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Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 6.

Vol. IV.....No. 2.

HALIFAX, FEBRUARY, 1858.

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RELIGIOUS INTELLIGENCE.

Sermon by Rev. Dr. McCulloch, of Greenock.

"BUY THE TRUTH, AND SELL IT NOT."—Proverbs, xxiii, 23.

[CONCLUDED.]

First of a... there must be earnestness to find out the truth.

In every pursuit, the first condition of success is earnestness. If you would be rich, you must be in earnest in gaining and saving money. If you would be learned, you must be in earnest in the search for knowledge and the study of books. In like manner, divine truth is the prize of only him who seeks it earnestly. "The kingdom of heaven suffereth violence, and the violent take it by force." Those who tell us that the search for "the truth" should be set about in a wholly calm and unsolicitous frame of mind, forget that such calm indifference is quite incompatible with the nature of an inquiry which is to determine what we are to believe in order to our salvation. The process of ascertaining how we are "to flee from hell and rise to heaven," is not to be conducted, surely, with the same coolness with which we would cast up a sum in figures, or calculate the density of the earth. To enter upon an inquiry with the heart uninterested and unsolicitous may do well enough when the subject of inquiry is of little or no practical moment; but to expect to succeed in finding "the pearl of great price," while yet we prosecute the search in a cold, speculative, or morbidly curious spirit, is manifestly preposterous. In such a mood of mind we cannot find what we seek—in such a mood of mind we are morally disqualified for finding it. Divine truth resolutely shuts the gates of her holy temple against him whose object is merely to survey the sacred furniture, and witness the solemn ritual. She flings open the everlasting doors only to him whose purpose is to worship at her shrine.

As a second condition of success, there

must be, manly independence of judgment.

When an earnest inquirer after the truth does not at once arrive at that certainty of which he is in quest, he is apt to become impatient. And such impatience Satan evermore takes advantage of, in order to lure him for satisfaction of mind to some other quarter than God and God's Word. Satan, indeed, would gladly sojourn his earnestness altogether. But when he fails in this, and finds the man too thoroughly in earnest to be balked of his object, he resorts to another device. He now commends the earnestness which yesterday he would have quenched. "You do well," he says, "to be anxious about the things which belong to your peace; you do wisely not to take rest until they are ascertained and settled; and if you will but go with your inquiries, not to that Holy Book which you have found to be beyond your powers of interpretation, but to your Church, or your minister, or your favorite Christian author, you shall obtain a solution to your perplexities, and rest to your soul." This is the device of Satan for misleading earnest inquirers. And how effectual a device it is, we behold daily evidence in the conduct of those infatuated religionists who relinquish the right of independent judgment in matters of faith, and bow implicitly to the traditions and authority of the Church. But can any man really ascertain what is Divine truth, and make that truth his own, if he is content to take his notions of it at second hand? It is impossible. Truth cannot be truth to us, unless we have searched it out, and ascertained it for ourselves. It can be only hearsay to us, so long as we have not sifted and tested it for ourselves. It cannot be ours—it cannot be spiritual food to us—it cannot be incorporated with our being, until we have gone to the Scriptures for ourselves, and gathered it out of them in the exercise of our own independent judgment, and under a sense of our own individual responsibility. And why should we

not thus go and gather it for ourselves? Why should we relinquish our God-given right, our God-given privilege? Why should we leave it to any Church, or minister or author, to decide for us? Can any Church, or minister or author, release us from our personal responsibility to God, or take our place and answer for us at the bar of judgment? Follow your Church, my brother, if you will, so far as it follows Christ, but not one hair-breadth farther. Believe your Church's teaching if you will, whenever that accords with Scripture, but never save then. To this Holy Book betake yourself for your religion, and to it alone—calling no man and no Church master, but evermore inquiring, judging, deciding for yourself, as one who must, ere long, stand alone and face to face with God, to give account.

Thirdly, There must be humble deference to God and God's Word.

To defer to human authority in matters of faith, is to surrender our rights and disown our responsibility as free moral agents. But to defer and bow to whatever has the stamp of divine authority, is only what benefits us alike as subjects of God, and as students of His infallible Word. Nor let it be supposed that a spirit of humble deference to God and God's Word, is at all incompatible with that manly independence of judgment just spoken of. These two things are not incompatible, far less contradictory. The one is only the complement of the other. Observe, it is while we are searching out and ascertaining from the Scriptures what God's truth is, that there is room and need for the exercise of our own independent judgment; and it is, on the other hand, when that process is over, that the duty devolves on us of humble and implicit deference and faith. So long as we are engaged in finding out what are the doctrines of Scripture, there is scope for the freest exercise of our judging faculty; nay, there is a call to that, and a necessity for that. But whenever these doctrines

are discovered, and God's truth stands out before our minds clearly ascertained and defined, then our only belittling course is to yield it the homage of unquestioning assent and acquiescence. And need it be said that there are truths in the Bible, and they neither few nor unimportant, which can never become ours in the absence of this humble, confiding faith? The Bible is not without its profound mysteries, its deep things of God, its facts and doctrines which baffle human comprehension and stagger human belief. In teaching us, for example, that God, though one in essence is yet three-fold in personality; that Christ, though a man, is yet at the same time God incarnate; that all actions and events are predestinated and fixed, and yet men accountable and free—the Bible makes averments which we are prone, in the pride of our reason, to dispute, and which, but for the divine testimony on which they rest, we should certainly decline to believe. Deny their divine authority, and these mysterious truths will be no truths to you—they will be to you uncertainties—nay, fictions. But bow to the infallible testimony which reveals them, and you shall be able not only to accept them as true, but to realize their exceeding grandeur, and feel their elevating power. Thus regarded and realized, these high mysteries will cast the spell of their sublimities over your souls. They will impress and affect you, even as stupendous mountains impress and affect the lover of picturesque scenery. They will appear to you the grandest objects in the Scripture landscape. And as you look *up* to their towering altitudes and *down* into their fathomless depths, and catch, while you look, the spirit of their awful grandeur, you will bless God for humbling your pride of reason, and endowing you with that child-like faith which doubts not and disputes not, but meekly bows and adores.

As the fourth and chief requisite for successful buying, there must be a disposition to obey the truth.

Be our search for the truth ever so earnest and independent and humble, there will always remain to us many things in the Bible which are difficult and dark—doctrines about which we cannot make up our minds—questions which defy our powers of solution. How are we to arrive, in such cases, at a satisfying decision? How but by doing the will of God as far as we already know it? Let us but act up to the measure of light we already have, and more light will be given us. Let us but obey the truth so far as we already see it, and the truth yet unseen will gradually shine out upon our minds. This is the law of the house. Doing is the appointed condition of knowing. "If any man will do His will, he shall know of the doctrine, whether it be of God." And although this is a law which we are slow to admit, and even prone to reverse—although this is a law whose two clauses we are ever ready to transpose as if they had run, "Know the

truth, and then do it;"—yet it has on its side not only the authority of our blessed Lord, but the testimony of all Christian experience. In all ages the men most successful in sounding the depths of the divine counsels have been they who were most obedient to the divine commands. In all ages the men most distinguished for clearness of insight and firmness of faith have been they who acted on the principle, "Obey the truth, and you shall find the truth." And, on the other hand, it is equally certain that careless doors have always been unsuccessful finders. In fact, since truth is given us, not to be argued about, but to be acted on, it is inevitable that he who does it not should not only miss the benefit of knowing it, but incur the penalty of neglecting it. Knowing it but not doing it, he holds it only to his own hurt. Knowing it but not doing it, he holds it to the disquieting of his conscience—he holds it on the condition of being lashed and torn by it as by a whip of scorpions. Nay, declining to do it, he must ere long lose his hold of it altogether, and fall from knowledge and belief into ignorance and scepticism. Divine truth, as has been finely said, is an imperial queen who not only claims to be obeyed, but cannot brook to be neglected; and a man has only to disallow or slight her royal claims, in order to make her gather up her queenly robes, and indignantly depart from him.

These, then, are the lessons which the text should impress on our minds: Divine truth is worth possessing; it may be possessed; it can be possessed by us only by our paying a price for it—even the price of united study and prayer, prosecuted in an earnest, independent, humble and obedient spirit.

Are there any of my hearers who have never yet gone to God's market to buy the truth; or who, though they know enough to enable them to talk about it, are still posting on to the judgment-seat with only the vaguest notions and the veriest uncertainty on the subject? Bear with me, my friends, when I remind you that in thus living on without any ascertained knowledge of the things which belong to your peace, you are not only pursuing a most irrational course, but recklessly jeopardising your present and eternal happiness. So long as health and strength and worldly prosperity last—so long as the pursuits and pleasures of life agreeably occupy you, and leave you little leisure and less inclination to look *inward* and *forward*, you may feel it no privation to be "without Christ and without hope." But will you feel the same when trouble comes, when disappointments come, when premonitions of death and judgment come? Will it then appear to you a light matter to be bankrupt of faith and hope in reference to the eternal future? Ah! when your thoughts shall turn inward, and find nothing within but doubt and uncertainty and alarm, and shall dart forward and find nothing yonder but a "certain

fearful looking for of judgment and fiery indignation," then you shall feel in your inmost souls, that your deepest need is a saving knowledge of the truth, and your direst privation a want of that blessed knowledge. Such, assuredly, will be your conviction *then*. And why should it not be your conviction *now*? Is it only *then* that it will be true, that "a good hope through grace" is the one thing needful? Is this not equally true *now*? Is not this always true? And what folly then—what wretched folly—to neglect to buy the truth while yet it is in your offer, or to leave yourselves to discover your loss only when the market is closed, and the purchase unattainable? Oh, do not thus beguile and beguile yourselves any longer. Go forth with to God's Word and Spirit, that you may learn the way of salvation. Have done with vague religious notions. Have done with beliefs carelessly taken up on hear-say and at second-hand. Study, investigate, ascertain God's truth for yourselves; and rest not till you surely know it, and firmly believe it, and cheerfully do it. Sleep over your business if you will, but not over your religion. Neglect, if you will, all other cares and all other concerns; but oh, by all that is dear to you, neglect not the care of the soul—neglect not the grand concern of salvation!

CHURCH AT HOME.

Foreign Missions.

NO NEW YEAR for a long period has begun, calculated in all probability to be so eventful, with regard to the future of our Indian Empire, as this on which we have now entered. It has succeeded a year stained by a most insane and treacherous revolt—darkened by atrocities not to be forgotten, however painful the remembrance; and signalised by deeds of heroic prowess and calm endurance that have won for our countrymen an imperishable renown. We mourn, indeed, over many less known or more illustrious, who have fallen in this wild and treacherous strife, but we are not unmindful of the high distinction with which their memory is encircled; and we have at least the consolation of knowing that from the bright example of the fortitude displayed by British soldiers, civilians, and missionaries in India, during the year now closed, an impulse may go forth animating other hearts to the same unshrinking bravery by which danger and death have already been so nobly met.

But let us now look forward. It is not here that we are required to enter into minute details, or to hazard conjectures as to the exact form which anticipated changes in India may assume during the course of the present year, but there seems abundant reason to expect that, to a large extent, there may be the remo-

val of any obstacles to missionary labour that may still remain, and the prevalence more widely of a conviction that the best interests of India, as of every other region on the earth, cannot be successfully promoted apart from the universal extension of Christianity. Waving at present all discussion of questions as to the duties of the Government in connexion with this great and paramount object, and the measures which those in authority ought to sanction and prosecute for the highest good of India, it is obvious that, as facilities for missionary operations are increased, there is laid on the Church a corresponding obligation to make more strenuous exertions. The pathways laid open ought to be entered with alacrity; and, although the unsettled condition of India, and the perils by which many are surrounded, must awaken anxious fears—while the shock recently given to commercial confidence cannot have wholly expended its force in the year just ended but must still continue to be felt—such considerations can form no argument against persevering and augmented zeal in the prosecution of the work, and the gift of liberal contributions to this object by all whom God has blessed with the means of experiencing the delightful gratification which the exercise of such munificence invariably secures. The missionary efforts of the Church of Scotland have indeed been very limited, and complaints consequently are sometimes uttered in tones less fitted to stimulate than to discourage. It is unquestionably to be much regretted that more has not been done; but combined exertion, mutual confidence, fervent prayer, would contribute most effectually to remove this reproach. Were opportunities of commending this mission eagerly sought, and explanations of its nature given to those whose attention has not been specially directed to its importance, much good might be anticipated. Able, intelligent, well-educated, pious young men, giving indication of a missionary spirit, and of a self-sacrificing, high-principled, earnest disposition, ought not to be overlooked, by any one having at heart the advancement of the Redeemer's kingdom. Their attention might be directed to this field. The hope of finding many such missionaries may be faint; but let it not be forgotten that He for whose service they are required is able and willing to provide labourers for His harvest. Let this year on which we have entered be distinguished by cordial union and fervent zeal; and, while we pray that God may overrule all events in such a manner as to benefit the natives of India, let us also ask that devoted missionaries may be found in larger number, and that ample means may be provided for their support. The Committee ere long may come to the resolution of making a di-

rect appeal for increased contributions—urged by the impressive considerations that an intense interest in all that pertains to India is now nearly universal; that the evils of heathenism have been fearfully displayed; that a loud call is addressed to us, not only to supply that place in the Punjab left vacant by the cruel murder of our late lamented missionary there, but also to increase the number of our missionaries in other stations. Whatever the Government may be induced to do, our duty clearly is to endeavor, by every means in our power, to be instruments in the great work of breaking up that inveterate and ruinous system of error, superstition, and idolatry, by which India is now enslaved—so fruitful in falsehood and revolting crime, and in raising barriers between the natives and all that is truly good and valuable in connexion alike with time and with eternity.

Protestant Central Society of France.

THE following statement has just been received from the Committee of the Central Society, on behalf of which, as well as of the Waldensian Church, we propose to appeal to the Church on Sabbath the 17th inst. :—

The Protestant Central Evangelizing Society continues, under the blessing of God, to prosecute its labours for the advancement of the kingdom of God in France. Their labours have a two-fold object. First, To awaken Protestants, who, being thinly scattered, and deprived of the means of grace, are in danger of letting slip their faith, but who, being awakened, may become, in the midst of a Romish population, the leaven which shall leaven the whole lump. Secondly, To enlighten Roman Catholics, who, finding nothing in their own religion to meet the wants of their souls, turn to the Gospel, and desire to hear it preached.

The Society has extended its labours over 36 of the 86 departments of France, and occupies from 70 to 80 stations. It employs 16 agents, of whom 20 are ordained ministers. Its lately established Theological School in Paris has already sent out 15 pastors, and is at this moment, either in Paris or elsewhere, training 40 young students for the work of the ministry. This is of incalculable importance, for the want of evangelical ministers is one of the greatest obstacles to the progress of the Gospel in France, and many of our stations and even churches, are sometimes on this account deprived of the means of grace. One half of our stations have been established in the midst of a population who, a few years ago, were almost unconscious that there were Protestants in the world, or who, at any rate, were utterly ignorant of what Protestantism means. And now we are under the mark when we estimate at 3000, those who, by the instrumentality of the Society, have been brought under the power of the Gospel, and have broken their connexion with Rome, among whom many have truly joined themselves to the Lord in spirit and in truth. Around these centres of Gospel light, religious movements have taken place, which prove that a wide door is now open to the Gospel in France. Often whole communes, or the greater proportion of their inhabitants, have made application for preachers, and had the Society the means, they could greatly multiply their stations and churches.

Lately a whole village, named Xambes, near Mangles, with the mayor at its head, petitioned for the establishment of a Gospel minister among them; and no sooner was Protestant worship legally authorised, than the pastor who preached the first sermon had hundreds of hearers, while the Popish priest, who had been hastily despatched thither by the bishop, had only six. Many such cases might be cited. Thus, at Moulins, scarcely was the station established, when many entire families publicly embraced Protestantism. At Mone, also a new station, the influx of hearers has been so great, that three times it was found necessary to enlarge the place of worship, and since last Easter, 21 persons have been publicly added to the Church, and we hope to the Lord. Again, at Crevecoeur, 17 proselytes were last year (1856) admitted to the Lord's Supper, 9 more in the month of January last, and many more are in course of preparation. And what is still more cheering, in these, as well as in our other stations, our new brethren in the faith are doing honour to their profession, by their Christian conduct, purity of manners, and active charity. In this all-important respect, there is a marked and sensible progress where our agents are labouring. The reports of these agents abound in most edifying particulars. Here, a poor labouring man, burdened with a large family, declares that since he became a Protestant, and was made acquainted with the Bible, he is the happiest man in the world. There, an old man called at the eleventh hour, devotes his closing years entirely to the service of his heavenly Master, conducts his whole family to Christ, and dies in perfect peace. There, again, a young man brought up by a priest has his eyes opened to the Gospel, embraces it with fervent love, resists every persuasion to retrace his steps, and exhibits the utmost zeal to propagate the truth which he has himself received.

We regret that we cannot lay before you all the encouraging facts with which the correspondence of our agents supplies us, in order to confirm your estimation of their success.

During the last year, the Central Society has expended in the work of the Lord about £4120. This year its expenditure will be, at least, as great; but had we double the amount at our disposal, it would scarcely be sufficient to meet the demand; for rarely does the Committee meet without being compelled to refuse some new applications. The current expenses at this moment have laid us under a debt of £800.

Meanwhile, the time has come to work—to work much, to work more than ever—for the Gospel in France. There is a decided movement in the minds of men towards religious ideas. The Gospel alone can meet these wants, which are becoming every day more apparent, and which may be traced even in the pages of the public journals. On the other hand, the Romish Church feels that everywhere the people are escaping from her dominion, and that Protestant views are continually gaining ground. She has, consequently, redoubled her efforts, and is opposing Protestantism with all her might. The truth will triumph; but for this end many a hard battle must yet be fought under the eye of the Lord. The Central Society is one of the most important and numerous divisions of the Lord's army engaged in France in this holy war. Let all those who love Christ come to our aid by their Christian prayers and Christian liberality.

Jewish Mission.

ANNUAL GENERAL COLLECTION

In making the announcement of the annual collection the Committee would most earnestly appeal to all who seek the good of Israel, and take an interest in the spiritual regner

tion of the East, for a continuance and increase of the support hitherto extended to the Scheme entrusted to their care. Never has the call to exertion been more urgent, nor the prospect of success more bright, than at present; and if the members of the Church will only give "as God has prospered them," for the support and extension of the Mission, and accompany their gifts with fervent prayer to Him who has the hearts of all men in His hand, they may confidently cherish the expectation that the Church of their fathers will be honoured to do a work for Him in these benighted lands, and the labours of her missionaries be blessed to turn many of the children of Israel unto the Lord their God, to bring many of the members of the degenerate Churches of the East back to the purity and simplicity of the Gospel, and to lead some, at least, of the followers of the false prophet, to own the claims and submit to the teaching of the True Prophet of God.

The missionaries in Germany, under the charge of the Committee, continue to prosecute their labours with their accustomed vigour and energy. In almost every quarter in the districts where their visits are made, they are now kindly welcomed, and in many cases there is reason to believe that a favourable impression has been made upon their Jewish hearers. Many are now beginning to discover the falsehood of the system under which they have been trained, and their need of one really able to satisfy the longing of their immortal spirits. In every aspect the prospect of these Missions is encouraging, and calls for a continuance of persevering effort in proclaiming Christ and Him crucified, to the children of Abraham in these districts.

The several stations in connexion with the Mission in Turkey, have in the course of the autumn been visited by the Convener of the Committee and the Rev. Mr. Sutter, and have been found to be in a prosperous and promising condition.

At Salonica and Cassandra, notwithstanding the slowness of the authorities to recognise the civil rights of the new community, the cause of Protestantism makes rapid progress. The Gospel appears, as of old, to have come to these men of Macedonia, "not in word only, but also in power and in the Holy Ghost, and in much assurance," and to have rendered not a few of them the worthy successors of those Thessalonians who, in an earlier age, "received the word in much affliction, with joy of the Holy Ghost," and gave the whole Church of God occasion to glory over their patience and faith in all the tribulations they had to endure. At both places schools have been established and continue to flourish, new inquirers anxiously seek after the truth as it is in Jesus, and the missionaries enjoy the most free and unrestricted access to the population generally. At the former place, Jews as well as Greeks are in habits of daily intercourse with the missionaries, and several of them, by their conduct, afford good reason to hope they are not far from the kingdom of God, and much encouragement to pray they may soon be enabled openly to confess Christ before men, and become not only almost, but altogether, Christians.

At Smyrna, though the Jews generally are in a less favourable and hopeful condition than those of Salonica, there are some who have been awakened to seek after "the Lord their God and David their king," and one, at least, who, during the past year, has given such evidence of the strength and sincerity of

his convictions that he has been publicly received into the Christian Church. There is reason to hope that his example may ere long be followed by others, and that, under the arrangements recently suggested for the opening of a school, book-depot, and preaching station in the Jewish quarter of the town, the organisation of the Mission may be completed, and its efficiency increased. At Voorla, where one of the native agents is at present stationed, the number of inquirers is also on the increase, and the missionaries have been assured that, when these have been formed into a Protestant community able to give protection to its members, they will be joined by several others who have not yet had boldness openly to confess the truth they cherish in their hearts.

The openings for the farther extension of the Mission in Turkey have been found by the deputation to be numerous, and it has been urgently recommended by them that from the two cities already occupied by the Committee as centres of operations, agents should be sent forth into the surrounding districts to make known the truth to the Jews and Greeks, who are settled there in considerable numbers. In particular, the deputation having learned that the same favourable disposition towards the Gospel of the grace of God which has been exhibited in Salonica, exists also in several other towns and villages in Macedonia and Thessaly—such as Monastir, Larissa, and Berea, in all of which Jews and Greeks are congregated—are most urgent that these should be occupied without delay. This the Committee hope to be able to effect to some extent by the re-distribution of the labourers they have already at Salonica; but they are most anxious fully to occupy this field, which at present may be taken possession of without interfering with the labours of any other Missionary Society. It is most desirable the whole district should be occupied without delay, and occupied by one Society; and as God in His providence has given to them the privilege of establishing a Mission in the principal city, the Committee would, with all earnestness, appeal to their brethren who know and love the truth to aid them in extending the benefits of the Mission to the whole districts.

In the course of the past year the Committee have sent out several missionaries to Turkey, and their staff there is now as large as it can well be in the present state of their funds. Last year the expenditure exceeded the income by £700; and though this in part was owing to the causes which may not occur again, the Committee cannot hope to make any considerable addition to the number of their missionaries without a considerable addition to their income. They trust and pray that the response to this application throughout the whole Church may be such as to justify, and more than justify, the confidence they repose in its members, and that the increased resources they need may be so abundantly supplied to them, that their hands shall no longer be weakened, nor their hearts be saddened, by their inability to meet the appeal which, as of old, is still made by Jew and Greek, "Come over into Macedonia and help us."

In name and by appointment of the Committee.

ALEX. F. MITCHELL.

Convener.

Induction of the Rev. Mr. Caird to Park Church, Glasgow.

ON Thursday the Rev. Mr. Caird, late of Errol, was inducted to the pastoral charge of Park Church, which has just been erected in Kelvingrove Park. We need scarcely say that this eloquent young divine is the first pastor of the church, in connection with which there has been already formed a crowded congregation, embracing not a few of the most eminent of our West End residents. The Rev. Dr. Macdougall preached and presided. The church was crowded, and the proceedings were altogether of a very interesting character.

In the evening, the managers of the new church entertained their pastor, the Presbytery of Glasgow, and some friends, to a sumptuous dinner, which was held in the Corporation Halls in Sauchiehall Street. Robert Stewart, Esq., of Murdostan, filled the chair, supported right and left by the Rev. Mr. Caird, the Lord Provost, Dr. Macdougall, Sir James Campbell, Robert Dalglish, Esq., M.P., Rev. Drs. Norman M'Leod and Hill, James Scott, Esq. of Kelly, James Ritchie Esq., Rev. Norman M'Leod, Rev. Mr. Macduff, and William Hamilton, Esq. Bailie Clouston and A. Orr Ewing, Esq. officiated as croupiers.

On the removal of the cloth, the usual loyal toasts were duly honoured, and in connection with the Army and Navy, a cordial and special round of applause was given for Sir Colin Campbell, on the motion of Bailie Clouston.

The Chairman, then called for a special bumper. Before proceeding, however, to what might be termed the toast of the evening, he might perhaps be allowed in a sentence or two to state the origin of the church in connection with which they had that day been called together. Owing to the rapid increase of Glasgow towards the West, there had been for several years a complaint as to the lack of church accommodation in that locality. This had been talked over again and again, and was brought before the Presbytery by Dr. Runciman. At length it was taken up by the minister of the parish (Mr. Norman M'Leod) in his usual energetic way, and the movement was commenced in earnest. It so happened that Mr. Scott of Kelly, and Mr. Adam Paterson called on him (the Chairman) when he filled the office of Lord Provost, and to that circumstance he owed the pleasure of having been appointed chairman of the subscribers. They continued their labours until the sum of £12,000 had been subscribed by a comparatively small number of gentlemen for the purpose of erecting two churches in the West End of Glasgow. (Applause.) The first of these two which was opened was Sandyford Church, the minister of which was

their worthy and excellent friend Mr. Macduff, by whose zeal and ability, that church had been completely filled. Having got means to build the churches, their next anxiety was as to the clergymen who were to fill them. He did not deny for himself, and for many others, the anxiety they had that Mr. Caird should be one of these two ministers. This being the case, the subscribers made an offer to him of Park Church, and they were sincerely happy when they learned that he had considered it his duty to accept the charge. From Mr. Caird being so well known, and in his own presence, he (the chairman) would not say all in his behalf that he was well entitled to say. He did not need it. (Applause.) But this he would say, that the community feel themselves much indebted to the subscribers for bringing such a gentleman to this city—one who was gifted with such eloquence and energy as a preacher—one "whose fame was in all the churches"—one who was deservedly admired by men of all denominations—one whose merits were known and prized not only in our own district but over all the land. (Applause.) In how many countries was his beautiful sermon of *Religion in Common Life* known, and into how many languages had it been translated! They felt that he was one who would confer benefit on the Church with which he was connected, and who would advance the cause of evangelical religion. He would say no more than that he felt assured all would join him in giving Mr. Caird a hearty and affectionate welcome to his new sphere of duty. (Applause.) And they earnestly prayed that he might be strengthened to the work of his Divine Master, and be long spared to go out and come in amongst them. With these remarks he would beg that they should devote a cordial bumper to the health of Mr. Caird.

The toast was drunk with great enthusiasm.

Mr. Caird, who was received with great applause, said, in the course of an eloquent reply, that if anything could allay the feeling of regret with which he had parted from a much loved parish and people, endeared to him by many pleasing associations, it would be the kind reception which they had now been pleased to accord to him. They would not attribute it to any insensibility to their kindness when he said it was not unmingled enjoyment; for if he had made many new friends, the change was attended by the separation from many old friends he had made in the seclusion of a country parish, in which he had spent some of the happiest days he had ever spent on earth. They would not wonder that, in the splendid edifice in which they had this day assembled, and when his eye wandered over vaulted roof and traceries

ornament, his mind should go back to that other edifice and people who recently met to listen to his parting words. And if he could not disassociate himself from the past, they would bear with him, when he said that their presence that day made him look to the work before him not altogether with unhesitating confidence. The ministry of a city parish would try any man, for it was difficult to combine much outer work, and the multifarious abstractions of life, with quiet thought and study. Yet there were many men amongst them in whom there was a rare combination of the contemplative and the active. There were men now present who, while discharging all their parish duties, organising schemes of social and public usefulness, taking an active interest in the affairs of the Church, and making their zeal to be beneficially felt throughout this great community,—there were men, he said, who could do all this, and could preach eloquent discourses each Sabbath, and, at the same time, send to the press works of great ability, and prepared as carefully as if their days were spent amidst the unbroken seclusion of their studies. (Hear, hear.) It would imply but little modesty on his part to say that such versatility of mind he did not possess; and looking, therefore, to the duties of his new position he found that the only way to meet them would be, unlike those gentlemen to whom he had referred, to confine himself within the limits of the unambitious walk of strict pastoral duty. (Hear, hear.) He felt, however, that it was a noble position to which he had been called—one to rouse every nerve, and stir up every feeling. The office of the minister in the obscurest parish was an honourable and an important one; but its responsibilities were vastly increased in one of the great centres of power and population, where vigour was exhibited on every side, and thought seemed to germinate with tenfold rapidity. It was a responsible thing to be called on to labor amongst men whose education and social position gave them such influence.—Noble and happy would that man be who could pour pure and holy thoughts into such a fountain—who would infuse Christian zeal into such a splendid mechanism. (Applause.) After some further remarks, alike graceful and eloquent, on the duties of the Christian ministry, which lack of space prevents us extending, Mr. C. concluded, amid much applause, by again thanking the company.

PRINCIPALSHIP OF GLASGOW COLLEGE.—This office, vacant by the death of the Venerable Dr. Macfarlan, has been conferred upon the Rev. Dr. Thomas Barclay of Currie. Dr. Barclay, who is a native of Shetland, was ordained after license in 1822 to the parish of Dunross-

ness, in Shetland; in 1827 he was translated to Lerwick; in 1843 to Peterculter, in Aberdeenshire; and in 1844 to Currie, in Midlothian.

BOTHWELL.—PRESENTATION TO REV. JOHN MACKINLAY.—On Tuesday last, the members of the parish church in Bothwell presented the Rev. John Mackinlay, assistant to Dr. Gardiner, their venerable and much esteemed pastor, with a purse containing upwards of eighty sovereigns, and also with a very handsome Bible. The Rev. Dr. Gardiner, minister of the parish, presided on the occasion, and spoke in feeling terms of the pleasure and happiness which he had from having such a suitable assistant, and passed a high and deserved compliment upon his abilities and unwearied zeal in the cause of Christ. J. W. Guild, Esq., was appointed by the congregation to present the testimonial, which he did in most appropriate terms. The Rev. Mr. Mackinlay replied in a few words, expressing his gratitude to the congregation at Bothwell, and their venerable pastor, for their kindness unto him, and also the great satisfaction and encouragement he had in labouring among them.

CHURCH IN THE COLONIES.

Canada as a Mission Field—the Canadian Synod—its Position and Prospects.

(From the Edinburgh Christian Magazine.)

It has occurred more than once to myself, as well as to other friends of Presbyterianism in Canada, that it would have a beneficial tendency if more were known in Scotland of the actual position of the Canadian Church, and of its wants and necessities. You yourself know somewhat of Canada, but the Canada of to-day has made immense strides since your welcome visit. A country which raises by taxation, cheerfully and willingly paid, as does Upper Canada, year by year, a sum of £200,000, Halifax currency, for educational purposes, is, whatever may be the merits or demerits of its school system, certainly endeavouring to promote the spread of knowledge within its bounds; and a country which affords its population an average for home consumption of five bushels of wheat for each individual, besides its large export, is assuredly in a prosperous condition. Canada can boast of her great chain of lake and river navigation through her new Mediterranean—of her system of canals—of her arterian Grand Trunk Railway—of her growth in population, and all the elements of material prosperity—of her rising towns and cities; but this is neither the time nor the place to inflict upon you an essay upon the resources of Canada, and I therefore content myself with the statement that this great British colony, possessing, irrespective of the Hudson Bay territory, an expanse of country about six times the extent of England and Wales, now, owing to the Canadian lines of ocean steamers which sail from Liverpool to Montreal, lies within ten days' journey of your shores. Hereafter I may, if space and time be at my disposal, glance at the earlier history of

the planting of the Presbyterian standard in Canada, of the then happily successful combining of the various Presbyterian sections into one hand, in the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, and of the unhappy, and in Canada specially uncalled for, disruption of the body into two rival Synods. It does no good to Presbyterianism, much less to Christianity, this unseemly spectacle of the perpetuation of old strifes in the presence, in all our colonies, of three Presbyterian bodies, each struggling against the other, and weakening and destroying their common influence. A lesson might well be taken from the conduct of the Anglican Church in this province, which has obtained the right of the election of its bishop, and is wisely taking steps to make itself a national church, sustained and supported by the sympathies of the Canadian people.

But, meanwhile, I propose simply to place before you a view of the Presbyterian Synod in connexion with the Church of Scotland—a strictly independent Church, and bound to that Church but by the ties of origin and identity of standards.

The Synod is just, in point of number, regaining the position it held before the disruption, though, in view of the advancing population and the many openings for missionary effort, these numbers are but scant. The harvest is indeed great, but the labourers are few. The additions from Queen's College, and from other Churches, and the one or two a-year from Scotland, barely suffice to supply the diminutions caused by the removal, by death, of the older clergy.

At present the Synod numbers eighty—even settled ministers, two retired ministers, and one missionary—in all, ninety. It comprehends eight Presbyteries. There are numerous vacancies, but it has been very hard to get pastors, and many are weary of raising the Macedonian cry, which has been so long unheeded.

In one district of country, for instance, a thriving, populous country, where the Synod had been wholly unrepresented since the disruption, although possessing a valuable church and property, I am informed that at the census in 1851 no less than 3000 described themselves as adherents of the Church of Scotland, and so it is with many other localities. It is believed that there are at least 100,000 in the province who enjoy the ordinances of religion from, or profess adherence to, the Church of Scotland. Amongst this great body, then, there is wide room for home missionary effort, and, under Providence, the Synod is happily in a good position for eventually overtaking this, at least in so far as its pecuniary position is concerned, as will be seen from the ensuing summary. In compliance with a party outcry the clergy reserve lands were secularised three years ago, but the rights of incumbents were preserved, and the ministers were, with the consent of the bodies with which they were connected, allowed to commute their stipend for a sum, estimated upon the principle of life annuities. This amount the ministers of the Churches of Scotland and England, with but one exception in each Church handed over to

their respective Churches as a fund to be applied to the support of the ministry for ever, and subject only to the payment, during their lives, of their own stipends. But, with reference to the ministers of our own Churches, a fact is worth recording here to their credit. Although entitled to receive £150 each per annum, and commuted for that sum, yet as the payment of these annuities by the Synod would have diminished the principal fund and as there were 11 ministers who had been excluded from the commutation, and who were so unprovided for, these commuting ministers nobly and unanimously agreed that they would receive from the fund but £112. 10s. per annum, and that the next charge upon it should be £100 per annum to these eleven ministers, and that any surplus should be applied to the payment of £50 to new ministers.

Thus, then, is the position of the Synod. It has a fund of £122,536. 8s. 4d. currency invested, and yielding an annual income of £8762. Against this there is at present a charge of guaranteed stipends of some £8400, leaving £400 per annum to be applied in aid of new ministers, and as death thins the ranks of the veterans of the Church, a corresponding amount of interest is released, and made available for new stipends. The Synod, too, has determined upon appealing to the laity to supplement this fund, and so large a sum as £30,000, is not thought an impossibility, if the measures for raising it be wisely concerted and energetically pushed. Should this scheme prove successful, the fund will, with this addition, eventually prove of great service as a home mission fund, and in supplementing the stipends paid to ministers by their people. At present these incoming ministers will be mainly dependent upon their people, though it is hoped that the fund may be so added to as to secure them £50 per annum.

Another fund was, some years ago, instituted, and has received the cordial support of the laity, and has already proved a blessing to many a widow and orphan. This fund, in May last, amounted to £510¹, and the annual revenue was £1169, of which the congregational collection was £514—a liberal sum. There are twenty widows receiving annuities from the fund, varying from £20 to £60. It is likely to be productive of much good.

With a view, too, to the extension of the Church, the attention of the friends of the Synod was early directed to the establishment of Queen's College, for which a royal charter was obtained, and an endowment raised amounting to £20,000. Two years ago a suitable range of buildings was purchased at Kingston, at a cost of £6000—a considerable portion of the cost of this property being contributed by various congregations.

The College has a staff of three Professors in Arts and Divinity, and the Principality and Chair of Church History are at present vacant though steps are being taken to fill these Chairs. A Medical Faculty, with a full staff of Professors was organised two years ago, and had last session an attendance of sixty students. The Arts and Divinity students together numbered 40. There is also a school attached to the college. Already

there are in the Synod about twenty ministers trained in Queen's College, and the number is likely to increase.

Such, then, is a view of the material and financial position of the Synod, and in many respects it is an encouraging one. It is gratifying to state, that the Synod is alive to the calls upon it to enter upon missionary and other benevolent enterprises.

A mission to the French Canadian people was commenced some years ago; and though with varying success, owing to the difficulty of obtaining suitable labourers, is still pursued. The Synod own a site for a French church in Montreal, and also a church at Sorel, at which place a French divinity student, in training at Queen's College for the ministry, is labouring as a catechist. This is an interesting mission. The French Canadian people number 700,000 in Canada, and, though devoted Romanists, are amiable and gentle in their character, and are comparatively easy of access. This effort deserves the encouragement and support of the parent Church, and of the French Protestant Evangelical Church.

The Synod, at its recent session, moreover, decided on entering upon a mission to Palestine, sending one missionary to Jerusalem, and eventually another to Tiberias and Saphet. For the former place they have over £500, a donation from Dr. Aiton of Dalphinton, and collections made by him. If suitable labourers are obtained, ample funds will be forthcoming, and the mission will quicken and stimulate the whole Church.*

The children of the Synod, too, within the last two years, came to the aid of the Edinburgh Ladies' Association in their labours in India, and last year raised over £100, thus supporting twenty-two orphans in India. They have also commenced a fund for sending a library to the Orphanage at Calcutta—an example which is being followed by the Scottish children. The Presbyterian, and also the *Juvenile Presbyterian*—a children's paper in the interest of the Synod—have contributed much to this result. The good work is going on, and has extended to the lower provinces. Its ultimate influence on the Church will be important in the way of training the young to an interest in missions, and its schemes generally.

A Sabbath Observance Committee, a Sabbath-school Committee, and a Committee on Church Property, are all in their respective spheres labouring for the advancement of the best interests of the community. An Education Fund for divinity students, and a Home Mission Scheme, are also maintained.

A delegation was sent from the Synod to the Synods of Nova Scotia and New Brunswick two years ago, and correspondence is now steadily maintained between these Synods, while, as a result, indications are evident of a growing desire to unite in the furtherance of the missionary

* After many inquiries and very mature deliberation, the Jewish Committee of the Church at home has unanimously resolved again and again that a Mission to Jerusalem is expedient and uncalled for. In this decision we cordially concur; and all the information we receive from Jerusalem confirms us in our opinion.—ED. E. C. M.

and other enterprises of the Synod; and already Committees of the three Synods have been appointed to consider the practicability of combining them into a General Assembly for British North America.

Such, then, is a view of the positions and the struggles of this kindred Church to the Church of Scotland, but which has been allowed, in spite of many an urgent appeal, to barely maintain itself in the number of its ministers, by additions from other Churches, and its own young men. Far otherwise has been the policy of the Free Church of Scotland, which has zealously striven to possess the land, recognising its importance, and sending out annually ministers, probationers, and students, till the little original band has eclipsed its parent, and now numbers 124 ministers.

It is time that more attention was directed to Canada. The people are prosperous; and though the life of the Canadian minister is one of toil and labour, yet the minister with a family enjoys the advantage of seeing his children occupying positions of respectability and comfort around him. Canada is no longer a place of exile, but its people make it their home, and feel an honest pride in its prosperity; and though the income of the minister of a people as yet untrained to giving and accustomed to rely too much upon the State support now withdrawn, may be comparatively narrow, yet I am assured that the really faithful servant of his Master will not fail to command a position of comparative comfort.

In the cities and towns and the older rural districts the community are wealthy, and churches such as those of St. Andrew's, Montreal, and St. Andrew's, Hamilton, will vie with those of your large cities, costing, as they have respectively done, £14,000 and £11,000, while many of the town and rural churches are of the most substantial character, besides having attached to most of them glebes of 100 and 200 acres of land.

In view then, of the extent of the Canadian field, the substantial progress of the country, its healthful climate, its easiness and rapidity of access, the large additions to the Scottish population, which are taking place from the steady emigration that is going on, is it too much to expect that many of your licentiates, possessed, it may be, of excellent abilities and good attainments, but whose influence is small, should, instead of struggling against disappointed hopes in Scotland, cast in their lot with a young and rising country, in which the preacher would find a home and a wide field for the exercise of industry, and ample scope for the honest ambition to secure a competency?

The Synod, it will be seen, even from this brief summary, has not been idle; but, in view of the home field, and the French and Hudson's Bay Missions, the present is but the day of small things. Yet notwithstanding our present weakness and divisions, I doubt not that these will be eventually overruled, to the building up in British and North America of a Presbyterian Church, clinging to the standards of the parent Church with the attachment of a child, and

wielding a direct moral influence commensurate with the strength and numbers of the Presbyterian population. Believing that the Presbyterian polity is truly scriptural, and especially adapted to our position in these Provinces, I cannot but deem such a consummation as devoutly to be desired.

A CANADIAN ELDER.

August 1857.

Ministers' Widows' and Orphans' Fund.—Statement to be read to Congregations.

By the appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, the Annual Collection in behalf of the "Ministers' Widows' and Orphans' Fund," will be made on the first Sabbath of January, or as soon after as may be convenient.

The Board of Managers deem it their duty to remind the congregations of this appointment, and to press upon their attention the claims which this Scheme has on their liberality.

Many who took a deep interest in the prosperity of our Church, early perceived that a scheme of this nature was indispensable to its progress and efficiency, and, when the Widows' and Orphans' Fund was at length organised, several Congregations hailed its establishment with satisfaction, as it afforded them an opportunity of discharging a duty which they felt to be of sacred obligation. The increase of congregational collections for the past year tends to show that their conviction of the importance of this Scheme, and of their duty in respect to it, is more generally felt by Congregations. Yet the Managers of the Fund would fail in discharging their duty were they to allow the impression to go abroad that this conviction was universally or even generally felt. The contributions of some Congregations are so disproportioned to their wealth and numbers as to be incompatible with their duty to the Church, while they exhibit great insensibility to moral obligations of the highest order. In the present circumstances of the country an adequate return cannot be at least has not been, made for Ministerial labor. Ministers are consequently unable to lay up anything for the support of their families, if, in the providence of God, they should be early removed from them. The possibility of such a contingency as this must press continually on the mind of a Minister, and cannot fail to have an injurious effect on his ministrations, unless he perceives the power of a living faith animating the breasts of those to whom, in poverty and the endurance of many privations, he has faithfully dispensed the riches of the grace of Christ. No one, duly sensible of the civil as well as the spiritual advantages that result from the regular dispensation of religious ordinances, would fail to express his gratitude to the Giver of all good for such inestimable blessings,

and he would feel it to be a duty pressing on his conscience to relieve, in so far as lay in his power, the anxieties of a Minister of those whose temporal wants he was bound to supply. The Managers would therefore desire to rest the claims of this Scheme for support chiefly on the obligations to discharge a Christian duty.

But they would be deficient in their own duty did they not bring under consideration of every Congregation the injurious effects of indifference to the success of this Scheme on the welfare of the Church. It is not to be expected that any number of young men, however piously disposed, can be induced to study for the Ministry with the certain prospect before them not only of a life of poverty and toil, but also of leaving their wives and children in want, and uncared for by those to whose best interests they had devoted their time and strength. As a matter of equity, therefore, as well as from a regard to the prosperity and growing efficiency of the Church, the Managers of the Widows' and Orphans' Fund would earnestly solicit the liberal aid of every member of every Congregation in behalf of their operations.

Besides, when they state that 18 widows with their children now receive annuities from this Fund who would otherwise have been left helpless and destitute on the cold charities of the world, the Managers are persuaded that this fact will appeal to the sympathies and liberality of every Christian heart with a force which no language they could use can strengthen.—Read Matt. xxv., 34—40.

Queen's College.

We have learned with much satisfaction that the Rev. J. Cook, D. D., of Quebec, has consented to discharge the duties of Principal of this Institution during the winter, and also to assume the charge of the Theological class for the Session.

The Church is laid under a real obligation of no light character by the assumption of these duties by Dr. Cook in the present emergency. We trust that, ere another session come round, a permanent appointment to this important office may be made. We should be glad if Dr. Cook could be induced to accept the appointment, but fear there is no hope of his doing so.

The attendance in the various faculties of the College is very encouraging.

PRESENTATION.—We had lately the gratification of announcing that the Rev. Alexander Wallace had received a mark of affection and esteem from that portion of his congregation who are resident at St. Michael's. We are happy now to notice the reception of a similar token by Mr. Wallace from his congregation at Huntingdon. In the beginning of November last a de-

putation, consisting of Major Reid, William Rose and Alexander Anderson, Esqrs, called at their pastor's residence bearing the sum of forty pounds, which they presented, in the name of the congregation, as an evidence of esteem and respect. This kindly act is the more gratifying as evincing the consideration of the people for the peculiar circumstances in which their pastor has for some time been placed, owing to the protracted and serious illness of Mrs. Wallace, from which we are happy to hear, she is now recovering.

INTERESTING EXTRACTS.

The Scotch Nurse.

"The Lord will perfect that which concerneth me."

M—— B—— was a woman endowed with a superior intellect. She filled the capacity of a monthly nurse, and gained the favor and affection of her employers by her quick sensibility and tender solicitude. She was unfortunate in her married life; her husband was a jockey, who spent the hard-earned wages of his wife among his jovial companions. Poor Mary was slowly recovering from the fatigue of long nursing, when she was hastily told of the sudden death of her husband; his neck was broken by falling down a flight of stairs, and he died on the spot. Her nerves were much shaken by this solemn event; the vigor of her life was now past, and one evening, under much discouragement of mind, arising from her poverty and destitution, and not knowing what to do, she took her boy by the hand, and wandered up and down the streets of London, hoping to obtain relief. While passing Percy Chapel, she heard the congregation singing, and said to her child, "Let us go in there; they are singing, and it sounds sweet." She walked up the aisle, and stood nearly facing the pulpit. The singing ceased, and the preacher, the late Rev. Haldane Stewart, gave out these words: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Her attention was powerfully arrested; she was weary and heavy laden, and rest was what she desired, but the revulsion on her feelings was too great for her bodily strength, weakened as it had been by fasting and sorrow. She immediately fainted, and was carried out of the church. When relating this circumstance to me, she said, "I felt as if I had been struck to the heart." "And what became of you?" I asked. "The same gracious God who touched my heart by His Spirit, raised up friends from an unexpected quarter. The late Mr. W—— F—— and his wife, by whose pew I had been standing, sought me out, visited me, and remained my kind friends till their valuable lives were lost in the *Rothsay Castle*. But dear Mr. Stewart, the instrument in God's hands of awakening my

benighted soul, condescended to watch over me for good. I treasured up all his sayings in my heart." At one period, when she was very unwell, a friend called to see her. Mary had just been visited by the curate of the parish. "He asked me," she said, "if I had kept the commandments?" "No, sir," I replied, "I cannot say I have." "Then how," said he, "will you find acceptance with God, if you have no good works to offer?" "And what answer did you give him?" asked her friend. "Well, I told him I had never read but of one poor young man in the Bible who said he had kept the commandments, and he left the Lord sorrowfully, so that I must have some other way but that to be saved, I must rest upon a surer foundation than upon my own works. When I said that, he got up and said, 'It seems I am come here for you to teach me, instead of my teaching you.'" Happy would it have been for him had he listened to the words of this poor old woman, and sought for acceptance from God, as she did, in the precious blood of Christ; but not long after this interview he, alas! joined the Church of Rome. On one occasion I found this animated, hopeful Christian under painful depression of spirits—she could not pray, she could not believe. "I cannot," she said, "see through the dark cloud that hangs over me. Why am I thus? Why do I go mourning, day after day?" "Temptation," I replied, "may arise from various causes; for support in those dark moments, we are told that Christ himself, having been tempted, is able to succour them that are tempted. A wise and unerring Father permits suitable trials for his individual children. You have been singularly blessed with Christian friends, it may be you have rested too exclusively upon their approbation. The praise of man elevates us in our own opinion, the praise of God lays us prostrate at His footstool." She raised her bright and intelligent eye, while she said, "You are a faithful reprover—pray for me." With such humility did this Christian receive instruction! "The ear that heareth the reproof of life, abideth among the wise." She was a person that had much excitement in her character; this was to her a painful exercise of patience. This infirmity she carried to her Lord, and her Lord helped her, and made her happy in the conquest of her temper, as I can bear witness many times. It was during the last seven weeks of her sojourn upon earth that the greatest and sweetest developments of the grace of God within her took place; her faith became stronger, her repentance deeper, her humiliation more true, her hope more ardent, her patience more submissive. It is a cause for thankfulness when the last view that we take of one of God's redeemed servants looks sweetly upon us in the

hour of departure. A few hours before her removal she listened with interest to one of her favorite passages: "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him until that day." Thus she passed into eternity, February, 1856, aged ninety-one, Happy soul! that hast finished thy warfare—which hast advanced, by the Spirit's teaching, from grace to grace—higher and higher, nearer and nearer, to God—matured in experience—perfected in glory! "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

A Word about India.

"I am glad to see that," perhaps some one may say; "I hear everybody talking about India, and I should like to read some account of it." I will try, then, as shortly as I can, to give you a little information respecting that land in which we all now feel so much interest.

India is a country of immense extent, about 1,900 miles in length, and 1,600 in breadth, and containing a population of two hundred million inhabitants. It contains high mountains, deep rivers of considerable length, and extensive and fruitful plains. It is, for the most part, a beautiful country, and—though not so pleasant in some respects as England, especially on account of the heat of the climate—it might be a very happy one were it not true there, as in so many parts of the world, that while "every prospect pleases," the inhabitants are sunk in ignorance and sin—"hateful, and hating one another."

The population consists chiefly of Mohammedans and Hindoos. The former are a fierce and cruel race. They are followers of the false prophet Mahomet, and were taught by him to propagate their religion by fire and sword. The Hindoos are listless and indolent, less fierce than the Mohammedans, but given up to a system of idolatry, whose very religious rites are full of cruelty and abomination.

But now comes the question: Why do we call this country British India? What have the English to do with it? I will try to tell you. About 150 years ago some English people formed a Company, called the East India Company, for the purpose of trading with India. They had no thought of gaining possession of the land; it was the trade only they were concerned about. But having once settled there they were forced into wars in self-defence, through the quarrels of the natives amongst whom they had settled, and who had long been so entirely strangers to a state of peace that the labourer was accustomed to work with his arms by his side.

In this way they became masters, almost against their will, of one tract of land after another, till at last in the good Providence of God, and by a succession of events—many of them so wonderful as to be almost miraculous—the whole of the empire now called British India, became subject to English rule. Numbers of the natives, attracted by the good and regular pay which they received from the Government, now enlisted in the English army, or rather themselves formed an army commanded by English officers, for the maintenance of our power in India. It is this army, once deservedly celebrated for its faithfulness, which has now revolted against us, and with the most merciless and fearful cruelty slaughtered thousands of our fellow countrymen and countrywomen who had been wont to look to them for protection.

What, then, can be the reason of so strange an event? If we look to second causes, it seems pretty clear that it is the work of the Mohammedans, who have always hated us, and that they took advantage of the distribution of the greased cartridges to persuade the Hindoos that they had been prepared with animal fat, (the use of which is forbidden by the Hindoo religion), and that it was a plot framed with the intention of making them Christians by force.

But whatever the immediate causes may be, there are others which lie far deeper: "Is there evil in a city," or country, "and the Lord hath not done it?" and when He whose "strange work" is judgment, has lifted up His hand to inflict so signal a chastisement, ought we not, in all humility and earnestness, to inquire what it is which has provoked His anger? and in this case it needs not that we look far. It is the statement—not of a missionary, not of a minister, but of the *Times* newspaper—that "We gave the actual countenance and support of our Government to idolatrous ceremonies and institutions; we permitted rites of the foulest impiety and barbarism to be practised; we allowed the profession of Christianity to remain absolutely penal by Hindoo law, and we conducted ourselves generally as if we held our power by suzerainty, and were content to sink our character as Christians, on condition of an easy tenure. It is a fact that British officers have, in their public capacity, made offerings to idols, and that the first baptized sepoy (native soldier) was dismissed from the army."*

But why need we, who have no power to alter these things, think about them?—

1. That we may learn from these judgments of God's hand how hateful a thing sin is, and think if it bears such bitter fruits—if it is visited with such heavy chastisements only in a way of warning, (for it is only in a way of warning that sin is punished in this world), what will be

those drops of the cup of God's wrath which must be drank hereafter by the sinner who has passed into his Maker's presence unforgiven?

2. That we may mourn over the sins of our nation, and entreat the Lord to cause His anger to cease. Daniel, though so holy a man that his enemies could find no fault in him, yet humbled himself before God for his nation's sins, saying, "We have sinned;" and if we will sincerely, and earnestly seek for mercy now, and ask help from Him who alone can effectually give it, doubtless He will return and repent, and leave a blessing behind Him.

3. That we may be stirred up to employ any means which may be in our power, and at all events and chiefly, to be earnest in prayer for the spread of the Gospel of Christ amongst the unhappy natives of British India.

C. M. M.

MISCELLANEOUS.

A Brahmin silenced.

A missionary in Hindostan must expect to have many contests with the Brahmins. It is necessary therefore, that he should be very familiar with their sacred writings; and he should have his knowledge always at command. On one occasion, a missionary in India went to a large place on a market-day. He says, "I had a large number of tracts and Bibles for distribution; and I sat down in the marketplace to converse with the people upon the grace and truth of salvation. But before I reached it, I heard a terrible noise of women as I thought, quarrelling. Now, the women in India who belong to the humbler classes, have tremendously long tongues. Well, I heard them abusing somebody, and using language very improper to escape from ladies' lips; they were calling some one all manner of names but that of gentleman; and when I came to the place, I saw what was the matter. They were not abusing a man, but a great fat bull, which was eating up the rice, and sweetmeats, and vegetables, and other things, that these women had brought in from the country to sell. The bull in his rounds had found them out, and was poking his nose into this basket and that basket; and there were the women doubling their fists and cursing at his nose; but no one dared to touch him. He knew very well that hard words would never break bones, and he went on and enjoyed himself, to the great injury of the people. The women when they saw my white face (for a white face is very uncommon in the interior villages), directly put their hands together, and called, 'Have mercy, have mercy!' I saw what was the matter. They were looking at the bull eating up their goods. 'Drive him away,' said I. 'We dare not,' they said. 'Why not?' Because he is a god.' He

is no more a god than I am,' I said. 'Drive him away for us,' they said; and as this was an appeal to my humanity, and I saw the women distressed, I gave him two or three good pokes in the ribs, and he soon hurried away. The women went down and thanked me; and I was about to give them a solemn address on the folly of calling such a thing a god, when I found I had got into a terrible mess. It was very easy to get into a difficulty, but very hard to get out of it. There were hundreds and thousands of men there; and a number of them, who were watching me, as soon as they saw me strike the bull, came down looking like a thunder-cloud, and they spoke almost like thunder too: 'What are you doing?' I thought I was in for it now; and I said, 'I was only driving away that thief of a bull.' 'You struck it, did you not?' I said I did. 'Do you know that you struck a god?' 'What nonsense,' said I to call that brute god! 'Stay,' said they, 'here comes a Brahmin.' Now, the Brahmins are some of them very learned, and some of them are not; but all of them are very proud. This man had great influence among the people, and they said, 'Here comes the Brahmin; answer him.' He came down, surrounded by some hundreds of people; and he contrived to look as black as he possibly could, as if he thought he would annihilate me with his black looks. 'What have you been doing?' 'My lord, I was waiting to drive away a thief of a bull,' I said. 'Did you strike it?' 'I did.' 'Do you know that you struck a god?' I tried now to make myself two or three inches taller than I was, and to look as black as possible, and I said, 'Answer me. Are you a Brahmin?' 'To call his Brahminical character in question was dreadful, and he said, 'Certainly,' and showed me the emblem of his office. 'Are you a Brahmin, and call that creature god?' 'Yes, I am.' 'Have you read your own shasters?' 'Certainly, I have,' he said. 'Well, will you be good enough, for the benefit of these people, who do not know the shasters, to quote one passage about God's honesty?' 'I will not,' he said. 'The fact is,' said I, 'you cannot; but if you cannot, I can; and if you won't, I will. I then quoted out of one of their shasters: 'God is honest; God is just; God is true,' 'Is that true?' I said. 'It is,' he said. 'Tell me Brahmin, was it honest for that great bull to go to these poor women, and take their rice, and sweetmeats, and fruits and vegetables, without paying for them?' 'The idea of a bull paying for anything never occurred to him. He had not a word to say. I said, 'Now, what are you going to do? You are the priest of the bull; are you going to pay the women for what the bull has stolen?' 'I am sure I will not.' 'Can you say, then, that this

* See "The Connexion of the East India Company's Government with the Superstitious Customs of the Natives of India." Hatchard, 1838.

is honest?' and he slunk away among the crowd, and I lost sight of him. I then had a large congregation of people, and I preached to them about the true, honest, just, and righteous God."

The Slogan of the Highlanders.

A SOUND OF JOY AT LUCKNOW.

THE following is an extract from a letter written by M. de Bannerol, a French physician in the service of Mussur Rajah, and published in *Le Pays* (Paris paper), under the date of Calcutta, Oct. 8:—I give you the following account of the relief of Lucknow, as described by a Lady, one of the rescued party:—"On every side death stared us in the face; no human skill could avert it any longer. We saw the moment approach when we must bid farewell to the earth, yet without feeling that unutterable horror which must have been experienced by the unhappy victims at Cawnpore. We were resolved to die rather than to yield, and were fully persuaded that in twenty-four hours all would be over. The Engineers had said so, and all knew the worst. We women strove to encourage each other, and to perform the light duties which had been assigned to us, such as conveying orders to the batteries and supplying the men with provisions, especially cups of coffee, which we prepared day and night. I had gone out to try and make myself useful, in company with Jessie Brown, the wife of a corporal in my husband's regiment. Poor Jessie had been in a state of restless excitement all through the siege, and had fallen away visibly within the last few days. A constant fever consumed her, and her mind wandered occasionally, especially that day, when the recollections of home seemed powerfully present to her. At last overcome with fatigue, she lay down on the ground, wrapped up in her plaid. I sat beside her, promising to awaken her when, as she said, "her father should return from the ploughing." She fell at length into a profound slumber, motionless, and, apparently, breathless, her head resting in my lap. I myself could no longer resist the inclination to sleep, in spite of the continual roar of the cannon. Suddenly I was aroused by a wild, unearthly scream close to my ear, my companion stood upright beside me, her arms raised, and her head bent forward in the attitude of listening. A look of intense delight broke over her countenance; she grasped my hand, drew me towards her, and exclaimed, 'Dinna ye hear it? dinna ye hear it? Ay, I'm no dreamin', it's the slogan o' the Highlanders! We're saved, we're saved!' Then flinging herself on her knees, she thanked God with passionate fervour. I felt utterly bewildered; my English ears heard only the roar of artillery, and I thought my poor Jessie was still raving; but she darted to the batteries, and I heard her cry incessantly to the men, 'Courage! courage! hark to the slogan—to the Macgregor, the grandest of them a'! Here's help at last!' To describe the effect of these words upon the soldiers would be impossible. . . . For a

moment they ceased firing, and every soul listened in intense anxiety. Gradually, however, there arose a murmur of bitter disappointment, and the wailing of the women who had flocked to the spot burst out anew as the colonel shook his head. Our dull Lowland ears heard nothing but the rattle of musketry. A few moments more of this death-like suspense, or this agonising hope, and Jessie, who had again sunk to the ground, sprang to her feet, and cried, in a voice so clear and piercing that it was heard along the whole line—'Will ye no believe it noo? the slogan has ceased, indeed, but the "Campbell's are comin'!" D'ye hear—d'ye hear!' At that moment we seemed indeed to hear the voice of God in the distance, when the pibroch of the Highlanders brought us tidings of deliverance, for now there was no longer any doubt of the fact. That shrill, penetrating, ceaseless sound, which rose above all sounds, could come neither from the advance of the enemy, nor from the work of the sappers. No, it was indeed the blast of the Scottish bagpipes, now shrill and harsh, as threatening vengeance on the foe, then in softer tones seeming to promise succour to their friends in need. Never surely was there ever such a scene as that which followed. Not a heart in the residency of Lucknow but bowed itself before God. All, by one simultaneous impulse, fell upon their knees, and nothing was heard but bursting sobs and the murmured voice of prayer. Then all arose, and there rang out from a thousand lips a great shout of joy, which resounded far and wide, and lent new vigour to that blessed pibroch. To our cheer of 'God save the Queen,' they replied by the well known strain that moves every Scot to tears, 'Should auld acquaintance be forgot,' &c. After that nothing else made any impression on me. I scarcely remembered what followed. Jessie was presented to the General on his entrance into the fort, and at the officers' banquet her health was drunk by all present, while the pipers marched round the table playing once more the familiar air of 'Auld Langsyne.'"

THE MONTHLY RECORD.

FEBRUARY, 1858.

State of India.

WITH the terrible historical facts of the late insurrection in India, we are all now more or less acquainted. We cannot open the pages of a British or Colonial Journal without meeting with long and afflicting details of the progress of the mutiny in Bengal, the cruel and barbarous murders committed by the blood-thirsty Sepoys, the heroic courage and indomitable perseverance of our brave warriors and countrymen; the bloody battles which have been already fought, and the astonishing victories which have been gained by small bodies of British troops, over countless thousands of disaffected but cowardly Asiatics.

An awful, but we believe, not a hopeless struggle, is now going on between Indian barbarism and European civilization, the fate of a mighty British possession is at stake,—the conflict to decide the question whether heathenism or Christianity shall for the future predominate, and give laws to the teeming millions of India, is now raging.

To understand the subject in its full extent, it is necessary for us to look beneath the surface of passing events, into the origin of the conflict, and the motives by which the mutineers are influenced. It is impossible to apply the effectual remedy till we learn the extent and nature of the disease.

Now whilst the facts are certain and undeniable, the causes of the outbreak, from the conflicting statements of persons of different shades of political and religious opinion, are not so easily ascertained. We do not expect to find any sane person expatiating, as in former years, on the mild and tolerant spirit of Hindooism, and extolling it as a religion as well fitted to instruct the Indian, as Christianity is to enlighten the European mind. Such absurd notions bordering on Infidelity, are now completely refuted by dreadful arguments. We no longer hear of the religious scruple pretended by the mutineers for revolt, which was at first so eagerly and boldly advanced for throwing the blame of the insurrection on the christian missionaries and societies in India:

"Lord Ellenborough" with a hardness which would have done credit to Sydney Smith himself, "backed by Lord Lansdowne in the House of Lords, pronounced it incredible that Lord Canning should have given his subscriptions to a Mission Society (whose sphere, it turns out, was confined to the European Christians of Calcutta), and implied that it was enough to account for the mutiny had he done so; and that he would certainly merit to be recalled. It was said that we had offended the natives by forcing Christian education upon them, and had brought the authority of Government to bear upon native conversion. The law lately passed by which a convert from Hindooism was saved from the entire loss of his property, to which he was subject under the old Hindoo law, was alleged by Mr. Disraeli as a pernicious and tyrannous innovation. But the course of events soon cleared off this line of argument. Though the missionaries at Delhi and Cawnpore, and elsewhere, fell in the indiscriminate slaughter of Europeans, there was no special animosity

ty exhibited either against their persons or their quarters. In some places, as at Meerut, the missionary bungalow was spared in the general ruin; at Juanpore it was burnt in cold blood by a roof-maker to get himself a job. In the Punjab and in Benares the preachers and teachers have already recommenced their services and schools, and the natives attend them. So far from the Bengal sepoy being the object of missionary propagandism, the only known baptized sepoy in that army was in 1819 dismissed on that very account; neither is there a single missionary station in Oude, the hotbed of the revolt. The chief fields of missionary effort and success are in the south of India, which is the quietest part of all."

We must then look for other causes of revolt than those specious pretences of mere worldly politicians. Some of our missionaries appear to know more of Indian society than either our statesmen or our warriors; and their suggestions for the future government of India are entitled to the deepest and most earnest consideration.

We have never met with what appears to us such a clear and accurate delineation of the Hindoo and Muhammedan character and disposition in regard to British rule, as is to be found in one of Dr. Duff's late letters from India, on the causes of the mutiny. We extract the following passages as affording a deep insight into the feelings of human nature, and an intimate acquaintance with the prevailing spirit and temper of our Indian population.

"The great bulk of the rural and naturally pacific population of Bengal, and several other provinces of India, if not violently interfered with in their ordinary domestic and social routine, are totally apathetic on the subject of their supreme rulers—caring little or nothing as to who they may be, whether native or foreign. Naturally they are neither loyal nor disloyal,—neither love nor hate the British Government. Of late years, the cruelties of zemindars, the police, and the harpy-myrmidons about our courts of justice,—all of whom *they* consider as the *agents* of Government,—have tended to generate feelings of discontent and disaffection, among numbers at least, towards the Government which employs or tolerates such agents. But the introduction of a really improved and equitable system, which curbed and restrained the zemindars and police in their endless and nameless tyrannies, and administered cheap and easy justice in simple and summary forms, suited to the wants and necessities of the people, would at once produce among them feelings, if not of loyalty in any high or noble sense, yet certainly of

quietness, contentment, and uncomplaining acquiescence. It is for the introduction of such a system that the missionaries memorialized Parliament a twelve-month ago, when their apprehensions of prevalent disaffection were scouted by ignorant and self-sufficient officials both at home and abroad. The last six months have served amply to test the relative accuracy of the knowledge of these respective parties.

The case is totally different with the rural population of the North-West and Central India. These, for the most part, are naturally as warlike in their dispositions and habits as ours in Bengal and elsewhere is pacific. With them the sword, and rapine, and violence, are the most delightful pastime. They therefore *dislike* our Government, not because it is British, but *simply because it is strong*; just as they would positively dislike any other, whether native or foreign, which, being equally strong, would be equally capable of controlling their lawless predatory tendencies. For the last generation or two, they have been kept in a peaceful state; and this state of necessitated peacefulness has too often been mistaken for satisfaction with our rule and its enforced order and tranquillity. No measures having been devised for the effectual eradication of the spirit of restlessness and turbulence, it was simply kept down by a force of repression; and the instant the repressive influence was relaxed or removed, as has recently been done through the revolt of the native army, the old spirit of lawlessness and misrule awoke into a manifestation of terrible energy. Men are everywhere rioting in the excess of license, which they mistake for liberty. Unwilling to brook the restraints of lawful government, their hands are uplifted against it, that they may be all the more free to uplift them against one another. Whoever will carefully study the state of things in the Highlands of Scotland upwards of a century ago, before the ancient spirit of the proud chieftains and their clans was fairly broken by the battle of Culloden, and the measures of uncompromising severity which followed it, may understand something of the still unbroken state of feeling and practice in Northern and Central India. A *preliminary* measure,—heretofore, in our over-confidence, neglected,—towards the ultimate pacification of these vast regions must be the universal disarmament of the people, sternly and rigorously carried out. With their peculiar tempers, hereditary usages and traditions, rehearsed in the songs of their bards, the continued possession of arms is a perpetual temptation and provocative to social turbulence and rebellion. But no measures, however wise or beneficial, can for many a year cordially reconcile such a people to the paramount Power

that restrains them. Indeed, in the end, it will be found that the grand and only effectual Pacificator and Reconciler, after all, is the gospel of grace and salvation, as it has already proved amid the wildest glens and remotest solitudes of the Highlands and Islands of Scotland.

Apart from these classes, or rather rural masses, of the Hindu family, the members of the Brahmanical race occupy a position of their own, a position which, *in the main*, is, and cannot but be, *hostile* to the British Government. They feel keenly that their craft is in danger,—that the very existence of a Government like ours cannot but endanger it in a hundred ways. The guardians and priests of temples do not find any longer the same profuse largesses pouring in upon them from "the powers that be," as in the palmy days of Hindu royalty. The learned Brahmins do not find their profound scholarship conferring on them the same pre-eminence of social dignity and personal consequence as in the olden times. The cultivators of legal and political science, knowing, from their great legislator Manu, that they, and they alone, ought to be the administrators of law, and the responsible advisers and counsellors of rulers, now find themselves hurled down from the firmament of Statecraft altogether,—their former power, wealth and influence, gradually melting away like the snows of their own Himalayas, before the ascendant fervour of the summer sun! And all the sections of this lordly, aristocratic, domineering race, feel themselves sadly humiliated by the equity of the British Government in peremptorily refusing to acknowledge many of those personal distinctions, those social and civil immunities, privileges, and exemptions, which, as conceded by their own Shastras, raised them to a transcendent superiority above their fellow-creatures. All this, and much more, so mortifying to their towering pride of caste, naturally tends to beget ill-will, disaffection, or even inveterate hostility, towards our Government, with their long train of seditious plottings and secret intrigues. And no improvements of a general kind, connected with the marvellous processes of modern civilization, can possibly reconcile them, as a class, to a Government whose onward course and action must necessarily be antagonistic to their highest, most peculiar, and most cherished pretensions. Christianity, with its new and glorious heritage of blessings, and that alone, can adequately fill up the dreary vacuum which our Government has directly and indirectly produced in the once plentifully replenished domains of old Brahmanism.

Segregated from the Hindoo and all other Indian races, and standing out in sullen and gloomy isolation from them all, are the Mohammedans—exceeding in

number the entire population of the British isles. Numbers of them still retain and exhibit much of the innate vigour and energy which they have derived from the blood of the Affghans, Tartars, and Moguls. Their faith, not less than their descent, has tended to confer on them a character of sternness and intractability. First the conquerors, and for many centuries the sovereign rulers, of Hindustan, their minds are naturally filled with visions of past glory, and traditions of the magnificence of their empire. Regarding the British as the destroyers of their power, the supplanters of their imperial dynasty, they cannot, and do not, as a class, contemplate our sovereignty with any feelings of attachment or loyalty. On the contrary, hating us, on religious grounds, as they hate all other *Kaffirs* or unbelievers in the faith of Islam, they additionally detest us on political grounds, as in their eyes the usurpers of their throne and sceptre—the subverters of that absolute dominion which they once wielded over these gorgeous realms. Accordingly, as I was led some time ago to remark in a communication elsewhere, the Mohammedans, as a race, have for the last hundred years not ceased to pray, alike privately in their houses and publicly in their mosques throughout India, for the prosperity of the house of Timur or Tamerlane, whose lineal representative is the titular Emperor of Delhi. But the prosperity of the house of Timur, in their estimation, undoubtedly implies neither more nor less than the downfall of the British power, and the re-establishment of their own instead. In their case, therefore, disaffection towards the British Government, with an intense longing for its speedy overthrow, is sedulously nurtured as a sort of sacred duty which they owe alike to their faith and the memory of their ancestors. Consequently, no measures, however conciliatory or advantageous to them, on the part of our Government, can ever render them, as a class, well affected or loyal towards the British Crown. Nothing, nothing short of complete political ascendancy will ever satisfy them, so long as they resolutely adhere to the faith and traditions of Islam. Besides the private and public prayer already alluded to for the prosperity of the House of Timur, there have been circulating for many years past, among the Mohammedans, what they reckon prophecies connected with the same subject. These, like the predictions in Virgil's *Æneid*, or Milton's *Paradise Lost*, have of course been written subsequent to the events which they profess to foretell. But by an ignorant, bigoted, and prejudiced race like that of the great bulk of the Mohammedans in India, productions of this sort are accounted veritable prophecies. The original of one of

these in Persian, through the agency of an intelligent Hindu friend, is now in my possession. It purports to have been indited by a great saint who flourished before the age of Timur. After advertising to his reign, and alluding by name to his principal successors, and their distinguishing characteristics, and glancing somewhat enigmatically at the period of the battle of Plassey without actually naming that event, it thus proceeds:—“Thereafter, the *Nazarenes* shall possess the whole of Hindustan, where, for a century, they shall supremely reign; and, during their time, when tyranny shall become predominant, the king of the West shall come forth for their destruction. Between these there shall be many great battles, which shall occasion much sacrifice of life, and the king of the West shall ultimately gain the victory by the strength of the sword of Hind, which shall crush down the followers of Jesus. The power of Islam shall then remain in the ascendant for forty years in Hind.

Any one who will try calmly to realize these things,—the hatred which the Mohammedans bear towards us as *Kaffirs*, and the special hatred which they entertain towards us as *British Kaffirs*, who wield what they reckon a usurped political ascendancy over the vast realm where they once reigned supreme,—and all this, coupled with daily prayers, in private and public, for our overthrow, together with popular vaticinations relative to the present as the fore-doomed period of our overthrow,—cannot but perceive what a soil was prepared in the general Mohammedan mind for designing intriguers, in which to plant the standard of treason and revolt against the British Crown. At the same time, the feelings of discontent and disaffection long gathering and brooding in the mind of the Brahmanical race, and their wishes and expectations relative to a release from their present humiliating position, by the destruction of the power that has degraded them,—all happening to chime in harmony with the aspirations of the Mohammedans,—one may see how both parties, under the hallucination of blinding self-interest, were ready temporarily to compromise their radical and irreconcilable differences, for the sake of accomplishing an intensely desired common object. And what but Christianity can furnish anything like a commensurate counterpoise to the bitterly regretted loss of their earthly power, and dignity, and renown?

Missionary Movement in Pictou.

When the Superintendent of Missions first entertained the idea of raising £300 a year for three years, in aid of the salaries of six visiting Missionaries within the bounds of the Synod of Nova Scotia, he was not aware that he was to have so many fellow-

laborers in the same field of usefulness. He was well acquainted with the laudable exertions which were made annually in the Province by other religious denominations, for the support of Home Missions,—such exertions us ought also to be made by our own people. He knew that the friends of our Church possessed sufficient pecuniary resources to support not one or a few, but a dozen of Missionaries, if they felt inclined to do so. But he could not foresee, and did not readily believe that there would be sufficient zeal, energy and liberality in the Church, to render a portion of these funds available for such a noble purpose. It is a most agreeable and delightful thing to find persons in this wicked world of ours, better and more disinterested than we believed them to be. We frankly admit that late movements and undertakings in our Church, have far exceeded our expectations. We did not anticipate that the Colonial Committee would send out so many Missionaries as they have sent to our Province during the last eighteen months. We did not believe that the Missionaries would meet with such encouragement as most of them have received since their arrival among us. We could not have anticipated that their arrival would have called forth such strenuous exertions for the support of the Gospel and the extension of our Missions, as they have done, in those parts of the Province where they have been appointed to officiate.

It is now the desire and intention, we believe, of most of our people, more especially the younger members of our Church, that all our congregations should, as soon as possible, be self-sustaining.

A noble spirit of liberality and independence has lately manifested itself in the very stronghold of our Church in this colony, in a way not to be mistaken. We need not state how much we are delighted with this Missionary movement, and how ready and willing we shall be to help forward the exertions of our friends in this good cause. We have much pleasure, therefore, in transferring to our pages the following excellent extracts from letters lately received by friends in this city, from their correspondents in Pictou, in favor of this undertaking; and we expect to be able to publish full accounts of the formation and operations of the different Associations which have been originated in that county and other places, in succeeding numbers of our Journal.

Extract of a Letter from a Gentleman in Pictou, to his Friend in Halifax, dated 19th January, 1855.

We are establishing here a “Lay Association” which promises very well indeed, its object being to relieve the Colonial Committee, to a certain extent, of the heavy drain we have been upon its funds in supporting Missionaries. The annual payment is only half a dollar, and the thing has taken amazingly—almost every adherent of the Church, where it has been proposed, becoming a member; and, as we are a strong body here, we hope to raise in this county alone

at least £300 or £400, the first year. Messrs. Jardine & Boyd might do something of the kind in Halifax.

T. H.

Excerpt of a Letter from a Merchant in Pictou, to his Brother in this City.

Pictou, 12th January, 1858.

DEAR BROTHER,—I send you, by this mail, a few copies of the Constitution and Rules of the Lay Association, and I hope the young men in Halifax will take it up and carry it out successfully there. You will observe the fee entitling to membership is so small as to exclude none, however poor, and it is expected that the collectors will collect from old and young, male and female, and in this way foster an interest in the Church. It is expected when a collector goes into a family, all of whom are able to pay something, or the parents for them, that he will take the names of each and their subscription. I hope you and other young men will take this scheme up and carry it out. It is intended that in every congregation the young men (and young women too) will be the active members of the Association, and, if they take it up with the right spirit, there is no doubt but it will be successful, and do more for the Church in this Colony, than any Scheme that has ever been suggested. I suppose you will think this a little egotism, as I am one of the originators of the Scheme; but I think we are not without proof of what an Association of this kind can accomplish. Only look at the Diocesan Church Society in connexion with the Church of England, and see the large sum of money that is raised by it, and that in small subscriptions! I believe almost every Church in the Province has a similar Association to this, although not by the same name; and there is no Church in the Province requiring the aid of such an Association more than ours. Look at the many congregations without pastors, and many of them not able to pay the whole salary of a settled clergyman, who, if they had a fund such as this Association will raise, from which to get supplementary aid, could have settled pastors, and in this way, in a very few years, our Church would be put in that position which the number of its adherents entitle it to. Branch Associations have been started in many of the congregations in this County, with every prospect of success—and indeed, so far, it is very encouraging; clergy and laity are enthusiastic in the Scheme, and it has, so far, not only met with the approval but support of all to whom it has been submitted. But I suppose you will think I have written quite enough about the Association. My reason for so doing is that I want you, if the thing approves itself to you, to take an active part in getting up the Branch in Halifax. I believe Mr. Jardine has promised to do what he can for it. Hoping you will get some of the young men along with yourself interested in the Scheme, and get a Branch established in Halifax at once, I will conclude my lengthy epistle.

Influence of Missionary Associations.

With a view to stimulate our friends in these Colonies to greater missionary exertions, we directed their attention in our last number to the strenuous and successful efforts of other religious denominations for the propagation of the Gospel among their adherents. When we informed our readers a month ago that the Diocesan Church Society of Nova Scotia had collected more than two thousand, and the Wesleyan Methodist Missionary Society above three thousand pounds last year, in these colonies, for religious purposes, some of them may have conjectured that these prosperous institutions possessed hidden mines of wealth, large landed properties, Bank Stocks, Railway debentures, and other valuable securities, yielding them a large annual revenue; or perhaps they may have supposed that some wealthy friends had bequeathed them large legacies for missionary purposes. They could hardly have believed, without previous information, that it is not to any of these sources of revenue, however useful and legitimate they may be in themselves, that these funds are to be traced, but to the free voluntary annual donations of attached friends who are earnest in their behalf and anxious for the prosperity of their respective Churches.

Collections are made, as among ourselves, in the different congregations, for different purposes: these realize a considerable amount of funds. But besides these annual collections, other efforts are made to raise missionary funds. Active and zealous persons, (female friends are always the best collectors), offer their services, or perhaps are solicited to collect subscriptions, among the wealthy and liberal members of each congregation. Some are much more successful than others. The individual subscriptions are in some instances very small indeed; but when a number of collectors are employed, the aggregate sum soon swells up to a considerable amount. Office-bearers are appointed to receive and to appropriate those funds as directed by the constitution of the association. All that is required to insure success, is a willing mind, an earnest desire to do good, and laudable perseverance in well doing.

When persons animated with such laudable feelings, go forth among their friends and fellow-christians, to commend the cause of religion to their liberality, it is astonishing what good is accomplished. An active and healthy agency is introduced into every congregation, private individuals become acquainted with the missionary movements of the whole Church, the hands of ministers are strengthened, and their hearts comforted,—new fields of labour are opened up on every side, the moral wilderness is cleared and cultivated, and the desert made to rejoice and blossom as the rose.

This is no imaginary representation. We can point to stubborn and undeniable facts in confirmation of our statements. Let us turn to the pages of the missionary reports of

the societies already referred to, and see the happy fruits of united and devoted exertion.

St. Paul's church in this city contributes above £290 to the funds of the Diocesan Society; St. George's, £40; Dartmouth, £44; Liverpool, £78; Pictou, £19; Ship Harbor, £26; Truro, £19, and Lunenburg £20. A zealous friend at Wilmot collects £11; and a diligent and faithful missionary at Beaver Harbour collects £34 among the fishermen on the Eastern Shore.

The Methodists are not less diligent and successful in raising missionary funds, than the Church of England. In their last report we meet with numerous instances of their zeal and liberality. A wealthy family in this city gives a donation of £24, another a donation of £40, a third of £50, and a fourth of £70 to the funds of the Halifax circuit. Two female friends collect upwards of £33 pounds in the same circuit. Collections are made by other zealous friends: at Lunenburg, £19; Petite Riviere, £18; Windsor £62; St. John, £53; Charlottetown £54 by two collectors, £46 by another, and £24 by the Youth's Branch. But it is unnecessary to enumerate the sums which are collected by individual members in other places, when every congregation and every district has its branch association.

It is inconceivable how much good may be accomplished by such missionary efforts, in a new country like this, with such liberal contributions, when they are judiciously and faithfully expended. Last year the Diocesan Society received and appropriated £341 13s. 3d. for the Widows' and Orphans' Fund; £649 6s. 11d. for Endowment of Parishes, and £913 19s. 9d. for General Purposes. The large contributions to the Methodist Missionary Society are all expended in the same way for the support of their different missions throughout the Provinces.

To inspire confidence among the people, and secure order and regularity, a society is formed—a constitution adopted,—office-bearers chosen,—regular meetings held,—missionaries and colporteurs appointed,—the proceedings of meetings published,—annual reports prepared and circulated,—and every possible means adopted to keep alive and stimulate the zeal and exertions of their members. We recollect the time when the Diocesan Society was first established, for it is now only in the twentieth year of its existence, and the receipts for 1856 amounts to £2201 10s. 6d.

The Report of the Methodist Auxiliary Missionary Society for 1857, is the second under the present Conference organization. The seven districts into which the Conference is divided, have contributed, as already stated, £3123 17s 5d in one year for Missions.

We have made these brief remarks with a view to assist and encourage our friends who are now endeavoring to form similar associations in our congregations; and we shall be happy to communicate from time to time, in our pages, any additional information which we may possess, or be enabled to collect on the same subject.

Presbytery of Halifax.

A meeting of this Presbytery was held in Argyle Street Chapel, on the evening of the 29th ult., for the purpose of moderating in a call to Rev. THOMAS JARDINE as collegiate minister of St. Matthew's Church and congregation. Rev. Geo. Boyd, Moderator, preached an excellent and appropriate sermon from Rom. i. 16, after which a call numerously signed was produced and read by the clerk of the Presbytery. The call having been sustained by the Presbytery and accepted by Mr. JARDINE, the court proceeded to take the necessary steps for his induction. It was then agreed that the induction should take place on Friday evening the 12th inst., the Moderator to preach and preside on the occasion and, Rev. JOHN SCOTT to address the minister and congregation on their relation and respective duties.

Extract of a Letter from our Correspondent at Monoton, 18th. January.

I have always felt that we as a congregation, should do all in our power to support the *Record*, as well on account of the lift which you gave us, as for the sake of the obliging way in which from time to time you have inserted notices of church-building operations. You will be glad to hear that we have the prospect of entering the new church the last of this month. I will send you an account of the opening, and of the letting of the pews as soon after as possible.

I have also intended to forward you for some time back, several lists of subscriptions, but have been waiting till I get from Mr. McKay a particular account of the result of Belfast mission.

Extract of a Letter from Pictou dated January 26, 1858.

You are already aware of the Rev. Mr. Pollock's arrival in Pictou. Yesterday his late flock had a congregational meeting in St. Andrew's Church, New Glasgow, when he was reinstated in his old charge, having received a call, and accepted the same, which I hope will give very general satisfaction.

Mission at Aneiteum.

The Rev. Mr. Geddie of the Presbyterian Church of Nova Scotia at Aneiteum, writes:—A great moral revolution has, by the blessing of God on the means of grace, taken place on this island of late years. More than three-fourths of the inhabitants have renounced heathenism, and the rest are not hostile, as formerly, to the word of God. The worst abominations of heathenism have been abandoned, and though we have still to lament the existence of ignorance, superstition, and deep-rooted depravity, yet we see much to excite thankfulness and inspire hope. At our respective stations, large and neat churches have been built, capable of holding from 600 to 800 persons. Several buildings have also been erected at our out-stations, to answer the double purpose of church and school-house, and others are now in course of erection. After the lapse of a few months, our little island will be dotted with at least twenty-five snow-white buildings, devoted to the service of God. At each of the two principal stations, the average attendance on the Sabbath day is about 500 persons, while on communion Sabbaths, when the natives come from a distance, the attendance is from 1,000 to 1,200. The churches formed at

each of our stations increase in number. The church at the oldest station now numbers 76 members; while the other contains 40 members. The general conduct of the church members is such as to warrant the hope that their profession of Christ is sincere.

Juvenile Contributions.

Among the contributions acknowledged in the Church of Scotland Juvenile Record for November, we notice with pleasure £3 stg. from the East Church Sabbath School, Perth, Scotland, for the Orphanage Library; and £2 8s. stg. from the St. Andrew's Church Sabbath School Missionary Association, St John's, New Brunswick, to be applied towards the Christian Education of Jewish Females.

CHURCH PRESENTATIONS.—The Earl of Fife has presented the Rev. George Gordon Milne, M.A., presently assisting in the parish of South Leith, and who formerly held the Murray Lectureship, King's College, Aberdeen, to the church and parish of Careston. Presbytery of Brechin, vacant by the translation of the Rev. Mr. Moir to the church and parish of Rothiemay.—The Earl of Glasgow has announced his intention of issuing a presentation in favour of the Rev. John Murray, missionary at Springfield, Cupar Fife, to the parish of Moonzie, vacant by death of the Rev. Alex. Forbes.—The Duke of Richmond has announced his intention of issuing a presentation in favour of the Rev. John Annand, as assistant and successor to the Rev. William Cowie, minister of Cairney.

SCHOOL-BOOKS IN PARISH SCHOOLS.—The Presbytery of Kelso held its ordinary meeting on Tuesday week, Mr. Lee of Roxburgh called the attention of the Presbytery to the state of the parish schools within the bounds in regard to school-books. There was no uniform system in the selection of the school-books in these schools or, he believed, in parish schools in most other presbyteries—every teacher being left to his own discretion in favouring one or other of the many rival series at present in the market. The consequence in a district like this, in which labourers and farm servants changed their residence from one parish to another, and, therefore, removed their children from one parish school to another parish school so frequently, in many instances every twelve months, was, either that the expense of school-books, thus requiring to be constantly renewed, became a much greater burden on poor people than it ought to be, or that, if the old books were retained, as for the most part was found unavoidable, their great diversity seriously obstructed the classification of the scholars, and the efficiency of the school. In his own parish he had, with a view to correct these evils, tried the experiment of establishing a Lending Library of School-books, the books belonging to the school as a part of the school furniture, and being lent to the school children during their attendance, and afterwards restored, or, if lost or destroyed, replaced for the use of their successors.

Whether this experiment would be successful, he could not yet judge.

WOODSIDE.—On Tuesday evening the 5th inst., the scholars attending the Sabbath School of Woodside Church, Aberdeen, along with their teachers, and a few friends, met in the Church, to testify their regard for the minister, the Rev. Mr. Ross—Mr. Stephen merchant, in the chair. After praise and prayer, offered up by the Rev. Mr. Dewar, Mr. Tough, one of the teachers, then, in the name of the teachers and sabbath scholars, bore testimony to the high estimation in which Mr. Ross's character as a minister was held by all classes in Woodside; to his unremitting attention to the poor, the sick, and afflicted of his flock; and particularly to the zealous and assiduous manner in which he had attended to the instruction of the young in the Sabbath school; and concluded by presenting him with Patrick, Lowth, Whiston, Arnold, and Lowman's Commentary, in 1 vol. Imperial 8vo., and a copy of Jay's works, 12 vols. Mr. Ross in returning thanks, spoke of the advantages to be derived from a Sabbath school, and its vital importance as part of the Church machinery; and concluded by thanking the teachers for the willing and efficient support which he had received from them. Thereafter, the scholars were addressed by the Rev. Mr. Wilson and others, and the meeting was concluded by a hymn of praise.

THE FATHERS OF THE DIFFERENT CHURCHES IN SCOTLAND.—By the death of the Rev. Principal Macfarlan, the Rev. John Anderson, United Presbyterian Church, Kilsyth, is now the oldest minister in Scotland. This patriarch was ordained in 1793, and yet he still preaches with energy. The second oldest minister is the Rev. Peter Young, Wigtown, who was ordained in 1799. He is the father of the Established Church, and is in his eighty-fifth year. The father of the Free Church is the Rev. William Burns, Kilsyth, who was ordained in 1800. The father of the Episcopal Church is the Rev. Patrick Cushnie, Martrose; he was ordained in 1800. The father of the Congregational Church is the Rev. James Kennedy, Inverness, who was ordained in 1806.—*Press.*

French Protestants and their Trials

The French Protestants are not, it would seem, allowed schools enough to carry on the education of the young members of the communion. The French law provides none of the amplest liberty on this point; but a writer in the *Journal des Debats* observes that French laws take away in one part the liberties which they allow in another. The law of 1850 on primary instruction provides that every French citizen of 21 years of age, if furnished with a regular diploma testifying to his capacity, can open a school after formally announcing his intention to do so. This is a gift, but now comes the drawback. The Mayor or the Academic Council of the Department or the Prefect filling the same function may object on the ground of "public morals." This proviso is, of course, only legally dis-

ed against a bad character in the schoolmaster; but, once inserted in the law, it is interpreted to apply to any bad consequence whatever which may be supposed likely to follow the erection of a Protestant school. It is voted a danger to "public morals" if the Roman Catholic part of a district dislike the erection of this new school, and if, therefore, discord and irritation can be apprehended. If the priesthood of the district communicate their apprehension of this result to the authorities of the commune, the authorities of the commune decide against the erection of the school, and the refusal is confirmed by the Academic Council. If the Minister of Public Instruction is appealed to, he disowns any power in the matter, and pronounces the decision of the Academic Council final. Of course, such a rule of interpretation as this is simply to say that whatever displeases the priesthood is opposed to "public morals." But not only are the Protestants denied schools, but even places of worship. Churches raised by private subscription, and ready for use, remain unoccupied in many places for want of the necessary authorization. The Protestants, after building their church, come to the Mayor for this final legal form, and are told, to their astonishment, that there are no Protestants in the place, or not enough to make a congregation. What is to be done? In one case of this kind the village crier was sent round to beat up the members of the communion by "tuck of drum;" they appeared personally before the Mayor, who, being a liberal gentleman, did not deny the evidence of visible arithmetic, and granted the authorization.

Biblical Revision.

The Gospel according to St. John, after the authorized version, newly compared with the original Greek, and revised by five distinguished English clergymen—John Barrow, D. D., G. Moberly, D. C. L., Henry Alford, B. D., W. G. Humphrey, B. D., and Charles J. Elliot, M. A.—has recently been put forth in London. Eminently qualified as they are for the task, their labours but furnish new proof of the completeness and efficiency of our authorized version; and, like all other comparisons between the old and the new, the irresistible conclusion is that the old is better. The *Journal of Sacred Literature* says, "The very names of the five translators carry with them their own credentials. They are all of them so to speak masters in Israel. They are especially fitted by learning, and by previous experience in critical theology, for the execution of so grave a work. They are well known as men of deep and earnest religious principles; they are altogether unknown as partisans on either side of the conflicting opinions into which the world is now divided." And yet, after a careful consideration of all their proposed amendments, the *Journal* thus closes its detailed and candid review:

"That out of so many changes proposed, so small a number should be found intrinsically needful; that, the seed of an homer being cast it has yielded no more than an ephah; this is only what might have been expected from the first. It is simply a strong and practical witness to the excellence of the authorized version. It is proof that we are already in possession, not of dross or tin, requiring to be lacquered and gilded over, but the pure gold itself, which, tried in the balance, is not found wanting. In short this non-result is the very best that we should have desired from any attempt at the revision of our Scriptures. The great-

er the personal weight and learning of those who adventure the attempt, the stronger the reaction must be in favor of our received translation. While it serves on the one hand to proclaim its unimpeachable truthfulness, it surely must also tend to lay at rest that unquiet spirit of change which of late has been so busy amongst us, imposing on the ignorant; terrifying the faint-hearted; and disturbing all. If such in any measure shall be the issue of the first experiment at revision, none doubtless will so much rejoice at it as the revisers themselves."—*Banner of the Cross*.

AMERICAN MISSIONS.—AINTAB.—Rev. George H. White writes from Aintab: "In this one place, what a work hath God wrought! It is not ten years since Mr. Johnston was driven away amid a shower of stones, and now there is here a Protestant civil community of eleven hundred; a church of two hundred and eighteen; three services on the Sabbath, with congregations ranging from seven hundred to nine hundred; three preaching services during the week; a Sabbath school of one hundred and fifty; three Bible-classes; a monthly concert of from two hundred to four hundred; and a female prayer-meeting of eighty;—more than there are female members of the church. Nor is it an idle church. Five have entered the ministry, and fifteen more now study six months and labour the other six in the cities and villages. And a noble band of men they are. Houses, and families, and trades, have they left, and, for a bare support, give their whole time to the service of Christ. You will find one in the birth-place of Saul of Tarsus; another at Antioch, where Paul and Barnabas ministered to the Lord; a third in Ur of the Chaldees, the birth-place of Abraham; a fourth on the banks of the great river, the River Euphrates. All over the adjacent country you will find these noble men at work. Our American churches but little appreciate the worth of these native helpers. They go where the missionary cannot go. They can do a work the missionary cannot do. They understand the errors of their old church, and the best way to deal with the native mind, better, probably, than the missionary ever can. These, I believe are the men, who, under the blessing of God, are to do the most for the evangelization of this land.

SIR PEREGRINE MAITLAND'S PRIZE AT CAMBRIDGE UNIVERSITY.—The Vice-Chancellor has given notice that the prize this year will be given for the best essay on the following subject: "The legitimate sphere of Government countenance and aid in the promotion of Christianity in India."

Rev. James Duff.

We are sorry to learn that our Church at Wallace has lately become vacant, by the retirement of Mr. Duff from the pastoral charge of the congregation. Mr. Duff, an able, faithful evangelical preacher, came to this Province in the year 1856, under the auspices of the Colonial Committee, and highly recommended by various clergymen. After a short time in missionary service, he received and accepted a call from the congregation at Wallace, which had been vacant for a number of years, to become their Minister, and was inducted to that charge by the Presbytery of Pictou, in the beginning of last year. Soon after his settlement at Wallace, his health became impaired by a paralytic affection, and he has now been compelled by affliction—the common lot of humanity—to resign his pastoral charge, and return to his native country. This dispen-

sation, so painful and distressing to the afflicted person himself, is a great trial to the bereaved congregation, and a loud warning to the Ministers of the Church to "work whilst it is day."

WORTHY OF IMITATION.—A correspondent of the *Sun*, writing of Shubenacadie, says that a Presbyterian congregation there which a few years ago he-itated at paying a salary of £130 to its minister, paid £155 for the year 1857, and also gave the minister a waggon valued at about £20. In addition to this, an amount about equal to the salary was contributed for other church purposes. For the present year the minister's salary is to be increased to £200. This looks like prosperity.

Letters and Monies Received January, 1858.

Alex. Robertson, Moncton, N. B., 20s. and list enclosed—directions will be attended to. Wm. Brant, Kingston, N. B., 10s. Alex. McGregor, Big Island, Merigomish, 12s. 6d. John Cameron, Addington Forks, Antigonish, 2s. 6d., per A. Grant. Wm. Gordon, Pictou, £5 5s., directions attended to. Wm. McLean, St. Andrews, N. B., 20s. John Paton, Kingston, Canada 5s. W. D. Morison, St. Johns, N. P. L. £6, alterations made as requested. H. H. Ross, W. River, Pictou, 5s. John Robertson, Cole Harbor 5s. Jas. Findlay, Dartmouth, 2s. 6d. Mrs. R. Downs, 2s. 6d. Thos. Mitchell, 2s. 6d. Thos. Bolton, 1s. 10d.

We earnestly request our Agents to collect and remit subscriptions for the "Record" as early as possible.

India Orphanage Scheme and Juvenile Mission.

Subscriptions from the Lower Provinces.

Acknowledged 15 Aug.	£13 10 0
Rev. Dr. Brooke of Fredericton being last year's support of "Janet Brooke"	4 0 6
	£17 10 6

Kingston, Canada,
28th Decr. 1857.

JOHN PATON,
Treasurer.

Synod Fund

1858.	
Feb'y. 3. Balance on hand	£1 9 6½

Home Mission Fund

1858.	
Feb'y. 3. Amount on hand	£169 5 5
Collection St. James's Church, C. Town, P. E. I.	4 17 6
Collection Barney's River Congregation	2 11 0
Collection Lochaber Congregation	2 1 0
	£177 14 11

Bursary Fund

1858.	
Feb'y. 3. Amount on hand	£215 4 0
Collection St. Matthew's Church, Halifax	11 1 3
Collection St. Andrew's Church, Halifax	3 11 4
Collection East Branch E. River Congregation	3 0 0
Collection New Glasgow Congregation	5 13 7
	£238 10 2

Young Men's Scheme.

Cash from St. John's Church, Belfast, P. E. I.	
Rev. Mr. McKay's Congregation, per Rev. Mr. Scott	£5 0 0
To Exchange for £79 5 11 Stg. 103 per Cent.	
Remitted S. S. Lawrie, Esq., Edinburgh, Cur	£100 0 0
	WM. GORDON, Treasurer.

Agents for The Monthly Record.

Wm. Grant, Esq. Stationer	Halifax.
J. K. Lawlor, Esq.	Dartmouth.
Wm. Gordon, Esq.	Pictou.
John McKay, Esq.	New Glasgow.
Robert Sutherland, Esq.	Parliament.
Robert Ross, Esq.	River John.
Douglas Fraser, Esq.	Village River John.
Donald McKay, Esq.	Rogers Hill.
Peter Grant, Esq. Elder	Cape John.
John Gray, Esq.	Hopewell, W. B. E. R. Pictou.
Duncan McDonald, Esq.	East Branch, E. R. Pictou.
Angus McLeod, Esq.	Mill Brook, Pictou.
Hugh H. Ross, Esq.	West River, Pictou.
Rev. Alex. McMillan	McLellan's Brook, Pictou.
Alexander McGregor, Esq.	Big Island, Merrimack.
William McDougall, Esq.	Piedmont, Merrimack.
Douglas McPhee, Esq.	Lochaber, near Antigonish.
James W. DeLancy, Esq.	Amherst.
Wm. McNab, Esq. Merchant	Wallace.
D. B. Munro, Schoolmaster	Stake Road, Ridge, Wallace.
D. Macaulay, Esq.	Fox Harbor.
Mr. Murray, Tailor	Pugwash.
John Ross, Esq.	Truro.
Peter Crutchank, Esq.	Musquodoboit.
John Smith, Esq.	River Inhabitants, C. B.
T. W. Harris, Esq.	Kentville.
J. Edwards, Esq.	Fredericton.
Alex. Balloch, Esq.	St. John, N. B.
James Millar, Esq.	Chatham, Miramichi.
Rev. James Murray	Bathurst, N. B.
William McLean, Esq.	St. Andrew's, N. B.
R. H. H. Dowd, 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	Belfast, P. E. I.
Rev. Donald McDonald	For congregations under his charge, P. E. Island.
Mr. Morrison	St. John's, Newfoundland.
T. Agibson, Esq.	Montreal, Canada East.
Alex. Davidson, Esq.	Toronto, Canada West.
John Paton, Esq.	Kingston, "

ADVERTISEMENTS.

NOTICE

is hereby given that ALEXANDER K. DOULL this day becomes a partner of the firm of DOULL & MILLER. The name of the firm remains unchanged.

DOULL & MILLER.

HALIFAX, N. S.
1st. January, 1858.

CHURCH OF SCOTLAND COLONIAL SCHEME

THE COLONIAL COMMITTEE will be happy to receive applications from Ministers and Licentiates of the Church, desiring to be employed in the Colonies. The mode of application and other circumstances connected with Colonial appointments, will be found in certain Memoranda in another part of this number.

The Committee have received the most pressing applications for Ministers and Licentiates able to conduct Divine service in the Gaelic Language.

Any further information regarding appointments will be given by the Secretary, 22 Queen St., Edinburgh.—H. & F. M. Record.
12th August 1857.

REAL ESTATE FOR SALE.

Two Town LOTS and two WATER LOTS adjoining, at Ship Harbour, County of Inverness, with three STORES, WHARF and BARN thereon, suitable for a Fishing Business.

A WOOD LOT of 100 acres, about 14 miles from the above, on the main road leading to River Inhabitants.

The above valuable Properties are offered at Private Sale, and if not previously disposed of, will be sold at public Auction, on the Premises, on FRIDAY, the 29th day of May next, at 12 o'clock noon. A good title and immediate possession will be given. Apply to W. and C. MURDOCH & CO., Halifax, or

H. BLANCHARD, Solicitor,

FRESH IMPORTATIONS OF FALL AND WINTER GOODS, THIS MONTH.

W. & C. MURDOCH & Co., are now receiving their Fall Stock, landing from various ships, and comprising a general assortment of WOOLLEN, COTTON, SILK and LINEN GOODS, of every variety, plain and fancy, and respectfully invite the inspection of buyers.

Also: FELT and SILK BONNETS, Muslin Collars, Habu Shirts, Sleeves, Ribbons, Laces, Stays, CLOTH MANTLES, Dress Caps, Foathers, Flowers, Veils, SHAWLS, Dresses, Gloves, Handkerchiefs and Scarfs of every variety, Cloth Caps, Hats, Combs, READY MADE CLOTHING, Stationery, Plain and Fancy Soaps, Indigo, Tobacco Pipes, Cotton Warp, Starch, Nutmegs, Congou Tea.

WHOLESALE AND RETAIL.

LIFE AND FIRE INSURANCE AGENCY.

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Incorporated in 1810. Paid up Capital—\$500,000.

ÆTNA INSURANCE COMPANY,

OF HARTFORD, CONN.

Incorporated in 1819. Paid up Capital—ONE MILLION Dollars.

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OF NEW-YORK.

Cash Capital—\$500,000. Reserve Fund—over \$300,000.

PHOENIX INSURANCE COMPANY,

OF HARTFORD, CONN.

Cash Capital—\$200,000.

CONNECTICUT MUTUAL LIFE ASSURANCE COMPANY,

LARGE ACCUMULATED CAPITAL.

Income in 1856 - - - - \$776,418.00

Losses in 1856 - - - - \$208,920.00

Dividends on Life Policies in '56, \$224,493.00

Dividend credit of 40 per cent. on premiums upon Life Policies, in 1856.

Dividend credit of 15 per cent. on Short Term Policies, in 1856.

ARCHIBALD SCOTT,
HALIFAX, N. S.,
1st December, 1857. General Agent.

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