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THE

# MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

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

Vol. II....No. 5.

HALIFAX, MAY, 1856.

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### INTERESTING INTELLIGENCE.

The late Rev. Dr. Macintosh, of Aberdeen.

Our readers cannot fail to remember that the above-named reverend gentleman, who died a few years ago in the prime of life, and justly regretted by a large circle of friends in Aberdeen and elsewhere, (he was then minister of the East parish), visited this colony in the summer of 1847, as a member of the Deputation sent by the Colonial Committee to these provinces. More especially will he be remembered by the Gaelic speaking portion of our readers, with whom he was a very great favorite, owing no less to the urbanity of his manners and agreeable deportment, than to his great gifts as a preacher in that language. By the members of his own congregation in Aberdeen he was universally loved and esteemed, for his excellent qualities both of head and heart. He was the ready advocate and supporter of every philanthropic and benevolent institution; and though not personally rich, to the poor he was always a benefactor. The estimation in which he was held by ministers and members of all denominations, is best proved by the extraordinary attendance at his funeral. Tears were shed on that day throughout the city, not by his own people only, but by many others who knew him but not his reputation; and all confessed by their conduct on that occasion that a prince and a great man had fallen in Israel. His congregation was a very large one, and the church always full if not crowded; and among his hearers were to be found many of the best educated and most intelligent in Aberdeen. His style of preaching was plain, instructive and edifying; and he had the peculiar faculty of rendering clear to the meanest capacity, the most abstruse and difficult doctrines in religion. During his life, he published various treatises—one of them, entitled "scripture difficulties,"

being a master-piece of correct logical reasoning on that most difficult of all doctrines, Predestination, and which affords a fair specimen of his great powers of mind. A year or two ago, a volume of his sermons was edited by one of the ministers of Aberdeen; but they were mostly of a fragmentary nature, the author never intending to send them for the press, and being accustomed, for the most part, only to write portions of them fully out previous to delivery. They are characterised by equal vigor of thought and simplicity of style, and have been much admired for their chastened fervour and evangelical unction. We have no doubt that all our readers will find pleasure in perusing the following extracts from a lecture to the young, written by Dr. Macintosh, and which was one of a series published in his lifetime. Though addressed more especially to youth, it may be read with profit by all; and most will be glad to cherish it as a memorial of so excellent and gifted a character, who remember him as a member of the deputation. It is founded on Prov. ii. 1-6; and under three separate heads it establishes very clearly and satisfactorily: 1. What is the good which Wisdom has done for us? 2. Who is it that can impart it to us and how does he impart it? and 3. How ought we to seek it?

"Now then," says the eloquent lecturer, "there is no child so young or thoughtless, as not to be aware that the good which wisdom gives, and the good which it does for us, cannot be reckoned. To speak in general terms, it teaches us what to do, when to do it, and how to do it. From our early years, it alone can guide us and lead us to what is useful and pleasant. Almost all that we have and value, and wish to keep, comes from wisdom. Without wisdom ourselves, or wisdom on the part of others to help us, we could have few or none of our present enjoyments, or of our present prospects; and without enjoyment or prospect, life would be a burthen and a curse, instead of being a source of joy and blessing.

If you reflect for a moment on what wisdom has done for the human race, even as to temporal good, you will see in a measure the greatness of its value. Take your own country, for instance. There was a time, about two thousand years ago, when the greater part of Scotland was covered with wood—when there were no cities or towns, or cultivated fields—when our forefathers roamed about almost naked, and worshipped stocks and stones, and killed each other like savage beasts, and when little children, such as you, were murdered by their fathers and mothers, to put away the anger of some cruel deity by their sufferings and their blood. And now God has so blessed the efforts of wisdom, that everywhere you have large and rising towns and fruitful fields; that you have Schools and Colleges, and Ministers and Churches, and the comforts of home, and the love of parents, and the ties of society, and above all, and more valuable than all, the word of God, the right of understanding it, and the liberty of obeying it. What a change then is here! And yet all this change has been brought about by the right use of wisdom; slow, it may be, in its workings, but by God's blessing surely leading to great and good results.

But it is wisdom that can guide us safely, not only in great, but also in small things. Whilst it gives us true motives of conduct and right prospect, it at the same time, and it alone, can rule our tempers, our manners, and our habits. Though in such cases it comes down to little things, it is not therefore to be despised; for little things, remember, may, and do, enter largely into the happiness of life. For instance, then, wisdom tells you, that if clever, you need not be pert; that if rich, you need not be boastful; that if courageous you need not be insolent; that you may rise to eminence without being caressed by the great or flattered by the ignorant; and that you can have manliness enough without following the thoughtless conduct, or imitating the petty vices of your elders. It tells you in

a word, that you can do good to yourselves and to others, without the loss of any one comfort or pleasure; that you can make the passing employments of a day or an hour, contribute to your permanent good, and that by everything you do, you can train your minds, and ought to train them, for the duties of life, and for its stern realities, as well as for its enjoyments. And when you become older, it will tell you, in a way which we trust you will not mistake, that the true object of reasonable beings is right employment, and assure you that the end of right employment is true happiness.

If there were nothing more than this, would it not be a great deal, and would not wisdom, even in such a case, be far beyond all price? But there is more, and what you will soon see, is more important than anything of which we have spoken. Let us now tell you what it is. You know that neither you nor I can live forever in this world. Some of your parents are dead, and some of your brothers and sisters too. You can hardly go to the street any day, without seeing a hearse, and a train of mournful followers, accompanying to their last home the remains of a departed friend; and when you go to the churchyard, you find it crowded with graves, some of little children, some of fathers and mothers, some filled but yesterday, and some holding for years the ashes of their dead. Well, then, you and I must die; it may be this year, it may be next, or it may be years hence, but die we must. What is to become of us then, after death? When our bodies are carried to the grave, whither do our spirits go? These questions may perhaps not strike us now, but on the bed of sickness, when about to part with all that we had and loved in this world, the thought will arise and force itself upon us, "What is before me?" "What am I to do?" "Who can help me?" At that time all the pleasures of the world will be fast fading away, and the mind, left to itself and in near contact with eternity, will be darning through the darkness which broods over the future. Who, at such a moment, would not give thousands and thousands of worlds for one ray of light to guide his spirit on its lonesome journey? Well then, heavenly wisdom gives us, not a few scattered rays of light, but all the splendours of the noontide. It shows us, with all the clearness which, as immortal beings, we can wish for—what we ourselves are, whither we are going, on whom we can depend, and what we may expect: and showing us these things, it can remove every doubt, strengthen every hope, and brighter every prospect, so that when all earthly supports fail us, and our eyes are closing on all earthly scenes, our souls may be inwardly sustained and carried forward to enjoyments that are for ever pure and perfect.

Wisdom tells us, then, "that we are immortal; that there is a God who judgeth righteously; that there is a heaven and a

hell; and that, after death, our souls must appear before God to be judged of, and that according as their character is then found to be—good or bad—we shall be made eternally happy or eternally wretched; and it tells us, too, that seeing these things are so, this world can be intended only to prepare for another, and that death, therefore, leads to glory or to shame—to happiness without alloy, or to suffering without alleviation."

But the same wisdom which tells us this, tells us, too, that the God before whom we must appear loves us now, and that he pitied us from all eternity—that he gave his own Son to redeem us from punishment, guilt, and sin; and that, *if we believe on that Son*, even the Lord Jesus Christ, we shall be saved, and pass into another world only to inherit eternal life.

But how, he asks, under the second head, does God give wisdom? You remember, we already said, that to prepare for eternity was to believe on Christ and obey him. Now, in order that we may believe on Christ and obey him, our wills—our whole hearts must be changed. The Holy Spirit alone can bring about this change—and the Holy Spirit, you are aware, is God, even as the Father and the Son are. This Spirit then is present in every place, and is always working. And pray what is he doing among men? He is seeking to do them good. He works on their minds, and they feel it, though it may be they do not know who is working; and in everything he does he tries to take them away from what is bad, and to make them holy and happy. Don't you remember, when you forgot to do what you were told, or when you did anything wrong, that after your anger, or your fear, or your pride, went away, you were sorry, though you would not confess it, and perhaps cried when you were alone, though you would not like any one to see that you did so. And what, at such a time, made your mind tell you that you were naughty, and who caused you to feel sorry, and why did you say to yourself that you would never do the like again? It was the Holy Spirit who was then working on your mind, and striving to make you good. If he were not with you, or, if you were to force him away, then would you grow worse and worse, and go on until every good thing had left your heart, and then truly you could have neither hope nor comfort for earth nor heaven.

The Spirit thus is always tuning your mind to what is good, and always trying to make you love and do it. Now, if you follow what the Spirit thus tells you, then, in due time, even when God sees it right and good, he will impart special power to your mind that you may believe on Christ and obey him. He says that he will do so, and he never did and never will break his promise. And when that power comes, it will make you *alive*: it will open your eyes, it will strengthen your hands, and enable you to lay hold on Christ as your only Saviour. Then he is yours and you

are his, and neither the world nor hell can ever part you more.

In showing how we ought to seek for wisdom, Dr. Macintosh assures us that before we can pray aright, we must feel our wants—at least the wants which we wish to be supplied—and we must, moreover, have faith or confidence in Christ as our Saviour, and as the Mediator. Because, if we do not feel our wants, it is plain that we are asking what we do not care about getting, and, if we have not faith on Christ, it is equally plain that we are asking in such a manner as that God, cannot and will not hear us. Faith in Christ, then, as the Being through whom and for whom we can give us any blessing is—and let us beseech you to bear this in mind—of the very last moment. If when you pray, therefore, you find yourselves not thinking of Christ, or feel that he is not present in your minds, and that you are not founding upon him, you may be sure that the prayer which at such a time you offer, God will not hear nor answer.

In order, however, that you may have good hope of your prayers being answered, see that they be accompanied first by *sincerity*. In other words, see that you be careful to tell God only the real wishes of your heart. He knows everything—even the most hidden thought—and no one can deceive him. If you ask, therefore, for what you don't care about, you may be quite sure that he will not give it, and there is reason to fear that he will leave you to your own folly.

Now, this sincerity must extend not only to your words but also to your actions. Supposing that you pray to God to forgive your sins, and at the very moment when your prayer is over you begin to sin again, does your conduct not prove that you do not value forgiveness of sin, and will your own mind not tell you, that in such a case God has just cause to be angry with you for your deceit and impiety.

Prayer, again, must be *earnest*. Your whole soul must be thrown into it. If you ask carelessly or heedlessly—if your feelings flow not forth strongly in asking, you cannot with reason expect an answer. A few words spoken by way of prayer now and then—a few wishes feebly expressed to God morning or evening are not prayer. If you were asking any great favour from a friend—a favour without which you would be wretched, would you not be earnest enough in asking it? And when you ask life—eternal life—from your Maker, can you be too earnest in asking it, or can you allow any indifference without shame and confusion of face.

Prayer must be persevering. If you faint or give up, that is a proof that you are not in earnest. Bear in mind, that God can know the proper time to answer you, and till that time comes you must wait. Moreover, God only knows what to give and in what manner to give it. You may remember a little ancient fable to the follow-

purpose:—"An old man, on his death-bed, said to his sons as they stood around him—I am possessed, my dear children, of a treasure of great value, which, as it is fit, must now be yours." They drew nearer. "Nay," said the sick man, "I have it not here in my hands; it is deposited somewhere in my fields; dig, and you will be sure to find." They followed his directions, though they mistook his meaning. "Treasure of gold or silver there was none; but, by means of this extraordinary culture, the land yielded in the time of harvest such an abundant crop as both rewarded them for their obedience to their parent, and, at the same time, explained the nature of his command."

And now, adds this earnest and affectionate preacher, in conclusion, I have thus endeavoured with all possible plainness, to lay before you the way of Life Everlasting. I beseech you to consider these things calmly and frequently, for they belong to your eternal peace. Try to understand them and to act upon them; have them before your mind constantly, turning them over and over, that you may see how they bear on your future destiny. And though you are yet but young, and though you have many bright prospects before you, these things, so far from marring your happiness, will add new zest to every pleasure, and open up for you a new world of enjoyment. There is nothing gloomy or repulsive about them. On the contrary, it is they alone that can dispel doubt and fear, that can enable you to pass through life in happiness, and that can fit you when life is ended, for eternal glory.

And, especially, my young friends, neglect not these things in the days of youth. This is your season for sowing the good seed; sow abundantly, that you may reap an abundant harvest. Let no means be lost, and no opportunity misemployed. In everything you do, be earnest. Life has no time for trifling, and eternity, where all is real, is at hand. And let your earnestness be based on confidence in God through Christ. Whatever men may do, your Maker, at last, will not deceive you. Trust him, O man—trust his arrangements, his provisions, his promises, and your journey through life shall be happy and your admission to heaven when life is ended shall be certain. I love them that love me, and those who seek me early shall find me."

### The Nestorians: or the Lost Tribes.

RATHER more than twenty years ago, the American Board of Missions, which has shewn such zeal in spreading the light of the glorious gospel among foreign nations, acting on the suggestion of former labourers in Persia, sent out Dr. Asahel Grant, a Medical practitioner in Utica, N. Y., to establish there a mission among the Nestorians, a branch of the Christian Church so memorable in early times. Having accomplished the object in view, the Doctor returned to Boston in the year 1840, after an absence in the East of six

years. Shortly after his return, he wrote a most interesting and instructive account of his labours in that quarter of the world, entitled "The Nestorians; or the Lost Tribes; containing evidence of their identity, an account of their manners customs and ceremonies, together with sketches of travel in Ancient Assyria, Armenia, Media and Mesopotamia, and illustrations of Scripture Prophecy." He states, in his preface, that without any previously formed theory upon the subject, the facts which, during his sojourn, came under his observation so forced themselves upon his attention, that it was impossible for him to avoid the conclusion, that the Nestorians were identical with the Ten Tribes, which are so often spoken of as *lost*.

His work published in 1845 by the enterprising firm of Harper & Brothers, New York, is divided into three parts. In the first, the reader is presented with a narrative of his labours—or what may be called his Missionary Journal.—which gives a vivid sketch of men and manners in the east country, and is interspersed with the dangers that beset his path, and his adventures among the lawless and sanguinary tribes of the mountains. In the second, he proceeds to adduce many proofs, from various sources, of the alleged identity. And in the third part of his book, he introduces, for the sake of discussing them, various portions of the Book of Revelation relating to his subject: and from the whole he concludes that the evidence in favour of his theory is complete.

He states that he first proceeded to Ooroomah to make arrangements for the commencement of the contemplated station among the Nestorians in that Province, which comprises an important part of Ancient Media, and is situated in the north-western part of the modern kingdom of Persia. It is separated by a lofty chain of snowy mountains, from Ancient Assyria or Central Koordistan on the west; while on the east the beautiful lake extends about eighty miles in length and thirty in width. A plain of exuberant fertility is enclosed between the mountains and the lake, comprising an area of about five hundred square miles, and bearing upon its bosom no less than three hundred hamlets and villages. Near the centre of this plain stands the ancient city of Ooroomah, containing a population of about twenty thousand souls, mostly Mahomedans, and enclosed by a fosse and wall of nearly four miles in circuit. At the time Dr. Grant wrote his book, there were twelve or fourteen free-schools in the villages of the plain; a seminary and girls' boarding school has been established on the Mission premises in the city; and considerable portions of the scriptures had been translated into the vernacular language of the Nestorians; while the staff of Missionaries amounted to three or four. His professional character secured the favor of the governor and of the people generally. The sick, the lame, and the blind gathered around by scores and hundreds, and his fame was soon spread abroad through the surrounding country. The Nestorians, in particular, welcomed the Missionaries with the greatest kindness and affection.

In the month of February 1839, he received instructions from the Board of Missions to proceed into Mesopotamia, to form a station among the Nestorians dwelling, as was supposed, on the west of the central mountains of Koordistan. By this means it was hoped that a safe way of access might be found to the main body of the Nestorian Christians, the

independent tribes which have their abode in the most difficult fastnesses of the Koordish mountains in the Centre of Ancient Assyria. He had long regarded these mountain tribes as the principal field of their future labours. They comprised the main body of the Nestorian Church, and it was of the highest importance to bring them at once under an enlightened influence, before they should become alarmed by changes that were occurring among their brethren of the plain. But the way of access to them appeared to be hedged round by the sanguinary Koords, by whom they are surrounded, and who had treacherously murdered Mr. Shultz, the only European who had attempted to reach the Nestorian tribes. These fierce and lawless hordes inhabit the mountainous country between Persia and Turkey, and are divided nominally between those two empires. A part of them are nomads, living in tents, and part of them stationary tenants of villages; but all are more or less given to predatory habits. Their religion is professedly the faith of Islam.

After undergoing great hardships and being exposed to many dangers, he at length passed through the Koordish territory and entered the country of the Independent Nestorians. The following is an eloquent and graphic sketch of the scene presented to him on reaching the summit of a mountain, overlooking the region which he had travelled so many weary footsteps to reach. "The country of the independent Nestorians opened before my enraptured vision, like a vast amphitheatre of wild precipitous mountains, broken with deep dark-looking defiles and narrow glens, into few of which the eye could penetrate so far as to gain a distinct view of the cheerful, smiling villages which have long been the secure abodes of the main body of the Nestorian Church. Here was the home of a hundred thousand christians, around whom the arm of Omnipotence had reared the adamantine ramparts whose lofty, snow-capped summits seemed to blend with the skies in the distant horizon. Here, in this munition of rocks, has God preserved, as if for some great end in the economy of his grace, a chosen remnant of his ancient church, secure from the beast and the false prophet, safe from the flames of persecution and the clangour of war. As I gazed and wondered, I seemed as if standing on Pisgah's top, and I could with a full heart exclaim,

"On the mountain's top appearing,  
Lo the sacred herald stands!  
Welcome news to Zion bearing,  
Zion long in hostile lands!  
Mounting captive,  
God himself shall love thy bands!"

"I retired," he continues, "to a sequestered pinnacle of rock, where I could feast my vision with the sublime spectacle, and pour out my heartfelt gratitude that I had been brought at length, through many perils, to behold a country from which emanated the brightest beams of hope for the long-benighted empire of Mohammedan delusion, by whose millions of votaries I was surrounded on every side. My thoughts went back to the days when their Missionaries were spread abroad throughout the East, and for more than a thousand years continued to plant and sustain the standard of the Cross through the remote and barbarous countries of Central Asia, Tartary, Mongolia, and China; to the time when, as tradition and history alike testify, the gospel standard was reared in these mountains by apostles' hands; for it was not

from Nestorius, but from Thomas, Bartholomew, Thaddeus, and others, that this people first received the knowledge of a Saviour. I looked at them in their present state, sunk down into the ignorance of semi-barbarism, and the light of vital piety almost extinguished upon their altars, and my heart bled for their condition. But hope pointed her radiant wand to brighter scenes, when all these glens and rocks, and vales shall echo and re-echo to the glad praises of our God; and like a morning star, these Nestorians shall arise to usher in a glorious and resplendent day. But ere that bright period shall arrive, there is a mighty work to be done—a conflict with the powers of darkness before the shout of victory. Let us arm this brave land for the contest. Onward to the work!" And he did go onward; and though at first extremely doubtful as to the reception he would meet with, he was warmly welcomed by all from the highest to the lowest, and thus amid many perils, by the blessing of God upon his heroic exertions was enabled to open up the desired communication with the descendants of the ancient Israelites, as he affirms the Nestorians undoubtedly are. And this leads us to the second part of his book, containing the proof or evidence of their identity.

(To be concluded in next number.)

## THE CHURCH AT HOME.

### Jewish Mission.

#### STATEMENT OF THE COMMITTEE.

The Committee earnestly solicit the attention of their brethren throughout the Church, to the call which is addressed to them, and they desire to cherish the hope that the appeal now made to their Christian liberality, may be met by the response of a willing and liberal offering to a cause so important—so deeply interesting—so closely associated with the advancement of the Divine Glory.

It was with deep regret that the Committee found it necessary, in their Report to the last General Assembly, to advert to a very large decrease, during the year preceding, in the number of parishes from which contributions were received. They deem it not unsuitable to embrace the present opportunity for drawing the attention of their brethren throughout the Church, to the same fact—and they desire, with special earnestness to plead alike with the pastors and with the people committed to their care, the cause of Israel, and the claims of that once highly favoured and now suffering and scattered nation, on the Christian sympathies of all who have known and believed the love of God in Jesus Christ. Bearing in mind that He was made of the seed of David according to the flesh, that salvation is of the Jews, and that the people, although now apparently cast off by God, are yet beloved of Him for the fathers' sakes, and shall yet receive a glorious calling at His hand, we may surely be expected to look with the eye of Christian sympathy on their present desolate condition—and to stretch forth the hand of Christian love towards them, in the earnest prayerful effort to communicate to them the Word of eternal life.

Such a testimony of love on our part to the people of Jehovah's covenant, shall in no wise lose its reward, for great is the blessing promised to them who love the peace of Jerusalem.

In thus appealing to the Christian liberality of the congregations of the Church, the Committee beg leave specially to refer to a contemplated extension of the operations of the mission entrusted to their care. Their attention has been directed, since the last Report to the General Assembly, to a new sphere of missionary labour, which, in present circumstances, seems to hold forth the promise of specially favourable results. They have received into the service of the mission the Rev. Abraham Benohel, a converted Israelite, who was very highly recommended to them, and who has been for some years a labourer in the cause of Israel. He is now about to proceed to Constantinople, with the view of making inquiries for the guidance of the Committee, it being their intention to open a mission as soon as practicable, either in *Smyrna*, or in *Salonika*, (the ancient *Thessalonica*,) and ultimately to occupy both places. They are at present anxiously looking for a suitable *Gentile* missionary, under whose superintendence the mission may be placed, and with whom Mr. Benohel may be associated as a fellow-labourer in the work of the Lord. May He, who knoweth the hearts of all men, be pleased graciously to provide, for so important a field, one who may prove a workman not needing to be ashamed. Meanwhile, the Committee cherish the hope that this additional charge on their funds will be remembered by the Christian congregations of our Church, on the present occasion,—and that the liberality of the offerings of those who profess to know the value of the salvation of God, will put it in the power of the Committee to extend yet more widely the field of the interesting missionary enterprise which has been entrusted to their care.

In name and by appointment of the Committee,

ADAM D. TAIT.

Convener.

### Colonial Churches.

The Colonial Committee have much pleasure in directing the attention of the readers of the *Home and Foreign Missionary Record* to the address from the Delegates from the congregations adhering to the Church of Scotland in the bounds of the Presbytery of Pictou, and also to the letter from the Rev. Peter Keay of Fredericton, and to express their ardent hope that they may soon be enabled to comply with the wishes and entreaties of their expatriated fellow countrymen, by sending out ministers to labour amongst them in spiritual things.—*H. & F. Miss, Record.*

TO THE CONVENER AND MEMBERS OF THE ACTING COMMITTEE OF THE COLONIAL SCHEME OF THE CHURCH OF SCOTLAND.

GENTLEMEN,—We, whose names are hereto subscribed, were intrusted by a large and influential meeting of delegates, from nearly all the congregations adhering to the Church of Scotland within the bounds of the Presbytery of Pictou, held at New Glasgow on the 18th day of December, 1855, to transmit unto you a certain resolution adopted thereat, and furthermore, to bring the matter therein referred to more in detail before your Committee than could be conveniently embodied in a simple resolution.

In endeavouring to discharge the trust thus

imposed upon us by the meeting, we feel our utter inability adequately to represent the amount of spiritual destitution which prevails so as to enable you to form a correct estimate of our wants. The destitution itself is seen and felt before its disheartening influence on the minds of our people can be apprehended aright. It were vain to attempt to depict the sadness of heart and depression of spirits that hope long deferred brings in its train. Your Committee would require to visit our vacant congregations, and hold personal converse with the aged and infirm—the sick and the dying, and listen to the sighs of those who are about to grapple with the king of terrors, with a person at the bedside to direct their thoughts, or offer up the "prayer of faith," and pour the balm of consolation upon the troubled spirit. Nor are the young and rising generation in a less pitiable condition than the aged and dying. Where there is no regular ministrations of word and ordinance the spiritual uprearing of the young must be in abeyance, or utterly neglected. How painful to think that the youth of our congregations—those upon whose energy the future existence and strength of our Churches depend—should be thus left to grow up in manhood in ignorance of their Creator, and without any relish for the ordinances of His Church! Nevertheless, this must eventually be the case with numbers of our youth, if much longer without the ordinary appliances which a regular ministry alone can bring to bear upon them.

To enable your Committee to arrive at some approximation of the extent of our wants, we beg to direct attention to the facts disclosed by the census taken by government in 1851, which returns 9886 adherents to the Church of Scotland in the county of Pictou alone. But the bounds of the Presbytery extend to the counties of Sydney and Guysborough on the one side, and Colchester and Cumberland on the other, which will make the number of 14,000 adherents within the bounds of the Presbytery. These are formed into regular congregations with seventeen churches—a field sufficiently large for the labours of twenty or fourteen clergymen. Now, to work this extensive field, we have only "four regular ministers" and one missionary; and, although these devoted men labour to the utmost of their strength, and oftentimes even beyond their strength, it is quite obvious some congregations will be visited not oftener than twice or three a-year. Nor can even this amount of service be continued, unless aid is received from some other quarter, in as much as, that, apart altogether from the injury their own present congregations must suffer by their absence, due consideration to their health and the interests of their families will compel our ministers to circumscribe their labours.

From whom, then, are we to seek assistance in these distressing circumstances? Surely the Church of our fathers will not bid us seek for aid from the other Christian denominations around us! No. We have once again appealed to that Church before us, even when our prospects were less encouraging, and her own wants at home more pressing than at present; and it is with gratitude and thankfulness we acknowledge that she has responded to the appeal, and rendered us her generous and munificent aid. We have, therefore every confidence that the Church of our fathers and you, her colonial representatives, will bring our case into your most serious consideration, and send us as early in the spring as possible one or more missionaries, having the Gaelic language, to assist our already over-worked

ministry in dispensing the bread of life to those who are ready to perish.

We are, &c.

JOHN MACKAY.  
NEIL MACKAY.  
JAMES FRASER, Jun.  
WILLIAM FRASER.  
W. GORDON.

Extracted from the Minutes of a meeting of Delegates from all the congregations within the bounds of the Presbytery of Pictou, in connection with the Church of Scotland, held in St. Andrews', New Glasgow, N.S., 18th day of December, 1855. John Mackay, Esq., chairman.

Resolved unanimously.—That this meeting express their sense of gratitude for the benefits which have been conferred upon them, by the Colonial Committee of the Church of Scotland, in past years; especially for the efforts the Committee have made to supply their spiritual wants; and as this meeting represents a large extent of country, they earnestly urge their claims, and respectfully remind the members of Committee that great destitution still exists, and pray that ministers be sent out to supply this clamant want; and that John Mackay, Neil Mackay, James Fraser, William Fraser, and William Gordon, Esqs., be a Committee to transmit a copy of this resolution to Scotland, and bring the matter more urgently before the Colonial Committee, and further that the Presbytery of the bounds be requested to transmit an application to the same effect.

Extract Letter—Rev. Peter Keay, to the Congregation, dated Boiestown, December 26th, 1855.

At the meeting of the Presbytery of St. John in Fredericton, in the end of February, in addition to the evidence I was enabled to give, of the success which had attended my labours, by the Divine blessing, there was the additional and more gratifying evidence given, of an urgent application for my immediate return to Woodstock and Northampton. At the previous meeting of Presbytery in November, the claims of the Presbyterians in Nashwaak, Stanley, and Boiestown, were brought forward, and the prospect was held out of a month's visit from me, in March. The friends of Presbyterianism there, had, from time to time, been expressing their delight with the expected visit, and in consideration of this, and the supplementary allowance of salary, made by the Colonial Committee, it appeared to be the more judicious course to the Presbytery to appoint me for a month to the three places I have mentioned. Having assisted Dr. Brooke of Fredericton, in dispensing the Lord's Supper to his people, I crossed the St. John, and went up the valley of the Nashwaak to the districts appointed me. I spent four Sabbaths there, preaching twice on each, and visiting the families during the week. This I was able to do only in Nashwaak and Red Rock Settlement, owing to the frequency of snow storm and the difficulty of travelling any distance. I received the greatest kindness from me and all, and had very great reason to believe, from what came daily under my observation, and from what I experienced, that the good hand of God was upon me as I went about, Bible in hand, from house to house, a stranger among strangers. This was, if I may so speak, the theory of my position during my short stay; but, in my hourly experience, I was as a friend among friends. They looked on me as a friend,

with the message of love from the Friend, and every kindness, by anticipation even, was most readily and cheerfully bestowed. When I look back upon my stay among them, especially the latter part of it, I most thankfully acknowledge the goodness of the Lord which followed me, and I bless the Lord for the favour He gave me in the eyes of my people. Stormy though every Sabbath was, an encouraging token for good was given me, in the numbers that attended the meetings I held; while, in my visitations from house to house, I was called to thank God and take courage, from the frequent acknowledgment by them of the pleasure they experienced in listening to my instructions. My earnest prayer is, that the good seed thus sown, having been protected from being "caught away by the wicked One," may bring forth fruit abundantly, to the glory of the Lord of the harvest.

The valley through which the river Nashwaak flows towards the St. John, which it joins at Fredericton, is of great beauty and fertility. That part of it in which my duties lay was called the 42d Block, from its having been given to the 42d Highlanders who were disbanded at the close of the American war of independence. The original settlers, were chiefly from the Highlands of Scotland, and it is still chiefly in the possession of their children and grandchildren. The attachment of the majority of these to Presbyterianism and the Church of Scotland, by the ministers of which their fathers had been instructed in religious things, and whose standards they so intelligently and firmly hold, has been long and sorely tried, and been proved sincere. They rejoice with heartfelt joy, when a minister or missionary of her communion visits their vale. They give them a most cordial welcome, and whatever can be done for their comfort they most readily perform. It may be in the remembrance of members of the Colonial Committee that they have before united with Stanley and Boiestown in applications for a minister, at regular and short intervals, to conduct Divine worship among them, and visit their families. They had for a time the very acceptable services of the Rev Mr Turnbull, and, I believe, also Mr. M'Curdy, but these having joined the Free Church in 1843, the only services they have enjoyed have been when Dr. Brooke of Fredericton could give a hurried visit, and when a Presbyterian minister happened to pass through the valley towards either Chatham in Miramichi, or Fredericton, and could turn aside for a few hours and preach to a congregation gathered from the houses and fields as he passed along. Their desire to have me stay among them, or return after the meeting of the Presbytery in May, was testified by the call which they, with Stanley and Boiestown, presented to me, the amount of subscription being £123, 16s. 6d. currency, of which the people of Nashwaak subscribed fully half.

Stanley and Red Rock settlements lie in the south-west of the Nashwaak, and are both most promising or beautiful, chiefly settled by Borderers, and all, or more strictly, the great majority, firm Presbyterians. Fully twenty miles from Nashwaak, on the south-west branch of the Miramichi river, immediately below where it is joined by Taxis river, lies the little village of Boiestown. There are about ten families in the place, and a few settlers in the neighbourhood. I believe more of the inhabitants belong to the Presbyterian body than to any other denomination of the Christian Church; but all are favourably disposed towards my services, and my meetings

are, in general, very well attended. I have visited all the village again and again, and the greater part of the neighbourhood above and below, and have had a very encouraging reception from one and all. They very readily and liberally made up and subscribed a call to me, which they joined to that of Nashwaak and Stanley. These calls, satisfactorily signed and subscribed to, as the Presbytery deemed them, would have been even more so had they not been made up in the most pressing season of the year, when, in the spring freshest, the stream driving of the lumber demands the services, for weeks together, of most of the men in the country. After my return to St. John (where I had been assisting the Rev. Mr. Donald at his sacrament), from St. Andrews (where I had been visiting Mr. Ross, and filling his pulpit while he arranged some business connected with one of his stations), a meeting of Presbytery was held, when it was recommended that I should delay deciding on the call presented, until I should have again visited Woodstock, and spend a few weeks there. I was the more readily induced to do this, that my congregations had been increasing, before I left, both in that place and Northampton, and that, in the latter parish, a subscription had been set on foot to get up a church in connexion with the Church of Scotland. In consequence of this recommendation, I agreed to give half of the three months which were to elapse between the meeting of Presbytery and that of Synod, to these two stations, and return during the latter half to the three below on the Nashwaak and Miramichi. Before leaving Woodstock, in consideration of its importance as a rising village, I had represented to some of the friends, that in the event of this call they were then getting signed being subscribed to an equal or nearly equal amount with the other, I should prefer it and return, as I should be sorry to lose the fruits of my winter's labours among them. The subscriptions on their call when presented amounted only to £110, 10s., and circumstances discouraging being connected with it, I made my choice in favour of the stations in which I have been labouring with the greatest encouragement for the last two months. This choice I made at the meeting of Presbytery in October, after a great deal of travelling on missionary duty, of which I proceed to write. After having been a month in the Nashwaak, and neighbouring stations, on my return to them from Woodstock and Northampton, I was induced to pay a visit to Canada, purposing to make my stay extend over only one Sabbath; I was, however, detained ten days beyond the time intended, by a severe attack of summer-sickness. I arrived in St. John, only in time for the meeting of Synod. After its close, as I was still very unwell, it was arranged between the Presbytery of Miramichi, and that of St. John, that I should proceed to Bathurst, for sea-bathing and change of air, and give what services I could to Mr. Murray's congregation and people while he remained for a similar purpose, in St. John. Our arrangement was, that the exchange should be for only two or three Sabbaths. Through the blessing of a kind Providence, I was greatly strengthened, and enabled to have regular services in Bathurst; Mr. Murray's illness, however increasing, I had to prolong my stay above a month. When he again took charge of his own people I returned to St. John, and at the meeting of Presbytery there, was appointed to pay a short visit to the Bend of Petitcodiac, or Moncton, at the head of the Bay of Fundy, and on my return, proceeding to St. Andrews to assist

Mr. Ross at his sacramental season, to enter on the duties of my new station, on Nashwaak. This I have done, and I am now visiting these places in succession, giving a week to each; and it is only now, after fully three months, that I can speak to the praise of their steadfastness, and adherence to the Church of their fathers.

I preach wheresoever I can get a congregation conveniently assembled. On Sabbath, in Nashwaak, I have a church to preach in, in the forenoon, and a small schoolroom in the afternoon. Our church has neither pulpit nor pew, and we must put off the finishing of it until those depressed times shall have passed away. In Stanley, we have an excellent schoolroom; and a similar one forms our place of worship in Boiestown. About five miles above Boiestown, there are two stations at which I preach on the Sabbath afternoon, called Campbelltown and The Ridge. We meet in private houses, where we can get one or two rooms for the accommodation of the people. These meetings, in these humble circumstances, are very pleasant, and, I believe, profitable too. In the Red Rock settlement, I preach in a small log hut. From day to day, I go about among the people, with my Bible in my hand, reading a small portion of Scripture and explaining it, with prayer, in every house I visit. I prefer this mode of conveying religious truth to the people, during the week, to having week-day services, for, apart altogether from its being more convenient for all the people, of whom only a few at most could leave their homes to attend public worship,—it takes religion into the house, and makes it be clearly heard there, with all the superior power and impressiveness which the distinct personality of address and exhortation gives. In order to protect the rising generation of Presbyterians here, from the errors of doctrine, on the vital point of the spiritual death and inability of man, and the doctrines which derive their subtleness and comforting power from it, as well as to have them thoroughly instructed in all the doctrines of our pure and scriptural faith, I have made arrangements for commencing and carrying on the work of catechising, as soon as I shall have returned from Bathurst, whither I am about to proceed for a short time.

I thank God and take courage from His past goodness to me and my people, and from a firm belief in the omnipotence of the gracious plan of salvation which He has revealed. In this country there is, on the part of the other denominations, or some of them, a spirit of contemptuous hostility to our Confession of Faith, and Catechisms. This may be in a considerable degree accounted for by their almost utter ignorance of the doctrines they contain, and from their studied neglect of the Scriptures adduced in proof, (I have extracts in my possession from published tracts by some of these bodies, which are of the most fearfully blasphemous nature, so much so that the author of the work I more particularly allude to, finds himself under the necessity of apologizing to his readers in his defence of Calvinism, for presenting them to their minds.) As in this country members of all denominations meet together, to hear the various ministers, I have an opportunity of shewing, in every sermon, the utter ruin by the fall, the only righteousness of Christ Jesus, and sole regenerating and sanctifying power of the Holy Spirit. The general doctrine is a partial depravity of heart, or simple forgetfulness of God, and Jesus the Saviour, and the Holy Spirit the Sanctifier, in only a supplementary point of view. The

last of these doctrines is very timidly and sparingly preached. I make Rom. iii. 10-15; x. 5; and Luko xi. 13, the fountains of my preaching. I humbly praise God for the spiritual comfort these afford, and for the solemn attention with which my addresses are listened to, in all my stations. May He work His own good work by even me, and continue that gracious favour towards me and mine, which He has so mercifully extended towards us in the intercourse He has already permitted us to enjoy. My objects and arrangements for their accomplishment, I humbly submit to Him, for His approval and blessing, believing that He alone can make His word prosper whereto He hath sent it. I would seek His glory with a single eye, and in the advancement of His kingdom and righteousness in the hearts of those among whom He has sent me to labour for this end. I commit my way unto Him firmly believing that He will direct my path, ever prayerful that He will lead us by His Holy Spirit, as sons and daughters of His.

### Glasgow Seutari Mission.

MR. MACNAIR'S JOURNAL.

September 8th.—Another week has passed without much deviation from the ordinary routine of hospital work here. Mr Drennan, after being kept in suspense each day as to the time of embarking, was ordered on board the "Trent" last evening, and in all likelihood has proceeded on his passage before now. During the last two or three days I have been trying to make the round of the Barrack Hospital, and though I have not quite finished, have found upwards of fifty men in the sick wards to add to my list, besides a considerable number more in the convalescents' sheds. Of twenty-five whom I saw for the first time, six embarked to-day for England. My visit was just in time to give me the opportunity of furnishing some with copies of the Scriptures, and with other reading for the voyage. Of those who remain in hospital, several have promised to be at church to-morrow.

September 9th.—Sunday.—This day, for the first time, since my arrival, had four services. Met in the morning (a quarter before seven), the men on duty in one of the huts occupied by the Highland Brigade. About fifty might be present, and three or four women also came in with children in their arms. Altogether, this was more like a home congregation than the ordinary assemblies of invalids I have been in the habit of addressing, but the preponderance of men, and the display of uniforms, still reminded one that a congregation of soldiers was before him.

Preached in the Palace Hospital at ½ past ten to a smaller audience than for some time back. Several men have gone to England during the past week. Preached in Barrack Hospital at two. Twenty-four were present, of whom twenty were invalids, and in General Hospital at four. About twenty attended, of whom seventeen were invalids.

September 10th.—Heard it reported that the "Prince of the Seas" had been wrecked at the mouth of the Dardanelles. Earnestly hope it is not true. She carried a great many men from all the hospitals, in some of whom I was much interested.

September 15th.—Have been enabled to finish a second somewhat hurried visit to the wards of the Barrack Hospital, including the sheds in which the convalescents stay. But, without some assistance, many of the patients

must be neglected, or the whole of the visiting be gone about in a very perfunctory manner. To-day I have spent nearly five hours in the hospitals, and with very few exceptions have not read or prayed with the men. My object in this case has been to see as many as possible, and invite them to the various services to-morrow. About 300 or 400 arrived yesterday from the Crimea, some only of whom had been when I visited the wards. As it is impossible to spend much time with each man, care must be taken to give as much publicity as possible to the Sabbath services. Week-night services, as held by the Episcopal chaplains, might also be advantageous. The great drawback is to be, that my men are so much scattered. In a ward containing upwards of twenty, I have perhaps not more than two or three Presbyterians, and thus it is impossible to get a convenient place within easy reach of any considerable number; and this is one reason why the Sabbath services are not more numerously attended.

In the midst of the routine of daily visits, interesting incidents do occasionally occur. This morning I found one young man (Irish) engaged reading "Baxter's Call to the Unconverted," and seemingly much interested in it. Another, on returning "Fuller's Gospel Worthy of Acceptation," expressed a wish that he might be able to act up to what he had been reading. A third remarked upon "Bunyan," that he thought he had been made for his own good; and that we do not see such men nowadays. I tried to explain to him that the promise of gifts and great grace was not limited to any generation, and that if we had faith and prayer sufficient, we might see greater things than these. One man told me the other day that he had experienced a saving change since he came to the East. One night, being on guard he was particularly struck with his perilous position, and asked himself, "Am I prepared to die?" Being obliged to answer the question in the negative, he prayed that his life might be spared, and vowed that if it was, he would from that day, begin to seek God,—whom he believes he has been enabled to know.

### Presbytery of Edinburgh

The ordinary monthly meeting of the Presbytery was held on Wednesday—Mr. Maxwell Nicholson, Moderator.

#### TRINITY COLLEGE CHURCH.

A letter was read from the Lord Provost intimating that the town Council had taken the opinion that the area at Burns' Manse forms the most eligible site for the erection of this church, and had resolved to adopt the requisite measures for the removal of the monument, and the erection of the Church site.

DR. CLARK expressed his gratification that this matter was now about to be brought to a close, and hoped that the presbytery would throw any barrier in its way. He had no objection in saying, for himself personally, that he felt indebted to the Town Council and the Lord Provost for the efforts which he had made, and which he had honestly and sincerely made to do for a proper site.

MR. STEWART also felt gratified that he had been agreed upon. He thought they were under great obligations to the Lord Provost on this matter, who, though a dissenter from the Established Church, had done what he could to perform the trust that had been reposed in him, in this way following the example of

distinguished individual (Mr Black.) who had preceded him in his office, and who, much to his honour, though a Dissenter, and he believed a Voluntary, never used the powers of his office in the slightest degree to affect injuriously the Established Church, and to whose exertions it was in a great measure owing that the money was secured by the burgh for the rebuilding of the church. He thought the Church of Scotland owed a debt of gratitude to Mr. Adam Black for the part he had acted in regard to Trinity College Church, and he was glad that one, at last, of his successors in office seemed to have imbibed so much of his spirit, that he would not allow private feelings to influence him in the discharge of public duty.

Several of the members also spoke approvingly of the arrangement, and Dr. BARCLAY suggested the following deliverance,—which was unanimously agreed to—“The Presbytery having taken the communication into their consideration, are of opinion, that, although in one respect some other site might be preferable, the ground on which Burns' Monument at present stands is the best that, in the circumstances, can be obtained as a site for the church of Trinity College parish, and therefore cordially approve the same, and thank the Lord Provost, the Magistrates, and Town Council, for the efforts they have made in settling this long protracted case. They appoint the Lord Provost's letter to be entered on the record, and instruct the Moderator to acknowledge his Lordship's courteous communication, and to transmit to him an extract of the deliverance.”

### Presbytery of Glasgow.

The Presbytery met on Wednesday in the Iron Church Session House—Mr. Little, Moderator.

Fourteen students from the eight Presbyteries within the bounds were announced as candidates for license at the approaching meeting of Synod.

The Presbytery resolved to disapprove of the overture proposing to do away with the provision requiring an elder to be an acting elder, *bona fide*. Several other overtures, on the recommendation of committees, were approved of generally.

#### MEMBERS OF ASSEMBLY.

The Presbytery then proceeded to elect members to represent them in the ensuing General Assembly. The following gentlemen were elected—

Ministers—Dr. Barr, Dr. Napier, Dr. Buchanan, Mr. Brown, Mr. Munro and Mr. Little.

Elders—John Smith, Esq., Henry Auld, Esq., manufacturer, James Hannan, Esq., one of the magistrates of the city of Glasgow.

#### THE NORMAL SCHOOL.

The motion of Dr. CRAIK it was agreed to examine the Normal School on Wednesday the 23rd of April, at ten o'clock.

#### THE PRESBYTERY HOUSE.

Dr. HILL directed attention to a discussion in the Town Council in reference to certain projected improvements, and by which the Presbytery House would be taken down.

Some conversation ensued, from which it appeared that the members would give no opposition to the proposed improvements, if suitable accommodation be provided for them.

#### MEANS OF EDUCATION.

Dr. RUNCIMAN submitted a report from a committee for the extension of the means of education within the bounds, from which it appeared that arrangements are being made to supply existing destitution,

#### MEMORIAL.

A deputation from the congregation of Gorbals appeared, and presented a petition craving advice and assistance to enable them to, obtain either a permanent or temporary place of worship.

The members expressed sympathy with the congregation of Gorbals, and indicated that they would be willing to aid them in realising a sum to erect a temporary building.

### Synod of Glasgow and Ayr.

On Tuesday last, 8 April, the Synod of Glasgow and Ayr met in the New Church at Ayr, at twelve o'clock, and was opened by the Moderator, the Rev. Alexander Hill, Kilsyth, preaching from Isaiah xlv. 12, “Ye are my witnesses, saith the Lord, that I am God.”

The Synod then met in the Court House, and, after being duly constituted with prayer, the roll was made up, and they proceeded to the election of a new Moderator for the ensuing half-year.

Dr. SYM proposed the Rev. Mr. Willison, of Dundonald, which, after being duly seconded, was carried without opposition.

Fourteen students were then proposed for probationary trials, and their certificates laid upon the table.

Dr. SYM then read a report of the Committee on the Supplementary Orphans' Fund, which was approved of.

The Synod then adjourned till seven o'clock evening.

#### EVENING SEDERUNT.

In terms of adjournment, the Synod met in the Court House at seven o'clock evening. There was a very thin attendance of members in consequence, we believe, of there being no business of importance before the Synod.

The reading of the students' certificates, by the Clerk, was the first business taken up, and all the students were authorised to be taken on probationary trials.

On the motion of Rev. Dr. SYM, the Synod agreed to an overture, to the effect that a committee should be appointed to watch over the Education Bills before Parliament, and take such steps in regard thereto as they should see fit.

On motion of Rev. Dr. HILL, the Synod agreed to an overture to petition Parliament, against the bill at present before the House of Lords to legalise marriage with a deceased wife's sister.

The Rev. F. LOCKHART ROBERTSON, of Bonhill, in an eloquent speech, proposed that the Synod should agree to an overture, to the General Assembly with reference to the despatch of the East India Company in regard to grants to the Mission Schools of the Church, with a view to the Assembly reconsidering its former decision on this question.

Rev. G. S. BURNS, Newton, in a very suitable address, seconded the motion.

A discussion then followed, in which Rev. Drs. Hill and Smith spoke against the transmission of the overture, and Rev. Drs. M'Quhae and M'Kellar supported Mr. Robertson's motion.

### Education.

#### PRESBYTERIAL SCHOOL REPORTS.

The number of Reports sent in this year (1855) to the Education Committee is more nearly complete than on former occasions. Only two presbyteries—Cuthness and Olusfirth—have failed to make the required Returns.

Some of the Reports are still defective in their contents, in a few the information given is not presented in a form available for a statistical table. On the whole, however, it is gratifying to the Committee to be able to state that the fulness of the replies to the various queries indicates that in the vast majority of cases, great pains have been taken to collect information, and to insure accuracy. Not a few—such as those of Irvine, Stranraer, Lanthgow, and several others—are as complete in every respect as could be desired.

It appears that during the past year, 2629 schools were examined by Committees of Presbytery, while 494 were reported as not examined. The latter figure is not to be understood as giving even an approximation to the actual number of non-examined schools, as under this head Returns are very frequently not made. Of the 2629 schools examined, 378 were parochial, the others being Burgh, Assembly, Subscription, Society, and Adventure Schools. Thirty-four parochial schools are reported as not examined, owing to the state of the weather, the illness, death, or resignation of the teacher, or other equally valid causes. The number actually visited exceed that of former years.

The number of scholars reported as attending the schools examined was 176,011. Very many of the Reports bear testimony to the severity of last winter, and the effect which it had in keeping the attendance below what it would otherwise have been; but, notwithstanding, the average attendance throughout the country was considerably above that of the previous year.

### THE CHURCH IN THE COLONIES.

#### Missionary Report

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

Leaving Rogershill, I next proceeded to West Branch, River John, where I preached on Sabbath, the 23rd December, both forenoon and afternoon; when, notwithstanding the badness of the roads, the attendance was very fair. After service, I intimated that there would be a diet of worship in the Church on the following Thursday, which had been appointed as a day of Thanksgiving. In accordance with the wishes of some of the leading people of the congregation, I also gave out that, at the conclusion of that day's service, there would be a meeting of the friends of the Church, to take into consideration matters connected with its interests, and invited all such to be in attendance. Considering the state of the weather, the attendance on Thursday was very good, and not a few remained after the service was over, in accordance with my intimation. I embraced the opportunity of recommending our “Record” to their notice, and I trust my appeals will not prove altogether ineffectual. I also endeavoured, by representing the greatly improved prospects which we



we now have of receiving Missionaries, both Gaelic and English, to encourage them to remain steadfast in their adherence to the Church of their fathers, until we shall receive a supply of fresh labourers. The remainder of the business being purely congregational, I then left the meeting, and proceeded on my way to Earltown.

I may here take the opportunity of mentioning, what I have no doubt the Presbytery will be very glad to hear, if they are not already aware of it, namely, that in May last, the people of Earltown and West Branch, made the joint purchase of a lot of land as a Glebe for a minister, who, I trust, will soon come among them to enter upon possession. It is situated about two or three miles to the East of the Church of West Branch, and appears very suitable for the purpose for which it is intended. For this very spirited act, considering their present circumstances as a destitute congregation, I think they deserve all praise, and it appears to me that their excellent example in this respect, is well deserving of imitation by other congregations similarly situated, such as Wallace and Rogershill, which, I am fully persuaded, could, even more easily, raise the necessary funds for purchasing Glebes and building manse, if they would only enter upon the undertaking with sufficient earnestness. I humbly conceive it is no argument to say, that it will be time enough for all this, when a man is actually settled among them. I think it will be all the more likely to encourage young men to come out and induce them to settle among them, if they find that the people have made preparations beforehand for their accommodation and convenience. The days of martyrdom are now over; and it stands to reason that if a minister of the Gospel is to be useful and his calling respected, he must needs be as comfortable and well provided for, as other men. More than this he does not ask, less than this he ought not to take.

I preached at Earltown on the 30th December, being the last Sabbath of the year, when after a lecture in the forenoon, I delivered a discourse in the afternoon suitable to the occasion. Considering the weather, which was unusually stormy, there was a good attendance, but still small in proportion to what I understand to be the number of our friends in that locality. As on other occasions, I had to regret the want of a knowledge of Gaelic, but the people were most attentive, and apparently very devout in their worship. Though some of them might not perhaps be able to understand every word in the sermons I delivered, I think that the marked attention which appeared to be bestowed on what was said, proved at least the interest they felt in the subjects discoursed upon, and gave me also a favourable idea of their respect for sacred things. During the singing, I observed none of that listlessness, which I am sorry to say I have seen in the case of some other congregations, as if the sooner that portion of divine service were got through the better, or as if the sole object—if indeed there were any object at all in attending the house of God—was to listen to the sermon. Now this should not be,—for although a sermon, founded upon a single text of scripture, has latterly grown into the more conspicuous, and to many the only attractive and useful part of the service of the Church, it was late in the history of christianity before it obtained this degree of prominence in the public exercises of religion; and it ought never to be forgotten, that prayer and praise have their claims upon the heart of the christian worshipper, as well as the preaching

of the word. We ought not therefore to attach undue importance to this department, to the neglect of the others, which are essential to our deriving real benefit from frequenting the Courts of Zion. It is true the gospel when faithfully declared and accompanied by the divine blessing, is "the power of God unto salvation to every one that believeth;" but while, from the various degrees of talent and education, all may not be alike qualified to follow a discourse, it is in the power of every one, who has the willing mind, to profit his heart by uniting in the devotions. All ought ever to remember, with unspeakable gratitude, the declaration of Jehovah himself "Whoso offereth praise glorifieth me." How cheering, how encouraging to all however humble, who truly call upon His name, to know that their prayers and praises are well pleasing in the sight of the Great Ruler of the Universe, the Rightful Lord of Angels and of men!

The Rev. Mr. Darrough, of Goose River, a gentleman alluded to in former reports, still continuing his esteemed services in our Church in Pugwash, on the second Sabbath of every month, not to interfere with his arrangements. I preached there, instead of at Wallace, on the first Sabbath of January, being the 6th of the month. The day, however, was exceedingly stormy; and consequently only a very few persons attended. It was my intention to have officiated at the Gulf Shore in the afternoon; but having been told that travelling in that direction was utterly impracticable, I gave up the idea.

On the following Sabbath, I preached in the Church at Wallace in the forenoon, when the attendance was tolerably good. After service, by the advice of some of the friends of the Church, I gave intimation of a meeting to be held in Wallace in the middle of the following week, the object of which would be to devise means for collecting funds to be remitted to the Clerk of Presbytery, for the purpose of being sent home as an expression of their gratitude to the Colonial Committee for the favour of receiving Missionaries. In the afternoon of the same day, I preached in a private house at the Ridge, there being as yet no stove in the School-house, Stake Road, where I used to preach for some time past. This is a great inconvenience and one which ought to be remedied as quickly as possible, for all that such an apparatus would cost. The house in which we met for worship was large, and filled to overflowing.

I may here mention that I was somewhat surprised on being asked, on this occasion, to intimate divine worship in the same place on the following evening, by a Lady Preacher, who for many years has been itinerating in different places as a Missionary, at least according to the information I received. Upon the whole, however, I thought it best to comply, as I had often before been reminded since I came out, of the fact that we live in a "free country;" and more especially as I understood that her principles were strictly evangelical. Just that, if in doing so, I have committed a mistake the Presbytery will have the goodness to excuse my fault. I am not unaware of the respect which our Church entertains for all that is contained in the writings of St. Paul, who in his Epistle to Timothy has left behind him no unequivocal testimony of his disapprobation of such a practice. But I think that the record of this fact ought to provoke the young men of our Church to jealousy, should they hear, that owing to their lukewarmness and backwardness in entering the Colonial mission field, the sword of the Spirit has been grasped

by a woman, whose only tangible reasons for becoming a preacher of the gospel seem to consist, in the present very deficient supply of regularly constituted teachers, in this department of the vineyard.

On Sabbath, the 20th January, I preached in the Church at Pugwash, in the forenoon. I drove down to Fox Harbour, and preached in the afternoon in the Schoolhouse. On these occasions, there was a very good attendance. The Schoolhouse in question is creditable to the district, and well adapted for preaching.

On Wednesday the 23rd, in accordance with the intimation formerly mentioned, we had a meeting at Wallace, which was very well attended. A good few pounds were raised upon the spot, and collectors appointed for the different districts. The money was understood to be for past services, rendered to Wallace and Pugwash, by the Presbytery of Pictou and their Missionaries. In addition to the appointment of Collectors, I would beg to propose that a standing Committee should be appointed to manage the financial affairs of the congregation, so that in future there might be no difficulty at any time in raising money for Missionary services. The people should also be anxious that several additional Collectors should be appointed, as soon as possible.

### The Ministers' Widows and Orphans Fund.

We should have had pleasure in publishing earlier, had we been furnished with them, interesting papers relative to this important institution of our Church. Though somewhat late, yet the reasoning of the Report is sound that we invite the attention of our members to its consideration. Those congregations that have not yet contributed, will, we are confident, do so liberally, bearing in mind that an annual sum has since been thrown open to the Fund. In the list of collections, published in our last issue, it would be noticed that the people of St. Andrew's Church, Moncton, had, as is their wont, devised liberal charges in this matter. Some of the contributions of smaller charges were also liberal. We are confident that some of our brethren in the Lower Provinces contemplate the establishment of a similar Scheme. We are confident that the Managers of our Fund would cheerfully give them all the information and the benefit of their experience in its working.—*Presbyterian*.

### SUPPLEMENT TO THE EIGHTH ANNUAL REPORT OF THE MANAGERS OF THE MINISTERS' WIDOWS AND ORPHANS FUND

In the Eighth Annual Report, submitted to the Synod at its meeting in the month of May last, the Managers stated that, as their financial year had not expired, they could not give an estimate of the probable amount of the Funds under their care when the books should be closed. They are now in the position to show the exact state of the Funds as on the 14th November, 1855, which, however, does not differ materially from the estimate.

The gross amount at the credit of the Fund, consisting of the Ministers' Contributions, was	£176 10 0
From which there was paid in Annuities,	106 15 10
Proportion of Printing, Postages Stationary, &c	2 18 0
	£166 15 0

The gross amount at the credit of the Funds, consisting of congregational collections, was £2196 14 8

From which there was paid to Annuities, £61 1 8  
Proportion of Printing, &c. 4 10 0

65 11 8

2141 8 0

Net Total of both Funds.

£3707 19 3

The Funds invested, bearing interest, amount to  
Cash in Treasurer's hands

£2530 10 0

177 9 3

£2707 19 3

It will be observed that the total expenses incurred in managing the Funds came to £7 8s.; and there have been paid in Annuities £163 7s 7d.

Owing to the great addition recently made to the number of Annuity-payers, the expenditure on their account will be much greater during the next and succeeding years, than in any that have passed since the creation of the Trust. It is impossible, therefore, for the Managers, having a prudent regard for the interests committed to them, to make any advance in the amount of Annuities payable from the Fund consisting of Ministers' contributions, but, at the next appeal, to be made in January, to Congregations for a liberal advance on their past contributions, is responded to in an appropriate manner, they trust to have the satisfaction of making an increase, to the Annuities derived from that source. There are now thirteen widows, many of them with families depending either wholly or in great part on this Fund for their support; and it is inalienable to our Church, that we should not provide in a more becoming manner for those to whom we ought all to feel so deeply interested, and who have so many strong claims on our sympathy. It is seldom in the power of a Minister during his lifetime to be able to provide for his wife and children, should he pre-decease him—he has, from the proceeds of a small and often inadequate stipend, to maintain a respectable position in society, he is subjected to many pecuniary calls upon his purse, and he would keep abreast of the literature of his day, he must from time to time replenish the shelves of his library. Many an anxious thought must frequently cross his mind, as to the future lot of those nearest and dearest to him, should his master see fit to remove him from their society, and from the scene of his earthly labours; nay, in many cases it is not too much to say that such thoughts, often indulged in, must greatly impair the usefulness of his public ministrations. If his mind were once set at rest as to the future of his family, he could apply himself with vigour to the discharge of the duties of his holy vocation, and the people themselves, who contributed to the production of this security, would reap an abundant return, not only in the consciousness of having faithfully discharged an incumbent duty, but directly in their own spiritual condition from the greater efficiency of their Minister's services.

At the commencement of this Fund, and ever since at intervals, the Managers have expressed the hope that the poorest of our Congregations would contribute annually at least as much as their Ministers. In this they have hitherto been disappointed. During the past year there have been 25 Congregations, or about one-third of the whole number on the Roll of Synod, who have sent in collections under £3 in amount, and out of these several were much under that sum. This melancholy feature in the Scheme, the Managers think, might disappear if the Ministers, Elders, and Trustees would take some trouble in making the people generally well acquainted

with the importance of the Fund, and the duty that lies upon them to support it liberally. One Minister in the Presbytery of Montreal by a little exertion is enabled from the contributions of a small congregation to transmit to the Fund from £7 to £8. It is his practice before closing the collection to wait upon all who, either from ill health, inclemency of the weather or other causes, were absent on the day of collection, and solicit from them their proportion. In many districts in the country this plan might be acted upon with signal advantage.

It is of great consequence that the collections should not only be increased in amount, but that, in obedience to the orders of Synod, they should be taken up throughout all our Congregations with the utmost regularity and promptitude early in January. Ministers should also bear in mind that the collection must be made for this Fund exclusively and not mixed up with any other.

The Managers trust that the result of the next appeal to the Congregations, will be such as to warrant them in at once adding to the comfort of the Annuity-payers on the list.

For the information of Ministers lately added to the Roll of Synod, a copy of the Minute enjoining the Annual Collection is hereto subjoined.

ALEX. MATHIESON, D. D.,  
Chairman.

HEW RAMSAY,  
Secretary.

MONTREAL, 6th Dec., 1855.

The Synod approved the following minute, and enjoined the same to be read from the pulpit, with such enforcement as Ministers may deem necessary, in all the Congregations on the Sabbath previous, to that appointed for the annual collection in behalf of the Fund, namely the first Sabbath in January:—

MINUTE.

In the actual condition of the Church in Canada little more can be expected, even from the more prosperous and wealthy Congregations, than a bare support for the Minister and his family, without any power on his part of making any provision for them, if, in the providence of God, his wife should be left a widow, and his children fatherless. To meet such cases, which must be expected to occur among the Ministry with the average frequency, it is held and declared to be a duty incumbent on the people among whom a Minister labours, receiving nothing more from them than an immediate temporal support, to co-operate with the design of this Board for providing some relief for the bereaved families of such Pastors as have consecrated their whole time and talents to the spiritual edification of the people committed to their charge. This duty of Congregations may be deemed the more incumbent, inasmuch as the Synod have enacted that every Minister shall contribute out of his public allowance the sum of Three Pounds annually, diminishing by that amount his very limited income. The Synod would, therefore, exhort Congregations also to come forward freely to present their liberal contributions for the same object, not only as a token of regard for their own Pastor, but as an expression of their gratitude to their Divine Lord, who has ordained that they who serve at the altar should live of the things of the altar.

Christians have always been wont to honour those who have in any way endured self-denying labours for the sake of Christianity, and it is worthy of a Christian Church to do this by

making the Fund for the relief of the Widows and Orphans of their Ministers the monument of their gratitude and dutiful remembrance. While this claim on the liberality of the people is held to rest on the clearest principles of Christian obligation, it is deemed to be of peculiar force in this country, where so much difficulty is experienced in obtaining a suitable supply of Ministers for the Church, on account of the inadequacy of the temporal support that is attainable. This evil, which in present circumstances it may be impossible materially to alleviate, would in some degree be counteracted, if Ministers had any sure prospect that the Church would manifest a benevolent concern for their families after their decease.

The Synod, therefore, with these principles declared, and with the statements contained in the Report before them, indicating the want of a proper sense of duty in this particular on the part of many of the Congregations, enjoin upon Presbyteries to take order, that all Ministers and Sessions do use diligence, that every Congregation may be brought to contribute a sum at least equal to that contributed by their Ministers; and also, that all vacant Congregations within their bounds have an opportunity afforded them of devising liberal things in this matter.

Congregation of Williams, C. W.

PRESENTATION.

The congregation of the Church of Scotland in Williams met in the Church on Thursday, the 6th March, to present a testimonial of their affection and esteem to their Pastor, the Rev Robert Stevenson.

The occasion of presenting a testimonial to a Spiritual Guide, always interesting, was on this occasion rendered the more so from the recent altered circumstances of the congregation. A retrospective glance which forced itself on the attention of many present, carrying them back to a time only a very few months by gone, brought up to view that same congregation assembled together to take steps deemed necessary to their very existence as a congregation, steps calculated to put an end to their spiritual destination,—extending over nearly 12 years, and marked by the circumstances that, for the ten months prior to their then meeting, no voice resounded from the pulpit with the glad tidings of the Gospel was heard.

David Clunes, Esq., who presided on the occasion, read the Address.

After the Address was read, Mr Stevenson was conducted to the Hall of the Church when Donald McIntosh, Esq. who was by the unanimous approval of the congregation selected for the purpose, presented the several articles, viz., Cut of a 3 Robes, Harness, Saddle, &c., accompanying each with a few pithy but appropriate remarks, dwelling particularly on the part taken in the testimonial by the female portion of the congregation. The old gentleman's countenance beamed with satisfaction and delight throughout the proceedings. In Mr McIntosh the congregation saw at once their former, and staunch, unflinching and devoted friend through all their trials and vicissitudes. As agent for the Canada Company, the owner of a mill, and as a neighbour, in each and every sphere in which he moved, he was always ready to give assistance, so that indeed few, if any, of the early settlers can be found whose necessities were not relieved or hopes brightened by his reasonable advice or by his bountiful liberality.

### Meeting of Commission of Synod

At Toronto, and within St. Andrews Church there, Tuesday, the nineteenth day of February, one thousand eight hundred and fifty-six years,—

The which day at four o'clock, P.M. the Commission of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, met, pursuant to adjournment, with the view of taking further action in the case of Mr. Whyte, it deemed advisable, and of taking up all other competent business, and was constituted with prayer by the Rev. Dr. John Barclay, Minister of Toronto, a former Moderator of Synod, and who had been requested to take the Chair.

In the absence of the Clerk, the Rev. John H. MacKerras, Minister of Darlington, was appointed to act in his place, *pro tempore*, and the written minutes of last meeting of Commission not having been forwarded by the Clerk, it was agreed to read from the "Presbyterian" for November, a statement of the proceedings of that meeting, held at Kingston on the 3rd day of October last, and the appointment of the present meeting, which being read, the Commission proceeded to the transaction of business.

It having been agreed, on motion made to that effect, that Mr. Whyte be now heard in support of his application to have the suspension, passed upon him by the Presbytery of Bathurst, and confirmed by the Synod at its last meeting, removed, he gave in a letter from himself expressive of his penitence, and praying to be restored to his former status in the Church. There were also handed in by him letters from several individuals living in the vicinity of his present residence at Ancaster, testifying favourably to his conduct in his domestic relations, so far as known to them, during his residence in that place.

Mr. Whyte having concluded his remarks, and Mr. McLennan having declared his belief in the genuineness and authenticity of the letters which had been handed in by Mr. Whyte, bearing favourable testimony to his conduct for the past few months, it was moved by Mr. McMurchy, and seconded by Dr. Skinner, "That, inasmuch as the decision of the Synod contemplated the removal of the suspension of Mr. Whyte, whenever the Commission had received satisfactory evidence of his having fulfilled the recommendation of the Synod, expressing repentance for the past, and assurance for the future of becoming conduct, and inasmuch as, in the estimation of this Commission, the above condition has been fulfilled, and having also heard read letters from several individuals, living in the immediate vicinity of Mr. Whyte's present residence, testifying favourably to his character and conduct during his residence in that place, the Commission do now remove the suspension, after he has been suitably admonished by the Moderator.

Mr. McMurchy's motion was declared to be carried, and the Commission decreed in terms thereof.

No other business having been brought forward, the Commission adjourned *sine die*, and was closed with the Apostolic Benediction.

### Standing Committees of the Synod.

As the Church extends its operations, and its membership increases, the ecclesiastical

business of the Synod also increases, and the necessity of previous arrangement of the various matters requiring attention becomes apparent. Besides, during the interval between the Annual Meetings of Synod, or the Quarterly Meetings of Presbytery, there are many matters requiring steady continuous notice. Hence the Church of Scotland has found that its Schemes can be best managed, by entrusting them to Committees of zealous men; and the Reports of the Colonial and the Jewish Foreign Mission Committees, of that on Popery, of those on Sabbath Observance and on Sabbath Schools, and of that on the Endowment Scheme, evince the judiciousness of devolving upon a few earnest men the management of these various efforts. Our own Church can point to the Committee of the Widows' and Orphans' Fund as an illustration of the faithful working-out of a scheme under this mode of action. The French Mission Committee is appointed under a different plan, and we doubt its proving as efficient, owing to the largeness of the Committee, viz: the Montreal Presbytery, and the difficulty of constituting it, as it ought to prove if organized under the other system. We have now an Education Committee, and a Committee on Church Property. A Committee for the management of the temporalities of the Church, and the efficient working-out of a scheme for the sustentation of the Ministry, and the extension of the Church, must also be appointed; and much will depend upon the fitting choice of men to manage it. Without touching at all upon the peculiar functions of the Presbyteries and other Church Courts, Committees might with propriety and benefit be entrusted with the management of various schemes, and the preparation of business for the action of the higher Courts. We would be pleased to see Committees on Statistical Returns, Sabbath Schools, the Home Mission, and Jewish and Foreign Missions appointed. We believe that good would be the result, and that their annual reports would communicate interest to the proceedings of the Synod, stimulate to increased exertion, and chronicle the progress of our Church to such a position as would give it a firm hold upon the affections of the people of the Province, while proving an honoured instrument for the spread of the knowledge of the Truth throughout the land, and the enlightenment of its dark places.

### MISCELLANEOUS

#### The Marchioness of Londonderry and her Pitmen.

On Saturday nearly 4000 men employed in the collieries on Chilton Moor, near Durham, the property of the Marchioness Dowager of Londonderry, assembled to partake of an excellent dinner. The dinner, to which the men had been invited by the Marchioness, took place in a large building, the property of Mr. Hopper, formerly in the employment of the Marquis of Londonderry, but now a manufacturer. Earl Vane occupied the chair, having his mother upon his right hand, and the Countess Vane upon his left. After the accustomed toasts to the Queen, Prince Albert, and the Royal Family, which the pitmen received with great applause, the Marchioness of Londonderry addressed the assembly in touching and emphatic terms. The Noble Marchioness spoke at first in a voice tremulous with emotion; but as she warmed with

the subject, her mode of utterance gained strength. The following are some of her observations:—"My friends, I have asked you in my employ to participate in this feast, and I bid you all a friendly welcome. But I address myself principally to the pitmen, many of whose fathers worked under my ancestors. It is pleasing to trace back this bond of union which I fondly hope may extend to next generation, and that their children may continue to serve under mine. I regret that, since the management of these great concerns has devolved on me, I have not had health or strength to visit you underground, as I could have wished. Indeed, I have never been able to persuade Mr. Elliot to promise to take me down, and I am afraid I should hardly succeed in finding my way alone. But I hope, nevertheless, I may be permitted to say, without vanity or presumption, that no collieries are more carefully looked after. Your comforts,—your homes, and your schools,—have been anxiously watched over. The latter have long enjoyed a proud pre-eminence; and although I have refused to place them under Government inspection and supervision, I know that they are well managed, and it is your own fault if you take your children away too soon, and thus deprive them of the benefit of the good education that is provided for them. You we know how necessary that is for success in after life. We need not travel beyond the precincts of this building for instances of persons who have been the architects of their own fortune. It is the pride and boast of my head viewer that he was reared and nursed a boy in these pits, and it must be encouraging to look around this great mining country, and see the many instances of men, who won their way to wealth and fame by labour and perseverance. On the other hand, I am permitted to say you have set an example to the whole trade." After referring to the dangers incident to a pitman's occupation, and enjoying proportionate care, she proceeded,—“When I ask God's blessing on your undertaking, it is not to do all in your humble power to desert it. I advise you to frequent and support your reading rooms, your Mechanics' Institutions, your Temperance Societies, and to avoid the public-house,—to be orderly, industrious, and religious. I speak not of men's creeds. There is rest between man and his Maker. Nor do I presume to dictate on this momentous subject, beyond expressing my anxious hope that you will hallow the Sabbath, and each attend your own place of worship. That duty paid, you will better enjoy the rest and recreation of Sunday afternoon should bring for yourselves, and your families. (Cheers.) As a friend to religious liberty, I have not refused sites for chapels of different persuasions, where the number have justified my doing so, and I hope in a few months the church at New Seabrook will be finished, and available for the mining population residing there. I wish you were nearer to Wynyard, which was lately visited by 600 members of the Stockton Mechanics' Institution, who applied to me for permission to see the house. They expressed themselves highly gratified, and were most orderly, quiet, respectable, and well-conducted. And now, my friends, I will not detain you longer than to tell you how much pleasure it has given me to see you all here, and to express my hope that you will remember and heed my words. I feel deeply the responsibility of my position, and I have thought it right to address and counsel you to the best of my humble power; and I hope that, while I am permitted to preside over you, we may each, individually

and collectively, continue to endeavour to do our duty in that state of life to which it has pleased God to call us." At many points of this speech, addressing itself so particularly to the homely sympathies of her hearers, the Marchioness was interrupted with loud applause. Upon silence being restored, John Lubbertson, a coal-hewer, rose from the body of the assembly, and addressed the Marchioness in the name of his fellow-workmen, and concluded with calling for three times three, and thrice again to Lady Londonderry's good health, and long life and happiness. Lady Londonderry retired from the hall amidst the long-continued cheering of its occupants.

"The People's Day."

A LONDON AND PARISIAN SABBATH.

Suppose that next Sunday morning your Lordship started from Charing-Cross for a walk through London, which your honourable advisers in the late debate thought had such need take a lesson from continental cities. In the vicinity of Trafalgar Square you find a shopman or shopwomen behind the counter; it is the assistant's day. At the National Gallery no porter is in waiting; it is the clerk's day. In Long-Acre the coachmaker's workshops are silent; it is the mechanic's day. In Lincoln's Inn Fields the lawyers' offices are peaceful; it is the clerk's day. In the Strand and Printing-House Square the Offices of the great daily journals are at least partially at rest; it is the pressman's and compositor's day, the reporter's day, the editor's day. At the Post Office no car is clattering, no man is hurrying; it is the carrier's day. In Cheapside and Wood Street no warehouse is open; it is the salesman's day. At the Bank no pen is writing; it is the clerk's day. In Spitalfields no foot is upon the treadle, no hand upon the shuttle; it is the weaver's day. In Brick Lane no drays are rolling, no whips cracking; it is the drayman's day. In new streets no shoulder bears a hod, no hand is on the trowel; it is the bricklayer's day. At the wharves no man bends under a load; it is the porter's day, the coalheaver's day. Surely your Lordship does not bear within you a heart which, viewing all this, would not fill with emotion, and thank God! Surely, as your thoughts rove over the three kingdoms, and you mark the millions of labourers, from little girls to wrinkled men, who, for the moment, with a master over them but the Almighty, rested from the call of the covetous, the thoughtless, or the cruel, you would say, 'He spake and who called that institution "a delight, the glory of the Lord, honourable," whereby these eyes are enabled to see this touching page of a world where "the wicked cease from troubling, and the weary are at rest!"' You could not, then, look without compassion on those who, in low shops and on narrow ways, say, 'To us this is not the Lord's day; it is our master's day!'

At the same hour on the following Sunday your Lordship starts for a similar walk in Paris. The moment you leave the Place de la Concorde you find in the Rue Royale, shops and shopwomen behind the counters; it is the employer's day. In the first bank you see on the Boulevards, the clerks are at the desk; it is the banker's day. In the Faubourgs the mechanics are busy; it is the manufacturers'

day. The Post-Office is full of working men; it is the merchant's day. The Rue Rivoli rings with the mason's hammer; it is the contractor's day. In the timber-yards you hear the saw; it is the mason's day. In the Rue Mont. artre Emile de Girardin is at his desk, and his fellow-editors, his reporters, his printers, all are busy; it is the subscriber's day. Turn where you will, every man is in his employer's power just as on other days: the charter of freedom is in no hand, the joy of freedom at no fireside. In the shops of the Palais Royal are hearts which would love a rest as dearly as those of Regent Street, but what Mr. Kinnaird called 'the hand of rapacity' is over them. The working men of Paris are no more enamoured of labour than those of Westminster or Spitalfields; but 'the hand of rapacity' is over them. Nor does the evil press on the humbler workers only. Each man in turn has his employer; the merchant, the banker, the legislator, does not escape the burden which he compels his inferiors to endure; the curse he imposes upon others comes back upon himself, and none can call the day his own; he only excepted to whom every day is a rest if he chose.

"Why then, is this, that here, in London, every man can defy 'the hand of rapacity' on one-seventh of all the days that come, whilst in the neighbouring capital no man can defy it but he who is totally independent of occupation? Because here is a day which no man can claim, the Lord's day, too sacred for amusement, too sacred even for work; a day on which the labour that is profitable must stand still, under the assurance that the God of the Sabbath will more than make up the loss. Because there is no Lord's day; the Sunday is not too sacred for amusement, consequently far less so for profitable labour. Where the Sabbath is used for its own ends, rest promotes religion. Where to these ends the foreign one of amusement is added, instead of a day of rest and religion, it is a day of drudgery, with an evening of dissipation. The barrier between a day of rest and religion, and one of drudgery and dissipation, is only the sacredness of the day. Man's rights rest upon God's rights; the repose of the Sunday, on the religion of the Sabbath. Destroy that in England, then the physical toil and the moral pest of the French Sunday will at once invade the nation. From the rough hodman to the accomplished editor, THE SACREDNESS OF THE DAY IS THE LABOURER'S ONLY SHIELD."

THE MONTHLY RECORD.

MAY, 1856.

Collection for the Synod Fund.

THE time has now arrived, when a renewed demand is about to be made upon the liberality of the friends and adherents of our church in this Province. With a view to relieve the office-bearers of the church from heavy and burdensome expenses, to maintain our church courts in full vigour and efficiency, and at the same time assist in carrying the glad tidings of salvation throughout the length and breadth

of the land, on motion it was unanimously agreed at the last meeting of our Synod in this city, that an annual collection should be made in all the churches and preaching stations within the bounds, to aid in the formation of a Synod fund. The first collection for this object was appointed to be taken sometime in the present month of May, at least six Sabbaths before the meeting of the Synod in July next. Whilst the necessity and utility of such a fund as this, will, we should think, be readily admitted and cordially approved by every enlightened and sincere friend of our church, who is intimately acquainted with the nature and design of our ecclesiastical institutions, with the state of the country, and with the limited circumstances of our ministers who are required to give regular attendance at all our church courts, yet as this is the first time that such an appeal has been made for this purpose, and as all persons, and more especially the younger portion of our flocks have a right to expect the fullest information on this as well as other subjects, we shall briefly advert to one or two of the important objects for which such a fund, requires to be raised, and to which its resources ought to be applied.

The necessary expenses actually incurred in attending the meetings of the Synod ought surely to be defrayed from this fund. The duties of the Synod clerk, when faithfully discharged are of a very onerous and responsible character, requiring much diligence and application as well as sound judgment, and incurring a very considerable expenditure for stationary, postages and other accommodation, and it is not to be expected that these expenses should be borne by the individual clergyman holding that office, without assistance from his brethren or from the Synod fund. Long and fatiguing journeys have often to be undertaken, to attend the meetings of our church courts, more especially the meetings of our Synod, and it seems hard indeed that our ministers should be constrained to give their time and their talents, with the tear and wear of travelling for the benefit of the church, and at the same time be burdened with a heavy bill for personal expenses. A correspondence has also now been opened up with the sister Synods of New Brunswick and Canada, which, if it is to be pleasant and profitable to all parties must be maintained by annual deputations. Now we cannot see that the Synod has a right to impose such a duty as this upon any of its members, without providing the means for discharging at least their travelling expenses.

These are the direct and necessary charges which must be incurred at the annual meeting of every Synod, and incurred not for the accommodation of private members of the church, but for the assistance of her office-bearers on public duty and for the benefit of the church at large. But besides

William Arthur, A.M. London Hamilton, Adams,

these unavoidable charges, we can easily see the necessity for incurring occasionally incidental expenses, in the performance of Missionary visits in obedience to the injunctions of the Synod, in corresponding with other religious bodies in this and other provinces, and in the prosecution of great and important measures, affecting the prosperity, perhaps the very existence of the whole church. It requires no ordinary wisdom and discernment, and no common energy and exertion for a small handful of ministers to sustain themselves, and watch over their flocks, when surrounded by larger and wealthier and more consolidated religious denominations.

We hope that our ministers and people, when making this annual collection will bear in mind, that our church in this colony is still in its infancy, that it is only two or three years since our ecclesiastical courts were re-organised after a long slumber, that a vast amount of labour must be performed, and no small amount of money must be expended, before we can expect to occupy that position in the Province, which it is desirable that we as a branch of one of the oldest and most enlightened Protestant denominations in Christendom ought to occupy. Whilst we follow peace with all men, and cherish brotherly love for other religious denominations, we must respect and be true to ourselves. The grand apostolic principle, "he that provideth not for his own, and especially for those of his own house, has denied the faith and is worse than an infidel," is applicable to churches as well as to families, and ought to be ever borne in mind, more especially when we are forming new and enlarged funds for public utility, and devising liberal things for the extension and prosperity of our beloved Zion. Much, we are well aware, must depend upon the talents, the zeal, the devotedness, and piety of our ministers, more perhaps than may be actually realized in daily life, but the greatest talents on the part of the ministers will be comparatively useless, the most devoted zeal and piety will be to a great extent fruitless and unavailing, unless they are encouraged and sustained by the united influence, and liberality, and prayers of an earnest and attached people. We have not, certainly, been prone to despair, when we were in a far worse state than we are in at present. And it would be very foolish and dastardly indeed for us to begin to despair now, when our people seem to be thoroughly aroused, and when every one thinks that he ought to do all in his power, for an institution formed and sustained for his spiritual and immortal welfare. The success of this experiment remains to be ascertained. Only one collection has as yet been made. But if the united contributions of the churches bear an adequate proportion to the amount already collected, we shall have no reason to complain. St. Matthew's church has led the way in this important movement, and has collected last autumn the liberal sum of £18 5s. in aid of the Synod fund. Let

other congregations now go and do likewise, and the object we have in view shall be fully attained. It only remains for us to state, that these collections should be made forthwith, and remitted without delay to J. F. Avery, M. D., the Treasurer of the Synod Fund, if they are to be available at the next meeting of the Synod.

### Latest Ecclesiastical Intelligence.

If the ecclesiastical intelligence which we have lately received from the mother country, more especially the information relating to our colonial churches, is not as full and specific as could have been wished and expected in present circumstances, it is nevertheless not a little satisfactory and encouraging. A movement has certainly been made in advance, and we should think in the right direction. Instead of waiting for months and years till preachers, after repeated disappointments at home, thought fit to offer their services for the colonies, a direct and personal appeal has been lately addressed to the students of Theology, in the different Universities, as well as to the preachers of the Church, to choose this as the appropriate field of their future labours.

Under the sanction of the Colonial committee, and agreeably to their instructions, the Rev. George W. Spratt, who had, we are sorry to find, to undertake the duty alone, the Rev. Norman McLeod being unable to co-operate with him, visited in succession in the months of January and February last, the Universities of Aberdeen, St. Andrew's, Glasgow, and Edinburgh, with the view of bringing the state of the Church in the Colonies before the minds of the divinity students, and of inducing a number to offer their services for the Colonial field. He met everywhere with a most kind and welcome reception, and his addresses were everywhere listened to with attention and favour; in some places, as in St. Andrew's, the Professors of Divinity as well as the students attending the meetings which he held, and taking a lively interest and an active part in the proceedings.

An opportunity was afforded at each of the Universities, of testing the willingness of the students to engage in colonial labour, and whilst all listened with earnest attention to the statements, respecting the extensive destitution which were made by the Colonial agent from personal knowledge, after having so lately arrived from the Colonies, it is pleasing to find that a number gave in their names, as willing to apply for colonial appointments, and others expressed their willingness to do so, when they had obtained the approbation of their relatives and friends. Before leaving Aberdeen and the other Universities, Mr. Spratt had frequent opportunities of conversing with the students in private, and giving them interesting and minute details of the spheres of duty which

they would be called to occupy, and the kind and enthusiastic reception which young preachers, more especially those speaking the Gaelic language might expect to meet with. We consider then this visit as an important era in the history of the Church and as a pledge and earnest of many blessings yet to come. And it is in this light that it has been viewed by the Colonial committee, in giving publicity to Mr. Spratt's report, and by himself when submitting it for their approbation and guidance.

"In all, I think," says he, in the conclusion of the report, "that to speak within bounds, seven or eight of the students who will be licensed in May will apply at once for Colonial appointments, and about the same number next year. I cannot but hope, also, that some in the junior classes, from hearing a *viva voce* statement as to the great want of clergymen among our people abroad, may be led to think of offering their services to the Committee, and that some who remain at home may be stirred up to take a greater interest in the missions of the Church. Although I would like much to be able to give a more satisfactory report to the Committee, still I think that the result is upon the whole encouraging. Were it not, that in all the Universities many of the Divinity students of the fourth year take only a partial session, and were therefore absent, I think that more would have offered. Of those who, in spring, will I hope be at the disposal of the Committee, several have a knowledge of the Gaelic language.

I may also state that I have had conversations with several licentiates of the Church, who are strongly inclined to serve in the Colonies for a period of years, and one of them, of whom I wrote to you formerly, Mr. D—, has already, I believe, sent in an application. I think it right to state that several of the students who gave their names to me, had previously had their thoughts turned towards the Colonial field, and were resolved to apply for appointments upon getting license.

I have only to say in conclusion, that I had great pleasure in discharging the duty imposed upon me by the Colonial Committee; in seeking to make those who are to be the future ministers and missionaries of the Church, better acquainted with the state of the Scotch church abroad, and in raising them to a sense of the obligations that rest upon us, to do far more for our expatriated fellow-churchmen in the future, than has been done in the past.

[For the Monthly Record.]

### Missionary Visit to Wallace.

As it is usual to send an account of Missionary tours for publication in your columns I beg to transmit a few facts in regard to one lately made by me to Wallace, and other districts in the county of Cumberland. It was five years since last I visited, as a Minister

that interesting locality. You well know, that there we have many people as sheep without a shepherd, that for the long period of sixteen years the congregation has been vacant, and that they have been peculiarly unfortunate in regard to obtaining a settled minister. I went there upon a Friday and returned that day week; and found, upon the whole, much cause of thankfulness and confidence in regard to our cause.

On Sabbath forenoon, I preached, for the first time, in the Village Church, a handsome house and to a good congregation; in the afternoon ten miles off at Pugwash, where another church to the rear of the village has been erected, and a Presbyterian Congregation formed. Here, according to the instructions of the Session, I intimated a meeting to be held next morning for the purpose of choosing Elders, the congregation having the right to elect. It was held, and Messrs. Holton and Murray were elected.

I was glad to see so many young men in attendance, and to learn that a Sabbath school has been in operation. These things speak well for Pugwash. In the course of that day, I proceeded to Victoria Settlement, a distance of twelve miles, where I preached at two o'clock.

Here I found some liberal individuals, who, like the Macedonians in 2 Cor. viii. came forward unexpectedly, and proffered aid towards defraying my travelling expenses; and I must record the bounty of Wallace congregation also, so that, in my case, the presbytery are quite indemnified: In this settlement also, next morning, at a distance of three miles farther on, in the woods, I preached and baptized. Altogether sixteen children were received into the Visible Church by the Ordinance of Baptism, at Victoria Settlement.

On Wednesday I attended a meeting, and preached at Fox Harbour. On my return to Wallace I must say our people acted creditably, for a resolution was carried to the effect "that want of Gaelic should form no obstacle to a clergyman otherwise qualified," and thus bare they done what in their lies to secure the services of an English Labourer; thus bare they acted wisely, I believe for the general interest. Accordingly they resolved to write the Rev. W. Murray, of Moncton, on my solicitation, and request him to give services for a Sabbath or two. Our prayers have been asked for a clergymen, let them not be withheld now.

On Thursday, I preached at the Stake Road. There as in the other places, the congregation was large, and here I had the satisfaction, after sermon, of having three men nominated to the Eldership and unanimously chosen by the people viz.: Messrs. McKenzie, North Shore, McDonald, Senior, and A. Ross; men, who, I believe, will lead in that prayer meeting that was instantly set a-going; and really when one reflects on the distance of many places from the Church, and the many absent Sabbaths, it seems requisite almost to establish meetings in more settlements than one. They serve to keep alive the flame of vital piety, burning, alas, too low, and to sustain and conduct the youth into wisdom's ways. Cordially did the Settlement, concur with this one.

Next day, I preached at Cape John on my way home, and there also baptized as well as by the way, altogether, twenty-four children since I left home. Our people at Cape John had talk of building a chapel at the Cross Road, River John. I forgot to state that the

Elders appointed at Pugwash, were confirmed by the session on Wednesday, and that as soon as another ordained minister shall go along, (is it not upon the Gaelic clergymen that such a people have now a claim), their edict may be served, and themselves (having already consented) put in office. And then will the Church there be materially strengthened, as well as probably represented in our Church Courts, both desirable consummations!

Likewise, I must mention that I was the bearer of £14 13s 9d. from Wallace congregation to the Treasurer of Pictou Presbytery, to be sent to the Colonial Committee at home, a re-imbusement and an acknowledgement, which I accordingly gave to W. Gordon, Esq. Is not this a fruit of Mr. Harper's labours.

And now, I conclude with the prayer, that it may please God to bless the seed sown and to cause it to yield fruit to his glory, through Christ Jesus, Amen.

A. W. HERDMAN.

Pictou, 14th April, 1856.

### Presbytery of Pictou.

At St. Andrew's Church, Pictou,  
2nd April, 1856.

Which day the Presbytery of Pictou, in connexion with the Church of Scotland, met and was duly constituted with prayer. Sederunt: Rev. Alexander MacGillivray, Moderator, P. T., Allan Pollok, Ministers, and Robert Cullen and Wm. Gordon, Elders. The minutes of last meeting were read and sustained. A letter was read from the Rev. Alex. Maclean of Gairloch, in which he regretted that he should be absent from the meeting of the court that day, stated that he did not feel well, and also requested that no appointments should be given him until in better health than at present. A letter was read from the Moderator, the Rev. A. W. Herdman, in which he stated that he had called a pro re nata meeting, to take into consideration the Rev. George Harper's application for the baptism of his child, which had not been attended, and that he thus had no other alternative than proceed to Wallace, do service there, and oblige a brother by baptizing his child; that he believed the Presbytery would have confirmed him in this course; that he therefore viewed himself as going to Wallace by their appointment, and he believed the court would sanction it at its next meeting. In speaking of missions, the Moderator suggested the propriety and perhaps the necessity of a mission to the Blue Mountains, having been informed that forty families there in our connection, had received no preaching from any of our ministers for the long period of seven years, and that our active and indefatigable Missionary be enjoined to preach there in his homeward course from St. Mary's, and thus good might be done and souls saved. He stated that he suggested this course, because the matter was painful to him when brought under his notice. The Moderator also informed the Court that he had discharged Presbyterial appointments

and met the session of the West Branch congregation as directed, and made certain arrangements which he described. The Moderator concluded his letter by hoping that the present meeting would partake of wisdom and love. The court did not sanction the absence of the Moderator from their meeting on that day. A letter was read from the Presbytery of Prince Edward Island, requesting that Mr. Harper be sent to supply vacancies within their bounds; whereupon it was agreed that Mr. Harper should go there on the first Sabbath of May, on the understanding that he return by the second Sabbath of June, to assist this Presbytery in their extra labours in dispensing the sacrament of the Lord's Supper among the various congregations. It was agreed that the Treasurers, Wm. Gordon and James Fraser, Esqs. be requested to hand in a statement of all monies in their hands, including contributions for missionary services, and for the Young Men's Scheme, to the court at its next meeting, and also to communicate to the different congregations as soon as possible, an injunction from the Presbytery that all monies contributed by them be paid in before that time. On application from the Trustees of St. Andrew's Church, New Glasgow, for a certificate having reference to the state of Macleannan's Mountain congregation it was agreed to grant the same. It was agreed that the sacrament in Macleannan's Mountain Congregation should take place on the third Sabbath of July, and that Messrs. Maclean and Pollok be assistants. The Rev. Messrs. Pollok and Macgillivray and Mr. Robert Cullen Elder, were empowered to hold a session in the West Branch congregation and again endeavour to effect an arrangement of certain disagreements there on Wednesday the sixteenth day of April, Current. The Presbytery appointed their next meeting to be held in St. Andrew's Church, New Glasgow on Wednesday the second day of July which having been publicly intimated, this meeting was closed with prayer.

### Church in Canada.

It is our object to make our readers acquainted with the movements of our Church, in every part of the world, to which her influence and operations extend. Hence we subjoin the following. The Church in Canada is not far from ourselves, and she is every day coming nearer to us by brotherly intercourse, and the expressed desire of some of her ministers for cooperation, and even incorporation.

From The Montreal Gazette.

(Published by request)

SIR,—Will you allow me, very shortly, to correct certain errors, affecting the character of the Ministers of the Church of Scot-

land in this Province, contained in an article of the *Globe* of the 3rd instant.

In that article it is stated, "that each Minister of the Church of Scotland in this Province, with the one noble exception of Mr. McNaughton, filed a solemn declaration with the Government that at the passing of the Imperial Act, or on the 9th May, 1853, he had been in receipt of £150 per annum."

I am one of these Ministers, I acted as attorney for them all. As a Commissioner appointed by the Synod and residing at the Seat of Government, I was acquainted with every thing that was done in the matter of commutation, and I can positively assert that no such declaration was ever made, either verbally or in writing, by any one of the Ministers or by any one for them. The very reverse; on the occasion of the first interview I had with a member of the Government on the subject of Commutation, I stated that we had only received £112 10s in 1853; yet for reasons which I mentioned, we would be treated—in our apprehension—unfairly, if compelled to commute at that sum. And these reasons it was my business to press at every succeeding interview with members of the Government. Had I or any of us been disposed to conceal the fact, it could not have been done. It was perfectly known to the Government and was, as the *Globe* says, officially stated in the Printed Public Accounts. The charge of falsehood, or something worse, is therefore utterly without foundation.

The ground on which those, who conducted the commutation for the Ministers of the Church of Scotland, claimed that they should be permitted to commute for a larger sum than £112 10s., although that was all which was actually received in the course of 1853, was simply this, that they were entitled to more,—that according to the opinion of two former Attorneys General it was the duty of the Clergy Reserve Commissioners to distribute the revenue of each year among the Ministers of the year,—that, having no fixed salary assigned them, unvarying from year to year, they were legally entitled to their fair proportion of the year's revenue—that, in point of fact, that was what was really assigned to them,—and that,—if at any time, either through the caution of the Clergy Reserve Commissioners or in consequence of a general understanding among all parties, and for the extension of the Church, a certain portion of the year's revenue were retained—it would be a grievous hardship, to make the Ministers suffer for what, in the former case, was no fault of theirs, and, in the latter an act of liberality.

In making this claim myself, at my first and at several subsequent interviews with members of the Government, I could only state the principle of it. Not being a Clergy Reserve Commissioner, and having only the general information on the subject, I was unable to state the precise amount of the claim. The subsequent actual division of the revenues of 1853 and 1854 giving £150

to each of the Ministers on the Synod's Roll, those not entitled, under the Provincial Statute, equally with those entitled to commute, fixed the amount of the claim, which had all along been made, and enabled the Ministers to state in their printed powers of Attorney. There was not the slightest attempt to impose on the Government, as to the time when the supplementary sum was added. Our position all along was, that, whether that sum were actually added or not, our right to it and to commute accordingly was the same. The addition was, in our apprehension, valuable only as enabling us to specify the amount of a before undetermined claim.

The claim, after a correspondence with the Clergy Reserve Commissioners, was ultimately admitted by the Government. That correspondence will, no doubt, be laid before Parliament, and in it will be found an official statement of the revenue for each year, the amount appropriated each year, and the stipends received each year by the Ministers.

Only one further explanation has to be given. The *Globe* states that the revenues of the year 1853 amounted to only £7,959 19s. 3d., and consequently could not have yielded £150 to each Minister. By the revenue of 1853 the *Globe* understands the sums paid to the Clergy Reserve Commissioners from the 1st January to the 31st December, 1853. By the Revenue for the year 1853 we understand the interest of the Clergy Reserves Fund in the hands of the Government for 1853, and which—the last half-year of it, at least, could only be due on the 1st January, 1854, and was not and could not be paid into the hand of the Commissioners sooner than in the beginning of that year.—Thus understood, the revenue of 1853 was £11,250; that of 1854, over £12,000.

I am unwilling to add to these explanations any general remarks. But I cannot refrain from saying that, when the Provincial Legislature was taking away a property, worth two or three millions of pounds, from parties to whom it had been given by a solemn act of Parliament, bearing in the body of it that it was a *final* settlement, it was scarcely worth the while of certain parties to show so much zeal to cut down the claims, which the Imperial Parliament, had recognized and reserved to the lowest possible figure. After all, these claims do not materially diminish the amount acquired by the Province. It will not, I am persuaded, be made a charge against the members of the Government, by any reasonable man, that they were disposed to take a fair and equitable view of them. And it remains to be seen whether the purpose, to which comparatively small sums obtained in virtue of them will be permanently applied, of placing, that is, well educated Ministers of the Gospel here and there over this great Province, may not ultimately prove quite as beneficial to its interests, as any use that is likely to be made of the vastly larger amount

which is to be distributed among the Municipalities.

I am, Sir,

Your obedient Servant,  
JOHN COOK

Quebec, 10th January, 1856.

#### Ordination of the Rev. Wm. Murray.

The Presbytery of Miramichi met at Moncton, in the County of Westmorland N. B. on Wednesday, the 12th March, to receive the preliminary trials for the ordination of the Rev. William Murray, lately sent out for that place by the Colonial Committee of the Church of Scotland. The Presbytery being highly satisfied with the various exercises delivered before them by the Rev. Mr. Murray, and with the examinations to which he was subjected, met again on Thursday, the 13th of March, and set him apart by prayer, and the laying on of the hands of the Presbytery to the office of the holy Ministry, and to the pastoral charge of the Presbyterian congregation at Moncton. The Rev. William Henderson of Newcastle, Miramichi, preached and presided on the occasion. On Sabbath the 16th of March, the Rev. Mr. Henderson preached in the forenoon and evening, and the Rev. Mr. Murray in the afternoon, to large and attentive audiences.

#### Church of Scotland in South Australia.

"As regards the religious denominations of the population (amounting to nearly 90,000) these returns (taken March last) state that the Church of England numbers 34,812 persons, standing therefore the first on the list of numerical position. The next numerous is that of the Wesleyan Methodists, whose various communities include 11,178 persons. The denomination third in number is the Roman Catholic, numbering 8835 souls. The fourth is the Lutheran body, composed chiefly of German settlers, and including 6151 persons. Fifth in numerical order are the Congregationalists, numbering 5355. In this enumeration are included both Independents and Baptists. The sixth body in respect to number is the National Scotch Church, the members of that community being set down at 5264. The seventh is the Free Scotch Church, numbering 1542 members. The eighth is the Jews, of whom there are 405 in the Province. The ninth consists of smaller Presbyterian sects, amounting in number to 314 persons. The tenth is the Society of Friends, of whom there are 156; and the eleventh, Mahomedans and Pagans, of whom there are 159. Seventy-five persons are themselves of no religion at all."—*Australian and New Zealand Gazette 8th December 1855.*

The above extract may be read with some interest by the readers of the *Missionary Record*. It is inserted, however, with the

view of directing attention to the present condition of our brethren of the Church of Scotland in South Australia. According to the last census it would appear that they amount to 5221, while the Free Church number only 1542; yet the latter have 4 Ministers of their denomination labouring in the colony, while among the National Church there is only one. This, it should be noted, does not arise from indifference on the part of the Colonists, or neglect of what falls to them to perform for obtaining pastoral instruction from the Church of their fathers. In connexion with that Church, they have built 4 places of worship, and a manse for their only Minister in Adelaide, the capital. Mr. M'Bean, who last year was translated to Ceylon, was provided with an income of £176, a glebe and free house. And the congregation, before he left, had commenced an Endowment Fund to which £200 had been subscribed. At other stations, where churches had been built, a very spirited effort had been made to get up endowments. Altogether in the Province not less than £25,000 had been contributed, in land and money, for this purpose; exclusive of £200 of an annual permanent income, which the Adelaide congregation had provided in addition to the former provision made for their minister. All this was the work of a few weeks a commencement only, and, it should be remarked, was contributed in great measure for a prospective benefit. Had the long wished-for Ministers been on the spot, additional spirit and perseverance would have been given to the movement, and an ample measure of success, whatever now may have been the result of hopes long deferred and disappointed.

The fact is, as is evident in this colony and others, that it is not the lack of material means, which deprives our Scotch Colonists of divine ordinances, but the dearth of preachers: at least of those gifted with a missionary spirit. In South Australia there is reason to believe that 2 if not 3 ministers would be provided for on their arrival; but the request of the Colonists, aware now of their scarcity, is confined in the meantime to the missionary, to itinerate in the districts of the vacant churches. Yet with this moderate request the Colonial Committee have not yet been enabled to comply. Much need is there for the Church for earnest prayer that the Lord would raise up reapers for the fields white for the harvest.

LATEST INTELLIGENCE.

Scotch Education Bills.

In the House of Commons on Tuesday the Lord Advocate obtained leave to bring in two Bills to regulate and make further provision for education within burghs in Scotland. In his address, which is reported at length elsewhere, the learned gentleman explained the objects meant to be served by these bills. He said it was impossible that the exclusive

character of the parochial system could be longer maintained. Tests were indefensible, and he therefore proposed to abolish them for ever. As far as we could understand from his speech, it appears that his bills are calculated to give facilities for the establishment of new schools in burghs not subject to the control or supervision of the Established Church, and to remove those in rural districts from the superintendence which the Church at present possesses. There can be no doubt that the measures now introduced will find favour in the eyes of a great number of people, and may perhaps also be carried through the House of Commons, like that which was brought forward last year. It, however, remains to be seen, when the bills are published, whether they may not have to undergo as tough a trial as that to which their predecessor was subjected. It is quite true that the parochial schools of Scotland have ceased to satisfy the wishes of many persons. But on what grounds is the discontent based? It cannot be because the system of teaching, or the subjects taught are not according to the popular desire—because, with the exception of, here and there, some private schools, or such as are supported by denominations of persons whose religious tenets are peculiar, the parochial schools have been, and for the most part are, the models upon which all other schools have been established and conducted.

The real hostility shown to the parish schools of Scotland is now not against what they teach or what they neglect, but because they are an integral part of the Establishment. That is the sore point, and to remove all tuition from the control or supervision of the Established Clergy, every method of warfare is considered legitimate. Even the immense benefits which Scotland has derived from the parish schools is forgotten; and it is hardly too much to say that sectarian zeal would almost rather prefer ignorance to instruction, so long as the matter taught is not concocted after an exclusive formula. There is every reason to believe that, before the Lord Advocate succeeds in having his bills carried through committee, ample opportunity will be afforded for disquisition. In the meantime, the opposition has not been either loud or strong; but we do not, therefore, augur quite so much cordiality and concession on the part of the people of Scotland on the one hand, or the opponents of the new measures on the other, as the Lord Advocate seems to calculate upon.

**LORD MONTEAGLE'S SCOTCH EDUCATION BILL.**—Lord Kinnard, in answer to inquiries about the Scotch Education Bill introduced into the House of Lords, says, "being detained in the country on business, I requested Lord Monteagle to move for me the first reading of a bill, to amend the law relating to parish schools in Scotland, and, according to the forms of Parliament, his name appeared on the bill as presenting it. The measure is in substance the same as that introduced two years since, and which I placed in Mr. Stirling's hands last session; the amendments are such as, I have reason to know, will ensure more general support; and I cannot conceive that any valid objection can be raised to a measure, which only enables the landed proprietors in Scotland to add to the efficiency of schools which they maintain, and for which they ask no public money."

Synod of Canada.

We are indebted to the kindness of a respected clergyman in Canada, for a pamphlet, containing the acts and proceedings of the synod of Canada for the last year, with lists of the different Committees, of the former Moderators, of the clergymen and representative Elders in each Presbytery, and a full account of the transactions of the synod at each diet of its meetings. As we have already published the greater part of the proceedings of the Synod in preceding numbers, it is unnecessary for us to refer to them at greater length at present. The Synod meets this year at Kingstou, Western Canada, on the last Wednesday in May, being the 28th day of the present month.

"Juvenile Presbyterian."

This is the title of a small new periodical lately commenced by a Committee of the Lay Association of Montreal, for the Sabbath scholars, and the rising generation in connection with the Church of Scotland, in Canada. The design is excellent and praiseworthy, and from the past history of the Presbyterian, we have no doubt the execution and the success of the Juvenile Presbyterian will be all that can be desired. It is published at as low a price as possible—one shilling per annum if 25 copies are taken, to secure a large circulation. The publishers have already received an order from Prince Edward Island, and they expect, and we have no doubt will obtain, considerable support in these lower Colonies where such a publication will be gladly welcomed by parents, ministers, Sabbath school teachers, and other friends of our youthful population.

Home Mission Fund.

	P. E. I. Cur	N. S. Cur.
	£ s. d.	£ s. d.
1856.		46 6 6
Feb. 10.	Amount formerly received St. David's Church, Georgetown, Collection,	4 10 0
26.	St. James's Church, Charlottetown, do.	8 3 0
Mar 18.	St. Peter's Road, Station, do.	3 11 14
24.	Brackley Point Road, do	1 4 9
	The Hon. John H. Gray, don per Rev W Snodgrass	2 10 0
		£19 19 7½
	Exchange,	3 0 7½
		16 13 4
	Amount to this date,	62 19 6½

DAVID ALLISON, Treasurer

HALIFAX, 5th May, 1856.

Synod Fund.

1856	Amount formerly received The Hon. J. H. Gray, don. per Rev. W. Snodgrass,	£18 5 0
	Exchange,	2 10 0
		0 8 4
		2 1 8
	Amount to this date,	20 6 8

JAMES F. AVERY, M.D. Treasurer

HALIFAX, 6th May, 1856.



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W & C Murdoch have to hand 200 Bales and Cases in Silk, Cotton, Woollen and Fancy Goods of Foreign and British Manufacture, for the Season, and invite the attention of buyers.

— ALSO, ON HAND —

Roots and Shoes, Starch, Indigo, Pepper, Congou Tea, Plum and Fancy Soaps, Stationery, Tobacco Pipes, and Tobacco

63 Duke Street.  
22 Granville Street.  
6in

Halifax, 6th May.

## RELIGION IN COMMON LIFE

A SERMON, Preached before the Queen and Prince Albert, by the Rev. John Caird, M. A. Minister of Errol. Just received and for sale by

WM. GRANT, Ja.  
69 George St.

May 6

CALEDONIA HOUSE  
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BRITISH, FRENCH AND GERMAN DRY GOODS.

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Prompt adjustment of claims.

ARCHIBALD SCOTT,  
30, Bedford Row.

Halifax, N. S. Jany. 1856.

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Also.—Tea, Indigo, and Soap.

January, 1856.

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Medical Warehouse, 39 Granville Street.

G. E. MORTON & CO.

January, 1856.

## FALL—1855.

The Subscriber has received by the various arrivals from Great Britain, his supply of Autumn and Winter Goods, viz. —

Broad Cloths, Pilot and Beaver do.  
Doeskins, Cassimeres and Tweeds,  
Blankets, Flannels, Baizes, &c.  
Hosiery, Gloves, Haberdashery of all kinds,  
White, Grey & Printed Cottons, Cashmeres,  
DeLaines & Winsey Checks for dresses,  
Gala Plaids, Faisse Cloths & Tweed Cloakings,  
Shawls, Handkerchiefs and Mufflers in variety,  
Cotton Warp, Starch, and good TEA.

— ALSO —

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WILLIAM SCOTT

Halifax, Nov. 29th, 1855.

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In division of profits in 1852, £120,000 was added to the sums assured under whole term of Life.

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