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OF THE

## Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, 10.

Vol. I., No. 6.

HALIFAX, JUNE, 1855.

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### THE CHURCH AT HOME.

#### Commission of the General Assembly of the Church of Scotland.

EDUCATION IN SCOTLAND.—On Monday the 16th of April a special meeting was held of the Commission of the General Assembly of the Established Church of Scotland—The Rev. Dr. Grant, moderator of the General Assembly, presiding.

The Moderator stated that he had called this meeting in compliance with a requisition from the Education Committee of the General Assembly, and from having reason to believe that, throughout the Church, a very general desire existed that a meeting of the Commission should be held for the purpose of giving expression to their mind on the subject of the two bills before the House of Commons regarding education in Scotland.

Principal LEE moved that the Commission approve of the Moderator's conduct.

SIR JOHN HERON MAXWELL seconded the motion which was unanimously agreed to.

The Commission first entered into consideration of the Lord Advocate's bill.

Dr. Cook, Haddington, Convener of the Education Committee, might be allowed to express his astonishment that the Lord Advocate should have introduced a measure precisely similar to that thrown out last year. He (Dr. C.) trusted they might look to the House of Commons with confidence not to go back on its former decision, and not to undo the work of last session for the mere sake of flattering the self-love, soothing the wounded feelings, of any individual. He knew of no change which should have led to the re-introduction of this measure. While it was unanimously opposed by the Church of Scotland, what was the nature of the support which it received from other bodies? The support of the United Presbyterians to it was languid and cold, and was given because they considered it as a step towards the casting forth of the religious element from the public schools, and because they considered it a decided step in advance towards a system of secular instruction.

There was another religious body, the great majority, perhaps all, of whom at one time looked with favour on this bill, because they considered it a "heavy blow and great discouragement" to the Church which they had left. The Free Synod of Glasgow and Ayr deserved all credit and honor for this that, strong as might be their feelings against the Church, they had still the manliness of principle to prefer the continuance of the security for the sound religious and Christian education of the young, to the humiliation and detriment of the Church of Scotland. Then were they to forget the lay opposition which was made to the bill of last year; that strong and almost unanimous opposition of the nobility and gentry of Scotland, that body by whom the parish schools were supported, and under whose control, conjointly with the Church, they were placed. He thought that on all these grounds they were entitled to marvel that a bill, so identical in character with that thrown out last year, should be again introduced; but he trusted that their firm and renewed opposition would be attended with the same result. The Lord Advocate proposed to embrace religious instruction as an essential element of his system of education. He would call on the Commission, however, to compare the present system, and that by which his Lordship proposed to supersede it, in respect to the provision made and security afforded for religious instruction. Under the present system instruction was given in religion from the Holy Scriptures, and from the Shorter Catechism, which was but an epitome of the Confession of Faith, which had been solemnly ratified and approved by the State, as a sound exposition of the truth of God. Security was likewise taken for the Christian knowledge, and the Christian character of those by whom that instruction was to be communicated, the teacher being called upon to signify, by his signature to the Confession of Faith and the standards of the Church, his adhesion to the great principles of religion professed and

established in the land, and being called upon to place himself under the superintendence and control of the body to whom the State had entrusted the religious oversight of the country. Now, under the proposed system there was no distinct definition of what the nature of the religious teaching was to be. It was said it was simply instruction in the principles of religious knowledge, "as heretofore in use in the parochial and other schools in Scotland." But let time pass, and let the influence of the existing system pass away, as it assuredly would do, and then see what — when doubt and dispute arose — "religious instruction" actually meant. Then by whom was this religious instruction to be administered? What was enacted with regard to him to whom they intrusted this solemn and important function? By this bill there was an absolute withdrawal of all security for the man's belief and Christian knowledge altogether; and so long as the teacher, after he was placed in the situation, continued, no matter how, during the appointed hour to go over the books prescribed, he might go home and scoff at religion, and might abstain from attendance on the ordinances of God's house, under the pretence that there was no one within fifty miles by whom he could be edified, and thus give a pernicious example to the youth of the parish in which he was so important a functionary, while even for the grossest religious error there was no power that could remove him from the situation which he held. Then, if they had no security for his religious belief, what security had they for his religious knowledge? It was provided by the bill that every candidate should be examined in religious and secular knowledge, by one of the inspectors. These were men over whose appointment they could have no control at all. They were to be appointed by the Privy Council, a board resident in England, and imbued with English principles of education. But even were these inspectors highly qualified and accomplished men, their work must needs be inadequately and per-

factorily performed, for they were called upon to discharge the duties which had hitherto devolved on the seventy-two Presbyteries of the Church. Then, what was the constitution of the Board who were to exercise a general control over the whole educational machinery. He objected to it as most unsatisfactory, and affording but slender security. If the object of the Lord Advocate's Bill had simply been, as it professed to be, to provide for a system of religious education, men would have scoffed and laughed at the miserable machinery provided for securing that object. But he asserted fearlessly that its promoters desired above all to make the bill acceptable to all the dissent of Scotland—to all that was most adverse and hostile to the Established Church. That was the true explanation of this beggarly and contemptible machinery (Hear, hear.) If they were to judge from the language of the advocates of this bill, it was to herald in a season of entire religious peace and unanimity. Why instead of that he believed the consequence would be, that in every election for the office of schoolmaster, they would have a sectarian clique here, and another denominational coterie there, each struggling and striving to carry their man, whether by acquiring influence over the heritor of a landward parish, or securing the preponderance of votes in the burgh school committee. (Hear, hear.) They would, he believed, have a flame of religious dissension kindled and spread from one end of Scotland to another, the results of which it was impossible to conceive. After adverting to the inconsistency of the State appointing a minister of one Church to teach the old, and the schoolmaster of another denomination to teach the young, and to the likelihood and the danger of these two men, so closely connected with the dearest interests of the people, being placed in open enmity, Dr. Cook concluded by saying that this was not merely a question bearing on the religious instruction of the young, important as that question was, but one vital to the existence of the Church of Scotland itself. The reverend doctor sat down by moving the following resolutions:—

“Find that the said bill is identical in principle with that formerly introduced by the Lord Advocate on the same subject, and rejected on the second reading by the House of Commons in 1854.

“That it violates the act for securing the Protestant religion and Presbyterian Church government by dissolving the connection between the teachers and the Established Church, and abolishing the superintendence hitherto exercised by the Church over the schools.

“That it thus withdraws all the existing securities from that which the Church must ever consider a most important element in education, the religious instruction of the young in the schools; and that the machinery which it purposed to substitute is in the highest degree vague and unsatisfactory, there being no provision whatever for ascertaining

the religious character and faith of the teachers or the knowledge and true belief of the inspectors who are to examine the teachers and the schools, or of the members of the board which is to preside over the whole education of the country.

“The Commission, on these grounds, disapprove of the said bill in the strongest manner, and resolve to petition Parliament accordingly.”

Dr. BARR seconded the motion.

The discussion was continued by Dr Bryce, Sir J. H. Maxwell, Dr Robertson, Dr Muir, and Mr Smith, of Lauder.

A petition, founded on Dr Cook's resolution, was unanimously agreed to.

Having also resolved to petition Parliament in favour of Mr. Stirling's bill the Commission rose at a quarter past five o'clock.

#### Examination of the Normal Seminary of the Church of Scotland in Glasgow.

The annual examination of this excellent institution took place on Wednesday. A number of the committee on education and others, including Dr. Craik, Dr. Gillan, Dr. Runciman, Dr. Napier, Dr. Paton, Dr. Boyd, Rev. Allan McLean, Thomas Watson, Esq., &c., attended during the day, with a large concourse of ladies and gentlemen. The examination lasted from ten a.m. till three in the afternoon. The principal interest was concentrated in the senior departments, conducted by Messrs Douglas and Wilson. The male and female students underwent a minute examination in the higher branches, including geography, and English history, in which they showed a proficiency which elicited the admiration of all present. Mr. Wilson's class room was visited by a great number of parents and others during the day, and the systematic and orderly manner in which he got through the business was surprising. Mr. Wilson having introduced some new features into the mode of communicating instruction, a large portion of the time devoted to the examination of this division was spent in describing the scientific principles on which calligraphy was taught, which the pupils seemed to understand thoroughly: and also the manner in which arithmetic was brought down to the level of the lowest capacity, the other teachers, Mr. Macaulay, Mr. Culvert, Miss Walker, and Miss Reid were also eminently successful in their respective divisions. Much interest was taken in the infant department, under the tuition of Miss Reid, who, with considerable experience, unites great aptitude and tact in communicating to her infant pupils the first principles of education. Miss Walker exhibited some very superior specimens of embroidery and crotchet work, which were inspected during the day by a large number of ladies, who expressed themselves highly gratified with the work. The pupils at present attending the various classes in the institution number 650; and in all the departments we rejoice to repeat the most sa-

tisfactory progress must be recorded. At the close of the examination Dr. Craik, and several other clergymen, expressed the gratification they felt at the proceedings of the day, and enjoined on the scholars the different duties which devolved upon them in prosecuting their studies. Dr. Craik also pointed out to the parents who were present the many advantages to be gained at the institution. He was sure they were all convinced their children were under good tuition, and had every available means for acquiring a good and useful education. The whole proceedings were of a highly satisfactory and interesting nature.

#### Opening of the South-West Church, Glasgow.

This church was opened for public worship last sabbath, the Rev. Norman McLeod preaching in the forenoon from Numbers xiv. 21; the Rev. John Caird in the afternoon from John iii. 7 and 8; and Rev. Dr. McCulloch in the evening from Isaiah lxiv. 11, first clause—“our holy and beautiful house.” The subjects dwelt upon by each of the clergymen were most appropriate, and produced a profound impression upon the large audiences assembled on the occasion. The difficulties and triumphs, past and prospective, of Christianity formed the topics of the animated and powerful eloquence of the minister of the Barony. The strongholds of practical infidelity too common in all circles, and at all times were ably assailed by the minister of Errol, in an analogical reply to the three-fold objections of supernaturalism, sovereignty, and secrecy, as urged against the operation of the Holy Spirit in conversion; whilst the incumbent of the West Church, Greenock, enlarged upon the dangers of superstition and formalism in Divine Worship, setting forth at the same time the true use and beauty of a Christian temple. Although the building was crowded in every part during all the diets, and many were disappointed of admission, there was nothing but order and comfort in the congregation, owing to the excellent arrangements made beforehand by the committee of subscribers. The collections, forenoon and afternoon, amounted to upwards of £120. We may state, with reference to this church, that until a stated pastor has been appointed, the committee, who have hitherto acquitted themselves so admirably, will arrange for the supply of the pulpit by clergymen of approved ability and acceptance.—*Con. April 25th.*

#### Glasgow Mission to the Hospital at Scutari.

Letter from the Rev. Mr. Ferguson at the Hospital at Scutari.

“I beg you will excuse my not writing by the mail of Monday last, according to promise. I assure you nothing would have prevented me but the pressure of work. I had many letters to write for my people, which could not let stand. I find the correspon-

once part of my duty not a small part. The letters I have written for the soldiers average more than one a-day, would not be much could they be thus distributed; but when three or four are crowded into one day, so as to give the latest news possible, the case is altered. I began with the plan of writing at the bedside of the men, which, when they were able to bear it, was a pleasure to them, and I thought would gratify those receiving the letters. Now, however, I have discontinued this, unless in any case where the man wishes to dictate himself. Much time is lost formerly, and I was precluded sometimes from putting in a word or two for the benefit of the reader.

"The books have not yet made their appearance. Men are asking almost daily for the Scotch psalms and paraphrases, and some ask for the Shorter Catechism. The psalms are much wanted on Sabbath for public worship, as we can have no singing without them. I called on Miss Nightingale to inquire about the nurses. She received me very kindly and politely—said that it would be necessary to write to the War office about it. I said that you had written to ask permission to send them, and I only wished her to say whether they were required. She declined giving any reply—said she was in correspondence with the War Office on the subject. I left her, agreeing to call again. I did so yesterday, and have the happiness to tell you that Miss Nightingale has, in consequence of my application, written to the War Office, recommending that six more nurses be sent, two-thirds of whom are to be Presbyterian. They must be trained nurses—she cannot receive any more ladies. She has recommended that a board be formed in London and a sub-board in Scotland, for the examination of the nurses; and those from Scotland will require to go to London to be re-examined. Government has paid and will continue to pay, for all the nurses. Miss N. asked me whether I thought trained nurses could be found in Scotland. She has great confidence in the moral character of the Scotch; and the medical men here being mostly from Scotland, she thinks the nurses and they will draw well together. I said I thought that in the infirmaries in Scotland there could be found, with ease, four well-trained nurses; and that I thought the Committee of the Glasgow Scutari Mission would be glad if they could find for her some suitable assistants. She replied, that she should have much pleasure in receiving the services of the Scotch nurses. . . . The kindness of many of the nurses to all the men is highly spoken of by many of my men. Many of the nurses seem to attend the dressing of wounds; this however, is, I think, not their proper work. Their work is to attend upon the weak, the helpless, and the dying—to attend to their little wants, and minister to their comfort in any way possible. Women who would feel for the souls of men as well as for their bodies, ought to be selected.

"I wish you saw the welcome we receive from the Scotch soldiers, I have, I think,

seen the whole that are in the General, the Stable, and the Palace hospitals. I have ministered to 115, of whom there are professionally, 11 Free Church; 4 United Presbyterian; 6 Irish Presbyterian; 4 English Presbyterian; 3 Wesleyan; 1 Baptist; and 1 Independent; and the remaining 85 Established Church. Of the whole, so far as I have ascertained, only 16 have been communicants—9 Established; 1 Free; 1 Irish Presbyterian; 1 English Presbyterian; 1 Baptist; 3 Wesleyan. Of the 115, 19 have left the hospital since the 10th inst.—12 by death, and 7 by recovery.

"What of the success of your mission?" Alas! that has, I fear, been small as yet; but I trust some good has been done, and the field is hopeful. There is an unusual seriousness among the soldiers at this time, as might well be expected—they are open to impressions. I have not met with one who does not acknowledge that now especially is the time to be thoughtful—not one who does not profess to look to the Lord for help and mercy. But it cannot be expected, that men steeped in sin, as soldiers often are, and in ignorance as well, should be brought quickly to a better mind without the leavening influence of the truth. Hence, though there is a universal profession, there is a fearful apathy, and, with a very few exceptions, I have seen very little melting conviction. I fear there is great hypocrisy in many cases. One poor man who professed piety to me, was in the habit, in my absence of cursing and swearing, even on his deathbed. To attempt to pour the balm of Christian consolation into the wounds of such hypocrites, is altogether a hopeless task. I have been speaking more plainly of late to the hearts and consciences; and I am encouraged to hope that some wounds are being made by the sword of the Spirit. It is lamentable to see men who have been raised from sickbeds returning to their former habits. Though a meeting for public worship, according to the form of the Church of Scotland, has been intimated in the Barrack hospital for nearly two months, no convalescents have yet come out to it, and no meeting has been held. I intimated a meeting on the afternoon of the first Sabbath after arrival, but none came. I afterwards learned, however, that several came to the bottom of the stair, but were told by the sentry that they were too late, (the English service being immediately before ours;) they went away disappointed. Last Sabbath I had an audience of from twelve to fifteen, and to-day I had about twenty hearers, I baptized a child publicly. His mother presented him. His father is at Bala-klava with his regiment, the 93d.

"For the sake of those who feel inclined, I think we ought to dispense the Communion here, monthly or thereby. There are several who I am sure, would consider this a high privilege. . . . There is always a loud cry for books; and there is a supply to be had at the chaplains's quarters in the Barrack hospital, of tracts and little books of various kinds some of which are ex-

cellent, but many indifferent, and, to a Presbyterian, somewhat objectionable. . . .

"The books you have sent will be very acceptable when they come. . . . As to sending clothes, I see not how you could in this way help me. I got from M.S.W. — or —, Edinburgh, twelve jars of jam, which I distribute in small quantities to such as might be benefited by it. Two men told me the other day, that they had reviv-ed exceedingly from the time I gave them the jam—it gave them a little appetite. The nurses are the parties to distribute these things. I believe they are the means of saving many a man's life. The medical superintendent of the Hulk hospital told me yesterday, that he observed, when a man had a comrade to attend to his little wants, he generally did much better than when he had none. I also got a sovereign from a lady in Kinross-shire, to lay out for the comforts of the soldiers;—with this I purchase oranges, for which they are most grateful.

"I manage now to see a large number in the General hospital every second day—the cases of dangerous illness, daily; and those in the other hospitals once in three days.

"I wish I had time to tell you of some cases of deep interest. One man called on me from his bed as I passed by—told me he was a Wesleyan, but would be thankful for my instruction. He said he was very ill, and feared he was dying, and wished me to write to his wife. I talked with him some time. He was deeply moved; told me he trusted in the Lord, and that he was able to say: 'The will of the Lord be done.' I read to him from the book you gave me—*The Sheltering Vine*—that beautiful hymn: 'Thy will be done, As I went on, he raised his streaming eyes to heaven, exclaiming: 'Praised be the Lord! Glory be to God!', &c. I saw him frequently afterwards. He died.

"Another man who, when I first spoke to him, was very distant and indifferent to my inquiries. I spoke to him suitably—called again on another day, and found him as usual, but very ill—did not like to disturb him. I called again. He now received me gladly, melted into tears when I told him of the necessity of giving immediate attention to the concerns of his soul. I offered to pray with him; but he was not prepared to confess Christ before others, and declined indirectly—this shewed me that his convictions were sincere, a hypocrite would not have refused. Next time I called he was better in body, and I hope, better also in mind. He had been reading the new Testament, every line of which now had a meaning, which he never saw in it before. He reached out his thin arm for his little Testament, and opened the second paraphrase, saying: 'How beautiful it is!' He began to repeat it, while I held the book; but his emotions choked him. I read it to him, and he exclaimed: 'Oh what the Lord hath done for my soul! If it please the Lord to raise me up, I shall rise a new man.' The last time I called he had been reading the psalms; and he said: 'Oh! what a blessed thing it is to have

learned these in one's youth! When I asked for his health, he said he was not much better, added: 'I trust in God:

'Yea, though I walk in death's dark vale,  
Yet will I fear none ill:  
For thou art with me; and thy rod  
And staff me comfort still.'

"Another was so weak as to be almost unable to speak. I spoke to him of pardoning mercy and redeeming love. He burst into tears, and said: 'It is too late now!' I told him yet the door is open; and the text which occurred was: 'Behold, now is the accepted time,' &c. He cried out in the most bitter agony: 'That is what my father used to tell me.' He was quite given up; and as I called daily I expected to see him gone. But he still lingers on, and there is now hope of his recovery.

"To-night, as I came down from the service, the nurse told me that a man in ward No. 5 wished to see me. He is an Irish Presbyterian, whom I had not seen before, in consequence of the stupidity of the orderlies. He told me he was dying, and would be thankful if I would come and see him as often as convenient, as long as he lived. The open simplicity of his mind enabled me to speak to him freely at once. He was afraid there was not pardon for him. I endeavoured to hold up to him the Lamb of God. He told me he had led a religious life before he listed; but since, he had been a great drunkard; and though his other sins might, in comparison, be called little they were all damning, and he had no hope in himself. I prayed with him, and for him, as a dying man. He said: 'If it were the Lord's will I would willingly go this night; but if it pleased Him to give three days more, I should be thankful. I asked him what he wanted three days' more life for—to work out a righteousness for himself? His reply was: 'That I might get more fervency in love.' I had then to teach him not to make feelings his Saviour. He said he should like me to be near him when he died—I would do him 'a world of good,' for my words came to his heart, laying his hand upon his breast. I had then to teach him not to trust in man. I took his wife's address, to write her; and I asked him what he had to say to her. He said: 'Tell her I die as a Christian—that I have hope of heaven. Tell her to behave herself, and to take care of my two children; to live a godly life; and that I hope to meet her again at the great day, on the right hand.'

"I shall not be surprised though I do not see him again. I might tell you of several other equally interesting cases—time will not permit.

"The parents of the child I baptized are from St. Andrews—can the birth be registered in Scotland? I enjoy excellent health. Mr. Drennan has had fever, but he is convalescent.

"I have no time to re-write, or even to write with care. In the hope of hearing from you soon,—I remain, &c.

"P. S.—Another Presbyterian missionary here would be a great help; but none are allowed to enter the hospital unless appointed by Government."

#### Edinburgh Sabbath School Teachers' Association.

The annual meeting of the Edinburgh Sabbath School Teachers' Association in connection with the Church of Scotland, was held in St. Andrew's Church on Monday night. The meeting was well attended. Among others present were—Lord Curriehill, the Rev. Dr. Robertson, Rev. Dr. Crawford, Rev. Dr. Nisbet, Rev. Messrs W. H. Gray, Brown, Scott, Muncriff, and Mason, Sheriff's Bailie and Tait, Beaton Bell, Esq., J. Hope, Esq., H. Bruce, Esq., J. A. Macrae, Esq., Anthony Murray, Esq., John Elder, Esq., Charles Pearson, Esq., Dr. Howison, G. L. Finlay, Esq., Isaac Bayley, Esq., Alexander Goodier, Esq., Messrs Robertson and Mackie from Glasgow, &c. Sheriff Bailie took the chair.

The opening devotional exercises were conducted by the Rev. Dr. Crawford.

The SECRETARY then read the annual report. The average actual attendance at the 136 metropolitan schools during last year had been, of teachers 595, and of scholars 3431, being an increase of 9 teachers and 56 scholars above that of last year. The increase was but little, and the Report regretted that it was not more.

The Rev. Mr. GRAY, of Lady Yester's, moved the adoption of the Report. He urged on all the ministers of the Church the expediency of taking part in the work of Sabbath schools, and made some remarks in reference to the best mode in which these should be conducted; in particular, he alluded to the necessity of devoting more attention to the instruction of the scholars in the Christian evidences.

Mr. J. A. MACRAE, in seconding the adoption of the report, expressed his fears as to what would be the result if the present attempts at making separate religious from secular instruction were successful. Should that day come, it would be more than ever the duty of Sabbath-school teachers to fill up the gap, and instruct the children of the poorer classes in religious knowledge.

The Rev. Drs. Robertson and Nisbet followed with brief addresses to the Sabbath-school teachers, in which the importance of the work and the encouragement in its prosecution were enlarged on.

The appointment of the office-bearers for the year was moved by Lord Curriehill, and seconded by Mr. Mackie from Glasgow.

Votes of thanks were, on the motion of Mr. Beaton Bell, seconded by Sheriff Tait, awarded to the speakers.

The Rev. Mr. Brown of St. Bernard's closed the proceedings by prayer.

#### Glasgow Sabbath School Association.

The eighth annual meeting of the Glasgow Sabbath School Association in connection with the Church of Scotland was held in the City Hall on the evening of Monday last. The spacious hall was completely filled, about 2700 being present.

The chair was occupied by John Cabbell, Esq., President of the Association, and beside him on the platform we noticed the following gentlemen—The Rev. Drs. Hill, Boyd, Barr, Jamieson, Craik, Runciman, Gillan, and Pa-

ton; the Rev. Messrs Macleod, Robertson of Bonhill, Sommerville of Irvine, Simpson, Monteith, Boyd, and Meiklem; William Auld, Esq., Archibald Robertson, Esq., William Gourhe, Esq., C. H. Murray, Esq., James Aitken, Esq., James Anderson, Esq., Thomas Murray, Esq., James A. Campbell, Esq., James Robertson, Esq., Alexander Allan, Esq., Messrs Tawse and Hill, a deputation from the sister Association in Edinburgh.

The 100th Psalm was sung, and prayer engaged in by the Rev. Dr. Boyd.

Mr. James Robertson, one of the Secretaries then read the eighth annual report, from which it appeared that there were at 31st December last, in the city and suburbs of Glasgow, 1904 Sabbath school teachers connected with the Church of Scotland, with an average attendance at the classes of 9777 children. The report stated that these figures showed an increase, during last year, of 80 teachers, and 422 scholars. It proceeded to notice the quarterly meetings of the Association and to enumerate the various subjects that had during the year been brought prominently before the members. It appeared that there is still a large demand for teachers, and the report contained an urgent appeal for assistance. Referring to the operations of the General Assembly's Committee on Sabbath Schools, and to some other kindred subjects, it concluded by expressions of gratitude to God for the success which had hitherto attended the Association's labours.

Mr. McLEOD moved the adoption of the report.

The motion was seconded by WILLIAM GOURLIE, Esq., and unanimously agreed to.

WILLIAM AULD, Esq., proposed a list of office-bearers for the ensuing year, which was seconded by JOHN TAWSE, Esq., W.S., one of a deputation from the Edinburgh Sabbath School Association, who, at the same time, gave a short account of the progress of that Association.

The 1st, 2d, 11th, and 13th verses of the 1st Hymn were then sung.

On the motion of C. H. MURRAY Esq., a cordial vote of thanks was conveyed to James A. Campbell, Esq., on his ceasing to be one of the Secretaries, for the interest he had taken in the Association since its commencement, and the exertions he had put forth on its behalf.

WILLIAM AITKEN, Esq., moved a vote of thanks to the gentlemen who had addressed the meeting, and to the Chairman for his conduct in the chair.

The benediction was pronounced by the Rev. Dr. Gillan, and the meeting separated.

#### St. John's Sessional Schools, Glasgow.

The Presbyterian examination of these schools was finished on Friday last. The committee, consisting of Dr. Gillan, Messrs Leckie and Simpson, assisted by Mr McLEOD of St. Luke's, unanimously agreed that they are all thoroughly taught—from the tyro to the most advanced, that every useful branch of education is there cultivated, and that religious instruction is most carefully attended to. The instruction given in three of these schools was found to be admirably suited for mercantile pursuits, since Arithmetic, Book-keeping, Geography, and English Grammar, form the principal parts of study. At one

of these no fee is exacted, and the boys are trained to be operatives, and the girls for active employment. Besides these four, there are two Female Industrial Schools, which were examined in presence of a large assemblage of lady-visitors, who take a deep interest in their management. The various kinds of knitting and needle-work exhibited elicited from them much commendation, while the cleanliness and order of the girls could not be too highly praised. The charges for each varied and valuable instruction is as low as can be made; and, to prove how much it is appreciated, the names on the collective roll, including both day and evening classes, amount to 1300. These schools, we are informed, are all kept up and attended to by the Kirk-Session of St. John's and that they require about £230 per annum, which is got from the church-door collections. Two elders in turn take a monthly inspection of all the schools, and report to every meeting. We are confident no parish in Scotland of the same size, or even very much larger, has such a complete educational machinery. Let this be extended over the land, and little need would exist for any further legislation on the subject; and, if Dr Guthrie would only take time to investigate such facts, which are common, he might be persuaded that, since he left the Establishment, the Church's superintendence over her parochial and sessional schools is something more than a sham!—Communicated to the Constitution.

On the evening of Thursday, 19th April the Rev. Robert Macnair, M. A., Gourrock, was presented by his female Bible class with a token of their esteem and gratitude for his instructions, in the shape of a beautifully bound and handsomely mounted copy of the English version of Bagster's Polyglott Bible, bearing a suitable inscription. The night selected for the presentation was the last on which the class met for the season. The gift says much for the good feeling, as well as good taste, of the donors.

#### THE CHURCH IN THE COLONIES.

Letter—Rev. George Morper to the Secretary, dated Wallace, Nova Scotia, Feb'y. 24, 1855.

On the 4th of January last I wrote you from Halifax, informing you of my arrangements for the winter months, and stating that, owing to my being unable, in consequence of the lateness of the season, to cross to Prince Edward's Island, it had been deemed advisable for me to occupy my time during the interval in labouring as a missionary within the bounds of the Presbyteries of Halifax and Pictou. My being thus prevented from going direct to the locality for which I was more immediately destined, has proved in so far fortunate, as it has been the means, not only of putting it in my power to witness the actual state of our Church in various parts of this colony, but also, I should fain hope, in some measure of encouraging, by my presence among them, the languishing hopes of some of her attach-

ed friends who have been so long destitute of religious ordinances, and whose devotion to her, through good report and evil, so well deserves her active sympathy on their behalf. And I humbly think, that a missionary sent out to these colonies, whatever might be his special destination, could not be better employed for the first few months after his arrival, than in making as wide a circuit as possible, to prove that the Church of Scotland, if, in the meantime, she has it not in her power to supply all her waste places, is yet, with such means as she possesses, exerting herself to the utmost to satisfy the spiritual wants of her adherents, wherever they may be found scattered. In the labours of her missionaries, regard must be had to her future as well as to her present condition and prospects; otherwise it is very much to be feared, that the long deferred hopes of some of her most devoted friends, if not stimulated and kept alive by some such token of her regard for their condition, may, by and bye, amid such unfavourable influences as are at present at work, come to be altogether extinguished, and numbers irretrievably lost to her communion.

According to previous arrangements, as soon as the weather was in some degree settled, the Rev. Mr. Mann and I, on Saturday, the 20th of January, proceeded on our missionary tour. Though the snow had recently fallen in considerable quantities, and the roads were very heavy, we managed before night to reach our respective destinations.—Mr. Martin quitting company with me at the road leading to Meagher's Grant, where he was to preach next day, while I proceeded some ten miles onward to Musquodoboit, a large settlement upwards of forty miles from Halifax. Though it was somewhat late before I arrived, I was fortunate in finding every comfort and accommodation at the house of the Rev. John Sprott situated at no great distance from the church, where I was to officiate the following Sabbath, and of which intimation had been given a week or two previous. From the state of the weather for some time past, I confess I was not very sanguine on the score of attendance; but I was agreeably surprised when I entered the church and found about 150 people assembled, many of whom, as I afterwards understood, had travelled on foot considerable distances to hear once more the Gospel proclaimed to them from the lips of a minister belonging to the Church of their fathers. It was truly refreshing to see such a manifestation of attachment to our beloved Zion on the part of those who had so seldom enjoyed the regular services of a clergyman of our Church. One old and venerable looking man, whom I spoke to, mentioned that he had travelled five miles that morning to hear divine service, and that although, from the cause already mentioned, there was but little chance of my arrival. Such instances of devotion to our Scottish Judah are by no means uncommon, and are very affecting. In the church at Musquodoboit, I preached two sermons, and was listened to with such marked attention as I have seldom witnessed on the part of any congregation. The singing also was excellent; and, unlike the practice of some of our congregations at home, most, if not all of those present, joined in it. I fear, however, that if active measures are not immediately adopted by the Committee, this important station, where, at one time, I believe, our supporters were counted by hundreds, will soon be altogether lost to the parent Church. Ministers of other denominations, Methodists,

Baptists, and others, have again and again sought to establish a footing in this district; and at the time I speak of, a subscription paper was in active circulation to secure the regular services of a Methodist preacher. In this somewhat discouraging state of matters, it was deemed advisable for Mr. Martin and myself to spend a day or two in visiting as many as possible of the families in the neighbourhood, with the view of ascertaining the state of feeling among the people with regard to our Church. The result was certainly gratifying enough; but it is evident that little permanent good can be effected unless the Committee send out a person to labour regularly among them. It is, I believe, quite impossible for Mr. Martin, or the others, to visit them oftener than once in two or three months, as their time is so much occupied with their own duties in and around Halifax. I would therefore take the liberty of suggesting, what I believe to be the wishes of all parties concerned, that some effort be immediately made by the Committee on behalf of this really important and promising district, which, along with several smaller stations around it, would form an excellent field for a travelling missionary: to act under the direction of the Presbytery of Halifax. Any of our young licentiates, with no immediate views at home, and who has a regard for the spiritual welfare of his expatriated countrymen, who are here hungering and thirsting after the bread of life, while there is none to nourish them, would find this situation in every respect a very eligible one, and one in which he might be very serviceable to the Church of Christ. The people are very kind and obliging; and no young man who comes out here, and who has his heart in the work, need fear the result. His labours cannot fail to be appreciated.

Finding the church at Musquodoboit to be pre-occupied for at least two Sabbaths in succession, I conceived that my best course was now to proceed in the direction of Pictou, the stronghold of our Church in this colony, and where it has been proposed I should labour during the rest of my time. Nova Scotia. But owing to the state of the weather, I found, after proceeding so far, that I would be obliged to stay over Sabbath at an inn in Upper Stewiacke. There, on Sabbath, the 28th, not choosing to remain idle, I preached in a schoolhouse, which is occasionally used as a place of worship by the Secession. Most of those who attended were, I believe, of that denomination; and although intimation was given only on the previous Saturday evening, the room in which I officiated, and which is capable of containing upwards of one hundred people, was crowded to overflowing.

On the Monday following, I reached Gareloch, one of the four stations occupied by the Rev. Alexander McLean. The duties which devolve upon this gentleman as the pastoral superintendent of so extensive and populous a district of country, are very arduous; and were he not sustained by the hope of soon receiving assistance from home, it would be impossible for him to undergo such an amount of labour and fatigue as the discharge of them necessarily involves. Not long before my arrival in Gareloch, it had been proposed to build a new church near the site of the old one, and within a very short period upwards of £800 were subscribed for that purpose. This says much for the zeal and liberality of the good people of Gareloch, and affords an example well worth imitating by other congregations similarly situated. On Sabbath afternoon I

preached at the West Branch of the East River, another of these stations, to upwards of a thousand people—Mr. McLean having conducted divine service in the forenoon, in Gaelic. I again preached in the same place on Monday, when, notwithstanding the unfavourable state of the weather, a very considerable number attended. Here I would say, is a field well worth cultivating—many hundreds of our people longing for a minister from home to come and settle among them. For my own part, I can hardly conceive a more desirable place than this for one who possesses a knowledge of the Gaelic language, which, however, is indispensable at the West Branch; and I would here take the liberty of strongly pressing its claims upon our young licentiates. I do not think that any one who volunteers to come out here will have cause to regret his choice. But this is only one of the important stations in Pictou county, where a Gaelic-speaking minister would be most warmly welcomed: there are, I believe, at least five or six other stations, where equally large congregations might be collected; but I confine myself at present to the narrative of facts which came under my own personal observation.

I had intended staying in this quarter for some time longer; but the circumstances of the people of Wallace and Pugwash having been urgently brought under my notice by the Rev. Mr. Pollock, of New Glasgow, I resolved to take the very earliest opportunity of paying them a visit. Their case is a very melancholy one. For the last fourteen or fifteen years they have been altogether without a minister, receiving only occasional service from our missionaries. Two years ago, much to their credit, considering the circumstances in which they were placed, they erected a handsome church in the village, capable of holding between four and five hundred. They have also, I believe, funds in hand nearly sufficient to build a manse. On the first Sabbath I preached, the church was nearly full, and more would have attended had the news of my arrival been more widely spread. For some time past, I have been visiting the people at their houses, and have every reason to believe that there are the materials of a numerous and respectable congregation scattered over the district. Though several of the older Gaelic speaking people are desirous of having a Gaelic minister, I believe the great majority would be very willing to receive one who has only English. Ten miles along the shore, to the west of Wallace, we have another fine new church in Pugwash, somewhat smaller than the former. These two localities, which promise by and by to be flourishing villages, together with several smaller stations, which might easily be established in the more remote parts of the district, would afford a wide enough field for the energies of an active and enterprising missionary, and presents a sphere of usefulness second to none in the colony.

Such is a brief outline of my missionary labours for the last two or three months. Meantime I remain at Wallace, preaching alternately there and at Pugwash, and visiting the people. Considering the circumstances of our adherents in this quarter, already sick-tired of waiting for a minister from home, and in danger, many of them, yielding to the strong temptation of joining other religious bodies, of leaving us altogether, I do not think that my time could possibly be better employed in the meantime, than in ministering to their spiritual wants,

and supplying them with those ordinances of which they have so long been deprived.

### The Provincial Fast, Canada.

We are rejoiced to state that this day of humiliation and prayer, the 18th ultimo, was very generally observed in this city—places of business being closed, and services being conducted in all the Protestant Churches. In the Jewish Synagogue also, the people assembled. In the Roman Catholic Churches we learn also that High Mass was celebrated, so that the whole community with an unusual concord united in observance of the day. We understand that it has been likewise generally kept in a becoming manner throughout the Province. We are indebted, says the "Presbyterian" to the columns of the Montreal Gazette for the ensuing condensed summary of a powerful discourse delivered by the Rev. Dr. Mathieson on that day.

#### ST. ANDREW'S CHURCH, MONTREAL.

In this church the Rev. A. Mathieson, D.D., preached to a large assemblage a very powerful and eloquent discourse—as is his wont—from the text Isaiah 58 chap. 6 verse—

"6.—Is not this the fast that I have chosen? to loose bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"7.—Is it not to deal thy bread to the hungry, that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and thou hide not thyself from thine own flesh."

The Reverend Doctor, in opening, alluded to their being that day assembled in the house of God, in conformity with the Royal Proclamation to observe the day as a day of general fast and humiliation—of prayer to Almighty God for the success of Her Majesty's arms in the great struggle in which she is engaged for the defence of the liberties of her people and of the civilized nations of Europe; and for prayer for the speedy attainment of an honourable and lasting peace. He referred to his people having voluntarily assembled for a similar purpose on a previous occasion, and expressed his earnest prayer that the Hearer and Answerer of supplications would graciously listen to their prayers, and with His free Spirit enlarge their hearts, purify and cherish those holy and generous sentiments, and that active beneficence, in which He himself had declared that the acceptableness of the Fast consisted.

There are many who laugh to scorn the idea that God exercises a constant and immediate control over the affairs of men, and that every act, both in its operations and consequences, is determined by Him. They may, indeed, acknowledge that God is the Creator, and in a certain sense the Governor of the Universe, but, instead of regarding Him as continually upholding all things, and by constant and repeated acts bringing about whatever comes to pass, they look to Him through the medium of second causes, they put far from them Him in whom they live and move and have their being, and account for the various phenomena, both in the spiritual and material world, not as the result of his immediate agency, but as the necessary effects of the constitutional laws which He imposed on all the works of His hands when He formed them by the word of His power. This is the philosophy of men, but not that of

the Bible, nor that of experience. Were the operations of his providence attended to, it would be seen that in innumerable instances the course of events was by a supreme invisible power so directed as to accomplish some great step in the progress of human affairs, with which they seemed to have no immediate connection. Besides, the ground which such philosophy assumes involved the philosophical absurdity that matter could act independently of intelligence, or that creatures could exist without the immediate and constant support of Divine power. Nor could it be conceived how the great ends of the Creator, in giving being to things animate or inanimate, could be served amidst the multiplicity of subordinate agencies employed unless the Almighty Himself guided and directed all things. If the Bible be received as the Word of God, not a doubt could be entertained that God ruleth in the kingdoms of men. Its declarations were clear and explicit. He is the gracious Author of all blessings. Adversity cometh from Him alone. Severe dispensations are by God's command. When war or famine or pestilence break in upon a nation, God sent them forth. When arrested, it is at the very time he appointed, and the cessation is not brought about by the counsel, or the decision, or the energies of men, but by the sovereign fiat of the Lord God of Hosts. The Divine Government being essentially benevolent, such visitations may prove the most significant tokens of mercy and love. It is only in the light which the Gospel sheds that we can thus contemplate them. Events may fall out contrary to our expectation, darkness might in human sight invest the Divine procedure, yet there is the most perfect harmony in the operations of Providence and Grace. It may be with some gracious intention that God has permitted the sad disasters which have befallen us. The lives of so many brave men may be the immense price paid, but, if the result should prove the extension of Christ's kingdom over the world, and the spread of Christian light and liberty to all mankind, how noble the sacrifice by which it was achieved. If the views of Divine Government he had enunciated were correct, if God alone is the Ruler of the nations, then national calamities are loud and importunate calls to national humiliation and prayer—to return to the allegiance of Him whose authority they had denied. There cannot be two opinions among those, who receive the Scriptures as the Word of God, as to the beneficial results of every act of recognition of the Divine supremacy, and, when life's drama had drawn to a close, it would be found that the prayers of the righteous had been of incalculable magnitude as subordinate agencies.

Christian fasting is more of a spiritual than a bodily exercise; its effects the practical exercise of the holy feeling it cherishes. The prophet in the text beautifully portrays it. Taking, then, the scripture view of the matter in the trying circumstances in which the empire is placed, is it not a duty to come before the Lord and ask His gracious aid, because that He, and He alone, can give success to the fleets and armies of our sovereign. In times of national calamity humiliation is a duty. It is not patriotic or Christian to shift the responsibility to others; all are to blame, all ought to be humbled. Public acknowledgement of God's sovereignty is a national duty. What was the spirit and temper of the national mind? The fleets went forth in nobler array and higher equipment than any that ever before swept the seas. Men of courage and tried naval skill commanded them, and the nation looked proudly on. It thought of Nelson and former glo-

ries, and felt confident in the security of the wooden walls, and that a good account would be given of their work when the enemy dared to meet them. Did the nation then think of God? The fleet went forth. The enemy refused to meet them in open sea—a summer spent inactively, and they returned. The nation is humbled, and reluctantly the cry is extracted from her—"The hand of the Lord hath done this."

But her armies went forth to battle in noble array. In the conviction that all had been done that could be done to preserve peace, and that the nation was forced into the struggle for the defence of her depressed ally, and of the liberties of the nation, they went forth resolved to do their duty whatever perils or sufferings might befall. Well might Britain repose her confidence in her warriors, who, to their hereditary valour and high aspirations, added the consciousness of a righteous cause. Proudly did she look on, as troop after troop defiled, and high and bright rose her hopes as she dreamt that her sons would add new laurels to her brow. If one commingling feeling of distrust was there it was that the master spirit—the noble patriot, was not there to marshal them. But under the leadership of one who had been the companion of her Wellington, the army went forth, and the nation proudly gazed. She trusted in her ancient prowess. But did she then trust in Jehovah, who covereth the head in the day of battle? Her armies went forth, but it was to meet with disaster and death. On the perilous steps of Alma, the foe was driven before them. In the deep ravines of Balaklava, and on the heights of Inkerman, their valour was nobly shown. But in spite of courage, constancy and daring, they have been wasted with disease and privations, till thousands made their last bed on the cold earth, with the drifting snow for a winding sheet. What patience under these trials?—What submission does the camp present?—A spectacle of true heroism. But what a sad demonstration of the weakness of man! Truly God has humbled us, His hand hath smitten us,—let us acknowledge our errors with humility, and crave His forgiveness. If God has chastised, it has been in mercy. Had all gone well, what would have been the result? In the proud self-dependent spirit in which the nation entered into the contest, would she not have claimed the victory as her own? Britain has an important mission to perform, and glorious will be her reward, if she do it earnestly and faithfully. It is the noble work of giving liberty to the nations, and by the moral purity and elevated religious principles of her children, showing forth the transforming power of the Gospel of Peace, and to reflect in the kingdoms of the East the light which first from thence illuminated the darkness of the Western world. As an instrument in God's hand she must know her position, and that her strength is in the Lord. Time would not permit his then more fully showing that an act of national humiliation is an act of national worship of the Living God. That it implies at once a public and reverential acknowledgment of the Divine supremacy and overruling power, and the practical discharge of every duty which such a recognition imposes. That in fact it furnishes the strongest—the only efficient motive to the discharge of these duties—that there be preserved on the mind a constant sense of dependence on God.

In conclusion, he appealed in warm and earnest terms to the sympathies of the congregation, calling upon them to contribute liberally to the supplementary collection in behalf of the Patri-

otic Fund about to be taken up. We learn that the collection, being the second in this Church, amounted to £30 13 currency.

### German and Norwegian Churches.

We learn from the ensuing extract that a German Church is about to be established in Toronto. In Montreal, a few months ago, such a congregation was formed, and the services of a Lutheran Clergyman obtained. At Quebec also, where a number of Germans have settled, it is desirable that a similar effort should be made. We lately heard with interest that a number of Norwegians, settled in Quebec, had commenced assembling together staidly on the Sabbath in the School House attached to St. Andrew's Church (the Rev. Dr. Cook's,) for Divine worship, conducted in their own language by one of their number. We learn that their service was somewhat similar to our own, and that the effect of the Norwegian services was peculiarly striking. We trust that these strangers in a strange land will be encouraged to persevere, and that the humble meeting of 70 may prove the nucleus of a Norwegian Protestant Church. They deserve as they will doubtless receive such assistance as the Rev. Dr. Cook can afford them.—*Presbyterian.*

The number of Germans in our city has increased very much of late, and we are glad to learn that something is being done for their spiritual interests. A small number of them have formed themselves into a Protestant Church and are meeting every Sunday in a room in the basement of the Temperance Hall for Divine worship in their own language. They expect to have a stated German Minister in the course of the ensuing summer, who will at the same time attend to the numerous German immigrants who are passing through every year, and many of whom were dying in our hospital last summer. They are now anxious to obtain a site for a Church and the means of building a place of worship; but as nearly all of them are poor, earning their daily bread by the labour of their hands, they have to look for assistance to their brethren of other Protestant Churches, and their object, is not to build up a sect or party, but to have the Bible truth, for which Luther and the other reformers contended, preached to them in their own language.—being unable to understand a sermon in the English language, they feel confident of the sympathy and liberality of their English-speaking brethren, whose interest it is, moreover, that these foreigners should not grow careless to religion, which must be the consequence if they are neglected.—*Toronto Colonist.*

### General Assembly's Indian Mission.

The annual Contribution of the Congregation of St. Paul's Church, Montreal, to the General Assembly's Indian Mission Fund amounts to £41, being £16 13s 4d. more than the £24 6s 8d. Currency or £20 Stg. which this Church has for some years past remitted for the maintenance of two native Teachers or Catechists in Calcutta.—*Presbyterian*

### Died.

At Williamstown, Glengarry, on the 21st March, the Rev. John MacKenzie, in the 64th

year of his age, and the 36th of his ministry at that place. With an ear ever open to the tale of woe, a heart ever feeling for distress, his liberality knew no bounds but the limits of his means. In him the widow has lost an advocate, and the orphan a friend. Strongly attached to his native land, and to that Church of which he was a minister, he suffered no narrow partialities to restrict his benevolence, no doctrinal differences to retard his active charity. Of him it may truly be said that, following in the footsteps of his Lord and Master, "he went about continually doing good."—*Montreal Gazette.*

### MISCELLANEOUS.

#### Hints on Domestic duties.\*

I would particularly address husbands and wives. You are henceforth one; you are to share each others joys, and sorrows, and to promote each other's temporal and spiritual happiness. You should unite in saying,—

Together we'll ascend the hill;  
Together glide the valley down;  
And aid each other by the way,  
To gain an everlasting crown.

If you have a family, consider the responsibility of the trust reposed in you. Your children are given you by the Lord to train up for Him. You dedicate them to Him in baptism. You present them to be admitted members of His Church, and engage to bring them up in the nurture and admonition of the Lord, to teach them the great end for which they and every human creature are and were created,—to glorify and serve God on the earth, that they may dwell with Him hereafter in heaven.

Now, ask yourselves, Have I fulfilled this duty? How few, my friends, can say they have; for many many things of great moment are comprehended in it. You are not aware how soon the infant mind receives impressions of good or evil. Long before our children can be taught by books, they are taught by our example. How necessary, then, is it, that your conduct should be such as to impress their infant minds with a perfect pattern of Christian conduct. Example goes farther than precept. In vain will you persuade them to pay strict regard to truth, if you deviate from it yourself! and ever remember, that "no man shall inherit the kingdom of heaven." If you do not command your own temper, how can you hope to persuade them it is sinful not to subdue theirs? If you curse and swear, how can you expect they will believe you, when you tell them they commit a sin when they take the name of the Lord in vain? You must shew them by your own conduct, that you believe what you teach by practising it yourselves. Do not make favourites among your children. It makes them jealous of each other, and often prevents their feeling that brotherly affection which should ever subsist, and contributes to domestic happiness. There will be different tempers and dispositions among them. Your great object must be to correct every evil propensity, and cherish every good disposition. Do not praise those who are clever, but rather teach them that abilities are the gift of God, and make them more accountable; for "to whom much is given, of them the more will be required." Never correct them with passion: endeavour to lead them steadily, but mildly, to do what is right, and tell them you correct

\*Written by a lady of rank, who during a long life, adorned the doctrine of her Lord and Saviour by an exemplary discharge of Christian duty.



them because they are sinning against God, who is everywhere present, and knows all their thoughts, words, and actions, and "is of purer eyes than to behold iniquity." Encourage the timid and gentle, and endeavour to subdue the bold and forward. Above all things let your conversation be free from all kinds of impurity; let no filthy communication proceed out of your mouth. Ever remember that at the day of judgment, we must all give an account of "every idle word we speak." If, then, we corrupt the souls of our children by filthy conversation, in place of leading them to the fountain which cleanseth from all sin, how great shall be our condemnation!

In short, follow the direction of Scripture.—"Train up a child in the way he should go, and when he is old he will not depart from it." This is a scripture promise, and is often fulfilled to our sorrow; for too many train up their children in such an ungodly manner, that every bad disposition is fixed in the soul, and no advice is of use; but if we train them up in the knowledge of what God requires of man, and early teach them for what purpose they were sent into the world, their state as sinners, and what they must become by grace, looking to the Almighty for a blessing on our endeavours, we have every reason to trust that He will, sooner or later, fulfill His promise; for He is a God of truth.

Take a lesson, my friends, from the industrious husbandman. He ploughs his ground, and cleans it from weeds; sows good seed, harrows it with care, and then patiently waits the early and latter rain; and, in due season, reaps a plentiful crop. Again, behold the careless husbandman; he performs all those operations in a slovenly manner, sows bad seed, and, as might be expected, his crop consists chiefly of weeds; the seed is choked. This is an emblem of what may be expected if you neglect to cultivate the minds of your children. If the good seed of the Word of God is carefully sown in their minds,—if the weeds, evil tempers, and sinful desires, are carefully rooted out, the good seed will produce corresponding fruit; but if they are neglected, and no culture employed,—if the corruptions of their evil nature are not weeded out, they will multiply and gain strength, and thorns and thistles will be all the fruit they will produce. Watch, then, with care, the infant mind. I shall give a few hints to those who may have little experience.

As soon as your children can speak, learn them some short prayers, and make them understand that they pray to the great God who made them and preserves them. And never allow them, from the first, to do what is wrong without checking them. When they are older, explain to them (children will understand religious truths much sooner than people imagine) how mankind were created holy and happy, but lost communion with God by sin. Tell them of the love of Jesus in giving himself a ransom for sinners that they might be reconciled unto God; that if they believe in what their Saviour has done and suffered to atone for their sins, and with deep repentance and sorrow for their sins come unto God, trusting alone for acceptance for Christ's sake, their sins will be pardoned, but that they must keep all His commandments, and do nothing they know to be wrong; for if they do what they know God forbids, they cannot be His children; but if they love and serve Him, they will be His peculiar care; for He invites little children to come unto Him and says, "Of such is the kingdom of heaven." Tell them it is for this reason you wish them to do nothing contrary to the commandments of God, and to guide and

lead them to do what is pleasing in His sight; but that they cannot do this of themselves, but must pray to God to enable them to do it; and that He has promised His aid if they ask it for Christ's sake: but they must strive against bad tempers, and ever remember, that though no mortal eye sees them do what is wrong, the Almighty God is everywhere present, and not only sees all their actions, but knows their very inmost thoughts. Tell them they are sent into this world on a state of trial; that if they love and fear God, and believe in Jesus, they will be accepted of God, for Christ's sake, and go to heaven when they die, but if they are bad, and disobey God's laws, they will be separated from God when they die, and be miserable for ever, and have their portion with the devil. You should be very careful to hear them say their prayers morning and evening, and endeavour to make them sensible of the goodness of God in vouching such sinful creatures to draw near to him to Him in prayer, and to persuade them to avail themselves of the privilege, and value it above every earthly blessing. The Almighty has desired us to ask and we shall receive, to seek and we shall find, to knock and it shall be opened unto us. Impress upon their young minds the fear of offending God who can kill their body, and, as their catechism tells them, make their souls miserable after their body is dead; and endeavour to impress them with love and gratitude to that Almighty Being who created them, and who, when they separated from Him by their sins, sent His only begotten and well-beloved Son to atone for them, and restore them to righteousness.

All this you are bound to do by the vows you took for your children when they were baptized. Many think there is nothing more in the ceremony than giving them a name, but you see how solemn a matter it is, and it ought to be performed with much serious thought on your part, and seeking for a blessing from the Almighty on the offering up of your offspring to Him in baptism, and earnest prayer that you may be enabled to train them up to glorify and serve Him, in place of which you too often make it an occasion of thoughtless, sinful rejoicing, and feasting. Forgetful of the gratitude you owe to God for the mothers' safety, and the blessing of a living child. How can a blessing be expected on such conduct? Reflect on this, and reason must tell you that such things must be repented of, and in future performed in a manner more consistent with what God requires of you in such a solemn transaction between a sinful creature and an Almighty Being, who commands us to love Him with all our heart, with all our soul with all our strength, and with all our mind; who giveth, and can take away at pleasure, every blessing you enjoy.

Avail yourselves of the privilege of the schools, both for your sons and daughters. The fees are very moderate, send them as early as you can. The mind is ever active, and if not learning good, will undoubtedly learn evil. If you study the infant mind, you must be convinced of the depravity of our fallen nature. How prone is even an infant to follow all manner of evil? What perverse tempers they often shew! How difficult a thing it is to persuade them to do what is right! If allowed to run about idle, they are in the way of meeting with accidents, learn unsettled habits, and destroy their clothes, and it requires more to repair the tear and wear, then would pay for them at school; and many of you must send them so early to trade that, when older, the advantage of the school is lost to them.

When you send them to service, be very careful in the choice of their masters, and make it an article in your bargain, that they are to make your child read to them every day, hear them say their prayers night and morning, hear them their catechism, and, if possible, let them to the Sunday school. I think I hear some of you say, It is fine talking, but how can we afford to send our children to school? I will tell you, my friends, how you will easily do it. How many of you go to public-houses, and spend money in dram-drinking which might be saved? You go to markets when you have nothing to do,—lose a day's work,—and spend money in drink besides. Refrain from so doing, and you will soon save a quarter's fee at school.

Again, what a quantity of tobacco many of you smoke! Abridge yourselves a little in that article. Take fewer pipes in the day,—that will save a little more. Be frugal and endeavour, while your children are very young to have a trifle in the saving's bank.—Though you begin with only a few shillings, adding a little when you can spare it, by the time they require schooling, you will be able to send them. And only reflect on the pleasure you will feel in thinking, that, by a little self-denial,—which surely a Christian parent cannot think a great sacrifice—you have been able to give your children an advantage you perhaps never enjoyed yourselves. How few parishes have not schools so near that very young creatures can go to them, and the dames' schools you will find a great blessing for your girls. I earnestly hope you will avail yourselves of them.

Lastly, let me earnestly recommend, that you should have family worship. A labouring man who goes early to work, cannot have his wife and family collected round him before he leaves home in the morning; but when going to work, he can, on his way, in place of plodding on with vacant mind, lift up his soul to his Maker, with thanksgiving and praise, for having preserved him from sin, and to enable him whatsoever he does, to do all to His glory and honour. When he views the rising sun, cheering all nature with light and heat, he can think of the Sun of Righteousness, who arose with healing on His wings, to enlighten the souls of sinners,—to turn them from darkness to light and life, by the knowledge of His Gospel, which brought glad tidings of salvation through Christ Jesus. Such thoughts will lead him to lift up his soul with feelings of thanksgiving to the Almighty for His unspeakable mercy to His guilty creatures. This is prayer! He knows your thoughts, they are all noted in the book of His remembrance. Oh! be persuaded "to keep your heart with all diligence for out of it are the issues of life." "Blessed are the pure in heart, for they shall see God." Seek, earnestly seek, that holiness without which no man shall see the Lord. He has opened a way of reconciliation by your Saviour. He is the door, by which, if any man enter, he shall be saved, and go in and out, and find pasture.

The mother, when she has got all her little ones dressed and round her, should make them say their prayers, and offer up a prayer to her heavenly Father for having preserved them through the night, and bringing them to a new day, and before her husband returns from work, have all her matters arranged, and have everything tidy and neat, that he may enjoy the society of his family with comfort. Keeping your children in good order, and teaching them to be obedient, will promote this very much. Before retiring to rest, can anything

be more meet and proper, than your *all* uniting in prayer, lifting up your souls in thanksgiving and praise to your heavenly Father, for the mercies bestowed on you throughout the day,—in supplicating pardon for whatsoever you may have done amiss,—and beseeching Him, for Christ's sake, to preserve you from sin unpotted in His ways, and preserve you through the night? Then need you fear no evil; for He who slumbers not nor sleeps, will keep you in perfect safety. I think I hear some say, We know not how to pray,—we have not learning. But, my friends, it is impossible that any creature, sensible of his lost and perishing state by nature, and his unspeakable need of Christ to be his Saviour,—believing *all* He has done, taught, and suffered for the redemption of mankind, and His promise of free and full remission of the sins of all those who come unto God, with deep repentance and godly sorrow for their past sins and shortcomings, and sincere purpose of serving Him in newness of life,—trusting alone in the merits of Jesus for acceptance at a throne of grace,—that if you feel all this, will you not find simple earnest language to express it? You long for reconciliation with God,—you feel yourself a sinner. Jesus came to save sinners; then He came to save you. You think yourself unworthy; but tell me, who is worthy? Even the most righteous are saved by grace. "There is none righteous, no not one." By nature we are all children of wrath till we are born again of the Spirit. Till we are created anew unto righteousness in Christ Jesus, we continue separated from God, Come, then, with humble, lowly, and penitent hearts, to a throne of grace. Plead the promises. Think what an invaluable privilege it is, for sinful creatures to be invited to address their heavenly Father—to offer up their earnest supplications through their blessed Mediator and Redeemer, who sits at the right hand of God to plead the cause of sinners, and says, "Whosoever ye shall ask, I will do for him in my name, believing, ye shall receive." Your requests should be chiefly for spiritual things,—these we should never cease to pray for till we obtain; and should press earnestly for continuance and increase of grace. We are desirous to seek first for the kingdom of heaven, and all other things shall be added unto us. As to temporal blessings we seek for, or the removal of trials the Almighty lays upon us, we may pray for them; but it ought always to be, only if it seemeth good in His sight. Ever remember the example of your blessed Saviour. Knowing the dreadful agony He was to endure,—knowing the hour was drawing nigh when He was to bear the punishment of our sins in His own body on the cross,—His meek prayer was, "O my God, if this cup may not pass away from me except I drink it, thy will be done." Sinner, this cup He drank for you. He drank it that the bitter cup of everlasting death might pass away from you, if, with believing hearts, you come unto Him for life. He is the door by which you must enter in. No man cometh to the Father but by Him. Prayer is the key which unlocks the door of mercy. Pray the Almighty, for Christ's sake, to send down the Holy Spirit to enlighten your soul, and to guide and lead you to Jesus. Prayer is not expressing coldly wishes for things we feel no great desire for. It is actual communion with the Father of spirits,—it is a lifting up of the soul to that Almighty Being who has appointed prayer, if offered up in spirit and in truth, as the medium of converse with Him. Never be satisfied with the degree of spiritual light and grace you have received, but earnestly seek

to obtain more and more. As to our earthly wants, if we diligently and lawfully endeavour to obtain things honest in the sight of all men, never doing anything to forward our plans that is not in accordance with the word and commandments of God, if He sets it is for our good; our endeavours will succeed. If they fail, He for some useful purpose withholds it; for He knows best what is good for His creatures.

### Religion of the Russian Peasant.

With all their equipages and decorations this crowd of nobles, foreigners and soldiers in the gay Nefskof, is not so attractive as our humble friends in the sheep skins. To a stranger, the genuine new caught Russian is worth all his civilized superiors in the empire. Wherever he may be seen, he is a most interesting subject for study; but nowhere more than in church. Follow him into the beautiful temple of the Virgin of Kassan, and you find him on his knees, repeating his prayers after the priest, with a fervour which nothing can arrest, and a devotion which nothing may distract. Pass him, or jostle him as you may, he is too deeply engaged with his pious work to take the least notice of you. It is always painful to be present, an unconcerned spectator, where a religious service is going forward in which the heart cannot join. We feel as if intruding on that which we have no right to witness, and seem to scuff without wishing to do so. In Russia, however, there is no occasion for feeling thus. Let the stranger take off his hat on entering, and he is no more looked at than one of the pillars—he turbs no body. We are here surrounded by splendour. The noble simplicity of the decoration—two long pillared aisles in the form of a cross—only renders the richness of the material more conspicuous. From a floor of the softest marble, the eye rises to a light and lofty dome, spangled with stars of gold, that twinkle from a sky of the deepest blue. There is neither gallery nor buttress to break the fine height. Even the dias, occupied by the priests, scarcely breaks the general outline; it is but a simple step or two, not far from the entrance. There they stand, in strong array, with long beards flowing over their robes of embroidered crimson, and wearing a lofty black hat, that gives yet more dignity to their stately forms. Their deep rich voices make the vaults ring as they chant their prayers, aided by a band of bearded choristers ranged beside singing-desks within a side-railing. Great care being taken in training the singers, this part of the service is always exceedingly impressive; finer voices we have never heard. But the crowd of worshippers is the most interesting sight. Every person as he enters kisses the sacred picture near the door, or tries to reach that hanging on the wall,—to which latter, as it is of more than ordinary sanctity, you may see parents raising their little infants, that they too may touch it with their lips. Of these effigies, the more sacred usually have the brow, the cheeks, and the arms covered with silver—the votive offering of the pious, whose gratitude to the saint whom he thus seeks to honour for deliverance from sickness or danger, has overcome his taste; for the appearance given to the picture by this tinsel covering is truly ludicrous. What makes them more hideous to the indifferent spectator, however, only gives them greater attraction in the eyes of the faithful. To these, accordingly, the people flock in greatest

number. His salutation over, the peasant selects a place for himself on the floor, as near the priest as possible. There is a woman in one of the aisles, with a small table or basket before her, selling long slender tapers; and from her the more devout make a purchase. And, lighting it, set their offering on one of the little triangular frames of wood, planted among the pillars and stuck all over with nails for attaching these gifts to. Though it be Sabbath, many workmen are busy polishing some steps with pumice, within a few feet of the officiating priests; but no one is distracted by the noise; the people come here to pray, not to look about them. The mutterings and prostrations of the worshippers are most singular. Some, on the outskirts of the assembly, may remain standing; but the greater part have then knelt. At certain words, however, all, both those who were standing and those who kneel, strike their very foreheads on the earth, with great vehemence, uttering, at the same time, some words from the priest, and this again and again before the service is finished. Some poor old women are always the most conspicuous in these violent manoeuvres, but all ages and classes, and both sexes, join with more or less ardour. At vesper, we have seen most respectably—dressed ladies going through the whole ceremony with great fury. In short, the hummery of their religion surpassed all that we had previously witnessed. There is nothing like it in Catholic countries; it can only be compared to the violence of some of the Hindûs. One can scarcely describe the emotion which he feels on seeing a crowded assembly going through all these crossings, and attitudes, and genuflections, so strange and so outrageous. It is impossible not to be moved with sorrow for those who look upon such things as constituting religion. Whether this extreme attention to forms be accompanied with any real religious knowledge, is a question which few foreigners are qualified to decide. Judging, however, from what we were told by Russians themselves, we cannot hesitate to say, that with the lower orders in this country, religion is little better than superstition. Of the true nature of the Great Atonement, they are utterly ignorant; and even of the first principles of all religion, the existence of a Supreme, they entertain the most imperfect notions. With the poor, God is only something higher than the emperor; they think not of Him as an omnipotent spiritual being, but as one residing they know not where, who will punish them for neglecting church and their prescribed forms, nearly in the same way as they would be punished for disobeying a mandate of the emperor. Of a future state, their notions are also very indefinite. In short, as has often been said before now, the Russian's religion consists in being able to make the sign of the cross." He is crossing himself all day long. When he first comes forth into the open air in the morning, if no church be in sight from his own door, he listens for the first sound of some bell, then, turning towards it, crosses himself with great fervour, to insure a blessing on the undertakings of the day. He crosses himself before and after each meal. When you make a bargain with him, he crosses himself that it may prosper. When his countryman spits upon him, (as they do by way of anathema, when in anger with each other,) he meekly crosses himself to avert the curse. When the peasant who is to drive you takes the reins in his hand, he crosses himself to keep away accidents; and every stepple he passes gets the same mark of respect. Some-

times the edifice thus saluted is so far off that the stranger wonders at the quickness shewn in discovering it, and is often at a loss to catch the distant hamlet where it stands. In like manner, the person sitting beside you in any public conveyance crosses himself every time you start with new horses. What the old do thus frequently, the young of course imitate.

If you give a child a piece of money, its little hand is up in a moment, to make the sign of the cross, by way of blessing and thanking you. Much of this crossing work may be seen at all hours, even in the streets, for, whether in the city or in the country, no Russian ever passes a church without pausing when he comes opposite its centre, to make the sign of the cross from brow to breast, and utter some prescribed pious ejaculation for the occasion.

This operation may be seen going on incessantly before every church of the capital, and on the most frequented walks there are certain small places, like shrines, with pictures and gilding in them, in front of which it is also performed. It is not alone the grave and the aged who pause at these places, but the giddy and the young. You have just seen some grey-haired general do it, but wait one minute,—a laughing band of youngsters is coming up.

Now they are opposite the church or the shrine; their mirth and their talk have ceased, each crosses himself devoutly, utters a prayer or two. (You see his lips moving,) then passes gravely on, the laugh and the jest being resumed only when they are some way off. So far is this crossing mania carried, that when a Russian enters your room, he cannot say Good morning! till he has crossed himself to the Saviour's picture. A man in any public way, such as an imbecopter, must always have a picture hung in his own apartment, in addition to that in the public room, to which each Russian turns before he sits down to eat. While at breakfast at an inn one morning, in a small room off the public one, we were roused by the solemn chanting of a priest in his robes, whom we found with his attendants, praying before the picture of our Saviour in the corner.

Waiting to learn how the ceremony would close, we saw abundance of the usual signing, with the painted wooden crucifix in his hand, about a foot long, he made the sign of the cross towards each of the four corners and withdrew.

It appears that some of the priests have little to live by, beyond the offerings obtained from the people for these chantings and crossings before their sacred images, or for saying prayers in families on high holidays.

Another very remarkable part of the religion of the Russians is their respect for bells; and there is something so inexpressibly sweet in the sound of all we hear in this country, that we can almost forgive this superstition. The air resounds with them from morn to eve.

Every church is furnished with several; and among these some are very expensive. They have not the deep, solemn sound of English bells, but a rich sweetness, never heard except here; and said, poetically, perhaps, to arise from the predominance of silver in their composition. They are not swung as with us, as if this were deemed too rude a way of treating these venerated objects—it is merely the tongue that is moved. This is accomplished by tying a cord to the tapering point, and then pulling it forward or allowing it to sink back, so as to strike either side at pleasure. No sooner has the peasant caught the sound than his fingers are in motion to his forehead. This reverence, perhaps begins even when they are in the hands of the founder. The child casts its mite into the melting mass, and the beggar his only

alms; the bride gives her ornaments and the princess sells her pearls: all are eager to aid in the pious work. Gold and silver are, in consequence, so profusely parted with on such occasions, that some of these bells have grown to be the monarchs of their tribe. Russia boasts of having the largest bells in the world.

The day on which a bell is consecrated is always marked with great solemnity and rejoicing; and throughout the whole of its existence it joins in the joy and in the gloom of the flock over which it presides; for it is tolled on every occasion of sorrow or of gladness. Little wonder that these objects are so much beloved; for perhaps the happiest and most romantic associations of the Russian are linked with his village bells. In a land where there is so little bordering on romance, this trait of national character is not unwelcome; but if we attempt to ascertain what it is they worship in their bells, the result will be far from distinct. We could never learn whether the salute in passing a church be to the building or to the metal, that it proceeds from respect to Him with whose service they are connected, would be asserting too much of a people, with the great mass of whom, religion, we fear, is nothing but ignorance.—*Brenner's Excursions in the Interior of Russia.*

EXTRACT from the Inaugural Address of the Duke of Argyll, at his installation as Lord Rector of the University of Glasgow, on Thursday, the 27th March, ult.

I never see an assembly of young men such as I have now the honour of addressing without asking myself—Are there any here whose names will be remembered in after generations, who will leave great "footprints on the sands of time," who will extend the name and fame of Scotland?—are there any here who will keep up or increase the reputation of this ancient and most venerable seat of learning?—are there any of whom others will remember with pride and pleasure in after years that they studied with them in the same year, in the same university, in the same class, and under the same professors? Gentlemen, I cannot tell, but of this I am very sure, that the best of you will have to remember in after years many opportunities which you might have improved more, and be conscious of many faculties which you might have put out to better usury. The best of you may inscribe at the end of his noblest works those beautiful lines with which Alfred Tennyson, who now wears the laureate wreath of England, has closed one of the best and most suggestive of all his poems:—

"Forgive those wild and wandering cries,  
Convictions of a wasted youth,  
Forgive them that they fail of truth,  
And in thy wisdom make them wise"

May it be given to many of you, gentlemen, to plant the standard of human knowledge on heights where it has never waved before; and here; and said, poetically, perhaps, to arise, there is one other wish I would add to that; may it be given to you not to think those heights higher than they are. May you see them in their utter lowliness as only spurs and outriders to the everlasting hills which are crowned with the strong towers of faith.

EXTRACT from Mr. Layard's Address to the Students, on his installation as Lord Rector of Marischall College, Aberdeen.

"Of all nations the Scotch have been most distinguished for their deep earnestness and

and truth of purpose. The history of your own city would furnish not a few illustrious examples. Oh! that England had now a few of those earnest and true-hearted men, whose memories are dear to their country, to guide her councils—men who looked upon the duties of life as a great reality, and upon their faithful discharge as a solemn responsibility to God! Let their example be your guide in life. Picture to yourselves how those brave earnest ancestors of yours—whose noble and unconquerable spirit led them to endure martyrdom and death, rather than to suffer dishonor or compromise solemn convictions—would have acted under the altered circumstances of the day. Be true to yourselves above all. You may have many bitter struggles to go through, which might dishearten and defeat a weak and timid man; but persevere, and you will be supported by the approval of your own conscience, and be rewarded by the ultimate approval of your country. And, above all, let that deep and all-pervading sense of religion and religious responsibility which has ever been a peculiar feature in your national character, accompany you through life—in it you will find a comfort and encouragement, that the applause of men can never bring."

## THE MONTHLY RECORD.

JUNE, 1855.

### Meetings of Ecclesiastical Courts.

The time is fast approaching, indeed has already arrived, for holding the annual meetings of most of our superior ecclesiastical courts. The General Assembly of the Church of Scotland was appointed to meet at Edinburgh, on Thursday, the 24th May last, and would be opened with divine service by the Moderator, the Rev. Dr. James Grant, minister of St. Mary's Church, Edinburgh, in presence of his Grace the Right Honorable Lord Belhaven, Her Majesty's Commissioner to the General Assembly.

The Synod of Canada, in connection with the Church of Scotland, met in St. Andrew's Church, Montreal, on Wednesday the 30th May, and is probably still in session. We shall endeavour to give as full an outline as our limited space will permit, of the proceedings of these ecclesiastical courts, in the succeeding number of our journal.

The annual meeting of our own Synod will be held in this city, on Tuesday the 3d day of July, when the proceedings will be commenced with public worship as usual, conducted by the Moderator, the Rev. Alexander McGillivray, of McLennan's Mount.

### University Honors.

ONE of the most pleasing and imposing spectacles which a noble and ambitious person can behold, is the reward of merit, such an exhibition as is annually witnessed in the University of Glasgow and other Universi-

ties, at the end of the session, when the prizes are bestowed on the most meritorious and diligent students. This distribution of prizes to the most successful students took place this year on the 30th April, in the common Hall of the University of Glasgow, under the direction of the Principal and Professors, in presence of a numerous meeting of the University, with many reverend and respectable gentlemen of the city and neighbourhood, and a large assemblage of ladies, who evidently took a deep interest in the whole proceedings.

The Very Rev. Dr. McFarlan, the Principal of the University, the father of the Church of Scotland, now approaching the ninetieth year of his age, presided on the occasion for the 33d annual period, as head of the College, and opened the business with prayer. The Professors then in rotation delivered the well merited prizes to the successful competitors, accompanying them at the same time with complimentary and eulogistic remarks upon those, whose assiduity had been unremitting, and whose meritorious conduct had gained their teachers' esteem and approbation.

The principal then, after reading a list of prizes offered for next session, closed the session with a few interesting and appropriate observations. Amongst other remarks, he stated that not one of the Professors who presided with him at the distribution of prizes when he first assumed the duties of that chair, was now in the land of the living, and that his services in the Church and in the University must also soon come to an end. He also observed that a number of the young gentlemen who had just finished their labors for the session, had received prizes from his hands on many former occasions, won by their energetic industry and perseverance, and he was delighted to meet with them again advancing in such a noble career.

The prize list is a very large one, containing the names of students in all the branches of literature and science, of philosophy and theology, taught in this ancient and renowned University. To many of our readers, a mere list of names, and those the names of strangers although highly distinguished would not be at all interesting. This cannot, however, be the case in reference to diligent and successful students from the colonies, some of them from this and the neighbouring Provinces. The highest honour which the University can confer upon any of her members, is that of Doctor in Divinity. This degree has been conferred, during the year, upon six clergymen, one of them belonging to the Free Church, a second to the United Presbyterian Church, and four of them ministers of the Church of Scotland, including in the list the Rev. John Barclay, A. M., minister of St. Andrew's Church, Toronto, and a member of the Synod of Canada.

The degree of Doctor of Laws, another of the highest honors, was conferred upon three gentlemen, one of them being the Rev. David Livingstone, a clergyman stationed in South Africa, and another, a clergyman of the Church of Scotland, the Rev. James Williamson, A. M., Professor of Philosophy in Queen's College, Kingston, Canada West.

The degree of Doctor of Medicine was conferred upon not fewer than twenty-seven gentlemen. Two of them are from the Colonies, Mr. Malcom Ramsey from India, and Mr. William James Lewis from New Brunswick, who received his degree with the highest honors, and took, if we mistake not, several prizes last year, in the Medical classes. The Ewing gold medal for the best "account of the History of China, so far as known in Europe, with especial regard to late revolutions in the government, and the present state of society in that Empire," was awarded to Mr. John Marshall Lang, son of the Rev. Gavin Lang, of Glasgow, formerly Presbyterian minister of Shelburne.

Mr. George M. Grant, of Pictou, who took the first prize in the Greek Class, last year, obtained the second prize in the first or senior division of the Logic class this year; and Mr. John Cameron, also of Pictou, obtained the eighth prize in the public Greek class. Both of these young men are studying for the ministry of the Church of Scotland in this Province, under the auspices of the Presbytery of Pictou.

We have been favored with an extract of a letter written by Mr. Grant to one of his parents, which, we have no doubt, will be perused with much satisfaction, as it indicates in the most convincing manner, his anxious desire to distinguish himself in his studies, and meet the expectations of his relations and friends in this Province and in Scotland. "Yesterday," says Mr Grant, in his letter, dated Glasgow, 27th April, "the prizes in the University were voted, and to-morrow they will be distributed in the great Hall of the University, in presence of the wit, beauty and fashion of the city. In the middle of the session I was removed from the Middle to the Senior division, in which were 70 students, some over 30 years of age, however, I persevered, and all but got the first prize in it; lest it only by a few votes. The second prize was almost unanimously voted to me. You may imagine what sort of competitors I had, when the one who took the 3d was Mr. L., the celebrated Edin. dux, and the fourth was to Mr. G. one of the English bursars—a law student of eminence, and of the ripe age of 28. Mr. E. who got the first is also an English bursar, and had gone through a full course of Philosophy in one of the Welsh Colleges, and took the 1st prize in Logic there. His age was 26, and that was greatly in his favour.

"I tried for a prize given for the best essay. Mr. L. however got it; the Professor said that mine was second in merit, and on former years would have easily carried off

the prize; but Mr. L.'s was given in more finished than mine. The cause of this was that they had to be handed in about the middle of the session, just at the time I was sick, and consequently unable to get it properly finished. This has taught me one lesson, that if I wish to distinguish myself, I must not be encumbered with private teaching; my strength cannot manage the two.

"Mr. Cameron this session, I am happy to state, took the 8th prize in the middle Greek Class, that I took the 6th in last year; it consists of over one hundred students. He was put up for the second prize by some of the students."

### Industrial and Reformatory School.

The Ladies of St. Matthew's District Visiting Society are desirous of opening a small Industrial and Reformatory School in connection with their congregation, provided there is any reasonable prospect of its being adequately supported.

This is no mere speculation or untried charity but one which has been amply tested, and which has been attended with remarkable success. During the past few years schools of this sort have been started in most of the towns of Britain and in many in America, and they have proved themselves to be efficacious in rescuing from degradation and infamy many children of the very lowest class. Institutions for the reformation of those who have grown to maturity in sin serve an important purpose and are strictly conformable to the spirit of our blessed religion which bids us despair of none. But still it is not to be denied that those schemes of reformation are most successful which lay hold upon the young before they have become hardened in iniquity and have so ruined their character as to place themselves almost beyond the pale of hope. It may occur to some that we have already institutions in aid of the young in Halifax, and this may be felt as an objection to the starting of a new one. But that there is still sufficient room not only for one but for many additional must be obvious to all who know any thing of the numbers of idle depraved starving children who still roam our streets unheeded and uncared for. Besides this proposed institution is of a kind which, though tried with the greatest success in other cities and large towns, has not hitherto had a trial in Halifax—and it contemplates the restoration of a few of that class which is at the very lowest stratum of society and out of the reach of all other good influences—a class which cannot be acted upon except by such an agency as that of the proposed school. Of this class there are many in our city living by begging and stealing, and growing up to fill poor-houses, prisons, and houses of infamy. What a desirable thing to save even a very few of these from such a destiny—to snatch them from destruction ere it be too late—and train them up to be useful members of soci-

ety and heirs of the kingdom of heaven. It is possible, we know, for many in other cities who began the morning of life a few years ago in similar circumstances and with the same dismal prospects, are now living useful and respectable lives—some of them rising even to posts of honour and influence. To labour for such results is the very spirit and essence of the christian religion. The followers of that divine master who went about doing good cannot engage in works more worthy of their profession—more in harmony with his example, and more pleasing to him—than by giving a portion of their time and means for the advancement of such an object.

The plan which it is proposed to follow is to open rooms placed under the charge of a suitable family where a small number of these vagrant children can be provided with food, instruction, work, and clothing, and when after spending the whole day in these various employments they can return to their homes at night. Attention to their physical wants has been found to be the only efficacious way of ensuring regular and punctual attendance, while it also gives the instructors proper influence over them, and gains the good will of the parents.

By this plan the children are kept the whole day out of harm's way, and within the grasp of elevating influences. It may be thought by some that by being allowed to return to their homes at night the good gained will be lost, and the work of the school undone. This was the opinion when these schools were first tried, and indeed it was only because of necessity that they were allowed to spend the night with their parents. But experience entirely removed these fears, and proved that instead of their being contaminated by the influences of their homes, the children become the centres of good influences, points of light in the darkness, and are almost always the means of benefiting those connected with them.

It is proposed to teach the girls sewing, and other industrial accomplishments, and as soon as they are sufficiently instructed and reach a proper age, to obtain for them, if possible, places in families where they will be cared for. With regard to the boys, whose industrial education presents greater difficulties it has been found that the best plan of advancing their interests after they have been for some time in the school is to send them to places in the country, where they grow up in the houses of farmers and tradesmen away from the corrupt influences that surrounded them in youth, and with all the advantages of education and religious instruction that usually accompany such a lot in life. This change the boys readily agree to, it gives them a new start in life, and ends for the most part in their becoming industrious and upright members of society. It is believed that this plan could be carried out in the case of a small number of boys at least, in this Province.

In the school it is proposed that the religious instruction of all the pupils be daily

attended to, and that every thing possible be done to correct their vicious habits and instil into their hearts the fear of God, the love of Christ, and the desire of holiness, that on the Sabbath they all attend specially for religious instruction, that all who are without parents or unconnected with any place of worship attend St. Matthew's with the teachers—while care is taken that the others attend church where their parents or friends may request.

The ladies connected with St. Matthew's District Visiting Society have all kindly offered to take a close interest in the school should it be opened, to attend personally as often as convenient, or in rotation, if it should be agreed, and to superintend the industrial education of the girls.

Without entering further upon details at present, the advocates of this institution have pleasure in adding that suitable premises can be obtained at a moderate expense, and also a pious family whose different members are well qualified for the charge of the several departments.—Communicated.

#### Praiseworthy Example.

It is with very sincere pleasure that we publish the information which we have received from a respected lay correspondent, in reference to the subscription lately made by our people in a section of the County of Pictou, in behalf of the funds of the Bible Society: and we must say that we are only sorry that Communications of the kind are not more frequently sent us, though we have repeatedly urged upon the friends of our Church, both lay and clerical the propriety of transmitting for publication in our columns such items of information, which cannot fail to be interesting to all classes of our readers. From the above source, we learn that on the Day of Fasting and Humiliation lately appointed by the Presbytery of the bounds, the collection at Salt Springs, in aid of the funds of this most excellent institution, amounted to no less a sum than £7 10. Considering the present very general depression in all branches of industry, the high price of provisions, and the consequent scarcity which prevails, particularly among the humbler class of society, this is, certainly a very considerable amount. And it may be further interesting to our readers to know that on the occasion referred to, when this very liberal contribution was made, the sermon delivered by the Rev. Alexander McLean, was founded on these words—"She did what she could"; and that, on taking account of the money afterwards, it was found that a gold ring formed part of the offering. At Gareloch, on the 20th of May the collection for the same noble cause, reached the sum of £8. 19s.; at West Branch it amounted to £6. 10.; and at East River, after a sermon preached by the Rev. Allan Pollock, of New Glasgow, the sum collected was found to be £5. 7.

The above are certainly very cheering facts, more especially as we have mentioned when taken in connection with the present hard times; and it is really very gratifying to us to have to record them. It is a noble example, furnished by our brethren and our well worthy imitating by all who have the cause of the gospel sincerely at heart. Let it ever be borne in mind that nothing that we do for the advancement of Christ's kingdom on the earth will ever be forgotten or overlooked by him. Those who are true subjects of the Messiah's reign, must ever feel an earnest desire for the extension of his gospel over every land. They will ever be zealous in diffusing that knowledge which is the source of their own gladness that so others may be sharers in the same high hopes and holy feelings with which they themselves are animated. While others are but talking and dreaming about Religion they will seek to be instrumental, by their prayers, or by their means, however small a portion has been assigned them of the good things of this life, and by their personal exertions, however humble may be the sphere in which they move, in bringing about that happy era predicted by the Prophets, when the kingdoms of this world shall become the kingdoms of God and of his Christ,—when He who is "all his salvation and all his desire" shall sit enthroned in every heart, swaying his sceptre of righteousness and love over a ransomed and regenerated world.

To those then of our readers who have not yet enjoyed an opportunity of contributing to the above highly laudable object,—an object which is indeed identical with the best interests of Emmanuel's kingdom, we would take the liberty of saying—remember the widow's mite—the gold ring of Salt Springs—and go and do likewise.

#### LATEST INTELLIGENCE.

##### Presentation to the Rev. Dr. Hill.

On the evening of Wednesday last, the following address, beautifully written on parchment, having attached to it the names of its clerical co-presbyters, and placed on a hand some silver salver, with a suitable inscription, was presented to the Rev. Dr. Hill, Professor of Divinity in the University of Glasgow. The address, drawn up, we understand, by the Rev. Dr. Barr of St. Enoch's Church, was read by the father of the Presbytery, the Very Reverend Principal Macfalan, and acknowledged by the Rev. Professor in the most affecting and appropriate terms.—

"To the Reverend Alexander Hill, D.D., & S. T. P.

"Rev. and Dear Sir,—We, the ministers of the Presbytery of Glasgow, request the favour of being permitted to give expression to the sentiments of respect and affection towards you with which our hearts are deeply impressed. These feelings we cherish in common with all those to whom your character is known, and especially with the laity of this city, who in the year 1844 evinced them in a manner more honourable to themselves than it has been have been gratifying to you. But it has been

our happiness to enjoy peculiar opportunities of observing and appreciating excellencies which have rendered you the object of our highest esteem, and our warmest gratitude. Of your devotion to the cause of true religion, in general, and of your inestimable services to the Church of Scotland in particular, both as a parish minister, and, during the last 15 years, as Professor of Theology in our venerable University, we deem it unnecessary to speak. But as a member of that Presbytery to which we belong you have acquired claims on our regard, which we shall always retain in our affectionate remembrance, and of which we now beg leave to record our united and grateful acknowledgment. For that order and harmony which have uniformly characterized our public deliberations, we feel ourselves greatly indebted to the exercise of your enlightened judgment, and the influence of your dignified example. In our respective spheres of ministerial duty we have derived most important advantages from your matured experience and obliging disposition, to which we have often appealed, and never in vain, for counsel and assistance. Under the visitations of domestic affliction and bereavement, with which many of us have had to contend, we have found in your active and generous sympathy a source of most welcome and cheering consolation. On all occasions, with unvarying promptitude, and not unfrequently at the expense of considerable sacrifices of ease and convenience, you have discovered a willingness to aid us in our labours, and a desire to promote, to the utmost of your power, our comfort and success, by officiating at our pulpits, and by co-operating with us in the prosecution of every religious and useful object. In you we recognise a common benefactor and a tried friend, whom we truly honour and dearly love. You act, we well know, from other and higher motives than those which find their gratification in the praise of men. Yet we indulge the hope that, in bearing testimony to the worth of your character, and in expressing our sense of obligation to your disinterested kindness, we offer a tribute that will not be unacceptable to you; if not in consideration of the sentiments which it embodies, yet on account of your relation to the party from whom it emanates. That the divine Head of the Church may be graciously pleased to prolong your valuable life during many years, as the honoured and happy instrument of glory to his name, and of good to his people; and that he may, by the effectual influence of the Holy Spirit, prepare you for occupying a distinguished place in the Kingdom of his Father, among those who shall shine with the brightness of the firmament, and as the stars for ever and ever, is the sincere wish and fervent prayer of, Rev. and dear Sir, your obliged and faithful friends and brethren.

"Glasgow, 2d May, 1855."

**PRESENTATION.**—The *quoad sacra* parish of Trumsgary, in North Uist, became vacant in the month of November last by the translation of the Rev. Donald Macdonald from that charge to the parish of Alvie. Whenever the congregation of Trumsgary ascertained that Mr. Macdonald was settled at Alvie, they petitioned Lord Macdonald, the sole heritor, to procure a presentation from the Crown in favour of Mr. John A. Macrae, who had just been licensed; the petition was subscribed by every male adult connected with the congregation. Lord Macdonald kindly complied with the wishes of the people, and a presentation was speedily issued in favour of Mr. Macrae. The call was made on the 5th ult., and was numerously

signed. On the 19th he was inducted in presence of a numerous and most respectable congregation. The services and ordination were rendered very impressive, from the circumstance of their having been conducted by his venerable father, Mr. T. Macrae, who has been minister of North Uist for the last thirty-seven years, and to whom the kindly feelings shown to his son must have been highly gratifying. A more harmonious settlement could not have taken place. The young clergyman, a popular preacher in the Gaelic and English languages, has commenced his clerical career under very encouraging circumstances, and the harmony existing between him and the people cannot fail to be attended with results the most happy and beneficial.

**Presbytery of Glasgow.**

This Court met on Wednesday. A highly favourable report of the condition of the parochial and sessional schools within the bounds of the Presbytery was submitted by Dr. Paton, and approved of. Dr. Craik, after a long and able speech, in which he entered minutely into the question of the advantages of classical training, and expressed his strong sense of the benefits which this system had conferred on the country, moved that the Presbytery appoint a Committee for the purpose of watching over any changes in the management of our schools, so that every effort may be made to preserve, in connection with elementary and religious education, that attention to higher instruction which has long been given in the parish schools of Scotland. Principal Macfarlan rose with the very highest pleasure and seconded the motion. It was melancholy that there should be such a disposition in many quarters to vilify or to despise the cultivation of classical literature. He hoped the question would be taken up in a manner which would show that the Church is in earnest. Dr. Hill also supported the motion. The motion was unanimously adopted, and a Committee appointed in terms thereof. Mr. Munro submitted an overture to the effect that, before filling up the vacant office of Law Agent for the Church, occasioned by the lamented death of Mr. Young, the Assembly consider whether any new arrangement to that hitherto in prevalence is not desirable. The overture was adopted. The other business was routine.

**Presbytery of Dunfermline.**

At a meeting of this reverend court on the 27th of April, the Rev. Alexander Mitchell, minister of the North Church, Dunfermline, was admitted a member of Presbytery, and received the right hand of fellowship from the brethren present. The erection of this *quoad sacra* chapel into a parish church has been chiefly effected through the liberality of James Kerr, Esq., of Middlebank, who contributed upwards of £1000 towards its endowment. Mr. Kerr, contributed also very largely to the endowment of St. Andrew's Chapel, Dunfermline. The Church of Scotland and the inhabitants of Dunfermline are laid under a deep load of gratitude to that gentleman for these two additional parish churches, where the Gospel, we hope, shall continue to be preached to the poor without money and without price to latest generations.

**GOVROCK CHAPEL.**—It was stated in a late number that this chapel was to be supplied by a preacher during the absence of the Rev.

Mr MacNair at Scutar. From the report of the Greenock meeting of Presbytery on Wednesday last, we observed that in place of this, Mr. Macnair has resigned the charge entirely, to enter on the duties of the mission at Scutar.

**The South-West Church.**

We observe from an advertisement in today's publication that this splendid edifice, erected at the entrance of Kelvinhaugh Street, in the immediate vicinity of Sandyford Toll, and in the centre of a locality which has, almost as if by magic, become a very extensive district of the city, and the residence of wealthy and influential citizens, is to be opened for public worship on the 22nd of April. This structure has been reared by the voluntary subscriptions of some of the wealthy and generous friends of the Church of Scotland, chiefly resident in that quarter, to supply a desideratum, there being no church connected with the Establishment within a considerable distance; and as the formation of the West-End Park will soon create a new community in the vicinity, the same gentlemen have resolved to erect another of equal magnificence at Kelvingrove, to be designated the "North-West Church." What the structure on the Kelvingrove grounds may be, we believe, has not yet been determined; but judging of the exquisite taste of the promoters by the manner in which the South-West Church has been designed and executed, we anticipate something still more gorgeous in the north-west. The church at Sandyford is in the pure Gothic style, from designs by Mr. Emmett, of London. Exteriorly there is the same chaste adherence to style as is displayed in the interior. There are three windows in the east and west ends of the building, the latter being the front, but those in the east are the more elaborate, and five on each side. The pillars supporting the roof, which is in three sections, are built of stone, brought from Caen, with which also the whole interior walls are faced, to the exclusion of plaster. The ceilings are of imitation oak, and harmonise most agreeably with the other portions of the building. The fine effect is unbroken by the intervention of galleries; the seats in the area, formed of elm and pitch pine, being, in cathedral fashion, without doors, spacious in their breadth, and to be cushioned throughout. The pulpit is peculiarly primitive in its form, and quite in keeping with the architecture of the church. The heating apparatus is of the most approved construction, capable of very delicate control, and such as to secure the comfort of the congregation. The massive doors, with their old gothic hinges, are faced with oak, stained and varnished in the first style of the art. The church is seated for 1100, but, from the width of some of the passages, forms can be placed to increase the accommodation. Underneath the church there is ample accommodation for schools, and a large hall for congregational and other meetings. It is proposed to divide the under compartment of the building into three, by glass screens, one of the aisles being set apart for a female, the other for a male school, the centre forming the larger hall to which we have referred; each of the schools having a play-ground attached. On the whole, the building does honour to the city, and reflects the highest credit on the zeal and liberality of the gentlemen who have aided in its erection.—*Glasgow Constitutional.*

EXTRACTS from the speech of Mr. Blackburn, on the motion for the second reading of the Lord Advocate's Education Bill for Scotland.

Mr. Blackburn, in moving as an amendment that the bill be read a second time that day six months, said, he would not occupy the time of the house by dwelling upon the advantages of education, or the importance of bringing it within the reach of the poorer classes. While, however, the importance, the advantages, and the necessity of rendering education available to those classes were evident, he thought the fact that three bills had been introduced on the subject by very distinguished members of that house, each proposing different systems, showed the difficulty of establishing any plan which might not be open to numerous objections. That circumstance, in his opinion, also showed the necessity of caution in dealing with a country which possessed a system of education that had acted well, in the hope of introducing some plan that would act still better. Scotland had been fortunate in possessing a system of education which had worked well for three centuries, having been introduced at the time of the Reformation by John Knox, and those who were called "the fathers of the Church." About the year 1600 a very large number of parochial schools had been established in Scotland by the Church, and in 1616 the Privy Council recognised these schools, and passed an act in their favour, which was subsequently confirmed. In 1646 another act was passed on the subject, which might be considered to have established the parochial schools as they now existed, and which, although it was repealed at the Restoration, was re-enacted in 1696. The parochial schools of Scotland might be considered to have existed for nearly two centuries, and they were essentially Church schools. (Hear.) There was no law laid down as to what was to be taught in them, but they were given over to the management of the Church, and the education afforded in them was to be a religious education under the charge of the Church of Scotland. He thought an attempt was now being made to overthrow that principle and to substitute a new one in its place. He believed it was universally admitted that the schools established by the Church of Scotland, and which had been adopted by the State, had worked remarkably well. The right hon. member for Edinburgh (Mr. Macaulay) had expressed his opinion that the establishment of parochial schools in Scotland effected such an improvement as the world has never seen in the intellectual and moral character of the people. The Marquis of Lansdowne, the late President of the Committee of Council on Education, also stated in 1850, that though he was far from saying that the schools in Scotland were in a perfect state, or that they were sufficiently developed to meet the wants of the country, still he would much regret seeing any system of education attempted in that country the basis of which was not founded on the principle of the parochial schools, which had been the means of giving to Scotland the great national pre-eminence in education that she had so long enjoyed. He (Mr. Blackburn) did not mean to say those schools were perfect, but he thought nothing could be more distinct than Lord Lansdowne's testimony to the principle on which they were established—that of connection with the Church. The hon. and learned gentleman (the Lord Advocate) who brought in this bill, had also stated, that at present the parochial schools in Scotland were

more efficient than they had ever been before, and that they were decidedly more efficient than they were 20 years ago. Another testimony in favour of the existing system might be deduced from the preamble of the learned lord's bill, which said:—"And whereas instruction in the principles of religious knowledge and the reading of the Holy Scriptures, as heretofore in use in the parochial and other schools in that country, is consonant to the opinions and religious profession of a great body of the people, while at the same time ordinary secular instruction has been, and should be, available to children of all denominations." &c. What higher testimony could be borne to the principle of the schools than the admission that for 200 years past they had given exactly the religious teaching that was desired by the great body of the people, and had communicated secular instruction to the children of those who dissented from the Established Church? The great feature of the present bill was, that it severed the existing connection between the Church of Scotland and the parochial schools, and thereby destroyed the principle which produced such excellent results up to the present time. Why had this bill been proposed when it was admitted that the schools had worked so well and had effected so much good? He thought the true reason had been assigned by the Duke of Argyll, who in 1850 stated in his place in the House of Lords, that the agitation which had been raised for the overthrow of the parochial system was founded in the main on those feelings which all dissenters bore to all established churches, especially to those which they had lately left, and from which they differed least.

The bill before the house proposed to transfer the entire management of schools in Scotland to a board. He thought the Scotch members would rather abolish some of the boards that already existed in Edinburgh than aid in the establishment of a new one. He believed that even the member for Edinburgh would hardly be in favour of a new board, though, no doubt, some of his constituents derived considerable advantage from those that already existed. (A laugh.) It would be infinitely better that the inspectors should report at once to a minister in London—say a Minister of Instruction; or, failing a Minister of Instruction, to some one charged with the administration of Scotch business, who would leave the learned Lord Advocate time to attend to his important duties, than to have a board constituted as was proposed by this bill. (Hear.) The board was to consist of 17 persons, of whom 8 were to be nominees of the Government, the President of the Educational Institute, and four representatives from the four universities of Scotland. Now, last year the test was abolished in the universities with regard to all the chairs except that of Divinity, so that the Professors were not necessarily religious men—they were only philosophers. But the next four members of the board were not philosophers but provosts. (Laughter.) The provosts of Scotland—analogueous to mayors in England—were, no doubt, a respectable body, but they were a most extraordinary class from whom to choose those who were to have the control of the whole education of Scotland. The provosts of the four towns who were to be members of the board were highly respectable gentlemen; but not one of them dreamed, when elected, of being put over the education of the country. (Hear.) The effect would be, that either the provosts would not be fit to direct the education of Scotland,

though they might be excellent provosts, or, if they were selected for their qualities in regard to education, that they would not be good provosts. (Laughter.) Taking the board as a whole, he believed it to be one of the worst ever constructed, while its powers were absolute and perfectly free from control. It would have the control of the religious education that was to be given, and in all cases the schoolmaster would have to obey its orders. (Hear, hear.) If a clergyman took exception to the religious opinions of a schoolmaster, if, for example, Dr. Candlish and Dr. Cunningham—and he should be sorry at present to mention the one and not the other—should object to the religious views of a schoolmaster, they could do nothing in opposition to the board. (Hear.) Say that the doctrine of original sin, which was a favourite doctrine with the people of Scotland, was in question. The board would no doubt reflect the Government views upon that subject, and it so happened that we knew what those views were—(laughter.)—for the noble Lord at the head of the Government had stated that all people were born good, and that therefore there was no such thing as original sin in the world. (Laughter.) The people of Scotland thought there was nothing so bad as Erastianism. The spirit of Erastianism was subjecting religious questions to the authority of a civil tribunal. Viewed in that light, this bill savoured of the grossest Erastianism, for it would subject the religious education of Scotland to a civil board. (Hear, hear.) He did not think that with such powers vested in the board respectable people would consent to become members of the school committees. (Hear, hear.)

It would be a mistake to suppose that the people of Scotland thought of religion as a thing set apart from the rest of life, and the examination of the schoolmaster was a test and not a qualification. Another general accusation was, that the Church of Scotland wanted to monopolise the teaching of the young. But the friends of the church offered, that if the Government would leave these schools alone, they would join the learned lord in enacting a provision for schools for those places which were destitute at present. (Cheers.) The members of the Church of Scotland did not want a monopoly of the whole education of Scotland, but only wished to keep their own schools to themselves. It was equally untrue to say that the parochial schools of Scotland were sectarian. The schools of Scotland never had been sectarian, but they had taught the religion of 95 per cent. of the Scottish people, as had been admitted by the Lord Advocate himself. The fact was it was not what was taught in those schools to which people objected, but those by whom it was taught. (Hear.) The late Mr. Hume bore testimony to the harmonious working of the system in his youth, and to the absence of distinction between religious sects, and the system had gone on in the same manner ever since.

There was one general argument against interfering with these schools, to which he did not wish to attach undue importance; he said, by the Act of Union, the schools of Scotland were secured to the management of the Presbytery. He did not wish to speak of the Act of Union as if it resembled the laws of the Medes and Persians, but what the right hon. gentleman the member for the University of Oxford said the other night of the Act of Uniformity, might be said of the Act of Union, that it must be considered a fundamental law, which, without strong necessity ought not

be changed. (Hear, hear.) Now, had any strong case of necessity been made out in the present case? The large towns wanted schools, and it was natural that the burgh members should not like to refuse the learned lord permission to introduce his bill. They all did so, however, hoping it would be amended. So, to all the petitions presented in favour of the bill, there was some qualification or other. The petitioners did not like the bill, but they liked the blow it dealt at the Established Church. (Cheers.)

He hoped the house would consider whether it was advisable to change a system which had worked well for one totally untried, and whether it would not be right, if the Government wished to try a new experiment, to compel them to resort to a new field for the purpose? (Hear, hear.)

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The anniversary of this society was held on Wednesday, in Exeter-hall, under the presidency of the Earl of Shaftesbury. The annual report stated that the amount received during the year for the general purposes of the Society was £64,678, being £5,221 more than the preceding year. The amount received for Bibles and Testaments was £59,600, making the total receipts from the ordinary sources of income £124,478. There had been also received £3,694, further contributions to the Jubilee Fund, and £7,860 to the Chinese New Testament Fund; making a grand total of £136,032. The issues for the year had been as follows:—From the depot at home, 1,018,882 copies; from depots abroad, 431,994 copies; total, 1,450,876; being an increase of 83,348 over the circulation of last year. The total issues of the Society now amounted to 29,389,507 copies. The expenditure for the year was £149,040, being an increase on the payments of £29,762. The meeting was then addressed by the Bishop of Meath, Lord Ebrington, Mr. Wylie, the Bishop of Melbourne, the Hon. and Rev. Mr. Pelham, the Rev. Norman M'Leod, the Rev. Mr. Farrer, the Rev. Mr. Harrison, the Rev. Mr. Gill, from Karatonga, and Mr. T. Farmer, and resolutions were passed approving and commending the objects and operations of the society.

**AN INTERESTING MARRIAGE.**—A singular marriage was celebrated on Wednesday in the chapel of the Hotel des Invalides at Paris, that of a Zouave, who lost both feet and hands in the siege of Sebastopol, with a young woman of some property. The couple, it seems, were engaged to be married before the Zouave left for Sebastopol; and when he came back, so slightly but so gloriously mutilated, his betrothed generously declared that she would keep her word. After the ceremony, the Cross of the Legion of Honour was presented to the hero in the name of the Emperor, and a valuable present to the bride in the name of the Empress.

☞ The Miramichi Gleaner of March 31, announces the death of Wm. Loch, Esq. of the firm of Duncan & Loch, a native of Edinburgh, aged 58 years. His upright and honorable conduct deservedly secured him the respect and esteem of the community among whom he resided.

“When it was determined to build a Church in Newcastle, in connection with the Church of Scotland, Mr. Loch was appointed one of the Committee to erect the building; and under the Act of Incorporation, has been annually

elected a Trustee, and continued as such until his death. He has now by a munificent bequest made St. James's Church perhaps the best endowed Church in the Province.”

### News of the Month

In glancing over the most prominent events of the last month, we can discover only very few occurrences of deep interest, and only some small changes in the political world. Parliament is still sitting, and Lord Palmerston at the head of the ministry. Much more attention is paid to the comforts of the troops than formerly, and the army has been considerably increased in the Crimea. The Committee on the management of the War in the East has reported to Parliament, and loud demands are making in London, and in the Provinces, for *Administrative Reform*.

The Emperor and Empress of the French have visited the British Court and nation, and were received with the highest honours and the most unbounded hospitality. Since his return to France, the life of the Emperor has been threatened by the murderous weapon of an Assassin. The deliberations of the Congress at Vienna have terminated without any definite result, and Lord John Russell has returned to Britain.

The Siege of Sebastopol has been carried on during the last month with wonderful energy, and the bombardment for a number of days has been terrific; and after all it is believed that no permanent impression will be produced until the Russians are defeated in the field, and the citadel regularly invested; and this can only be done when reinforcements arrive. Since the Vienna conference terminated there have been various conjectures about the intentions of Austria and Prussia, whilst Sweden and Denmark, from their proximity to Russia, still continue in a state of suspense. We must wait, we are afraid, for some months longer for the settlement of this most perplexing question.

The event of greatest political moment in this Colony is the General Election, on the 22nd of last month. A great change has taken place in the membership of the House, nearly one half of the persons chosen being new members. This change has not produced such an alteration in the political influence of the different parties, as it is believed that a considerable majority of the new house will sustain the present administration.

### Death of W. Young, Esq, Agent for the Church.

The announcement of the death of this excellent officer of the Church, and estimable Christian gentleman, which took place on Sunday evening last, will be received with but one feeling of deep and painful sorrow. For some time past, Mr. Young had been suffering from severe indisposition, but his demise was nevertheless unexpected by his numerous friends. The Church has lost in him a most valuable and accomplished friend and adviser, who was ever ready at her call, without stint of means and labour. His knowledge of the law and forms of our ecclesiastical system was equally accurate and extensive; and it will indeed be no easy task to find an adequate successor. In all the relations of life Mr. Young was greatly esteemed and respected.—*Edinburgh Post, April 25.*

The intelligence of Mr. Young's death will be received with much regret by many clergymen and laymen of the Church of Scotland in all parts of the world, and by not a few in this province.

As Agent for the Church, he had much to do with colonial ministers and whether his intercourse with them was carried on by letter or personally, they always found him most anxious to promote their interests and full of zeal for all the schemes of the church. All the young ministers who have recently arrived in these provinces experienced and believe his hospitality and kindness, and they will not readily forget his deep interest in their welfare, his readiness to oblige them in every way that lay in his power, and what was obvious to all who had any intercourse with him—his more than official—his deep personal interest in the spiritual welfare of the adherents of our church in the Colonies and his zeal for the extension of the Saviour's Kingdom. For upwards of 80 years if we mistake not, his services have been devoted to the church. At the lamentable schism of 1843 they were invaluable in building up the rents which had been made.

Though naturally of a mild and charitable disposition he was firmly and ardently attached to the Church of Scotland and had no sympathy with those who followed “divisive courses.” We observe that several eminent laymen are in the field as candidates for the situation, and we trust that the choice of the church will fall upon a worthy successor of Mr. Young, one qualified for the office not only by legal but by christian attainments.

The escape of the Emperor of the French from death by the hand of a cowardly assassin is a most providential deliverance, not only for France, but for this country and the world at large. On the prolongation of his Majesty's life pre-eminently depends the continuance of the present cordial and intimate relations happily subsisting between the French and British people; and on the maintenance of that auspicious alliance, in a great measure, depend the tranquillity, freedom, and prosperity of Europe. Most entirely, therefore, do we felicitate ourselves on the merciful interposition which has intervened, as with a charmed life, the Potentate in whose hands, more than any others, lie the destinies of nations.—*Glas. Constitutional.*

The Lord Advocate's Education Bill passed the second reading in the House of Commons on Friday night, by a majority of 39, the numbers being for the second reading, 210; against, 171. The amendment to postpone its second reading for six months was moved by Mr. Blackburn, in a very able speech. It is somewhat remarkable that of all the counties in Scotland, which met as usual on the 30th of April, Stirlingshire should have agreed to petition for the bill whose rejection was moved by its recently elected representative—and this, too, in presence of the honourable member himself. The other county meetings, Edinburgh, Lanark, Renfrew, Fife, &c., repudiated the bill by large majorities.—*G. Constitutional.*



## ADVERTISEMENTS.

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