superior to the general diction of the work:—

"So we have now seen what the work is that God puts into our hands to do; we have likewise seen the manner in which God requires it to be so done, saying, 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.' And now, to think over these matters

again, and bring the discourse to a close, we say, what a simple life is the Christian life, after all! It is just living upon Christ, getting into Christ; first of all, by believing in him, and continuing in Christ by believing in him, so as to get our title to heaven in him, and then proving to our fellow-men and our own consciences the reality of our union to Christ, by our either doing or bearing His holy will, as the case may require. What a simple life is this! No wonder it is rejected by those who wish to be called philosophers and wise men by their fellows. They want something more complex, more formal, such as popery; and if it becomes only more fashionable, as it soon may do in our own day and place, it will very likely become the ascendant, as some men believe it will. But, Oh what a simple thing is Christianity; what a simple life is the Christian's! We may say of the Christian life what that eminent man of God and distinguished poet, Cowper, says of the plan of redemption—

'Oh how unlike the complex works of man,
Heaven's simple, artless, unencumbered plan!'

"Such is the Christian life. It resembles the case of a person going abroad to seek his fortune, and returning after many years with great riches. And when he comes back to his native place, he says, 'Are any of those friends of mine who were poor when I left still alive?' 'Yes.' 'Where are they?' 'I want to be kind to them.' And the way that he takes to prevent his bounty to them being lost, is, to put it into a banker's hands for their behoof, and he comes back to some individual of them, and says, 'Now, you can just take your note of hand as often as you please to this banker, and you will receive as much money as you want.' Such is God's way of supplying your wants and mine. He sees us to be poor and miserable in ourselves, and, wretched, and blind, and naked, and in want. And he puts a great good in the hands of Christ, our Treasurer, and says, 'Now, just draw upon him. Let the life that you live in the flesh be a life of faith on the Son of God, who loved us, and gave himself for us.' A simple life indeed! Let us therefore adopt it. An honourable life it is, because though it be alms we live on, it is royal alms. People of high rank do not despise royal alms. And ours is the royal alms. Our Almoner is the King of heaven and glory; and therefore we do not despise His alms. It is a happy life. None have a right to be happy except Christians. Because of their connection with the Lord of Glory they are happy. They are married to a very rich Husband. He is the Lord of the universe, and out of his own inexhaustible fulness they shall receive grace, and grace, and more grace. But it is a very dependent life, you see. And I shall only say further upon the point, that it appears plain from our text that this present life is a seed-time for eternity. Men employed in agriculture and farming know well what is meant by seed-time. It is a very short time, lasting only for six weeks; but it is a very important time; and if men should allow it to pass by unimproved, they would perish of hunger. Now, such is time to eternity. It is the seed-time. If we sow now to the Spirit, we shall reap of the Spirit life everlasting, but if we sow now only to the flesh, we shall of the flesh reap corruption. But a great reward is provided by our God in Christ for them who take hold of Christ as their only Saviour, and are found in Him not having their own righteousness but His."

St. John's Church, Glasgow.—The late Mr. Robert Baird.

We had yesterday afternoon the pleasure of hearing the Rev. Dr. Gillan of St. John's preach an eloquent sermon from Deuteronomy xi. ver. 26, "Behold I set before you this day a blessing and a curse." The Rev. Doctor illustrated this text by showing that what we generally seek for as the blessing often terminates in the curse—and that what the vulgar avoids as the curse is that which constitutes the blessing. Having expatiated upon this he enforced the necessity of choosing the better part to-day, while it is called to-day, and went on to show that the specified blessing talked of by Moses must be obtained while we have the privilege of securing it, and that it ought not to be left till the day of a deathbed to make preparations for an after world; and he concluded his eloquent address by the following remarks in reference to a recent occurrence in the congregation, and to the lamented death of a much loved friend, Mr. Baird, the late Lord Dean of Glasgow:—

"And let the call to seek the blessing of Moses, which is the Lord and his commandments, this day be all the louder since death and his suddenness was never more frequent than now. Among ourselves, as a congregation, we have been warned of this, and when we extend our survey to the circle of our acquaintance, it is more apparent. Within this, since last Lord's day, one has been snatched away whose life is familiar to most of you, and one whose position as a magistrate, and whose fame as a merchant, have made him well known to all. Twenty-one long years have passed since our fellowship with him began, and from the first moment of it till the present never did I possess a more constant friend, a more valued benefactor. Neither can I select another who did so much for me in the way of professional preferment. In his I found a mind of uncommon order, an intelligence both quick and clear and acute, a judgment clear and correct, a penetration not to be excelled, and a sagacity rarely to be equalled. In his I found a taste sensibly appreciative of the poetic and delightful to revel in the beautiful. In his I found a heart warmer than his lip would give you to think a depth of inner feeling which the outward deportment sought in vain to conceal. In his I found one ever intensely interested in the affairs of our National Church, from which no lavishings of fortune could seduce him, though our Church may not be thought in his days to have been with the fashionable. In him I found one ever most strictly attentive to religious observances as included in sacraments and Sabbaths. In him I found one not only true to the Presbyterian form, but ever most sound in the faith, and once was delivered to the saints. In him, by the larger schemes of Christian benevolence, I ever found a most liberal and constant contributor, and among others our congregational schemes may deeply feel his loss. His practical life as it closes is only exalted by his previous virtues, while his character like some setting sun, is brightened the more by the contrast of firmness, and fidelity with which the duties of his important office were discharged. More to him as a man I may not advance; less of him as a friend I would not be just if I did not say, but let his sudden demise be laid to heart by all, so that, through divine grace, we may this day, as our text directs, *avoid the curse*—and no later, choose the blessing of Moses, and avoid the curse—'This day choose life that you may live; for God is our life and the length of our days for ever.'—Glasgow Herald

SERMONS OF THE REV. JOHN CAIRD, OF ER-
ROL.—This celebrated preacher delivered two
 sermons on Sunday in the Scotch Church, St.
 Peter's Square, Manchester—his subject in the
 morning being "Duty," and in the evening
 "The signs of declension of spiritual life
 in the soul, its guilt and danger." The
 church was crowded at each service. Collec-
 tions were made in behalf of a female industrial
 school for the teaching of common things,
 which the rev. gentleman is seeking to estab-
 lish in the parish of which he has the care,
 which realised about £85.—*Manchester Guar-*
dian.

RELIGION IN THE EAST.

Missionary Effort in Turkey.

The Rev. Dr. Hamlin, President of the
 Bebek College, Constantinople, having lately
 arrived in England, made the following
 statement to an assembly lately convened in
 the house of Lord Shaftesbury to hear
 him:—

He remarked that the variety of races and
 religions in the Ottoman empire, was a fact
 which must always govern missionary effort.
 Aside from the Mussulman races, we find
 the Armenian, Jewish, Greek, Slavic, and
 Albanian races, the Roumains of Moldavia
 and Wallachia. The latter four although dis-
 tinct in nationality and language belong to
 the Greek Church. The American Board
 has found its most prosperous fields of
 mission among the Armenians; and it was
 remarked as an interesting fact, that the
 British and Foreign Bible Society had pre-
 pared the way for this mission by various
 editions of the Armenian Scriptures, distrib-
 uted among the people; and that thus from the
 commencement, England and America have
 been connected in this good work.

The Armenian race, having a distinct
 language, a marked nationality, and an in-
 dependent Church, and composed of two
 or three millions, are scattered throughout
 the empire. They are a sober, industrious,
 enterprising people, and have great stability
 and strength of character.

More than thirty Evangelical Churches
 have already been formed in various parts
 of the empire, and the work is moving on-
 ward with the most cheering prospects.
 Through the Protestant Armenians access
 has been obtained to many Turkish minds,
 and in various places Mussulmen have been
 awakened to examine the Scriptures, and
 have been led to renounce, in some cases, the
 Mohammedan faith. Dr Hamlin expressed,
 however, very decidedly, his opinion (in
 which his missionary brethren coincide) that
 the time has not yet come for organising mis-
 sions to the Mussulmans. Bigotry, fanati-
 cism, and jealousy would be excited, and the
 doors now opened would be closed. Every-
 thing is being done which can be safely and
 prudently done; and should any think to
 hasten the cause by a direct organisation for
 the Turks, they would commit a false mistake,
 and embarrass all the efforts for good which
 are now being made. Dr. Hamlin then
 turned to the Greek Church, and made some

statements as to its numbers, power and
 progress, and then remarked that of the
 seventy millions composing this Church, the
Bulgarians are the most accessible to mis-
 sionary effort. They are not Greeks; they
 are a Slavic race; their language is Slavic;
 their numbers not less than 3,000,000; their
 attachment to the Greek Church slight; and
 they have a strong desire for schools, Bibles,
 and missionaries. Repeated editions of the
 New Testament, published by the British
 and Foreign Bible Society, have been bought
 up by them, and the way of the Lord seems
 to be prepared among them. Dr. Hamlin
 also remarked upon the relations of this
 people to the Greek Church and to Russia,
 its situation between the Balkan and the
 Danube, and the recent removal of the
 Russian protectorate, as one of the results
 of the war. All these constitute a loud
 call to British Christians at once to enter in
 and possess the land for Christ.—*The H.*
and F. Missionary Record of the Free
Church of Scotland.

Native Missionary Agency in India.

It must be obvious to all who contem-
 plate the magnitude of the missionary work in
 India—the evangelization of 150,000,000—
 that it can never be accomplished by the
 direct personal labours of men sent from
 Europe and America. How is the great
 population of that country ever to hear the
 gospel? The answer to this enquiry is ob-
 vious and easy to find. This great work
 must be accomplished by a native agency.—
 It is by such an agency the great body of the
 people of India are to be converted to
 Christianity, and they must then have a
 native ministry.

The manner in which the East India Com-
 pany acquired possession of that great
 country, and still holds and governs it, fur-
 nishes an appropriate illustration of the
 means by which its inhabitants are to be
 brought from their present state of idolatry
 into the kingdom and under the government
 of Emmanuel. The English acquired India
 by employing the inhabitants of the country
 to conquer it for them. The East India
 Company sent agents and officers to India,
 who enlisted the natives into their service,
 formed them into regiments, instructed them
 in military discipline, furnished them with
 weapons, and showed them how to use them.
 These officers had to retain the control of
 these regiments, support them, and accom-
 pany, or rather lead them from province, to
 province, and from one country to another.
 The sable regiments, thus enlisted, disciplin-
 ed, and supported, have been seen following
 their English officers, and marching under
 their banners, not only in every part of In-
 dia, but in Egypt, in Arabia, in Persia, in
 Afghanistan, in the Mauritius, in Burma, in
 Java, and in China and its islands. Of the
 East India Company's military force, prob-
 ably at no time within a century past has
 more than one fourth, and sometimes not

more than one eighth part, been European,
 and all the rest have been natives of the
 country. A similar course had been pur-
 sued in the civil government of the country.
 Of the great number of men there employed
 in government business, only a very small
 proportion, probably not 1 in 100, are sent
 from England. But these few employ, su-
 perintend, direct and control the whole.—
 To this system of policy, civil and military,
 wisely conceived and ably managed, Eng-
 land is indebted for the acquisition of her
 Asiatic possessions. And she could not
 now retain and govern her possessions in
 India by any civil agency and military
 force she could send from England. She
 can only retain and govern what she has
 acquired by continuing to employ the same
 agency under her control. And if the Eng-
 lish had not pursued this course of policy,
 their possessions in India would now have
 consisted of some scattered forts here and
 there, and a few square miles of territory
 around them.

Now the Christians of America and Europe
 must pursue a somewhat analogous course
 in conquering India from the powers of
 darkness and bringing it under the dominion
 of Emmanuel. Missionaries must first be sent
 from Europe and America to preach the gospel,
 but they should from the first have a native
 agency in view. Some missionary societies
 have made the preparation of such an agency
 a more prominent part of their operations
 than others. The number of their converts
 may not for a while be large, yet they have
 acquired more influence in the native popu-
 lation. Of the ordained missionaries now
 in India, about 50 are natives of the country,
 while the number of licensed preachers and
 catechists amounts to nearly or quite 700.
 These facts show that in some missions a
 good beginning has been made. While all
 missionaries are agreed that a native agency
 is very desirable, all do not attach equal im-
 portance to the labours of this class of men.
 And there is some difference of opinion in
 respect to the best means of creating such
 agency.

Some missions have institutions in which
 pious young men, selected to become mis-
 sionaries, catechists, etc., are educated ex-
 pressly for this work. Other missions have
 seminaries, in some places called colleges, for
 general education in English science and
 literature as well as in the vernacular lan-
 guages in connection with Christianity. These
 institutions are open to all classes of people
 on the same terms. There are several such
 institutions of a high character and con-
 taining several hundred students, in the large
 cities. In these institutions the students
 who have professed Christianity are formed
 into a theological class, and pursue an appro-
 priate course of reading and instruction un-
 der the missionaries.

The climate of India furnishes strong rea-
 sons for raising up a native agency as soon
 as practicable. Though not so unhealthy as
 has been generally supposed, yet the climate
 will always be enervating and sickly to the

Your Deputation turned their attention to the prospect of obtaining from Nova Scotia young men to be trained for the ministry. They learned that many might be found of a true spirit, children of pious parents, who might be induced to enter on a course of preparatory study. Indeed we were impressed with the conviction that it is from Nova Scotia that we must look for the supply of Gaelic-speaking students. The specimens you have in Queen's College do credit to their country and their Church, and those, studying in Scotland under the auspices of the Synod, are in no respect, as we believe, inferior. The Synod ought to give this subject their serious consideration, and, if necessary, institute a scheme to aid those in their education, who might be induced to qualify themselves for being able and efficient members of the Gospel of Christ.

At Pugnash and Wallace there are strong congregations. Mr. George Harper labours zealously and effectively as a missionary in this district, and his services are justly and affectionately appreciated. The name of the Hon. D. McFarlane is still revered, as the friend of his countrymen, and the main supporter of the Church of Scotland. His son, the present member for the county, bids fair to imitate, if not successfully to rival, his virtues. Many others of a similar spirit have we met with, whom we cannot particularize, but with whom our Christian intercourse was delightful.

We forbear teaching on the condition of the members of our Church in Cape Breton. The Synod of Nova Scotia has taken up the subject, and from them we may obtain some information that may lead to the alleviation of their spiritual destitution.

It has been already mentioned that your deputation was accompanied in their journeys by William Edmondstone, Esq. It would be wrong not to say how greatly we are indebted to the co-operation of that excellent man, whose heart is in the prosperity of the Church; he not only then, but since his visit to Scotland, has done what lay in his power to obtain ministers of a right sort for the Colonies. As Mr. Spratt expresses himself in a recent letter, Mr. Edmondstone displays a reverend zeal in the cause, and is as anxious about good ministers as he is about his ships.

We have said nothing of the state of the churches under the pastoral care of the venerable Martin and the excellent Scott; nor of the Lay Association at Halifax, that did so much in the day of trial to preserve the Church of Scotland in the Colonies. In the resuscitation of their Church Courts they behold the fruits of their labours, and they trust we will soon behold it in a large increase of labourers in that interesting portion of our Lord's Vineyard.—All which is respectfully submitted.

(Signed,)

ALEX. MATHIESON.
ALEX. MCKID.

THE CHURCH AT HOME.

Home Mission.

Extracts from the Report to the General Assembly by the Home Mission Committee.—May, 1856.

Looking at the success already attained, it is not the less, but all the more necessary for the Church and its Members, to bear constantly in mind the fact on which your Committee have so largely dwelt, that in order to the continued prosperity of the Scheme, and to enable it effectually and fully to accomplish its object, its fitness for which has been so irresistibly evidenc-

ed,—it is essential that pecuniary supplies be largely provided. As stated on former occasions the measure of its operations is regulated by those supplies. Notwithstanding the relief given to its funds by the erection of so many chapels into parishes which were nursed onwards to that happy consummation, there were constantly springing up, more particularly in the mining and manufacturing districts, new fields requiring immediate occupation, of which the Committee are yet unable, from want of funds, to take possession. Indeed, the present state of their exchequer is such that, as will be afterwards explained, they have been imperatively called upon, in order to maintain ordinances in the numerous places of worship now upon their list, to suspend operations under the Church Building branch of the Scheme,—operations, which however important, are undoubtedly secondary in importance to the efficient maintenance of public worship in the existing chapels,—until their treasury will be so replenished, as to justify them in removing the suspension which the want of due supplies has forced upon them.

Your Committee, as stated in the outset of this Report, take courage from the response made to their appeal, and desire gratefully to acknowledge the increased liberality of the contributors to the Scheme. At the same time, they are constrained by a sense of duty, to state frankly, and at once, that the ordinary revenue of the past year is still inadequate to meet the ordinary expenditure, under the existing operations; and that until additional supplies shall be furnished, they must from prudential considerations, leave unoccupied those still outlying fields on which they are desirous to enter, as well as continue the suspension of further grants towards the erection of additional places of worship.

Averse to draw more largely upon the time of your Venerable House, your Committee, in concluding the foregoing narrative and remarks, would simply and in a few words, recapitulate, and anxiously point to the facts to which they have adverted, namely,—to the character, circumstances, and calling of the population whose spiritual wants and necessities, this Scheme, and its precursor were instituted to provide,—to the marked success which has invariably attended the agencies thus employed, and the unspeakable benefits which through these, have been conveyed to those portions of the population whose claims and interests cannot consistently with either the duty of the Church and her members, or the safety of the community, be disregarded,—to the fitness and adequacy of the Scheme, proved by what it has already accomplished, to reach its proposed aims and objects, if duly supported, and to the duty and privilege of every member of the Church, and of every Christian, to contribute, as God has blessed him, to carry on with increased vigour, and to complete and consummate a work forming the noblest enterprise in which man can be engaged,—the promotion of the temporal and eternal well-being of his brother man, and the extension of his Redeemer's Kingdom.

For some years past, your Committee have, in their Annual Report, enumerated a few cases in evidence of the increase which has taken place in the numbers, both of the communicants and of the congregations connected with the chapels on the Committee's list. Following this example, a few similar instances may here be cited:—

At Greenhead; Glasgow, the congregation has increased from 200 to 500, and the communicants from 70 to 200. At Camlachie, in the Barony Parish, an increase from 450 to

600 has taken place in the number of the congregation, and from 305 to 335 in the number of communicants. At Elderslie, in the Abbey Parish of Paisley, the congregation has increased by 50, and the communicants by 61,—the former now numbering 450, and the latter 251. At Carlsdyke Mission, Greenock, already referred to, which was established about two years ago, the congregation has increased from 180 to 260, and the communicants from 90 to 134. At Mossgreen, Dalgety, also recently established, the communicants were number 188, and of these 60 are new members. In Holborn Street Church, Aberdeen, the congregation has increased from 500 to 650, and the communicants from 236 to 257. In Largo Loan Church, Arbroath, there has been an increase of communicants from 266 to 241,—there is a correspondingly large congregation. At Pathhead, Dysart, the communicants were increased from 343 to 359, and the congregation now numbers 700. In Mary's Church, Glasgow, the congregation has increased from 397 to 431, and the communicants from 235 to 235. At Buchie, Rathen, which was opened about three years ago, the congregation has increased from 400 to 500, and the communicants from 200 to 280. In Walsburgh Church, Dundee, which was also opened about the same period, there is a congregation of 400, and 129 communicants. At Thornton, Markinch, there are 296 communicants and the congregation numbers 476, and at St. Luke's, Glasgow, the congregation has increased from 157 to 248, and the congregation of 530. Many other cases of correspondingly favourable results, have been reported to the Committee, and might have been cited; but it appears to them that the specimens which have now been given, are sufficient to establish the fact of the onward successful progress of the numerous chapels now upon their list.

In connection with these chapels, the establishment of Sabbath Schools continues to be a great satisfaction, and has been attended with the most beneficial results.

Discourses Delivered in the Scottish Nation Church, Crown Court, London, in August and September, 1855 By John Mur, D.D. Minister of St. James's Parish, Glasgow Glasgow: Thomas Murray & Son

We can cordially recommend this volume to the attention of the public. The volume very elegantly got up by the publishers, and quite a model of fine printing. The author, Dr. Mur of St. James's, has been long known amongst us as a favourite and most distinguished preacher of the Gospel, having been labouring in this parish and congregation for nearly six years. Not writing his sermons in haste, he has not, until now, favoured the public with anything from the press, nor would we have had the present volume but for the reasons mentioned by him in his preface, which, for its shortness and originality, we make it a privilege for quoting.

The first of September, 1853 was the day which the preacher of the following discourse had completed the fiftieth year of his ministry. Seventeen of those years had been occupied by him as minister of the parish of Leicestershire in the vicinity of Stirling; and thirty-three of them had, at that time, been occupied by him as minister of St. James's Parish in Glasgow. What success of the Christian kind these twenty years of his ministry have been accom-

strength might be afforded them."—From Snow's Voyage of the "Prince Albert," sent in search of Sir John Franklin.

The Way of Salvation.

"I once saw a lad," says an American writer, "on the roof of a very high building, where several men were at work. He was gazing about with apparent unconcern, when suddenly his foot slipped, and he fell. In falling he caught by a rope, and hung suspended in mid-air, where he could neither get up nor down, and where it was evident he could sustain himself but a short time. He perfectly knew his situation, and expected that in a few minutes he must drop, and be dashed to pieces.

"At this fearful moment, a kind and powerful man rushed out of the house, and standing beneath him with extended arms, called out, Let go the rope, and I will receive you. I can do it. Let go the rope, and I promise that you shall escape unhurt.

"The boy hesitated a while, but at length quitted his hold, and dropped easily and safely into the arms of his deliverer."

Here, my reader, is a simple illustration of the way of salvation. Let us meditate on it. The Lord grant we may do so to our profit.

Think of the lad's danger—it is a representation of your own. As a sinner under the judgment of a holy God against sin—you are exposed to everlasting destruction. Your situation, then, is fearful and appalling in the extreme. But are you, like the lad, sensible of your danger? Are you deeply conscious that, if left to yourself, you must eternally perish—you must be forever excluded from God's presence?

Again, I think of the helplessness and the hopelessness of the lad's case. He could do nothing to save himself; he could neither get back to the place from which he fell, nor extricate himself from his perilous situation, and descend in safety to the ground; and if no one had come to his rescue, he must have perished there also, is an illustration of your own case. You neither can go back to innocence, nor can you make any atonement for your sins. Could you from this moment, be holy as an angel, that would make no satisfaction to the demands of Divine justice for your past transgressions, inasmuch as you owe to God all that you can do; and future obedience can no more make atonement for past sins, than the payment for goods you may in future purchase, will clear off old debts.

But now look at the means by which the youth was saved. He was saved by the interposition of another: so, my reader, if you be ever saved, you must be saved entirely by the interposition of another, even by Christ.

The result, also, of a sinner's faith in Christ is illustrated by the case stated. There stood the boy's deliverer, saying to him, "Drop into my arms. I will receive you—I can." The youth hesitated; he had not confidence in the proffered aid: he had not faith in his friend: but at length, changing his mind, he trusted in him—he believed his assurance, and consequently he quitted his hold of the rope, and dropped into the arms of his saviour. So, my friend, the Lord Jesus Christ stands ready to save you, and however dangerous your position and imminent your destruction, you will not perish simply because you are a sinner; but if you would perish, it will be because you have not taken refuge in the arms of the only deliverer, and Jesus Christ says to you in the Gospel,

Look unto me and be saved; quit every ground and dependence—loose your hold from every thing else; let go the rope of your self-righteousness and self-confidence; trust in me, and I will save you."

THE MONTHLY RECORD.

OCTOBER, 1856.

Missionary Services

We are glad to find that the Superintendent of missions does not consider his situation in the Church as a mere sinecure, but one of the utmost interest and importance. Since his appointment to that new but most arduous and responsible office in July last, in addition to his ministrations to his late charge in St. Andrew's church, Halifax, he has visited and preached to the Presbyterians at Cow Bay, in the township of Dartmouth, in the Presbyterian church at Lawrencetown, at the school-house at the junction of Truro and Guysboro' roads, on the railroad at the preaching station near Schultz's several times, and also on the railroad in the Elmsdale school-house, on all occasions to attentive and sometimes to very full audiences. He has since preached to a large assemblage in the excellent and commodious school-house lately erected at the Little River, Musquodoboit, and in the Presbyterian church at Meagher's Grant, two most promising and prosperous missionary stations, where a liberal annual subscription has already been opened, and rapidly filled up for the support of the ordinances of Religion, a regular congregation with an active committee formed, and a sincere desire manifested for the appointment and settlement of a fixed pastor over such an extensive and desolate district. Should a visiting missionary be appointed to take charge of these different preaching stations now, after so many fruitless attempts and painful disappointments, so happily reestablished, the Superintendent of Missions will then be enabled to direct his attention to other and more distant districts of the Province, where his services have been anxiously solicited and are much required among an attached but long neglected Presbyterian population.

The Rev. James Wilson and the Rev. George Boyd have also been regularly and diligently engaged, in the discharge of their missionary duties in and around Halifax, since their arrival in Nova Scotia. Besides supplying the vacant pulpit in St. Andrew's church, on the morning and evening of the Lord's day, and preaching with much accep-

tance and spiritual edification to our congregations in the city, their attention has likewise been directed to the missionary stations in the surrounding country, and at the last meeting of the Presbytery they received appointments to preach at Lawrencetown, at the school-house near Rutherford's, and at the Railway, at the school-house, Little River, Musquodoboit, and at Meagher's Grant.

With not less zeal and alacrity has the Rev. Donald McRae, entered on his missionary labours, at Pictou, where he has received, as might be expected, as a native of the county and the son of one of our oldest and most talented ministers, a true highland welcome. We know they have met with a young minister of the most promising talents and impressive eloquence, and his public ministrations have been everywhere eminently pleasing and profitable to his hearers.

With the Rev. Messrs. Duncan and Lochhead who have gone on to Prince Edward Island, we have formed little or almost no acquaintance. But the accounts which we receive of their abilities and success in the situations, where their labors at the present moment are so indispensably necessary, are most satisfactory and encouraging.

We have no doubt that within a very short time we shall be enabled to record in the pages of our journal, still more convincing and ample proofs of the value and importance of the labours of our missionaries, in their appointments to fixed and permanent pastoral charges within the bounds of our Synod.

Public Meeting held in Pictou,

During the sitting of the Synod, on Monday
7th July.

CONCLUDED.

Professor George said in the conclusion of his speech:—Will you give a brief space to me that I may say a few things in reference to our Church in Canada. It is a painful reflection that it was long ere the Church of Scotland took anything like an extensive hold of Canada. The country had been long settled, and many of these settlements had grown into wealthy communities ere ministers came out from the Church of Scotland in any numbers, and the consequence of this neglect was that in not a few of the larger and wealthier districts of Upper Canada our Church has but a feeble footing, and that is the more to be lamented as some of these districts were settled with Presbyterians. But nothing was done for nearly 30 years to supply them. The greater part of these people had left the church, and we have but feeble hold of these districts. This is matter of regret. They are not without

the means of grace. There are many congregations of Methodists and the Church of England, but as an ardent friend of our Church, my wish is to see her planted everywhere, just because I think she holds the truth, and that from the lips of her ministers the doctrine of salvation has on the whole been preached more purely than by any other Church in British North America. However, in such a country as Canada, there has been field enough within those portions settled within twenty-five or thirty years. Our Church has been making laudable efforts. At the time our unhappy division took place, (for it was unhappy, and no man will put me out of countenance by saying, "yes, unhappy, for you," I maintain it was unhappy for Presbyterians: it was uncalled for: I think it a great calamity: I think it was a great affliction to bring that bone of contention within these Provinces at all,) we were going on occupying the land. Congregations were being organised and were growing up and prospering.

This division produced sad effects on Presbyterianism in Canada. There were exceptions, but almost all our churches were split. Hence in many places you have a handful that hold to the Free Church and a small body that hold to the Church of Scotland, which together would have formed a working congregation. It is true, the country is filling up so rapidly that each of these may soon form a large congregation. God can bring good out of evil; but let not man take credit to himself if he has done the evil. This was a very serious matter for us in Upper Canada. For let it be remembered, Upper Canada is not like this Province, a homogeneous people. You will find in every congregation a body of Scotchmen, Scotch Highlanders, Scotch Lowlanders, Irish Presbyterians, Presbyterians from the United States and those that are called Canadians. This state of things is one of the difficulties we have to encounter. I need not tell you that though in Christ there is neither Jew nor Greek, yet people coming from different countries with their peculiar tastes, are a people difficult to unite and easy to divide, and hence the extent of our division, hence the wedge splitting so many of our congregations.

When the division took place we had a goodly number of ministers spread over the whole country. I think we had about seventy ministers at that time. After the division we set to work and did the best under the circumstances. Our difficulties were very great. We had as many congregations as before, and not nearly as many ministers. We lost many of our ministers, and not a few of them were men of eminent piety, and some of them of high talents. Some of our ministers went home; and the greater part of our students went away. There was only one devoted student remained.

But we have now to a considerable extent retaken our hold of the field, and are doing

our utmost to extend our influence into the new regions. The prosperity of the country is without a parallel. And let me add that the prosperity of our people is one of our greatest difficulties. The accumulation of property is not only unprecedented, but without God's grace I think it is perilous to the soul. This prosperity is also opening up for us many new fields. Villages rise up as it were in a day. We are endeavouring to occupy places that are in much want. We have forbore doing anything that would disturb the congregations of others. We have not sent one of our ministers into any congregation, either of the United Secession or of the Free Church. We have felt that to destroy is one thing, and to build up is a very different thing. Our aim is to build up and not to embarrass others. At present we have upon the roll nearly ninety ministers. Yet what are these among so many? We could double our number, and had we remained one body, we might have had in Upper Canada alone a Church of three or four hundred ministers. This will be admitted by all that know the state of the country. What we want is your great want. We need men of God as preachers, and we need them in great numbers. Never! never was there more need of that prayer than in Upper Canada: "Lord send labourers into the harvest." I may state that while many of our congregations in the country are small, we have large congregations in the cities. I think that worldly mindedness is now fighting a battle with religion in Upper Canada, such as seldom has been seen. Christianity in order to triumph there will require the special aids of the spirit. There are throughout our Church thousands of simple, earnest souls. We have been receiving preachers from the General Assembly, from the Presbyterian Church in Ireland, and from the Secession Church in Scotland. All of them after due trial.

We have felt all along that without a native ministry our Church could never take possession of the land. If I may be allowed the figure it is not with auxiliaries from abroad that you can fight the battles of the Lord. You must have the sons of the Church enlisted under the banner of the Cross. Hence the attempt that was made some fifteen or sixteen years ago to found a college and with some measure of success. This institution has been in existence for fifteen or sixteen years. It aims at giving a somewhat thorough education so as to fit men for some of the learned professions, but chiefly to prepare men for the gospel ministry. We have sent out a goodly number. We have students scattered over the whole country. It would not become me to say more, but it would be injustice to say less than that they are really laborious men. The college is in a condition at present still to supply such ministers. We have made an attempt to secure suitable college buildings, and they are suitable.

They are such as no Scotchman, with all his native pride, would be ashamed to look at and say, 'this is a college in connection with the Church of Scotland in Canada.' These have cost a large sum; and we have had to make a very considerable effort. The sum is not yet all paid. The buildings and grounds are all in the town of Kingston. The Church has been appealed to, and though she has not generally listened to that call, I have no doubt the means will be forthcoming. We have, in the college, altogether this last year eighty-eight students, but a very considerable number are medical students. Others are studying for the law and perhaps two-thirds are studying for the Church. I read with delight of your Young Men's Scheme. I read of it in Canada. There is something grand in such a small body sending such a goodly number to study in Scotland. Our Church never did anything like that, and we had much need of it before we had a college. I hope these will be spared to return and to workmen of whom the Church will not need to be ashamed. The two that are with us have acted in every way so as to afford us the highest satisfaction. They came but poorly prepared, but every thing has been done to aid them. I hope they will return and be a credit to you. Those that come to us we will do our very best for them and I now pledge myself to you and this assembly that we shall do nothing to retain one of your young men with us, if you wish them to return.

One difficulty that lay in my way is coming at this time was that I should have been out begging for our college. Any one that knows what it is to carry such a weight will allow that it is not a desirable occupation. I have come here to beg, but not to beg for money. An appeal was made to you for us, but I cannot but think it is a shame that we should appeal to other churches for aid, and I am determined to set my face against it. You must let us have your prayers. A school of the prophets may have more splendid professorships than ours and other appliances, but if we have God's blessing, we will be able to send out men that will be a blessing to the Church. Let our school of the prophets have your prayers. It is now the complaint of all Churches that young men are not coming forward to take the place of the old, or to occupy the ground that is to be brought in. One of the great Churches in the United States has at this moment four or five hundred vacant congregations. We have scores, not to speak of some half dozen new fields even since I left home. Young men are not coming forward as the Church would require. I do not stop to inquire into the cause of this, but would merely notice two things: first, the openings are so many and so tempting as to draw away many into other avocations; secondly, the main cause is the low state of piety.

Before concluding let me address a few words to three classes of persons. First,

would speak to the ministers that are now present. Much depends upon them. They have great opportunities of knowing the young men that may prove useful. A minister has a solemn duty to perform in this thing. He ought to have his eye upon such as he thinks might become useful ministers of Christ. It is his duty to direct the minds of such by all prudent means to that work. In looking out for young men it is necessary to see that there is piety there. A spurious piety, however, is worse than no piety at all. It should be a piety that does not cashier common sense; a piety that lives near heaven, but does not cut its connection with the earth. It should be a piety that understands how man is to be dealt with. There is a real necessity that the young man be a person of knowledge, intellect and good intellect. The Church of God needs such ministers in British North America. Even ordinary men will not do. They must be men of strong faith and they must add knowledge to that faith, and strong good sense. Secondly, where any parent here has a little Samuel, it should be consecrated to the Lord, and brought up to the tabernacle to wait there and do service to God. It is no doubt right for a parent to seek honor for his child. It is as a wise saying, however, of an aged minister, "I have been long in the ministry, and I can't it a greater honor to be a minister than to be a monarch." When the Saviour shall sit on the great white throne, what a turning up the down there will be of our notions about power and wealth, and such like. Let us say to parents whether it is not their duty to direct the minds of their sons to the sacred ministry. In giving education there might be an earnest looking forward to this work. The most accomplished ministers have been not so much in the halls of colleges, but in the hands of intellectual manipulators, but by pious fathers and mothers wrestling in prayer.

A great work is to be done on this continent. We are doubling the population in ten years. Doubled by and by, will be but a small affair compared with Upper Canada. And what a work is opening up on this northern continent. At the end of this century nearly a hundred millions will be speaking our tongue in every part of the world. These millions are sent to do the work of the flesh. God is here the glory. Unless there be an efficient ministry that cannot be. I intended lastly to say to young men. I would urge them to themselves whether God and Christ have called upon them. We are not our own. I have already detained you too long. My prayer is that I have spoken without arrangement and out of the abundance of my heart.

St. John Martin said I feel no small difficulty in appearing before you, and were I to follow my own inclinations I should remain at home after the very eloquent addresses which I have heard. You have heard of the vast extent of our Church in Canada, of the importance of a General Assembly in British America, of the bright and cheering prospects that are still before us in these colonies.—I have been requested to speak upon the importance of Home Missionary exertions. The Church of Christ was first established by home missions. Our Saviour was a home missionary. He went about preaching the Gospel of the Kingdom, and continually doing good.—It is his design in giving their commission to the apostles they should be home missionaries. We must not neglect our duty to those at home. A man provides not for his own, and especially for those of his own house, he is worse

than an infidel. The Apostles were enjoined to begin at Jerusalem in preaching the Gospel among all nations. From that focus light was to spread far and near over the whole world.—The Christian Church has been greatly increased and extended by Home Missions.—We can never expect to prosper as a Christian Church unless we have home missions among our adhering population. Thirty years ago the Rev. D. A. Fraser and the Rev. John McLennan were conveyed through the Island of Cape Breton, from end to end, over rugged roads and in boats, engaged in the work of home missions. Since that time numerous missionary visits have been paid by our clergymen. I have visited the western parts of Nova Scotia, travelling three or four hundred miles in a few weeks and preaching during that time in a number of settlements. I have to narrate facts of the past which might fill our minds with astonishment. In the year 1843 there were twenty two ministers connected with our Church in Nova Scotia, of whom eleven or twelve joined the Free Church, seven went home to Scotland, and we were left with only three ministers to dispense the bread of life to thousands. The hand of the Lord has been with us, however, in many respects. We have had a wonderfully attached people, and the number of our Missionaries is increasing. There is one fact that shows at a single glance the necessity of Home Missions. There are seventeen counties in Nova Scotia, and we have adherents in all of them, whilst ministers are stationed in only two of these counties. I might mention many other facts, did time permit, all evincing the importance of Home Missions. We ought to go forward in this matter in the strength of Divine grace.—And I trust we shall also have the prayers and aid of the lay-members of our Church in conveying the Gospel to our destitute brethren.

Mr. Thomson, Elder, said: It might be presumption in me to address this audience, after the very eloquent addresses you have heard, but you know that laymen form a part of our Church courts, and I have come here along with my respected minister to assist in the business of this Synod. Mr Thomson went on to explain the duty of sessions in assisting their ministers, the necessity for this being done to a larger degree than in past times, expressed his thanks to the Synod for the attention it had bestowed on the affairs of the congregation which he represented, and urged also a greater unanimity among Christians, and especially among Presbyterians in these Colonies.

The audience, which, though highly respectable, was not so numerous as might have been expected, nor as the occasion demanded, was then dismissed with the benediction.

St. John Subscription List.

We are most happy to have an opportunity of publishing the Rev. Wm. Murray's letter respecting the St. John Subscription List, as it affords relief to our own mind as well as to his. On reading the extract, we inadvertently published, which contains the full amount of the subscriptions in that city, we felt highly delighted at the liberality of our friends in St. John and wished rather to commend than disparage their good deeds and we have no doubt that this, also, was

Mr. Murray's intention when he penned his letter. On serious reflection, however, and after an experience of fourteen years as Editor of a Weekly Journal and now as Editor of this periodical we discovered, before we received the accompanying communication, that although no offence was intended, still the language employed in the warmth of affection and gratitude ought never to have appeared in print, and, therefore, we willingly insert Mr. Murray's explanation which ought rather to have been given by us than by him. We hope that this statement will be satisfactory to all parties, and that nothing will ever occur to mar that christian feeling which we ought all to endeavour to promote.

EDITOR OF THE RECORD.

Moncton, 23rd Sept., 1856.

Rev. and Dear Sir.

I was very much surprised to see in the last number of the Monthly Record, that you had inserted as the heading of a list of subscriptions, received from St. John, for the erection of a Church at Moncton, a portion of a letter which I addressed to you and which you must have been aware was meant to be private. That there might be no mistake I expressly mentioned the heading which I wished you to put to the list of subscriptions. Since, however, you have published the portion of my letter it is right that I should make one or two explanations, as in its present form it is apt to leave the impression on the readers of the Record, that I meant to speak disparagingly of the motives which led the St. John people to be so liberal.

In a former number of the Record I spoke highly of the kindness which I received when at Halifax on an errand similar to that which sent me lately to St. John. In forwarding the St. John list of subscriptions for publication I purposely abstained from any remark, because I saw that to do so in every case would lead to invidious comparisons; but so far from thinking lightly of the reception I met with while there. I cannot speak too highly of the readiness with which the St. John people responded to the appeal that was made to their liberality or of the indefatigable zeal of the Rev. Mr. Donald in procuring us subscriptions.

I admit that what I said in my letter to you was expressed in terms which are apt to mislead, but in a confidential letter written in haste, one is not always so attentive to the precision of the language which he uses as he should be. All I meant to say was that though we had got a large sum from St. John yet we did not feel the less grateful to the people of Halifax for aiding us so liberally when they had little or no connection with us. As to my saying that but for their liberality we would not probably "have received half the sum from St. John," it was most uncharitable in me to give utter-

ance to such a sentiment, and what is more, I believe it was incorrect, I believe that the greater part of the subscribers were ignorant that we had got any thing from Halifax, and that their liberality flowed in the sincere desire of seeing the Church at Moncton prosper. I used the expression at the moment without giving it much consideration, and, at most, meant to say, in a strong way, that I believed that the example of Halifax had not been without its effect on St. John as I trust the example of St. John will not be without its effect on other places. This was stating a perfectly christian and scriptural motive, but even this, I admit, I had no right to say, for I had no ground for doing so, save that it is well known that, in such cases, a good example has a good effect.

By publishing this explanatory letter in the next number of the Monthly Record you will oblige, Rev. and dear Sir,

Yours truly,

WILLIAM MURRAY.

Rev. John Martin.

Editor of the Halifax Monthly Record.

Presbytery of Halifax.

A meeting of the Presbytery of Halifax, in connection with the Church of Scotland, was held in St. Matthew's church, on Wednesday the 1st of October, and was constituted by prayer. Present—the Rev. John Scott, moderator, and the Rev. John Martin, ministers. Mr. John Watt presented his commission as representative Elder from St. Matthew's church session, which being sustained, his name was ordered to be added to the roll. Mr. James Thomson, being present as the late representative of St. Andrew's church session, was invited to sit as a member of the court, till a representative be chosen by that session for the current year.

The Moderator reported that, in obedience to the injunctions of Presbytery, he had preached in St. Andrew's church, on Sabbath the 20th July, and intimated the Church vacant in consequence of Mr. Martin's resignation of that charge on his appointment to the office of superintendent of Missions. Mr. Martin stated that, as directed by the Presbytery, he had supplied St. Andrew's pulpit regularly till the arrival of Missionaries from Scotland, who had since furnished a supply of sermon, till the present time.

The Rev. James Wilson, ordained Missionary, and the Rev. George Boyd, Preacher of the Gospel, were then introduced to the Presbytery by the Rev. Mr. Martin, and having presented extracts of their license and other documents, and of their appointments by the Colonial Committee as Missionaries within the bounds of the Synod

of Nova Scotia, which were read and considered highly satisfactory, they were admitted as preachers within the bounds, and assured that the Presbytery were desirous to render them all due support, assistance and encouragement in the Lord.

The superintendent of Missions then reported that he had visited and preached at a number of places in the vicinity of Halifax and on the railroad, and he recommended the following as suitable preaching stations which claimed particular attention from this court: Lawrencetown, Rutherford's School House, Truro Road, Little River, Musquodoboit, and Meagher's Grant. The Presbytery received this report with much satisfaction, approved of Mr. Martin's diligence in visiting these stations, and directed Messrs. Wilson and Boyd to supply St. Andrew's church pulpit and the forementioned stations alternately till the next ordinary meeting. The Presbytery appointed the Moderator to meet with and moderate in the session of St. Andrew's church till next meeting. There being no other business before the court the Presbytery then adjourned, to meet in this place on the first Wednesday of November, and the proceedings were closed with prayer.

Notice.

Induced by encouraging promises of increased support from various quarters in this and the adjoining Provinces, the Proprietors of this Periodical have decided upon continuing its publication for another year. They must, however, still urge upon their numerous Agents and friends, the necessity of endeavoring to increase the circulation of the Paper; and, with the Editor, they promise in return to do all in their power to render it a useful and permanent auxiliary in the advancement of the interests and welfare of our Church, as also a welcome visitant in every family.

LATEST INTELLIGENCE

Reformatory Institutions for Juvenile Delinquents.

The objects of the National Reformatory Union are now no doubt, fully understood. For years persons concerned in the administration of justice have deplored their own inability to remedy a great evil. They have seen children of tender age brought before them charged with begging and pilfering in the streets. They have seen boys little more advanced in life placed in the dock to answer for such offences as theft, house-breaking, and even highway robbery and horse stealing. The whole apparatus of criminal justice was brought into action to punish an ignorant, depraved, and stunted child. Judges, counsel, attorneys, clerks, and witnesses were engaged an hour or more

while the charge of felony was made out against the miserable little creature, who had formerly pleaded "Not Guilty," and would be presently asked what he had to say why he should not receive judgment according to law. How deficient and inapplicable the sentence would be every one knew. The boy could hardly be called a fit object for punishment in the sense of retribution. What notion had he of morality or law? Born in a cellar, brought up by a burglar or footpad father and a mother drunken or worse, crime had been his only notion of an occupation. He had looked to stealing as his natural maintenance, and his highest conception of an exploit was a skilful evasion of the police. Yet till lately there was nothing but to sentence him according to act of Parliament. Great latitude is allowed to Judges, and it is unnecessary to say that the Court could not pass a severe sentence on a child; the prisoner had his one month's or three months' imprisonment, and there was an end of the matter. But all accustomed to the business knew what must be the result. The boy would go into prison bad, and come out worse, or at least in a worse position. The brand of felony would be on him. He would have graduated to crime, and become permanently a member of the out-cast class which lives by deprecation. In a short time he would be in Court again. A former conviction would be put in, and the Judge, with some severe remarks, would sentence him to six or twelve months of confinement. Released, he would be at his old work again, till, in early manhood, his career was closed by the hulks, the penal colony, or the gallows. It was impossible to allow this to go on without some attempt at a cure. Three years since transportation was partially abolished, and prison discipline at home substituted as a punishment. To relieve the jails, rather than from any higher motive, it was determined to grant freedom to convicts long before the full term of their sentences had been accomplished. But, in order to avoid the evils which the presence of released felons causes in other countries, it was necessary to try some scheme of reformation for both young and adults. For the latter the period of imprisonment is alone available, but children might be legitimately placed under tutelage, even without the commission of an offence. Every parent has a right to send his son to a school or to bind him apprentice, and the State might fairly exercise this power when it was neglected by the natural guardians. So the Legislature at length determined to interfere. By the law, as it stands now, magistrates may send boys not exceeding sixteen years of age to reformatories for a period not longer than five years. The State grants weekly 5s for the support of each, and endeavours to recover the sum from the parents of the child. These may be summoned and compelled to pay, if able, and so far as the law has been carried into effect, it is found that a very large proportion of the parents are able, and will on compulsion pay the sum

ended. The Government, besides, grant assistance to those who are willing to establish reformatories, though it originates none. However, many counties and large towns have joined in the movement. Meetings have been held for the establishment of reformatories in all parts of England. At this juncture the necessity of union and organization is felt. Any practice which is successful in one place should at once be made known generally, and similar errors of each should be communicated to all. In short, it is required that there should be action in concert, and so friends of the movement have established a National Reformatory Union.

Popish Hallucination—Scotland reclaimed to Mother Church.

The Romanists at present appear to entertain the most extravagant ideas as to their ability to make an easy conquest of Great Britain, and especially Scotland, in a few years, apparently founded on the mistaken notion that having succeeded in ensnaring a few of the aristocracy, the people will, of matter of course, follow. It was only a week that we submitted to our readers an extract from the letter of a Popish Abbot in England, who allowed himself to be so far overcome by the reception he met with from Lord Lovat, who has allowed a Cistercian monastery to be built on his estate near Beaulieu, in Inver-shire as to indulge in the most jubilant expectations at the bright prospect thus opened up. The writer's judgment, before the Romish Church in Scotland. We have another edition of the same character in the *Tablet* of Saturday last. A Romish Professor to the "Scotch College" in Spain, Don Munro, has published a book in defence of Calvinism, which may now be read at the head of all the world over. At least the *Tablet* would have its readers believe for it assures them that Presbyterianism in Scotland is now doomed, and that Popery is in the ascendant. For the amusement of our readers we quote the following extract, which, for aught we know, may have been written in the memorable cabbage field which saw the commencement and termination of a rebellion which was to have nationalized the whole of the British Islands.—*Witness.*

Let us hope that the days of Calvinism are numbered and that every vestige of it will soon disappear in Scotland before the great radiance of Catholic truth. To mark this event the Catholic clergy and laity in Scotland are zealously working, and we promise them the prayers and best wishes of Catholic Ireland for complete and successful success in their holy labours. We are glad to know that hitherto the Catholic Church in Scotland have had enough to do, and are chiefly confined themselves in their sermons and writings to the sacred cause of

defending the doctrines of Holy Church against the onslaughts of Calvinistic bigots and calumniators of all kinds; but Professor Munro is not contented with merely defending the bulwarks of our heavenly Jerusalem; he has boldly invaded the enemy's territory, and made the powerful battery of truth play with overwhelming effect upon the rotten citadel of heresy erected in Scotland by John Knox. We hope this holy war will be well sustained, and the literary fire kept up with spirit by the Catholic clergy of Scotland until Calvinism has been buried in the tomb of all the heresies which went before it. The Catholic faith is now securely planted in Scotland, and we every week hear of converts in that Presbyterian country. Let us express a hope, and at the same time a prayer, that the day is not far distant when mass will be again celebrated in the venerable old cathedrals and abbeys of Scotland."

The Protestant Church in Turkey.

The accompanying letter is addressed to Sir C. Fardley, Bart., from a body in Turkey containing Christians of various nations, races and denominations. The secretary, who writes, is an American; the president is the Dutch Ambassador to the Porte. English, Americans, French, Germans, and other Europeans, Turks, Greeks, Armenians, and other Orientals, are members:—

Evangelical Alliance, Turkey Branch,
August 4.

"DEAR SIR."—I presented your note of June 14th to the Committee of Council of the Turkey Branch of the Evangelical Alliance at their last meeting, and I was instructed to express to you their best thanks for the cordial interest manifested by British Christians, and to send you a brief statement of the present religious condition of the East. By a former mail I forwarded you our first Annual Report, which takes a favorable view of the state and prospects of Turkey at the time it was presented. Then, the hatti-sheiff had just been proclaimed, granting full religious liberty to Christians and Mussulmans. The Government seemed sincere in carrying out its provisions. English and French troops were here to enforce them, if necessary. The Moslems themselves appeared more kindly disposed than ever before towards Christians, and entirely ready to receive the Bible and listen to its teachings.

"Now that the foreign troops have been withdrawn, foreign influence seems in a great measure to have declined at the capital, and has entirely ceased in the interior. The hatti-sheiff has aroused the bigoted prejudices of the Mussulmans. Violent persecutions are excited against Protestants, both by the Christian sects and Moslems, and there is no protection or redress. Several aggravated cases have recently been brought before our notice. We have appealed again and again to the European Ambassadors, who have interested themselves warmly in the matter, but have been unable to procure any relief to persecuted persons, who have been imprisoned or banished. We have therefore decided to prepare a full report of these cases to present to the British branch of the Evangelical Alliance, hoping that through them the subject of the suffering

Protestants in Turkey will be fully brought before the British public. Our hope in extending our Evangelical Alliance in Turkey is, that we may thereby secure religious liberty, and advance the cause of the gospel in the East. But we must rely, in order to attain this, on the aid of Christians on the Continent of Europe, and still more upon the powerful support of British influence and sympathy.—I am, &c.

"C. N. RICHTER, Secretary.

INDUSTRY OF THE HIGHLANDERS.—A correspondent of the *Times* writes to that paper in refutation of the charges of "laziness" sometimes brought against Highlanders.—Upwards of 5000 Highland men and women are at present living at Wick in the prosecution of the herring fishery. They come from Ross, Sutherland and the Western Isles about the middle of July, and remain till the first or second week in September. The men are chiefly hired on board the fishing boats, and for their season's services they are rewarded with from £5 to £9 for wages, with lodgings and board. In return for this they go to sea every fishing night, row the boats to the fishing ground, cast out and haul nets, row the boats back to land, deliver the herrings by measurement to the fish curers, and go through the general drudgery of the fishing. It is really surprising what labour these men will undergo, what fatigue they will endure, their patient plodding, and persevering industry, and their general conduct through the season. The women are engaged in curing the fish and preparing them for the market, for which they are paid at the rate of 5d. to 6d per barrel; and they, too, go through an astonishing amount of labour and fatigue.

MORMONISM IN MANCHESTER.—Considerable excitement, it appears, exists among the Mormons here in consequence of the large number of persons who have recently renounced the principles of the Latter Day Saints. One reason of re-action is said to be caused by the "revelation" demanding a tenth of the earnings of the "Saints" throughout Europe, for the good of the "Church" in Salt Lake city; those who do not pay are to be "cut off" from the Church.—*English Paper.*

We have received a valuable communication from the Rev. Andrew Lochhead, our active and zealous missionary at Georgetown, P. E. I., giving an account of his labours since his appointment to that situation, which will appear in our next number.

Synod of New Brunswick.

The minutes of the Synod which we have anxiously looked for, have not yet been received. We hope to be enabled to publish them in our next number.

Synod Fund.

Balance in hand - - - - - £3 2 2
JAMES F. AVERY,
Halifax, 2d Oct. 1866. Treasurer.

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Balance in hand 1st October - - - £69 6 1
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Gross premiums received for the year ending 1st May,	\$1,524,508 32
Income on investments,	50,705 58
Losses paid during the year,	884,944 04
Losses paid by the Company since its commencement,	9,429,014 90
Net profits for the past year,	409,425 28
Capital Stock paid up, \$500,000 00	
Surplus balance of profit and loss,	1,000,733 60
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