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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, v. 6.

Vol. III.....No. 6.

HALIFAX, JUNE, 1857.

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### CORRESPONDENCE.

For the Monthly Record.

The meeting of Synod drawing near, trust that in the present state of our church, members are directing their attention to subjects relating to her present and future prosperity in Nova Scotia. Previous thought on such subjects is not only a luxury but a necessity. The conscientious discharge of his legislative functions ought to be viewed by every Christian minister as a most important part of his duty; a part, which though it does not only call forth that thought nor bring to view that sense of responsibility, which bestows upon other parts, is worthy of veneration and prayer. Preparatory thought is equally a necessity. Unless the brethren take their seats in the courts of the church, somewhat conversant, as far as circumstances will admit, with matters that are brought before them, it cannot be expected, that any good results will follow. It is my wish to direct attention to one subject which must come before us. I refer to the subject of union with the Synod of New Brunswick. And I take the liberty of introducing it now because, as our periodical meets with extensive support in that province, opportunity may be afforded the responding member from the other Synod of expressing the sentiments of his brethren who attend our Synod, and materially aid in forwarding this matter.

In specifying some of the advantages of a union, I may be allowed to state that one advantage would be increase of strength. The most casual observer must perceive, that without an accession of strength the Synod of Nova Scotia can do little for the cause of our beloved Redeemer at large. We may exist in a series of alternate expansions and contractions, frondescence and decay as we receive accessions and again lose them. But a Church of Christ ought not to be aggressive, not towards other Protestant churches, but towards those who are without

the gospel or hold "another gospel." This is a function which we can never perform. Do we fail in this we may exist for a few years, but no certain to languish, Christ's last command to the whole church represented by its officebearers was; "make disciples of all nations." Let us suppose that we have twenty congregations and that for such an object we should receive ten pounds from each, this would realize only two hundred pounds. If in spite of fallings away to which all are subject, this effort were sustained, it would nearly support one missionary, but would not meet the numerous expenses incidental to such enterprises. It may be said, that we can assist the Mother Church in her missionary operations. It will not be doubted however, that the transmission of collections made in this church, for the support of the foreign missions of the Church of Scotland, will never continue to engage the sympathies of our people. It would be a legitimate objection to such a plan, that less would be done in its support. In the UNITED SYNOD, however, a proposal to do our duty in this important respect could at least be entertained, and it would be through our own fault or unmanageable circumstances, if it were not carried into effect, and a shade swept from our banner, which in a few years would deepen into a stain.

Another beneficial result of such a union would be the increased importance and value of our deliberations. In such a multitude of counsellors we should expect increased wisdom. The circumstances of our church, as every one knows, have been peculiar. Our church courts are composed of those, who have been but a short time engaged in this onerous work. To us in short the important elements of age and experience are wanting. In New Brunswick it is otherwise. The approval of a past conflict did not make the havoc there, which characterised its exportation to this province. Here many were left who had rocked the cradle of their church and followed it in its subsequent career and are following it still. Besides an increased number of members, we should thus secure

a variety of elements and a diversity of gifts, important to the primitive Church and important now. In short the defects and excellencies of each should be merged in a happy fusion of everything, which tends to form a Church Court worthy of popular respect, and at the same time capable of real service.

It is deserving of further remark, that in the important work of educating a ministry we can in our present state do nothing. Any attempt to found and sustain a seminary would be simply ridiculous. We could not support more than one professor. A fund of some thousands would be necessary before the foundation stone of the building could be laid. But suppose nothing of this kind were done for some nine or ten years, and suppose instead of forcing the matter, as other Presbyterian denominations have been obliged to do, but which from the liberality of our supplies from home and the extensive educational machinery under the superintendance of the Mother Church, we enjoy the advantage of not being obliged to press forward with oppressive haste; the united Synod should commence a system of contributions amounting, according to our former scale, to ten pounds from each congregation for a few years to come, we should without difficulty possess a fund equal to the end in view.

We need scarcely remind your readers also of the proposals that have been made to unite our churches in British North America into a General Assembly. To us this consummation appears painfully distant. We fondly desire and wish it; but, so inadequate are at present the means of communication, that the flame of hope and desire only burns to consume itself. Let us do the possible. The first step in that direction will be a union with New Brunswick. It will serve the purpose of a small experiment showing how the grand scheme will work. Besides, being united with New Brunswick, we shall enter into the other assembly, if such should ever be formed, with a fair pros-

peet of receiving and claiming due consideration.

I would remind the ministers of our Church, that some years past the members of the New Brunswick Synod made the proposal of which we speak. In the year 1851 every minister of our Synod received an extract Minute of the proceedings of that body, in which it was resolved that "a committee be appointed to correspond with the ministers of the Church of Scotland in Nova Scotia, Prince Edward Island, Cape Breton and Newfoundland with the view of uniting them with this Synod in one body under the name of the Synod of the Lower Provinces in connection with the Church of Scotland." The motion was UNANIMOUSLY agreed to. If, then there be any odium attaching to delay or indifference in this affair besides having marked their anxiety for this consummation, our brethren of the other Synod have taken effectual means to leave it at our door.

Permit me to refer to a possible objection to such a measure. It might be urged that the distances which separate members, and the difficulty of obtaining a place of meeting suitable and sufficiently central, is an insuperable obstacle. I venture to suggest no place; but, for the sake of illustration, let me suppose that Moncton is the place of meeting. How would this suit the convenience of members and what additional labor would it impose? My propensities not being geographical, I would fain omit this part of the discussion. I feel confident, however, that details would show a less amount of travelling, on the whole, to be the result, and the labor equalised. The Isle d brethren would proceed from Charlottetown to Shediac, and thence to Moncton, a course which would be both easy and inexpensive, compared with a journey to Pictou one year and to Halifax another. The Halifax brethren would find it as easy to travel from Truro to Moncton, as from Halifax to Pictou now; for I consider the railroad from Halifax to Truro will make that part of the journey as nothing. The Pictou brethren would find it much the same thing to travel from Pictou to Moncton as from Pictou to Halifax. In truth, the brethren in Pictou would have most reason to complain of the arrangement. We venture to think, however, that the additional labor would not prevent them from carrying it out, if they saw it to be desirable. The minister of the Pictou Presbytery belongs to a peculiar type. Allow him his grumble, and the patient creature will put his shoulder to any wheel, that will turn for the well-being of his Church.

As regards the convenience of our New Brunswick brethren, we presume that they counted the cost before they came to their resolution in Synod. We think that it could be easily shown that no increased inconvenience would result to them from an annual assemblage in Moncton, as it must be highly inconvenient for one half of them to pass across their whole Province to

Miramichi one year, and to St. John the next.

I am glad to leave the whole subject, and especially the last part of it to the consideration of my brethren in the eldership and the ministry. I beg to apologise for having engrossed so much of your valuable space. Trusting that a matter which draws into its discussion the increased value of our Synodical deliberation, the advantage of securing many different and necessary gifts, the attainment of a position for the Church enabling her to fulfil her true function as a Church, both here and in New Brunswick, the acceleration of the time when a General Assembly of our Church in British North America shall be a possibility, a proper reciprocation of offers already generously made, and increased comfort of all as members of Synod is in no danger of being totally overlooked.

I remain, yours truly,

ALLAN POLLOCK

[To the Editor of the Monthly Record.]

CHERRY VALLEY, P. E. ISLAND,  
April, 1857.

MR. EDITOR,

I see you have been complaining of the paucity of your communications from our Presbytery. Few are better entitled to them; and have better right to complain. You carry the generous view of distributing to many hundreds, what receives the approval of your matured wisdom. You complain, when, from what seems to you neglect—you fail of being the medium of speedy transfuser of the good news of the Churches. There we must admit you have a claim on us, because to you we are usually indebted for the first intelligence of the successes of our Zion. But what we are willing to accord to you, we cannot concede to every one. Your correspondent from the far West unqualifiedly avers that our conduct in this respect is "too bad." Yet you might remind him that while there is the comparatively bad there is the worse in the descending scale of this unhappy adjective. The seeming neglect complained of, has several grounds of extenuation, if not entire exculpation. Changes and breaches in the churches have been so common, and often so unlooked for in late years that when a seeming good has been done, we cannot—as canny Scotchmen—be over sanguine in publishing our proceedings to the world. When we had only a little more than settled down in comparative rest from one settlement, it was only to re-commence the same work over again, and this in the same charge, and with no small amount of labour. Do you wonder should our gratification be mingled? Do you wonder after having to return to our own duty, we should feel it in accordance with Christian prudence to retire to our chambers and there submit the result to the Great Shepherd? We did propose, however, did time permit, to acknowledge through your Periodical, the kindness of the Rev. Messrs. Pollock and McRae, for their very prompt and able assistance, who came across the straits at so late a season, at considerable hazard, and travelling with us through very inclement weather over sixty miles to the inductions, and that for no consideration but purely the interests of our Church.

We had Presbyterial visitations in Charlottetown and Georgetown in February last. Both of these were as favorable as could have been anticipated in the circumstances. We are full of those who are sanguine of great moral transformations being wrought in a day or year with ordinary means. What is permanently good is usually gradual. "Slow and sure," often holds good in morals as in other things. It was very gratifying to find these settlements to prove harmonious and satisfactory to those part concerned. We have lately heard that our Georgetown—the weakest—is progressing favourably. The lower flat of the Church has been seated, and all the seats have been let at a late meeting. We anticipate much good shall result from such visitations—as engaged by the Synod. We know good has already followed. We hope all the Presbyteries will be active in carrying out the instructions of the Synod.

We have also had our *unity* Presbyteries, as regards clerical members. This your correspondent will surely call worse—especially when business of importance calls for attendance—Could he suggest a cure for such cases? We know our Church has a very rigid statute on the subject. We however, prefer attraction to compulsion.

I have also to communicate the very pleasing intelligence—such as has often been your privilege of late—that we received very encouraging communications from the Colonial Committee of late. To reply to these a special meeting was called at the above place. The Committee gave us to expect two additional missionaries in the Island this summer. One of these has been sent out shortly after the application, and is now, it appears, a Pictou, on his way here. We desire to believe that that Presbytery shall not in future rob other Churches in the hope of being gainers. Seeing that the Rev. gentleman has escaped through the Halifax Presbytery we entertain some hopes of seeing him across the strait. It is fondly hoped that the city and its suburbs are amply supplied, and we hope that the superintendent shall find some time to review the outposts during the fine season.

The Committee gave us also to expect a missionary for the West Branch and Eastern congregations shortly, and official applications has been made by our Presbytery that no time shall be lost. We trust the Pictou Presbytery in their turn will do a similar good service for us.

These facts with many others, which have of late been recorded of the actings of the Colonial Committee in this age of missions, are surely enough to cheer the McOuttrays, and Martins, and Scotts, who stood at their posts and contended vigorously for the interests of the Church and the cause of God, when many would have become faint-hearted—to cause them to rejoice and renew their old age like the eagle, as well as stimulate the young soldiers to activity and devotedness in the great work. Our Church is doing much for us, very much. We ourselves should be armed with renewed vigour and zeal—*lay* and clerical.

At a late meeting the Clerk brought forward two overtures: First, that the New Brunswick and Nova Scotia Synods should be united into one. Second, that the adherents of our Church in the four provinces of New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland, should use immediate and active measures to establish a College and University in connection with our Churches, for the benefit of our people. More of this shortly. CLERICALS.

## THE CHURCH AT HOME.

## Death of the Rev. Dr. Steven, Minister of Trinity College Church.

It is with unaffected sorrow, which will be sincerely sympathised in by a wide circle of the public, that we record the death of the Rev. Dr. Steven, Minister of Trinity College Church and Parish, which took place on Thursday, at his residence in Great King Street here. This highly respected and valued minister of the Church was in his sixty-first year, and his appearance, not many weeks ago, gave undiminished tokens of a long career of continued usefulness in his sacred vocation. But, undoubtedly, the severe and protracted mental anxiety which he sustained, uncomplainingly, under the vexatious proceedings in connection with the Parish Church, so well known to our readers, at length began to affect his health, and a few weeks ago he suffered from a severe and sudden attack, which laid him on a bed of sickness for some time. He had apparently in a measure recovered so far as to be enabled partly to resume his ministerial duties; but on Saturday last he was prostrated under a second shock which left little or no hope of his recovery and accordingly, on Sabbath last, his colleagues in the ministry throughout the city offered up the most fervent prayers in his behalf. But it had been willed otherwise, and the Rev. Doctor survived the attack only a few days. The tidings of his dangerous illness speedily circulated amongst the citizens, and excited but one sentiment of affectionate concern in every mind.

Dr Steven was born in Peebles, and brought up and educated in Edinburgh, where he attended the High School, afterwards passing through the regular studies for the Church at the University. In 1826, he was ordained to the ministry, having been appointed assistant to the Rev. Dr. Anderson of the Scotch Church, Raueidam, on whose demise he was unanimously elected his successor. While officiating in Holland, he distinguished himself by various literary publications, particularly by some interesting sketches of the history of the Presbyterian Church in Holland; and, during the same period, he obtained his degree from the University of Leyden. He had left many warm friends in this city, who never ceased to desire his removal to a sphere of greater usefulness at home; and this opportunity offered itself in 1839, when he was elected to the office of House Governor of George Heriot's Hospital. The duties of this situation are highly onerous, and require a rare combination of qualities, both of heart and head, to perform them aright. But Dr Steven, throughout his whole connection with the Hospital, not only discharged his functions with the greatest success, but so conducted himself towards both pupils and Governors as even to elevate the status of his responsible and important office. His manly, affectionate, and single-minded character, rendered him an object of cordial affection to the boys, while he maintained the discipline of the Hospital with perfect efficiency, and acquired for it the reputation of being one of the best conducted educational establishments in the country. In his own person, he was an eminent example of straightforward and undeviating rectitude of character. The Corporation of the City having thus enjoyed ample opportunities of appreciating the services and talents of Dr Steven, he was on a vacancy occurring in Trinity College Church and Parish, elected to the charge without a vote. In moving his appointment, Mr. Murray

expressed his strong confidence that only a brief space would elapse till every man and woman in the parish would confide in Dr. Steven as a friend, consult him as their counsellor, and honour him as their minister. That these high expectations were speedily and completely realised, it is unnecessary now to state: the fact is recognised by all who had access to know how devotedly the Rev. Dr. set himself to the discharge of his labours, by frequent visits to his parishioners and the members of his congregation, and by the unremitting, but entirely unostentatious charity which he habitually administered to the numerous poor in the districts. He was alike, beloved and respected by his people; and although he laboured for many years under the serious disadvantage of being deprived of a Parish Church, constantly exposed to the risk of being shifted from one locality to another, and compelled to officiate in a confined and unsuitable room, he gathered and kept together a respectable and increasing congregation, who were deeply attached to him as a pastor, friend and adviser. The congregation, indeed exceeded the accommodation provided for them, the number of communicants having nearly reached two hundred, in spite of every discouragement under the circumstances to which we have referred. No stronger evidence perhaps could be adduced of the eminently acceptable character of Dr. Steven's ministrations and the high esteem in which he was held.

Dr Steven was early attracted to literary pursuits, especially in the department of historical and biographical research on ecclesiastical and educational subjects. His works were distinguished for the conscientious and indefatigable labour which he bestowed upon them—accuracy of statement and minuteness of detail being their most obvious characteristics. Amongst other publications from his pen, we may note as the most popular, the "History of the Scotch Church in Rotterdam," 8vo; "View of the Dutch Ecclesiastical Establishment," 8vo; "Memoirs of George Heriot," 12mo; "History of the High School of Edinburgh." These works are eminently worthy of the subjects which they illustrate, and will connect his name indissolubly with the celebrated institutions to which they are dedicated, and which, it is but just to say, were fortunate in finding a historian so zealous and so eminently qualified for the task he undertook.

To those who enjoyed the friendship of Dr Steven, we need not dwell upon his personal and private character, so well befitting his position as a clergyman, and so strongly calculated to endear him to all who mingled in his society. Possessing great strength of character, and decided principles and rules of action, he was at the same time a sensitive nature and unobtrusive and inoffensive disposition, which shrunk from controversy and collision with his fellow-men. His benevolence was great, and only limited by his means. In the midst of his family, he was the model of an attached husband and father. In conclusion, we feel how impossible it is, in a hurried notice to do justice to the character and qualities of the lamented deceased. Let us add, that his removal will be regretted by none more sincerely than by his reverend brethren of the Presbytery, and his many friends throughout the Church.—*The Edinburgh Evening Post.*

## Church of Scotland Endowment Scheme.

Yesterday a public meeting was held, in the Middle Church, Paisley, for the purpose of forwarding the movement for the endowment

of the chapels of the Church of Scotland. Sir John Maxwell of Pollak occupied the chair, and among those present we noticed the Rev. Professor Robertson, Rev. Dr McCulloch, Rev. Messrs Graham (Lochninch), Wilson, Alexander, Kirke, Ramsden, Macgregor, Brewster, Campbell, and McNeil; Alex. Gibson, Esq., R. Farquharson, Esq., William Sharp, Esq., John Hutchison, Esq., &c., &c.

The proceedings were opened with prayer. Dr McCulloch then addressed the meeting, and moved the following resolution:—"That this meeting, while it desires to acknowledge with fervent gratitude the rapidly increasing prosperity of the country yet deeply laments that the unhappy condition of a large proportion of the working classes both shuts them out from a fair share of the advantages enjoyed by their fellow-citizens, and exposes them and the country itself to the most serious danger."

The Rev. Mr CAMPBELL, of Eastwood, seconded the motion, which was unanimously agreed to.

The Rev. ANDREW WILSON moved "that the meeting is profoundly impressed with the conviction that the only effectual means of elevating the social position of the depressed part of the community, and of obviating the dangers consequent on such a state of things, is a fully-preached gospel."

This resolution was seconded by WILLIAM SHARP, Esq., and agreed to.

The Rev. Dr ROBERTSON was then introduced, and stated that the resolution which he had been requested to move was to the following effect:—"That for carrying the appeals of the gospel, through an active ministry of brotherly love, into the bosom of every family, the parochial system of the Church of Scotland, provided always the parishes be of manageable extent, is admirably adapted, supplying every facility that can be desired for the joint ministrations of pastor and people, and for thus embodying the complete idea of the New Testament Church." The rev. gentleman, after alluding to the very able way in which the previous resolutions had been spoken of, then entered at considerable length into an explanation of the scheme which they were now advocating for the endowment of chapels in connection with the Church of Scotland. He held that notwithstanding the successful efforts which had been made by other religious denominations for supplying means of grace to the people of Scotland by voluntary effort, yet that there was still a vast void to fill up; and from statistical information which he furnished to the meeting, he drew the conclusion that the increase of ministers of the gospel had not by any means kept pace with the increase of the population, wealth, and commerce of the kingdom. The plan they now propose was to create 100 new parishes in Scotland, by endowing with £2000 a-piece raised by voluntary contribution. The country had been divided into five provinces, each containing 20 of the proposed new parishes; and the counties of Renfrew, Ayr, Bute, Wigton, and Kirkcudbright formed one of these provinces. After giving some further information as to the working out of the details of the scheme, Dr Robertson concluded by making a most eloquent and powerful appeal to the meeting for their countenance and support.

ROBERT FARQUHARSON, Esq. of Allargue, seconded the resolution, which was afterwards unanimously adopted.

On the motion of Mr Graham, of Lochwinnoch, seconded by John Hutchison, Esq., a resolution was agreed to expressive of approval of the plan of provincial subscription for erec-

tion now parishes; and on the motion of the Rev. Mr Kirke, seconded by James King, Esq. of Laverholm, the following committee was appointed to carry out the foregoing resolutions, and to report to the General Assembly's Endowment Committee, on or before Friday, the 15th of May:—Sir John Maxwell; the Ministers of the Churches and Chapels in the Presbytery; Provost Brown; R. Farquharson, Esq. William Sharp, Esq.; Matthew Scott, Esq.; John Lorimer, Esq.; James Lymburn, Esq.; Bailie Jack; W. Burns, Esq.; James J. Lamb, Esq.; Jas. King, Esq., yr; Alex. Watson, Esq.; Jas. McKean, Esq.; John Hutchison, Esq.

A vote of thanks to Sir John Maxwell, as chairman, was then passed, and the meeting broke up.

### The Church of Scotland in Glasgow.

This thought has occurred of endeavouring to ascertain the exact position that is occupied by the Church of Scotland in some one of the fields of her operations. The field we have selected for review in our present article, is the city of Glasgow. What has the Church of Scotland done in this city? What is she now doing? And what, from all that has been already done may be hoped for in time to come?

We would not be misunderstood as to the motives that lead to the present sketch. It is no desire to exalt or to vaunt ourselves which now possesses us; for we remember that all that has been attained is by the grace of God, and that had we to speak of efforts and of results, even tenfold greater, we feel that all is little compared with what we are bound to accomplish, and nothing, when compared with what has still to be accomplished.

Nor is it any party motive by which we are now actuated; we disclaim the presence or influence of such a thing, and unless we are guilty of cherishing and loving party feeling when we speak of the doings of ourselves as distinct from those of the Church at large, we are not aware that it has lent even the slightest colouring to what we have now to state.

The persons for whom we write, and whose instruction we have in view, are those especially who are members and adherents of our Church; for their sakes we desire to walk about this part of Zion, and to explore, though it may be but slightly, this part of the ancient citadel. We are aware of the largely prevailing evil, that the knowledge of church-doings possessed by the greater number of Christians, is almost wholly denominational; and yet we think that there are many who have, or seem to have, a knowledge of much that is going on without, and who yet are in great measure ignorant of what and of how much, or if any thing, is really going on within their own Church. That there are such we do not require to prove; and who because of their ignorance, are fancying, or have actually come to the conclusion that she is doing little or nothing. For the information of such chiefly we are writing; and to instil also into them a little more self-respect; and to awaken within their hearts a little more consideration for the Church to which they profess to belong.

The field which we have selected for review is large, and the subjects it presents to notice are numerous.

(1.) We begin with the places of worship connected with the Church of Scotland of Glasgow, and of these, the first that attract our notice, are those which occupy the position of City Churches. These are the property

of the corporation, and are under their management and control. They are ten in number, and are situated in all parts of the city, but, for the greater part, in those which are now the poorest districts, and remote from those which are now inhabited by the better class of the population. A few years ago, seven of these were at one time vacant, and that caused by an event which cannot cease to be deplored by all right thinking men. The scene was melancholy, the prospects dark, and in the view of some, it was even a hopeless one. But charge after charge was filled, and where pastors and people were then alike wanting, both pastors and people are now to be found. The position occupied by these churches is not inferior to what they have ever held; and in many respects they stand now in a higher position than at any former period of their history. The number of sittings let is little short of what it was in what some would term their better days, while some of them have filled and crowded pews, which till recently never were filled before. And let it be borne in mind, that in others, the number of sittings let do not by any means represent the numbers who form the regular congregations. There is only wanting, to bring some, at all events, of these churches into a better state, a system of better management, with the letting of seats in the hands of those who have no interest in the work of the several churches, and with the high rates that are levied upon them at the present time, these are excluded from the many for whom they should be available, and who, by what we have stated, are cut off completely from the privilege of availing themselves of them.

St. John's for example, the church of Dr. Chalmers and the saintly Dr. Brown, was almost swept empty at the secession of 1843. There were only 70 communicants at the first sacrament thereafter. The number of communicants now is upwards of 1,000—and hearers nearly 1,400. The Sabbath schools were also entirely broken up at the same time. Now the congregation has 100 teachers and about 900 scholars in its Sabbath schools.

But while so much can be said for the general prosperity of these churches, an erroneous estimate would be formed of the Church of Scotland in Glasgow, if it were to be judged by these alone. And it is of the more importance that we should allude to this; for these City Churches, so called because they are corporation property, have (shall we call it?) the privilege of year by year being brought into public notice in connection with annual statements of the City accounts, and are thus subjected to public scrutiny. Many we know, judge of the state and condition of the Church in the City of Glasgow, by the statement which there appears, and many, we are aware, at a distance from the neighbourhood, are actually of opinion that this is all that can be said for the Church of our fathers in that vast community; but let the following statement declare whether it be so or not.

(2.) The Church of Scotland in Glasgow can number its twelve parish Churches in addition to those which have been already named, in connection with all of which there is the complete parochial machinery, and which are all centres of Christian usefulness in the community around. Ten of these have been added to the number by endowments they having before stood in the rank of chapels, and have added to the machinery of Christian usefulness in the City and immediate neighbourhood, as Parish Churches, and this within the short period of the last eight years.

Six of these chapels in Glasgow have been endowed solely by voluntary contributions, each requiring a capital sum sufficient to clear off all debt, feu duty, &c., and to yield an annual revenue of £130 per annum. The others have been endowed out of the Crown Lands. It is interesting to see the efforts made by congregations to put their churches on a permanent footing. St. Stephen's, for example, which was out of the hands of the Church till 1849, is now about to be added to the above number of new parishes, the congregation contributing upwards of £2,000 for the object. Many illustrations might be furnished of the "Christian machinery" which these new parishes soon create for the spread of the Gospel and the christianisation of the districts in which they are placed. St. Mother's, for example, has connected with it, 1—two *Seasonal Schools* and one *Female Industrial School*, with a total average attendance of nearly 300 scholars. 2. *Sabbath Schools* with 38 teachers and 500 scholars. 3. *Clothing Society*, aiding by work and charity about 220 persons. 4. *Parish Missionary*, with visitation, prayer meetings, classes, &c. 5. *A Home for Orphan Institute Children*, in which there are at present 25 wholly supported and educated at an expense of about £200 per annum. Another illustration of the Christian influence exerted in a poor locality by a permanent congregation is afforded by St. Peter's, also secured to the Church since 1813 and endowed in 1853. In addition to other instrumentalities, members of the congregation, with the minister at their head, formed themselves into a visiting society, dividing the parish into suitable districts and visiting these once a month, leaving or reading a tract in each house, and using their personal influence for the comfort of the sick, the instruction of the ignorant, bringing careless adults to church or meetings, for Christian instruction, and the young in school—offering free education to every child in the parish who cannot pay for it. In one year upwards of 14,000 well selected tracts were distributed. Much real good has been the result. We could bring similar illustrations from all the chapels that we know of.

(3.) Now, even supposing that these twelve additional parishes are to have the questionable benefit of being annually reported, which they have not, would a proper estimate be formed of the position and strength of the Church of Scotland in Glasgow, there fall to be mentioned many other Church agencies that have been noticed yet; there fall to be added still seventeen charges, which are not in any way brought into public notice, and which have not the benefit of Presbyterial connection, standing as they do in the rank of *chapels*. These, with their ministers, their elders, and staff of deacons and managers, and their other agencies are again centres of usefulness in the districts within which they have been placed. There are some facts connected with these places of worship, and also with some of those which have of late been added to the number of Parish Churches, which it is instructive, and at the same time, encouraging to remark. No fewer than six of these which have been recently added to the number of Parish Churches and no fewer, we think, than ten of the *chapels last named were retained by those who seceded in 1843*, and the greater number were actually in their possession till the year 1849, when the decision in the case of the Glasgow Church Building Society's churches, ruled that these all belonged to the Established Church. On their being vacated, they were all for a season closed, the immediate supply

of so many places of worship not being a work that could at the time be accomplished easily. But a short time elapsed, and efforts were made to bring them once more into an efficient state. One by one they were opened, supplied at first by missionaries, and then, as congregations gathered, by ordained ministers, until, as we write, *not one of them is at this moment closed.* All are open, all have ministers, all have congregations of less or of greater size, and the work of evangelization is in the city proceeding with rapid strides, through the efforts of which these churches are the centres and the seats.

The three last chapels opened were shut from 1813 till 1852. The windows were broken, the seats full of dust, and the doors locked. It was resolved at once by the parish minister to open them as mission stations—under his superintendence, the Church Building Society and Home Mission guaranteeing salaries. The people were afraid that no missionary would be ordained until, *after trial*, they were satisfied with his fitness. So desperate did the hope seem of success, that the old *Beadle* of one chapel could not, he said, reckon on more than six persons who would probably attend! What has been the result? Three chapels, built in the poorest localities, have now together about 1,700 regular hearers, upwards of 600 communicants, 73 Sabbath school teachers, and 700 Sabbath school scholars, besides tract societies, prayer meetings, &c. The six hearers in the one have been multiplied by 100. An interesting experiment has been made in another. The working classes for some Sabbaths have been invited by the parish minister to attend in the evening in *their working clothes* to be addressed by him, all others being rigorously excluded who appear in such clothes as would enable them to attend service during the day. The result has been that every seat has been occupied by a congregation of more than 1,000, members of whom have not been in any church for years. Want of Sunday clothes in a great city is no index of want of a sincere desire to hear the truth preached.

The extent of Home Mission operations carried on in Glasgow, in connection with the Church of Scotland, is made apparent by what we have just now said. The localities of many of the recently erected parish churches, and of these chapels, are the most wicked and poor that are to be found in the city. This fact constitutes them essentially mission churches, designed and having as their object to meet the spiritual necessities of the working population, and of the lower classes; how they are fulfilling this end we need not say; they are exerting a wholesome and telling influence upon wide districts around.

(1.) We have also evidence in what is stated above of what we would call the expansive power of the Church of Scotland in Glasgow. We have seen what fields have been entered on and in a great measure filled since 1849, and this we have not evidence of the Church's power to go on and "possess the land!" But efforts have not been wanting, whereby not merely old ground has again been occupied, but to take up other ground and to occupy and fill that too. Of those churches last spoken of two have been added recently; while, not contented with what has been done, the Church seems resolved still to be doing more, and in a little time three others will fall to be added to the number reported now. If these additions and extensions, and further aggressions to be made, be signs of life at all, then surely none will deny that there is some mea-

sure of life in the Church of our Fathers in its Glasgow field.

(To be concluded.)

Committee on Popery.

The most gratifying accounts have been received from different parts of the country, of the interest taken in the study of the Popish controversy, by means of Dr. Blakeney's Protestant Catechism. The necessity of instructing our people, and especially the young, in the Scriptural foundations of the Protestant faith, in opposition to the errors of Popery is widely felt, and the teachers of religion of all denominations, no longer regarding this ancient heresy as a dead and effete system of superstition, but as an active, powerful, and wide-spread conspiracy against the civil and religious liberties of mankind, and as a dangerous snare for immortal souls are casting about for means of unraveling its wiles, and exposing its aburdities in the eyes of the people. The General Assembly's Committee on Popery have issued a strong recommendation of Dr. Blakeney's Catechism for this end, and we have pleasure in submitting to our readers the following letters, as evidence of its success and of the estimation in which it is held.

THE MANSE, BLAIR ATHOLF,  
January 8th, 1857.

REV AND DEAR SIR,—I willingly comply with your request, to send you a few lines to state why, and with what advantage, I have promoted the circulation of Dr. Blakeney's Protestant Catechism in this parish. Ever since the risk became imminent of young people coming into direct contact with Popery, I have regarded it as an unsafe state for them to rest in a mere ignorant dislike of the name without knowing any thing about the thing. It seems to me desirable not only that they should be well versed in "the faith once delivered to the saints," but that they should perceive where the Church of Rome has departed from it, and how she has corrupted it. But the difficulty was how to get a manual of Romish doctrine sufficiently comprehensive, clear, and cheap, to suit such a purpose.—Dr. Blakeney's Catechism was just the very book I had been in search of. In regard to its subject, it was suited to the times, and in respect of its arrangement and price not less so to the class for whose instruction it is so necessary to provide. As often as a movement on the part of the Church of Rome had awakened attention to her policy, I found a strong desire prevalent to obtain information as to her doctrines and principles of action. And the best way of meeting that desire was to put into circulation Dr. Blakeney's book, which every one could afford to buy, and which contains a great deal of information in a very compact form.

It was used as a class-book for the more advanced classes in three of the Sabbath schools of this parish. A good many copies were disposed of to others who had got beyond the age of attending a Sabbath school. And in that way an accurate knowledge of the peculiarities of Romanism has become generally diffused amongst us. For I need hardly say that a book on so interesting a subject would be perused as well by the family and household of the scholar as by himself. And hence it is difficult to say to what extent the copies distributed may have been instrumental in conveying information.

As to the success that has attended its use, if by that be meant a willingness to use it, I have already spoken to that point. But if it

be meant to enquire how far I think its use advantageous, I have no hesitation in saying, that I consider it to be so in a very high degree. For first, taking the Shorter Catechism as the groundwork of religious instruction (which in no case would I think of using any other book to supersede), a great many of the answers in that best of all elementary books on the doctrines of our faith, are chosen with express reference to the opposite errors of Romanism, and cannot be fully understood without a knowledge of these errors. The second question of the Shorter Catechism is intended to obviate the doctrine of Rome as to the Role of Faith. So with regard to the questions on justification, the Sacraments, and a great many others, they give a new light and deeper interest from being viewed in relation to the errors they were designed to meet. *I feel it appears to me absurd to say that one can know what Protestantism is, without knowing what that system is against which it protests.* Truth and error are like the lights and shadows of a picture, the one necessary to bring out the other into prominent relief. And, therefore, so far as the time of young persons from being misemployed in learning what such a book as Dr. Blakeney's teaches, that I consider they cannot fully and properly know what we are bound to teach them without knowing what those errors are, from which one main end of our teaching in these times ought to be to protect and to warn them.

Besides, the germs of Romish error are to be found elsewhere than in the Church of Rome; and if the name of Popery be protection enough from the danger of being deluded by its errors when presented undisguisedly under that name, something more is needed when these errors appear under a different name and in a different form. It would be unwise to trust to mere prejudice against a name, we should aim at conveying an enlightened conviction of the wrongness of the thing whatever its name.

But I find I am digressing from the subject on which you have requested me to write, and I need only further say, that with a population which is continually migrating southwards in quest of work, and many of its youth to towns where Romanism is making such strenuous efforts to extend its influence, it is fortunate that such a manual as Dr. Blakeney's is available for the purpose of preparing our young people to meet the proselytising of the emissaries of Rome, and of confirming them in a steadfast adherence to that truth in which they were early instructed.—I Remain, &c.

ALEX. R. IRVING.

The Rev. William Robertson.

MANSE OF CAMPSIE, by Glasgow,  
9th January 1857.

Rev. and Dear Sir—In answer to your inquiries, I have pleasure in saying that I have introduced, and I think with very happy results Dr. Blakeney's Catechism into my principal Sabbath School in this parish. I selected the more advanced scholars from each class, and thus formed a senior boys and a senior girls class, putting them under two very efficient teachers, who are well instructed in the popish controversy. They have a Bible lesson as well as a lesson from the Protestant Catechism each Sabbath; and I meet these two classes consisting of more than fifty young persons, at a separate hour, once a month, to examine them and converse with them on the lessons they have gone over.

I have also begun to put a few suggestive questions to them in writing, and have received

a good many excellent written answers.—I am, &c.,  
THOMAS MUNRO.  
Rev. W. Robertson.

EXTRACT FROM MINUTE OF COMMITTEE,  
13th November 1856.

"The Committee of the General Assembly on Popery, taking into consideration the ignorance which exists in reference to Popish error, think it very desirable that Sabbath classes should be formed, both in town and country, specially for those who have ceased to attend the ordinary Sabbath school.

"The Committee would further earnestly invite the ministers and kirk-sessions of the Church to promote the formation of such classes, and to give publicity and countenance to those already formed, in such manner as they may think best.

"W. M. ROBERTSON, Convener

### Turkey—First Fruits.

One of our missionaries (Mr Marcussohn) at Salonica undertook a journey lately to some of the old Greek cities farther south, near the lovely shores of the Aegean s.a. At Cas-sandra, while a little congregation was worshipping with him in a small house at the foot of a steep hill, a huge stone was rolled from the cliffs down upon the roof of their lowly temple. Some days afterwards they found out the authors of this wicked deed, and publicly, in the meek spirit of Jesus, forgave them the evil they would have done. The Greeks, shame-smitten by the tenderness of the missionaries, promised they would persecute no more. Then, at another place called Balta, a scene of great interest took place, in the baptism of a little child. Here it described in the missionary's own words:

"More than sixty persons came to the house in order to see how Protestants would baptize. Many said, that if it were done in the name of the Father, Son, and Holy Ghost, they also would become Protestants, for the priests had told them that we do not believe in the Holy Trinity. The house being rather small, and the day most beautiful, I proposed that the baptism should be performed in the court-yard under the canopy of heaven. A table covered with a white cloth, bearing upon it the word of truth and life, was our altar, and the sacrifices we offered were prayers and praises to the Holy One of Israel; and instead of images and saints, the heavens and the bright sun—the handiwork of Jehovah—smiled on our exercise and instead of the puerile ceremonies of the priests, we spoke to them of the faith of Abraham by which he was justified, and tried to explain to them that baptism was nothing without a living faith in Christ. The mother gave the child to the father, who presented it to me, and I named it Anastasia, baptizing it in the name of the Father, Son, and Holy Ghost, according to the command of our divine Saviour, and then dismissed the congregation with the blessing. They were all very much satisfied, and I trust the Lord will turn their hearts from the precepts of men to the faith of the living God!"—*Church of Scotland Juvenile Record.*

LECTURE BY THE REV. NORMAN McLEOD.—On Wednesday night a lecture was delivered in Queen Street Hall by the Rev. Norman McLeod, under the auspices of the Saturday Half-Holiday Association. The attendance was numerous and respectable—the lecturer

being accompanied to the platform by the Rev. Mr. Robertson (Greyfriars') Rev. Mr. Nisbet, Dean of Guild Wemyss, Bailie Blackadder, Councillors Dickson and Paul, Mr. Duncan M'Laren, &c. The Subject was "A Life Sketch," being a biographical notice of an imaginary person. The graphic delineations of character, and the important practical lessons which the Rev. lecturer deduced from the subject, were conveyed with an eloquence and point which drew forth the alternate laughter and applause of the audience. On the motion of Bailie Blackadder, a hearty vote of thanks was given to the Rev. gentlemen for his admirable lecture.

GRASSMARKET CHURCH.—This place of worship for the poor, to which they may resort in their working clothes, was opened on Sabbath the 29th ult., when the Rev. Wm. Robertson of New Greyfriars, the minister of the parish, preached, and introduced to the congregation then assembled their future minister, the Rev. Wm. Ferguson, lately one of the Government chaplains in the Hospital at Scutari and in the Crimea, who has been appointed to the church, and who preached in the evening, the church being completely filled.

PRESBYTERY OF KINCARDINE O NEIL.—This Presbytery met at Logie Coldstone on the 19th current, for the ordination and admission of the Rev. George Davidson, as assistant and successor to the Rev. John McHardy, minister of Logie Coldstone. The Rev. Wm. Smith, minister of Midmar, preached an able and impressive sermon prior to the ordination, and afterwards addressed minister and people in eloquent and appropriate terms. The church was filled throughout with a deeply attentive congregation; and at the conclusion of the services, they gave Mr Davidson an emphatically cordial welcome as their future minister.

HOLBURN CHAPEL.—On Thursday, 19th inst., the Presbytery of Aberdeen met in Holburn Chapel for the ordination of the Rev. Alex. Gray, who had received a unanimous and cordial call to the pastoral charge of that congregation. The Rev. Mr. Lang, of the East Church, preached, and, after the ordination addressed pastor and people; the services being very able and impressive. There was a large audience, and at the close Mr. Gray received a warm greeting from the members of his future flock. On Sabbath, Mr. Gray was publicly introduced to his charge by Rev. Dr. Pirie, himself preaching in the afternoon to a large audience.

### Church Union

Those interested in our proposals of a Church Union, will be glad to learn that a local one has been formed in Glasgow. It already includes about twenty ministers, and thirteen elders. The first monthly meeting was held in February when the devotional exercises were conducted by the Rev. Dr. Hill, and Rev. Mr. Smith of Lauder. The Rev. Norman McLeod presided, and read a paper on the advantages of such an union. The next meeting is to be held on the evening of the last Monday of March—J. A. Campbell, Esq., in the chair. Subject of conversation—"The Best Means of Evangelizing large Towns."

We shall, from time to time, report proceedings in our pages.

Those friends at a distance who may wish to testify their sympathy with the Union, are requested to send their names as "associates" to the Secretaries, Rev. Norman McLeod, Barony Parish, Glasgow, or Rev. Mr. Colvin, Maryhill. It is hoped that a meeting of the Union and its friends may be held in Edinburgh during the Assembly week, for devotion and Christian fellowship.—*Ed. Christian Mag.*

### CHURCH IN THE COLONIES.

#### A General Assembly in British America

In the expectation that this interesting and important subject will occupy a portion of the valuable time of the ensuing meeting of Synod, we propose briefly to indicate the practicability of the measure, and state some of the advantages that will result from it to the Church at large.

General Assemblies are among the institutions of Presbyterianism which the ministers of our Church at or in union pledge themselves to support and maintain. As they are of great utility and advantage, our organization is obviously not complete without them. A Synod is not, properly speaking, a legislative body, but a court of review. Its functions should, by right, be confined to a jurisdiction over the inferior courts of Session and Presbytery, and to the transmission of causes and measures, which have their origin in these courts, to the Supreme Court of a General Assembly for final decision. Coming through these various stages, they receive fuller consideration, and are thoroughly matured for final disposal. The mind of the Church is more correctly ascertained, and the legislative court can proceed with much greater confidence and advantage in giving its imprimatur. At present much valuable time is lost on this discussion in the Synod, from the circumstance that members are not fully acquainted with their merits. A matter, for example, originating in the Presbytery of Quebec, is not familiar to any member of Synod beyond the bounds of that Presbytery, which would not be the case if that Presbytery were joined synodically with two or three neighbouring Presbyteries. And then it is obvious that from the extent of territory within the bounds of the Synod and under its ecclesiastical jurisdiction, and from the relative location of Presbyteries, the general superintendence of the Church cannot be felt or profited by, to the same extent, by Sessions and Presbyteries, as would be the case if it were exercised more directly and distributively through a number of Synods judiciously organized and arranged. With all the subjects that come up for the consideration of the Synod, as at present constituted, there cannot be, owing to the vast amount and pressure of business to be transacted, and oftentimes on that account imperfectly and inefficiently disposed of, that minute inspection of the inferior courts which should be coveted and prized.

As to the practicability of a re-arrangement of the existing organization, that is easily stated. The General Assembly we have in view is a court which would embrace within its supreme ecclesiastical jurisdiction all the Synods of the Church in British North America. Three Presbyteries are sufficient to compose a Synod according to the constitution of our Church, while any number of Synods thus formed compose a General Assembly. The

Synod of Nova Scotia consists at present of three Presbyteries. That of New Brunswick is defective to the extent of one Presbytery, but we observe it is under the consideration of this court to organize a third. In Canada we might easily have 15 Presbyteries even with our present numbers, consisting at an average of 6 or 7 clerical and as many lay members. A dozen members will form a respectable and efficient court of Presbytery, for all local purposes, for the advantages of this system is that the lay members would be more likely to attend the meetings of a court, held at short distances from their places of residence, than when they have long and expensive journeys to accomplish while their interest would be proportionably excited and maintained. The same applies to clerical members. These fifteen Presbyteries would afford materials for the organization of five Synods in the Province of Canada. In all then we would have twenty-one Presbyteries, and the number would speedily increase by this more effective occupation of the land. Supposing two repr. entities, one clerical and one lay, to be furnished by each, we have a result of forty-two members for the annual meeting of a General Assembly. Say thirty, as an average attendance. We conceive there would be that in the very fact of the representative element which would invest their position with a degree of influence, responsibility, and seriousness not at present felt, that would be most advantageous for the deliberations in which they would engage and the measures which they would pass. The number would not be too small to divest the court of solemnity and importance, nor too large to occasion protracted discussion and inefficiency of despatch.

The advantage of all this would neither begin nor stop at this point. The Presbyteries then would be smaller and more local. A fuller attendance would be insured. The expense would be trifling. The work would be better done, the destitution more thoroughly overtaken. Presbyterial visitation and superintendence of sessions and congregations would not be a hopeless undertaking, for the work could be admirably and easily executed by a meeting in each Church in succession every two months or so. In the local Synod, which might meet twice a year, although once would probably be sufficient, ministers of adjoining Presbyteries would come together more frequently and to better advantage for consultation and deliberation. While the meetings of the different Synods could be so arranged as to time that a most wholesome and beneficial system of mutual representation would be maintained throughout the whole organization. The general result would be apparent in a more satisfactory performance of work, in the better dispensation of justice, in the maturer fruits of frequent deliberation, in the origination of wise and necessary measures, in the mutual interchange of communication, and in the operation of a joint but universal dependence, so essential to the maintenance of an effective Scriptural Presbyterianism.

We are in earnest in this matter. We hope the Church will be in earnest. We have given the subject a long and anxious study, and we throw out this brief indication of our views for consideration and, we would fain hope, adoption by our friends.—*Presbyterian*.

**The Hamilton German Mission Sabbath School.**

We have laboured in the humble hope of exciting an interest in the Foreign Mission work

among our young readers, believing that the support of Missions is a Christian duty, but while we think thus, we also believe that the home work should not be neglected. We have therefore great pleasure in chronicling a home effort on the part of a school that is also active in the Orphanage effort. The Hamilton school, under the pastoral superintendance of the Rev. R. Burnett, is a flourishing one. The numbers on the roll exclusively of the Mission school, being 116, and the average attendance 118. My teachers and taught by pervaded by a large portion of their Master's spirit. While attending to the interests of the children of the Church, the sympathies of the teachers were drawn out towards the neglected German children of one of the quarters of the city, but we shall let their report tell its own tale, earnestly the while trusting, that the bread thus cast upon the waters may be found again.

Impressed with the duty of communicating the blessings of Religion to the ignorant and children of the city, a district inhabited chiefly by poor Germans was selected as the field of our labours, and on Sabbath afternoon, 1st June the first meeting of the children took place. The beginning was small, 23 Bohemian and 16 English scholars, under 5 male and 4 female teachers. Not one of the foreigners on entering the school knew a single letter of the English alphabet, but their improvement has been most rapid and several of the elder pupils read very well in the New Testament, a copy of which is presented to each as soon as he can read; they also learn the Mother's Catechism, and many of them repeat fluently several of the hymns in use among the English scholars, which they have also learned to sing correctly. The roll now consists of 49 German and 62 English scholars, under 8 male and 8 female teachers. The average attendance is 32 German and 21 English scholars. A difficulty has lately arisen to prejudice the attendance from the evident interference of the sisters of charity with the Roman Catholic portion of the parents, some of whom have been induced reluctantly to withdraw their children from our school, but in all cases against the inclination of the children. During the visits of the teachers, some of the children have been seen tearfully beseeching their parents to allow them to continue their attendance, and much gratitude has frequently been expressed by the parents for the kindness of their teachers, who feel that their labors are very generally appreciated by them.—*Canada Juvenile Presbyterian*.

**Induction at Arthur.**

On Tuesday, the 3d March, the induction of the Rev. John Whyte to the Pastoral charge of the Presbyterian Congregation of Arthur, in connection with the Church of Scotland, took place.

A representation of the Presbytery of Hamilton met, and was constituted by the Moderator's offering prayer. After the preliminary business had been disposed of, the solemn services of the day were conducted by the Rev. Hamilton Gibson of Galt, who presided and preached an excellent discourse from Mark iv. 30—32, and put the usual questions to Mr. Whyte, to all of which satisfactory replies were returned.

The Rev. George Macdonnell, of Fergus, then addressed the new minister upon the special nature and obligation of the Gospel ministry, alluding also to the particular field of ministerial work upon which he was cat-

ing, which is very much of a missionary character.

The Rev. James Thom, of Woolwich, afterwards addressed the assembled people as to their duties, responsibilities and privileges, and referred to the fact that from that day forward the village of Arthur and its vicinity became, in consequence of the present settlement, a more desirable place of residence, than it had been before to the Christian and to the parent.

Mr. Whyte's induction has, it is believed, given general satisfaction in Arthur and the neighbourhood. To the Presbytery under whose auspices Mr. Whyte accepted his harmonious "Call," the progress it indicates, in affording a supply of the word and ordinances of spiritual life to their numerous members and adherents in the "back-woods," is refreshing. In the present success the result of several year's labour for the Christian good of the population in that district of country, and in other gladdening tokens, the Presbytery see some fruits of prayerful, humble and persevering effort. Doubtless they will be animated to do homage to the Divine Sovereign, whom all Christians worship as their King and Head by obeying His commandments, especially in seeking to Christianise by "the Word of Truth" the precious souls to whom in this impressively vast land He, in His Providence, is affording them "an open door."—*Fergus Frecholder*.

**Presbytery of Bathurst.**

The Congregation at Beckwith, in the Presbytery of Bathurst, having unanimously called the Rev. William McLuchison, who arrived from Scotland last autumn, to be their pastor in the room of the Rev. D. Morrison, who was translated to Brockville last summer, and all preliminaries having been duly despatched, the Presbytery met in the Church there on the 18th of March last, and ordained him with the usual procedure. The Rev. James Sinclair, of Huntley, preached an appropriate discourse. The people and their new minister were respectively addressed on their relative duties by the Rev. Solomon Mylne, of Smith's Falls, and the Rev. John McMorine of Ramsay. The settlement has been throughout a harmonious one. We wish the young clergyman much success in his ministerial work, and have every hope that the congregation entrusted to him will prosper.

**St. Andrew's Church Sabbath School, Montreal.**

A meeting of the children attending St. Andrew's Church Sabbath School, Montreal, and of that Congregation, was held in the basement of that Church, on the evening of the 20th of March last. The children of St. Paul's Church with their teachers were also present, as were also many members of both congregations. The spacious Hall was very tastefully decorated with garlands of evergreen, interspersed with appropriate texts of Scripture, and the effect produced was very good. The chair was taken by the Rev. Dr. Matheson, who after calling upon the children to sing an opening hymn, read a portion of the Scriptures, and offered up a prayer. He then called upon the Superintendent, Alexander Morris, Esq., Elder, to read the Report.

After reading of the Report and singing by the Choir of the Church, who were present and kindly assisted at intervals in the engage-



ments of the evening, the Rev. W. Simpson, of Lachine, addressed the children in an interesting and effective address, narrating a pleasing account of the death of one of the lambs of the flock. The children, after singing the hymn, "The Lamb of Jesus," retired to another portion of the building for the purpose of partaking of some suitable refreshments. On their return, in the absence of the Rev. Mr. Snodgrass, who was slightly indisposed, W. C. Baynes Esq., of McGill College, delivered an address to the children, couched in peculiarly appropriate terms. He riveted the attention of the children by telling them that he had recently received a letter from India, giving an account of the baptism of a Hindoo child, who selected for her Christian name the Tamil word meaning "Happy," and persisted in her choice saying she was and felt Happy. W. G. Mick, Esq. Advocate, then addressed the children with his usual ease in a very suitable manner, and the children after each receiving an orange and some sweetmeats to take home with them, joined in a parting song of praise, five hundred young voices rising in sweet melody in the appropriate words,

"Hark! It is the Saviour calling,  
Little children, follow Me!"  
Jesus' keep our feet from falling;  
Teach us all to follow Thee.

Soon we part—It may be never—  
Never here to meet again;  
Oh, to meet in Heaven forever!  
Oh, the crown of life to gain!"

The large assemblage, after the pronouncing of the Benediction, then dispersed, having spent a happy and harmonious evening. Such meetings, when properly conducted, are very beneficial.—*Presbyterian.*

## INTERESTING EXTRACTS.

### A Striking but True Story.

You desire to know somewhat more about the boy, Thomas——, whom the Lord brought here so providentially, enlightened so quickly, and then withdrew from such an ungenial atmosphere, I trust to be for ever with Himself. It is not easy for me to set before you all the little incidents and remarks that accumulate in my mind to form a good hope of his salvation—for it was contact and intercourse with that interesting child that could alone cause an observer to see that the Lord was working in him. As his English was broken and imperfect, I judged less from what he said, than from his peculiarly powerful expressiveness of look and behaviour. He was fourteen years of age, born and educated in the north of France; his parents are English and profess Protestantism, but at that time, they confess to me, they knew very little of the importance of religion, except as a mere form. So during the father's temporary absence, the priests had prevailed with his wife's simplicity, and got the child baptized as a Catholic. Afterwards, as the boy grew up, he was constantly in the training of the Romish clergy, who taught him Latin, and accustomed him to perform all the ceremonies that are usually done by boys training for the priesthood. Thomas chanted the "De profundis," and walked in front of funerals carrying the large crucifix. He sang in the Church as a leader of part of the choir; for he had a beautiful voice. He attended mass regularly, and cheerfully rose at four in the morning in order to assist at the choir, a la

basse messe. He was treated as a companion by monks and priests, and spent the evenings with them frequently, being of a very polite and gentle manner, and intelligent beyond his years. Such was his manner of life till the family came here in the month of May last. For a few days Thomas attended the French School, but as soon as his father and I had conversed, it was agreed that he should come and learn English. The boy seemed delighted at the proposal, came and took his place in the spelling-book class, and seemed as much a child in simplicity and teachableness as the youngest scholar, except that he learned more by helping the others with his kind assistance, than poring over his own book.

As I saw that he was full of the most unaffected simplicity, I allowed him just to grow under his own instinctive observation, without any restraint from me, for he needed none. His mind seemed to expand like a flower, to receive the influences of his position. His large black eyes, full of intelligence, were intent upon every habit of our little institution, so humble in comparison with the splendour of the idol temples where he had been wont to worship. His ear was all attention to the lessons of the Bible, in our own tongue, and to the prayers coming from a living heart, instead of from a cold breviary in a dead language. All was new to him; another existence seemed to dawn upon him; he looked afraid to lose a single word, and carried his thoughts home to his parents, anxiously questioning them upon what he had heard. In a few weeks he was able to read the Bible, and got one to use as his own; for his mother's had been hidden in the bottom of a chest, till one evening when I went to read it with the family. His Bible now scarcely left his hand,—while dressing in the morning, or while taking his food, he read at intervals to the whole family, desiring to see every one as much interested in it as himself. He sought out the most precious texts, committed them to memory, and begged me to hear him say them over, asking explanation. In the course of questioning on our usual Bible lessons, he was soon able to give correct, earnest and intelligent answers upon the leading truths of the gospel. He got a Shorter Catechism in French, compared it with the English one, and committed the answers to memory. He got simple tracts and books to read at home and spoke with pleasure of their contents. One Sabbath he was first at the meeting, bringing his younger brothers with him. He never shewed the least inclination to attend any of their ceremonies, from the day he entered our school. In the class he could not restrain his impulsive gestures and exclamations when any truth was strongly presented to his mind, and I took no offence at such free and open hearted behaviour, although it is very unlike what we are accustomed to when teaching the solid, heavy minded methodical children of our own land. One day as we were reading Mark iii. 31, in our usual course, he started while another child was reading verse 32d, and looking to me with great expression on his countenance, he said; "The French (Catholics, he means) do not say this, sir." "Say what Thomas?" "They do not believe that Jesus had any brothers, for they tell us that Mary was *always a virgin*!" "Well, Thomas, read the passage again aloud." He did so. "Now, what are we to do, Thomas? Who are we to believe?" He looked up solemnly, and said, "We must believe this sir; *this is the Word of God.*" Some of our people, who are Papists, spoke jeeringly to

him about his staying away from his own church. He meekly replied, "You should all come to our church; we hear the truth there."

One day on the road to the school, with a number of other children, they were learning their verses from their large school Bible. The priest of the neighbouring village, La Roche, came past, and spoke to them. He asked a sight of the book from Thomas; when he had looked at it for a few minutes, he smote it with a nervous clap, saying, "These are the devil's books; if you read them you shall go to hell." Thomas politely answered, "No, sir; it is God's own book." Many such incidents and remarks are related to me by the parents, and the rest of the scholars. Just the day before he took ill, I had occasion to be displeased with him, as I thought, one of the children saying that she had heard him utter some bad words. I found on inquiry, that the words were in Breton, of which he knew nothing, that he had repeated them after another boy. He came to me; I took him alone and heard his explanation, and while his large eyes profusely flowed with tears, I was led to speak to him with affectionate earnestness of sin, judgment, and eternity, recalling to his mind the many precious lessons he had received. For some days before, his mother told me that he had been in a queer and thoughtful mood, often looking at her as if he had something to communicate. On the day after I spoke as above, he took ill, it was Friday, but on the following Sabbath he rose out of bed, and came to the meeting. He tried also to come to the class in the afternoon, but was forced to lie down again. He scarcely ever spoke any more except by signs. In the morning he warned the children that it was time for school, by pointing to the watch and looking anxiously to the door. He was very feverish, but seemed to understand everything till nearly the last day of his life.

The priest of the town where he had formerly resided, had by this time written to one of our cures here, advising him to look after the baptized boy. He came to the house, and was much surprised and vexed to find that he had been at our school, and that he seemed now about to be removed from the world, insisting that he should receive extreme unction. After some consultation, the oil, salt, &c. &c., were procured, and some French women to rhyme the prayers, or to respond to the priest, and the poor dying boy was anointed in due form. But his mother tells me that he seemed quite unconscious, and never opened his eyes on the priest. Without knowing what had taken place, I was at his bedside an hour or two after, and prayed the family and neighbours standing around. They told me that during prayer he turned about and looked with a tender expression on them all, which I noticed when I took his hand and spoke to him of Christ. He looked much, but his lips could not move; then turning his face to the wall, he never shewed any more signs of consciousness, but before another day had dawned, he had attained, I cannot but hope, the eternal light, where there is no sun, neither moon to shine in it, for the glory of God doth brighten it, and the Lamb is the light thereof.

### The Railway Catastrophe at Hamilton.

Our young readers will have been startled by the news of the awful railway accident.

he which, owing to the breaking down of a bridge over the Desjardins' Canal, so many people were ushered into the presence of their Maker. In the first car, which plunged down the abyss, nearly every person perished. Among the escaped were two children, who lost their father and mother and other relatives. This is the story of their rescue. "A woman, who lives near the scene of disaster, and who was the first to witness it, gives some interesting particulars about the two children—Doyles—who so miraculously escaped. She rushed down the hill to the cars. Indeed the poor woman literally rolled down, for it was so steep and slippery she could not keep her feet; and the first object that met her attention was the poor little girl, about eight years of age, on a cake of ice. The little thing said, "oh, don't mind me, save my brother," and the poor little fellow was at the moment with his chin barely above water, at the top of one of the windows, imploring some one to drag him out. The woman, though the ice was broken some distance round the car, managed to reach him; and after rescuing him, rushed up the hill with one child in her arms, and got a passenger who was himself badly wounded, to carry the girl on his back. She put them to bed; and strange to say, they got up with scarcely a mark." This terrible event tells us in loud tones, that we are but pilgrims here. Whither are you journeying young reader? Do you bear about with you the pilgrim spirit?

## MISCELLANEOUS

## A Scotch Sabbath.

The following, from Frazer's Magazine for last month is remarkable as affording a testimony in favor of the strict Sabbath observance of the Scotch, from one who only looks at the matter in a worldly point of view:—"A Sunday at the sea-side, or as people prefer calling it, a Sabbath, is an enjoyable thing. The steamers that come down on Saturday evening are crammed to the last degree. Houses, which are already fuller than they can hold, receive half-a-dozen new inmates—how stowed away we cannot even imagine. Every one, of course goes to church on Sunday morning. No Glasgow man who values his character ever stays away. We shall not soon forget the beauty of the calm Sunday on that beautiful shore—the shadows of the distant mountains, the smooth sea, the church bells faintly heard from across the water, the universal turning out of the population to the house of prayer, or rather of preaching. There is a general air of quiet; people speak in lower tones, there are no joking and laughing. And the Frith, so covered with steamers on week days, is to day unruffled by a single paddle-wheel. Still it is a mistake to fancy that a Scotch Sunday is necessarily a gloomy thing. There are no excursion trains, no pleasure trips in steamers, no tea-gardens open, but it is a day of quiet, domestic enjoyment, not saddened, but hallowed, by the recognized sacredness of the day. The truth is the feeling of the Sabbath is so ingrained into the nature of most Scotchmen by their early training, that they could not enjoy Sunday pleasuring. Their religious sense—their superstition, if you choose—would make them miserable on a Sunday excursion.

## Lord Palmerston's Episcopal appointments.

The anti-Ministerial *Press*, following, however, in the wake of the Ministerial *Times* assaults, *en masse*, Lord Palmerston's ecclesiastical appointments, on the two grounds of being, 1. Unfair, as taking exclusively from one section of the church; and 2. Faulty as preferring men of little learning, and very moderate desert. Now, to these charges we shall "give place by subjection"—no, not for an hour!"—believing both of the accusations to be demonstrably untrue.

First, it is far from being true that the bishops selected by Lord Palmerston have been all of one class or school. Dr Longly, Dr Tait, Dr Villiers, and Dr Baring were not of identical views in Church matters. The fact, therefore is mis-stated. But is it a new thing for a Premier to bestow his Church preferment in a particular line, and upon some definite principle? If we go back to the times of Lord Liverpool do we not find one uniform series of High Church appointments,—the Howleys, Tomlins, Van Milderts, Monks, Sparkes, Bethells, and Careys? But did the Evangelical of those days threaten us, as the *Times and Press* threaten us now with a Free Church,—a secession, unless they were admitted to a share in the preferments? No, for many long years they quietly saw all the honours, and dignities allotted to their opponents, and they submitted without complaining. Again under the Melbourne *regime*, was the case altered? Not at all, as to the general principle. We still had episcopal appointments of one class. We had the Malthys, Otters, Thirlwalls, Hampdens,—Whigs, and therefore liberal after a manner but not evangelical. Still the Evangelical party in the Church offered no remonstrance. But now, when three or four bishops have been taken from the Evangelical body, we hear threats of actual secession from the High Church organs unless they are allowed a "fair share" of the preferments!

The second accusation, however, is the one most frequently used, and it is the one which we most desire to grapple with. It is constantly assumed, not proved, that the last four or five bishops have been unlearned men and therefore unfit to occupy such high positions in the Church. Learning, like many other things, is great or small by comparison. Probably the head master of Westminster School, or of Eton, may look down with contempt upon the learning of a mere parochial clergyman, and yet the parochial clergyman may have far more knowledge of the practical duties of a parish minister, and be by far the fittest man to be bishop; and this although the schoolmaster might leave him far behind in Greek criticism. The real truth however, in this matter is only to be found by a close comparison. Let us go back just thirty years, and take four or five bishops, made about that period, by Lord Liverpool. Here are their names:—Bishop of Winchester, Dr Summer; Bishop of Carlisle, Dr Percy; Bishop of Lincoln,

Dr Kaye; Bishop of Rochester, Dr Murray. Now we shall not disparage these prelates, but simply assert, without fear of contradiction, that in scholarship the recently appointed prelates, Bishop of London, Dr Tait; Bishop of Carlisle, Dr. Villiers; Bishop of Gloucester, Dr Baring; Bishop of Ripon, Dr Bickersteth, are fully equal to the former four. We shall only add that, of the bishops appointed in 1827, Dr Kaye of Lincoln was by far the most learned man; and he was also indubitably the most inefficient bishop of the four. But we pass on to the Whig Administrations of 1835-41. Here we have a different class, such as Dr Allen, Bishop of Ely; Dr Butler, Bishop of Lichfield; Dr Stanley, Bishop of Norwich; Dr Denison, Bishop of Salisbury; Dr Pepys, Bishop of Worcester. Again we meet the comparison fearlessly, and assert our conviction that Dr Villiers, Dr Bickersteth, Dr Tait, Dr Baring and Dr Pelham, will show themselves fully as efficient bishops as the three Whig schoolmasters and two Whig gentlemen who were appointed between 1837 and 1840.

But, after all, the test has been already applied, the decision is already known. Lord Liverpool, by his "high and dry" bishops, never excited the slightest feeling of pleasure or gratitude on the part of the public. But Lord Palmerston, by this one feature of his Administration, has first gained for himself many new friends in the House of Commons and then has found himself the object of the nation's gratitude in the trying ordeal of a general election. Has this been the result of wrong doing? No indeed! There never was a purer or a more sincere or disinterested feeling than that which led multitudes to exclaim, in the course of the last three weeks:

"Though I am a Conservative, I cannot vote against Lord Palmerston."—*London Record*.

## THE MONTHLY RECORD.

JUNE, 1857.

## A Sermon,

Preached on the 1st March, 1857, being the first Sabbath after the funeral of HENRY RAMSAY, Esq. By the Rev. WILLIAM SNOODGRASS, Minister of St. Paul's Church, Montreal.

"The memory of the just is blessed."

THIS is an excellent discourse, on a most important subject, addressed to a large and attentive audience, on a very solemn and melancholy occasion, by one of our ablest ministers. Few persons have descended to the grave more highly respected, or more sincerely lamented, than the late HENRY RAMSAY, of Montreal. No subject could be selected more adapted to the circumstances, or more calculated to soothe the

sorrows of mourning relatives and friends on such an occasion, as the happiness of the righteous at death, and in the eternal world; a subject which is here introduced and illustrated by Mr Snodgrass with his accustomed talent and eloquence.

Whilst it might appear from the varied circumstances and events of human life, and more especially from the sufferings of the righteous, and the enjoyments of the wicked in the present world, that there is no marked difference in the dispensations of Divine Providence, towards mankind at large, that as the wise man declares, "all things come alike to all," "it is nevertheless true that the "righteous is more excellent than his neighbour," and that "the memory of the just is blessed." Like the rest of mankind the just are liable to death, the appointed lot of mortals; and their death is sometimes attended with the most trying circumstances, when it happens not in youth, or in old age, but in the prime of life, and in the midst of their usefulness. But let death come to them when it may, their condition is happy: for then their spirits return to God, to dwell forever in his presence.

While God thus sanctifies the memory of the just, by taking them to himself, he preserves their memory among the living. Even when their names may cease to live with the generation to which they belonged their characters will exert an influence on posterity long after they have vacated the sphere of their labours: "For the righteous shall be had in everlasting remembrance."

Such is a brief and imperfect outline of the structure and reasoning of this consoling discourse to St. Paul's congregation, Montreal. Being published for private circulation only, it is not likely to come under the notice of many of our readers. We have therefore extracted one or two passages which are not less beautiful and appropriate in style than instructive and convincing in argument.

#### THE DEATH OF THE JUST.

"Our attention is at once arrested by the occurrence of an event, which—construct or qualify it as we may—we must account an evil, underlying and colouring every view of the subject. That event is the death of the just. We deem it a hard-ship that they must cease to be our friends and companions on earth—that we must be deprived, by their departure from the land of the living, of all the benefit of their personal intercourse, their kindly offices, their encouraging example. It is a matter of bitter and abounding regret that at every turn we should meet the blanks which their death occasions, and be called upon to mourn the loss sustained in every sphere of usefulness to which they were devoted, and to feel the lasting and irreparable isolation in which they have left us. It is a saddening thought, that those features which showed intelligence and sympathy at every movement have become stiffened and still—that we can no longer hear the words of wisdom and love to which we have been accus-

torped to listen, as, in tones of cheerfulness and pleasantry, they relieved and improved the passing hour—that a stop has been put to those abundant deeds which testified how active and busy were the hands that toiled in ceaseless obedience to the impulses of a willing and generous heart—that all that the just man was, and that the just man did lives only in the too treacherous though ineffaceable remembrance of sorrowing friends. It is a sore trial to our affections that those we love, and in whom we confide, and on whom we depend, should be taken away from us. Our faith in the righteousness of the Almighty's dispensations is strongly tested, when we find that all the noble qualities which enter into the composition of the just man's character are not sufficient to ward off the anguish of great and protracted bodily suffering, or to spare him from an untimely grave.

"This is a great evil by which we are exercised. In all circumstances it is so. It is peculiarly so when the just man goes hence in the prime of life and in the midst of his usefulness. With the most submissively disposed of us, it is a work of time to be reconciled to so great a disaster. When our departed friend has deservedly acquired pre-eminence for all that is included in the enviable distinction of being a just man—one that feared God and was of good report—when he hath approved himself to be a man of high principle and unwavering fidelity, of unostentatious demeanour, and gentle, conciliating manners—when his life has just been long enough to evidence a most reliable devotedness to the interests of true religion, and to gain the confidence of all classes in the community, from his rareness of forethought, his ability to advise in the most perplexing circumstances his willingness to undertake, and his aptitude to manage—when we know how disinterestedly and zealously he toiled in the prosecution of laudable public affairs, and how unobtrusively, by the naive force of his character, he gave them a direction and infused into them a spirit the most effective and most commendable—when such a man—the affectionate husband and pious parent, the valuable citizen, and the consistent member of the church of God,—is carried away from the scene of his labours and in the midst of his years, we feel as if the society he blessed and improved were deprived of a pillar ere a substitute is provided; as if the best and strongest link in the circle of our friendship were dissolved, and, Who shall unite the ends thereof?—as if our highest interests were impeded, and, Who like him shall espouse them? This, this is a sore and trying evil. 'Help Lord! for the godly man ceaseth; and for the faithful fail from among the children of men.'"

#### THE MEMORY OF THE JUST BLESSED.

"While God sanctifies the memory of the just by taking them to himself and keeping them by himself, when they are removed from the world, by a variety of means, he preserves their memory among the living, and thus operates in a diversity of ways to our comfort and advantage. If we have cherished any sense of admiration for the character of the departed, it we have been privi-

leged to enjoy the advantage of their friendship if we have directly benefitted by their wisdom and energy, we will fondly preserve the memory of their virtues, and God will bless it to our profit. Thus we may live over again the delightful seasons of intercourse which we spent in peaceful companionship. We will recall the profitable conversation in which we were wont to engage. Emergencies will arise to prove the justness and value of the counsel we received. Occasions will occur suggestive of the manner in which they just would have acted. All this will have a purifying influence on our lives. We will praise God for having favoured us with so beneficial an example; and if there be any opportunity in our gratitude, we will strive to imitate him so far as it was in imitation of Christ, eminently THE JUST. Though removed from the land of the living, the just are still present to the existence of many a salutary impression of blessed influence. They being dead, yet their words and their is a language, solemn and awful, and the living voice cannot repeat. All that they did and all that they did is still, with more power, according to the susceptibility of the minds, directing the current of our thoughts, and biasing the tenor of our ways. Impressions effected by contact with the moral and the spiritual are much more durable than those which are produced by the physical. They are wrought into our nature and have much to do in the formation of our character, while the removal by death of those from whom they have been received, does not deepen and confirm them. The kind features of departed friends may soon fade from our recollections as they do from our eyes. The elements of their character—their dispositions, habits, and principles—cleave to our very souls. And the great day of disclosure alone will show how much we are indebted to this very circumstance, for the attainments we have acquired, the good we are enabled to do. Long after the blanks which they leave shall have ceased to be continually and painfully palpable, who are more miss them on the streets, or in the busy business, or the house of God our characters continue to exhibit more or less fully the refinements of their lives—the result of affectionate and trusty friendship.

"But it is not alone in the personal recollections of familiar friends or favour of companions the memory of the just is preserved and treasured. With the generation to which they belong their names may cease to live. In a few years it may be impossible to trace the names of the righteous to the individual and respective agents who performed them. The most useful schemes may be forgotten. The visible goings of cordial sympathy and active co-operation which give an impulse to the improvement and progress of the day may sink into oblivion. But the characters of the just will exist and influence posterity long after those who exhibit and sustain them shall have vacated the sphere of their labours. Though the place which gave birth, and the community which gave the efficacy, and the spot that receives their benefit may be erased from the surface of the earth, the page of current story, yet will a wise and beneficial energy be transmitted to us to be engaged and communicated from place to place. The moral and spiritual survive all material to perpetuate their existence. The deep impressions the chiselled marble shall be obliterated, but the virtues they record shall not perish. The pen of the biographer may be wisely employed, and may greatly assist, to particularize details to preserve the vividness of rare and singular events, and may enable posterity for centuries to read the works of the mighty dead to their own profit; but ere that pen indites a word of influence of their holy lives has taken effect on the hearts of living men, and has been laboured upon the current of human sympathies, which is destined to carry on and on into the endless future of spiritual existence. Oh, my brethren, if this be true, who can estimate the present

of those arrangements which God has contrived and set in operation to preserve and perpetuate the memory of the just, and who can tell the extent to which the world is blessed by the vouchsafement at any period in its history of one holy life? "The righteous shall be in everlasting remembrance."

#### TRIBUTE TO THE MEMORY OF HEW RAMSAY.

"It is seldom, my brethren, that a family, a congregation, a community, have occasion to lament so deeply the ravages of death as we now do the premature departure from among us of that just man, whose mortal remains we last week accompanied to the grave. Many of you and multitudes around you are not slow to testify to the rare excellence of his busily and speedily spent existence. I could wish that some one, who has been privileged for years to enjoy the intimacy of his friendship, were in this place to pay a becoming tribute to his respected and blessed memory. Brief, very brief, but while it lasted, full of promise and buoyant with hope, has been the intercourse permitted to him who addresses you. Yet such was the open and approachable character of our beloved friend, that this period, short as it has been, has not passed away without leaving a very decided impression that this community has been deprived of one of its most worthy and favourite citizens, and this congregation of its most valuable member. Possessed of a penetrating but shrewd observation; blessed with an enlarged and most useful experience; keen and earnest in the acquisition of knowledge, of which he had amassed extensive treasures; and gifted with a rare power of pleasantly and profitably communicating his ideas; withal, a man of unobtrusive but genuine piety, which imparted a subdued tone to all his words and gestures—he must have been the soul of many a happy company, and it is difficult to conceive a man with whom one could hold more agreeable or improving intercourse. Of amiable and gentle manners, he was accessible to all—kind and sympathizing, much of his time and means was devoted to the service of others. Distinguished among many for his singular forethought, understanding, and prudence; for the soundness of his judgement, which was often appealed to; for the excellence of his counsel, which was extensively acted upon; for his high principle, which preserved a beautiful consistency of life; for his tact of management and willingness to work—the important position which he held in public life, though neither the foremost in office nor the most conspicuous in notice, was natural and proper, and his connection with many of our most useful institutions was greatly valued as it was greatly blessed. A husband and a parent, much of his happiness seemed to be enjoyed in the domestic circle, and he conducted the religious duties of the family with interest and pleasure. A devoted and zealous member of our Church, he took much delight in the foundation and management of our most valuable schemes, and reviewed the proceedings of our Ecclesiastical Courts with affection and regard. An office-bearer in this congregation, much of what has been the means of providing your comfort and stability originated with him, and he was ever ready to give an active and cheerful support to all that is calculated to establish and extend the interests of pure and undefiled religion. In a word, and that in the language of Scripture, he was "not slothful in business; fervent in spirit; serving the Lord."

"His useful and honourable career has been brought to a close. He has been cut down in the prime of life and in the midst of his activities. He has gone to his rest under the burden of many engagements. It is the Lord's doing. It must be a kind dispensation, however severe. It is our warning Up and do! May the Lord give us grace to kiss the rod with which we are smitten, and from his rod and word to gather the peaceful fruits of righteousness. We lament his departure, but we are comforted with the

thought, that his memory is and shall be blessed. Amen!"

#### From our Correspondent in Canada.

NEXT week the Synod of our Church in Canada will commence its sittings. Many interesting questions will be discussed, and many important matters disposed of. May all the members be imbued with much of that wisdom which cometh down from above, and may the Spirit of the Great Head of the church be present to enlighten and guide. I notice that from several Presbyteries overtures will be transmitted on Sabbath Schools, Statistics, Missions, the College, &c.

It is probable that the question of a General Assembly for British North America will assume something like shape. It has been talked of now for two years, and if anything is to be done it should be done quickly. The organization of this Institution would be attended with many advantages, and would tend greatly to consolidate our ecclesiastical materials, and direct our whole machinery.

There will be no correspondent this year from Nova Scotia, which is to be regretted; The Synod of New Brunswick will find an able representative in the Rev. W. Donald, of St. John. The Synod will meet at Hamilton this year. In that city there will be a gathering of ministers from many widely distant points between the Bay of Chaleur and the shores of Lake Huron, an extent of territory whose superficial area is somewhere about 350,000 square miles. Some will meet who never met before and who may never meet on earth again. Some will renew the greetings they have exchanged for many years. Others who, from the great distance of their charges from either of those cities where it is found most convenient to hold the Synod, have for years had little or no ministerial intercourse, will be present. Attendance at a meeting of Synod in Canada is not now the arduous and expensive undertaking it used to be, and that only a short time ago. Of late the facilities for travelling afforded by the Steamboat and Railway routes with their numerous branches have created quite a revolution in this respect. The arrangements are such that one can leave Quebec in the evening and arrive in Hamilton early on the forenoon of the second day, and that too, in such a way that very little fatigue is experienced from accomplishing the journey; nor are the contents of one's purse many dollars the less, especially if its owner be a clergyman, for in the exercise of a kind but not unprofitable consideration, he will have the liberal deduction of one third from the usual fare. This good practice, however, is confined as yet to the steamboats. The locomotive gentry are not so accessible a class of public servants.

A very important duty to be performed in connection with our Church in Canada is that which the Trustees of Queen's College, Kingston, will soon be called upon to discharge, namely, the election of a Professor

of Hebrew, Church History, and Biblical Criticism. The chair from which these branches of Theological learning are taught became vacant last summer by the very sudden demise of Professor Smith, a man whose vast and accurate scholarship as an Orientalist would have reflected honor on any College. Soon after this melancholy event the Trustees or some of them made an attempt to fill the vacancy previous to the commencement of the winter session and a meeting was actually called by circular and advertisement for the purpose. It was, however, ultimately determined, and the course was surely a wise one, to defer the election till spring so that an opportunity might be given to candidates to come forward, and that there might be a chance of securing the services of the best qualified person that could be had. The result is an interesting one. It will not diminish the responsibility nor simply the duty of the Trustees in the matter; but it is in many respects most satisfactory. There are no less than fourteen candidates in the old country and two on this side of the Atlantic. Nothing can be of greater consequence to the well-being of our church than that its training institutions should be the seats of learning, prudence, and piety. In this aspect the hope is to be entertained by every sincere well-wisher of our Zion that the choice on this occasion will be a truly happy one.

The fifteenth session of Queen's College was brought to a close about ten days ago. On the whole it seems to have been a successful session. The attendance was greater than in former years, amounting to within a very few of 120. Ten of those were students in Divinity, one of whom will soon be taken on trials for science by the Presbytery of Kingston, if the ensuing meeting of the Synod grants permission. I observe that the degree of Master of Arts has been conferred on John Livingston, Pictou, Nova Scotia; and on enquiry I have ascertained that all the students from Nova Scotia, four in number, have giving great satisfaction; This attendance from your province is most gratifying. It cannot be doubted that the young men of Nova Scotia need only to have their attention directed and their hearts encouraged towards the ministry to ensure an ample supply of clergymen for our Church in North America. The business of the session terminated in the delivery of an admirable address by Dr. George, the vice-principal. It is expected to appear in the next number of *The Presbyterian*. A very pleasing incident occurred as the Vice-principal returned to his house. The students in his different classes, together with a deputation of his students in former years, waited upon him and presented him with a very handsome gold watch and appendages, valued at £61, together with an address expressive of their gratitude for his unwearied and self-sacrificing exertions in their behalf and of their admiration of his commanding abilities and christian character.

"The Monthly Record" for May reached me a few hours ago. This is an excellent

number, containing much interesting and useful intelligence, and an unusual quantity of original matter. It seems to have awakened anew into the consciousness of living in an age of improvement, and to the determination of keeping pace with it. Better paper, better printing, every thing better—why, you take the shine out of *The Presbyterian* completely. You are such politicians in Nova Scotia, printers, ministers, merchants all alike—I suppose the effect must be attributed to the greater leisure consequent upon the prorogation of Parliament.

The spring is exceedingly backward—the weather cold and raw. The memory of man, I hear it said, can recall nothing like it. However, heavy rains have fallen lately, and vegetation has taken a fresh start. The stream of emigration has commenced, and every week increases it.

18th May, 1857.

### Colonial Churches.

#### REPORT FROM THE PRESBYTERY OF PICTOU.

With the view of keeping your Committee thoroughly well-informed as to the condition of the Church of Scotland in Nova Scotia a committee, consisting of the Rev. Messrs. Macgillivray, Pollok, and Macrae, was appointed at the last meeting of the Presbytery to report upon the state of their affairs, and to shew to what extent they are endeavouring to foster the interests of the Established Church of Scotland in the colonies. The following is the result of their labours, presenting a brief view of the Church's progress from the year 1852:—

During that year, there were but two ministers connected with the Church of Scotland, within the bounds of the Presbytery of Pictou, to discharge the pastoral duties of sixteen congregations. In other words, within the compass of a country 100 miles long by 30 broad and containing about 12,000 adherents of the Established Church there were fourteen vacant charges. (This is, of course, exclusive of Cape Breton, where there are also no small number of adherents.) To supply the spiritual necessities of this large population, Messrs. Macgillivray and Herdman, the ministers referred to laboured with the most unremitting assiduity, not only preaching among them, but dispensing the sacrament of the Lord's Supper very frequently, and holding numerous diots of catechising.

During this and some preceding years, Mr. Macgillivray preached successively and regularly at eight places of worship, and also visited as frequently as possible the other vacant country congregations,—occasionally preaching on three, four, or even five weeks-days, in addition to the ordinary Sabbath duties. The services of Mr. Herdman were confined more exclusively to Pictou and New Glasgow; but he also visited the country congregations as often as he was called upon, and as often as he could be spared from his usual duties. It may be easily supposed, that periods sometimes

occurred in the experience of these servants of Christ, when they were ready to faint under their burdens, and to forsake the field in despair. They were successful, however, in keeping the people together; so much so, that, it may be confidently asserted, not an individual of these congregations was lost to the Established Church through dissent, after the Secession of 1843.

At length, towards the close of 1852, their hearts were cheered by the arrival of Mr. Mackay, who after acting as a missionary within the bounds of this Presbytery for about two and a half years, afterwards settled in Belfast, Prince Edward's Island, where he is now residing.

Early in the beginning of the year 1853, their hands were greatly strengthened by the arrival of Messrs. Pollock and Maclean, additional missionaries sent out by your Committee. The congregation at New Glasgow instantly presented Mr. Pollock with a call, which he accepted; and he has since continued labouring in that town, together with the extensive landward districts connected with it. Mr. Maclean was, shortly thereafter, settled as minister of the large and populous districts of Gareloch and Salt Springs, where he has two churches, six miles apart, in which he preaches alternately. But his work is too laborious. There is ample room within his bounds for the services of two active ministers, and, we hope, the day is not distant when his congregation will be divided.

At the same time, Mr. Herdman, to whose labours I have already alluded, was settled as minister of Pictou.

During the two following years, no change took place in the number of labourers. And here it may be proper to notice the regular duties fulfilled by those actually engaged. During the summer months they held eight sacramental services in different parts of the country; nor was it often practicable to dispense this ordinance in two places at the same time. One reason of this was the necessity for holding the services in two languages, Gaelic and English. Another was, the pertinacity with which the people adhered to the customs of their forefathers; in particular demanding that five days be set apart for each communion season.

In addition to the above labours, the ministers of this Presbytery assisted at the dispensation of the Lord's Supper in Prince Edward Island, at the expense of no small time and trouble. They were in the habit, also of aiding Mr. Snodgrass, the solitary representative of the Established Church in that island, during these years, at meetings of presbytery, &c., all which trifling additional burden to their already numerous duties. Indeed, it was by no means easy for them to hold their own presbytery meetings, on account of the paucity of their numbers, and the distances (especially when measured by the state of the roads) at which they resided from each other, or from any cen-

tral point; at the same time that, feeling how essential such meetings are to the well-being of the Church, they met with great regularity. Nor did they consult their own comfort, by selecting a central point for the purpose. On the contrary, with the threefold view of animating the people by their presence, of transacting congregational business of various kinds, and of supporting sundry schemes which were put in operation during those years, the meetings of presbytery were held in different parts of the country in regular rotation. Each minister devoted six Sabbaths in the year to missionary labours (in addition to the evening communion services already alluded to, and on these occasions, from the largeness of the districts to be traversed, from the state of the roads in winter, and consequent inability of the people to assemble in large numbers in any one locality, and from their own anxiety to dispense the bread of life as frequently as possible, week-day preaching became absolutely necessary.

But it is time to make a few remarks upon the schemes which have been attempted, amid many discouraging circumstances, in this presbytery, and which are now being supported with considerable success. The first of these, in point of time, and also of importance at present, is the "Young Men's Scheme." Its object is to assist young men, natives of the province in being educated in Scotland or Canada, for labour in the Colonial field—in short, of raising up a native ministry. This scheme has hitherto been very successful—the sum of upwards of £700 currency having been raised partly by subscription, and partly by collections at the church doors, during the past four years, of which a considerable portion has been entrusted to the kindy offered care of your Committee; and six young men assisted from its funds, four being now in course of training at Glasgow, and two in Canada.

Next in importance is the Home Mission Scheme, which with the following, was begun in 1855. This has not yet come fully into operation; but hereafter, we contemplate supplementing small stipends, and supporting a staff of missionaries from its funds. For this scheme, between £70 and £80 have been collected; and lastly, there is the Synod Fund, the object of which is to pay the expenses of members attending that ecclesiastical court. For this scheme about £40 have been realised. In addition, there have been several collections made for other purposes connected with the propagation of the Gospel. But as these are only partial, and not formally enjoined, they do not call so pressing for notice, in a sketch of our regular transactions to be placed before your Committee.

The exertions of the people to enlarge their Church accommodation ought to be mentioned, as betokening their zeal, and the increasing prosperity of the Church in this Presbytery. Since the year 1853, four new churches have been erected within our bounds.

and three others are now being rapidly proceeded with. The improvements in the size, the comfort, and the architecture generally of these buildings, offer a most favourable contrast to the lean-like structures which were formerly deemed sufficient. The new church in New Glasgow, particularly, may be referred to, as presenting a beautiful example of what can be effected with wooden materials, in the Gothic style of building. In the aggregate, the cost of these seven churches may be estimated at over £7000 currency. The people are also beginning to erect manse for their ministers, and there are now three of these erected, besides others which are in contemplation.

In 1855, a further addition was made to their numbers, by the arrival of Mr Harper. He continued labouring as a missionary, under the superintendence of the Presbytery of Pictou, up to the month of October 1856, sometime after which he withdrew to the Presbytery of Halifax.

Such was the state of matters until the meeting of Synod which was held at Pictou in the month of July 1856. At that meeting Mr Snodgrass, the minister of Charlottetown Prince Edward Island, gave in his resignation of that charge, having accepted a call from the congregation of St Paul's, in Montreal. The care of the vacated charge fell, in consequence, almost entirely upon the Presbytery of Pictou, as also the renewed trouble of attending at Presbytery meetings on the island. Fortunately, they were not longer compelled to undergo this additional labour. The opportune arrival of Messrs Maclean and Lochhead, to occupy the field and more, afforded the pleasing prospect that the Church in Prince Edward Island would be established upon a firmer basis than at any previous period. In the month of November, 1856, these missionaries were called, one at Charlottetown, and another at Georgetown; and thus all necessity for visiting the island ceased.

Shortly thereafter, Mr Macrae arrived at Pictou, and in the month of December 1856, was inducted to the pastoral charge of the united congregations of the East and West Branches. His district, like Mr Maclean's, is also so extensive as to demand the services of an additional minister. But the people are not yet in a condition to support any extra burdens. Both of his congregations are at present erecting new manse of worship; and when these are completed, they will be in a more favourable position for securing another pastor.

The next addition to the presbytery's numbers was caused by the arrival of Messrs Mair and Mair, in the month of November 1856. Mr Mair was invited, in the month of January 1857, to become the pastor of the congregation around Barney's River. His call was accepted, and he was settled accordingly on the 17th of February.

Mr Duff has also been called by the flourishing congregation of Wallace, and his installation will (D. V.) take place upon the 1st of April.

A rapid review of the above sketch will show that since the year 1852, our vacancies have decreased to seven, or counting six of these as three congregations, to four; and the number of ministers increased from two to seven. The vacant charges may, however, in reality, be reckoned as only three in number, for Lochaber and St Mary's, united, are at present too weak to support a minister by themselves, and must, therefore for a time, be under the superintendence of Mr Mair, together with that of my missionaries who may happen to be labouring in our field. Of these three vacant charges, one, namely, Pugwash, has lately made a most creditable effort to secure a pastor. That congregation, which was formerly viewed merely as an appendage of Wallace (although the churches are ten miles apart) has given a call to one of our Presbytery (Mr Maclean), and has subscribed the very handsome amount considering their numbers, of £106 currency. Whether the call be accepted or not, this fact is exceedingly encouraging, and the presbytery view the case of this congregation as one highly deserving of assistance at the hands of your Committee.

Another, Earlton, and West Branch, River John, recently purchased a manse and glebe, to accommodate the first minister who will appear upon the field suitable to their circumstances. But Gaelic is indispensable for them, and, consequently, they have hitherto been destitute. The congregations of Roger's Hill, and Cape John, are also exerting themselves to purchase a manse and a glebe, and are prepared to give all a call as soon as possible.

Before leaving the subject of our position and prospects, it will be necessary to notice the amount of stipend which has hitherto been contributed by the people. In no case has the guaranteed sum as yet exceeded £150 currency, that is, £. 120 sterling. The people of Wallace have, however, subscribed to the amount of £ 176 currency; but absolute dependence cannot be placed upon a sum exceeding the low standard mentioned above. But the congregation of Wallace deserves great credit for proposing separately to give a call; for hitherto as, has already been observed, Wallace and Pugwash were counted as one congregation.

Barney's River has only guaranteed £.64 sterling, at present; but more may be expected to be subscribed by degrees; and some assistance is looked for from Lochaber and St. Mary's. If, from every source, the people of that district can succeed in raising £120 currency per annum, they will have done their utmost for a few years to come. The town congregations, viz., of Pictou and New Glasgow, will soon, it is hoped, be in a position to increase the present stipend, which is certainly too small; but the former is at present burdened with the expense of a newly erected manse, and the latter with the debts upon their place of worship.

Altogether, the extent to which your

Committee will be liable for the stipends of the newly arrived and settled missionaries, is as follows:—to Mr Macrae, £30 to Mr. Mair £86, and to Mr. Duff £30 (all sterling); but these sums may be expected to be greatly diminished. It will thus be seen that the Presbytery of Pictou, for three of your missionaries, does not draw for a sum equivalent to the guaranteed stipend of one. Pugwash, as observed in a previous communication, will require assistance for some time after a minister is settled; but it is a thriving locality, which may soon be expected to be independent.

At present, there are none within our bounds actually engaged as a missionary (although we all do more or less of missionary work) for Mr Harper, who laboured in that capacity for nearly two years, has recently gone to the Presbytery of Halifax.

The Committee cannot conclude their Report without expressing their gratitude to the Almighty disposer of all events, who has so far prospered the labours of the Church as to restore this presbytery, and who is opening up a prospect of still farther extension, as time advances.

If we now succeed in obtaining the assistance of two Gaelic Missionaries, we would consider ourselves in a position for asserting that a foundation had been laid for the progress of our Church in the colony, which, by the blessing of the great Head of the Church, shall never be moved.

The Committee desires also to convey their thanks, on behalf of the Presbytery, to your Committee, for the abundant assistance with which they have been recently favoured, and which has tended so greatly to cheer them in their present labours, and to encourage them in looking forward to their future prospects.

In name of the Committee,  
DONALD MACRAE.

#### Nova Scotia Bible Society.

The anniversary of this Society was held on Tuesday evening 5th ult., at Temperance Hall. The room was not crowded as it ought to have been. With this exception the meeting was all that could be desired by the most ardent lovers of the Word of Life. The platform was occupied by clergymen and young men of many Protestant congregations of this city. Rev E. Maturin, after the singing of a hymn, offered fervent supplications in behalf of the objects of the Society, and that the divine Word might be universally known, revered, loved and obeyed.

The Rev Dr Twining, the President, expressed a high sense of the honor which the Society had done him in choosing him for its President, and, pledging his best abilities and attention to its interests, proceeded to give a condensed and most interesting statement of the proceedings and success of the Parent Society during the last two years, as no meeting had been held last year. The Report of the Society was then read by the Secretary (S. L. Shannon, Esq., and proved a most in-

foresting document, replete with facts important and encouraging. The Halifax Auxiliary has remitted £200 stg. during the year to the Parent Society; and since the accounts were made up, the Treasurer has remitted £234 more chiefly on purchase account.

The adoption of the Report was moved by Rev R. F. Uniacke, of St. George's Church, who delivered a truly catholic address. Mr Uniacke expressed gratitude to God for his early connection with the Society, and his deep conviction that neither time nor circumstances would separate him from it or diminish his attachment to it. Among the causes which endeared it to his heart he referred to the *blessed results* which he had witnessed as flowing from the Bible among the young, to the *facilities* which the Society afforded for supplying Sabbath Schools and the poor with copies of the Word of Life, to the *happy effects* visible among officers and men during the War, making particular mention of Captain Vicars, whose biography was so universally known and loved, and to — Anstruther, who died with the Bible in his bosom stained with his own blood, the leaf turned down at the words, "In my Father's house are many mansions." Mr Uniacke closed, as he commenced his address, by expressing the happiness which he had always experienced in associating with the intelligent and pious clergymen and laymen whom he annually met on this platform, and read sentiments of the same kind delivered by the Bishop of Melbourne at a recent meeting in London,

This resolution was seconded by J. G. Creighton, Esq., who declined occupying the time of the meeting owing to the numbers of speakers who were to follow.

The second resolution was moved by the Rev Professor Tompkins, who, after reciprocating the sentiments expressed by Mr Uniacke on christian unity among the friends of the Bible, bore testimony, from the observation of years, to the christian zeal and devotedness of Mr Isaac Smith, the Society's Agent in Nova Scotia.

The Rev speaker then made some admirable remarks on human improvement and progress, and declared his opinion that all social and moral elevation to the human family must come from the Bible. He urged that the circulation of the Word of Life was *our duty as christians*, as the friends of *freedom and progress*, and as *Protestants united on the one true foundation, the Rock of ages*. Emphatically he repeated, *it is our work*. The partizans of Rome will not do it, the Romish Hierarchy will not do it. The Bishop of Rome may be expected to hurl anathemas against the Society, its agents, and its work, as he has done in times past, and we may rest assured that, in opposing the use of the Bible in education and its diffusion among the people generally, his adherents will come forward in one compact phalanx under one guiding mind and organization. The grand question as regards our country and our education is—*the Bible or no Bible*. To the one common and perfect

standard we all appeal.—To it we trust as our guide in life and support in death, when they appeal to the decrees of the Council of Trent. The one, as a foundation of hope, is the Rock of ages, the other a foundation of sand, the one infallible indeed, the other worthless and fluctuating.

Rev James England, in seconding the resolution, expressed the obligation of the Wesleyan body for assistance from the British and Foreign Bible Society in all parts of the world where their missions were established. During the present year they were publishing the Scriptures in the language of Fijees. He rejoiced in the prosperity of the Society. It had been blessed in the past and he believed would be in the future.

The third resolution, which was an acknowledgment of thanks to Ladies' Associations and also to Branch Societies in the country for their zeal and aid, was moved by Rev J. Hunter and seconded by Mr Isaac Smith.

Mr Hunter stated that, as a stranger, he was very slightly acquainted with the Auxiliaries of the Society, but, referring to the Female Associations he said that he was prepared to hear that they were conducted with zeal and perseverance. The Female sex, it appeared to him, had an instinctive sense of their obligations to christianity and the Bible. We all owed to it a debt of gratitude for its domestic, social and personal blessings, which was incalculable; but, above and beyond all that man owed, great was the debt of woman. In all barbarous, heathen countries she was, alas! a poor degraded slave, enjoying neither respect nor happiness. In civilized heathen countries (he alluded of course to the partial and imperfect civilization which may exist without christianity) her situation was but slightly improved. In Popish countries woman still occupies an inferior position, degradation to some extent always existing as the light of divine truth was withdrawn. It would seem as if woman had an instinctive knowledge of the fact that she owed every thing to the Bible, and hence her ardour and constancy in sustaining such a movement as this.

Mr Smith, in seconding the resolution, said that he had formed fifty Branch Societies in Nova Scotia. Some of these had languished during the last two years. He had revisited twenty-two recently. The weather had been most stormy, but the meetings most refreshing. He had formed four new Societies, and named them,—Kennetcook, Kentville, Nietaux Falls and Petite River.

He had been invited to labour in Newfoundland and New Brunswick. He found the former a most interesting field and had formed there sixteen Branch Societies. In New Brunswick he had formed eighteen Branch Societies and three Auxiliaries.

Mr Smith asked what the world would have been without this Society. He referred to a remarkable saying of Voltaire, to the effect that during this century the Bible would become obsolete and forgotten or else have an unparalleled diffusion. What a work is that which is being carried on.

*Forty Millions* distributed in half a century. Such a work is God's and not man's. He did not mean to say that every great work was good. The huge rock might fall, and acquiring terrible velocity, bid defiance to human power as it rolled down carrying destruction with it, and entombing itself in the earth. The progress of this Society, however, while it is onward is upward. It carries salvation in its train and gives God's Word to the nations of the earth, gives them life and joy and peace.

The resolution appointing the office-bearers for the next year was moved by the Rev Mr. Crisp and seconded by T. A. S. Dewar, Esq., when the meeting, after singing the Doxology, was dismissed with the Benediction, pronounced by the President.—*Protestant Witness*.

### Missionaries Appointed.

It must be extremely gratifying to our numerous friends in the country, more especially those who are destitute of religious resources, to learn that two clergymen have been appointed as missionaries within the bounds of this Synod, who have not yet arrived in Nova Scotia—the Rev. James Patterson, who received his appointment on the 17th of December last, and the Rev. Thomas Tealoch, who was appointed a missionary about the middle of April. By the first steamer due this week, we expect to receive accounts of the movements of these missionaries, perhaps be enabled to welcome them as fellow labourers in the colonial vineyard. There is still ample room in the eastern parts of the province, without occupying new ground, for their services. Hitherto our church has been too feeble to attempt any aggressive movement as we have still vacancies that were formerly supplied with fixed pastors. Should the active operation of the Colonial Committee be continued for some time longer we may be enabled to undertake, like other denominations around us, some missionary duty which will be both pleasing to ourselves and profitable to our adherents in remote districts.

### Youth's Vocal Music Instructor.

This is the first part of an elementary treatise on the principles of Vocal Music designed, we are informed, for the use of Schools and the younger members of the family circle, by Mr. J. S. Cunnebell, who has been long and favorably known as a teacher of music in this city. It is got up in a neat style, and at a moderate price, and contains much useful information on the popular and attractive branch of science. We have no doubt his fellow citizens will appreciate Mr. Cunnebell's exertions for promoting the study of vocal music, and extend their patronage to the "Youth's Vocal Music Instructor."

We shall endeavour to furnish our readers with a condensed abridgement of the pro-

of the General Assembly, at its late meeting in Edinburgh, in our next number. From Scotch papers of the 22d May, we learn that the Assembly met at Edinburgh on the 21st, that Lord Belhaven represented her Majesty, that Prof. Robertson was unanimously chosen Moderator, and that the business of the Court had commenced.

LATEST INTELLIGENCE.

Arrival of Rev. George Harper in South America.

The friends of this Rev. gentleman will be glad to learn that a letter has been received from him, intimating his safe arrival in George Town, Demerara, after a pleasant and prosperous voyage of three weeks. Mr. Harper seems much pleased with what he had seen of the country, which is to be the scene of his future labours, and though during a walk of three quarters of a mile through the principal thoroughfare, he saw only two or three of his countrymen, yet the Dutch, Portuguese, and Spaniards, &c., &c., dressed in their appropriate costumes, and others of a still more dusky hue so attracted the attention as to render the mind scarcely sensible of the deficiency of Anglo-Saxons. The different specimens of colored humanity were by no means so unprepossessing as he had been led to expect, and he says that from what he has there heard, the unhealthiness of the climate is not nearly so great as has been generally represented.

On the Sabbath after his arrival, Mr. Harper preached in St. Andrew's Church, a large, spacious and elegant building, where an organ leads the psalmody, to a congregation of about 700 persons of all colors, from the whitest of the white down to the blackest of the black—a striking suggestive of the equality of all men in the sight of God, and that the religion of Jesus is suited to men of every country and clime. In the house of God the factitious distinctions of the world cease, for the white man and the black, with the numberless intervening shades are equally sinful by nature, are all possessed of immortal spirits, and equally need salvation. Mr. Harper has probably long ago arrived at his destination, (St. Clement's, Berbice,) which is only a short distance along the coast from George Town. May he long be preserved to go out and in among his people dispensing the bread of life, and be blessed of God to the turning of many from the darkness of nature to the light of the glorious gospel of Christ.

BRITISH AND FOREIGN BIBLE SOCIETY.—The fifty-third annual general meeting of the members of this society was held on Wednesday, the 6th, at Exeter Hall; the Earl of Shaftesbury presiding.—The noble Chairman having addressed the meeting, the Rev. Mr. Baird read the report, which detailed the operations of the society in France, Belgium, Holland, Germany, Sweden (where the labours of the society had received a rapid and unanticipated development during the past year), and Russia. But in the latter country the circulation was confined to the Protestant community, the Synod of the Greek Church having prohibited any circulation amongst members in communion with that church in districts over which they had spiritual control. A short time ago, a large quantity of copies of the Scriptures were sent to Saint Petersburg, the duty on which was £413. An

appeal was made to the Emperor to forego the duty, to which his Majesty readily assented, thus becoming a liberal contributor to the funds to the society. In Turkey a copy of the Scriptures had been officially presented to the Sultan in his great council chamber by the agent of the society, this important event having been brought about by Lord Stratford de Redcliffe on the suggestion of the Earl of Shaftesbury. The Sultan had not received the Bible in idle curiosity, for it was well known that portions of it were by his desire read to him every day, and that he took a deep interest in its contents. In India, China, and other parts of the world the operations of the society had been eminently successful. The Bishops of London, Gloucester, and Bristol, Ripon, Mauritius, and Graham's Town, had, during the past year, accepted the office of vice-presidents. The total receipts of the past year had been £138,719 17s. 3d., and the total circulation of the year had been 1,517,157 copies, independent of the Chinese editions, the returns of which was not completed. If all the returns could be made up it would be found that the circulation for the past year had not been less than 1,700,000 copies. The total circulation of the copies of the Scriptures by the Society since its establishment had been 32,381,759.—On the motion of the Bishop of London, a report was adopted, and the meeting was addressed by the Bishop of Winchester, the Dean of Carlisle, the Hon. and Rev. Baptist Noel, and other gentlemen.

ECCLESIASTICAL UNION IN SCOTLAND.—A series of resolutions has been published in some of the Scottish newspapers, signed by 140 of the most influential laymen belonging to the Free Church and the United Presbyterian Church, the two great rivals of the Presbyterian establishment in Scotland, setting forth that the earliest opportunity should be used to unite these two seceding communions, inasmuch as both are attached to the same form of church government, and adhere to the same standards of doctrine and discipline.

THE CHURCH MISSIONARY SOCIETY.—The annual meeting was held on Tuesday, the 5th inst., at Exeter Hall, under the presidency of the Earl of Chichester, who was supported by the Earl of Cavan, the Bishops of London, Gloucester, Winchester, Carlisle, Victoria, Rupert's Land, and Norwich (elect). From the report it appeared that the receipts for the past year had amounted to £123,174 12s 9d., being an excess over the income of last year £7966. (This announcement was received with cheers). The Society had now 131 missionary stations in various parts of the world, and the total number of clergymen engaged was 218. In addition to these, there were under the direction of the society 38 European laymen, twelve European female teachers, 1872 native and country-born catechists, and 18,721 communicants. A Niger expedition had been commenced in the West Indies, and missions had been commenced in the Mauritius and amongst the Tamil coolies, who are employed in the Ceylon coffee plantations.

Henry's Commentary

Important to Ministers, Missionaries and Students of the Church of Scotland in N. S.

An Advertisement may have been observed in the "Home & Foreign Missionary Record"

of the Church of Scotland" for February, to the following effect:—

"An Edition of the Holy Scriptures, with MATTHEW HENRY'S COMMENTARY, in Nine volumes, Imperial Octavo, is in course of publication by Nisbet & Co, London, at the price of 45s sterling per copy to Subscribers.

"A few friends, Members of the Evangelical Alliance, having had their attention called to the importance of bringing such works within easy means of purchase to those whose office calls them to expound the Word of God, have undertaken to contribute and collect a portion of the Subscription Price of the above mentioned Commentary, so as to offer One Thousand Copies at the price of 20s sterling per copy to Ministers, Missionaries, Probationers and Divinity Students, of Scotland, who will take the work bona fide for their own use," &c., &c.

Through the kindness of James Alexander Campbell, Esq. of Glasgow, and of some friends in Halifax, a proportion of the 1000 Copies has been reserved for applicants (being Ministers, Students, &c., belonging to the Presbyterian Church) in Nova Scotia, in connection with the Church of Scotland.

Applicants are hereby requested to remit the subscription price say, 25s currency postage free, to the undersigned, on or before the first day of June next, giving their designation and address in full, and stating by what conveyance their copies are to be forwarded.

The work is expected to be ready for delivery in Scotland in June.

J. B. DUFFUS, Treasurer.

Halifax, 27th April, 1857.

The Queen have been pleased to appoint Lord Belhaven to be her Majesty's High Commissioner to the General Assembly of the Church of Scotland.

Letters and Monies Received May, 1857

Wm. Fraser, New Glasgow, with 20s. enclosed—new names added to list. Thos. McKie, per hands of Wm. Grant, 2s. 6d. Wm. Gordon, Pictou, for 2 copies, 5s. per Rev. James Murray, Bathurst, N. B., with £1. Allan A. Davidson, Newcastle, 5s. requests complied with. Alex. McGregor, directions attended to. We are still anxious to hear from a number of our agents who have not yet forwarded either remittances or subscription lists to our office for the present year.

Home Mission Fund

May 1. Amount on hand	£104 10 10
12. Collection N. Glasgow congregation, per Jas. Fraser, Jr.	4 16 6
Do. Barney's River do.	4 11 0
Do. West Branch do.	3 10 0
22 Donation from "A Friend," in P. E. I. £2 0 0 Island Currency,	1 13 4
	£119 1 8

JOHN SCOTT, For DAVID ALLISON, Treas.

Halifax, June 1, 1857.

Synod Fund

June 1. Balance in hand	£2 3 7
	JAMES F. AVARY, Treasurer.

Jewish Mission Fund.

May 22 Donation from "A Friend," in P. E. I. £2 0 0 Island Currency	£1 13 4
	JAMES F. AVARY, Treasurer.



**Agents for The Monthly Record.**

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Kingston, Dec. 16, 1856. t. m.

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