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MONTHLY RECORD

OF THE



Church of Scotland in Nova Scotia and the adjoining Provinces.

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

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CORRESPONDENCE.

Society and Religion.

It seems natural to expect that in such a country as California, with its ever changing and heterogeneous population, religion would have but little influence. In so stirring a locality, men's minds are so much engrossed at the present that they have scarcely time to think of the future state. It is only after a time, when the flush of excitement is past, that men begin to turn their attention to spiritual concerns. In such societies, more particularly when they are in a rudimentary state, do we see human nature in its normal and unmodified condition, unrestrained by any of those influences, such as law, religion or morality, which are so powerfully felt in better regulated communities. Original sin we hold to be as much a fact as a doctrine and one which is demonstrated by the crime-stained annals of such a country, as well as by texts from the Bible and the Confession of Faith. But the introduction of true Religion into any community is the production of those principles which conduce to order and progress. Christianity has a twofold mission in the world to enlighten and to improve and ameliorate society in a large measure. Possessed in its integrity it is the greatest blessing any people can enjoy, as a means of promoting their best happiness.— In the Book of Psalms, kings and rulers are exhorted to favour, protect and bow down to it: "Be wise now, therefore, O ye kings; be instructed ye judges of the earth; serve the Lord with fear and trembling;— the son lest he be angry, and ye perish on the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him."

immigrants the vast importance of religion as an element of the highest value and the most indispensable necessity in reforming the corruptions in the country above alluded to. It is entitled: "Society and Religion; a sermon for California, delivered on Sabbath Evening, July 6th, 1856, at the installation of the Rev. E. S. Lacy, as pastor of the First Congregational Church, San Francisco; by Horace Bushnell, D. D." The discourse is founded on Jeremiah I., 10:—"See, I have this day set thee over the nations, and over the kingdoms, to root out, and pull down, and to destroy, and to throw down, to build and to plant." These words, the preacher remarks, are not spoken of any great conqueror, but of the prophet himself. They are the words of his divine call and commission. But let it not be imagined that he is set over the nations and kingdoms, simply in the sense that he is to prophecy their fall. He is to be the vehicle as it were of God's judgements.— It will be observed, that he is to build and to plant, and it is not by merely foretelling something that any work is to be done.— The prophets were not merely foretellers, according to the vulgar impression, but they were the inspiring, quickening ministers of God's truth, the teachers and preachers of their times, educated in schools for this purpose. The priesthood represented the ceremonial function of their religion, they were the illuminative and pastoral function.— One had the power of a drill practice, the other of a divinely governing oracle, for it was their office to stand between God and men, and to be his voice unto them. Shown to be the sons of God by a clear illumination, having the radiance of the Shekinah visibly upon them, kings trembled and the people quailed at their word. It was as if they had in their power to kill and make alive — To root out and pull down and destroy, to build and to plant were their sublime prerogative. They represented, in fact, the divine side of society and history, and all the determining causes grouped under the

word religion. We are, therefore, always to see, in the power they exerted, the great fact or principle, that religion is the arbiter of states and nations, rooting out, pulling down, destroying what is opposite to God; planting and building and so erecting into social beauty and establishing in virtue and happiness with God; which latter is more especially the subject of discourse. Occupied mainly by the planting and building side of his text the preacher shows clearly that true religion, including the pulpit and the church, is the only efficient spring of civil order and social happiness. In illustrating this principle, which we hold to be sound and irrefragable, he takes occasion to remark that there is this immense difference on the side of religion, when it becomes a destroyer—and when any rough work requires to be done it has nerve to do it—that it never pulls down or destroys except in a way to build; on the other hand, it is a fact only the more remarkable, that there has never, in all known history, been a bursting of mere will, or passion, or atheistic Jacobinism that has planted anything or given organic life to any new social condition. Cromwell drives his chariot of the Lord over King and Parliament, with new laws and liberties, to be himself acknowledged, in all future time, as the regenerator of his country. The French Revolution, on the other hand, overthrows everything to establish nothing, and to leave a naked desolation, which was all that atheism, in full ascendancy, could do. In further illustrating the fact that religion is the only sufficient basis of social order and happiness, our author has some excellent remarks in answer to the question, "Is there not a natural law of progress in Society?" "By what right then," says he, "do we claim that nothing but religion can establish a happy state of society and civil order when it is known to be a fact that such a result can and must be reached by the natural progress of the race? To this I have only to answer that this doctrine of natural progress is no real truth but only

We are gratified to find, from a sermon which has fallen into our hands, and which we have read with great satisfaction, that at some efforts are being made by our agents to press upon the attention of

a glimmer of literary moonshine, just now taken by its credulous admirers for the day. If all men are in this natural progress, whence comes it that we have so many savage races? For a savage race is, by the accepted definition, one that lives without progress. If these races once held a higher position, which I believe, and have lost it, then they are examples of retrocession. If they had not, but always existed at their present low point then what law of progress is it in them which has had full play for so many thousands of years, and has not yet set them forward one inch of advancement and, as any one can see at a glance, never will? Besides, what vast majorities of the human race are seen by their monuments and other historic evidences to be actually running down. What has become of the famous civilizations of Cyrus, and of Babylon? By what law of progress have the Egyptian, the Etruscan and the Roman races disappeared or fallen out of history? What law of progress can we discover when we see the feeble Incas and Aztecs by the side of their ancient monuments? The Chinese what are they but a race dwarfed by their institutions, and dying out of their own civilization?—And the immense hordes of Tartary and Southern India, followers of Budh and Brahmah—whence does it come that their religions give to the scholar such tokens of a profoundly intellectual origin, while they themselves are profoundly ignorant of their significance as incapable of ascending to their high contemplations as they are to the teachings of Plato or the doctrines of Christ? And what shall we say of the Mahomedan races—what progress have they made since their day of power, when Europe heard them thundering at her eastern gates, or since the glorious time when the Arabic literature was the only flower of intelligence left blooming in the world?—How large a part of the world have we gone over in these brief questions and where is the progress? If progress be the natural law of society what mean these savage and visibly decadent races covering five sixths of the globe? The only rational conclusion is that no such law exists."

"I do not deny," he continues, "that the Christian nations are in a law of progress, just so far as they are in the power of Christ and they are in such progress for the manifest reason that this power of Christ is a power supernatural. But, apart from this, the more natural law of society is a law of retrogradation, just as we see it with our eyes. And it should be so even theoretically; for if sin be a fact, then by the inevitable laws of retribution, which are set in us and the world, disorder must be a fact; and then, since disorder cannot mend itself by its own causative action, but can only propagate and multiply disorder, we find a law of sin and death plunging the race inevitably downward, until it is met by some force supernatural, bringing deliverance. There might *have been* a pro-

gress in the world, on the basis of mere nature and there would have been but for the fact of sin. But sin is against nature, a breach of nature's original order and harmony. Henceforth, nature is like an eye fretted by a grain of sand. It is still the same organ, having all its parts and functions, but an organ of pain rather than of sight. And just so the whole creation, called nature," groaneth and travelleth in pain together, waiting for the redemption!"

The preacher next shows the ground Christianity itself assumes concerning its own work and office in this respect. The word of prophecy represents the holy government of the world as declaring that it will go on to root out and destroy, to overturn, overturn, overturn it, until he come whose right it is. And then when he comes, it declares that all kings shall fall down before him; showing too how the wolf and the lamb, the leopard and the kid, the calf and the young lion, all savage and venomous, all fierce and gentle natures, coalescing in harmony, shall lie down peacefully together—by that sign or figure setting forth a state of universal order and peace among men. Accordingly, when Mary triumphs in her song, she sees the proud scattered, the mighty put down, the lowly exalted, the hungry fed, and the equilibrium of society restored so as to inaugurate finally a day of complete justice and peace, when all people shall call her blessed. When Christ, therefore, begins his ministry, he gives his disciples to understand that they are the salt of the earth, the little leaven that is to leaven the whole lump of humanity; and it is a great point with him, as appears in his preaching from first to last that he is come to set up the kingdom of God or heaven among men. This Kingdom is not natural and physical, but supernatural, viz: a kingdom within which is righteousness and peace and joy in the Holy Ghost, and still it is called a kingdom because it is going to work in men's bosoms, subduing, changing, renovating till all society is penetrated with a divine spirit, and the kingdoms and peoples and nations coalesce and lapse in the glorious order of universal truth and peace and Christ is owned by them all as King of Kings and Lord of Lords.

We regret that our space does not permit our making more extracts from the discourse of this truly able and eloquent preacher, who, in our humble opinion, might well be an ornament to any church.

INTERESTING EXTRACTS.

"Strong in Him."

I AM going to tell you, my young readers, about a boy of eleven years of age, whom I visited, not long ago, when he was dying. Now you must not think that all good children become sick and die, for this would almost make you frightened to become good, because you wish, of course, if it pleases God, that you

should be in health, and live long and happy in the world. There is nothing wrong in your wishing this, and I hope God may grant you so great a blessing, as He has done to many for there have been thousands, who began very early in life to serve God, and who continue to do so, getting wiser, and better, and happier as they grew older, and who have lived long and died at last surrounded by every comfort and many friends. See how good in early youth were such men as Joseph, Moses, Samuel, Daniel, Timothy, and as well as great numbers whose names we do not know, who lived long, and "grew up in favour with God and men." But what I wish you to see is, how one may be very peaceful and happy, although it may be God's will that they shall suffer much pain of body, and die when they are young.

The boy James M., who is the subject of my story, was, for some time, in a junior Sabbath class taught by a friend of mine, who was very fond of him for his gentle manners, attention to his lessons, regular attendance, and kindness of disposition. James was at last seized with a severe disease in his neck, which confined him nearly three years to his house, and often to his bed. He gradually got worse, and all the while suffered so much pain, that it often amounted to agony; yet his sweet temper did not leave him, and he was greatly beloved by his poor parents, who were from the Highlands, and had very sore hearts as they saw their boy getting worse and worse, without any doctor being able to heal him or give him the least relief. The Bible and prayer were the chief sources of James' comfort. He did not pretend to like them, or wish to make any show of them, so that people might see he was a good boy; this would have been vain and deceitful. But neither was he ashamed to be seen reading his Bible, or to ask, as he often did, in the middle of the night, when he could not sleep with pain, his parents to read aloud to him. James really believed and knew God as his Father, and Jesus as his Saviour, and he liked to hear about them, and also to turn his face to the wall, and to shut his eyes and speak to them in prayer, telling all his wants, and opening his whole heart. Now, all this time I had never seen James, but only heard from his teacher what a sincere, good, Christian boy he was. But that teacher at last came to me one day to tell that he believed little M. was dying, and that, as the minister whom his parents attended was from home, he hoped I would go and pray with the boy. I of course instantly went. When I entered the lowly dwelling, I saw a mass of clothes in a bed, with a woman bending over them in grief. It was the mother with her dying boy. I will not describe to you the signs of suffering visible there, the blood and the wounds which were on that little body! I drew near, and at last discovered the pale face, with expressive blue eyes, looking quietly upon me. He was so weak that it was difficult for him to speak; I therefore spent the time I had praying with him and reading a short passage of Scripture, reminding him of the love of his Father and Saviour which never changes, and was much greater than even his mother's love, and was able to guide him in perfect peace and safety through the dark valley and shadow of death. Before parting, I bent over him and asked him how he was, telling him how much I felt for him. The only words I ever heard him speak were these into my ear; "I feel very strong in Him!" What precious words were those! "Strong in Him!" Yes, he was pained, weak, and dying child! thou wert indeed stronger than all the feets and arms

in the world! Thy strength was the omnipotence of Jesus, who overcame the world, conquered death and the grave, ascended up on high, and obtained all power in heaven and earth, for the weakest, youngest, and poorest of His people!

"Strong in Him!" I entered that homestead in body and anxious in mind, but I gained strength and comfort from the lips of that weak and distressed child who was the stronger of the two. Often, I can say with truth, have His words come to me amidst the difficulties and struggles of life, and his quiet blue eyes have looked at me and cheered me, like the flowers seen by the fainting traveller in the desert, and the child has helped me to find peace where he found it, and to be "strong in Him."

Oh! could we but learn that lesson, we would be strong indeed!—fit for any duty, in trial between us and glory. To be strong in Him has been the secret of all the strength, which has ever been enjoyed by God's people since the world began. They have all heard and known that "strength belongeth unto the Lord."

Moses was strong when he vanquished the Egyptians; but, said he, "The Lord is my strength and my song." David was strong when he was "delivered out of the hands of all his enemies," but he confessed, "God is my strength and power." The prophets were men of strength and power, and feared not the face of man. But what said Isaiah?—"The Lord Jehovah is my strength." What said Jeremiah?—"O Lord, my strength, my refuge, my fortress in the day of affliction!" What said Habakkuk?—"The Lord God is my strength!" The apostles were men of strength and power, what said they!

"I can do all things," says Paul—how? "through Christ that strengtheneth me!" Reader! seek to understand what it is to be strong in God. Never forget that with Him "is everlasting strength," that "strength belongeth unto God." Remember, too, that this strength is for all who will avail themselves of it. "The God of Israel is He that giveth strength and power." To each man He says, "Let him take hold of my strength," "Be strong in the Lord and in the power of His might," and promises that "they who wait upon the Lord shall renew their strength," and "go on from strength to strength."

Do not complain of, but feel your weakness; "for when you are weak then are you strong. We become strong as giants when we trust God as little children, and we become weak as infants when we trust ourselves as if we were giants; for "God perfects His strength in our weakness." And when we fall, it may always be said of us "This is the man who made not the Lord his strength."

Little James died the night I saw him. "Strong in Him," he was conducted in perfect peace through the valley and shadow of death. "Strong in Him," he passed from the pained body, the poor home, the kind parents, to his Father's home, in heaven, where "there shall be no more pain." And there he is, and there he shall ever be, in joy and glory, because with the saints and angels he is "strong in Him forever."

Thanks for God's teaching from the meek and lowly ones! Verily "out of the mouths of babes and sucklings hast thou ordained strength!"

the Elements of Family Happiness.

"DEARLY, how good and pleasant it is for brethren to dwell together in unity! It is like

the precious ointment that ran down unto the beard, even Aaron's beard, that went down unto the skirts of his garment." We have in these words high authority for the value of family happiness. May they not also imply something of its rarity?

That Christianity has greatly bettered our domestic condition, is too commonly admitted to require discussion. The individual Christianity of each member of a family must go farther still, to ensure the happiness of the whole; but that it does not always, nor perfectly ensure it, experience compels us to allow. It is a sad fact, but none the less a fact, that religious people do not always get on together very smoothly. The truth is, while there can be no solid happiness, no sincere confidence, without a firm basis of good principle and good intentions, it is very possible for people with the very best intentions to make each other very uncomfortable; and the well-being of our social existence depends less on the principles, than on the habits of our friends. We often offend others rather by our foibles than by our faults. This may apply also to affection. It is a common idea, that if we really love each other, all must go well. Now, we do not seek to draw affection from her corner seat by the hearth. Where love is not, happiness must be wanting. We may find there all the polished refinement of high breeding—all the courteous amenities of social intercourse; but no true happiness. Still, love is not enough. Many families, whose members love each other very tenderly, seldom get through the day without a quarrel. We must have yet other, if humbler ingredients in the cup of family happiness.

Good temper is one of the first. What endless troubles spring from temper. The jealous temper, the selfish temper, the unreasonable, peevish, sullen or self-sufficient temper: how many heads this hydra has—we had almost said, that a bad temper causes more unhappiness than a bad heart. And what a blessing even one good temper is in a house! One who is always ready to do what she is asked or bidden, at the time and in the way required; one whose dignity is not always prepared to resent neglect to claims of its own imagining; one whom you can tell of your pleasures without the fear of jealous detraction, or of your weaknesses, without the dread of being afterwards taunted with them; one who always leaves you hopeful and cheery. When we see how much sunshine is brought into a house by one such bright unselfish temper, we may form some idea of what happiness there would be in families if all took heed to their tempers.

As it is not so, we would recommend mutual forbearance. If there were less vapouring after sympathy for ourselves, and more endeavour to sympathize with others, we should be happier. If their habits and tastes are not to our liking, we may conclude that ours do not exactly suit their liking. Let us make the best of the matter as it stands. Above all, let us leave none each other's opinions alone. We shall never make every one think in all things as we do: and the fine edge of happiness, perhaps even of affection, may be destroyed in constant discussions which at least look like disputes.

We would say, in passing, that courtesy is too little regarded in the home circle. Loving a friend "better than any one in the world," is no good reason for speaking very impertinent truths to him, or taking very impertinent liberties with him.

Good sense, discretion, tact, is the best name for that of which we would speak next—that quality by which we know exactly what it is

best to say and do at the present moment, the genius of every day life. Not that we would exclude any form of talent. We are not of those who think clever people must be disagreeable, or who would confine happiness within the bounds of prosy mediocrity. Far from it: so that affection fills, good sense mixes, good temper sweetens, and religion blesses the cup, we rejoice to see it coloured by imagination, and sparkling with wit. The more intelligence, learning, and accomplishments, the better, if these contribute, in the first place, to the sum of family enjoyment.

We would mention one thing more: order. If a family would be happy, every member must have a distinct place, and must keep it.

There must be no jostling aside, no disregard of due authority, and, above all, the egotistical vanity must be suppressed which is so subversive of all order and happiness by exaggerating the claims of self and overlooking those of others. Punctuality comes under this head. It sounds a trifle, but when one half of a family always make the other half wait for everything; when the younger members lounge down to breakfast after prayers, or drop in to dinner when the grace is said—even should this habit not be the source of perpetual remonstrance, on the one hand, and disobedience, not to say impertinence, on the other, it must greatly tend to destroy the spirit of order, which is one element of unity and happiness.

Let us not leave the subject with a sigh of despondency, with a secret feeling, that there is no family happiness. Thank God! it is not so. We have many bright glimpses of it here, though here we enjoy it not in perfection. And let us bear in mind, that our family relationships are only hallowed and happy in so far as they shadow forth, however faintly, the relationships and joys of a higher state; and that we shall then know what family happiness really is, when, crowned by the Spirit of love and peace, as co-heirs with our Elder Brother, we take our place in the glorified family of our Father in heaven. C. M.



CHURCH AT HOME.

Duty of British Christians.

SOME of the remarks recently made on the colonies and on missions by the Right Hon. W. E. Gladstone, are well worthy of being perused. Although they are in part applicable only to the Church of England, there is much that is of interest to all who are pledged to promote the great cause of Christianity, and the success of Christian missions.

Speaking of the duty of the missionary society for which he is pleading, and of the duty of British Christians generally in reference to other countries, he says:—

"The resolution which has been placed in my hands says, that the growth and organisation of the colonial church, and the efforts which it is making for the support of its own ministers and institutions, are an encouragement to this society to persevere in its own special work of following the British emigrants and settlers with the ministrations and ordinances of religion. That is the special work of the society. Let us consider for a few minutes before I cease to trouble you further—Let us consider what that especial work means, and what claims it constitutes upon us as members of the British nation and of the British church. Now, this great work of emigration, what is it? It is, at any rate, one of the most marked characteristics of the nineteenth century. It

had even reached, a few years back, the enormous amount of 401,000 souls, carried annually from these little islands to settle in all the known quarters of the globe, about 1000 souls every day passing from among ourselves, from the bosoms of our families, from close tie and kindred with us, to found or to join new communities. Now, is that a work of slight moment? Is that a work of slight meaning? Is it not the truth, that within the last two centuries Europe has made as it were a great spring onwards? Various countries attempted to appropriate large portions of the fertile, but, up to that time, unoccupied spaces of the earth. We were not the first in the field; there were other countries that then had either greater power or greater opportunities. Spain and Portugal, in particular, appropriated to themselves vast regions beyond the ocean. France, likewise, was, at least, our rival in that respect. We were in the race, but we were by no means the foremost in it. It has, however, continued; and how do these matters now stand? What has Portugal now to do with the colonisation of the world? What has Spain to do at this time with the colonisation of the world? What has Germany or Italy to do with the colonisation of the world? What has that great, powerful, civilised and enlightened people, the French nation, our present neighbours, and I hope to continue our friends, what has that great nation to do at this moment with the colonisation of the world? Undoubtedly, she occupies a foremost place in the ranks of civilisation, undoubtedly, she has important duties to discharge in reference to her own people, and in reference to Europe, but it is plain, from experience, that colonising is not the function which it has pleased Providence to commit either to that great country or to any other among the leading and most powerful European nations. And yet has colonisation stopped? It has stopped in the States which were founded from those sources. They appear to carry within them no principle of vigour and elasticity. But when you look to those which have sprung from the loins of England, how marked is the difference. Not 250 years have elapsed since a few British settlers landed in Virginia, now the inhabitants of that vast region are 30,000,000 of men. You know them in the relations of commerce. You see how proudly their ships ride upon the waters. You know their wealth, their enterprise, you know the progress they have made, and you know that progress continues at an undiminished rate. You know, also, they are children sprung from the loins of England. Nor is it only so in the United States, it is the same thing in your colonies. Instinct with the principles of freedom, they are full of the same vital energy, the same tendency to rapid extension, and looking at the lessons which experience has already given the results already attained, it is not, I believe, presumption, but it is simply availing ourselves of the instruction that the actual state of the world affords, if we say it is plain that the function of colonising this earth upon which we live, of adopting its waste spaces, has been committed to the race to which we belong, and a large and commanding share in it belongs to the crown, the state, and the people of England. Now, does the fact carry with it no consequence? It seems plain that all over the world great cities and empires are growing up with a rapidity never hitherto witnessed. In Australia, almost a nation has been formed within a space of little more than fifty years. There is not the slightest sign that, in regard to this progress, it has reached, or that it is approaching to its term. You have rather to expect, if anything, an accelerated rate. More and more human beings are produced upon the earth, more and more expansion is given to commerce, more and more wealth is generated for the comfort and enjoyment of man. Teen ing cities will be reared where now is a houseless wilderness, or green fields perceived and wide crops of corn waving in places that are now waste and barren. The material progress of the earth seems to be the decree of Providence in this our day. The changes that have taken place in our own commercial legislation, have a moral as well as a mercantile bearing; and there cannot be a doubt when you see those figures so rapidly rising which indicate the magnitude of your trade, that in every million added to that trade there is a moral and spiritual purpose of Almighty God, because it means the opening of fresh opportunities for making known to mankind the innumerable blessings of the Gospel. This work cannot be stayed, cannot be arrested. It has received the impulse which propels it in such a manner, that its future results may be anticipated, and generally with humility indeed, but with great confidence. What are these future results, I ask you, to be? Is it enough that you multiply the inhabitants of this earth? Is it enough that you provide them with the meat which perishes? Is it enough that you add wider spaces to our dominions? Is it enough that you exult in thinking how many races of men there are that speak your language, that obey your laws, that own allegiance to your Sovereign, or that, in the essential particulars of social and human life, recall perpetually the origin from which they spring? Is this enough, or is it not? It was beautifully said, by a writer of great imagination, that if you reared up men with cultivated tastes, with the knowledge and the habits of civilisation, with the means of indulging these tastes, and of surrounding themselves with the comforts of life, and if at the same time, they remained ignorant of that guidance which leads them heavenward, you were only preparing a more costly banquet to satiate the appetite of death. And that is true. These empires, it is reasonable to believe, will exist—these cities will be reared, they will be in the closest relations with you, and the network of your commerce reaches over the whole earth. You know yourselves how necessarily both is extended, and its relations are increasing, but shall these people be people rejoicing above all things in the knowledge of the living God? That is a question which humanly speaking, we have to answer. It is the function of this society—it is her peculiar privilege, that she manages to be peculiarly wanted at that season of weakness and of infancy to which I have already endeavoured to call your attention. It is her business to prevent a fatal interval during which the sound of the name of God should be forgotten. And well does she know how difficult it is to restore the dominion of society when once it has been extinguished. She calls on you to aid her in this great work. She shows you the nature of the rules by which she is governed—her voice comes to you, and her voice sounding from her agents in this country is likewise a voice that comes across every sea that compasses the four quarters of the globe, it is the voice of the settlers who live in the colonies, your children, your brothers, your greatest and dearest friends; it is the voice of that devoted ministry which is now discharging all the spiritual duties in the British colonies, in such a manner as, without the smallest desire to create an invidious com-

parison, I would say draws down upon them the respect and the admiration of all among whom they live. It is the voice, in some cases we may add, it is the voice of the dead who having freely and deliberately, and not without counting the cost, given up all in order to be enrolled among the soldiers of the cross have been early called to their reward, not too early for themselves—not too early we may perhaps, in faith believe, even for us, because it is our principle to hope that their bright example will continually draw more warriors into the field, and that the great masses of God will multiply under its beneficent influence. Do not, I beseech you, remain indifferent to a cause like this, do not hesitate to examine the claims, the history, the cause of this society. She wants nothing, I am convinced, except to bring the claim of that history, and of the functions which she has charge of, home to every heart—every fireside in England. It is not the love of money that will check the flow of English liberality. We may not care, indeed, to hope that all men will emancipate themselves from that miserable position, but, doubtless, among the people of God in this country there will be faith and zeal enough to supply in abundance the means which she asks, and gives in return. I believe it will not now be presumptuous to say, that if you look to those churches she has founded, you will see them already, not merely bearing the aspect of children, in relation to the Church of England as their mother, but in many important matters reflecting upon us, transmitting to us the image which we might do well to receive and to copy. In their faith, in their love, in their unity, in their discipline, in the reverence which they seek to bear to the name of our common Master, they are repaying us for the temporal treasures which you are given in order to their foundation and expansion. They are repaying us in spiritual gifts, and assisting us by their practical instruction of the sacrifices and self-denial in the precious knowledge which it befits the soldier of the cross to live and die."

It is truly invigorating to hear statements like these from men who are not ministers of religion, the latter being too often left to peep alone, and in their own peculiar style in the affairs of missions. There is a novelty and a force about the pleadings of a statesman or man of business, when he sincerely advocates the claims of religion and of religious efforts for the good of the world, that make all ears ready to listen. It were greatly to be desired that such pleadings were more common among they are.

Address to the Very Rev. Principal McFarlan, D.D.

We learn from the *Edinburgh Post* that a deputation, headed by the Rev. Dr. Barclay, of Toronto, waited recently on the Very Rev. Principal MacFarlan at his residence in the University, Glasgow, Scotland, and presented him with the address which had been adopted by the Synod of the Canadian Branch of the Scottish Church at its annual meeting at Kingstou, Canada West, in the month of June last. The address was expressive of gratitude to the Very Rev. Principal for his long-continued labours, while Convener of the General Assembly's Colonial Committee, to promote the welfare of the Scottish Church of Canada.

doubting the emoluments and efficiency of the school. The pamphlet of Mr. Wilson will be invaluable to all who intend moving in the matter.—*Ed. Magazine.*

University of Edinburgh.

The winter session of the University of Edinburgh was opened on Monday afternoon by the Rev. Professor Robertson, in the absence of Principal Lee, who is confined to the house by ill health. There was a large attendance, chiefly of students, in the chemistry class-room, where the lecture was delivered, and nearly all the Professors were present. Dr. Robertson, in the course of his address, which was of considerable length, made copious reference to the anticipated result of opening up to the public competition civil service appointments. He trusted that the young men of this University would endeavour to wipe off the reproach from their *alma mater*, which had been incurred in consequence of the secondary place that had been taken by Scottish students in the competitive examinations. The reverend Doctor also noticed as one of the causes which tended to lead to this state of things, that there were sent to the University many students who were actually ignorant of the elements of arithmetic, and were almost unacquainted with the rudiments of Greek and Latin. This, he thought, did great injustice to the Professor, who was compelled to act more as the schoolmaster. He recommended, as a practical remedy to meet this evil, firstly, the appointment of assistant tutors in the Chairs of Languages and Mathematics, and, secondly, the elevation of the condition of the teacher of the common school, which was not at present one that tempted men of proper qualifications to venture on the discharge of the duties. He also, towards the conclusion of his address, paid a merited tribute to the personal and public worth of the late Professor Menzies.

Presbytery of Auchterarder.

This Presbytery met at Crieff on the 4th inst., for the purpose of ordaining the Rev. Matthew Rodger, who has been officiating in the West Church. Everything connected with this settlement is most satisfactory and gratifying. Notwithstanding the inclemency of the season, a most respectable congregation assembled. The services were ably conducted by Dr. McDonald of Comrie, who preached an impressive sermon from 2d Cor. iv. 3. Among the ministers present were Mr. Walker, Muthill; Mr. Stoddart, Madderty; Mr. Young, Auchterarder; Mr. Robertson, Monzievaird; Mr. Taylor, Monzie; Mr. Martin, Gask; Mr. Hardy, Fowls; and Mr. Milroy, Logiealmond. At the conclusion of the services, Mr. Rodger received a most cordial welcome from the congregation he has formed. It gives us no small happiness to record the excellent prospects of the West Church, Crieff, which are owing to the generosity of some of the honours of Crieff who have voluntarily contributed to the support of divine ordinances and missionary labours among the people. The gratitude of the surrounding district, and of the whole Church, is due to Lady Willoughby d'Erashy, Sir William Keith Murray, Bart., Charles H. Drummond Moray, Esq., and Anthony Murray, Esq., for their Christian liberality with reference to the West Church. And it must afford them the highest satisfaction to know that their good wishes are already

reaping practical success in the appointment of Mr. Rodger, whose labours are appreciated by rich and poor alike. He has already formed numerous and flourishing Sabbath classes, and has given more than common promise of the great ends to be accomplished by zeal, talent, accomplishment, prudence, and piety concentrated in the ministry of the gospel.

PRESBYTERY OF KINCARDINE O'NEIL.—This reverend court met at Kincardine O'Neil on Wednesday the 4th of November, Rev. George Hutchinson, Moderator. The ordination trials of the Rev. George McIrvine, Abeyne, as formerly prescribed, were satisfactorily completed, and it was resolved to proceed to his ordination. He was accordingly set apart to the office of the holy ministry and solemnly ordained to the care of souls in Marrius, as successor to Rev. P. Beaton, who has resigned his charge as minister of the Church of Scotland in that Island. Rev. Dr. R. McPherson, Professor of Divinity, Old Aberdeen, joined the Presbytery in the act of ordination, and the Rev. George Cook, Kincardine O'Neil, addressed Mr. McIrvine in suitable terms as to the faithful discharge of the duties of the ministerial office in the important sphere of labour assigned to him. It is intended that Mr. McIrvine shall proceed to the scene of his future labours with as little delay as possible, and judging from his ability and general acceptance as a preacher of the gospel, it is to be hoped that he may have before him an extensive sphere of Christian usefulness, and that he may thus fulfil the anticipations of a numerous circle of attached friends and well-wishers. This is the second labourer sent to the Colonial field from within the bounds of this Presbytery: Rev. James Wilson lately at Invercauld having been ordained here in July last, as a Missionary to Nova Scotia, in North America.—*Aberdeen Journal*

DEATH OF THE REV. JAMES THOMSON OF KEITH.—We deeply regret to announce the death of the Rev. James Thomson, minister of Keith, which melancholy event took place at the Manse on Wednesday, about half-past twelve noon. The Rev. gentleman had been in delicate health for the last two years, but was still able generally to discharge the important duties of his office until, we believe, within the last few weeks. Mr. Thomson was for many years Classical Master in the Elgin Academy, the duties of which he discharged with the greatest diligence and success, enjoying the high esteem and respect of the whole community. He was appointed by the Patron, the Right Hon. the Earl of Fife, to the Parish of Keith in 1825, where he has since laboured with great acceptance among a very numerous congregation, by whom he was really beloved. Indeed, Mr. Thomson was a great favourite with the whole community of Keith, for, along with a deeply-rooted piety, he possessed a warmth of heart and urbanity of manners which endeared him to all. Mr. Thomson was upwards of 70 years of age.

OPENING OF TREVIOHEAD NEW CHURCH.—This church, which has been erected at the sole expense of the Duke of Buccleuch, was opened for public worship on Sabbath week. After service by the Rev. Robert Young, minister of the parish, the Rev. Dr. Robertson, of Edinburgh, officiated—the nature of true and spiritual worship forming the subject of his discourse. The church was crowded. On Monday a public meeting, which was also well attended, was held in the church. Wm. Mal-

colin, Esq., of Burnfoot, occupied the chair. Mr. Young moved a resolution expressive of the gratitude of the congregation to the Duke of Buccleuch, which was unanimously adopted. Dr. Robertson then advocated the endowment of the chapels belonging to the church. The style of the new building is early English. The Duke of Buccleuch has besides contributed a sum of between £30,000 and £10,000 in similar deeds throughout the country.

SYNOD OF LOTHIAN AND TWEEDDALE.—At the meeting of the Synod of Lothian and Tweeddale in Edinburgh on Tuesday, Dr. Bayly, after referring at some length to the defeat of the Lord Advocate's Education Bill, moved that the Synod had learned with great satisfaction that that bill had been rejected, and at the same time regretted the position in which the schools are at present placed, expressing their sympathy with that meritorious class, and their cordial concurrence with the honours of Scotland in the efforts made by them to better the condition of the schoolmasters.

UNIVERSITY OF EDINBURGH—MATRICULATION.—Up to this date 1215 students have been matriculated at the University—454 for the medical, 592 for the literary, and 199 for the law classes. At the same date last year the matriculations were 483 for medical, 523 for literary, and 214 for law classes. The number of students who matriculated in 1852 was 1338; 1853, 1279; in 1851, 1229.—*Scotsman.*

CHURCH IN THE COLONIES.

Saint Andrew's Church, Clifton, C. W.

On Sabbath, Sept. 21, Divine Service was held for the first time in the new Church connected with our body at Clifton, the village at the Niagara Suspension Bridge.

The Rev. George Macdonell, of Fergus, preached in the morning from Ps. cxiii. 1.—“I was glad when they said unto me, Let us go into the house of the Lord.”—And the Rev. J. B. Mowat, of Niagara, in the afternoon, from JOHN III. 31.—“He that cometh from Heaven is above all.” The attendance was very large, being upwards of 500 in the afternoon; the morning attendance was rather less in consequence of the showery weather. The collection taken up on the occasion, in aid of the Building Fund, was £54.

By appointment of Presbytery, the Rev. S. B. Mowat dispensed the sacrament of the Lord's Supper on Sabbath, Oct. 12th, the congregation having been organised at the preceding day by the formation of a communion-roll of 29 members, the adoption of “The Model Constitution,” and the appointment of Trustees and Managers.

It is always a cause of rejoicing to the Christian, when another building is added to the number of those in which God's people meet to worship and praise Him; but your excellent periodical has seldom recorded an occurrence more calculated to

gladden the hearts of the friends of our Zion the opening of St Andrew's Church, Clifton.

The scheme for the erection of this church was originated by Gilbert McMeekin, Esq., who has been mainly instrumental in carrying it out. He has been unremitting in his exertions to obtain subscriptions in aid of it, and has spared neither time, trouble nor expense to make it an ornament to the village and a credit to our Church. We are happy to say his exertions have been eminently successful.—The church which is of brick, has a handsome steeple, and is tasteful, and well proportioned. The roomy and comfortable pews are nicely painted, and the windows beautifully stained. A fine bell has been procured to render it still more complete.—The whole cost is £2,100

It is only when we consider that our adherents met at Clifton for public worship for the first time in April last, and that they made such great efforts when they had no minister, and were not even organised into a congregation, that we can fully appreciate what they have done. We hope ere long, to be able to announce the settlement of a pious and energetic pastor in this most important charge, and that other churches may be stirred up to greater exertions when they hear how God has blessed those of our people in Clifton.

We understand they are likely to show themselves as liberal in the support of a faithful minister as they have in the erection of their beautiful church.

We ought to mention that Mr. James Sawright, a student of Divinity, was employed among them as a catechist during the summer, and that his Scripture expositions on the Lord's day gave much satisfaction.—*Com. to Presbyterian.*

Presbytery of Bathurst.

INDUCTION AT BROCKVILLE.

The Presbytery of Bathurst met on the 2nd of October in St. John's Church, Brockville, for the purpose of inducting the Rev. D. Morrison to the pastoral charge of that Congregation.

After the usual preliminaries were gone through, the Rev. P. Lindsay, Mod., ascended the pulpit and preached from Matth. ch. 31-46. After Divine Service he put to Mr. Morrison the usual questions, and read to him the Act anent the Spiritual Independence of this Church. Having received satisfactory answers to the one and assent to the other, Mr. Morrison was by prayer admitted to the oversight of said Congregation.

The brethren then present gave him the right hand of fellowship. Mr. Spence then gave an interesting address to the minister, and the people were addressed by Mr. Mylne. On retiring from the church the people gave their new minister a very cordial welcome.

Five years ago Mr. Morrison was ordained minister of our Church at Beckwith. Owing to the strong attachment that Congregation cherished for him, his translation was long delayed. His winning manners and kindness of heart, and above all the grace and sweetness of Christian piety and love he manifested made it hard for them to think of parting with him.

Now that he is removed to a more prominent sphere of labour, we expect by God's blessing, that he will be more successful.—The Congregation of Brockville has suffered from various causes, and its members are not very numerous; but from their unanimity and love to Mr. Morrison and from his past labours in the ministry we look forward to a very different state of matters in that church.—*Id.*

The Mission to Jerusalem.

The undersigned begs to acknowledge the receipt from the Rev. Dr. Aiton, of Dolphinton, Scotland, of the sum of £336 8s. 6d. cy, which has been deposited in the Savings Bank of the "Bank of Montreal," and is now held by me, to await the decision of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, relative to such a mission, and subject to their disposal, should they determine on that effort, the same having been collected in Canada, the States and on board the Anglo-Saxon, Canadian Steamship, but chiefly in Canada, for the special object of the mission to Jerusalem.

ALEX. MORRIS.

Montreal, 24th November, 1856.

Obituary.

Died at Maple Grove, near Beauharnois, on the 28th Oct., Robert Howden Norval, Esq. As a man, he was gentle, generous and kind; as a friend, affectionate, sincere and steadfast; as a magistrate, the whole of the large population of the county of Beauharnois asked his advice, took his counsel and respected his judgement; as an Elder of the Church of Scotland in the congregation of Beauharnois for 23 years, his ardent wishes were for the prosperity of the Church of his Fathers. He was on intimate terms of friendship, not only with all the ministers of the Presbytery of Montreal, but also with many who are scattered throughout the Province; and the writer of this notice, with whom he was in daily intercourse, has often heard him express his deep sorrow at the great loss our Church sustained in the deaths of Messrs Moodie, McLaurin, McKenzie, McLean and Dr. McGill, whom he well knew. Indeed the four last named had preached on Sacramental occasions in Beauharnois a very short period previous to each of their deaths, and, as each successive deprivation took place, he expressed the necessity of being also ready.—*Montreal Presbyterian.*

The Congregation of Osnabruck.

Elsewhere we insert a notice referring to the Congregation of Osnabruck. The local subscription towards the erection of a new church amounted, we believe, to between £600 and £700, a degree of liberality, which, when it is considered that the congregation had also recently erected a Manse, readily entitled them to the warm sympathies and substantial aid of our people in Montreal. This has been freely extended, the amount of the subscriptions in Montreal being £280. We hope soon to congratulate the congregation and pastor of Osnabruck on their occupation of a new church. While on the subject, we cannot refrain from remarking that our adherents in Montreal, besides largely contributing to their own church and home or city efforts, also extend a helping hand to their brethren of our communion throughout the Province. For instance, this year, the congregations at Three Rivers and Beechridge took up collections in our midst to the extent of about £100 each, while those of Mulmur and Belleville received each a smaller sum. Such facts should be made known.—*Presby.*

Induction to St. Paul's Church, Montreal.

The Presbytery of Montreal, met in this church on Tuesday, the 4th day of November. The Revd. A. Wallace, of Huntingdon, opened the services of the day with singing a psalm, reading the Scriptures, and prayer. The Rev. A. Mathieson, D. D., then preached a powerful and appropriate discourse from 2nd Thessalonians, 3rd chap., verse 1. *Finally brethren, pray for us, &c.*, and thereafter put to Mr. Snodgrass the usual questions as to adherence to the Confession, &c., and his assent to the Act anent the Spiritual Independence of the Synod, which were satisfactorily answered, and then addressed him in a faithful and earnest manner upon the responsibilities and duties of the ministerial office. After giving him, as did the other members of the Presbytery, the right hand of fellowship, Dr. Mathieson then addressed the congregation upon their respective duties towards their newly installed Pastor, appealing to them to hold up his hands and encourage him in the performance of his important duties as a minister of the Word. After the conclusion of this interesting and impressive service Mr. Snodgrass received a cordial welcome from the members of the congregation present. We trust that Mr. Snodgrass may long be spared to go in and out among his flock, rightly dividing the Word of Truth among them.—*Id.*

OPENING OF ST ANDREW'S CHURCH.—On Sabbath last, as previously announced, the new Presbyterian Church in this town was

opened. The Rev. Dr. Cook of Quebec, conducted three services on the occasion in his usual eloquent and impressive style.—The audience were respectable and a handsome sum realised. We sincerely congratulate our townsmen on the completion of this tasteful and handsome church, which we regard as another ornament to our young city. We understand that the neatness and beauty of the structure is the result of the good taste of Messrs. Alex. McPherson and G. B. Houston, who have superintended the erection throughout. The painting, which was done by Mr. Greig, adds to his former reputation. We also observe a beautiful time-piece the workmanship and donation of Mr. S. McClung, Watchmaker.—This is the first Presbyterian Church on the North Shore of the St. Lawrence between Montreal and Quebec.—*Three Rivers Inquirer, 12th Nov.*

Presbytery of Glengary.

At Cornwall, the 29th day of October, 1856.

The Presbytery of Glengary met *pro-nata*.

Inter alia. The death of their lamented co-Presbyter, the late Mr. Andrew Bell, Minister of L'Original, was brought under the consideration of the Presbytery, when after solemn conference, and prayer offered up by Mr. Dobie, at the call of the Moderator, it was moved and agreed to that the Moderator with Mr. Dobie and Mr. Macvicar, be a committee to prepare a minute suitable to the occasion. After a short interval the committee proposed the following minute, which was unanimously adopted: That, whereas it hath pleased God in His inscrutable providence but unerring wisdom to call to Himself their beloved and much cherished friend, Mr. Andrew Bell; and, whereas in his death the church of God in general, this Presbytery in particular, and especially that part of the vineyard, in which so long as his health permitted, he labored faithfully for some years past, has been deprived of a zealous advocate of the Truth, an able minister of the New Testament, and a faithful and devoted Pastor; and, by this afflictive dispensation the family and relatives of the deceased have lost an affectionate husband, a loving father, and a firm friend:—Resolved, that while this Presbytery find themselves called upon so soon again to humble themselves under the outstretched hand of God, yet they desire to acknowledge in this, as in all His dispensations towards them, that though "clouds and darkness are round about Him, righteousness and judgement are the habitation of His throne." That, in the removal of this brother to render his account to God, they recognize another solemn call to faithfulness and diligence, a call saying to each of them, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh:" That, in the

expression of their sorrow for the bereaved and afflicted family, the Presbytery would tender to them their heart-felt sympathy, commending them all to the grace, and consolation of Him who hath promised to be a Father to the fatherless and a God of consolation to the widow: and at the same time the Presbytery would warmly sympathize with the congregations that have thus been deprived of a faithful Pastor and kind-hearted friend, commending them to the Lord of the harvest, and exhorting them to continue in prayer that He would send forth laborers into His harvest, and provide for them according to his own heart."

It is due to him, who is the subject of the foregoing minute, to record here the high estimation in which he was held as stated clerk of the Synod, an office which he held for many years, and the duties of which he discharged with great accuracy and ability: and this may be most appropriately done by re-producing the minute of Synod adopted at its last Session at Kingston which is as follows:—"The attention of the Synod having been called to the serious illness under which the Rev. Andrew Bell has been for some time labouring, and the fears expressed by him that he would not be able again to officiate as Synod Clerk, it was on motion of Dr. Mathieson, seconded by Dr. George, agreed that, inasmuch as the Rev. Andrew Bell has been for many years Clerk of this Synod, and has not only discharged his routine duties with great accuracy, but has also, by his extensive knowledge of Church forms and Ecclesiastical Law, contributed greatly to imbue the mind of the members of our Church Courts with sound principles and safe modes of procedure in managing the affairs of the Church, it is Resolved, That this Synod record their gratitude to Mr. Bell for his services, and more especially for his earnestness and fidelity in his present feeble state of health, in attending to the business of the Court, and that the thanks of the Synod be accompanied with some testimonial of their regard and esteem for Mr. Bell."—*Id.*

Presbytery of Kingston.

ORDINATION AT CAMDEN.

The Presbytery of Kingston met at Camden (in the said Presbytery) on Wednesday, the 29th day of October last, to hear the trials for the Ordination of the Rev. William E. Mackay, of Queen's College, Kingston. The Presbytery, being highly satisfied with the various exercises delivered before them by the Rev. Mr. Mackay, and with the examinations to which he was subjected, set him apart by prayer and the laying-on of the hands of the Presbytery to the office of the holy ministry and to the pastoral charge of the Presbyterian Congregation at Camden.

The Rev. Archibald Walker of Belleville, Moderator of the Presbytery, preached and presided on the occasion. The Rev. Dr. George, of Queen's College, addressed the Minister, and the Rev. Dr. Machar, of Kingston, addressed the people.

Notwithstanding the wide extent of the sphere of labour in which Mr. Mackay has entered, there are many Presbyterians in and around Camden attached to the Church of their fathers, and it is to be hoped, from the previous labours of Mr. Mackay, as a missionary among them, and the solemn duties upon which he has entered, many will, ere long, by the Divine blessing, be brought within the pale of our Zion.—*Id.*

University of Queen's College, Kingston.

The Classes in the Faculty of Arts were opened on the 1st of October at Kingston, C. W., and those in the Faculty of Divinity on the 5th of November. The introductory address was delivered by the Rev. Professor George. In consequence of changes, which have been made in the Queen's College Building, we learn that the amount of accommodation it affords has been greatly increased, so that it is now ample for all purposes. We are glad to learn, as will all the friends of this School of our Prophets that the attendance upon the classes is very good, larger in fact than in any previous session.

The number of Students in Arts, of whom a large proportion are looking eventually to study for the Ministry, is 39; that of Divinity Students proper is 7; in all, 46.

We now turn to the Medical Classes, which have proved a most successful feature in the history of the College. These are entirely supported by fees, no portion of the revenues of the College being, by a Resolution of the Board of Trustees, permitted to be appropriated to them. The session was opened by an address from Dr. Yates. Last year the attendance of Students was 47, this year the attendance will be nearly 60. The classes are comfortably accommodated, and the prospects of this Medical School are exceedingly good. The total number of students in the College proper is, say, 160. There is also the Queen's College School. This feeder to the College is still maintained and is successfully conducted under the management of Mr. R. Campbell, the Head Master, a graduate of the College. We trust yet to see Presbyterial Exhibitions to this School instituted; they would add much to its usefulness.

Another interesting feature in the progress of the College is the commencement of a Museum. The very valuable cabinet of Canadian Antiquities, and of specimens relating to Geology and Natural History belonging to the late Rev. A. Bell, has been made over to the College by the wish of Mr. Bell, and thus forms an excellent nucleus for a Museum. On the whole, the prospect

of our College are very good. Our country is advancing rapidly, and our people are duty bound to place this Institution in a position of comparative prosperity, and relieve it from financial embarrassment. The faculties of the College have sustained a very severe loss in the afflictive removal of the late Professor Smith, but we learn with much pleasure that every exertion will be made to supply the loss. We understand that at a general meeting of Trustees recently held, it was decided to receive applications for the vacant Professorship until the 1st of May next, and in the meantime to let the vacancy be known by means of the Canadian press, and also in the newspapers of the four University towns of Scotland. In this way it is expected that a first-rate Professor will be found. Arrangements are now being made for carrying on the duties of the vacant chair as usual, and it is anticipated that the classes in Hebrew, Biblical Criticism and Church History will be resumed early in December.

The foregoing information will prove encouraging. We have long taken a deep interest in the well-being of Queen's College; we think the progress and maintenance of our Church depend much upon it, and we therefore trust that the contributions to its Building Fund will be yet more general.—

MISCELLANEOUS.

Application of Talent.

The cause of truth requires all the service that all men in their several places and relations can render to it. It is the duty of every man to do what he can in the service of truth. For to every man is given according to his several ability, and having freely received, let him give freely. Let the talent or the trust, whatever it be, be laid out to usury. Every man talented or entrusted with any gift is bound by the laws of trust and of stewardship to fidelity, activity and zeal. The trust committed to him is the hand of God laid upon him, ordaining him to stir up and make professed and public use of the gift he has received. It is the duty of the Church to welcome into its varied service all the varieties of gifts with which God has endowed its membership. We mean not to assert that there should be a confusion and mixture of offices,—that the student should by turns take the place of the Professor, or that the hearers should by rotation declare their opinions from the pulpit. We would violate no law of decency or order,—we would preserve the distinctions which the Lord has instituted for the maintenance of the doctrine, discipline, worship, and government of his Church. But in order to this, we would call into the general service of the Church, and welcome within the economy of the house of God, all to whom God has given any gift and any grace adapted and designed for his service. There are

latent and unused energies in the Church. These must be brought forth and exercised. They must be invited and encouraged. The gift must be stirred up. May it not be that the contractedness of the Church's sphere in the world, and the circumscribed limits of her action, as well as the disproportioned and diversified labours made to devolve on the ministry, are the consequences of our neglect of the latent talent and energy, and of the unused powers that are within the Church itself? Would that all the Lord's people were prophets! The world shall not be enlightened, reclaimed, or evangelized till every Church member realize his duty, as a light, as a missionary, as an evangelist,—till the Church realize the duty of sowing beside all waters, and of sending forth, in this work, all the agency God has given for this varied work. The pulpit is not the only place for the preacher. The preacher from the pulpit is not the only preacher. We believe in the Divine institution and consecration of the ministry. But at the same time there are helps, and subordinated agencies and instrumentalities, that are ordained for the service of the gospel. The Church needs men who will preach by their daily example the sermon of a consistent piety. It needs those who will go down to the abodes of ignorance, and of want and of suffering, with the antidotes of charity, with the Bible, with bread, with medicine. It needs those who will preach Christian principles as lawyers, as physicians, as soldiers, as sailors, merchants, artists, and men of science. When the Christianity of the Bible is supreme in the heart, it becomes supreme in the man—in his motives and his actions, in his studies, and in his native pursuits, in his closet, family and profession.

The press offers peculiar facilities for Christian usefulness in the present day.—No doubt it presents equal facilities for the propagation of Antichristian doctrines.—But it is the duty of the Church and of every Christian man to see to it, that a power so mighty as the press be not left to be the instrument of error, but be used as the servitor of truth. There are evident signs that this conviction is entertained and felt by others than ministers and the professed spiritual guides of the people. It is, in fact, to be wondered at that ministers do not contribute more than they have done to the literature of daily life through the press.—But this fact is but a consequence of the multiplicity of direct and ordinary ministerial duties by which the ministers are necessarily prevented from taking much part in press preaching. It is therefore on this ground as on other and more general grounds, the more necessary that the office-bearers and members of the Church make up for this lack of service.

Anecdotes of British Sailors.

A ship's boat, with a party of officers, had been upset in

A SEA TEEMING WITH SHARKS.

Despair was well nigh taking possession of the bosoms of all the party. Silent and melancholy they sat on the wreck meditating on their fate. All were young. Life, with all its fancied charms and anticipated pleasure, had, a few short moments previously, been before them; and now, death in all its terrors—slow, lingering, and agonizing—stared them in the face. One only of the whole party was a good swimmer, Mr. W. R. Smith, and he was a very bold and strong one. He looked at the shore; two miles was a long distance to swim, with a full consciousness, too, that those waters swarm with these terrific monsters of the deep, the seaman's just dread—the hideous shark. "Well," said Smith at last, looking wistfully at the distant shore, "I feel I ought to try, as it is the only chance of saving all hands; and I think I could have managed it if I had had but a companion; but it's a long way to go through the silent water."—"If that is your only reason, Smith, why I will try and keep you company," said Palmes, another midshipman, who had hitherto sat silent, nor complaining like some of the rest. "I am not much of a swimmer, and I don't feel as if I could ever get to the shore. However, it's a good cause and I'll do my best." Thus it was speedily settled, for there was no time to be lost. The two noble adventurers having bid farewell to their shipmates, whom Palmes, at all events, never expected to see again, threw off their jackets and shoes, and struck away together from the wreck. The prayers of those they left behind followed them, for the safety of all depended on their success. Smith swam steadily and strongly, and Palmes made amends for his want of strength and skill by his courage and spirit. Still, before they got half-way to the shore, the courage of one of them was to be sorely tried. As Smith swam along he felt his legs strike against something; and looking down into the clear water, he saw, to his horror, two enormous sharks swimming past him. As yet they had not noticed him; and fortunately was it for both of the brave fellows that they had kept on their trousers and socks for had the monsters seen the white flesh of their naked feet, they would to a certainty have fixed on them as their prey. With admirable presence of mind, Smith kept this dreadful fact to himself, lest the knowledge of it should still further unnerve his companion, who already was almost exhausted by his exertions. At this time they were still full a mile from the shore, which to their anxious eyes appeared still farther off. "Smith, my dear fellow," exclaimed Palmes, "I can swim no farther. Do you push on, and leave me to my fate."—"Not I, my lad," answered Smith. "Cheer up, man; we'll yet do well. Here, rest on me for a time; but don't cease striking out." Suiting the action to the word, he came alongside and supported his companion; but he did not tell him why he urged him to

keep striking out. Again they struck out together, and Palmes seemed somewhat recovered; but once more his strength forsook him, and he fancied himself incapable of proceeding. Still Smith did not lose courage; but he saw the necessity of keeping their limbs moving, lest the dreadful sharks should be tempted to lay hold of them. Palmes had fully as much moral courage as his companion, but he was his inferior in physical strength; yet feeling that not only his own life and that of Smith, but that of the nine fellow-creatures remaining on the wreck, depended on their reaching the shore, nerved him to further exertion. Those only who have swam for their lives when the arms have begun to ache, the knees refuse to bend, and the breath grows short, can tell the feelings of the two gallant young men, but more especially those of the brave Palmes. Spurred on by Smith each time that he grew faint and weary, he nerved himself for fresh exertions. At last, as they strained their eyes ahead, the shore seemed to come nearer and nearer. They could distinguish the sandy beach and the green herbage beyond. On a sudden, before even he expected it, Smith felt his foot touch the shore.

WRECK OF THE MINERVA.

H. M. Mail Packet of Dover, Lieut. Scriven, commander, was lying in Calais Harbour on the 9th of March 1842, when, about 9 P.M., a heavy gale sprang up, which continued increasing in fury all night, and a terrific sea in consequence was running by the following morning. At that time, soon after daylight, a brig was discovered in the offing, with her sails blown to shivers. At about 11 A.M. she let go her anchor to the eastward of the pier, about a mile from the shore, where was a very heavy sea, which soon broke completely over her. Here she continued for some time in a most critical position, pitching bows under, and threatening every instant to go to the bottom. At length she began to drag her anchors, when all hope of her preservation, unless the gale should suddenly abate, was small indeed. The lives of all on board were now placed in the greatest jeopardy, and since this, at about 3 o'clock, no effort being made by the French authorities to send to her rescue, two English gentlemen offered £50 for the life-boat of the Humane Society at Calais, with the intention of getting her manned by an English crew, who volunteered their services. The boat, however, was refused on this very account; and at length, with the prospect of the reward, six young men, mostly boys undertook to put off in her. Instead, however, of launching her close to the pier, they shoved off in the middle of the breakers. After half-an-hour's vain and foolish attempt to reach the vessel, they gave it up, and returning, declared that the boat was injured. By this time, Mr. Slater of the Widgeon, had come down to the beach, and with the following brave fellows,

belonging to the same vessel,—Richard Canney, quarter-master, Thomas Sinclair, Thomas Lawrence, Watkin Edwards, and Daniel Trim, able-bodied seamen; as also, Nicholas, belonging to the Frederick, collier of Sunderland, whose intrepidity and gallantry throughout were conspicuous, volunteered to man the first boat to be procured to put off to the Minerva. She by this time, half-past 6 o'clock, having cut away her anchors, in the hope of drifting on shore, had struck; the tide was coming in, and the sea was breaking over her. In a short time more it was very evident that the crew would be washed off the wreck, and meet with a watery grave, though within a quarter of a mile of the shore. The cries of the poor fellows for help were dreadful. Twice had Mr. Slater, with determined perseverance in his humane object, to apply to the harbour-master for the use of the life-boat. At length he consented to give up the key of the boat-house, and to allow the English to take it, on being assured that he would be paid for any damage it might receive. After this not a moment was lost by 200 Englishmen in the lace business, who under the superintendance of Lieut. Scriven, the commander of the Widgeon, nobly assisted in launching the boat through the boiling surf. The seven gallant men, fearless of the awful risk they ran, in the hopes of saving the lives of their fellow-creatures, pulled away on this enterprise. They started from the westward, and had to pass the head of the pier, a dangerous service even in ordinary weather. It took them half-an-hour to get over the bar, when, had it not been for the admirable management of Mr. Slater, and the intrepidity of his crew, the boat herself and all would have been lost, so terrific was the sea they had to encounter. In spite of it, by persevering efforts, they made head-way, though two hours elapsed before they could reach the brig. She was found to be the Minerva of Jersey, bound for Sunderland, William Percy, master, laden with coals, and of 163 tons. She was now a perfect wreck, her masts swinging backwards and forwards, and threatening every instant to destroy the boat, while the sea was making a clean breach over her. Seven human beings were clinging to the wreck, every soul of whom, in ten minutes more, must have perished.—*Kingston's "Blue Jackets."*

THE MONTHLY RECORD.

JANUARY, 1857.

Church in Nova Scotia.

We hope this deeply interesting branch of our Church in the colonies has passed its time of sorest trials, consequent on the events of 1843, and that our numerous and warmly attached friends there, will at last be vindicated for the singular patience which they have manifested towards, and the chivalrous confidence which they have placed in the Church of Scotland.

In the last number of that excellent periodical, *The Monthly Record of the Church of Scotland in Nova Scotia and adjoining Provinces*, which we always read with unfeigned satisfaction, there are several facts most cheering and encouraging. One of these, and the most important, is the number of additional missionaries which Dr. Fowler, the energetic Convener of the Colonial Scheme, has been able to send to Nova Scotia. The Rev. James Wilson, the Rev. George Boyd and the Rev. Donald Macrae, in addition to the two missionaries sent out some months ago, (by the old Committee) landed in Halifax, in the month of August. It is impossible to express what a blessing this will be to those congregations which for years have been without a stated ministry. We are delighted to observe the vigour with which the Synod of Nova Scotia is pushing its most important Scheme for the training up of a native ministry. From £200 to £300 a-year is collected for this Young Men's Scheme, and six students are now being educated for the Province—four in Glasgow, and two in Queen's College, Canada, all of whom give the very highest promise. One of the most interesting features of the last Meeting of Synod was the evidence afforded of the vigorous and earnest government of the Church in its several congregations. The Synod resolved to appoint a deputation of their number, to visit presbyterially, and in succession, the different congregations within their bounds.

In all this there is unmistakeable evidence of life and energy, for which we thank God, and take courage, for we have no doubt that the life manifested by our Colonial Churches, will be also blessed for the good of the Church at home.

We are happy to observe another sign of internal strength in our churches in North America. The proposal, namely, to form a General Assembly for British North America, including the Synods of Canada, New Brunswick, and Nova Scotia, a Committee has been formed in the Synod of Canada, for carrying this into effect, and we wish it God speed.

Since writing the above, we have received additional information regarding the progress making in supplying the colonial vineyard with missionaries.

Besides those sent to Nova Scotia, (five) two more are about sailing for that colony,—one also to New Brunswick,—one to Canada West. The Rev. Mr. Snodgrass, late of Charlotte Town, has been elected minister of St. Paul's, Montreal. A better appointment could hardly have been made. He has arrived safely at Montreal. The Rev. Mr. McWhitson, a talented preacher, has accompanied him as a missionary to Canada. Two missionaries have lately sailed for Australia, while there is every hope of three other being sent immediately, one to the Mauritius, one to British Guiana, and another to Australia. This will be a supply altogether of fifteen missionaries in 1856 to the colonial vineyard. Surely this should make us thank God and take courage! We have never shrunk from confessing and deploring, in these pages, what we believed to be defective in our Church with reference to her duties as a missionary Church. But if, with a child's love, we have mourned over her failures, so with the same love we rejoice in her successes. Let mission conveners and committees, with God's help, accept the work

given them, and provide fit workmen for doing it at home and abroad, and they may be assured that, just in proportion as they succeed in both, will they excite the interest, call forth the prayers, and increase the contributions of the Church. Great purposes of Christian enterprise on the part of the teachers of Israel can alone call forth great sacrifices of Christian love on the part of the people of Israel. When we resolve to act worthily as a Church, we shall never fail to be worthily supported by our members.

We hope soon to be able to report as favourably of our other mission schemes as we have now had the happiness regarding Dr. Foster and the Colonial.—*Ed. Ch. Magazine.*

Presbytery of Miramichi.

It must certainly afford delight and satisfaction to every friend of religion, to witness or to become acquainted with the efforts which are now making in different parts of the Colonies to provide a rapidly increasing population with the means of grace. The Presbytery of Miramichi have lately made several excellent and laudable movements for accomplishing this most desirable object within their bounds, which have been crowned with complete success. Through their exertions, aided by the liberality of the Colonial Committee, the congregations of Dalhousie and Moncton have been provided with fixed and acceptable ministers, and they are now, as we learn from the following communications, making similar arrangements to obtain a suitable minister for the congregations at Tabusintac and Burnt Church, which have already remained steadfastly attached to the parent church during the long vacancy of upwards of twelve years, and after encountering like other congregations, repeated disappointments.

From the urgency of the case,—from the earnest and forcible appeal of the Presbytery—and from the increasing zeal and activity of the Colonial Committee, under the guidance and direction of its present able and public spirited Convener—we think there are good grounds to believe that the present application in behalf of these attached congregations, will meet with an immediate and favourable reply.

Extract Minute of Meeting of Presbytery of Miramichi, held in Newcastle, 15th Oct. 1856

The Clerk laid on the table of the Presbytery Copy of a Petition and Bond from the Congregations of St. Andrew's and St. David's Churches in the Parish of Alnwick,—the amount subscribed by the Congregation of St. Andrew's Church, Tabusintac, being £56, 10s. currency, and that by the Congregation of

St. David's, at Burnt Church, being £11 5s. currency,—requesting the Presbytery to make application on their behalf to the General Assembly's Colonial Committee to look out and appoint a suitable minister or preacher to take the oversight of their souls in the Lord: and also to request the Colonial Committee to grant such a sum annually, for the space of three years, as shall, in addition to the sums subscribed by them, make up the amount of one hundred and fifty pounds sterling a-year.

The Presbytery agree strongly to recommend this petition to the favourable consideration of the General Assembly's Colonial Committee. The Presbytery would at the same time bring under the notice of the General Assembly's Colonial Committee that these congregations have now remained upwards of twelve years without a minister, that they have made several unsuccessful attempts to procure the settlement of one, that they are still desirous of making one effort more to obtain a minister from the church of their fathers, and therefore the Presbytery would express their earnest hope that the General Assembly's Colonial Committee will stretch out to them a helping hand, and aid them to the extent of their power.

Extracted from the Minutes of the presbytery of Miramichi, by

WILLIAM HENDERSON, P. C.

Extract Letter—Rev. William Henderson to the Convener.

MANSE, NEWCASTLE, 22d Oct. 1856.

Rev. Sir.—In transmitting to you the accompanying documents, allow me to state to you, a little more fully than could be done in them, the circumstances of these congregations.

Since the Rev. Mr. Macbean left them, I have visited them occasionally. I have also, in company with some other members of Presbytery, dispensed the sacrament of the Lord's Supper, by appointment of the Presbytery, once and sometimes twice a-year. This last time the sacrament was dispensed by the Rev. Mr. Murray of Bathurst and myself on the 12th of October. The weather was favourable; and on the Sabbath there were upwards of four hundred in the church, and a more attentive congregation I never saw. I do not think there was one went away from the beginning to the end of the services. There were thirty-five communicants. The services were also well attended, both on Friday, which was observed, as in Scotland, as a day of preparation and prayer, on Saturday, and on Monday. On Monday, after divine service, I requested the congregation to wait after the blessing was pronounced, that we might consider what could be done to obtain a minister to settle among them. At that meeting, I briefly stated to them the present circumstances of the Church of Scotland. I told them that though, in consequence of the loss the Church of Scotland had sustained from the secession of so many ministers from her about thirteen years ago, she had not been able to send forth such a supply of ministers as was needed, yet she had not forgotten those in the Colonies who claimed connection with her; that she had sent three deputations to visit them, that she had sent out several missionaries to labour within the bounds of our Presbytery, and in part had paid the salaries which they received, and, to a considerable extent had aided weak congregations. I stated further, that now numerous probationers were coming forth from her divinity halls, young men of talent and piety, and that greater

numbers of these were now directing their attention to the Colonies. I then produced the petition and Bond, a copy of which is sent herewith, when they cheerfully came forward and signed to the amount of £ 36 at the meeting.

At both places, Mr. Murray and I were highly delighted by the eagerness which they manifested to obtain a minister from the Church of their fathers to settle among them. At Tabusintac a wish was expressed that the minister appointed should be able to preach in Gaelic, but if this condition was to form any obstacle to their getting a minister, or to cause any delay in his appointment, they would by no means insist on it.

I write with the more confidence to you, reverend sir, knowing that as you yourself were once out here among us, and saw the state of the country, you will the more fully sympathize with us. I do not remember whether you were down at Burnt Church and Tabusintac, I shall therefore take the liberty of stating that there is a good and commodious church in connexion with the establishment finished, and I believe free from debt, both at Tabusintac and at Burnt Church. At Tabusintac there is also an excellent manse with glebe contiguous to the church. Burnt Church is distant from Tabusintac about fifteen miles. There are a great number of Scotch Presbyterians settled on the banks of the Tabusintac river.

I trust, therefore, reverend sir, that you will lay the case of these Congregations before the Assembly's Acting Committee, and recommend it as far as you can to their favourable consideration.

Report to the Superintendent of Missions.

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

SINCE the date of last report, I have been labouring as a Missionary between Wallace and Pugwash. The attendance at both places is always very respectable, except of course when the weather is unfavourable, which I need scarcely say is often the case at this season of the year. Our cause is decidedly gaining ground in those localities, which promise ere long to form no unimportant spheres for settled pastors. Moreover, I trust the time is now not far distant when we shall not only have ministers but a separate Presbytery established in this County. This is a consummation very devoutly to be wished, more especially considering the present inconvenience of travelling so far to attend meetings elsewhere. Under this head, I already mentioned the grounds of our prospects, and endeavoured to show how that, in a short time, it was quite probable we should have room for at least three men in this County, if indeed a greater number could not already find sufficient scope for their energies. In taking account of such matters, it ought always to be kept in view that this is a young and rapidly growing colony, destined yet to become a fine country, and that the ecclesiastical machinery of our Church, in order to meet the constantly increasing wants of a thriving population, must possess, as an essential requisite to success, the character of *expansibility*. If as a body we are to thrive,—besides obtaining men to occupy portions of the vineyard already to some extent cultivated, we must also have additional labourers to break up the fallow ground, and seek to add more pleasant fields to the garden of the Lord.

In last report, I stated that I had been requested to preach a funeral sermon on the occasion of the death of the late Mr. William Cooper, Merchant, Pugwash, who ever showed himself a warm and enthusiastic friend of our cause. I did so upon sabbath the 23d November, when the Church was quite filled with a most attentive audience composed of members of all denominations. The discourse then delivered has since been published by request; and I sincerely trust that the perusal of it may be blessed to those into whose hands it may chance to fall. I humbly think that the Church of Scotland should not be behind other religious bodies in honoring the memory of her departed friends, who, in their day and generation, have laboured for her good. It would surely be wrong to allow any, who have distinguished themselves by their zeal for her interests, to pass away without some fitting memorial of her approbation of their worth, and I am in hopes that a tombstone, or some such monument, will be erected in remembrance of the deceased,—in aid of which the proceeds of this sermon will be applied.

I may mention that a few Sabbaths ago, I preached a Thanksgiving Sermon for the late abundant harvest, with which this and other countries have been blessed, by the unmerited goodness of a bountiful providence, from the text—"Thou crownest the year with thy goodness, and thy paths drop fatness." Ps. 65, 11. There was a very good attendance. Such opportunities ought always to be improved. A good harvest is a boon which all can appreciate, and for which all ought to show their thankfulness and gratitude. The author of our temporal is also the author of our spiritual blessings:—hence the double claim which the giver of every good and perfect gift has upon the grateful feelings of all his intelligent offspring. It ought never to be forgotten that true religion has a regard to the life that now is as well as to that which is to come. It tells of Him who so richly provides for the wants of the body as well as for those of the soul. It inculcates upon all, industry and perseverance in their several worldly callings. To all men it says—consider with what faithfulness the bounties of heaven are constantly offered for your acceptance—and from hence, see it to be your duty, as well as your privilege, to fulfil the conditions requisite to obtain the mercies so graciously put within your reach. In particular, to the husbandman it says, in the language of Solomon, "Be thou diligent to know the state of thy flocks, and look well to thy herds. For riches are not for ever: and doth the crown endure to every generation? The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered. The lambs are for thy clothing, and the goats are the price of the field. And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." A man denied that this passage was to be found in the Bible, but I soon showed him that it was so, by turning to the Book of Proverbs, chapter 27th, twenty-third and following verses.

In regard to taking the Record, I feel bound to say that the people of Wallace and Pugwash will stand a comparison with any district of equal extent. There is scarcely one of our friends there that is not a subscriber for our little paper; and for next year, I am pretty confident that the numbers will not fall away. In Pugwash we have lost one of

our most active agents by the lamented death already alluded to. But I am sure that either Squire Macnab or Mr. Murray, who are both strongly attached to us, will readily and efficiently supply his place. In Wallace, we have an excellent agent in Mr. Macnab, merchant. It cannot for a moment be doubted that much of the success of the paper depends on the zeal of the various parties who have kindly agreed to become our agents. I am very glad to find, from the last number of the Record, that our prospects in this respect are so good in P. E. Island. With so many sincere and active friends of our Zion in that quarter, we have reason to hope for the best results: though at the same time, let me say, that we have reason to fear, that if our adherents in this Province do not show themselves sufficiently zealous on behalf of our publication, the men of the Island may possibly take it into their heads to shame our lukewarmness by starting a similar paper of their own on the other side of the water! I know that there is plenty of talent there to justify the undertaking; and I am sure that, rather than allow us to want an organ of our Church, without which our cause could never hope to prosper, more than one of our ministers would spare neither time, labour, or expense, in volunteering their services for that purpose.

Agreeably to the expectation which I have so often expressed, we have now obtained a fair supply of what we have been so long anxiously waiting for—fresh labourers. The Colonial Committee, under the able Conventship of the Rev. Dr. Fowler, whose energetic measures on behalf of the various Colonies have already been so eminently successful, have shown themselves truly alive to the best interests of our church in this province by sending out, within the last few months, so many fully qualified missionaries to supply the spiritual destitution. They have laid our people under the deepest obligations, seeing that there are now so many other localities calling for assistance, and affording ample prospects of a suitable maintenance to ministers of the gospel. Let our people, in return for those benefits, show the reality of their gratitude by the use which they make of them. Let them, according as God has given them the means, subscribe liberally to the funds of the Committee, who will thus be encouraged and enabled to extend the operation of their beneficent scheme to other districts occupied by our countrymen, members of the same church, who are yet unprovided for. Those who have been sent out, are all of them men of excellent characters and first-rate abilities, selected from among many applicants for appointments in the Colonies. The Rev. Messrs. Duncan and Lochhead, whom I met some months ago, I am happy to learn are now labouring with exemplary diligence and success, in their respective spheres, as pastors of large and attached congregations on the Island. And I had the pleasure of seeing two gentlemen here lately, the Rev. Messrs. Duff and Muir, recently arrived in the Colony; and was delighted to hear that their services were everywhere so highly and justly esteemed. Truly, our people have now much cause for thankfulness; and it is my sincere and earnest prayer that they may not be unmindful of the inestimable privileges which they now happily enjoy, nor withhold that assistance to the Church and support to her Ministry which they are bound to afford.

Wallace, Dec. 16.

[To the Editor of the Monthly Record.]

Sir:

As a member of the Church of Scotland, that venerable and beloved institution to which for ages my fathers have worshipped, and for which, in this land of my adoption, in common with many others, I still continue to cherish feelings of profound respect, permit me, an humble individual in the eyes of not a few as well as myself in respect to the present condition and prospects of a church in this Colony. Through the blessing of the parent church, in sending many missionaries lately from Scotland, we have now almost realised a degree of prosperity equal to that of the palmy days, when we had more than a score of clergy in connection with our body in Nova Scotia. The brethren at home, therefore, do we owe a deep debt of gratitude for their manifestation of our spiritual wants, which they have so nobly supplied, sending us not only but also, in the meantime, making liberal provision for their support until they are promoted for by their congregations. In this respect it would be vain for us to look around among other denominations for a similar example of liberality. I think I am warranted in asserting that no church could be named, which has done and is at this moment doing, more for her sons and daughters abroad than the Church of Scotland. Like a tender mother, she ever cherishes a warm interest for her children's welfare, however widely they may be scattered; and for no place has she manifested greater regard than for this country. In the melancholy era of the disruption, as you say, more, we have now at length found better than any other colony. We have now every reason for thankfulness.—none in the world for greater or discontent,—unless we should be so unreasonable as to expect still greater favors than we have yet received. We could not expect the Committee to endow our churches, and provide manses and glebes for our ministers! That would be a stretch of liberality which the most exacting of us would scarcely dream of.

In all conscience, the favours already bestowed by the church at home have been far greater than we could have looked for. We could hardly expect to be embraced within the range of Dr. Robertson's Endowment scheme, which has been prosecuted with such vigor and success at home, and has already added forty new parishes to the church. Were such a man to take up our cause, I doubt we should be greatly benefited by his exertions; but has not the present Concert of the Colonial Committee already given promise of an equal zeal in his own department? During the last few months, since he entered office, a greater number of missionaries has been sent out, than during almost an equal number of years before. There can be no greater blessing for a country or a church than to have the right men in the right place; and on this score also we have ample reason to be content. Dr. Fowler is entitled to our gratitude. He bids fair to do for the church in the Colonies what Dr. Robertson is doing for the church at home. Without such men, both in Scotland and elsewhere, to guide and direct her counsels, and exert themselves on her behalf, sparing neither time nor labor to promote her interests, the Church of Scotland would soon cease to be so great a blessing to the country; she would incur the just contempt of other more zealous religious bodies.

and, under such circumstances, her prosperity as an evangelical Institution would soon come to a melancholy termination, and the sooner her coffin were got ready the better.

But until such men leave her, (and thank God, there are many more of like spirit with the two gentlemen above named.) she will continue to stand upon her own feet and flap her own wings, in spite of all her enemies. To us, she has signally discharged her duty—sending us labourers free of expense to our very doors,—men well qualified for the work in which they are to be engaged, and who could have been usefully employed and well maintained elsewhere, as well as among ourselves. It becomes us, therefore, to make use of these encouragements by trying what we can do for ourselves in the way of supporting the gospel. This is plainly our duty as Christians. “The maintenance of ministers,” says Henry, the great commentator upon the Bible, “is not an arbitrary thing, left purely to the good will of the people, who may let them starve if they please; no; as the God of Israel commanded that the Levites should be well provided for, so has the Lord Jesus, the King of the Christian Church, ordained as a perpetual ordinance, that “they who preach the gospel should live of the gospel.” Upon this subject further comment is unnecessary; but I would just say, that it appears to me there is nothing more expected of us, who for the most part are better able than many at home,) than of others, who receive so such encouragements. Farther, it seems to me there is not that unity of spirit—that common feeling of brotherhood, that desire to assist the weak and defend the neglected, in our different congregations, that there ought to be among those of the same church. Our people do not seem to be sufficiently identified, in their sympathies and aspirations with the prospects of our cause; they are unable to comprehend its growing magnitude and importance. This would appear from the feebleness of our missionary exertions and the appeals that require to be made on behalf of the Record—the only religious periodical we have—a paper which ought to be in the hands of every one of our adherents. They must certainly be very lukewarm towards us, who would not subscribe so small a sum for what is not only worth the money, but double the money, they would here to pay for it. At the present stage of Christianity, when the church is rent into divisions, we must belong to some section or another, if we wish to be called Christians; and once we adopt a separate body, we should labor, in our sphere and according to the best of our abilities, to advance the interests of that body. An adherent of our church who is neither hot nor cold, could very easily be severed. We want only such men as are true to the Kirk, individuals who, according to their abilities, will do something for her; and not men who merely remain attached to her because, as I have heard it said of some, they get the gospel preached to them without money and without price! God be thanked, our ministers, as in duty bound, preach a FREE GOSPEL, to all who may come to hear them; but not in the sense in which some would have it to be, who only thereby show their unworthiness to receive it. Let each remember the Divine injunction: “freely ye have received, freely GIVE.”

I am, &c.

P.

Committee on Indian Churches.

At the last General Assembly a report was given in by the Committee on India churches, detailing proceedings which have been for some time past going on with the Indian authorities, having in view the rendering the establishment of the Scotch Church in India more commensurate with the enlarged field of duty which the events of Providence are now opening up. The church at home cannot fail to take an interest in the matter, as deeply affecting the spiritual welfare of those of her communion who are resident in India; and it is one which must be regarded as finding a proper and legitimate place in the *Home and Foreign Missionary Record*. It appears, from the report to which we refer, that the labours of the Committee, in striving to obtain an increase in the number of chaplains of the Scotch Church in India, have not yet been brought to a close; but the progress already made, as reported, called on the last Assembly to express their satisfaction at being able to entertain stronger hopes than they have yet ventured to indulge, that the persevering efforts of the Church of Scotland, to obtain for her members in India an enlargement of Christian ministrations, may prove successful. The report recommended, and the General Assembly agreed, to address a letter to the Court of Directors of the East India Company, once more earnestly urging on that body the claims of the Church of Scotland to the boon requested. A reply to the letter was duly received by the Moderator, intimating that the Court are awaiting information, which the Government of India has ordered to be furnished, “on the number of members of the Church of Scotland, who, according to the rules observed with regard to the Church of England, may be considered to have a claim on the assistance of Government for the supply of their spiritual wants; and when the Court shall be informed of the result, they will not fail to give their early attention to the subject.”

But the part of the report before us, in which the church must take the most lively interest, is that which relates to the extended fields of educational and missionary operations on which the Assembly is now entering, through her schools and missions in India; and we are enabled to lay it before our readers as it received the sanction of the last Assembly.

Extract Report of the Committee on Indian Churches, May 21, 1856, Sess. 1.

“X. Your Committee have further to state, that, on making their report to last General Assembly, they intimated that, in the matter of those duties now laid upon the chaplains in India and their kirk-sessions, as constituent members of the Presbyterial bodies established under the Act of Assembly 1855, they had deemed it their duty to address a letter to the moderator and kirk-sessions in India, a copy of which they laid on the table of this Assembly. They have nothing now to report beyond what

was before the last Assembly, that these presbyteries have been organised at the several presbyteries, and are setting about their duties under the directions conveyed to them. But your Committee cannot omit the opportunity of calling the attention of your venerable house to the very great importance of the step taken in 1851, as viewed in connection with the educational measures now in progress in India, and as bearing on the future of your India School and Mission. Your Committee look forward to the rearing up a native ministry, under the authority and control of your Church in India, as the attainment of an object occupying, from the beginning, a most prominent place in all your contemplated operations; and the erection of presbyteries, and the organizing, as has now become necessary, of an institute more immediately devoted to theological instruction, are steps in advance of your missionary progress which cannot be over-estimated, and in carrying out which, your Committee cannot doubt that you will receive the cordial assistance of the Christian congregations of the church. Your Committee, as far as they can presume to form an opinion on a question so large and complicated as that of education in India, are strongly impressed with the belief that, under Providence, nothing has contributed more powerfully to give it the prominent place which it now occupies in our Indian policy, than perhaps the success that has attended your school and mission,—a testimony the most honourable, as, had he lived to witness the fruits of his labours, it would, doubtless, have proved the highest reward of these labours which the venerable founder of this scheme could have coveted. It is not surely at such a crisis that the exertions of the church at home are to be relaxed; and your Committee have not failed to press upon the chaplains and their kirk-sessions abroad, the obligations under which they are more than ever laid, to be aiding and assisting in a work on which it is now given to them by the parent church to take so prominent a part. Your Committee has reminded them how much of the future success of the church on the higher platform of christian action which she is now striving to reach, must depend on those whose local knowledge and experience may be expected at once to guide the church at home in the steps most advisable to be taken, and, in concert with the missionary bodies in her service, to carry out these measures when adopted.”

Halifax City Mission.

The annual meeting of the friends and supporters of the Halifax City Mission was held in the Young Men's Christian Association Rooms, on Wednesday evening, the 17th ult., the Rev. Dr. Twining in the Chair.

The following outline of the proceedings during the past year was submitted by Rev. P. G. McGregor the Chairman of the Executive Committee:

During the past year Mr. Steele was under the direction of the Committee for five months and Mr. Morton for seven months. The Committee met at first every two months, but since Mr. Morton's appointment, monthly and receive a monthly report of his work, and give all the assistance and direction in their power. Respecting the five months of Mr. Steele's service, the committee have to report that he pursued with energy the various means of instruction and evangelization detailed in his Report at the close of 1855. Having concen-

trated his efforts within a more limited range, his visits were more frequent to those who were willing to receive instruction; and very good effects in some cases were visible. The Ragged School, evening Bible Class, and House of Refuge received a large share of his attention, and the committee have received the thanks of the Directors of the institution last named for the large amount of valuable service received from Mr. Steele.

During the first half of Mr. Morton's seven months he devoted the forenoons of week-days to visiting families consecutively in Barrack Street, thence extending his calls to Albermarle Street, and next to Grafton Street, the two last-mentioned being among the most populous in the city, giving religious instruction, and engaging in devotional services when practicable. During the afternoons he visited the aged, sick and infirm from various causes,—chiefly in the northern division of the city; occasionally visiting the Poor's Asylum and Bridewell, and conducting regularly the evening Bible Class in the Ragged School Room, and also visiting the School at intervals.

On the Lord's day in the morning he usually employed not less than two hours in visiting the coasting vessels along the lengthened range of wharfrage in front of the city, distributing tracts, and sometimes reading and explaining the Scriptures in the cabins of small vessels to companies of three, five or a dozen. During this period Mr. Morton, after consulting the committee and obtaining their cordial concurrence, held divine service at or near the Market Wharf in the open air. The services were most interesting for a few days, but rude and disorderly persons subsequently interfered with the evident design of frustrating the effort, and, being very feebly supported, he found it impossible to persevere.

At this time the Proprietors or Trustees of the old Wesleyan Chapel in Argyle Street very kindly offered the use of that building gratuitously for the purpose of holding a Bethel service. This offer the committee gratefully accepted, and this service has for some months been regularly conducted at 3 o'clock, P. M.

During the last quarter Mr. Morton has discontinued the visiting of houses by streets. Having prepared a written list of persons who either cannot by reason of indisposition attend upon religious ordinances, or who have other excuses, and of others who seem to need, and are grateful to receive, his services, he is now trying to concentrate his labours and calls upon these some forty or fifty regularly. Besides, he is often solicited to visit sick persons, and thus some fresh ground is broken weekly.

On the Lord's day he conducts social worship at the House of Refuge between 9 and 10 A. M., some friends have consented to attend upon the wharves and invite mariners to attend the Bethel service in the afternoon. At 3 P. M. this service is held. The number in attendance varies from 30 to 50. As many as 30 seamen have been there, but recently only a small number. Mr. Morton holds a Prayer-meeting weekly in the Room of the Ragged School, where a practical address is delivered. He does the same on Thursday evenings at the House of Refuge, and occasionally at the Poor's Asylum and Bridewell.

How far those efforts have been successful it is impossible for us to tell. We are sowing the seed of divine truth. That seed is a living thing. It may be for days and weeks, for

months, even for years, invisible, and apparently lost and dead, but the breath of the Lord may blow upon it in an unexpected hour, and cause the blade to appear, and in due season the ear and the corn fully formed. I can speak of the fervour, appropriateness and acceptability of Mr. Morton's services at the House of Refuge and the Bethel service, for I have received the report of persons competent to judge who have been repeatedly present.—In my own visitations of the sick, I have met with those who mentioned Mr. Morton's visits to them with emotion and gratitude.—I can bear testimony to his unwearied diligence and zeal, and also to his readiness to carry out every suggestion and wish of the committee to the utmost of his power. It is plainly our duty to prosecute the work in faith.—“Blessed are ye who sow beside all waters.” Even if our sowing were in tears, and in the absence of all visible effects, yet we would be warranted to anticipate the time when the bearer of the precious seed should “come again rejoicing, bringing his sheaves with him.”

Circulation of the Monthly Record

At the annual meeting of the Synod of Nova Scotia in July last, with a view to increase the circulation of the Record, it was proposed and agreed to that six copies should be sent regularly to each of the ministers connected with the Synod for distribution among their people. The proprietors of the Record have been unable hitherto to avail themselves of this favour conferred upon them by the Synod. But they have now at the commencement of another year made an engagement with the publishers for an additional number of copies of the record every month, and they have included the copies ordered for each clergyman in their list for the current year.

When it is known that this publication has been commenced and is still sustained by the gratuitous services of friends in this city, for the express purpose of aiding the interests of the Church;—when many of our ministers have expressed their approbation of our periodical;—and when the office-bearers and members of our congregations cannot expect to obtain the Religious information which we publish, through any other source in these Colonies, it is surely unnecessary for us to urge any arguments or entreaties to persuade either our Ministers or people to enlarge our circulation, as far as possible in their immediate neighbourhood. None can know what success will attend their exertions, till they make the attempt. We cannot expect every Minister to send us from 180 to 190 subscribers—the number we received last week from a friend in Prince Edward Island. But we know that many might do more, and we have no doubt will do more, in their respective congregations, for the support of our Journal than they have hitherto done.

We cannot conclude this brief notice, without soliciting our friends in the Provinces to furnish us, from time to time, with the latest

and fullest accounts which they can obtain of the ecclesiastical occurrences in their different localities, for insertion in our pages.

We believe that Mr. Duncan has been inducted to St. James' Church, Charlottetown; Mr. Lochhead to the Presbyterian Church, Georgetown; and Mr. McRae to his father's congregations on the East River of Pictou. But although two or three months have elapsed since these events took place, we have not yet received any authentic information from the Presbyteries of Prince Edward Island and Pictou, of these ecclesiastical appointments within their bounds.

Missionary Intelligence

We know with what eagerness and anxiety our readers throughout the country, more especially in the Gaelic districts, peruse our pages, to glean if possible, some information respecting the appointment and arrival of additional missionaries in the Province; and hence we consider ourselves bound as we have always endeavoured to do, to furnish from month to month the very latest and most accurate intelligence which we can possibly procure, on this all engrossing topic. Through the diligence and kindness of the Rev. Dr. Fowler we have been enabled of late to communicate to our readers and the public the most welcome and encouraging information which we could desire or expect to receive. In our last number we published an extract from a letter of Dr. Fowler's acquainting us with the appointment of the Rev. Thomas Jardine, as a Missionary for Nova Scotia, who may be soon expected in Halifax. We have now before us another letter from Dr. F. of the 17th Decr. informing us that the Colonial Committee at a meeting held that day had appointed another minister the Rev. James Patterson, a Missionary for Nova Scotia, who has been strongly recommended to the Colonial Committee as a very devoted clergyman.

“I deeply regret” adds Dr. Fowler in this letter, “that hitherto we have not been able to send any Missionaries qualified to preach in Gaelic to our friends who prefer to have divine service in their native tongue; but there is every hope that ere a month pass one such Missionary will be appointed. They may rely upon the anxiety of the Committee to supply as early as possible their religious wants, and comply with their wishes.”

In confirmation of these statements we learn from another correspondent that there are two Gaelic Ministers, Messrs. McKenzie and Faser, who may be expected next spring. “I spent,” says this respected correspondent, “an evening in Glasgow at the Rev. Norman MacLeod's with your students from Nova Scotia. I was delighted with them. They are first young men, brim full of zeal for Nova Scotia

and the Church there. It will make a great difference in the Gaelic districts when they are licensed to preach among their countrymen. They will be leading men in the Colony."

Ordination of Rev. George Boyd.

On Thursday evening, the 11th ult., the Rev. George Boyd was ordained pastor over the congregation of St. Andrew's Church in this city. The Presbytery of Halifax in connection with the Church of Scotland had previously met and heard Mr. Boyd's trial discourses, which were declared to be highly satisfactory. The call was cordial and unanimous, and no objections having been made to Mr. Boyd's life or doctrine the Presbytery proceeded to ordain him. Rev. John Scott preached on the occasion, from the words, "And we will give ourselves to the ministry of the Word," Acts vi. 4; showing the responsibilities, the necessity, and the dignity of the ministerial office. The sermon being over, Mr. Scott, as Moderator of the Presbytery, proposed to Mr. Boyd the ordinary questions. These being suitably answered, the Presbytery then, by solemn prayer and the laying on of hands, ordained Mr. Boyd to the ministry of the Word and the pastoral charge of St. Andrew's Church. Mr. Martin then addressed the minister and the people on their respective duties and privileges. It is about thirty-five years since he, Mr. Martin, was ordained over the same Church. How many changes did he witness both in this congregation and throughout the world since that day! And how few of those who welcomed him to be their pastor thirty-five years ago are now alive to welcome his successor! This consideration, Mr. Martin remarked, made him feel this to be a peculiarly impressive occasion. After prayer by Mr. Scott, and an Anthem by the choir, the congregation was then dismissed with the benediction and gave a warm welcome to their youthful pastor.—*Prccs. Wit.*

LATEST INTELLIGENCE

The Late Professor Menzies.

"We cannot close the *Record* for 1856, without alluding to the loss the Church has sustained in the death of Professor Menzies. Few have exerted themselves more in behalf of Missions than he did, in the midst of his various occupations. He was the originator of the Lay Association. And in alluding to the Report of that Association, his friend Dr. Robertson has thus made mention of his character and services—
"The Report adverts in very appropriate terms to the lamented death of my late deeply revered friend, Professor Menzies. The distinguished part which he took in organising the Lay Association, in aid of its missionary enterprises, at a crisis of peculiar difficulty in the affairs of the Church, was but one of many signal services which Mr. Menzies was privileged to confer upon it. These services were felt, indeed, in every department of its labours. In the department of education, in particular, they are literally invaluable. As secretary to the Trustees of the late Mr. Dick, and superintendent of the schools aided by the Dick bequest, Mr. Menzies left behind him a monument which will never be removed from its place. His plans in respect of education, were formed with a thorough comprehension of its great end, and so arranged as to conspire with admirable harmony and efficiency to the accomplishment of this end.

To educate, with him was to instruct and train alike for the duties of the life that now is, and the hopes of that which is to come.

"I am safe to say, that I cannot name a man to whom the cause of sound education has been more deeply indebted, or who laboured to promote it in a more Christian spirit,—the spirit of Christ was pre-eminently characteristic of Mr. Menzies in every walk of life. It was so visibly impressed upon him, as to command, of necessity, the homage of all who were intimately acquainted with him. All were constrained to feel that he was made a witness to them for the truth. It was my own high privilege to be intimately acquainted with him for many years. I have passed many happy, and I trust, not unprofitable hours in his company; and the conviction has been rooted in my mind that he made as near an approach as any man that I have ever known, unto the measure of the stature of the fulness of Christ. I beg to add, therefore, to the motion for the approval of the Report, the following expression of the deep sense entertained by this House, of the heavy loss which the Church has sustained by the death of Prof. Menzies."—*H. and F. Record.*

Free Church Assembly.

THE MODERATORSHIP.—At a meeting of Ministers and Elders, held in Edinburgh, after its meeting of commission, it was resolved unanimously that the Rev. Dr. James Julius Wood, of Dumfries, be invited to take the chair of next Assembly.—*Witness*

Moderatorship of the General Assembly

"We are authorised to state," says the *Edinburgh Courant*, "that the Rev. Dr. Robertson, Professor of Divinity and Ecclesiastical History in the University of Edinburgh, will be proposed as Moderator of the next General Assembly."

Lecture by the Rev. Norman McLeod.

On Monday night, in the City Hall, the Rev. Norman McLeod delivered the eleventh of the course of lectures in connection with the Glasgow Young Men's Christian Association. The subject announced was—"The Story of a Life with Comments"—and it was treated, not as a lecture, but, as the title suggested, simply as a story, most beautifully sketched, and relieved alternately with genuine pathos and humour, but not burdened with an obtruded moral. However, in the mad struggles of his deceased fellow student-friend to reach a position in society which Providence had given him no reasonable hopes of attaining, Mr. McLeod's story carried along with it a plain lesson, which he pointed out rather incidentally than directly, viz., of contentment with the lot in which Providence has placed us, and which we have no honest and right means of rising above. Sir John Maxwell of Pullok occupied the chair, and on his motion, a cordial vote of thanks was given to Mr. McLeod by an audience which crowded the hall.

Society for the Sons of the Clergy of the Church of Scotland.

The annual meeting of the society was held in Edinburgh on Monday week, when £434 was allocated among thirty-three sons, and

£100 among sixteen daughters, of clergymen, to assist in their education at the universities, and in the higher branches of study. In the evening a number of members and friends of the Society dined together in the Hopetoun Rooms—the Dean of Faculty, the President of the Society, in the chair, Walter Cook, Esq., W. S., the Secretary of the Society, croupier. Among those present were—Lords Curriehill, Deas, and Mackenzie; Rev. Drs. Grant, Muir, Crawford, Hunter, Nisbet, Macfarlane, Smith, Paul, Professors Robertson and Swinton; Messrs. Elder, Fleming, Cheyne, Goodsir, Tawse, Cook, &c., &c. It was stated that up to the present time, upwards of £24,000 had been distributed by the society. About twenty new members have been added this year to the roll of the society.

Notice

Our agents and friends throughout the Country and adjoining Provinces, will confer a very great favor upon the Proprietors of this Periodical, by sending in their several lists of subscribers, and also by collecting and transmitting the subscriptions as early as possible in the current year.

We have received a copy of the Rev. Professor George's address on "Moral Courage," delivered at the opening of the fifteenth Session of Queen's College, Canada, which we have perused with much pleasure and profit. We cannot do justice to its merits in our present number. We shall bestow greater attention upon it in our next.

The Rev. Wm. Murray's letter from Moncton, with the Richibucto subscription list, has just now been received, and will appear in our next.

The Rev. George Harper's funeral sermon on the death of Wm. Cooper, Esq. of Pugwash, has been published, and is now for sale at Mr. Grant's Bookstore, George Street.

ST. MATTHEW'S CHURCH.—We are sorry to inform our readers that in the fearful conflagration of the 1st inst. in this City which destroyed so much valuable property, this venerable structure erected more than a century ago, and in which successive generations assembled for the worship of God, was completely consumed in less than a hour.

We have been reluctantly compelled to postpone the publication of several important articles till next month for want of space.

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F.c. 3. By Balance per Account rendered, £7 2 7
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Balance in hand - - 2 3 7

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Halifax, 3d Jan. 1857.

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A DVERTISEMENTS.

UNIVERSITY OF QUEEN'S COLLEGE

The chair of Hebrew, Biblical Criticism, and Church History in this University, having become vacant by the death of the Rev. J. Malcolm Smith, late Professor, the Trustees are desirous of finding a suitable person to fill the vacant Chair.

In conformity with the Royal Charter the Professor must be a Minister or Licentiate of the Church of Scotland, the Chair being connected with the Faculty of Divinity.

Applications, accompanied by testimonials, must be lodged before the 1st May 1857, with the Hon. John Hamilton, Chairman of the Trustees of Queen's College, Kingston, Canada West.
Kingston, Dec. 16, 1856.

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