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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.

Vol. II.....No. 7. HALIFAX, JULY, 1856. 2s. 6d. per ann. in advance.

Review.

The Christ of History: an argument grounded in the facts of his Life on Earth: By JOHN YOUNG, M. A. New York: Robert Carter & Brothers, 1855.

The above is the title of an admirable little volume, which we have perused with much satisfaction. It is an important contribution to the evidences of our holy religion, founded on historical facts, and exhibited in such a striking and novel manner as to carry conviction to the minds even of the most sceptical. It is not, in one sense, that christianity requires any additional defence or support, for it is already fixed upon an immovable basis which defies the most skilful and vigorous attacks of all its enemies. But there are times when it is desirable, that the arguments on which it rests should assume a new form in order to meet the ever shifting positions assumed by the assailants, the adversaries must be followed, and beaten out of every nook and cranny where they may lie in wait to deceive the unwary. The present times have been fruitful in the production of works, either directly attacking the religion of the Bible or containing insinuations against its divine authority, particularly on the continent, where the most audacious theories have sometimes arisen, and again, scholars and learned men are breaching opinions contrary to some of the received doctrines of Christianity. Nevertheless the counsel of the Lord shall stand. More particularly is this true of the Germans, whose men of letters, from the very superabundance of their learning, are sometimes apt to run into extremes in their exposition of religious truth. Patient and laborious in their enquiries, they have been awarded by a rich harvest of truth in almost every field of human knowledge, which, however, they are more successful in selecting than in applying. In general, they are more to be relied upon for their conclusions than the inferences which they draw from them. They collect the materials

which those of greater practical wisdom and clearer insight may turn to good account. This is more particularly the case in the investigation of subjects connected with theology; and however strange some of the conclusions they arrive at may seem to us, who are of soberer habits of mind, we ought not hence to be surprised at their speculations, believing with the poet that in the end, in matters of religion as well as everything else.—

"Ever the truth comes uppermost
And ever is justice done."

Not content with the plain and manifest declarations of Holy writ, there seems a restless activity to make the Bible speak some new doctrine which has never been heard of before. A man, we shall say, spends a good many years in acquiring a knowledge of what may be called the antiquities of revelation—and as he is unwilling that his friends should believe that all this labour has been thrown away, he is at his wit's end, not so much to throw light upon it, as by starting some plausible hypothesis, to throw into confusion the patiently wrought out results already arrived at by other men. In short, vanity has a good deal to do in the matter sometimes. The real cause of infidelity among the people, on the other hand, is the ready credence which the wicked human heart is so apt to give to learned proofs and arguments of this kind. A German professor some years ago, wrote three or four large volumes to prove that it is doubtful whether there ever was any such person as Jesus Christ—that the miracles ascribed to him could easily be accounted for with the help of modern science, and that the whole of the New Testament is to be regarded as little better than fabulous! And yet this same man was very learned and erudite, though his learning and erudition were in this case woefully perverted and misapplied. But learning and unbelief often coexist. The understanding of such a man may be both very acute and very comprehensive. It may dive into itself and evolve many of

the mightiest mysteries within. It may evoke, like Milton, the beauties of paradise, the horrors of Hell, and the glories of Heaven, or it may, like Milton, grasp the airiest abstractions, and weigh, as if in a balance, the worlds above, and comprehend all the vast and intricate workings of that mighty law which binds heaven and earth in harmony. But the understanding, though deep and powerful in relation to such subjects, is invariably shallow and weak in reference to the things of God and Eternity. We freely admit that it is a fair and legitimate exercise of the understanding to examine the truths of the bible. But we know that the heart has often a great deal to do in colouring and modifying the conclusions of the intellect. Thus, if a man goes to the bible determined to find it a lie, if the grace of God does not interfere, the chances are ten to one that he will find it to be so. Much therefore depends on the spirit with which we begin such an enquiry, and in the case now referred to the investigation is commenced in such a sneering and irreverent manner as prepares us for the conclusions at which the author arrives. But the work before us is begun and carried on with an evident desire to reach the truth. Its style and manner show this clearly. There is the utmost candour displayed in weighing the various parts of the argument. The author is ever disposed to make concessions, if only the reader is willing to allow the force of the most evident truths. All he seeks is a fair hearing, and an honest decision on the point at issue. Demanding nothing more than the *simple humanity* of Jesus of Nazareth, he ventures from this platform to assert and expound *his true divinity*. Dismissing all preconception, however fondly cherished, and however long adopted into the faith of the churches, assuming nothing which is not virtually and even formally admitted by enemies as well as friends, he believes that it can be shown that the *manhood* of Christ, as it appeared to the senses and the minds of the

men of his own times, supplies and sustains the proof of his godhead. He asserts nothing more than this, that the Gospels, in a broad and general sense, are historical and veritable; and this, in point of fact, is virtually settled by all. Such being the case,—one or other of two hypotheses is unavoidable. Either such a man as Jesus of Nazareth really appeared on earth about the time which the Christian records fix, or the writers of the gospels gave form and life to a mere idea, which never had an outward realization, and existed nowhere but in their minds. No third supposition is conceivable on any rational ground; one or other of these two must be accepted; and in truth there is no choice between them, for the difficulties involved in the latter are wholly insurmountable. On the supposition that Jesus of Nazareth never actually existed, it is not within the range of rational belief that the idea of such a Being was formed in that country, that age, and in the minds of such men as the Evangelists are held to have been, and as in point of mental endowment and culture and social rank they certainly were. Granting then the humanity of Christ, it is utterly inexplicable except on the ground of true divinity.

And he next proceeds to the proof of this. He remarks that the outward and inward aspects of every earthly course are mysteriously related to each other. But the life of Christ stands out a mysterious exception to all the ordinary laws that govern the destiny of man. His poverty was one obstacle. He had to support himself by manual labour; "is not this the carpenter, the son of Mary?" His education at best must have been very limited; "how knoweth this man letters, having never learned?" He had no patronage;—in fact men of any influence were his bitter enemies. Thus, Jesus Christ as a man was alone, a poor artisan, uneducated and unpatronised. His entire social circumstances pronounce the impossibility, in human judgment, of his elevation to power and glory. Thirty years he spent in Nazareth; for three years he ministered before the world, and then he suffered death by crucifixion. Humanly speaking, what was the cause of his death? He had incurred the violent hatred of the leaders of all the religious sects of his day. His spiritual views, and his advocacy of them openly, rendered him obnoxious alike to Pharisees, Sadducees, Ascetics, and Mystics. While contending with one another, these sects united in common hostility to him and their leaders by stirring up the people against him, procured his death. The great facts then are, that Christ was a public teacher for only three years, and died in comparative youth. All that he did was to speak—he left behind him a few spoken truths—not a line or word of writing—and a certain spirit incarnated in his principles, and breathed out from his life, and then he died.

Further, it is to be remembered that he was born a Jew, one of a people who had been long accustomed to over-value them-

selves, and to under-value all the rest of the world. He appeared besides at a period in their history of awful corruption. But Galilee was disreputable even in Judea, wickèd as it was; and even in Galilee, Nazareth was notorious for the ignorance and profligacy of its inhabitants. Christ's connexion with this place was against him as a public teacher; "can any good thing" they said, "come out of Nazareth?" It was in such a place that Jesus spent thirty years of his life. It was here he stood forth, after that time, to unfold his mission. Such then are the outer conditions, briefly summed up, of the life of Christ.

But at this stage we are met by the assertion that these events in the life of the Saviour are fabulous rather than historical; and that they only shadow forth certain spiritual truths, and these the very truths that were most firmly believed by the nation in connexion with the expected Messiah. Now, the reader will at once perceive, that not one of the characteristic features in the life of Jesus of Nazareth is in harmony with the national expectations—the humble but still more the debased village in which he was born and brought up—his poverty—his trade of a carpenter—his utter want of worldly patronage—and worldly learning—all the main circumstances in his outward lot and condition are in fact diametrically opposed to the ideas which they entertained of the great Deliverer that was to arise among them. Such a character would have been the last that the Jewish mind could have conceived in connection with their Messiah, and the last to be presented as a claimant for such an office. The Jewish Messiah was to be a monarch and a conqueror; and around this idea all their hopes had for many ages been concentrated, as indeed they are at the present day.

Such is the groundwork of our author's reasoning. Granting the humanity of Jesus, he maintains that with such facts before us his divinity can be established on the most solid basis. To suppose that the writers of the Gospel invented such a character is only to involve the question in still deeper mystery. With him alone—with this poor young man, without friends, unknown, unbefriended, did this idea originate—lofty, catholic, spiritual, embracing not Judea only but the wide world—not a nation only, but universal humanity. And was he then, he asks, nothing more than he seemed to be? Was all this possible, in the circumstances, to a mere man? Above all, was it possible to such a man as we have found Jesus outwardly was?

In such a brief notice as the present, it is impossible for us to do more than indicate the leading points in Mr. Young's argument, which is of a cumulative nature, each chapter and section opening up a more abundant field of testimony in favour of the great truth of the Divinity of Christ, which he labours by a beautiful and consistent chain of reasoning to establish, upon purely historical ground. We regard his treatise as

a most valuable contribution, to the evidence of Christianity. It has the merit of suggesting a new method of approaching the question—one at least which we do not remember having seen wrought out before with such striking results. It is one indeed which no infidel can peruse without feeling that he occupies a dangerous position in denying, upon grounds of reason, the testimony of Him who "spake as never man spake." Is he disposed, on grounds of reason, to deny the possibility of miracles, then let him remember that the existence of Christianity, now so widely diffused over the world, is both a fact and, considering its origin, the greatest of all miracles that could possibly be imagined. Whatever may be the faults of those who prefer this religion, this forms no argument against it. It itself is divine, and can only have sprung from a divine original. The proofs upon which it rests are open to the investigation of all, and are so weighty and invincible that seldom or never will the anxious enquirer after truth fail to find it in the pages of the Word of God.

The following is the concluding paragraph of this excellent little volume, which we have no doubt will be extensively read and admired. "But once, only once, in all time, the Godhead tabernacled in flesh, and from within this marvellous veil gave forth its holy and grand announcements. The first, the lowest, but yet also the last and highest duty of the world, is to listen and believe. The command to all ages and to all men is listen and believe. That command was given of old in Palestine, from the opened sky beneath which Jews of Nazareth stood—"This is my beloved son, hear ye him"

CHURCH AT HOME

General Assembly of the Church of Scotland

The General Assembly of the Church of Scotland met on Thursday.

At the conclusion of his levee in the forenoon, the Lord High Commissioner left Holyrood Palace, and, accompanied by the city and country authorities, &c., went in procession to the High Church, which he reached a few minutes after twelve o'clock.

On arriving at the High Church his Grace was conducted to the royal seat. The sermon was preached by the Rev. Dr. Andrew Bell of Linlithgow, the retiring Moderator, the reverend Doctor taking for his text the 11th verse of the 4th chapter of Ephesians. At the conclusion of the service, his Grace left the church, and re-entering his carriage proceeded to the Assembly Hall, where a guard of honour from the 92nd Highland was drawn up.

His Grace having taken his seat on the Throne, the retiring Moderator engaged in prayer, and the roll of members was made up in the usual manner.

Dr. ANDREW BELL, the retiring Moderator, then addressed the Assembly, and con-

cluded by proposing as his successor Dr Crombie of Scone.

Rev. Mr. MURRAY expressed regret that Dr. Robertson of Edinburgh had not been nominated; but Dr. Robertson declined to allow himself to be proposed, and seconded the nomination of Dr. Crombie, who was then declared duly elected, and, having been introduced to the Assembly, took his seat in the Moderator's chair.

The Lord High Commissioner then presented the Royal Commission and the Queen's Letter, which was read by Principal Lee (the Clerk), the Assembly standing.

HIS GRACE then addressed the Assembly. He said her Majesty had been pleased to appoint him her representative to the Assembly, and had commanded him to present them the sum of £2000, for the purpose of enabling them to extend still farther the blessings of religious instruction among the people of the Highlands and Islands of Scotland. He then congratulated them on the fact, that since last he had had the honour of addressing them from that place, it had pleased Almighty Providence to confer the blessings of peace upon the land. He trusted that their deliberations would be conducted with the view of promoting the great objects which were entrusted to their care; and he begged to assure them that he would do everything in his power to promote their convenience and comfort during the sittings of the Assembly.

The MODERATOR, in reply, said that it was with the most grateful feelings that they received as the Lord High Commissioner a nobleman, a firm friend of the Church of Scotland, a member of the Commission, an office-bearer in her courts, and one who had stood by her in her seasons of peril and difficulty. They recognised in the person of the Lord High Commissioner that link which united them with the State. They rejoiced in that connection. They had never felt it to be a burden; and though there were some who called it a burden and a yoke, they were sure, from their own matured experience, they might say that, like the yoke and burden of the gospel itself, it was one that was easy, that it was one that was light. They beheld in his Grace the Commissioner of her most gracious Majesty, not only a mark of her confidence in them, for which they were most grateful, but also a mark of becoming homage to Him who was Head over all things to his Church. They received with feelings of the deepest respect her Majesty's renewed assurance of her favour and protection to the Established Church of Scotland, and accepted her Majesty's gift with gratitude. But their gratitude to her Majesty would be best shown by their zeal to promote the best interests of those of her subjects who were within the reach of their influence, by making them faithful servants of the King of kings, and thereby all the more faithful unto her who, on the throne of these realms, was ordained over them in the Lord. He trusted that the whole demeanour of this Assembly would leave upon the mind of his Grace

the impression that the Church of Scotland remained steadfast in her zeal for God, and in her loyalty to the Crown. His Grace did not need to be told that their venerable Church had ever been the staunch defender of religious liberty and the firm supporter of constituted monarchical Government. But he might venture to assure his Grace that they were determined to continue faithful to their loyalty, and that they were duly impressed with the conviction, that never was there a period in their past history when they were called on more cordially to honour and support the throne, than they were at the present moment under the reign of their most gracious Queen. Brought up and educated in the bosom of their sister Establishment—accustomed to its more imposing ritual—worshipping in its more gorgeous temples, and listening to the ministrations of a splendid hierarchy—still she does not disdain to join in the simple service of our Presbyterian worship, nor, under the humble roof of a country kirk, to mingle her notes of praise and thanksgiving with those of the lowliest of her Presbyterian subjects—an example well worthy the imitation of the wisest, the greatest, and the best of Scotland's most ancient and honoured nobility.

The Assembly then remitted it to a Committee to prepare an answer to her Majesty's letter, and also, on the motion of Dr. Bell, to draw up an address congratulating her Majesty on the peace which has now been established.

The Assembly then adjourned.

FRIDAY, MAY 23.

The Assembly met to day at eleven o'clock, in Victoria-Hall—Dr. Crombie, of Scone, Moderator.

The Assembly were engaged in devotional exercises till half-past twelve o'clock, when they adjourned till half-past one.

The Rev. John Wilson, of Forgardenny, and the Rev. John Mitchell, of Peterhead, were appointed to preach before the Commissioner on Sunday.

The Court met in terms of adjournment, and was constituted by the Moderator.

THE LORD ADVOCATE'S PAROCHIAL SCHOOL BILL.

Dr. Cook of Haddington read the Report of the Committee on Parish Schools and Schoolmasters, in which disapprobation was generally expressed of the principle on which the Lord Advocate's bill was based, in so far as there could be no guarantee, in the event of its passing, for the religious character of the teachers to whom the education of the young of the country was to be confided. The Committee accordingly prayed the Assembly to adopt such steps as would give proper effect to the feeling which so widely prevailed amongst the people in favour of the parish schools as at present constituted.

Dr. Bell said he had to submit a motion, which he trusted would be unanimously

adopted. It was to the effect that the General Assembly approve of the report just read; that they commend the diligence and zeal of the committee, that they regret to learn that no progress has yet been made by the Legislature with an enactment for securing better accommodation and provision for the parochial teachers, whilst these are embraced in the Lord Advocate's Bill along with the objectionable provisions by which the superintendance by the Church of teachers and scholars was proposed to be abolished. The General Assembly, therefore, resolve to petition in the strongest manner against the Lord Advocate's Bill, and reappoint the Committee, with instructions to use every means for opposing the measure.

Mr. Stewart, of Libberton, in seconding the motion, said the Church and Country were under a deep debt of gratitude to the convener of the Committee for the manner in which he had performed his duties. He had read with interest the speech of Dr. Cook at last meeting of Commission, which fully and clearly exhausted the whole subject.

Mr. A. S. Cook, advocate, in a speech of some length, supported the motion.

The Assembly then adjourned.

SATURDAY, MAY, 24.

The Assembly met to-day at twelve o'clock—the Rev. Dr. Crombie, Moderator.

PRESBYTERIAN CHAPLAINS IN INDIA.

Dr. Bryce read the report of the committee appointed to communicate with the Indian authorities, as to increasing the number of chaplains of the Church of Scotland in the different presidencies. It stated that since last Assembly the Committee had addressed a letter to the Marquis of Dalhousie on the subject, and had received from him an answer, expressing views very favourable to the claims of the Church of Scotland.

A deputation of the chaplains in India had also waited on his Lordship, and elicited similar favourable expressions. A deputation of the committee had waited on Lord Canning, before leaving England, and he had promised to give attention to their statement. The Committee had also taken measures to bring their case before the Governments of Bengal and the other presidencies, and also before the East India Company. Dr. Bryce stated that the paucity of chaplains connected with this Church in India was becoming a matter of great gravity and importance, as, from their limited number, they could not overtake the duties that pressed upon them. From almost the establishment of the chaplaincies there had been no increase made in the number belonging to the Church of Scotland. The Church of England had, in 1822, 35 chaplains in India. It had now 128, while the Church of Scotland had never increased its numbers from six, whereas, had there been a proportionate increase in the number, it would now have had about 30. All, however, that this Church now presumed to ask was six

additional chaplains—two to each presidency, and he trusted that this moderate request would not be refused. He proposed that this Assembly should address a memorial to the Court of Directors of the East India Company on the subject, to be presented at their meeting on Wednesday next, when the committee would probably be able to report an answer to this Assembly. Dr. Bryce referred to the injustice done to this Church in the statistics of Church attendance in India, the members of this Church, at many places, where there was no Scotch chaplain, being led to attend the Church of England, and being put down in the statistics as adherents of that Church. To this subject the Committee had likewise drawn attention in their memorials.

Dr. Fowler, seconded by Mr. Cooper of Failford, moved the approval of the report, and that the thanks of the Assembly be given to the convener and the committee, and that the Assembly express satisfaction at being able to entertain strong hopes that the persevering efforts of the committee in this matter would prove successful.

After some remarks from Dr. Robertson and other members, the motion of Dr. Fowler was approved of.

PETITION AGAINST THE LORD ADVOCATE'S PARISH SCHOOLS BILL.

Dr. Hill read a draft of a petition to the House of Commons on this subject, which was agreed to, Dr. Lee dissenting.

CASE OF MR. STRAHAN.

The application of the Rev. W. Strahan, late Presbyterian minister at Gibraltar, for readmission to the Church, from which he had seceded in 1843, was taken up. The Presbytery of Edinburgh, of which Mr. Strahan was a licentiate, reported favourably of the application.

A committee was appointed to examine the documents in the case, on the understanding, that if they were found genuine, the recommendation of the Edinburgh Presbytery would be given effect to.

CASE OF THE REV. MR. DICKSON.

This was an application of a similar kind with the former case. In 1843 he seceded to the Free Church, and was appointed to the charge of a congregation in connection with that body. He now applied for readmission to the Church of Scotland. The Presbytery of Brechin reported favourably of the application, and a committee was appointed to report on it.

The Assembly adjourned at half-past five o'clock, till Monday.

MONDAY, MAY 26.

The Assembly met to-day at twelve o'clock—the Rev. Dr. Crombie, Moderator.

CHAPLAINS IN INDIA.

Dr. Bryce read the draft of a memorial to the Court of Directors of the East India Company, regarding the application for in-

crease of the number of chaplains belonging to the Church of Scotland in the Indian Presidencies; which was approved of, and ordered to be transmitted.

THE JEWISH MISSION.

Mr. Tait, Kirkliston, read the report of the committee for the Conversion of the Jews.

Dr. Bell moved the approval of the report, and Dr. Fowler seconded the motion.

The Moderator then returned the thanks of the Assembly to Mr. Tait and the committee. In addressing Mr. Tait, the Moderator said that he had come triumphantly out of the ordeal to which he had been subjected by the publication so improperly brought before the House. His (Mr. Tait's) character needed no vindication, but if it had, it had been amply vindicated that day. (Applause.)

The Assembly adjourned at half-past five o'clock.

TUESDAY, MAY 27.

The Assembly resumed this morning at eleven o'clock.

THE INDIA MISSION.

Dr. Macfarlane, Duddingston, then read the report of the India Mission committee.

Dr. Stevenson, Ladykirk, late of Bombay, moved the approval of the report, reserving the question of the acceptance of educational grants in India.

Sir W. Jardine seconded the motion, which was unanimously agreed to; and the Moderator conveyed the thanks of the House to Dr. Macfarlane and the committee for their zeal and diligence.

GRANTS IN AID OF EDUCATION IN INDIA.

The Assembly took up the overtures on this subject. These overtures were varied in their character, several of them objecting to the acceptance of these grants, because given to idolaters as well as Christians.

Dr. Bell introduced the subject. He maintained that there was no inconsistency in accepting these grants, either in reason, or from a regard to the practice of the Church. He went over the various objections preferred against accepting the grants.

He moved:—"That the General Assembly, having had before them overtures from many Synods and Presbyteries of the Church on the subject of education in India, in connexion with the despatch, relative thereto from the Court of Directors to the Governor-General in Council: having duly considered the same, resolve, that while the General Assembly cannot but regret that the authorities in India, in the view of the great and interesting object which they seek to secure, consider themselves precluded by the present state of the general population, from making religious instruction, according to 'the truth as it is in Jesus,' imperative in every seminary to which they give countenance and pecuniary assistance; the General Assembly at the same time, are now, on further mature consideration, fully satisfied that the

terms and considerations as set forth in the despatch on which grants in aid are offered are such as, in perfect consistency with our principle, and in accordance with the duty of the Church in this matter, may be taken advantage of, for the benefit of the schools established in connexion with the General Assembly's Mission in India. The General Assembly accordingly resolved to sanction and authorize the acceptance of said grants. Professor Swinton seconded the motion.

At the evening sederunt the subject was resumed, and on a division there voted—

For Dr. Bell's motion	140
For Dr. Hill's amendment	64

Majority . . . 131

The result was received with applause and the Assembly adjourned shortly after eleven o'clock till this day at eleven.

WEDNESDAY, May 28.

The Assembly met again this morning at eleven o'clock—Dr. Crombie, Moderator.

ADDRESS ON THE RESTORATION OF PEACE.

Dr. Bell then read the draft of an address to Her Majesty, stating that the Assembly gladly availed themselves of the occasion presented by their present meeting to renew the expression of their loyalty and attachment to Her Majesty's person and Government, and to congratulate Her Majesty on the restoration to her dominions of the blessings of peace.

The address was adopted.

SERMONS BEFORE THE COMMISSIONER.

The Rev. R. W. Thomson, minister of Ormiston, was appointed to lecture on preach before the Lord High Commissioner on the forenoon of Sabbath first, and the Rev. A. K. H. Boyd, minister of Kirkpatrick-Irongray, was appointed to preach in the afternoon.

CENTRAL PROTESTANT SOCIETY OF FRANCE.

Dr. Hill introduced the Rev. M. Frossard, who briefly addressed the House, thanking the Assembly and the Church for their sympathy and aid, and soliciting a continuance of the same.

Rev. M. FROSSARD, father of the last speaker, addressed the House. He stated that he had been in the Crimea, but did not enter into any account of his labours there, reserving it for a special lecture. The Central Protestant Society of France held similar doctrines to those believed by the Church of Scotland; they were connected with the old Huguenot Churches, and attached to the Presbyterian form. Though their attachment to their own Church was warm, it was not bigoted; they loved the few members that had left them to found a Free Church. They rejoiced in the progress of those brethren, and to see that they received generous support from the Free Church of Scotland. The field was so large that there was room for tenfold labour.

Protestants without interfering with each other. The Society sought the increased revival of their churches, and their extension. This was done by an instrumentality similar to our Home Missions, and by preaching stations, of which latter there were about fifty supported by the Society. He gave an account also of the labours of colporteurs, and generally of the spread of Protestantism in France. He stated that though Government supported the Established Protestant Church, the Church possessed perfect internal liberty. He alluded to the law prohibiting meetings, and which applied to the meetings of those who had left the Roman Catholic Church, and which operated in the way of persecution against these persons, who had borne it with courage and meekness.

Mr. BREMNER testified to the ministerial labours of the deputies, as observed by himself, and expressed thanks to them. He warmly advocated the claims of the Society. He declared there were at present about a million and a half of Protestants in France who required aid in keeping up ordinances.

Dr. ROBERTSON, in a speech referring to the alliance between Britain and France, moved that the thanks of the Assembly be given to the deputies, and that a collection be recommended in behalf of the Central Protestant Society of France.

Dr. Robertson's motion was then agreed to, and thanks conveyed by the Moderator to M. Frossard.

PRESBYTERIAN CHURCH IN ENGLAND.

A letter was then read from the Synod in connection with this Church in England, giving an account of their proceedings at the last meeting, and appointing Dr. Cumming to represent them in this Assembly.

Dr. CUMMING, by request, then addressed the Assembly. The cause of their Church, he was happy to assure the Assembly, was neither unpopular nor unpalatable in the large towns in England. Their churches, on the whole, were in a very prosperous condition. Some of them were full, others were growing. The schools connected with the churches were never in a more prosperous condition. In connection with St. Andrew's Church, London, a school was opened about six months ago; and in another church, at the west end of London, were day schools attended by 600, the Sabbath scholars numbering 350 or 400 children, besides a ragged school filled to overflowing, and which they were now to supersede by a much better one. These schools cost them nearly £6000 a year, which they raised, and a surplus over and above, with the greatest ease. (Applause.) The congregation in Fallow Street, London, was in a more prosperous condition than it had been for many years; it also had a large school attached to it. In Liverpool, the churches and schools were, on the whole, in a prosperous condition. There was a large attendance at the Synod held there lately, and a larger number of ministers from the north of England than previously, and the

reports which they gave in were exceedingly encouraging. In all their schools, along with a thoroughly sound secular education, there was inculcated and taught those great governing religious principles without which education can scarcely be said to be a blessing, but in many instances had proved the reverse. He was persuaded that secular instruction was a sacred duty; and if this world were what it once was, it would be a reflex of what our responsibilities should be; but the world was blotted and stained, and to teach children merely from that blotted page was to ignore the fall. (Applause.) They did not undervalue secular education, but they said that if a man had a hundred miles to travel, and you gave him nutriment for only fifty, he must sink by the way; and so a school which taught a child to get through the world, but which gave that child no nutriment, no preparation for a higher destiny beyond, was inconsistent with Bible principle, and cruelty of a most atrocious kind. (Applause.) They were not afraid of secular education; and those who had taken the deepest interest in religious education were precisely the men to whom they had to look for the most liberal contributions for secular education. (Applause.) They had no fear that the geologist's hammer would break the Rock of Ages, or that the astronomer's telescope would discover a speck in the Sun of Righteousness. Knowledge had been defined to be "power." Well, to give such an increase of power, and withhold an increase of principle, was to give them a giant's strength, but leave an infidel's heart. (Applause.) Therefore, when the Synod met, they, with one consent, ministers and laity, and among some 3000 office-bearers connected with their church in England he had not heard of one dissentient voice, opposed and petitioned against the Lord Advocate's bill. They did so, not merely because it would deprive the Church of her most precious gems,—he could even bear that,—but would deprive the children of the poor of the inestimable blessing of a religious education. (Applause.) They in England had also advanced this object in the papers and in public meetings on the subject. And he believed there was in the minds of reflecting men in the Church of England a growing admiration of the Church of Scotland in connection with this matter; and they entertained the conviction that that Church has the noblest traditions, and can trace the best historical relationship, which stands up firmest for the blessings of a Christian education. (Applause.) In England, he believed error was losing, and true religion gaining ground every day. The force of a religious public opinion was increasing, as shown by recent events connected with the Sabbath question. The Papal aggression, which occurred soon after he last addressed them, had proved a great blunder on the part of the Pope, who mistook the beat of the pulse at an old bishop's wrist for that of the heart of old England. (Applause and laughter.) That mimicry of Popery,

Tractarianism, was not making progress, though a few noble persons and a few sentimental curates had gone over to the Church of Rome; but the mass of the country was soundly Protestant. He, however, feared that a kind of Rationalism, known by the name of Germanism, was spreading in the universities and other influential places. In conclusion, Dr. C. said, the Church in England was seeking, not to Presbyterianize, but to evangelize the people of England, and by advising the Church to preserve her privileges. (Loud applause.)

Mr. MITT, Dalmeny, Dr. HILL, and Dr. BRYCE then complimented Dr. Cumming, and expressed satisfaction with his statements, and the Moderator conveyed the thanks of the Assembly to Dr. Cumming.

The Assembly then adjourned.

(To be concluded in our next.)

Scutari Mission.

MR. MACNAIR'S JOURNAL.

October 2nd.—This morning, for the first time here, married a couple; and to give all due solemnity to so rare an occurrence among our British population in Turkey, performed the ceremony in the Garrison Chapel, and in gown and bands.

October 9th.—Have met some pleasing incidents lately in the course of visiting. One young lad from England asked for the "Pilgrim's Progress." He had a copy which had been presented to him, but it was in his knapsack. He told me of his intercourse with one pious soldier at least, at a former period. Like many soldiers, he had his tale to tell of civil life, as seen by him before entering the service, and it is sad to think that what he complained most of was, the amount of unnecessary work he was required to do on the Sabbath in the house of a professedly Christian family. Surely professing Christians do not sufficiently consider the effect of their conduct in such particulars as this. Even if it should not corrupt others by a vicious example, it may stamp upon themselves the character of inconsistent or hypocritical professors, and lead some to suppose that that religion is of little value which its professed friends seem so unwilling to honour. And if it should lead a faithful domestic to a conscientious withdrawal from his situation, will they be prepared to answer for all the consequences which may follow this step?

In the General Hospital the other day, on asking one man if he was done with the book ("Doddridge's Rise and Progress") which I had lent him to read, he said he was, but that his neighbour was reading. The man to whom he referred then handed me the book. On asking if he was done with it, he said he had read it before, but he liked it so much that he desired to have it longer, and wished he could get a copy to purchase. Seeing that he was really in earnest, I told him I had one or two copies (sent me from Gourcock,) and that I would be happy to let him have one, for which he returned me his best thanks, adding that he would willingly pay the price of it. A day or two afterwards I had the satisfaction of putting the book into his hands, marked as sent by a labouring man in Glasgow, knowing that the contribution of a street porter there had gone towards the purchase of the collection of books of which this was one, and feeling that it still

enabled me to comply with his wish to give a Testament to some soldier in the East.

On coming from church last Sabbath I was accosted by an artillery-man—a most regular attendant—who told me he had discovered a shop lately in which were one or two English books, which he had eagerly purchased, as he believed them to be good books. I asked him if he would like more, and he said he did not know where to get them; that he was anxious to have a magazine or periodical regularly sent, but did not know how to order it. I invited him to call at my quarters, and he has been here this evening, and taken with him a few books which I had by me. Seeing that he was unwilling to take the books without making some acknowledgement, I told him that, while I could not take payment for them, as they had been sent as gifts to the army, I would gladly remit for him any small sum which he might be disposed to send to any religious or charitable object he should name, and so he placed the sum of six shillings in my hands, remarking that he would like it sent to some society for the diffusion of Protestant principles, I had the greater pleasure in receiving this sum, because the man told me, on being asked as to the circumstances of his friends, that he had lately sent £5 to his mother, and that his pay easily enabled him to give this contribution without depriving them of any needful comfort. He is one of the few men I have met with in the army who profess to have experienced a change of heart, and so far his conduct is in keeping with his profession.

In the course of visiting to-day found no fewer than twenty-four additional names to add to my list in the General Hospital alone, mostly of men belonging to the Highland Brigade. Among these, for the first time, found one man who not only could speak and read Gaelic, but who preferred a Gaelic book to an English one. Having quite a store of Gaelic prayer books, as well as some Tracts and Testaments, I promised to get him something to read in his mother tongue. Visited B. J. in Barrack Hospital, and some others. This poor lad now in great pain, and could scarcely speak to me.

October 13th.—During this week three of my men have died, a larger number than I have known taken in the same time since I came to Scutari. One of these, B. J., referred to above, was in great pain when I saw him last. Towards night he got calmer, and went off in a quiet sleep late in the evening. The second had been only a few days in hospital here. I had seen him once or twice, but he was too weak to converse much. Both of these deaths were in one ward, only one patient being between the two men, and when I saw him the morning after the second death, the tear was in his eye. He had seen death on the battle field, and it was a terrible sight. But, poor man, he said this was more affecting still. Two young men, each little more than half his age, and occupying the nearest beds to his own, had been taken. Without any of the hurry or excitement of the battle, and with nothing to break in upon the stillness of the midnight hour, death had twice, in three short nights, entered the chamber in which he lay, and left its victim at his side. The third case was in the General Hospital. T. S., the subject, was wasted to a skeleton. Latterly I had seen him nearly every day. As long as he was able to speak he seemed grateful for my visits, but the last two or three days was scarcely conscious of my presence.

October 14th.—Sunday. Preached, as usual,

in the morning to the men on duty, between thirty and forty; in the Palace to six, besides some in bed. In the Barrack to twenty, and in the General Hospital to fourteen or fifteen.

Was shocked, on coming home from my morning duty, to find that the Rev. Mr. Lee, a chaplain residing in the same house with me, had died this morning. He has been little more than a fortnight out from England, and now violent dysentery has cut him off. This is the second chaplain who has died in Scutari since my arrival, and neither had been above a few weeks in the place. Besides these more than one have been invalided home, and a large proportion have had illnesses more or less serious. May that God who has hitherto spared me, and granted me health, give me not only a grateful heart, but a more devoted spirit!

October 15th.—In course of visiting, saw sergeant M. G. He has been a great sufferer from rheumatic pains. I read the 38th Psalm, and prayed with him. He remarked that he had read that and the two following Psalms this morning. I expressed a hope that as that portion which spoke of suffering was applicable to his case, so that portion might be which spoke of trust in God. He confesses himself to have been a great sinner, and as he has had long and painful hours to reflect on his past life, I am in hopes that this bitter experience may be not without its blessed fruits. He traces a great portion of the vicissitude to which he has been subject to the early removal of both parents and to the consequent want, in his case, of parental training. Though brought up by kind friends, who had his best interests at heart, he discovered that they could not exercise parental authority over him, and being headstrong, he went to sea, and though again received into the bosom of the family on his return, once more took his own way, and enlisted. He has been a sad martyr to rheumatism, but a most patient sufferer. Though by no means demonstrative, so much the reverse that I was often at a loss whether to regard his spirit of endurance as iron stoicism, or weak resignation. I still fondly believe, from the absence of all murmuring in his case, from the calm recital, at intervals, between the sharp twinges of pain, of this story reflecting only upon himself and from the kindly manner in which he speaks of friends at home, that he is a true penitent and now experiencing at the hand of a heavenly Parent that discipline which his earthly parents were not spared to exercise. But little do they, who are trained by right-minded, pious parents, think how much they owe to the firm, yet affectionate discipline of the family.

October 20.—The subject of the foregoing remarks has been removed from hospital. I saw him on Thursday morning, and within an hour of the time I left him, his slender frame, wasted to a skeleton, would be carried on a stretcher, borne by four of his fellow-soldiers, to the steam-tender which conveyed the invalids to the "Great Britain" steamship, and, ere now, he will be on the Mediterranean, pursuing his way to his native island of Great Britain. Besides the above, one or two others of my men have left with the same draft for England. One of these was the young Highlander mentioned as visited on the 9th. Since then I had seen him several times. He had been greatly pleased with the promise of a Gaelic book, but it is scarcely possible to describe the appearance of joy which lit up his face when I put into his hands "Leabhar nan Cnoc," or "The Mountain Sketch Book," a compilation by the Rev. Dr. M'Leod. He seemed to recog-

nize it as an old favourite, and it may serve not only to while away an hour, but, it may be, also to fill it up profitably during the voyage as, no doubt, it will be read.

Another young lad, belonging to the Lane Transport Corps, expected to have gone with the same draft, but still lies in hospital. He is familiar with the scene of my former labours at Gourcock, and recognised me as having been present at the annual gathering in the village on New Year's Day.

This week I have discovered that two lads I was visiting in different hospitals are brothers, and have made both happy by informing them that though they left the camp at different dates, they are now so near each other.

October 30.—The attendance at the several services on Sabbath, if not numerous, keeps steady, and, as far as the invalids are concerned, is perhaps about as large as might be expected. In the General Hospital the only Sabbath, thirty-four were present, while the whole number of Presbyterian patients in the hospital must have fallen short of thirty, and of these several were in bed. Last Sabbath an Episcopalian asked me for a Bible, and expressed a desire to have one with the which service in it. I did not exactly comprehend his meaning at first, but found that, as I had quoted an answer from the Shorter Catechism and illustrated it from the subject of discourse, he wished to have one of those copies with which the Shorter Catechism was bound up.

October 31st.—Before closing these notices for the month, I must not omit referring to a call the other day of M. Babuc, one of the Protestant chaplains to the French army. He brought an introduction to me from Count Zuylen de Nevelt, the Dutch ambassador at Constantinople, he (M. Babuc) having officiated lately in the Dutch Church there. He told me that six Protestant chaplains had been appointed by a society in France, of whom it was intended to station three in the Crimea and three at Constantinople, in connection with the hospitals in its vicinity. He is himself expecting shortly to proceed to the Crimea, and seemed grateful for a bundle of French tracts or rather a selection from a bundle left in my charge by Mr. Watson. M. Babuc was born in London, and has relations both in England and France, among the latter of whom he is proud to rank the celebrated Monods. He tells me the cheering fact, that already the Protestant chaplains in Constantinople have met with between 1200 and 1300 avowed Protestants in the French army, and he has no doubt there are many more whom they have not yet seen. Considering the limited number of troops to whom an hospital chaplain has access, the moral courage required to profess a religion so decidedly in the minority, and in particular the difficulties in the army, of the man who dares to be singular, this number is by no means despicable.

Sketch of the Late Rev. Dr. Easton of Kirriemuir.

(From the Dundee Courier.)

Our obituary of last week announced the death of the Rev. Dr. Easton of Kirriemuir. This much esteemed and venerable clergyman was born of highly respectable parents at Kirriemuir, in Stirlingshire, in the year 1778. When he soon afterwards removed to Glasgow, where he attended the University of that city. His contemporaries inform us that he distinguished himself greatly at College, and that he carried off several of the chief academical honours, at a time when much talent existed, and

when there was great competition. On leaving the University he acted as tutor in several families, and among others, in the family of the Earl of Wemyss.

On the translation of Mr. Cannan, afterwards Dr. Cannan, to the parish of Murroes, the subject of this memoir was presented to the important and populous parish of Kirriemuir, where he was ordained in 1810, and where in the conscientious discharge of much arduous duty he spent the remainder of his life. A few years after he came to Kirriemuir he became a candidate for the Greek Chair in the University of Glasgow, which had then become vacant. This honourable situation he lost by one vote, Sir Daniel Stanford being preferred. The University did not, however, forget their distinguished, though on this occasion, unsuccessful alumnus, but shortly afterwards conferred on him the degree of D.D., which honour, in the circumstances, was a mark of high appreciation of merit, not more honourable to the University than complimentary to him on whom it was conferred. It was at this time that Dr. Easton became notable over the Church for the establishment and all but perfect organisation of Sabbath schools in his parish. When our excellent friend enlisted his whole energies in this department of youthful religious training the paramount utility of Sabbath schools had been only imperfectly and partially recognised. The light, bright and broad, that now falls on this part of ministerial duty had only begun to dawn upon the Church. Dr. Easton acted as a successful pioneer in this truly Christian enterprise, and his example was soon followed by many of his brethren. He not only opened schools in the manufacturing town of Kirriemuir, but in the landward part of the parish. The average attendance of pupils at these schools was upwards of 800. He appointed a numerous staff of teachers, was indefatigable in his superintendence, and by occasional public addresses to teachers and scholars, and the yearly publication of reports, contrived successfully to keep alive the interest created. It is gratifying to be able to mention that this, on the part of our friend, was no mere instance of temporary zeal, but that he continued during the whole of his incumbency to take a most parental care of the young of his fold. A subject which occupied much of Dr. Easton's time and attention, and that for many years, was the management of the affairs of the poor within his parish. It was his object to meet the pauperism that existed chiefly by collections made by his congregation in the church. For this purpose he made extraordinary efforts, put himself to a vast deal of trouble, and was surprisingly successful. He frequently published a lucid statement of his plans and accompanying efforts; and it may be observed that he was twice honourably mentioned by Dr. Chalmers, in the General Assembly, on account of his indefatigable labours in this difficult and controversial field. We do not enter into the merits of this proposition. Suffice it to say that Dr. Easton was generally applauded for the benefits he conferred upon the poor, while the heritors of the parish, and its more wealthy inhabitants, unquestionably owed him a deep and largely substantial debt of gratitude. The South Church, Kirriemuir, Q.S., seated for about 1200, owes its existence to Dr. Easton. He first proposed its construction, raised by untiring labours the large sum of money necessary for its building, and had the satisfaction of seeing it fully equipped, and at one time completely filled. It will remain a monument of his zeal and industry. We could speak much and more admirably of our departed friend's ministerial

labours, private studies, disposition, and domestic life. We know no man who prepared more diligently and systematically for the pulpit than Dr. Easton did. His discourses, many of them able, were plain, eminently Scriptural, and suitably practical. His large church was during the whole of his life, in every part filled, we might say crowded. The people among whom he ministered have always been considered of church-going habits, and amid the changes that have unhappily taken place in our Church, the Dr. never failed in having a numerous and attentive congregation. Dr. Easton was an excellent scholar. He was so as we have seen in his youth, and he retained and augmented his scholarship during life. Our friend had no taste for the atmosphere of Church courts. In this, perhaps, we must blame him, it is one part of the duty of a clergyman of our Church to attend upon Presbyteries, Synods, and General Assemblies. But the worthy Dr. seemed to have had a morbid and continued dislike to such things. He was, perhaps, afraid of controversy and angry feeling, and truly our purest ecclesiastical meetings do not at all times display the perfection of brotherly kindness. Dr. Easton was a gentleman. There could be no mistake in this. His speech, his manner, his gentleness, his Christian charity, showed this. He warmly loved our Church, but he was no bigot. He lived in the most friendly terms with his brethren of the ministry, and with the people of his town who belonged to other churches. He not unfrequently made such his intimate companions. He was twice married, and had his share of family affliction. Four of his sons became preachers, and he lived to see them settled in life. The race is not to the swift nor the battle to the strong. An acute and lingering disease at last fastened upon his system, which he bore with much fortitude. He died in the full possession of his faculties, and with the calmness and confidence of a Christian and faithful labourer in the Lord's vineyard. A very large number of mourners attended his funeral. Ministers of all denominations were there. All the shops in the town were closed, and business was for a time suspended, while thousands crowded the churchyard to witness the last sad duty paid to him who laboured among them forty-six long years, and who was closely linked to them by many associations.

The Endowment Scheme of the Church of Scotland—its successes.

We have watched with much interest the progress of the Endowment Scheme of the Church of Scotland, and perused with much satisfaction the stirring appeals of the Convener of the Scheme, Dr. Robertson. Deeply in earnest—always lucid, clear and pointed, his statements must have been productive of no little good. Persisting in spite of discouragements and many difficulties, he urged on the Scheme till it seemed to have reached its maximum, when again with new and untiring vigour another proposal was submitted, extending its operations to another sphere of labour, and the same energy that carried on the original scheme, and is still sustaining it, is now rendering the new effort largely successful. At the last General Assembly the subscriptions to the Funds of the Committee amounted to the princely sum of £194,211 8s. 8d. sterling, of which £28,000 were subscribed during the previous year. Since the commencement of the Scheme 38 new parishes have been estab-

lished, 21 of these being established by private benevolence, the rest from surplus tithes. The sum necessary for the erection of a parish in a district already possessed of a church is £3100.

GLASGOW HIGHLAND SOCIETY SCHOOLS.—The annual examination of the Glasgow Highland Society Schools took place in the school rooms, Montrose Street, on Monday and Tuesday last. In presence of the directors and the Rev. Dr. M'Leod, the chaplain of the society, when the progress, proficiency, and general intelligence of the pupils were in the highest degree pleasing and satisfactory. On Friday the annual procession, from the schools to St. Columba Church took place. There were upwards of 750 boys and girls in the procession, accompanied by their teachers and the directors, and as the day was fine, the scene was alike interesting and delightful. The sermon and address, which were able and appropriate, were delivered by the Rev. Norman M'Leod, of the Barony parish. For a period of upwards of 80 years this society has been engaged in the beneficent work of teaching the young Highlanders of Glasgow, and the numbers who owe to it the blessings of a sound education, and a fair start in life, may be counted by thousands. The claims for admission to the society's schools have, however, of late years greatly increased, caused by the extensive influx of poor Highlanders into Glasgow, arising, no doubt from potato failure and Highland clearings. The educational wants of all cannot thus be met without an increase of the funds; and as the society has really a sound claim on the public generally, and on Highland proprietors in particular, we trust they will extend to it some portion of their liberality. In no way could it be better bestowed.

THE CHURCH IN THE COLONIES.

Meeting of the Synod of Canada.

(From the Kingston News.)

One of the most important subjects under discussion was the Fund for the support of the different Ministers, derived from their Commutation with the government of the late income Clergy Reserves. This sum it has been resolved to place under the management of Commissioners, under the name of the Temporalties Fund.—Among those appointed to this important trust are the Rev. Dr. Cook and John Thompson, Esq., Quebec; Hugh Allan, Esq., and Thomas Paton, Esq., Montreal; F. A. Harper, Esq., Kingston; John Young Esq., Hamilton; and others.

As the Temporalties Fund will not be sufficient to yield the stipulated income to the present Ministers of the Church, and also to others who may be placed over congregations, a vigorous effort is to be commenced immediately to supplement it by appealing to the laity, who, it is believed, will respond liberally to the appeal. This last scheme is under the charge of the Rev. Dr. Cook of Quebec, whose well known energy of character and talents will be devoted to the cause.

In connection with the Finances of the Church, there was some discussion as to the disposal of the sum of £14,000, being the balance remaining in the hands of the late Clergy Reserve Commissioners. It appears that the income derived from the Clergy Reserves was never fully divided among the ministers, although they had an undoubted right to the whole, a certain sum being set aside each year to meet unexpected conting-

cies, as well as the claims upon the fund of ministers newly admitted. These yearly balances in time amounted to the large sum of £14,000, currency, and which the Synod, with a degree of self-sacrificing liberality on the part of the ministers who might fairly have claimed its division among themselves, which cannot be too highly estimated, decided to throw in to the general fund for the future support of the whole church. Mr. George Brown of the Globe, and others who distinguished themselves by their abuse of that estimable body of men, the Ministers of the Church of Scotland in Canada, will be slow to notice this act of self-denial on their part.

Among the most interesting subjects brought under the notice of the Synod was an overture pledging the church to commence an effort in the Foreign Mission field. With great need for exertions at home, and with vast tracts of country unsupplied with ministers, it was ably argued that an effort to send the Gospel to regions even more destitute than our own backwoods, would be blessed to the church at large. This overture having been agreed to, the question next, under discussion was, to which part of the world the effort should be directed. The scheme which met with most favour in the Synod was one for sending a missionary to Jerusalem, a place, which, strange to say, has been overlooked to a great extent by christian churches in their missionary efforts. The attention of the Synod was drawn to an appeal in favour of Jerusalem by an eminent clergyman of the church of Scotland, the Rev. Dr. Aiton, of Dolphinton. It seems that the Jewish population of Jerusalem is far more accessible to Missionary efforts than are the Jews in any other part of the world, most of whom are absorbed in making gain, and many even tinged with infidelity. The Jews now residing in the Holy Land are mostly drawn there from pious motives, and are, even now, patiently waiting for that Messiah whom the Christian Ministry seeks to declare unto them.

The Synod heard with great interest these statements and appointed the Rev. A Burnet, of Hamilton, the Rev. George Macdonnell, of Fergus, and Alex. Morris, Esq., of Montreal, a committee to collect funds for the object, with power to engage a missionary, should they deem it expedient. There are sanguine hopes among the many warm friends of Foreign Missions in the Church, that this scheme, will, ere long, be carried into execution. £300 cy., per annum will support a missionary in Jerusalem, a sum which can easily be raised in so wealthy a body; and we understand that one of the most useful and respected ministers of the Church, and who is now presiding over an important congregation, has placed his services at the disposal of the committee, should they not succeed in finding another missionary for this deeply interesting field.

In connection with their missionary schemes, the Synod expressed a warm interest in an effort now being made to enlist the sympathies of the young in this great work. At the orphanages of Calcutta, Madras and Cochin, numerous orphan children are received, sustained and educated, many of them in after life becoming, in turn, missionaries, or the wives of native preachers. The cost of maintaining each orphan being only four pounds, each Sabbath School collecting that sum has an orphan appropriated to their care, for whom they select a christian name, and who is looked upon as their protégé. This scheme having been found admirably adapted to gain the

sympathies of the young, as well as to spread the Gospel in India, is recommended to the support of all congregations and Sabbath Schools.

On the evening of Wednesday, after an exceedingly arduous session, the Synod terminated its labours, and was closed by an able and practical address from the Moderator, the Rev. A. Mann, of Pakenham.

Thus was concluded a deeply important meeting, fraught, we believe, with beneficial results to the Presbyterian Church in connection with the Church of Scotland, as well as with blessings to the world at large. The members of Synod will long remember this occasion as one upon which many satisfactory decisions were arrived at, and much good was accomplished, while the citizens of Kingston, who received them into their houses with ready hospitality, will not soon forget the pleasant intercourse which they were privileged to enjoy during the past week.

Queen's College, Kingston, C.W.

We are in possession of a copy of the Annual Synopsis of the proceedings of the Board of Trusters of Queen's College, and of the statements appended thereto. We are gratified to notice that the attendance upon the Institution is so good.

During the Session 1855-1856 there were 30 students in the Arts Faculty, and 10 in the Divinity Classes, making 40 in all, of whom 3 are applying for license to exercise the office of the Ministry.

The Medical Faculty is also actively engaged. Five young men at the close of the session graduated in Medicine, having attended a portion of their course at other Institutions. The attendance upon the Medical classes was large, comprising in all 47 students. The previous and first session of the Medical school, there were 23.

Queen's College School was also maintained in operation, and, we learn from another source, was attended by 70 pupils, so that the University was attended by 87 Students in all, and, inclusively of the Queen's College School, 157 pupils were in receipt of instruction in various departments of knowledge by its agency. We think that the suggestion, made at last Synod by one of the fathers of the Church, viz that of the establishment of Presbyterian Exhibitions to the School, would be found of much service.

The collections for the new College Buildings are still being taken up, but greater exertions will require to be made than have yet been used, to raise the requisite sum to pay for the commodious buildings purchased for the College.

We observe that the matter will be brought before the Synod, and, we doubt not, will receive due attention at the hands of the Court.

We still trust that a Report from the Professors will be submitted. The Synopsis of proceedings of the Trustees is necessary, and is very well in its way, but something more is wanted than a bare, naked transcript of proceedings and statement of accounts. A vigorous, faithful narrative by the professors or the senatus of the operations of the College, a statement of its difficulties, an annual narrative of its progress and suggestions in its advancement, might all be embodied in a Report, and would do much to interest the people in the working of the College, and enlist their sympathies towards it.

Mr. Caird's Sermon.

RELIGION IN COMMON LIFE.

When the Queen ordered the publication of this Sermon, she could scarcely have anticipated the circulation it would attain, or that she would thus virtually become a tract distributor on so large a scale. Her judgement of its merits has been sustained by that of the people of Britain and America. In Britain 60,000 copies were speedily disposed of. In the United States several editions have been published, and in Canada this Sermon, which appeared in our last issue, was republished by the *Toronto Old Country-Man* newspaper, by one of the Quebec papers, and also in Montreal by the *Montreal Witness*. The last paper has issued, as we learn from its columns, one edition of 16,000 copies and another of 6,000 copies. May its perusal be productive of good, and may our common life be more and more pervaded by true religion.—*Presbyterian*

Walcha.

A most interesting ceremony took place here on Monday, the 20th ult., viz., in laying the foundation-stone of a Presbyterian Church, in connexion with the Synod of Australia. The morning was beautiful, and a large concourse of people had assembled, including almost all the respectable families in the neighbourhood of Walcha. Amongst those present, we observed Mr. Taylor and family, Mr and Mrs Elliott Mr. and Mrs. Nivison and family, Mr. and Mrs. Jamieson, Mr. and Mrs. Bell, Mr. and Mrs. Scott and family, Mrs. Fletcher and family, Mrs. Richards and family, Dr. Haylock and family, and many others from a considerable distance. The proceedings of the day were begun by prayer and singing a psalm, after which the Rev. Mr. Morrison delivered an exceedingly beautiful and appropriate address, which was listened to with marked attention and delight by all present. Thereafter the clergyman, Mr. Morrison, called on Mrs. Jamieson of Walcha to go through the customary ceremony of laying the foundation stone, she having been requested to perform this honourable work, as the lady longest resident in that part of New England, and one who is universally respected. This was done by depositing under the stone a bottle hermetically sealed, containing a number of coins, from a sovereign down to a farthing, including a sovereign of the new Sydney mint, a copy of the *Empire and Mail*, *Mercury* newspapers, a *Sydney Almanac*, and a short account of the first occupation of New England; thereupon the stone was laid in something like masonic style. A psalm was then sung, and this part of the proceedings was closed by prayer, offered by the Rev. Mr. Morrison, for a blessing on their undertaking.

The married ladies, with considerate forethought, had a large awning erected on the banks of the Apsley River, and an elegant *dejeuner a la fourchette* prepared, which all were invited to partake of before leaving. Several good speeches were made, and the health of the Rev. Mr. Morrison, was received with much enthusiasm. Mr. Morrison, pastor of the church, is a decided favourite to that part of New England, and all the Presbyterian families about Walcha, of whom there are many, are much pleased that he is now to become permanently resident amongst them as their clergyman.

A subscription list was opened for the

don of a Manse, (the funds necessary for the building of the church having been already made up) and a large sum was at once collected on the ground. The indefatigable Mr. Hewitt, agent for the New South Wales Bible Society, was present with a tent, and a choice display of books, almost all of which were bought up with much avidity, the purchasers evidently much surprised at their extraordinary cheapness.

The beautiful run of Walcha, consisting of about 70,000 acres, was the first station taken possession of and occupied by stock in New England. This was in the year 1832, and it is a pleasing coincidence, that the first Presbyterian Church erected in New England will be there. Within a circuit of about 20 miles from Walcha there are no fewer than twenty separate head stations, almost all of which, within the last ten years, have changed hands; passing from the original discoverers and occupiers, and now principally owned and occupied by married families, who have built unto themselves comfortable homes, and who appear, by the substantial nature of all their improvements, to indicate a determination to reside permanently. Three-fourths of these families are Presbyterian, so that a more useful or desirable field for the labours of a Presbyterian clergyman perhaps does not exist in any other parts of the colony. We have no doubt the people will fully appreciate the great advantages they enjoy, in having a clergyman permanently settled amongst them, and that they will do their duty towards him, in providing amply for his independence. Before concluding, we may mention that the church when completed will be a remarkably neat stone building, capable of accommodating 250 persons, the plan and specifications having been drawn out by A. Thomson, Esq. of the City Commissioners' Office, Sydney, and most handsomely presented by him to the trustees of the Church, as his subscription towards its erection.—*Correspondent of the "Empire," Sydney newspaper, September 7, 1855.*

[From the Edinburgh Christian Magazine.]

We have peculiar pleasure in recording the following subscriptions received from New Brunswick. We return our best thanks to our kind friends, and value most deeply this proof of their sympathy for their suffering countrymen. We have always maintained that there exist nowhere more warm and generous hearts than those of our countrymen in the colonies.

The following letter has been addressed to Mr. MacLeod, the Secretary of the Scutari Mission:

MIRAMICHI, NEW BRUNSWICK,
23d February 1856.

REV. AND DEAR SIR,—We have much pleasure in transmitting to you the enclosed Bill of Exchange for £6 sterling, in favour of the Scutari Mission. The subscribers, sensitively aware to the sufferings and spiritual destitution of the Presbyterian portion of the British army in the Crimea, have cheerfully expressed their desire to assist your generous efforts in sustaining the Scutari Mission. They have read with deep interest the Journals of the missionaries, as recorded in the *Edinburgh Christian Magazine*, and are much gratified with the success that has attended their exertions. Their sincere desire is, that Almighty God may strengthen their hands and encourage their efforts in the discharge of their heavenly vocation, and that their labours may be abundantly blessed in imparting the consolations of

Word of Life to our suffering fellow-countrymen in that distant land.

We recollect, with grateful feelings, your visit, together with the other members of the Deputation from our venerable Church, to this place, at a time when the presence of able and faithful ministers was much needed; and the impressions then made will not soon be forgotten.

The subscribers express a desire that you will please insert the inclosed subscription list in the *Edinburgh Christian Magazine*, not so much for their own gratification, but that their conduct in this matter may induce other congregations on this side of the Atlantic to go and do likewise.

That the Chief Shepherd may bless and prosper your labours, and give you many seals of a faithful ministry in the great day of His appearing, is the sincere desire of

Your humble and devoted servants,

GEORGE JOHNSTONE.
JAMES MILLAR.

SUBSCRIPTIONS BY THE ADHERENTS OF ST. ANDREW'S CHURCH, CHATHAM.

	s.	d.
George Johnstone	2	6
Mrs Johnstone	2	6
James Millar	2	6
Mrs James Millar	2	6
John Macdougall	2	6
Mrs Macdougall	2	6
John Smith	2	6
William Swanson	3	14
Robert Nicholson	2	6
Mrs Robert Nicholson	2	6
Bery Miller	2	6
Mrs B. Miller	2	6
W. Muirhead	2	6
Mrs W. Muirhead	2	6
Richard B. Haddon	2	6
Mrs Haddon	2	6
George Henderson	2	6
John Linklater	2	6
Mrs John Linklater	2	6
Alexander Loudoun	5	0
Mrs Alexander Loudoun	5	0
Henry Wyse	2	6
James Case	2	6
James Patterson	2	6
John Cameron	2	6
William Mason	2	6
William Sinclair	2	6
Mrs Sinclair	2	6
James Henderson	2	6
Mrs Henderson	2	6
Charles Anderson	2	6
Charles Cameron	2	6
Mrs Mackie	2	6
John Mackie	2	6
Archibald Russell	2	6
Peter Miller	2	6
David Ritchie	3	0
William Wyse	2	6
R. B. Forbes	2	6
Charles C. Watt	3	0
Richard Coltart	2	6
Hugh Bain	2	6
Mrs Bain	2	6
John Brown	2	6
George Haddon	2	6
Alex. M. Muir	2	6
George M'Leod	2	6
Hugh Fraser	2	6
James Nelson	2	9
David Smers	1	3
D. M'Lachlan	2	0
D. Ferguson	2	0

	s.	d.
George Kerr	2	6
Daniel MacKiren	2	6
Mrs Robert Johnston	2	6
Timothy Lovemoney	2	6
Francis Elliot	2	6
Mrs F. Elliot	2	6

MISCELLANEOUS.

The Deaths of Aaron and Moses.

We take the following from a chapter entitled "The Mountain Glory," in Mr. Ruskin's new volume of *Modern Painters*.—"Try to realize that going forth of Aaron from the midst of the congregation. He who had so often done sacrifice for their sin going forth now to offer up his own spirit. He who had stood among them, between the dead and the living, and had seen the eyes of all that great multitude turned to him, that by his intercession their breath might yet be drawn a moment more, going forth now to meet the angel of death face to face, and deliver himself into his hand. Try if you cannot walk, in thought, with these two brothers and the son, as they passed the outmost tents of Israel, and turned, while yet the dew lay round about the camp, towards the slopes of Mount Hor, talking together for the last time, as step by step, they felt the steeper rising of the rocks, and hour after hour beneath the ascending sun, the horizon grew broader as they climbed, and all the folded hills of Idumea, one by one subdued, showed amidst their hollows in the haze of noon, the windings of that long desert journey, now at last to close. But who shall enter into the thoughts of the High Priest, as his eye followed those paths of ancient pilgrimage, and, through the silence of the arid and endless hills, stretching even to the dun peak of Sinai, the whole history of those forty years was unfolded before him, and the mystery of his own ministries revealed to him; and that other Holy of Holies, of which the mountain peaks were the altars, and the mountain clouds the veil, the firmament of his father's dwelling, open to him still more brightly and infinitely as he drew nearer his death; until at last, on the shadeless summit—from him on whom sin was to be laid no more—from him on whose heart the names of sinful nations were to press their graven fire no longer—the brother and the son took breastplate and ephod, and left him to his rest. There is indeed a secretness in this calm faith and deep restraint of sorrow, into which it is difficult for us to enter; but the death of Moses himself is more easily to be conceived, and had in its circumstances still more touching, as far as regards the influence of the external scene. For forty years Moses had not been alone. The care and burden of all the people, the weight of their woe, and guilt, and death, had been upon him continually. And now, at last, the command came, "Get thee up into this mountain." The weary hands that had been so long stayed up against the enemies of Israel, might lean again upon the shepherd's staff, and fold themselves for the shepherd's prayer—for the shepherd's slumber. Not strange to his feet, though forty years unknown, the roughness of the bare mountain path, as he climbed from ledge to ledge of Abarim; not strange to his aged eyes the scattered clusters of the mountain herbage, and the broken shadows of the cliffs, indented far across the silence of uninhabited ravines; scenes such as those among which, with none, as now, beside him but

God, he had led his flocks so often and which he had left how painfully! taking upon him the appointed power, to make of the fenced city a wilderness, and to fill the desert with songs of deliverance. It was not to embitter the last hour of his life that God restored to him, for a day, the beloved solitudes he had lost, and breathed the peace of the perpetual hills around him, and cast the world in which he had laboured and sinned far beneath his feet, in that mist of dying blue—all sin, all wandering, soon to be forgotten forever, the Dead Sea—a type of God's anger understood by him, of all men, most clearly, who had seen the earth open her mouth, and the sea his depth, to overwhelm the companies of those who contended with his Master—laid waveless beneath him, and beyond it, the fair hills of Judah, and the soft plains and banks of Jordan, purple in the evening light as with the blood of redemption, and fading in their distant fulness into mysteries of promise and of love. There, with his unabated strength, his undimmed glance, lying down upon the utmost rocks, with angels waiting near to contend for the spoils of his spirit, he put off his earthly armour. We do deep reverence to his companion prophet, for whom the chariot of fire came down from heaven; but was his death less noble, whom his Lord himself buried in the vales of Moab, keeping, in the secrets of the Eternal counsels, the knowledge of a sepulchre, from which he was to be called, in the fulness of time, to talk with that Lord, upon Hermon, of the death that He should accomplish at Jerusalem.

The Unbaptized.

Ministers whose lot it is to labour in the more destitute localities of our larger towns, and in country parishes with public works, will bear me out in saying, that in such places a very necessary question before admitting young communicants is, "Have you been baptized?" There is a dense mass of heathenism in the midst of us, knowing not so much as whether there is a Holy Ghost, and still remaining, even outwardly, unsprinkled with the baptism of water. Only a page or two back in my missionary's journal, I find the following entry made:—"Visited in ——— Land. In the top flat there are two men living with two women unmarried. They have families unbaptized. There is also another family—once, I believe, members of the U. P. Church, with children unbaptized. In all, eight unbaptized children here." When I came, about two years ago, to the parish in which this state of things exists, I found that a machinery had been set in motion especially for these outcast families. There was a missionary laboriously and daily visiting among them,—an association of members of the congregation, for bringing out the adults to meetings and to church, and for getting the children to attend the Sabbath school. These meetings for the adults are held twice a-week; one is addressed by the minister, and the other by the missionary; and they present a very interesting spectacle. Nearly 100 persons regularly hear the Gospel preached to them there, many of whom would otherwise be shut out almost entirely from the means of grace. There are mothers with infants; there are fathers in tatters; there are men and women who had seldom, if ever, been in any church, and some who would not venture on the Sabbath to attend a Protestant place of worship, come out then. This had been in operation for some

time before I came, begun by my esteemed friend and gifted predecessor in his short but laborious ministry in the charge to which I succeeded. In visiting this parish, one could not fail to be struck with the numbers who were growing up unbaptized. It was resolved to adapt these meetings, as far as possible, to the circumstances of the heads of such families, and we were rewarded by a regular attendance on the part of several. This machinery, besides causing many advantages, was mainly instrumental in producing the following result. On a Sabbath evening in December last, the session met in the usual place of weekly meeting, and then and there I administered, and felt myself justified in administering, the rite of baptism to twenty who before were unbaptized. What a scene! The place was crowded, but with no spectators drawn to it from merely idle curiosity. I never witnessed so imposing, so impressive a spectacle in my life. There we had mothers presenting their children themselves, for their husbands were dead, or worse than dead. We had fathers with pallid cheeks, who had long been out of work, and who, pining for years in sad distress, had been obliged to give away their clothes and furniture for bread. The blind father was among them, groping his way to the baptismal font to dedicate his children to the God he vowed to serve. Some were there who had gone once or twice to the parish church when they had come first. But there was no place in it allotted for parishioners; no seat for those who could not or who would not buy the truth. Disgraceful state of things,—too common! What wonder if they thought that no man cared for their soul, and left the church determined never to return. We had, too, some reclaimed from a life of vice and misery, to honesty, sobriety, and virtue, and we fondly hoped and trusted to religion and to God. I satisfied myself of the knowledge and character of these different parents. They made a solemn and public profession of their faith in Christ, and obedience to Him. They undertook to discharge the duties incumbent upon them as Christian parents, and then their children—I cannot say their infants—were baptized. Not only weeks, but months and years, had rolled over these children's heads. Boys and girls of nine and ten years old were among them, partakers of a rite which I trust the God of grace will bless, placed, though late, by their mothers or fathers in the arms of the Saviour for His blessing, and taking part in such a scene, as neither they nor those around me, nor the elders who were present, nor I, can surely ever forget. Surely, if Jesus still lives,—is still the same,—that scene was not indifferent to Him,—that administration of baptism was not unblest by Him who said on the earth, "For the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I. Y.

THE MONTHLY RECORD.

JULY, 1856.

Presbyterian Church in the U. States.

We receive from time to time very valuable and encouraging ecclesiastical and missionary intelligence in the Home and Foreign Record of the Presbyterian Church of the United States. In the latest number for the month of

June we have the fifty-fourth annual Report of the Board of Domestic Missions.

"There has been," we are informed, "an increase in the number of missionaries employed during the year—an augmentation of receipts, both from the churches, and in individual donations and legacies—an increase in the aggregate appropriations—a larger average salary paid to our missionaries—and an increase in the balance on hand at the close of the fiscal year. In every department there has been an encouraging progress; and we doubt not that the Assembly will heartily unite with the Board in their expressions of gratitude to God for his unmerited goodness and mercy."

We have then some very interesting statements from the Board of Education.

"The increase of Candidates," we learn, "for the last six months has been less than during the first six months of the year. But the number received during the whole year is considerably in advance of the preceding year, and the number during the twelve months preceding May 1855, was over twenty in advance of the previous year. The advance in two years is nearly forty. Our pecuniary pressure for a portion of the year has been unusually great. But by the kind providence of God many of the churches responded nobly to our appeal for relief, and we are able to close the year with a small balance in the treasury. For this we thank God and take courage."

Whilst vigorous and persevering efforts are made both in England and Scotland, to withdraw the Schools from the superintendence of the Church, the American Board of Education are using their utmost exertions to extend the Parochial School system throughout the country. The organization of their school system is worthy of notice, and contains most significant and instructive information, to the friends of religious education among ourselves and in Britain.

1. Every school applying for aid to the Board of Education, must be under the care of the session of a Presbyterian church, and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

"The report of the Board of Foreign Missions shows progress, not only in its receipts and expenditures, but progress in the direction towards which its efforts are all directed, winning souls to a knowledge of the truth God has owned and blessed his owned cause. He has answered the prayer, that more labourers may be sent forth into the harvest, and he has sent the dew and the rain from heaven upon our mission churches. To those who feel interested in the special work committ-

to the Foreign Board, we commend a perusal of their Annual Report. It presents more gratifying results than the report of any previous year."

"The statistical tables appended to the Annual Report will show what each church has done during the year, through this agency, for the conversion of the world to Christ. We hold that even the feeblest of our churches should stately contribute to the Foreign Board, and yet it will be seen that nearly one half of those embraced within our beloved Zion, have given it no aid whatever."

From an abstract of the Eighteenth Annual Report of the Board of Publication, giving an account of the operations of the Board in purchasing, circulating and defraying the expenses of new publications, we learn that "the whole aspect of the work committed to this Board is one of progress and encouragement, such as it rejoices to be able to spread before the General Assembly, and as encourages it to new and enlarged exertions for the time to come."

The General Assembly's Church Extension Committee state that the work of the year is as follows:—

"APPLICATIONS.

The number of new applications for aid in erecting churches, received from April 1st, 1855, to April 1st, 1856, (including thirteen applications acted upon by the late Church Extension Committee of the Board of Missions, previous to the transfer of their books, papers and funds to the present Committee of the General Assembly,) is ONE HUNDRED AND FIVE. These one hundred and five new applications come from churches in the bounds of twenty-six of our thirty Synods, and fifty-three of our one hundred and forty-eight Presbyteries. The amount of aid asked for on these one hundred and five applications, is over \$27,000.

APPROPRIATIONS.

During the year ending April 1st, 1856, appropriations have been made to seventy-one churches, to the amount of \$12,785 99. These seventy-one churches are in the bounds of twenty-one Synods and thirty-six Presbyteries. Appropriations have been paid during the year to fifty-one churches, amounting to \$8,675 99.

RECEIPTS AND EXPENDITURES.

The receipts of this year are \$4,510 83, or more than eighty-five per cent. in advance of the receipts of last year, and \$1,123 83 in advance of the receipts of the year ending May 1st, 1850, the largest ever reported by the Church Extension Committee of the Board of Missions.

The expenditures of the year closing April 1st, 1856, were \$11,083 51, including a temporary loan of \$700 to the Church Extension Committee of the City of St. Louis, out of the contributions of the Second Presbyterian Church of St. Louis, made in accordance with the desire of that church."

Letter from the Rev. George W. Spratt to the Editor.

GREENOCK, June 4th, 1856.

MY DEAR MR. MARTIN,—

I have not written you for some time, but have not forgotten you, and not yet, as you often predicted, have I forgotten the Colonial Church. I get the Halifax Record regularly,

and I read it with great interest. I think my absence has done good in one respect: it has stirred up the country clergymen to do more in the way of literary contributions to its pages than when you had me to help you in the Editorial department. By the time you get this letter you will have had the pleasure, I trust, of welcoming two additional labourers to the Colonial vineyard, and these I hope are the predecessors of a great many more. The Church is just commencing a new Missionary year, and if I am not much mistaken she enters upon it with a large measure of zeal, and under many favourable auspices.

The mail which carries this letter will also give you accounts of the proceedings of the General Assembly, which has just now closed; and I am sure you will have much satisfaction in perusing them. I went through to Edinburgh for a few days last week, and I was greatly delighted with what I saw and heard of the Assembly. There seemed to be much less of routine and much more of life and individual independence, and a determination to get at the best ideas on every subject, than years ago when I used to attend its sittings. There seemed to me to be a large portion of young clergymen, not a few of whom were my own old college companions, whom I had not seen since I left for Halifax. The eldership very finely represented the rank, intellect and piety of the laity of the Kingdom. The Moderator presided with great dignity and propriety, and his addresses were characterized by a most christian spirit—and by ardent zeal for the extension of the Redeemer's Kingdom.

There were very many pleasing features in the proceedings of the Assembly. There was not a single case of discipline, and as the Ecclesiastical Courts have been exceedingly strict of late years, this is proof that the clergy of the church throughout the length and breadth of the land are maintaining a character worthy of their sacred profession. So far from any cases of deposition occurring—one who was deposed for drunkenness several years ago, but who has since by the grace of God triumphed over this sin and become a teetotalter, applied to be restored to the office of the ministry, and though some time may elapse before he is reinstated, if he prove steadfast there is no doubt that his prayer will be granted. Three Free Church ministers were also received back to the Church.

Though there have been many appointments during the year, there was but one disputed settlement, and this in so far as it was before the Assembly, was settled in favour of the people. The different reports given in by the Conveners of the different committees were almost all of a satisfactory character; and if I mistake not, without exception, there is an increase on the contribution to all the schemes. The Endowment Scheme especially is in a most flourishing condition, and this is the foundation of all the others.

Dr. Robertson the indefatigable Convener of that scheme, announced that the contributions to it during the past year amounted to £44,000 and upwards; and what is better he spoke of kingly spirits rising up all around him in the Church, who were devoting themselves heart and soul to this and other good works. I was present at the discussion on the Colonial report, in which you no doubt feel the deepest interest.

A clause in it relative to Australia gave rise to some conversation on the subject of Presbyterian union in the Colonies. Several members spoke strongly against the sin of

perpetuating the schisms of this country abroad, and declared that they would rejoice to see one united Scotch Church throughout the Colonial world. Others urged the propriety of speaking with caution on the subject, till the terms of the proposed union in Victoria should be fully known, as from the newspaper report they seemed to be dishonourable to the Church and unfaithful to the confession. It was referred to the committee to make full enquiries during the ensuing year and to report to next Assembly.

The Venerable Principal McFarlan who has been so long connected with this committee, on account of his age and infirmities, insisted upon withdrawing from it, and in very feeling terms bade the General Assembly a long and last farewell. He was thanked most kindly and feelingly for his long services, and as he insisted upon it, his resignation as Convener was accepted. As it is of the utmost consequence that a suitable successor should be appointed, I am sure you will be delighted to hear that Dr. Fowler, of Ratho, who paid you a visit as one of the second deputation and who knows the ground, has been selected. This augurs well for the Colonies, and as the Committee have plenty of money and men are waiting for appointments, I think I may venture to predict that this will be a year of unprecedented prosperity to the Colonial Church.

When in Edinburgh I found that one or two of the Students whom I got to agree to go out were licensed and up for appointments, and that the others would soon follow. Only let our good church people in the North American Colonies hold on for a little longer, and they will get an abundant supply of ministers of the church they love. I think it would not be a bad plan if the different Synods in B. N. America would send an Agent over to help the Convener: by beating up for a few months he would get twenty or thirty ministers and probationers without much difficulty. I hope your different Synods this summer will help on the idea of our General Assembly. I feel confident that if you were thus united—though you should form at first but a gigantic skeleton—it would lead to a great increase of interest in your affairs in this country and young ministers would be much more readily attracted. I almost was forgetting to tell you that your own laborious services in behalf of the Church were noticed in a most flattering manner, in the General Assembly, by Dr. Fowler, who moved the adoption of the report.

I wrote to him to-day on the subject of the Gaelic deputation, about which I have written several letters already. I hope the new committee will decide upon sending one, unless Gaelic preachers sufficient come forward. I have written in the strongest possible manner on the subject. If you do not get the deputation and if Gaelic preachers sufficient do not come forward, I think you ought to try and get McKenzie, (son of Mr. McKenzie, formerly of Wallace,) who, I am told, promises to be a remarkably good Gaelic preacher, early in the field. I think Mr. McKenzie's son who is licensed and whom I saw in Edinburgh, will go out in the boat after the next, but he does not speak Gaelic. A Mr. Lochhead has also been appointed but I have not met him. I have now my note book before me in which I have the names I got last winter at the Universities and I trust none of them will fail. If they are all forthcoming you will do very well for both English and Gaelic, and the hearts of our people throughout the Lower Provinces will be rejoiced.

I was present in the Assembly when the French deputation was received. Monsieur Frossard (the father), spoke English very well and gave a very interesting account of the state of our sister Church in France. The Church of the Huguenots and of thousands of Martyrs. He wore on his breast the decoration of the Legion of Honor having been Protestant chaplain to the French troops at the Crimea during the recent war. Dr. Cunningham, of London, also addressed the Assembly, as a deputy from the Scotch Church in England, and he was most enthusiastically received.

There were two very interesting discussions in the Assembly on church order and worship. One arose out of an overture anent the more systematic reading of the Scriptures in church, sent up by Principal Lee and Dr. Hill. The Assembly enjoined ministers to pay more attention to the Directory which, as you know, enjoins that two chapters be read at every diet of worship.

Another arose out of an overture from Col. Dundas, anent the dispensation of the Lord's Supper in private under certain restrictions. This was the most interesting discussion I heard, and it gave abundant proof of a change of feeling in the church, on this subject. Col. Dundas's views were supported by several eminent laymen and clergymen including one Professor of Divinity, Dr. Robert Lee, who made a very able speech on that side of the question. One or two speakers intimated that the practice had already commenced—and gave it as their opinion that it should come by custom and not by legislation.

The principle of the overture was strongly opposed, however, by others, and a motion to transmit it to a committee for consideration was negatived by a large majority. In my opinion the argument was on the other side as several cases of great apparent hardship were adduced—of people yearning for years for the holy sacrament of the supper, unable to have their desire gratified without leaving the church of their baptism and their country—and as it was very clearly made out from the scriptures that wherever two or three are met together in the name of Jesus Christ, with a lawfully ordained minister, there is a church fully equipped for all the ordinances of the Christian religion.

Edinburgh was unusually crowded and brilliant as, in addition to the Assembly which always brings a large number of people, Thursday was kept as the Queen's birthday and there was a display of fireworks in the evening on account of the Peace. I was at the Commissioners' dinner in Holyrood and afterwards walked up through the Canongate and High Street, which were lined with our old friends of the 72nd, up to the Castle where a salute was fired in honor of Her Majesty. I had many friendly greetings with the men of the 72nd depot, not a few of whom wear medals on their breasts having been with the regiment at the war. Captain Crombie who commands the depot has recently returned and, like other Crimean officers, wears a beard almost down to his belt. I dined with him one day and had a long talk about the war and the movements of the regiment since they left us at Halifax. He told me particulars about our friend McDonald's death, the only one of the officers who has been cut off by the war. He is much regretted in the regiment, and well he may, for there are few in any calling who do their duty so thoroughly as he did, and who are so worthy of respect and regard. During his illness he was frequently visited,

I believe, by the chaplain of the 42nd, the 72nd at that time not having a chaplain of their own. Since then they have had the services of Mr. Cannon, who gave up a parish in Dorsetshire to go out, and who, by the way, is a brother of the celebrated General Cannon.

But I must bring my letter to a close, I think often of you and Mr. Scott and look back with interest upon my fellowship with you in Halifax. I shall ever take the deepest interest in the Church in the Colonies and will be most willing, if able, to execute any commission you may confer upon me. I am often writing and talking on the subject and as in Nova Scotia I used to hold up the good points in the missionary operations of the Church—here I hold up the bad ones.

I see from the Halifax Record that you continue to be much dissatisfied with the Home Record and I don't wonder at it. It makes me angry every time I take it up, so utterly destitute is it of missionary intelligence the only object for which it exists. I took the liberty of writing the Editor some months ago, giving him the ideas of Colonial ministers on the subject. He mentioned his willingness to insert suitable articles but states that he did not receive almost any communications from the Colonies. I hope you will send him your Record if you have not been doing so previously. I venture to predict that there will be a change for the better in its pages after this Assembly. The number for this month might certainly pass very well for a devotional magazine—but as a missionary periodical it is a very remarkable production.

Give my kindest regards to the Rev. Mr. Scott and to other Halifax friends. I hope you will soon have a large number of additional labourers in the field, so that you may enter upon your new office of Superintendent of Missions, and may God grant the Scotch Church in Nova Scotia a summer season of great prosperity.

I am,

Yours very sincerely,

Geo. W. SPROTT.

Missionary Report

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

The last report given in by me to the Presbytery, brought down the narrative of my labours to the end of March last, when I happened to be residing for the time at Wallace. On the 30th of that month, I exchanged with the Rev. Mr. Herdman of Pictou, in order to allow that gentleman to visit the District. Though at some inconvenience to himself, this he kindly agreed to, visiting every one of our stations in that quarter; and I was glad afterwards to find that while at Wallace, he took the opportunity of making various useful recommendations to our people, among which I may mention the proposal that in the absence of a minister, those of them living in the vicinity of Stake Road should meet together in the schoolhouse there, every sabbath, for social worship. This is an arrangement which I believe has since that time been regularly carried into effect, and one which, I have no doubt, will be attended with much spiritual benefit to the neighbourhood.

On these occasions, as a part of the service, an English sermon is read by one of their number, extracted from some sound evangelical author; and in the meantime our people seem to take delight in such engagements. As to the various other matters, connected with Mr. Herdman's Mission to Wallace, a particular account of them will be found in his report which appeared in a recent number of our "Monthly Record."

On Sabbath the 30th of March, I officiated in St. Andrews, Pictou, and was much gratified to find so good an attendance, both forenoon and afternoon. The congregation is a large one, and under the able, faithful, and zealous ministrations of their esteemed pastor, constantly on the increase. Already the church, though of fair proportions, is quite inadequate to contain their numbers. There is one remark which I have frequently heard made, not only by our own people, but also by members of other religious denominations, and which I do not scruple here to repeat, namely: the peculiar suitability of our Ministers for the various spheres of usefulness which they have been called, in Providence, to occupy in these colonies. Elected to their respective charges, as Ministers ought always to be, by the free and independent voice of the people, acknowledging no patronage but that which their own merits afford, they are on all hands, both by friends and foes, admitted to be the very men best fitted for the work which lies before them. Thus, it must be owned, is indeed a most gratifying reflection to all true friends of the Church of Scotland, and augurs well for the future success of our missionary operations in this colony, which promise soon to be on a more extensive scale than they are at present. When the foundation is known to be sound and stable, there is a fresh and ever-growing confidence imparted in the rearing of the superstructure. In the case of St. Andrew's, the affairs of the congregation are, I believe, mainly owing to the untiring energy, great zeal, and laborious exertions of the minister, in a very satisfactory condition. The fine new manse which has lately been erected, and which is now occupied, is the best evidence that could be afforded of the attachment of the people for their Church and their appreciation of the valuable services of their pastor. It illustrates, moreover, the truth of the proverb, that "where there is a will there is a way." Let other congregations follow so good an example.

On the following Wednesday evening being the occasion of the monthly meeting for prayer, and the hearing of a Lecture on some interesting topic connected with Christianity, I had the honor of officiating in St. Andrew's, and was gratified by the marked attention of the audience, which was considerable.

On Sabbath the 6th April, in conformity with the instructions of Presbytery, I proceeded to Rogershill, where I preached that day, both forenoon and afternoon. Considering the season of the year, and the difficulty of travelling, the attendance was

respectable. Many of the older people who would otherwise have attended, found it to be impossible to venture out. On this occasion, at the conclusion of the second service, I spoke a few words of comfort and encouragement to our people, giving them all the information which I possessed with reference to the prospects of receiving additional missionaries.

On the Sabbath following, I visited Cape John. As usual the attendance was very good. The Church is now completed, the seats are comfortable and well-finished, and already the most of the pews have been taken up by the adherents of our Church, who are pretty numerous at Cape John. Here also, before dismissing the congregation, I embraced the opportunity of setting forth our ecclesiastical prospects. In common with all our destitute congregations, it is to be hoped that they will soon receive greater attention and more regular services than at present. I understood that a minister of another Church had been endeavoring to establish a footing here, but without success. Within a brief period, however, there can be little doubt but we shall have young men enough to overtake all our missionary work, and mayhap to enlarge considerably the borders of our Zion in quarters presently unthought of. Had we the means at command, this could easily be done in this locality, as in many others. For example, it is well-known that we have not a few families at and around River John, about eight miles distant, where a church could, very conveniently, be erected; and the two places would form an excellent field for an active missionary. If a suitable person could be found, the necessary funds, I am told, could easily be raised. In the mean time, let our friends in River John think over the matter.

On Friday the 18th, staying, as usual, for a few days at Backmeadows, I gave an evening discourse in the School House there. The meeting was very well attended. As mentioned in previous reports, I regard this as an interesting and important station, and one which ought not to be neglected. Without exception, the people are all true blue Presbyterians of our own and other churches; but they have no connexion whatever with the ancient Corinthians, or their spiritual descendants. Under their able and diligent teacher, who is a member of our church, the children are making great progress in secular and religious knowledge.

Proceeding onward, I visited West Branch, Cape John, where I preached on the Sabbath following, being the 20th of the month. The day being fine, the church was very well filled, many old people coming from a considerable distance in order to enjoy the much-esteemed privilege of waiting upon the services of the sanctuary. To afford some encouragement, after the second service, I made some remarks on our prospects as a Church, which, as all our friends know, are greatly improved. Our people here have a fortnightly meeting, held on Monday for devotional exercises, which are conducted in

Gaelic. By the older people more especially, it is well attended, and, no doubt, recalls to the memories of not a few the sacred associations connected with the "days of other years."

On the last Sabbath of the month, I preached at Earltown. The weather being very favorable, we had a large attendance, both forenoon and afternoon. As on other occasions, at the conclusion of the service, I spoke a few words of encouragement to the good people, who, I sincerely trust, will soon be better accommodated. In this locality they are almost all, without exception, natives, or descendants of natives, of Sutherlandshire, Scotland; and while I staid among them, it was suggested that, in these circumstances, His Grace the Duke of Sutherland might, if applied to, be willing to give a donation towards building a manse, &c. Believing that, in the relation which the people of Earltown, more, perhaps, than any others, bore to his Lordship, as the ancient clansmen of his house; there could, at least, be nothing wrong in such a step, more especially as his Lordship is well known as the patron of every good work, I forwarded, along with a petition from the Committee, a letter, recommending the same to his favorable notice. I sincerely trust that this application will be attended with success. It would, undoubtedly, be a great encouragement to them to proceed with their contemplated arrangements.

But here I would pause for a little from the "weightier matters" of my report, in order to allow myself the unfeigned pleasure of expressing my obligations for the kindness and hospitality of our people at large, who, on all occasions, showed a readiness to oblige me, and to forward the interests of my mission in every way in their power. It has been asserted by some that the Scottish Highlander, when separated from his native land of mountain and of flood, loses those higher and nobler sentiments for which, at home, he is so distinguished. For my own part, I do not believe this to be the case. In Pictou, at least, and wherever else we have Highland adherents, the ancient feelings of hospitality, regard to their Church, and respect for her ministers, are traits which still survive in all their pristine strength and ardour.

On the first Sabbath of the following month, being the 4th May, I preached in the Village Church, Wallace, in the forenoon, and at the School House, Stake Road, in the afternoon. On both occasions, the attendance was excellent. The School House, in fact, was quite crowded, as it always is when any of our ministers preach. As I have already mentioned, the people in this neighborhood are now accustomed to meet together on the Lord's Day for social worship, when there is not any regular service. I have only to say, further, in regard to the Stake Road, that I think the inside of this School House ought to be finished off without delay. I am willing to subscribe a dollar myself for that purpose.

On the evening of Tuesday the 6th May, I preached in Mr. Robertson's house, Back Settlement, Wallace, when the attendance was very good. Such meetings ought, I think, to be encouraged. It is only those who are really wishing to derive benefit from sacred exercises that attend them. It is to be regretted that the same cannot always be said of those who attend our churches.

On the Sabbath following, I again preached at Wallace in the forenoon, and at the School House, Fox Harbour, in the afternoon. There was a good attendance on both occasions. I would have gone to Pugwash, but our pulpit happened, on that day, to be occupied by the Rev. Mr. Daraugh, who is continuing his esteemed services to our people. In the event, however, of a full supply of labourers, those two places might very well be disjoined. In and around Wallace, with Fox Harbour, and Stake Road, there would be quite enough for one man to do, and as such as any wise man would be willing to undertake. Together with Pugwash, a missionary stationed there, might also have many other places as he has a mind to.

The Rev. Mr. Pollok intending, if he found an opportunity to go to Lochaber on a missionary visit, I arranged to preach in his church, New Glasgow, on Sabbath the 18th. The day being propitious, the attendance, as it always is, was, on this occasion, excellent. The congregation is very large, and steadily increasing. They are about to enter the new building—a fine, capacious structure, occupying a commanding position, and forming quite an ornament to the place. Nothing could better evince, at once, the marked success of the present incumbent, the liberality of our people, or the firm progress of our cause, than this very handsome, large, and expensive building.

Towards the end of the month, the Rev. Mr. Snodgrass having been commissioned to visit the Synod of our Church, in Canada, I was appointed by the Presbytery to spend sometime on P. E. Island. After a somewhat tedious passage, I arrived at Charlottetown, and preached in St. James', on Sabbath the 25th May. We have here a numerous and attached congregation, and the attendance at both diets of worship was, as usual, very good.

LADIES' ASSOCIATION FOR FEMALE EDUCATION IN INDIA.

The annual meeting of the Scottish Ladies' Association for the advancement of Female Education in India, under the superintendence of the General Assembly's Committee on Foreign Missions, was held yesterday afternoon in Queen Street Hall. His Grace, the Lord High Commissioner, occupied the chair. On and around the platform we observed the Moderator of the Assembly, Rev. Dr. Crombie of Seone; Rev. Drs. Craik of Glasgow, Paul of St. Cuthbert's, Menzies of Hoddam, and Bryce, late of Calcutta; the Rev. Messrs. R. Wodrow Thomson of Ormiston, James Bell of Haddington, J. Elder Cumming of Perth, John

Anderson of Calcutta. William Robertson of St. Bernard's Edinburgh, David Playfair of Abercorn, James Wilson of Edrom, Taylor of Westruther, Walkinshaw of Lyne, John Millar, chaplain to the Castle of Edinburgh, Colonel Macdonald of Powder Hall, David MacLagan, Esq., M. D., John Wright, Esq., W.S., &c. After praise and prayer, conducted by the Moderator, the Report of the past year, being the Eighteenth Annual Report of the Association, was read by Mr. Wright, the Secretary and Treasurer. The Rev. Mr. Thomson of Ormiston, seconded by the Rev. Mr. Bell of Haddington, moved the first resolution, which was to the following effect:—"That the Report of the Committee, now read, be adopted as the Eighteenth Annual Report of the Association; that it be printed, with an abstract of the accounts, and a list of contributors; that the office-bearers, per list now submitted, be approved of as the office-bearers of the Association for the ensuing year, and that the thanks of the meeting were due to the auxiliary associations throughout the country, to the clergy of the Church, and to the Ladies' Committee, corresponding Boards, and others, at Calcutta, Madras, and Bombay, and at Ceylon, for the support which has been extended to the Association during the past year." The motion was supported in able, appropriate, and eloquent speeches, and passed by acclamation. The second resolution, moved by the Rev. J. Elder Cumming of Perth, seconded by the Rev. John Anderson of Calcutta, and eloquently enforced by these reverend gentlemen, was as follows:—

That this meeting acknowledge their unfeigned gratitude to Almighty God for the success which has attended the efforts of the Association both at home and abroad, during the past year, and resolve, under Divine assistance, steadily to prosecute a work in which it is alike their imperative duty and their high privilege to labour.

The motion was passed unanimously.

On the motion of Dr. MacLagan, the thanks of the meeting were unanimously accorded to his Grace the Lord High Commissioner, for his kindness in countenancing the proceedings, and to Colonel Macdonald, of Powder Hall, for presiding during the latter portion, Lord Belhaven being obliged to leave before the close. The thanks of the meeting were also awarded to the speakers for their valuable assistance in aid of the objects of the Association. After praise and the benediction, by the Moderator, (Dr. Crombie,) the meeting, which was a large and enthusiastic one, separated.

[For the Monthly Record.]

A Useful Lesson.

Every Christian seems bound to regard with interest, the spiritual state of the world at large. Indifference upon this subject is justly reprehensible; and he is far from that "perfection" to which all the followers of Christ are exhorted to aspire, who shuts up his sympathies from even the meanest and most degraded of his brethren of mankind. We hear, now-and-then, of some poor, deluded creatures who have been led away by some fanatic or another, but who would have been proof against his artifices if their minds had been better informed. Hence we are led to see the great importance of a sound and liberal EDUCATION, and to do

all in our power to forward its interests. It is in ignorance, for instance,—stark and staring ignorance—that Mormonism has had its rise. Its votaries—or rather, victims—were found to be an easy prey: because, although the system from beginning to end, is, in the eyes of every intelligent man, a gross insult to common sense, and a caricature of the Gospel, there are too many growing up, at the present day, without knowledge, more especially in our crowded cities at home, where, amid our boasted civilization, there are thousands and tens of thousands, who can neither read nor write! After such a system has begun to spread, and to threaten serious consequences, men go busily to work speaking and writing against it, and seeking to show, out of the Bible, that it has no foundation in Scripture. But, to whom do they appeal? To those who, from their neglected state, are far more likely to accept a false than a true interpretation of the Word of God, and who would never have fallen away from an orthodox communion, if they had, from the first, received proper opportunities of religious instruction. We yield to no one in our respect for the Bible; we believe the Gospel to possess weapons, in its armoury, of keenest temper and invincible power, and that, with a fair chance, it will win its way over every obstacle. But in regard to this new system, which is now assuming a somewhat serious form, from the weight of numbers who have attached themselves to it, we may safely venture to affirm that it will, by-and-bye, require no formidable array of texts to bring out its weakness; but, like every other system which contradicts the laws of God, will crumble into nothing from its own inherent corruption. Godliness, or true religion, we are assured, is profitable for both worlds; but Mormonism, from all accounts, seems at least to have very little even of the promise of the life that now is. According to the latest data, the Mormons are thus distributed: America contains 68,700, of whom 38,000 are in Utah; 5,000 in New York; 4,000 in California; 5,000 in Nova Scotia and Canada; South America and the Islands, 2,000. In Europe, 39,000 Saints are thus found: In Great Britain and Ireland, 32,000; Scandinavia, 5,000; Germany and Switzerland, 1,000; France, 5,000; the rest of Europe, 500. In Asia there are supposed to be 1,000; in Africa, 100; in Australia and Polynesia, 2,400; on travel, 18,000. There are besides, 3,500 Schismatics, Strangites, Rigdomites, and Wightites. These numbers amount to 118,500, and the total cannot well exceed 120,000 heads of families. Nova Scotia thus comes in for a few hundreds, according to the above statement. But, as we have said, it is a system which is not destined to last long. It is an evil which may almost be left to cure itself, though it suggests most important lessons to men in high places to care for the sound, religious instruction of the great mass of the people; and it is only in this view that we consider Mormonism as at all deserving of notice in our periodical. There is, however, one feature in the progress of this degrading imposture which cannot fail to be highly gratifying to all the sincere friends of our Church. Very few, comparatively, have left the Church of Scotland in order to join the Mormons. In proportion to our numbers, we have supplied the least recruits for that ignominious service. The reason of this is easily found. The members of our Scottish Judah, both at home and in the colonies, are, generally, too well grounded in the doctrines of their faith, to be thus led astray by the artifices of ignorant impostors, who, in other quarters,

have been more successful. Even amongst the lowest classes, the "Book of Mormon" is not likely to have much weight with those who, though only in their youth, have been trained to a knowledge of our "Shorter Catechism." And there are not a few, even among our common ploughmen and laborers, who read and hear the Word as it is preached in the pulpits of Scotland, who would easily show themselves more than a match, in theological arguments, for the Prophet himself, whose misguided emissaries are now spreading themselves over the four quarters of the globe—"seeking whom they may devour."

General Assembly of the Church of Scotland.

In the newspapers received by the last Steamer, from Britain, we have received very full and highly interesting accounts of the proceedings of the General Assembly, which met on the 22nd May, at Edinburgh; as well as the proceedings of the Free Church Assembly, which met at the same time and place. Nevertheless those who have been present at such meetings can form any adequate idea of their interest and importance, as regulating the ecclesiastical affairs and advancing the ecclesiastical prosperity of the National Church, and its missions, and branches in different parts of the world. It would require a volume, instead of a few pages, fully to develop all the movements, and discussions, and fruits, and consequences of these important meetings. Rather than to excite than to gratify the anxious inquiries of our readers, we have prepared and published such an abstract of the proceedings of the Assembly as our limited space will admit.

We shall conclude our abstract in the next number, and also insert the Report of the Colonial Committee; and, probably, abstracts of some of the other Reports presented to the Assembly at its late meeting.

Representatives to our Synods

We were happy to meet, last week, the Rev. William Snodgrass, of St. James Church, Charlottetown, on his return, the last Boston Steamer, to Nova Scotia from his mission to the Synod of Canada, accompanied by the Rev. Dr. James George, Vice Principal, and Professor of Logic, Mental and Moral Philosophy in the University of Queen's College, Kingston. Professor George has been appointed, we learn, by the Synod of Canada as representative to the Synod of Nova Scotia, which meets on Tuesday first, at Pictou, and intends to spend some time in the Province. A representative, we believe, the Rev. William Henderson of Newcastle, Miramichi, is also expected from the Synod of New Brunswick, at the meeting to assist at its deliberations, and co-operate in maturing and adopting such measures as may be considered conducive to the prosperity of the Church in British North America.

LATEST INTELLIGENCE

The Lord-Advocate's Measure.

The Lord-Advocate, with a pertinacity unworthy of his country, has again broached forward the thrice-defeated Scotch Education

He seems to be the unhappy exponent of a knot of Free Church ministers at Edinburgh, who are irritated at various symptoms of a failing exchequer, and, naturally enough, long to have the church schools transferred to themselves, and their fund thus relieved from supporting schools of their own. It is matter of surprise to the friends of the Ministry that they not only submit to a vexatious waste of time, but notoriously incur popular odium and loss of influence by lending themselves to the purely sectarian movement of a Free Church elder and Lord-Advocate.

The new bill retains the chief moral defects of the old, and drops only the ill-contrived and dragging machinery which some of his own friends on a former occasion felt themselves unable to accept, and which excited such general derision in the House of Lords. One great good was aimed at in every previous bill, and is avowedly contemplated as its chief merit in the present—the separation of the parish schools from the Church of Scotland. This explains his efforts, is the key-note of all its arrangements, and warms the zeal and inspires the exertions of his supporters. However much enlightened patriots might regret the accomplishment of such a disruption, yet they could bear it, were it not necessarily connected with the desecration of the whole education of the country. It is impossible, in the existing state of things, to give new endowments to any one religion exclusively. You must endow all or none. But, where ancient endowments exist, removed from the Exchequer, in fact the self-imposed contributions of the local proprietors, who, in the proportion of ten to one, offer to double their contributions towards increasing the efficiency and raising the status of the parish schools, provided they remain as they have existed for 200 years, under the jurisdiction of the Established Church, it is the soundest policy and the truest wisdom to continue so happy a state of things.

The language used by the Free Church leaders towards the Established Church is so violent and proscriptive, and their feelings of animosity so intense and so untriflingly inculcated, that the appointment of a Free Church teacher in a parish school would be neither more nor less than the beginning of a system of Free Church propagandism in every parish, which would aggravate what is already discreditable enough, "envy, hatred, and ill-will, and all uncharitableness." It will be time enough to consider any organic change when the leaders of the Free Church have cooled down, and instead of putting up for themselves the terrible pretensions of Hildebrand, begin to cherish towards other Churches the mild and tolerant spirit of the Gospel.—*London Standard.*

The Bands in the Parks.

On Monday, at the annual meeting of the Protestant Alliance in London, the Earl of Shaftesbury communicated to the assembly the intelligence that Lord Palmerston had given instructions for the discontinuance of the playing of the bands in the parks on the Lord's day.

Lord Palmerston's friends were (says the *Morning Herald*) daily warning him of the storm which was rising. He became uneasy. An anxious conversation took place between him and Sir B. Hall on Friday last. The former then desired to concede the point, and restore peace, but the Marjlebone M. P. would not give way. The question stood over for

further discussion. But on Saturday a new feature appeared. The bold and not easily moved Archbishop felt at last compelled to interfere. He wrote Lord Palmerston a letter in the name of the whole Christian community, expressive of a deep feeling of grief and alarm at the desecration of the Lord's day. Such a letter is not an every-day occurrence. It might be followed, as in July, 1839, by an address to the Crown, moved by the Archbishop in the House of Lords, which would operate as a serious rebuke to the Minister. Lord Palmerston saw that the last moment for a graceful concession had arrived. A negative given to the amiable and peace loving Primate would have been a declaration of war against all the Christianity of England. He sent back a prompt reply, stating that, although in approving the employment of the bands, he meant only to give the people a little harmless recreation, and to withdraw them from the public houses, and although he could not relinquish that view, still, in deference to the religious feelings of a large class of the community, he would order the Sunday employment of the bands to cease. The rising strife, then, at once subsided. All that the rapidly forming Sabbath Committees will have to do will be to watch the spirit of evil, lest it should show itself in some new form."

Synod of the Free Church of Nova Scotia.

This reverend Court met at Knox's Church, New Glasgow, on Thursday, the 12th day of June. Rev. Matthew Wilson, the retiring Moderator, delivered an elegant and impressive discourse on the duty of ministers to preach the Gospel in season and out of season, and the corresponding responsibility resting upon hearers. His text was, "Woe unto me if I preach not the Gospel." The audience was large and very attentive. After devotional exercises the Roll was made up, from which it appears that there are twenty-seven ordained ministers in connection with the Synod. Of which there are within the bounds of the Presbytery of Halifax, ten; Presbytery of Cape Breton, eight; Presbytery of Pictou, six; Presbytery of Prince Edward Island, three.—*Presbyterian Witness.*

Committee on Co-operation with other Presbyterian bodies.

Professor King read the Report on that subject. It consisted mainly of the minutes of the meeting of Delegates held at Halifax in February last. It was thought that if all parties were in earnest, co-operation in regard to Education was quite practicable. A University was greatly desiderated—not a Presbyterian University, but one open and available to any body. Dalhousie College should be such, but its governors have perverted it from the intention of its founder, and persist in doing so. The Synod could not undertake to endow a professorship in Dalhousie College, the people being heavily pressed with the Professorial Fund. They would recommend to their people to petition Legislature to remodel Dalhousie so as to make it something respectable and useful. After a lively and very unanimous discussion of the subject, in which Mr. McLeod, Mr. Duff, Mr. Murray, and others, took part, the Synod appointed the following committee to co-operate with other bodies in attempting to raise Dalhousie College into a University: Revs. John Stewart, M.

Sutherland, D. B. Blair, convener. This Committee is also to form a friendly deputation to the Synod of the Presbyterian Church of Nova Scotia.

St. Andrew's Church, St. John.

BELLE Vue, R. JOHN,
May 15th, 1856.

Dear Sir,—Enclosed you have Fourteen Pounds and Ten Shillings to the credit of our Foreign Mission Fund. This sum comes from the congregation of St. Andrew's Church, in St. John, New Brunswick, under the pastoral charge of the Rev. William Donald, A. M., of the Established Church of Scotland,—and has been forwarded by our former Treasurer, Mr. Waddell, who is at present connected with that congregation. Various circumstances render it peculiarly pleasing to me to be made the channel of communication with you on an occasion so interesting.

The money comes most opportunely, as we have been making exhausting disbursements for the outfit of our young brother Gordon, and for the furnishing of supplies to our mission family, per the "John Williams," about to sail from Britain for the South Sea missions.

But the contribution is rendered increasingly valuable as it comes to our aid from brethren in Christ Jesus who have no share in the responsibility of our mission, but who send us fraternal greeting, and thus kindly contribute to its support. Surely we may thank God and take courage when we find portions of the Presbyterian family, beyond ourselves, making common cause with us, and, unsolicited, coming to the help of the Lord against the mighty. Is it not indicative of better coming times to see an elder of our Church associated with a congregation in a sister Church (or mother, if you will), and that congregation stretching out a helping hand to aid in our most interesting Foreign Mission Scheme?—Shall we not have more and more of such exhibitions of mutual love and mutual co-operation?—Sure I am, the congregation of St. Andrew's will not regret that they have been forward to afford the testimony which they have given, and most heartily do I pray that they may realize that "it is more blessed to give than to receive."

I am, dear Sir, yours truly,
JAMES WADDELL.

To A. Patterson, Synod Treasurer.

We understand that two or three missionaries are expected for the church in this Province, in the first steamer from Britain.

Home Mission Fund.

1856.	Amount formerly received	£ s. d.
	Collection at Belfast, transmitted to Pictou, by Rev. A. McKay.	70 0 1
		2 15 0
		£72 15 1

DAVID ALLISON,
Treasurer

HALIFAX, 30th June, 1856.

Synod Fund.

1856.	Amount formerly received	£ s. d.
	Collection at Belfast, P.E.I., by Rev. A. McKay, transmitted to Pictou,	20 6 5
		2 0 0
		£22 6 5

JAMES F. AVERY, M.D.
Treasurer.

HALIFAX, 30th June, 1856.

Agents for The Monthly Record.

Wm. Grant, Esq. Stationer	Halifax
J. E. Taylor, Esq.	Dartmouth.
Wm. Gordon, Esq.	Pictou.
John McKay, Esq.	New Glasgow.
Robert Southland, Esq.	Earlton.
Robert Ross, Esq.	River John.
Roderick Fraser, Esq.	Village River John
Donald McKay, Esq.	Cape John.
Peter Grant, Esq. Elder	Hopewell, W. B. E. R. Pictou.
John Gray, Esq.	East Branch, F. R. Pictou.
Duncan McDonald, Esq.	Mill Brook, Pictou.
Angus McLeod, Esq.	West River, Pictou.
Hugh H. Ross, Esq.	McLellan's Brook, Pictou
Rev. Alex. McOllivray	Bedmont, Merigomische.
William McDougall, Esq.	Aulherst.
James W. DeLaney, Esq.	Wallace.
Wm. McNab, Esq. Merchant	Shack Road, Ridge, Wallace
D. B. Munro, Schoolmaster	Box Harbor.
D. Macaulay, Esq.	Pugwash.
Wm. Cooper, Esq.	Truro
John Ross, Esq.	Baddeck, C. B.
John Smith, Esq.	River Inhabitants, C. B.
T. W. Harris, Esq.	Kensville.
J. Edwards, Esq.	Fredericton.
Altes Balloch, Esq.	St. John, N. B.
James Millar, Esq.	Chatham, Miramichi.
Rev. James Murray,	Bathurst, Miramichi.
William McLean, Esq.	St. Andrews, S. B.
R. B. Hadow, Esq.	Kingston, Richibucto.
Allan A. Davidson, Esq.	Newcastle, Miramichi.
Rev. Wm. Murray,	Moncton, N. B.
John W. Morrison, Esq.	Charlottetown, P. E. I.
Finlay McNeill, Esq.	Georgetown, P. E. I.
Rev. A. McKay,	B. East, P. E. I.
Rev. Donald McDonald,	For congregations under his
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