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THE MONTHLY RECORD



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, ic.

Vol. I. No. 12.

HALIFAX, DECEMBER, 1855.

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THE CHURCH AT HOME.

Parochial Associations.

In the act passed by the General Assembly on 2d June 1851, appointing collections for the Schemes of the Church, the following deliverance was given on the subject of Parochial Associations:—

"The General Assembly hail with the highest gratification the information which they have received, to the effect that in many parishes associations have been instituted for raising funds in support of the Schemes of the Church. They regard such associations as admirably calculated, if conducted on proper principles, not only to secure an increase of means for the diffusion of the knowledge of the Gospel among those who unhappily still ignorant of its blessed truths; but also to exert a most beneficial influence on the Christian condition of all who all become associated for this important object. The General Assembly, therefore, renew their most earnest recommendation that Parochial Associations may be instituted in all parishes in which they have not already established; and they would especially press on the members of these Associations, the great importance of accompanying all their efforts for the advancement of the Redeemer's kingdom, with fervent and persevering supplication and prayer."

It is to the Parochial Associations, in support of the missionary enterprises in which she is engaged, that, with the blessing of God, the Church of Scotland has chiefly look for any great increase in the amount of the funds which are annually collected in her Schemes. Were these establishments in every parish in Scotland, and contributions taken—exclusively in small sums—by the members of every congregation, the collections at the church doors would not be diminished, the gross amount at the end of the financial year would be largely enlarged. This is very obvious, from the nature of the thing, and the

history of the associations, so far as they have been already formed. The rule that the very highest contribution shall not exceed 1d. per week, and that even smaller offerings will be gratefully accepted,—which is the regulation acted on in many of them, and which is applied equally to the rich as to the poor,—encourages many to give what little they can spare, who, from not being able to bestow as much as they desire, would, from a false feeling, have been otherwise prevented from giving what they can. The circumstance, too, of being called upon in private by the collectors, and having information communicated to them by means of the printed reports, and the *Missionary Record*, on the subject of missions in general, and the Schemes of the Church of Scotland in particular, tends much to create a missionary spirit, and to increase their zeal in a cause which to be supported, requires only to be understood. The history, accordingly, of these associations, short as the period of their existence has been, confirms the truth of these remarks; and we find, in the course of the preceding year, rural parishes sending upwards of £50 to the different Schemes of the Church, which were accustomed to collect little more than a third of that sum previous to the establishment of the parochial association. What has been done in one rural parish, may, with a minister and eldership interested in the cause of missions, be done, more or less, and without any great exertion, in every parish in Scotland. The great mass of the people need only to have the subject brought before them, to admit the obligation of giving the widow's mite.

There is, indeed, an obligation laid upon all professing Christians to work together with God, in helping on the advancement of that blessed day, when the knowledge of the Gospel shall be diffused throughout all the earth. They who have really felt the power of the truth in their own hearts, will be anxious, and will be active, to make it known to their fellowmen. Instead of keeping it to themselves, or wishing that the knowledge of

it should be conferred within the limits of their own land, it will be matter with them of fervent prayer to God, that the spiritual happiness which they themselves enjoy may be equally enjoyed by all their fellowmen, and that the day may speedily arrive when the Gospel shall be preached to every creature under heaven.

This is incumbent upon all, in every country to whom the Gospel has been made known, and by whom its truth and its authority are professed; but it is peculiarly incumbent upon those who have been born and brought up in our highly-favoured land, and who have been reared from their childhood in the enjoyment of the privileges of our National Church. As professing disciples of the Lord Jesus, the call is peculiarly urgent upon them to do what they can to further the interests of the Gospel of Christ—to extend the knowledge of it both at home and abroad—and by their pecuniary aid, and persevering exertions, and fervent prayers, to do what in them lies that the glory of the latter days may be hastened; and as members of a distinct congregation formed under Christ the Head, opportunities are periodically presented to them in which their feelings, in this respect, may be indulged. From time to time does the Church of their fathers call for their contributions in support of these Schemes which she has set agoing for the advancement of the Redeemer's kingdom; and it will be the desire of every one by whom the truth has been received in the love of it, that the opportunities which are thus presented are improved by them aright—that they give on their behalf as God may have prospered them—that they read with interest the Reports with which they may be furnished, of the doings of His missionary servants in preaching the Gospel to the heathen—and that they may be fervent in their supplications at a throne of grace, that the efforts which are making for the moral and religious improvement of their fellow-creatures, both at home and abroad, may be crowned with a rich harvest of success.

Now, in carrying out the spirit of the General Assembly's Deliverance on the subject of Parochial Associations, it accords well with the object which the *Home and Foreign Missionary Record of the Church of Scotland* has in view, that the professing Christians within her pale should be reminded of the claims which such associations have upon their countenance and support. How much might be done for the cause of divine truth, if every congregation within our land was to form one association each for this good work, and how incumbent is it on the members of our Church, to give to the collectors for such associations their countenance and encouragement, and to the cause which they seek to advocate, the testimony of their pecuniary aid! Why should they not as a congregation, send their mite into the treasury of the Lord? It is not much that is wanted from any. It is a little from all. They profess to be Christian; and should they not do therefore what they can for the cause of Christ? They put up the prayer that His kingdom may come; and should they be found withholding that which they would never miss, and which would help to further the progress of that cause which is His own? Many of them have said over the memorials of redeeming love, that they are united to Him who died, that He might be for salvation to all the ends of the earth; and the vows which in this respect they have taken, do but strengthen the obligation that lies upon them to do what they can to send the knowledge of the Gospel through their own country, and the world at large. How alive, therefore, ought they to be to the calls which Christ makes upon them, to engage in that great work of evangelizing the heathen in which their own Church has embarked! She has made a beginning in that work, but only a beginning. At every station already occupied, other missionaries entreating that additional hands may be furnished. Many more labourers are required. Populous regions of the earth appear ready to welcome the Gospel. Thousands of perishing souls are crying, "Come over and help us," to them—stretching out their arms and directing their eyes. And can they disregard this? Should a doubt on this head remain on the mind of any of them? Let their exertions therefore be renewed,—let their contributions be increased. In the strength of the Lord let them determine to persevere, and to abound more and more! and then, having already reaped some little harvest in the cause in which the Church is embarked, they may be confident that harvests more abundant will crown their more abundant efforts.

Into this walk of usefulness, too, should they not be shamed by the conduct of the world? Principles far inferior to those by which they profess to be actuated have influenced men to explore the most distant parts of the globe. The love of knowledge, and a regard to the interests of science, have prompted the great men of the earth to extend their researches with such perseverance

and zeal, that it is imagined by some that few discoveries of any importance remain to be made. Commerce has taken advantage of their discoveries, and has extended her industrious hand with eagerness and with haste to the rudest tribes, in the most distant regions, and in the most rigorous climes. Should they not therefore be shamed, by such examples? Shall merchants, from the love of wealth, or philosophers, from a concern for the advancement of science, hold communion with the most distant nations, and shall not zeal for the cause of Christianity animate them to similar exertions? Shall the selfish wish of acquiring some temporal gain have a more powerful influence upon the men of the world, than the desire of conveying to the miserable the elements of eternal life has upon the professors of the Gospel? Ought they not rather to consider it as the design of Providence, in the extensive discoveries that have lately been made, and the facilities that have been opened up for a speedier intercourse between nations the most remote, that Christians may have the opportunity of calling forth into action the noblest part of brotherly love, and that they may have the honour of enlightening the dark places of the earth with the knowledge of the truth?

And how great and enduring must this honour be! The honour which comes from man confers but a limited distinction, and is known to but a few; but if men be fellow-workers with Christ in promoting the interests of His kingdom, they shall be honoured before an assembled world, when the Judge shall set the crown upon their head. The honours which the world confers terminate all in death, theirs, again, shall endure for ever; and if they hold in right estimation the most exalted honours which a creature can possibly receive, then they will undoubtedly seek them in diffusing the savour of the Redeemer's name, among the nations upon which the glory of the Lord hath never yet shone, and which the glad tidings of salvation have never yet reached; for thus speaks the word of inspiration, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Synod of Merse and Teviotdale.

The half-yearly meeting of the Synod of Merse and Teviotdale was held in the Parish Church of Kelso, on Tuesday Sept. 23rd. The Rev. Mr. Somerville of St. Boswells, preached an excellent sermon, from Matthew xi. 12.

Dr. Stevenson of Ladykirk was unanimously elected Moderator.

ENDOWMENT OF PARISHES.

MR. MURRAY (Melrose), moved an overture to the effect, that whereas several additional parishes are required for the proper dispensation of the Ordinances, and for the advancement of the interests of the Church throughout the country, and as the Endow-

ment Schemes of the Church offers the best means of attaining this object, the Synod directs the Presbyteries within their bounds to bring this matter under the consideration of the members, in order that the best means may be devised of calling out the liberality of the people in behalf of the scheme. Mr. Murray supported the overture in a brief speech, in the course of which he stated that, within the last ten years, no less than thirty parishes had been added to the Establishment, but double that number were required to meet the wants of the country in this matter. It was, therefore, of the greatest importance that the Committee, and particularly the respected Convener of the Endowment Scheme, should be strengthened and encouraged in the grand work to which they had set their hands. It was with this object that he proposed the overture.

MR. SMITH, Lauder, seconded the adoption of the overture.

The overture was adopted; and, on the motion of Mr. Phin, it was agreed to hold the next meeting of Synod at Kelso. The proceedings were then closed by the benediction.

The Synod then adjourned.

Synod of Dumfries.

The Provincial Synod of Dumfries met there on the 16th Oct. when the retiring Moderator, the Rev. John Donaldson of Kirkcubright, preached an excellent and appropriate discourse. The Rev. William Burnet of Half Morton was elected Moderator for the ensuing half-year, and took the chair accordingly.

Mr. Murray of Morton, after a few remarks as to the duty of the Church in regard to the parochial Schoolmasters, moved the presentation of the following memorial to the Right Hon. the Lord Commissioners of Her Majesty's Treasury, on behalf of that useful body:—

"That the System of parochial education which has long prevailed in Scotland is highly valued by its inhabitants, and has been productive of the most beneficial effects on the character and morals of the people in both past and present times.

"That the teachers of our parish schools, always inadequately recompensed for their acquirements, labours, and services, are at this time threatened with a farther reduction of their scanty emoluments, through the expiry of those Acts of Parliament by which they have recently been regulated.

"That the effect of such reduction must be to lower their position in society, diminish their comforts, and abate the measure of their useful services to the community.

"That your Lordships' memorialists indulge a hope that the munificence of Government will be extended to this deserving class of men, so as at least to maintain them in the position they have hitherto occupied till some more permanent provision be made for the improvement of their condition and amelioration of their circumstances.

"All which is humbly submitted in full confidence that their claims will meet with favourable consideration from the wisdom and humanity of your Lordships."

The memorial was highly approved of. After some other business, the Synod adjourned.

Synod of Lothian and Tweeddale.

The usual half-yearly meeting of the Synod of Lothian and Tweeddale was held yesterday, in the General Assembly Hall. The Court met at twelve o'clock noon, when a suitable and impressive discourse was delivered by the retiring Moderator—the Rev. Mr. Caesar, of Traucut—from Isaiah, liv. 17. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

There was an unusually large attendance of the public at the opening of the reverend Court, which was constituted at a quarter to two o'clock, by the appointment of the Rev. William Begg, of Falkirk, as Moderator for the ensuing half-year.

CHURCH SCHEMES, &c.—COLLECTIONS.

The Synod then called upon the Convener of the Committee on Collections by the different parishes and chapels within the bounds, in behalf of the Six Schemes of the Church, and for other benevolent collateral objects, for his report.

The Rev. ROBERT H. MUIR, of Dalmeny (Convener), submitted his statement, which was in substance as follows:—

Presbytery of Edinburgh	£2383	19	0
" Dalkeith	364	17	1
" Linlithgow	424	11	5½
" Haddington	214	0	6
" Biggar	67	17	0
" Dunbar	137	7	2

£3592 12 0½

This sum was the aggregate of the collections by the various congregations in the Presbyteries named in aid of the Six Schemes of the Church. From one Presbytery he regretted to say (although no doubt collections had been made by the brethren) he had received no return, so that the report of his committee was necessarily to this extent an imperfect one. In addition to the above amount of £3592 12s. 0½d. there had been collected for those collateral objects to which he had alluded, of an educational and kindred benevolent kind, the following sums in the same contributing Presbyteries, viz. :—

Presbytery of Edinburgh	£7027	17	3½
" Dalkeith	1267	0	11
" Linlithgow	649	5	6
" Biggar	256	2	0
" Haddington	245	8	1½
" Dunbar	154	10	11½

£9599 19 9½

The full totals being—that by the Presbytery of Edinburgh there had been contribut-

ed for religious objects, £9411, 16s. 3½d.; by Dalkeith, £1631 15s.; by Linlithgow, £1073 16s. 9½d.; by Biggar, £313 7s. 1½d.; by Haddington, £470 2s. and by Dunbar, £291 8s. 0½d.; being in all, the sum of £13,193 11s. 9d.—an amount of contributions which he had great gratification in being able to report to the Synod on the part of their committee.

The Rev. Dr. Grant expressed his satisfaction at the report and statement of the respected Convener of the Committee, and moved that it be adopted and the thanks of the Synod accorded to Mr. Muir, which was seconded by the Rev. M. Caesar, and unanimously agreed to.

The Rev. J. C. Fowler of Ratho (the previous Convener) was happy to see so great an improvement upon the returns from the various Presbyteries. In regard to Peebles, he felt certain that the sole reason of the non-receipt of returns from that Presbytery, was the indisposition of the respected clerk of that Presbytery. It was a subject of great congratulation that there was more room for praise than blame; and although there were two or three defaulters, he advised no stringent measures in the meantime. After a few words from the Rev. Dr. Paul, the Rev. Drs. Aiton and Smith, and Rev. Mr. Branks (of Torphichen), the subject was allowed to drop.

Auldfield Church, Pollokshaws.

On the evening of Tuesday the 28th October a lecture on Music was delivered in this church, by Matthew Craig, Esq., Overdale, Langside. The Rev. Mr. Law presided over the meeting, and commenced the proceedings of the evening with praise and prayer and then, in a few suitable remarks, introduced Mr. Craig, who delivered an excellent lecture on theoretical and practical music. The lecture was illustrated by diagrams, and with vocal and instrumental music, with which the audience seemed highly delighted. In the course of the lecture, Mr. Craig showed the analogy which exists between colour and sound, and concluded an hour's disquisition with an appropriate and impressive elucidation of the value and importance of sacred music. After the lecture, Mr. Pearson from Glasgow who ably performed on the harmonium, and Mr. Wilson, the talented precentor of Auldfield Church, with the congregational band, favoured the meeting with several pieces of music, which obviously charmed and pleased the numerous and respectable audience assembled on the occasion. The Rev. Mr. Pollock, of Kingston Church, Glasgow, whose knowledge of the theory and practice of music is very considerable, being present, was requested by the chairman to favour the meeting with a few observations on the proceedings of the evening, which he did in brief and appropriate terms, and concluded by proposing a vote of thanks to Mr. Craig, for his excellent lecture, and to Mr. Pearson, and Mr. Wilson, and the band, for their kind and able services during the evening. To this proposition the audience most cordially responded by acclamation. At 10 o'clock the proceedings of a very agreeable evening were brought to a close

by the Rev. Mr. Law pronouncing the benediction.

Handsome Legacy.

The late Mr. Alexander Anderson, schoolmaster of the parish of Orwell, in the county of Kinross, in his will, dated 10th July, 1846, has bequeathed "to each of the Five Schemes of the General Assembly of the Church of Scotland, nineteen pounds nineteen shillings." Such a bequest is more likely to hallow the memory of the departed, than a tombstone covered with praises; and it forms part of those "good" deeds that cannot be "interred with the bones."

Scotland owes much to her intelligent and laborious schoolmasters; nor can any modern criticism prevent the avowal, that it is most marvellous how the single parish teacher has been able to accomplish, unaided, what has been accomplished in almost every parish in our native country. The liberal bequest of one of a body of men, so valuable and so ill-remunerated, reflects credit on the class to which he belonged, and on the parish in which he resided, as well as on his own name and memory.—H & F. M. Record.

General Assembly's Colonial Scheme.

We understand that the Rev. Dr. George Smith, has been unanimously appointed by the General Assembly of the Church of Scotland's Colonial Committee *Interim Vice-Convener* until the next meeting of the General Assembly.—*Scottish Record*.

Call.

The Rev. Patrick Thomas Forfar, Assistant to the Rev. Dr. Campbell of Kilwinning, has received a call from the congregation of the Scotch Church, Oldham Street, Liverpool, vacant by the translation of the Rev. Cornelius Giffen to the church and parish of Daily.—*Id.*

RECENT ECCLESIASTICAL MOVEMENTS.

Free Presbytery of Glasgow.

The Presbytery of Glasgow, met on Wednesday.—Mr. McCall, Moderator.

STATE OF THE SUSTENTATION FUND MOVEMENT.

Dr. BUCHANAN said—Now, Moderator, I am very desirous to call the attention of the Presbytery, and, as far as possible, of the Church generally, to the Report which has just been laid on the table. Our increase upon the income of this important fund, as compared with the corresponding period of last year, is less at the end of the first four months than it was at the end of the first three. For the first three months we made steady progress, amounting in all to an increase of rather more than £3500. At the end of four months, our increase, instead of advancing has positively declined. It now amounts as has been already stated, to only £3138. The Committee, 3-

will be seen from the Report, have taken prompt measures to bring this uncomfortable fact under the notice of the parties immediately concerned. A circular has been transmitted to every congregation whose contributions have come short as compared with the corresponding months of last year, and a communication has at the same time been transmitted to every Presbytery within which such cases have occurred. I regret to say that the number of these cases is very considerable. The contributions of no fewer than 231 congregations exhibit on the four months that have elapsed of the current financial year, a falling off, the aggregate amount of which is no less than £1248. What makes this deficiency still more unsatisfactory is, that in the corresponding months of last year the present movement for increasing the Fund had not commenced. In point of fact, the income of the Fund was falling off during these months of last year; and their present deficiency is therefore a falling off upon a falling off. So, that in regard to these 231 congregations the case stands thus:—Instead of doing anything in the course of these four months to further the movement, they are actually doing less for the Fund this year than they were doing before the movement began. (Hear, hear.) I have a further fact to state about some of these congregations, and one which is still more discouraging. There are 57 of them which, taken altogether, gave £661 17s. 4d. less to the Sustentation Fund in the year ending at May 1855, than they had done in the year ending at May 1854. In other words, while every one of these congregations received for its minister at May last £13 more of stipend than they did the year before, they, instead of contributing to this result, took away, by their shortcomings, nearly a pound from the stipend of every minister of the church. This year apparently they are going to make matters worse. They fell off last year, and they are falling off still more this year. (Hear, hear.) It is quite true that in the case of some of the congregations whose contributions to the Fund seem to be getting into this state of chronic decline, the evil may have arisen from causes for which they are not to blame. This apology, however, cannot well avail for more than a mere fraction of their number. Only seven of them are vacant congregations. As for the great majority of them, it is difficult to find any explanation of the fact which might not just as well be made by half the congregations of the Church. My regrets, however, are not by any means exhausted, when I have spoken of the congregations whose contributions exhibit a positive decrease. It is hardly less disappointing to find how very trifling is the amount of progress which has been made by a number of congregations fully as great. It sounds, no doubt, very much better to be in the increasing rather than in the decreasing list; and yet the reality may be very little better after all. There are 79 congregations which have no doubt made an increase during these four months, but in not one of these cases does it amount to more than £1, sterling; in not a few of them it amounts to only a few shillings, or even pence! At this rate of progress it is easy to see what must become of the movement for adding a fourth to the income of the Funds. Besides these 79 congregations, there are 228 others, whose, increase on the four months is less than £5 each; the average being probably not more than from £2 to £3. Let us look at these facts. In the first place, we have 231 congregations positively falling off, as compared with the corresponding months of last year; and in

the next place, we have 307 congregations whose increase in no case exceeds £5—the average not being more than half that sum. What does this prove? It proves that not more than one-third of the congregations of the Church are doing anything fitted to tell on the all-important result at which we are aiming—of securing a minimum stipend of £150 for the ministry of our Church. We have 231 congregations which, instead of helping the movement, have taken, by their deficiencies, £1248 from it; and we have 307 congregations whose entire aggregate increase is probably not more than seven or eight hundred pounds. Practically, therefore, in so far as these 538 congregations are concerned, we not only have no movement at all, but a positive falling off to the extent of about £500. It is in the face of that deficiency that the remaining 250 congregations are left, as matters now stand, to provide the expected fourth to the gross income of the Fund. The thing is out of the question. On such a footing it cannot and will not be done; and the sooner people open their eyes to the fact the better. It is quite plain that half the Church is still asleep upon this subject,—dreaming, no doubt, that the work will somehow or other be accomplished, but at the same time leaving others to do it. It seems to be a universal infirmity of the human mind to pass from one extreme to another. Last year about this period there was something amounting almost to a panic abroad in the Church in reference to this Fund. One might have supposed from the way in which it was then very common to speak of it that it was on the point of going to pieces. Of course, that was a great extravagance. But that groundless alarm has been succeeded by an almost as unreasonable confidence. A vague notion seems somehow to have gotten into men's minds that it is all right now, and that there is no need to give themselves any more trouble or anxiety upon the subject. I fear that under the mischievous influence of this indolent and good-for-nothing idea, there has been a great and altogether premature relaxation of the efforts necessary to ensure success; nay, that in cases only too numerous, these efforts have never been begun at all. The statistics to which I have referred make it manifest that this is the fact. I earnestly hope that there will be an end of this. If the ministers, elders, and deacons of the numerous congregations that were doing little or nothing, many of them less than nothing for this great movement, will not bestir themselves, it must fail, and it will deserve to fail.

Three Hundredth Anniversary of the Martyrdom of Ridley and Latimer.

A sermon was preached on Tuesday afternoon, in St. Mary Magdalen Church, Oxford, adjoining the Martyr's Memorial, and adjacent to the very spot where Ridley and Latimer were burned, in commemoration of that event, by the Rev. J. C. Miller, of Lincoln College, Honorary Canon of Worcester, and rector of St. Martin's, Birmingham. The church was crowded in every part. The preacher selected for his text the 11th verse of the 12th chapter of Revelation.

The preacher commenced by reminding his hearers that on this occasion they were assembled to commemorate the death of those who were martyrs not only in will but in deed. Foremost among the many beauties of Oxford stood that sculptured memorial, which told how they cherished the martyrs' memories, and

maintained their protest against the Church which kindled those fires. Hard by was the memorable spot on which those noble spirits mounted on their chariots of fire to take their place near God's altar. Oxford had yet many a son who gloried in the Protestant Reformation. The preacher quoted the graphic description given by Fox of the manner in which the martyrs met their death. There was a solemn interest attached to this ter-centenary, for they found the Church and University engaged in the same painful strife, on the same points of controversy, between Protestant truth and Romish error, which sealed the faith of the martyrs. For the pure doctrine of the Lords's Supper were the fires on this day 300 years kindled; and the battle of the Reformation 300 years ago was still being fought in the bosom of the Reformed Church. Rome was still the same; she had withdrawn no claim, altered no dogma, nor rescinded any canon, and she still held that heresy was punishable with death, and toleration inconsistency. Of all the cant of the present day, whether in the pulpit, the senate, the platform, or the press, there was no cant so nauseous as that of liberalism on the lips of Rome. The man who told him he would burn him if he could, he would give credit for his candour; but the man who prated of toleration and liberty while attached to the Church of Rome, he could only despise, and regard him as ignorant of the first principles of his Church. In Oxford's street the martyr's candle, which was never to be put out, was lighted; but he grieved to say, that in Oxford a conspiracy was formed to extinguish the martyr's prophecy. In Oxford, men had banded together to put out the candle, and in Oxford was the Protestant Reformation vilified. Many friends and pupils, bound by the ties of companionship, had gone from them; but, notwithstanding personal recollections, they were bound to enter a stern protest against their apostasy; and, while they marvelled at the influence of Rome over some, it was still more humiliating to see others ministering at Protestant altars and eating Protestant bread, while they were doing Rome's work. The memorial of the day forbade them to speak with breath of Rome, and he asked if that man was a firebrand and a bigot that gave Rome its name, and charged her with idolatry, because if so, they would do well to throw down the memorial which they had raised to their martyrs' memory. He then alluded to heresies, and cited her latest invention, the immaculate Conception, as the crowning idolizing the Virgin Mary rather than the Church of the Living God. He stated that it was not by Romish errors that the candle attempted to be extinguished; for there was another and portentous evil in the midst of England, namely, Rationalism, and again that no less than against Romanism they should contend; for it was in danger both by over-traditions and rationalistic speculations. Whether in Smithfield or Oxford fires might be kindled; whether others would be called to be burned, it was not for them to say. To do duty was enough for them, to contend earnestly against Rome and Rationalism for the once delivered to the saints. The sermon which occupied one hour within five minutes will be shortly published. The beautiful memorial of Cranmer, Ridley, and Latimer, adjoining the north end of Magdalen Church, was ornamented with evergreens,—large plants in pots occupying the steps within the railing.

The duty of the Town-Churches towards the Congregations in the Country.

The fund for aiding the weaker congregations of the United Presbyterian Church in the clearing of their ministers' stipends to a minimum, in the first instance, of £120, exclusive of a manse, with the prospective increase of the sum to the higher minimum of £150, must continue mainly to depend, as it has hitherto done, for its steady and adequate support upon the wealthier members of the denomination, and the larger and more opulent congregations in our cities and great towns. The two metropolitan presbyteries, and that of Paisley and Greenock alone, contributed, in 1851, seven-twelfths of the whole amount. The smaller churches receiving supplement are required to make corresponding, and often arduous, efforts, to meet the donations of the Synod, and are thus disqualified from giving much beyond a formal compliance, with the recommendation to make an annual collection towards the central fund.

The duty, then, of furnishing the means to meet the existing engagements, and still further extend the benefits of the Scheme for Supplementing Small Stipends, rests chiefly upon those societies, whose wealth and numerical strength enable them easily to give the largest stipends in the body to their own ministers, and bear, besides, the burdens of the small and poor congregations. Failing this, the alternative is the gradual decline and ultimate extinction of the fund altogether, and along with that the "quenching of a coal in Israel" in very many localities where it ought to be cherished and inflamed; the impoverishing of an under-paid ministry yet more than ever, and the repressing of the hopes of candidates for the sacred office, that they will be secured in employment and adequate support in our Church, as well as in the other evangelical denominations in the land, who let it be remarked, are all moving in an upward direction as to ministerial sustenance. But what is duty usually, even at the present time—certainly in the end—advantage too. Let the large churches, located in the great seats of population and the emporiums of trade and commerce, let the societies having merchant-princes, and millionaires amongst their members, look to it, and they will find that both their numbers and their opulence have often flowed into them from the persons of the young of the supplemented congregations in the country village or rural town; nay, that the most attractive and successful ministers in the cities have themselves been first located in such places, and been transferred, after their experience had been acquired as the pastors of a poor people, to be honoured instruments of upholding the denomination in high places. Now, what would be the consequence of allowing two-thirds of the weaker churches to go down, as soon as they must go if this supplementing fund, which has already excited hopes and given rise to dependence, be neglected? Migration to the cities will necessarily go on. Of the 100 members added in 1854 to the 72 supplemented churches reporting their accessions, but 30 have been removed by death or otherwise. This attests the overflowing of the village churches into the towns and cities of the congregations at large. They must allow up our youth who can find no congenial pursuits, or scope for their activities, in their birth-place, and who are constantly looking in search of employment where they see others' success. But if they have not been trained in our Sabbath-schools, and ad-

mitted to our fellowship while at home, but have, on the contrary, early attachments to other denominations, will they not go to swell the ranks of these same parties, when they reach the city and progress in life? *U.P. Record.*

THE CHURCH IN THE COLONIES.

The Existing Vacancies. How are they to be Supplied?

Those who were present at the last meeting of Synod will not readily forget the solemn scene which accompanied its opening, nor will the earnestness of the special outpouring of prayer to God for help in the afflictive circumstances in which the Church was placed, soon pass from their remembrance. A solemn awe seemed to be upon all, and a sense of being in God's hand, a feeling of entire dependence upon Him influenced all, while one of the fathers of the Church addressed the Synod, and another, who had long as a co-presbyter associated with some of the departed brethren, led the devotions and under the influence of strong feeling appealed with deep earnestness to the Hearer and Answerer of Prayer, to overrule their deliberations for good, and to render these afflictions a source of good, and to bless and prosper the Church. If that deep sense of entire reliance upon our Maker continue to influence Ministers and people, it will be well for us. Feeling then thus, and looking to the Great Head of the Church for His blessing, active, energetic measures should be forthwith taken to endeavour to supply the existing vacancies and to build-up Zion. One desirable step will be a combined effort so to set forth their duty, that parents may be found ready to devote their children and that young men may be found willing to consecrate themselves to the office of the ministry. But, important as this is for the ultimate extension of our Church, a more prompt relief is necessary. The Synod decided wisely on a special appeal by the Moderator to the Church of Scotland. We are persuaded that a faithful, earnest appeal from our Synod, setting forth our necessities, exhibiting our destitution, and detailing our actual circumstances, would be productive of good. All publicity should be given to it, and care should be taken to secure its appearance in the *Home Record*. It is also matter of grave consideration, whether the Commission of Synod should not empower a delegate again to follow up this appeal by personal influence and explanation. It is matter of reflection whether such an effort should be made now, or after the next meeting of Synod, when our temporal matters may perhaps be in a more settled state. We have often thought lately that the Canadian Church is brought too little under the notice of the Ministers and Probationers of the Church in Scotland. Even occasional letters from individual Ministers would do good, but it has occurred to us that an annual statement from our Presbyteries, of the position of the Church within their bounds, of the openings for usefulness and extension, would prove profitable for local circulation, and would be eminently beneficial in attracting attention to the Province. The position of the people is not now what it once was—our country is fast becoming populous—settlements are dense—villages and towns are rising with wonderful rapidity and material comforts are abundant. Even temporarily then the position of many a minister, with a family, may be bettered by a removal from Scotland to this rising country, where the opportunities of placing his children in a position for attain-

ing a respectable livelihood are so numerous. Our Province is so far advanced that it holds its own place with the nations in the World's gathering for the exhibition of industry and art. How important then is it that a land, whose resources are so great and whose future is so brilliant, should be occupied by the ministers of the Word! Correct views of Canada are now more generally obtaining, and we do trust that the special appeal from the Moderator may prove beneficial. Such a paper, carrying with it the weight of our Synod, will receive attention, and even already we were rejoiced to hear of one Gaelic Parish Minister, whose attention was turned to Canada by reading a letter in the *Home Record* from one of the fathers of our Church and who may probably settle in the Province.—*Presbyterian.*

Statistical Returns.

Information as to the extent of the membership of our Church, and the number of our adherents, as well of those gathered into congregations, as of those yet unprovided with spiritual ordinances, would prove of much service. Were such an ecclesiastical census once accurately obtained, the annual returns would prove interesting, useful and instructive. Now telling of advance and progress, and stimulating to exertion, here showing removals by death, and again chronicle additions to the roll of members from the ranks of the young or the indifferent; such details would mark the history of the Church. In order to effect this, a Committee of the Synod might be charged with the duty, and their annual report would be looked for with interest. It might include a statement of the sums contributed to each congregation to the support of the Pastor and to the various Schemes of the Church, and to Church or Manse erection. The exhibiting, for instance, of such facts as those relating to the increase in Church membership of certain of our congregations, recently referred to in our columns, would not fail to prove encouraging to the whole Church. Henceforth our Church must be in the main a voluntary Church, and therefore the present is the proper time for considering what measures will best conduce to the maintenance of her efficiency, and evince her adaption to the change in her circumstances. Amongst these measures, at some of which we have already glanced, and at others design to glance from time to time, we consider this matter of *Statistical Returns* important, and trust to see a Committee charged by the next Synod with their collection, and cordially supported by the Church to the efficient performance of their duties.—*P.*

Commission of the Synod of Canada.

The Commission of Synod met according to appointment on the 3rd of October at Kingston. There were present Doctors Macfar, Barclay, Williamson and Skinner, Messrs. Urquhart, George, William Bam, Mowat, Macdonnell, MacLennan, Burnet and McKerras, Ministers, and Judge Malloch and Mr. Mowat, Elders. Professor Williamson was appointed Moderator, and, in the absence of the Clerk through severe illness, the Rev. Mr. Mowat was chosen to act as Clerk.

An application from the congregation at Litchfield, to the Colonial Committee, for aid in paying off the debt on their Church having been laid before the Commission for its approval, it was agreed to remit it to the Presbytery

at the bounds, to be prepared for being laid before the Synod at its next meeting accompanied with a certified copy of the title-deeds.

The Commission appointed Dr. Skinner and Mr. J. B. Mowat a Committee to draw out and transmit to all the congregations a Circular upon the subject of the collections for the College Buildings, urging the punctual payment of the instalments still due by those congregations which have already subscribed, and calling the attention of such as have not yet subscribed, to the imperative duty of making prompt and liberal contributions to this very important object.

There was read a letter from Mr. John Whyte in reference to the sentence of suspension passed upon him at the last meeting of Synod. Several Members of Synod, in whose neighbourhood Mr. Whyte has been living, and who have had opportunities of becoming acquainted with his demeanour since last meeting of Synod, were heard regarding his conduct in his domestic relations during that interval. Mr. Whyte was also heard in further explanation of his views and feelings.

After a long discussion the following motions were proposed.

It was moved by Mr. Burnet and seconded by Mr. Skinner: That, inasmuch as the decision of the Synod contemplated the removal of the suspension of Mr. Whyte, whenever the Commission had received satisfactory evidence of his having fulfilled the recommendation of the Synod, expressing repentance for the past and assurance for the future of becoming conduct, the above condition having been fulfilled, the Commission do now remove the suspension after he has been suitably admonished by the Moderator.

It was then moved in amendment by Dr. Machar, and seconded by Mr. Maclean. That the Commission, while they regard with satisfaction the general tenor of Mr. Whyte's application, while they would hail with joy every token of his repentance, and while they have listened with pleasure to the testimony borne in Mr. Whyte's favour by members of this Commission who have held intercourse with him, yet, inasmuch as sufficient time has not yet elapsed for Mr. Whyte's giving proof of the sincerity of his repentance, and so regaining the confidence of the Christian community, consider that it would not be for edification to remove the sentence of suspension in this case for the present.

The vote was taken on Dr. Machar's amendment and Mr. Burnet's motion, when Dr. Machar's was carried by a majority of nine to three, and the Commission decreed in terms thereof.

It was then moved by Professor George, and seconded by Mr. Burnet: That the Commission hold an adjourned meeting in Toronto on the third Tuesday of February at four o'clock P. M. with a view of taking further action in the case of Mr. Whyte, if deemed advisable, and of taking up all other competent business.

The vote being taken, Professor George's motion carried by a majority, and accordingly the Commission adjourned to meet in Toronto on the 3rd Tuesday of February at four o'clock P. M.—*Ib.*

MISCELLANEOUS.

The Bible in Turkey.

Mr. Barker, the Agent of the British and Foreign Bible Society at Constantinople, in a letter dated July 14, states that he had recently called upon our Ambassador, Lord Stratford

de Redcliffe, with a letter from the noble President of the Society, and had met with a very cordial reception. His Lordship was agreeably surprised to hear that the Turks are now purchasing the Scriptures publicly, and remarked, that this must be owing to the present state of things. "I took this liberty to observe to his Lordship," writes Mr. Barker, "that, as every one had more or less an opinion relative to the present state of Turkey, mine was, that all efforts to civilise and strengthen the empire will prove a failure, until the Koran gives way to the Bible. To which his Lordship, without assenting to my way of thinking, simply replied 'It has commenced to do so.'" Mr. Barker was able to inform his Lordship, that, not only in Constantinople, but also in the distant town of Diarbekir, and elsewhere in those parts, the Turkish Scriptures are in increasing demand, being sought after both by Turks and by Kurds; and whereas, formerly, it was found difficult to give away three or four copies in a year, now hundreds are sold. At Constantinople, two *colporteurs* and a Turk sold, in the course of a month, three or four Turkish Bibles, and upwards of seventy Turkish New Testaments and Psalters. The Bishop of Jerusalem, in a letter from that city, dated July 7, states, that several Moslems had applied for Bibles; and having none left, he had borrowed the copies in the hands of some native converts, to supply three Moslems, on the promise of replacing them. The Bishop adds: "The Popish priests continue to burn all the Bibles which they can get hold of." We learn through other channels that, at Constantinople, Smyrna, Beirut, and throughout Syria, "Jesus missionaries are earnestly labouring to instil the poison of French infidelity into the national mind, when they cannot delude by their obsolete superstitions."

Modern Interpreters of Prophecy

This present war forms a great theme for "the student of prophecy."

It requires, indeed, no great insight into the present or future, read truly by the light of the past, to discover a remarkable juxtaposition of mighty moral, as well as physical forces in this war, and to prognosticate, probably, important changes ultimately to be occasioned by it to modern Europe. Great nations are engaged in it. These nations represent those principles in religion, as well as in politics, which divide the world. Protestantism, Romanism, Mohammedanism, and the Greek Church, are all brought into play, and perform a part in this great drama. This fact is itself of profound interest; its possible or probable results more so. The atmosphere, therefore, of doubt, wonder, anxiety, uncertainty, hope, fear, awe, in which so many persons must live, at such a time as this, is the best possible for those who come with their "interpretation" of what, to ordinary sight, is dimly apprehended as regards the present, but pitch-dark as regards the future. The imagination is excited by the confusion and darkness in which events are shrouded, great changes, anticipated soon, it may be, arouse the fears: and thus there are thousands who start up in their night of ignorance with superstitious terror, and send in haste for the Chaldeans and soothsayers to interpret the dreams, decipher the writing, and, if possible, banish the fear! It is to supply this morbid feeling, as far removed from a religious one as disease is from health, and manifesting itself rather than trust in the living God, that books and pamphlets are hurried from the press, shew-

ing what "trumpet" is now blowing in the heavens, or what "vial" is being poured forth on the earth. Large placards on empty walls announce explanations in some cheap publication, or by some lecturer on "the war," as described by Daniel or by John; and the minister who might preach to empty pews upon Christ's sermon on the mount, will fill every passage if he announces a discourse on the seventh vial, the drying up of the Euphrates, or the number of the beast!

It might possibly tend to give some modesty to such bold interpreters of prophecy, were they to study the mistakes made upon this point by students worthy of the name, and by men really great. Such was Jonathan Edwards of America—learned, holy, humble, acute, profound. Unfulfilled prophecy formed but a very small proportion of his theological studies. He dealt chiefly with the weightier matters of the law, and with the largest and most important truths of the Gospel; all of which he handled with unrivalled precision and majestic power. But sometimes he sought, with reverence, to read the then present in the light of prophecy; and it is interesting to know what that great man, in his day, understood by the "drying up of the Euphrates," and the "pouring forth of the sixth vial,"—both of which prophetic figures are now being applied with so much confidence to the principal events at present taking place in Europe. We conclude our remarks by commending the extract from Edwards, to the wise consideration of our readers. It is from a letter of his (dated January 1, 1747) to Mr M'Culloch of Cambuslang—

"In my last letter to you, I wrote you some thoughts and notions I had entertained concerning the pouring out of the sixth vial on the river Euphrates, and the approach of the happy day of the Church's prosperity and glory, and the utter destruction of antichrist, and other enemies of the Church, so often spoken of in the Holy Scriptures. I signified it as what appeared to me probable, that the main thing intended by the drying up the river Euphrates, was the drying up the temporal supplies and income of the antichristian church and kingdom; and suggested it to consideration whether God appearing so wonderfully for the taking of Cape Breton and the American fishery there depending, out of the hands of the French, and thereby drying up so great a fountain of the wealth of the kingdom of France, might not be looked upon as one effect of the sixth vial. I would now also propose it to be considered, whether God's so extraordinarily appearing to repossess themselves of this place, be not some confirmation of it; and whether or no the almost ruining the French East India trade by the dreadful hand of Heaven in burning their stores at Port L'Orient, and the taking of many of their ships by Commodore Barrut; and also, the taking of so many of their South Sea ships vastly rich; and several other things of like nature that might be mentioned, may not probably be further effects of this vial."—*Ed. C. Mag.*

Banquet in Glasgow in honour of the Crimean Victories.

A grand banquet in honour of the last great victory of the allied forces in the Crimea took place on Friday night in the City Hall, Glasgow. The hall was richly decorated. Behind the chairman's table were suspended the flags of Great Britain, France, Turkey and Sardinia, and round a scroll of coloured cloth, were the names of Raglan, St. Arnaud, Omer Pash-

Simpson, Pelissier, Bosquet, Sir Colin Campbell, Evans, Cambridge, Cathcart, and other Crimean heroes. The panneling of the east gallery was covered with the names Alma, Balaklava, Inkerman and Sebastopol, in large letters. The company, which quite filled the hall, sat down to dinner at six o'clock, and at seven the ladies were admitted to the galleries. A large number of Crimean veterans, non-commissioned officers and privates, were accommodated at the tables below the galleries.

His Grace the Duke of Hamilton occupied the chair, supported by the Duke of Montrose, the Duc De Cuirgnay, Lord Belhaven, Sir James Ferguson, M.P.; Sir Michael S. Stewart, M.P.; Sir William Milliken Napier, Sir James Anderson, M.P.; Capt. Blair, William Lockhart, Esq., M.P.; John McGregor, Esq. M.P. Sir Archibald Alison officiated as croupier. The Very Rev. Principal Macfarlan asked the blessing, and the Rev. N. Macleod returned thanks.

After the usual loyal and other toasts,—

The Rev. NORMAN MACLEOD, who was warmly received, said—I understand that some of our friends here have questioned the propriety of this banquet, on the ground of its being too premature. But surely it is not premature, but full time, for this capital of the West to declare, in some form or other, its hearty concurrence in the objects of this great war; to declare that—before God I say it solemnly—we began it without any hostile feelings towards our old ally Russia, any love of territorial aggrandisement, far less of Mahomedan delusions, but were almost forced into it by what honestly appeared to us to be the stern necessities of political justice. We are determined not to be forced out of it by any power in courts or cabinets, or by any want of cordial support on our part, but rather to pay our last shilling, and give our last soldier, before we accept a peace which does not confess the continued supremacy of the West, and secure the liberties of the East. (Hear, hear.) The ravages of war are terrible, but the reign of righteousness is infinitely more so. Now, is it premature in us to acknowledge, as we have never yet done, and in a form sanctioned by the usages of all ages, our deep sense of gratitude to officers and men of both services, who have so long and so nobly maintained the honour of our national flag, “mid summer’s heat and winter’s cold,” amidst battle and victory, in trench and battery, on the open field and in the deadly ramparts over which were pouring “the current of the heady fight?” And, at all events, it is not premature to “think of those who sleep,” whose battle is over, whose gallant hearts beat no more, and to remember, in silence befitting their memories, those who have fallen in the Crimea. Those who have fallen! Alas! how many do these words include! How many have fallen since the day that splendid army poured itself, like a great western wave, along the shores of Capatoria, and dashed up the heights of Alma, breaking over the embattled ridge with a loud roar of defiance, swept onwards to destroy the mighty fortress, no power on earth being able as yet to say, “Hitherto shalt thou come, but no farther!” (Cheers.) Those who have fallen were gathered as no troops ever were before, from different regions of the earth. The soldier from the banks of the Nile and the Indian sleeps beside those from the Po and the Seine, the Tay and the Tummel: and from the circumference which sweeps from the deserts of the East to the forests of the far West—from Australia to the North Sea—more than a thousand times ten thousand mourners turn their weeping eyes to one common centre dear

to them all, the teeming graveyard around Sebastopol, where beloved ones lie interred “in one red burial blent.” Among the fallen are men of almost every age and rank. Veterans are there who had grown gray in the service of their country; whose names were familiar in the history of the last war; who might have lived and died with honour unstained amidst the sweet scenes and domestic quiet of their happy homes; but who, with that splendid chivalry which never beat higher than it now does among our military men, went abroad at the call of duty, braved the dangers and the sufferings of the campaign with their comrades, meekly bore many a hard speech, uttered against them with the quiet dignity of conscious integrity, and the self-respect that will not explain itself to injustice—until at last some, like Cathcart or Strangways, were killed in the midst of battle, others died from their wounds, or, like the noble Raglan, exhausted in body and mind, yielded to the fierce assault of disease. The young, too, are among the fallen—the pride of many a home—their ardent enthusiasm, their brilliant courage, and bright hopes and honourable distinction suddenly arrested by the cruel cannon ball; most attractive young spirits, like one who came to me to remember the Lord who died for him, ere he went himself to die, clasping his colours to his breast on the field of Alma. Christian men are among the fallen, good soldiers of Jesus Christ, who were not ashamed of the Cross while they grasped the sword, but who, in keeping their own spirits as they did, were even greater than those who take a city. Oh, my Lord Duke, from being secretary of a society here for supporting missionaries in the hospitals, reading all their journals sent to me, and also from being the minister of the largest parish in Scotland, I have many sad opportunities of realizing the breaches which have been made by war in the homes of the humble, of whose losses, however, the busy world hears little. During the last few days only, I can recall a widow bowed down with grief for a most kind husband, who had survived the campaign till the last terrible assault—and a sister who had there also lost her only support—and a mother who had always brought me with pride her son’s letters, but who now, with sobs of agony, gave me one to read, written by a warm hearted comrade, who told her how her son died beside him near the Redan, and who heard him say with his latest breath, “Oh! my poor mother! I mention these things because I know that you intend the humblest soldier among the fallen to be remembered to-night as well as the most distinguished officer. (Cheers.) And can we, my Lord Duke, let me ask in conclusion, for one moment believe that those men have died in vain, and that the best blood of Europe has been poured out like water on the ground, never in any form to be gathered up again! It cannot be. I think it would be inconsistent with our faith in the wisdom and goodness of the universal Governor of the world. History itself contradicts so hopeless a view of the future, and connects too closely with righteous wars such enlarged measures of good obtained by the human race, to make us doubt for one moment that the blood of the army, as well as that of martyrs, will prove to be the seeds of the Church. And it is because I believe this; because I believe that this great war, whether it ends soon or after many years, will be over-ruled by the Prince of Peace for advancing that “Kingdom which cannot be moved,” the Kingdom of Righteousness, Peace, and Joy; it is because I believe that the very justice

with which we have treated Turkey, and fought for her, will but more clearly demonstrate the fall of Islam to be from circumstances of the most disinterested character on our part, because I believe that the deaths of the thousands who have perished, and whose graves may be typical of more beautiful spots in the moral wilderness, and may ultimately prove the life of thousands and hundreds of thousands of the human race in coming generations—that, as a Christian pastor and a Christian patriot, I can propose with cheerfulness a toast to the memory of those who have fallen in the Crimea. (The toast was received with loud applause.)

Sir JAMES ANDERSON proposed “the Clergy of Scotland.”

Principal MACFARLAN, in reply to the toast, said.—We are ministers of the gospel of peace, but we are no advocates of that pusillanimous peace which would rest contented without resistance, and sympathy for sufferers under tyranny and oppression, and which would not oppose every aggression on our civil and religious liberty. (Cheers.) The clergy of the Church to which I belong, I know, look back with something of conscious satisfaction on the painful and difficult progress by which their own civil and religious liberty was established. They retain a recollection of that period when the men of Scotland, the great body of its inhabitants, were forced, in order to serve their God and enjoy freedom of conscience, to betake themselves to the hill-side, the heath, and the glen, having for their companions the Bible and the broadsword. (Cheers.) Their resistance was successful, but still they retain the same spirit of sympathy for the freedom of others, and of independence which they demand for themselves. (Cheers.) I can assure our brave defenders in arms, that amid all their struggles, and all their efforts, and now in sympathy with their triumphs, they have enjoyed the prayers of the clergy of Scotland, and they still call forth their warmest interest and earnest good wishes for continued success and still more splendid achievements. (Cheers.)

Death of the Honorable Thomas McKay.

We have this month to record the death of the Honorable Thomas McKay. This melancholy event took place at Rideau Hall, his late residence, near the City of Ottawa on Tuesday 9th October. He was born at Perth in Scotland on the 1st September, 1792, and his age consequently was 63 years and 39 days.

Mr. McKay’s remains were followed to the tomb by a numerous body of all classes and of all denominations of Christians, and on the following Sabbath a funeral sermon was preached by the Rev. Alex. Spence in St. Andrew’s Church, Ottawa City, of which Mr. McKay was an Elder and Trustee. We give the following extract from that Sermon.

“We have doubtless at the present time a call for consideration. A breach has taken place among the Office-bearers of this church and shall we not lay it to heart? If there is joy in Heaven at the sinner’s first turning unto God doubtless there is more exceeding joy when the righteous is admitted to the heavenly mansions; and, if interest is manifested in Heaven when a righteous man dies, shall we, the members of this congregation, cherish apathy or unbelief? Shall we lay ourselves open to that charge which was brought against the men of Israel of old. when the prophet said of

them—"The righteous perisheth, and no man layeth it to heart."

"It is very true that it has not been our practice in this place to attempt a delineation of the character of those who from time to time are removed from amongst us to an eternal world. But it is to be borne in mind that an Elder is public property; and, this being the case, surely we may be excused for endeavouring to pay some tribute of respect to the memory of one, whose history as an office-bearer in this church is to be identified with the history of the congregation itself. It is now nearly 25 years since he, who died in the Lord on Tuesday last, was set apart to the holy office of the eldership, being ordained the 9th of January, 1834; and his memory must ever be connected in the minds of the members of this congregation with the most deeply interesting of their associations. Nor was the deceased connected with this congregation only as an Elder. As a trustee and manager, he was led to take a part in regulating its temporal affairs. And we might safely leave it to yourselves to say in what way he discharged his duties in both these offices. Whatever may have been the subject of dispute—or whatever diversity of opinion may have existed, as to the best means of promoting the interests and welfare of the congregation, throughout the course of its history from the time of its organisation—we have not heard that any have ever ventured to call in question the eminence of his services. On the contrary, was it not the case that by a continued series of praise-worthy exertions, and by an unremitting perseverance in well-doing on your behalf he acquired such a degree of influence over you all, as that you felt that the utmost deference was due to his opinion on all occasions of difficulty? Have you not even delighted to pay to the worth and excellence of his character—as manifested in the two-fold capacity of Elder and Manager—the unbought tribute of respect and esteem?"

"Nor was it only as an Office-bearer in this congregation that the deceased won the respect and the gratitude of those around him. As your representative Elder, he not unfrequently took part in the superior Church Courts, and an interest in the general concerns of the body to which we professedly belong. It is doubtless creditable to his memory that, along with one other member of the Legislative Council, he received the thanks of the Synod within the current year, for his exertions on behalf of the interests of this Church—especially during the last session of Parliament, and that he should be deemed worthy of being one of 5 commissioners appointed with full power, to give the formal sanction of the Synod to what is known as the Commutation Scheme—a scheme which is now happily effected, and which promises to prove a blessing, not only to the people of our days but likewise to generations yet unborn."

"But this is not all: It was not only as an Office-bearer in this congregation, or in connection with the general interests of the Church, that the deceased distinguished himself. Though he came to this country and to this neighbourhood without any of the means of acquiring adventitious distinction, he gradually attained a marked ascendancy in the community among whom his lot was cast. This was probably owing to that good sense which he possessed in such a remarkable degree, to that prudence and caution which he exercised, and which were the fruits of that masculine understanding with which he was naturally endowed. It is not unworthy of notice, moreover, that without sacrificing any of his dignity, without any artifice or flattery he had a won-

derful facility of accommodating himself to all sorts of society, and of rendering himself acceptable to all classes. But it was to those who have to labour with their hands for their daily bread, that he manifested himself a special friend. This may have been more obvious at that period when there were in this locality few men of enterprise besides himself; but even latterly, or during the last few years of his life, such was his activity of mind, strengthened by habit, that through his instrumentality the temporal happiness of many a family was greatly promoted; and, we are persuaded, that, much as his death may be lamented by the public in general, his loss will be deeply felt by the class to whom we have just alluded. One of our oldest trees has indeed fallen, whose luxuriant branches afforded shelter and comfort to not a few households.

"As to the mode of conducting his business which was adopted and strictly acted upon by the deceased, I shall say nothing but simply this, that I do believe that the public possessed the utmost confidence in his integrity. His probity, so far as I know, was never suspected. It was admitted by all that he was strictly, even in the broadest sense of the term, a straightforward, honest man.

"As to the personal piety of him, whose loss we this day lament, there could be no doubt. At what period of his life he became a converted man we have no means of knowing; but not a few of you know better than I do to what extent he exhibited, during the course of a long residence amongst you, the fruits of a living faith. It was during the period of his illness, however, that the strength of his faith became more apparent. It is most true that to pass judgment on one's character and state in the sight of God, from feelings expressed under the languor of disease, and from expressions uttered amid the pains of dissolving nature, were unwarrantable temerity, inasmuch as the tastes, the sentiments, the pursuits, of habitual life make up character, and in general indicate our actual state; and on these generally ought our opinion to be grounded, in as far as it belongs to us to decide. Nevertheless on the approach of death we anxiously look for indications of interest in the Saviour, and in the case before us these were very ample. On being informed of the dangerous character of the disease with which he was afflicted, and of the probability of its soon proving fatal, the deceased calmly and deliberately set his house in order like one who knew and felt that the time was at hand when he would be no longer steward. He then directed much of his time and thoughts to the things of eternity, and, although he sometimes expressed a wish to remain somewhat longer here, for the sake of those whom he deeply loved, yet his language was that of perfect resignation to the will of the Almighty; and he seemed to feel, to realize the thought that, lovely as the scene was immediately around him, it was not to be compared to the green pastures and the still waters of the Paradise above. His last hours were hours of extreme pain and weakness; but they were much devoted to prayer; and the last words which he was heard distinctly to utter were an invitation to his weeping family around him to unite in supplication for his soul. Shortly after he died calmly in body and in mind, testifying as by a voice out of Heaven how holy and righteous the ways of God are with His children, how great their peace is, how inviolable their security.

"By the death of him, whom we last Thursday consigned to the grave, you have

sustained a severe loss, and I have been bereaved of a friend. But is it not consolatory to think that, when situated as we this day are, death is not an eternal sleep, that he, whom we dread as the spoiler of our friendship, is but the messenger who conveys the departed to the realms of bliss. And having before us another lesson, of which we have recently had so many, as to the uncertainty of life, how anxious should we be that we ourselves may not by our carelessness or by impenitence be cast out, whilst those for whom we mourn, are permitted to enter into peace and to walk in their own uprightness in the presence of Jesus and before the Throne of God."

My own Work.

There is work for all of us; and there is special work for each. It is work not for societies or alliances, but it is work for individual minds and hands. It is work which I cannot do in a crowd, or as one of a mass, but as one man acting singly, according to my own gifts, and under a sense of my personal responsibilities. There is, no doubt, associated work for me to do; I must do my work as part of the world's great whole, or as a member of some body. But I have special work to do as one individual, who, by God's plan and appointment, have a separate position and also a separate work—a work which, if I do not do, must be left undone. No one of my fellows can do that special work for me which I have come into the world to do. He may do a higher work and a greater work—but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered and powerful. They have their own work to do, and it may be a very noble one, but they cannot do my work for me. I must do it with these hands and with these lips, which God has given me. I may do little or I may do much, that matters not; it must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am, and more truly glorify his name, than if I were ever going out of my sphere to do the work of another, or calling another into my sphere, to do my proper work for me. The low grass that is not the branching elm, nor is the fragrant rose; but it has a position to occupy, and a work to do, in the arrangements of God for this earth of ours, which neither elm nor rose can undertake.

Besides, I have a crown to win; and who can win it for me? I cannot reach it through the toil of another, through the operations of any society of men. I must win it for myself. No fellow-man can wear it for me, and no fellow-man can win it for me. I must press forward to the mark for the prize of high calling. My right of entrance into the kingdom has, I know, been won for me by the Son of God. That was a work for him alone to do. And he has done it! I owe my deliverance to his blood alone—I owe my acceptance to his righteousness alone. But still there remains before me a race to run, a prize to secure. And therefore must I-work without ceasing, with my eye upon the glory to be revealed when the Lord returns; forgetting what is behind, reaching on to what is before, "if that by any means I may attain unto the resurrection of the dead."

Society for Irish Church Missions.

A remarkable testimony (says the London Record, in a recent number) has recently been afforded of the steady progress and permanent character of the work of the Society for Irish Church Missions to the Roman Catholics. The Lord Bishop of Tuam has recently held a visitation and inspection of the Mission in his diocese, and has authorised the publication of a report upon the subject, from which we make the following extracts:—

“In the course of the present tour the Bishop has consecrated five new churches, one of which is the re-construction of a parish church and four were new missionary churches. He has besides inspected a fifth missionary church, nearly ready for consecration.

“His Lordship has also inspected five new parsonage-houses, built for the residence of missionary clergymen, with funds collected by various individuals. Three of these are already occupied, and two are in an advanced state of preparation.

“The episcopal visitation was held in four different places. Fifty of the clergy attended, of whom thirteen were parochial ministers, and thirty-seven were missionaries.

“Confirmations were held in five places, where persons were presented from seventeen different localities. The total number was 376, of whom 305 were converts from Romanism, and 71 were original Protestants.

“The number of new mission school-houses that have been opened is twelve, while preparations have been made for the commencement of two more.

“The number of mission schools which were examined in the course of the tour is twenty-six.

“In six different places, the subordinate agents engaged in, the missionary work were visited, and the number of persons present were 151.

“The Bishop desires in drawing up this report, that it may be stated that from the inquiries made by his lordship he learns from every quarter, that although the people are strongly urged to oppose the work of the missions, there never was a time when the missionaries and Scripture-readers found a more ready access and general acceptance amongst the Roman Catholics.

The Founders of Mettray.

During the last few weeks an illustrious stranger has been sojourning in this country. M. de Metz, the surviving founder and the present manager of the far-famed *colonie*, or reformatory institution, at Mettray, has been visiting England. He was present at a Reformatory Conference recently held by the noblemen and gentlemen of the Midland counties at Birmingham. He gave an interesting account of the establishment over which he presides at a similar meeting at Bristol; and last week he closed his inspection of the chief English institutions, for the reformation of criminals, by a visit to the Philanthropic Society's Farm School at Redhill. A few words, therefore, about Mettray and M. de Metz will not be inappropriate under the present circumstances.

Sixteen or seventeen years ago, M. de Metz was a magistrate at Paris, when the number of young children who were brought before him, and whom he was obliged to consign to the contaminating influence of a jail, and to association with grown-up and hardened criminals,

first caused him to turn his attention to the subject of the reformation of juvenile offenders. He found a like-minded companion and fellow-worker in M. le Vicomte de Breignerens de Courteilles—a nobleman in every sense of the word; and, in conjunction with him, opened the establishment at Mettray, in a rural district about five miles from Tours, in the midsummer of 1839. The first six months were spent in training some twenty youths, of respectable parentage, to act as assistant teachers, under the direction of the two founders; and this *école preparatoire*, or school for officials, still continues as one of the most important features in the institution. At the beginning of the following year, twelve young criminals were admitted; and in succeeding years the number of the inmates was very gradually increased, until it reached five hundred or thereabout. The discipline to which they have been subjected has been attended with the most happy results. Ninety per cent. of the criminal boys have grown up into honest and useful men, whilst the remainder have turned out much better members of society than they could possibly have been under other circumstances. These statistics are no charitable fictions, founded on the observations of a few cases; they are actual facts, ascertained by the clearest evidence.

THE MONTHLY RECORD.

DECEMBER, 1855.

Arrival of the Rev. William Murray.

We have much pleasure in announcing the arrival of the Rev. William Murray in the last steamer from Liverpool, as a missionary from the Colonial Committee of our Church, to take the pastoral charge of the Presbyterian Congregation at Moncton, and the adjoining districts, in the province of New Brunswick. From what we have seen and heard of Mr. Murray, from the recommendations which he brings with him, from his private deportment, and from his very acceptable public services during his stay in this city, we have good reason to believe that he will prove himself a faithful, zealous, and devoted minister of the Gospel, a workman who needeth not to be ashamed, rightly dividing the word of truth, an efficient fellowlabourer with his brethren in New Brunswick, and a diligent instructor of the people placed under his pastoral charge. He goes to a field which has been but little cultivated by Presbyterian Ministers, and where he will have full scope for his talents and exertions. For a short period this congregation enjoyed the excellent and valuable Ministrations of the Rev. William Henderson, of Newcastle, Miramichi; but they have been long vacant since his removal from the place, and much requires to be done in reestablishing and building up a flourishing congregation. The district, however, is becoming populous, Moncton being now an incorporated city; the people are active and enterprising; there are a number of devoted Presbyterians, with

their families; and we have been led to understand that there are few places in New Brunswick that hold out the prospect of greater encouragement and support for a Presbyterian minister than the station which Mr. Murray has been appointed to occupy.

Presbytery of Halifax.

A *pro re nata* meeting of this court was held in the session room of St. Matthew's Church on the 7th ult. the Rev. John Martin, Moderator, to draw up and present a certificate, to the Rev. George W. Sprott, from the Presbytery, on his removal from the Province to Scotland. A draft of the proposed testimonial was submitted to the court which after some discussion and several verbal alterations was unanimously adopted and presented to that clergyman by the Moderator. The following is a copy of that document which has been furnished to us for publication:—

“The Presbytery of Halifax being now about to part with their beloved fellow-labourer, the Rev. George W. Sprott, have much pleasure in bearing their united and willing testimony to the excellent talents, the valuable services and christian deportment of their gifted and esteemed friend and brother since the commencement of his mission in Nova Scotia. They have enjoyed frequent and favorable opportunities of witnessing the integrity and worth of his private conduct, the ability and excellence of his public ministrations, and his unwearied and arduous exertions for the welfare of the church and the prosperity of the different religious institutions in this city, and they are happy to say that they have found in him a union of those valuable and estimable qualities which adorn the christian character and enhance the services of the christian minister. His pulpit appearances have been uniformly pleasing, instructive and edifying; his private visitations have been constant and kind and endearing; his attachment to our beloved church is steadfast and enlightened; and his zeal for the cause of Christian Missions strong and ardent.

“He came to this colony when the interests of our church were in a most depressed and almost hopeless condition, accompanied by other zealous and devoted Missionaries, who have now obtained fixed and comfortable situations in this country. As one of this faithful and united band, he soon began to see what ought to be done for the welfare of our Zion, and what he conceived ought to be done he sought and attempted to accomplish. During his stay in the Province, our ecclesiastical courts have been once more re-established, a monthly periodical commenced, an extensive series of missionary visits projected, and a correspondence with the sister Synods in the Colonies begun, and although his absence may occasion no small inconvenience, and a temporary suspension of some missionary services, it is to be hoped that our church has, through his

and his co-adjutor's exertions received such an impulse, as will urge her on to greater and still more extended and permanent usefulness and prosperity. The Presbytery feel assured, that a clergyman who has manifested such a constant anxiety, and made such active and successful exertions for the extension and efficiency of our Colonial Church during his residence in Nova Scotia, will not be unmindful of her interests, or forgetful of the spiritual welfare of the inhabitants of the Province on his return to the mother country, and they trust that through his statements and representations, along with other influences the Colonial Committee will be induced to make an immediate appointment of a missionary within our bounds, to labour in this destitute portion of the colonial vineyard, if such an appointment has not already been made, and also to send out a sufficient number of missionaries to supply the other vacancies under the inspection of the Synod.

"They now take leave of their esteemed brother with mingled feelings of satisfaction and regret: regret at the loss they are about to sustain, and satisfaction at the good he has been enabled to accomplish during his stay amongst us; and they desire with fervent prayers, to commend him to the guidance and protection of the exalted king and head of the church, who appoints the bounds of our habitation and makes our way prosperous, and will never suffer any of his faithful servants to labour in vain, or lose the promised reward." JOHN MARTIN,

Moderator.

Halifax, 7th Nov., 1855.

The Jews.

No. 3.

Many a one thinks that if he had been privileged to live at the time our Saviour was upon the earth, if he had witnessed his life and miracles, he would certainly have believed in him and become one of his faithful followers. But if we read the history of the Jewish nation, and compare with that the many striking predictions regarding it, we cannot fail to see the finger of God as manifestly displayed therein as in any work of power taking place before our eyes. Their history is, in fact an accumulation of miracles, known and read of all men, and the evidence for which is patent and open to all, if they will only put themselves to the trouble of examining it. We are told that in the time of our Lord, multitudes continually followed him in order to see, the mighty works which he did; so, at the present day, it is as incumbent on us to exercise our understandings with reference to these things as it was for the Jews of that period, to put themselves in the way of witnessing the miracles which were wrought for their conversion,—to exercise the bodily eye and ear in seeing and hearing the things which were done.

It has been well said that the Prophecies concerning the Jews are as clear as a narrative of events. Take, for instance, the prediction relating to the destruction of Jerusalem, as given by the Prophet Malachi, who lived about four hundred and thirty years before Christ: this at least is its primary application, according to the best authorities.

The words are (Mal: IV. I.) "Behold! the day cometh, that shall burn as an oven, and all the proud and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." As they have been all along, and are so at the present day, so the Jews were at that time in the expectation of a great Deliverer that was to arise among them. They were longing for *the day*, or period, of his arrival; and hence the last of the Prophets, in assuring them that the day they so anxiously looked for would indeed come, warns them, at the same time, that it would be of a very different character from what they expected,—in short he foretells the destruction of the Holy City. According to their Historian Josephus, a general meeting assembled from all quarters to celebrate the Passover at Jerusalem, were engaged in the war. Titus, the son of the Roman Emperor, after several bloody battles, shut them up within their walls. This vast body of people was thus, by the righteous judgment of God, cooped up in the city as in a prison. The Roman Army encompassed it round with a wall of circumvallation strengthened with towers, so that the Jews were so hemmed in on every side, that no one could escape out of the city, nor could any provisions be brought in. And now, all those things fell upon them which Moses had declared to be the marks of their last rejection. Imagination shrinks from the narrative of such horrors as their own historian relates. Famine, pestilence and the sword having done their work, the city was at last taken; and notwithstanding every effort made by the Roman General to save it, amid the most horrible carnage, burnt to the ground. The flames spread in every direction, but raged more fiercely where the arched roofs caused them to be doubled up, as in an oven or furnace (the comparison here used) with dreadful roarings increased their terrors. And the description here given of this awful event is rendered still more complete—still more in keeping with the imagery here employed—if we consider the envenomed hatred of the factions toward each other—their many fierce and bloody quarrels, and the scenes of maddening rage and fury which everywhere reigned among the Jews themselves within the walls of the devoted city. "Thus," to use the language of an eloquent writer of our Church, "with war raging without and violence within, the burning fire at length swept over the Temple, and the last struggle was over; and the wretched remnant were sent through the world with the hardness of infidelity nestling

at their hearts, and the curse of the Almighty resting on their heads" Truly then, in the case of the Jews, and according to the word of their own prophet, may that day be said to have burned as an oven.

This and the various other prophecies relating to the same great event have now for many ages been fulfilled. With regard to their present position in the world there are three remarkable predictions concerning the Jews. The first is from Hosea, III. 4. "The children of Israel shall abide many days without a King, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." The second is from Deut: XXIX. 64. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other!! And yet, Numbers XXIII. 9, "The people shall dwell alone, and shall not be reckoned among the nations." The third prophecy is found in Deut: xxviii. 37. "Thou shalt become an astonishment, a proverb, and a byword among all the nations whither the Lord shall lead thee. Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." These three prophecies have been so manifestly fulfilled, and are at this day fulfilling before our eyes, that comment seems to be superfluous.

But there is a fourth prophecy concerning this remarkable people, which will shortly be accomplished. The Prophet Hosea, after foretelling that the children of Israel should abide many days without a King, adds these words: "Afterward they shall return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days!!" Hosea iii. 5.

The question now is when shall these things be? when shall the indignation against the holy people be accomplished, that they may "return and seek the Lord their God and David their King"?

In a Lecture on "the Signs of the Times," delivered last year, before "The Young Men's Christian Association," in Exeter Hall, London, the celebrated Dr. Cumming, who, as our readers are aware, is one of the Ministers of the Church of Scotland in London, thus speaks:—

"Having seen, then, that we must be near that epoch (the downfall of Mahometan superstition) let me notice, in the next place, that as soon as the Crescent waves and the great river Euphrates, the recognised symbol of the Turkish power evaporates, we may expect to see a preparation for the return of the Kings of the East, that is, an awakening take place among the Jews, emerging from the land of their captivity, and moving homewards to Jerusalem;—an exodus more majestic than that from Egypt to take possession of the country that is kept from them by the Kings, and rulers, and princes of the earth. Every sign is most striking. In all directions the Jews are awakening to a sense of nationality. They have newspapers—read one of them every week—conducted

with great talent and power. They begin to stand out as they never did before. They were always insulated, but it was rather as broken and fragmental units; now they begin to be insulated in their nationality, or as a nation, and to consolidate their power. I may state from their own news-paper that they are organising plans for repossessing Palestine. Many of them have gone out as farmers and agriculturists; and in this Jewish newspaper I read the reports of the agriculturist Jews in Palestine, addressed to their brethren at home, just as you might read the account of the spies of old, when they told the children of the desert of the riches and the glories of the promised land. In America, funds are at this moment being raised, and near a million dollars secured, for rebuilding the Temple of Jerusalem; the dry bones of ten thousand valleys are tokens of returning life; the springs of Palestine have suddenly become full of fresh and refreshing water; every branch of the fig tree buds, and more Jews have been converted, according to Tholock, during the last eighteen years, than during the previous eighteen hundred. A deeper interest too, is now felt in the spiritual welfare of the Jews than ever was felt before; and the various societies for the conversion of the Jews, not fifty years old, have been blessed with great and growing success, and are now the most prosperous of any. In England, I believe it is so, and in Scotland, I know that it is. And what is one of the great political questions of the day? Whether the Jews shall be admitted to the legislature and municipal power. Whether it be a duty to admit them, or the reverse, their seeking and our discussing it is a sign of the times, a proof of national development, a forelight of future result. But I know the meaning of this. It is the Jew, a weary, wandering exile seeking a rest for the sole of his foot; and when he has obtained a political place in the Constitution of England, as probably he will, he will still find that he has no rest, and his heart will yearn still, till his feet shall tread the consecrated streets in which Abraham, Isaac and Jacob, and the world's great worthies, walked, and worshipped our God, and their God. And it is very singular, I may observe, that the quarrel between Russia and Turkey took its origin about things in Jerusalem,—about shrines and altars,—about the sacred shrines where stupid monks that have crucified fresh a living Christ, are fighting and quarrelling about the tomb of a dead Christ."

Addresses and Presentation to the Rev. G. W. Spratt.

On Thursday, the 8th November, a deputation, consisting of the Chairman and Trustees of St. Matthew's church, accompanied by Hon. Alexander Keith, John Doull, Esq. and others, waited on the Rev. George W. Spratt, and presented him with the follow-

ing friendly address and liberal donation, on his departure to Scotland, to which Mr. Spratt returned the accompanying reply :

ADDRESS.

HALIFAX, N. S. 8th. November, 1855.

Rev. and Dear Sir,

We, the Trustees and Members of St. Matthew's Congregation cannot permit your leaving us for Scotland, without expressing the gratification and pleasure we have experienced during the period of your sojourn among us, as the Missionary of the Colonial Committee to the Presbytery of Halifax; and the regret we feel at the termination of your duties.

In testifying our sense of the benefits we have derived, not only from your able discourses from the Pulpit, but also from your friendly co-operation in all matters brought forward for the benefit of the Church; we would assure you that wherever your lot may be cast, you will carry with you our affectionate regard and esteem, and as a token of which we would beg your acceptance of the accompanying purse.—(£50 sterling.)

(Signed)

- WM. MURDOCH, Chairman.
- WM. SCOTT.
- JOHN MUNRO.
- DAVID FALCONER.
- DONALD MURRAY.
- NICHOLAS VASS.
- GEORGE DRILLIO.
- ALEX. W. SCOTT, Secy.

Trustees.

On behalf of the Congregation.

To the Rev. GEORGE W. SPRATT.

REPLY.

GENTLEMEN,—

With all my heart I thank you for this expression of your approbation of my services, and for the handsome donation with which you have accompanied it. As my labours have been much scattered, and as I have had therefore only a partial connexion with St. Matthew's Church, I assure you that I am highly gratified to know, that you have taken such an interest in me as this act of kindness evidences. It is a matter of extreme satisfaction to me that my intercourse with you, with your clergyman, and with the other congregation to which I have ministered, has been such as to give rise to the many kind feelings and good wishes which I meet with on all hands. I assure you nothing has reminded me so much of my own deficiencies—of my want of greater devotedness to the cause of my heavenly master,—and of my lost opportunities of endearing myself to the people among whom I have laboured—as the high testimonials which I have received from the clergymen whom I have assisted—and the hearty kindness which has been shown to me by you all on the occasion of my leaving you. I trust

that my imperfect services among you have not been altogether in vain; but that the great day will show that some good has been done; I trust also that my own soul has been blessed, and that if it please God to spare me to enter upon another sphere of labour, I will do so with more general and Christian experience, and with a more enlightened and ardent zeal for the spiritual welfare of my fellowmen. Though at the time I left Scotland, and during my sojourn here, it has ever been my intention to return at this time, if God should spare me, yet now when it has come it is not without many tender feelings and many regrets that I take leave of so many kind friends. Wherever God in his providence may cast my lot, I shall be grateful to you for your kindness, and will take the deepest interest in your temporal and spiritual welfare.

Gentleman, I again thank you for this testimonial, and I assure you that it is my heartfelt prayer, that peace and prosperity may abide in St. Matthew's Church,—that every blessing may attend you,—that we may all henceforth be more devoted to the service of the Saviour,—and that we may all at last meet in the mansions of our heavenly Father's house.

MANSE, HALIFAX, October 31st, 1855.

MY DEAR SIR,

In consequence of your having intimated at last meeting of presbytery, that your engagement with the Colonial Committee, as their Missionary to Nova Scotia, would terminate next month, and that it was your intention on the expiration of your term, to return to Scotland,—the following minute, at a meeting of the Session of St. Matthew's Church, held this day, was unanimously adopted,—

"Resolved,—

That this session cannot contemplate without a feeling of regret, the prospect of the Rev. G. W. Spratt's removal from Halifax;—and records its expression of the high sense it entertains of the ability and faithfulness with which he has discharged the various duties of his mission.

That this session would particularly record its high appreciation of Mr. Spratt's ministerial services as connected with St. Matthew's Church,—of his pulpit performances, always so interesting and so acceptable,—and of his endeavours, unweariedly exerted, to promote the interests of the congregation.

That the session avails itself of this occasion, to bear its testimony to Mr. Spratt's manner of life, all the time, that he has gone out and in among us, that his conduct has been uniformly kind and amiable,—affable and courteous,—prudent and discreet,—exhibiting in all respects, a behaviour becoming his sacred office,—the excellence of his private life, combined with the influence of his public character, gaining him not only the attachment of those to whom he has ministered in holy things, but also the esteem and regard of the community generally.

Also that the Rev. Mr. Scott convey to Mr. Spratt along with an excerpt extract of these resolutions of the session, the expression of

their hope, that he may soon obtain an appointment, to serve God, in the Gospel of his Son,—and the assurances that in whatever field providence may call him to labour, they shall accompany him, with warmest wishes, for his personal happiness and ministerial success."

And now my dear sir, you will suffer me, in my individual capacity, to tender you, the expression of my high esteem and regard, and my thanks for your kind co operation, and obliging assistance, during the three years you have, in this place, served with me in the Gospel.

You must also permit me, to repeat the expression of my regret,—that the expiration of your engagement with the Colonial Committee, should have for its effect, your leaving the field of your present labours,—and of my further regret,—that your mind should incline you to return to Scotland, and settle there.—I assure you, that my increasing acquaintance with you having increased my regard for your person, and my expectation of your future usefulness,—it indeed gives me pain, to think, that our Church in this Colony is about to lose the benefit of your talents, and exertions, as one of its ministers,—however, it is matter of comfort, and compensates, in some degree for the loss we shall sustain by your departure from among us, to know, that your efforts will not fail to be exerted in our behalf in Scotland, and that we shall have at home, one so well acquainted with the wants and requirements of the church in Nova Scotia,—and on whose representations, the parent church, her Colonial Board, and such of her licentiates as may have their thoughts turned towards the Colonial field may, with full confidence rely.

I have much pleasure in testifying to you, my sense of the zeal, diligence, and success with which you have prosecuted the objects of your mission,—of the deep interest you have taken in whatever was connected with your duty as a minister of the Gospel of Christ,—of the valuable service you have rendered in the work of reconstructing and carrying on the business of our Church Courts,—and in establishing the Monthly Record,—also of your readiness to aid, and preeminent efficiency in promoting, the several institutions maintained by the evangelical bodies, in this community.

And now my dear sir, in bidding you adieu, it is my prayer that you may have a safe and pleasant passage across the Atlantic,—may be early called to pastoral charge,—and be made the honoured instrument of winning many souls to Christ.

Yours faithfully,

JOHN SCOTT.

REV. G. W. SPROTT.

Presbytery of P. E. Island.

ACCORDING to appointment, the Rev. W. Snodgrass was inducted into St. James', Charlottetown, on Sabbath the 4th of November. The Rev. Alex. McKay, of Belfast, preached

an able and appropriate discourse from 2 Cor. v. 11: "Knowing, therefore, the terror of the Lord, we persuade men;" and, after sermon, read a narrative of the steps taken by the Presbytery for the further supply of this charge, put the usual questions to Mr. Snodgrass, and, having received satisfactory answers, pronounced the words of admission. The right hand of fellowship was given, and the Rev. A. McGillivray addressed suitable exhortations to minister and people.

The day following, the Presbytery met according to the appointment of the 22nd of October, and was constituted. Sederunt—Rev. A. McKay, Snodgrass, and McGillivray; Messrs. Kennedy and Campbell, Elders. The minutes of the two previous meetings were read and sustained. The affairs of the congregation were inquired into and found to be, on the whole, satisfactory. It was recommended to increase the session, by the addition to their number of two or three suitable persons, if such can be found, in the country districts. For the better management of the financial affairs of the congregation, the Trustees were strongly recommended to follow out the resolution passed at a congregational meeting held May 23rd, 1849, and recorded on their minutes, viz: "That the several pew rents be paid and collected in advance, the quarter to commence with the first day of April last." The Trustees were further advised to affix to the church door, several weeks before the end of each quarter, an intimation of the day when the seat rents become due, and a notification to seat-holders to appear personally or otherwise at the Treasurer's office and pay the same. The Secretary of the Trustees, in behalf of the corporation, craved an extract of this minute which the clerk was instructed to give. Among other matters of interest and gratification to the Presbytery, it was stated, that an effort was about to be made for the erection of a Manse, and that preparatory steps had been already taken.

The destitute state of the congregation at Georgetown was then brought forward, and fully considered. The Presbytery, deeply sympathizing with the people in that locality, resolved to give them as many services as possible, consistently with the duty of the ministers to their respective congregations. It was, therefore, agreed, in the mean time, that Mr. Snodgrass and Mr. McKay preach at Georgetown, alternately, on the second Sabbath of each month—the former on the second Sabbath of December next, the latter on the second Sabbath of January, and so on. The clerk was instructed to communicate this arrangement and to give intimation that the people are expected to contribute liberally, by collection on these days, for the defraying of incidental expenses connected with this and other proceedings of the Presbytery.

The Presbytery appointed their next meeting to be held at St. John's Church, Belfast, on the second Tuesday of February next.

NOTE.—In reference to the first part of the above report, and in case some remarks we made in the last number should produce a false impression, we feel ourselves called upon to mention, that we have received a letter from Mr. Snodgrass, explanatory of some circumstances connected with his induction, and detailing the reasons which have led to it, from which it would appear that, while he accepted the call from the congregation of St. James' under a sense of duty, and has been inducted in conformity with Presbyterial order, he does not think he is, by any means, "thoroughly committed to the Colonial field."—Ed.

Notice to our Subscribers.

We publish in our present number a list of Agents who are duly authorised to receive Subscribers' names, collect Subscriptions, and to promote the circulation of our Monthly Periodical in their respective localities. From a number of these gentlemen we have already received very essential aid:—and we trust that all of them will proceed, in compliance with our terms, to collect and forward the Annual Subscriptions for the year 1856, with as little delay as possible.

In concluding our labors for the present year, we are happy to find that our numerous friends have recognized their obligations to sustain our periodical, and have furnished us with a respectable subscription list.

In some quarters, however, where we had entertained high expectations of receiving assistance, we have been not a little disappointed. Our negligent brethren have now, however, an opportunity of redeeming their character.

We highly value the approbation of our Supreme Ecclesiastical Courts in Nova Scotia and New Brunswick, and trust that their recognition of this Journal as the organ of our Church may tend to promote its circulation and usefulness. We are not vain enough to believe that the "Record" is all that a Missionary Journal ought to be, but we have done our utmost to render it as instructive and edifying as our limited space would admit, and if our correspondents throughout the country will furnish us with such information as we expect, we hope with our own exertions, to render it still more worthy of public acceptance and support.

All communications on business connected with this Paper, to be directed "COMMITTEE OF MONTHLY RECORD OF CHURCH OF SCOTLAND, Halifax, Nova Scotia."

The following gentlemen have been appointed to act as Agents for the "Monthly Record," for the several places set after their respective names.

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- Rev. Francis Nicoll, - St. John's, Newfoundland.
- T. A. Gilson, Esq. - Montreal, Canada East.
- Alex. Davidson, Esq. - Toronto, Canada West.

LATEST INTELLIGENCE.

Progress of Religion in the East.

From the Report of the Board of Missions in America, it appears that a spiritual reformation is in progress, from the Balkan and the

shores of the Marmora to the Borders of Assyria and Persia, from the Black Sea to the plains of Chaldea and the beginnings of Lebanon. Marash, Sivas, and Karphoot, are added to its list of stations. Regular out-stations are multiplying. The first evangelical church was constituted in Constantinople in July 1816; fifteen churches were reported a year ago; now the mission has to speak of churches in Tokat, Thyatira, Arabkir, Divrik, Mashkir, Marash, Adana, making the present number twenty-two. Materials exist for such organizations in other places. Twenty thousand copies of the Scriptures, or portions of the Bible, have gone into circulation. From the Depository of the mission more of its publications went forth in the last four months reported than in any previous twelve months; and among the Mohammedans more were issued during the year than in all the previous years of its existence.

Evangelical Religion in Hungary.

The chairs of the Hungarian colleges have been filled for a series of years, almost without exception, by men either of infidel theological sentiments, or subservient to the Jesuits. In consequence of this fact, the Hungarian Protestant clergymen, who are of influence from their piety and energy, received their education partly in a German university. It can hence be easily imagined with what serious alarm the hearts of the faithful men in the Protestant Church of Hungary were filled, when, a few years ago, the Government withdrew the permission for theologians to attend German colleges. They could not but see in this a death-blow to their Church,—the purpose of exterminating the evangelical ministry of the country in the course of a single generation. However, their fears and anxious anticipations have been most agreeably disappointed. A few weeks ago, as we are informed by private friends in Hungary, permission from the Government was obtained, by the evangelical pastors and congregations, to establish a theological seminary in Pesth; and to appoint to the professorships such men as had the confidence of the Church, and had approved themselves sincere and energetic champions of the faith delivered to the saints. The seminary is to be conducted by eight professors; those appointed already are known to us as men of signal piety and sound erudition; and while we are filled with joy and gratitude for the unexpected deliverance, we look forward with great hope and expectation to the harvest which will spring up from the teachings and labors of an enlightened and devoted clergy.—*Commonwealth*

Debt on Churches.

A strange notion prevailed at one time among some Dissenting bodies, that debt, though an incumbrance on the individual, was rather salutary than otherwise to a congregation. It was held that it served to keep the members, of the flock together,—somewhat, we presume, as the sheaves in a stack are kept together by the stack-bands, or berrings in a barrel by compression. It was urged, too, that in the case of congregational debt, it was rather hard that one generation of members should pay for the next, and that it was but fair that posterity should bear its share of the burdens of the accommodation provided for it. Acting on this theory of bequeathing debt,

like an old Highland feud, "from sire to son," the process, of course, must have gone on *ad infinitum*; and thus the benefits of insolvency would be perpetuated from age to age, verifying to the last the absurd Jewish proverb, that because "the fathers had eaten sour grapes, the children's teeth must be set on edge." It is needless now to expose the selfishness, the narrowness and the impolicy of such a practice, but it may be well to look to the principle involved in it. Obviously it proceeded on the supposition that a Christian congregation had fulfilled its mission when it had paid its own way; and if it contrived to support its minister and make up the yearly interest of its debt, nothing more could be expected from it. The idea of aiding the weaker congregations in the land out of its superabundant strength, or of contributing, in any measure of liberality, to the promotion of religion at home or abroad, was clearly out of the question. A man must be just ere he be generous; and how can he, with any show of honour or modesty, enter into any enlarged scheme of beneficence, when it is notorious that he has not paid his just and lawful debts? The consciousness of this operates more than is generally suspected upon our encumbered congregations. Those who feel the responsibility of the debt shrink from every application that threatens to abridge their means of meeting it. And can they be blamed for this? There are few better criterions of a man's moral sense than the ease with which he contemplates, or the horror with which he shrinks from, the prospect of insolvency. But while our deacons, as honest and honourable men, are laudably desirous to comply with the demand, "Pay that thou owest," we should like to see them stirred up and encouraged to aim at realising the advice, "Owe no man anything, but to love one another." We have heard of a worthless prodigal who, when dunned by his creditors, would reply, that "it was not his principle to pay the interest, nor his interest to pay the principal." We have no doubt that our worthy managers are very conscientious in paying the interest, but we should like to see them made more sensible that it is their interest to pay the principal. The national debt lies upon us as an incubus in the form of taxation; and every member of the Commonwealth is at this moment suffering from the lavish expenditure of war. And, in like manner, the injurious effects of pecuniary involvement are felt by every member of the congregation;—it deadens every effort, and paralyzes all benevolence. On the contrary, let the extraneous pressure be removed, and the internal resources of the body will be developed, and will find their way, first, to the comfort of the poor minister, on whose neck the yoke of the debt too often hangs, and who is the first to suffer from its hanging on the necks of his people; and lastly, to the discharge of all kinds of Christian good deeds,—done all the more liberally and pleasingly with the consciousness that every penny goes directly to the good deed, and not to the hateful debt. Such an object is not, however, to be gained without a struggle. It is easy for a congregation to get into debt; many of them, like Falstaff, have "a wondrous alacrity in sinking;" but to escape from the mischief, and rise to the surface of a freebreathing independence, demands a vigorous, determined, and united effort.—*H. F.*

Mauritius.

There are upwards of 120,000 Indians here. There is a large importation every year; and

while some return, others remain. These have families; and for the education, religious or otherwise, of their children, nothing almost has been done. The parents, in many cases, can read and write in their native language,—their children can do neither. They are growing up as young savages, in a far worse condition than their heathen parents. I have repeatedly memorialized the Government on the subject; they will do absolutely nothing. Their great object is to keep the treasury chest shut to every demand. From them I expect nothing; but might not you, gentlemen, do something? A missionary, acquainted with the native dialects, might be employed, among the adults, and schools opened for the children. In short, Mauritius is, in some respects, a better missionary field than India. There are more Indians in Mauritius than Christian converts in India. They have little or no caste. The moment they leave India they loose caste, and men and women of different castes are often found living together. There are no difficulties arising from family connexions. A son would not be disowned or disenherited if he professed Christianity. There are few inducements to remain in Idollatry. There are only two small heathen temples, one of which is not finished. There are only four or five Brahmans in Mauritius, and they have lost much of their influence among their adherents. The Roman Catholic priests have done nothing in this field. In addition is the melancholy fact that there are in the colony about 100 Protestant converts, in different employments, who are living without, and, in fact, beyond the reach of all religious ordinances. These men are thirsting for the Word of God and the water of life. The Sunday services in Tamil by a catechist from Madras have brought an average attendance of thirty-five adults, and since his arrival upwards of 1000 copies of the Scriptures in the Indian dialects have been sold and distributed.—*Missionary Record of Church of Scotland.*

South Africa—United Presbyterian Church of Scotland.

Mr. Hart, from the Cape Colony, having spent some time among the Kaffirs and Fungoos, speaks of being "astonished at the progress made at Pulton, where he spent some days with the Rev. Mr. Birt, both spiritual and temporal. "On the first Sabbath there were upwards of 350 present at worship, and 250 at the Sabbath School." He represents the Kaffirs as everywhere desirous of instruction, wanting missionaries, and industrious: cultivating the ground extensively.

Missions on the Niger.

Rev. S. Crowther, who accompanied the recent expedition up the Tshadda, a branch of the Niger river, expresses his belief that the time has fully arrived when Christianity should be introduced on the banks of the Niger. The people, he says, are willing to receive missionaries who may be sent among them. They look upon the English as their friends, and desire to have connection with them as with the first nation in the world.

English Schools at the Sandwich Islands.

Under an act of August 10, 1854, twelve schools had been organized at the end of the

year for instructing the natives in English. "This," says the Minister of Public Instruction, "is a new era in our educational history, and creates more hope of our ultimate success in preparing the native race to meet the white man on something like terms of equality than we have ever before been permitted to entertain." The English is a very difficult language for the natives to acquire, but the pupils are said to be much interested in the study.

Jewish Mission.

A communication has been received by the Convener, intimating the fatal termination of Mr. Lehner's indisposition on Thursday night, the 11th of October. This very painful intelligence cannot fail, we are persuaded, to awaken in the minds of all the friends of our mission feelings of the deepest concern.

Mr. Lehner was, in an eminent degree, a faithful, devoted missionary. His letters uniformly bore witness that the cause of Israel was very near his heart. Amid many discouragements, and with few tokens of spiritual blessing on his labours to animate him, he was unwearied in his Master's service; his grand desire was to spend and to be spent in the work of the Lord. It has seemed meet to him who ordereth all events to say to him, "It is enough; enter thou into the joy of thy Lord." Let us bow in humble submission to His sovereign appointment and let us learn the lesson of holy diligence and faithfulness in the work of the Lord while it is called to-day, seeing the night cometh wherein no man can work.

Mr. Lehner has left a widow and two daughters, yet very young. May the God of all mercies be unto her the husband of the widow, and unto them the Father of the fatherless.—H. & F. M. R.

The General Assembly's Missions in India.

The General Assembly's Institution at Bombay was the scene of a great disturbance on the evening of the 31st. A Hindoo youth, aged about 16, and who has been for several years in the institution, has frequently declared his conviction of the truth of Christianity. At two o'clock of the same day he expressed to the superintendent, the Rev. Mr. Wallace, his determination to remain with him, and openly to embrace the Christian faith. The friends of the youth were immediately apprised of the circumstance, and an uncle sought permission to have an interview with him, which was readily granted. All his efforts to induce the young man to go away with him proving unavailing, he attempted force, and about 200 or 300 natives joined to assist him, when Mr. Wallace went to the boy's rescue, and having secured him, locked himself up with him in the school-room. Both master and pupil received some blows from the enraged populace, some of the school property was destroyed, and the disturbance increased to such a degree that it was necessary to call in the aid of the police. Mr. Forcitt, the superintendent, was speedily at the spot, and dispersed the multitude, telling the friends of the boy that if they had any reason to believe that he was detained against his will, their only legal course was to apply to the Supreme Court for a writ of *habeas corpus*. Peace and order having been restored about eight o'clock at night, police sepoy were posted at the institution to guard against any further outbreak.

Young Men's Christian Association.

The opening Lecture of the Young Men's Christian Association was delivered according to announcement on Tuesday evening the 27th ult. by Rev. Robert Sedgwick. It was one of the most brilliant and powerful addresses we have ever had the pleasure of listening to. Mr. Sedgwick's subject was, "the direct and indirect advantages of Christianity." The audience was very large and deeply interested throughout. The stores of learning, the eloquent description, the witty illustrations and allusions, and the serious advice and warning, efflorescing into prophetic enthusiasm, enclained the attention and warmed the heart to a degree not to be easily imagined.—P. Wit.

Advantages of Collegiate Education.

It is a sure sign of progressive culture and improvement, when the advantages of liberal and philosophical Education are becoming more known and appreciated. We view with no ordinary satisfaction the efforts, feeble though they be, for elevating the standard and increasing the amount of scientific learning in this Province, and it is therefore with much pleasure we transfer to our pages, the following just and excellent remarks of Mr. Dawson, the accomplished Principal of McGill College, in his inaugural address at the opening of that institution, on the superior advantages of Collegiate Instruction:—

The higher education of the College does not, however, rise above the instruction of the school, merely because it follows it in time, but because its subjects are changing in their tastes and powers. The perceptive powers and memory very early attain perfection, but the reasoning faculties, the imagination, and the taste, are of slower growth, and the function of the school usually ceases, just when they are beginning to manifest themselves in their strength. The higher course of instruction finds its true place in ministering to these growing powers; it leads the student into subjects for which he had neither taste nor ability; it stores his mind with new facts in departments of knowledge to which the teachers in the preparatory school could not usefully direct his attention; it leads him to the grouping of the individual items of his knowledge under the principles to which they are subordinate, and thus to arrange and systematic his ideas, and rise to these general views which constitute science properly so called. It thus not only enlarges his views of nature, of his own constitution and relations; but gives him the mastery of his knowledge for practical purposes. It cultivates his powers of expression and of literary taste and criticism, and thus gives him readiness and self-reliance as a thinker, a speaker and a writer. It opens up to the mind boundless fields of useful and pleasurable exertion; thus stimulating it to healthy activity, and causing it to cast aside the lower excitements which the less instructed youth deems manly, and to nerve itself for earnest labour, by self-denial and the hard tasking of its powers. It dispels narrow views and prejudices, and liberalises the mind; while it arms it against the errors and impostures that on every side make their prey of the ignorant. It thus has, in relation to the growing powers of the student, an outward or

objective utility, depending on the extent and practical value of the instruction which it affords, and a subjective utility depending on the high and harmonious development which it gives to the powers of the soul itself; and both these require that it should be in its nature and scope superior to the instructions of the schools, and that it should be communicated by the most eminent men who can be obtained in its several departments.

News of the Month.

By the arrival of the Cunard Steamer this morning, we have received British and Continental news of a very late date, to the 24th ult. Her Majesty, Prince Albert, and the Royal Family were residing in the enjoyment of good health, at Osborne Castle, since their return from Scotland in October. Lord Palmerston still continues as Premier, to direct the administration of public affairs with great credit to himself, and advantage to the country. The Duke of Argyll has become Postmaster General, in the place of Lord Canning, now Governor General of India; and it is understood that the Right Hon. Henry Labouchere, succeeds the late Sir William Molesworth as Colonial Secretary.

Parliament has been prorogued for several weeks, and there are rumours of a dissolution of the House of Commons and a new election. Since the fall of Sebastopol and the capture of Kinburn, the war news from the Crimea has not been interesting. The allied fleets and armies although moving about in the Black Sea and the Sea of Azoph, not having been engaged with the Russians, who are hemmed in on all sides both by land and water. It is impossible to foresee the result of the winter operations of the contending parties. But the prospect of an honourable and lasting peace, although there are rumours of approaching negotiations, appears to be still very distant. For further intelligence we must refer our readers to our summary and the weekly journals.

PRESENTATION OF THE CITY OF LONDON ADDRESS TO THE QUEEN.—Her Majesty received, at Windsor on Wednesday afternoon, an address on the throne from the corporation of the City of London, congratulating her Majesty on the glorious successes of the British army and fleets in conjunction with her Majesty's allies. The Queen returned the following most gracious answer:—"I have received with great satisfaction your loyal and dutiful address. I rejoice to know that while you share my conviction of the justice and necessity of the war in which we are engaged, you also fully participate in my admiration for the enduring patience and heroic courage of my brave soldiers and sailors, and of those of my allies, and in my thankfulness to the Almighty Disposer of events for the successes which have attended the distinguished gallantry and devotion of the combined forces in the Crimea. I sincerely thank you for the assurance of determination, in which I am confident that a great body of my people concur, to support me in the vigorous prosecution of the war."

until, by the blessing of God on our own efforts, and on those of our brave allies, it can be concluded by a lasting and honourable peace."

The strong feeling in favour of the war continues to manifest itself in various ways, and on every imaginable occasion. Indeed, the peace party, as a party, seem to have no distinct existence.

BOMBARDMENT OF MARIONOPOL.—An Odessa letter in *Le Nord*, dated 5th of November mentions that Marionopol, on the north coast of the Sea of Azoff, was bombarded by the English on the 31st ult.

We are glad to see that Sir Charles Napier has been returned to the House of Commons for the borough of Southwark, in place of Sir William Molesworth.

According to the best reliable authorities, General Canrobert has succeeded admirably at Stockholm. In Sweden the popular feeling is decidedly in favour of an alliance with the Western Powers, and if we can believe the concurrent testimony of witnesses, Sweden has consented to conclude a military convention with the Western Powers, and to take part in an invasion of the Russian territories on the Baltic in the ensuing spring.

Steps have been taken to establish a reformatory institution for juvenile criminals for the county of Suffolk.

A rumour prevails at Oxford to the effect that there is a probability of the youthful Prince of Wales becoming a member of that University.

In the Glasgow Town-council, last week, Mr. McAdam gave notice that at the next meeting he would move that the freedom of the city be presented to Sir Colin Campbell. The announcement was received with applause.

On Thursday H. R. H. Prince Albert visited Birmingham, for the purpose of laying the first stone of the Birmingham and Midland Institute,—an institution intended for the advancement of science and art amongst the middle and working classes.

The army of Omar Pacha, with which he has now commenced his great operations against the Caucasian army of Russia, consists, according to reliable information, of not quite 36,000 men.

The telegraph is now at work between Nicolaieff and Simferopol. This telegraphic line connects in its extent St. Petersburg with Finland, Warsaw, and all the west on one side, and with the heart of the Crimea on the other.

REMOURED BOMBARDMENT OF NICOLAIEFF.—VIENNA, Nov. 3.—Despatches have been received at the Turkish embassy, stating that the bombardment of Nicolaieff commenced on the 29 October, and was continued the whole of the following day. The result was not known.

MARSHAL PELISSIER ON THE TAKING OF KINBURN.—The following order of the day, dated "Head-quarters, Sebastopol, Oct. 29," was published by Marshal Pelissier on the taking of Kinburn:—

The Army will learn with joy the announcement of a fresh success. The flags of England and of France have since the 17th floated on the walls of Kinburn. The key to the mouth of the Boug and of the Dnieper is in the power of the allied armies. Surrounded on the sea side by the squadrons of Admirals Guesbriant and Lyons and on the land side by the 20-French division under General Bazaine, the fort of Kinburn capitulated after a bombardment of five hours and a half. Its garrison,

composed of one general officer, ten other officers, and 1380 soldiers, left the place with the honours of war, and surrendered as prisoners of war, abandoning in the fort 174 pieces of cannon, 25,000 projectiles, 120,000 cartridges, with ammunition and supplies of different kinds.

A FRENCH CAMP AT SILISTRIA.—The *Austrian Gazette* states authoritatively that a French Camp of 50,000 men will be formed at Silistria. Large quantities of provisions and building materials are collected on the spot.

PRINCE GORTSCHAKOFF TO THE ARMY.—The Paris paper *Constitutional* on the authority of a correspondent at Odessa, publishes part of an order of the day of Prince Gortschakoff, in which he tells the army that the Emperor has invested him with full powers to cease or continue the defence of the Russian position in the Crimea according to circumstances.

THE WAR IN ASIA.—The *Morning Herald's* correspondent at Kars gives details of the battle of the 29th.—They fully confirm previous reports of the desperate nature of the defence. Had there been but two regiments of English cavalry, the whole Russian force would have been annihilated. The Turks buried upwards of 6000 Russians, and the enemy carted away dead and wounded for 20 hours. The defences erected by General Williams were admirably contrived, and the fire of the Artillery was murderous.

The accounts of the Imperial visit to the Crimea state that on the 7th inst. the Emperor passed the isthmus of Perceop; that on the 9th he arrived at Baktchi-Sarai; and that on the 10th he inspected all the troops between the northern forts of Sebastopol and the Mackenzie Heights.

It seems now to be pretty generally understood that we have seen the last of this year's active operations against the enemy by flood as well as field. The autumnal tempests of the Baltic have already driven the major part of the allied squadrons to seek for shelter in the neutral ports of Denmark and Sweden, or else to spread a homeward sail for the havens of England and France.

As relates to the operations of the fleet in the Black Sea, we can only conjecture—in the absence of any precise or reliable information upon the point—that as the stormy period of the year in that region has now commenced, nothing further upon a large or important scale will be attempted by the Allied Admirals during the present season.

In the camp at Sebastopol, and in the Allied cantonments in the line of the Tchernaya, everything in the shape of field operations appears to have been completely suspended. The advanced ground temporarily occupied by the French on the Upper Belbek, has been abandoned, and the troops of the three western nations have quietly entered into their winter quarters.

We believe, however, that the point from which, during the winter months, the most exciting intelligence may be expected to emanate, will be Eupatoria. Prince Gortschakoff cannot possibly maintain his ground upon the heights between Sebastopol and Simpheropol, unless he can make sure of the supplies with which the Czar will endeavour to furnish him. It will be the province of General D'Allonville, and the large cavalry force under his command at Eupatoria, to prevent those supplies from reaching their desti-

nation; Should he be successful in this part of his duty, and effectually suppress any supplies from getting to Simpheropol, it is by no means improbable that a second and a weightier duty will devolve upon him—that of intercepting Prince Gortschakoff in an attempted retreat from the Crimea.

Government has ordered the sum of £1000 to be placed at the disposal of the Royal Society this year, for scientific purposes. A similar sum will be annually included in the Miscellaneous Estimates for the advancement of science.

The Duke of Argyll has been unanimously re-elected Lord Rector of Glasgow University.

A despatch from Prince Gortschakoff, dated the 7th, says.—"At Kerch the enemy's troops have been reinforced up to an effective 20,000 men, and they are preparing to take the offensive."

Every available mechanic is now employed upon the construction of the despatch gun-boats at the dockyard at Pembroke Dock. They will shortly be ready for launching, and being built on the diagonal principle, like the *Agamemnon*, 91, will prove to be of very great strength.

It is stated that there are 200 iron gun and mortar boats building, or ordered to be built, by contract, for the Crown, by British and Scotch ship-builders. They will be all steamers, and the mortar boats will be so built as to form pontoon bridges.

The re-appearance of Sir Colin Campbell at the United Service Club, on Saturday, created quite a sensation amongst those who were present on his arrival. Many of his old companions in arms in the Peninsular and Indian campaigns congregated about the gallant veteran, and welcomed his return with a cordial warmth and enthusiasm that must have been highly gratifying to the brave old soldier.

The 'Patrie' says it is informed that the difference between England and the United States, although not definitely arranged, is in a way of settlement.

Advices received at Madrid, and the authenticity of which are held to be indisputable, show that the slave trade has lately made great strides in Cuba, notwithstanding the good disposition which General Concha may have had to effect its suppression.

ABOLITION OF SLAVERY IN EGYPT.—A letter from Alexandria, of the 8th, states that the Egyptian government has recently put into execution the decision of the Divan relative to the abolition of slavery. Not only is it forbidden to buy or sell slaves in Egypt, but all those in the possession of private individuals have been informed that they are free. All of them immediately left, and the first result has been that paid servants have become very exacting as regards wages.

Treasurer of the Synod Fund.

JAS. F. AVERY, M.D., George St., Halifax.
To whom Collections and Donations are requested to be sent.

Treasurer of the Home Mission Fund.

DAVID ALLISON, Esq., Water St., Halifax.
To whom Collections and Donations are requested to be sent.

ADVERTISEMENTS.

ADDITION TO STOCK THIS MONTH.

W. & C. MURDOCH & CO.

In addition to their former stock of DRY GOODS this Spring, have received a further assortment of:

White Shirtings,	Umbrellas,
Grey do.	White Flannels,
Striped do.	Red do.
Dress Trimmings,	VESTINGS,
Small Wares,	No Shapes,
Hosiery,	Fancy Trimmings,
Whalebone,	Braces Assorted.

Hats, Hosiery, Printed Oil Cloths, and Covers,
An assortment of GARMENTS.
And invite the early attention of Buyers.
65 Duke Street,
22 Granville Street. June 22.

FALL-1855.

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

Broad Cloths, Pilot and Beaver do.
Doeskins, Cassimers and Tweeds,
Blankets, Flannels, Bazes, &c
Hosiery, Gloves, Haberdashery of all kinds,
White, Grey & Printed Cottons, Cashmeres,
DeLanes & Winsay Checks for dresses,
Gala Plaids, Palisse Cloths & Tweed Cloakings,
Shawls, Handkerchiefs and Mullers in variety,
Cotton Warp, Starch, and good TEA.

-ALSO-

Per Packet "America," from Boston, just received, an assortment of American Sattinets, and other Goods. Best quality Hating. All of which will be sold at low prices for Cash at No. 11 George St.

WILLIAM SCOTT

Halifax, Nov. 29th, 1855.

CALEDONIA HOUSE

135 Granville Street.

DOULL & MILLER,

Would respectfully inform Wholesale and country buyers that they keep constantly on hand every description of
BRITISH, FRENCH AND GERMAN DRY GOODS.

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MORNING AND EVENING DRESSES,
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Established in 1812. The undersigned have received at the above premises, lately refitted and enlarged, a new and general supply of DRUGS, PATENT MEDICINES, Perfumery, Toilet Soaps, Brushes &c., which can be recommended for their quality, and will be sold at prices unsurpassed for cheapness in Halifax.—Orders from physicians and others in the country will receive careful attention if addressed to the subscribers.

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The Subscriber having been appointed Agent of this Company, is prepared to issue Policies against loss or damage by fire, on Dwellings, Furniture, Stores, Merchandise, Vessels in port, or building on the Stocks, on as favorable terms as the nature of the risk will admit.

Prompt adjustment of claims.

ARCHIBALD SCOTT,

30, Bedford Row

Halifax, N. S. Sept 1855.

WOOLEN AND COTTON GOODS.

FOR FALL, 1855.

W. & C. MURDOCH & Co are now opening all their FALL supply, and invite the early attention of buyers to the following:—

Ready Made Clothing,	Blankets,
Gloves and Hosiery,	Muslin, white and col'd.
Laces and Edgings,	Linings, do. do.
Silk and Plush Bonnets,	Small Wares,
Artificial Flowers,	Umbrellas, Braces,
Ladies Dresses and	Vestings and Cloths,
Dress Materials.	Buttons,
Flannels, white and col'd.	Handkerfs. silk and cotton,
Shirts of all sorts,	Linens, Thread—ass'ted.
Prints do.	Cravats and Mullers,
Shawls, Cloakings,	Fur Caps, Victorines, &c

-ALSO-

Common & Fancy Soaps,	Boots and Shoes,
Combs of all sorts,	Cloth Caps,
Indigo, Starch,	Cotton Warp.
Tobacco, Pipes,	Oil Cloths and Covers,
Nutmegs and Tea,	Stationary, &c. &c.

Halifax, 1st Oct. 1855.

65 Duke Street and 22 Granville Street.

EAGLE LIFE INSURANCE COMPANY
OF LONDON.

Capital, One Million Pounds Stg. Surplus Fund £265,661 4s. 4d.

In division of profits in 1852 £129,000 was added to the sums assured under whole term of Life.

This Company ranks amongst the largest and most wealthy in England.

The Annual reports to 10th August 1855, of the Company's state and progress, rates of premium, and form of application obtained of

ARCHIBALD SCOTT,
Agent.Halifax, Sept. 1855
No. 30, Bedford Row.

VALUABLE BOOKS

For Sale at the Book-Store of Wm. GRANT, JR.
59 George Street.

Sketches of Church History, by McCrie.
Revival of the 18th Century with Sermons, by Whitefield.

The Rainbow of the Covenant.
Fletcher's Choice Works.
Streams in the Desert.
The Excellent Woman as described in the Book of Proverbs.

Elisha.
Cheever's Lectures on the Pilgrims Progress.
Mothers of the Wise and Good.
Baxter's Saints Rest.
Pearls of Great Price.
Skeletons of Sermons.
Scenes from the History of the Christian Church.
Missionary Enterprise.
Hugan's Holy War.
Angels Whispers.
Daughters of the Cross.
Life and Labours of Doddridge.
A Lamp to the Path.
The Preacher and the King.
Smith's Precious Things.
Whitefield's Sermons.
Mason on Self-Knowledge.
Abbotts Young Christian.
Todd's Sunday School Teacher.
The Female Student.
Watts World to Come.
Naphtali or the Wrestling of the Church of Scotland.

Memoirs of a Youthful Christian.
Boston's Fourfold State.
Do. Crook in the Lot.
Meads almost Christian.
Jenks Family Devotions.
Beauties of Modern Sacred Poetry.
Bible Stories.
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