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MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

SEPTEMBER, 1859.

CONTENTS.

	PAGE		PAGE
Sermon, by Rev. Donald McRae, St. Johns, Newfoundland,	193	Revivals of Religion in Europe, . . .	207
Report of Missionary Services, . . .	198	Union of Pres. Churches in Victoria, . . .	208
Report of Lay Association,	200	Anniversaries of Missionary Societies in Britain,	210
Report of Committee of Mis. Record,	201	Synod of the Free Churches in Nova Scotia,	211
<i>Religious Intelligence</i> ,		Presbyterian Union in Canada,	211
Religious Revival in Wales,	201	Synod of Pres. Church of Nova Scotia	212
Synod of Pres. Church of England,	202	<i>Church in New Brunswick</i> ,	212
The Irish Revivals,	202	<i>Church in Nova Scotia and P. E. I.</i> ,	213
Address to Sir John Lawrence,	203	Presbytery of Halifax,	213
Anniversaries of Religious and Benevolent Societies in Britain,	203	Collection for Home Mission Fund,	214
Continental Missionary Societies,	206	From our Scotch Correspondent,	215



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THE
MONTHLY RECORD

OF THE
Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

SEPTEMBER, 1859.

Sermon,

Preached in St. Andrew's Church, St. John's, Newfoundland, on the occasion of Thanksgiving for the termination of the Indian Mutiny.

Proverbs XXI. 31. "Safety (margin, victory) is of the Lord."

To the merciful interposition of Divine Providence it is owing that the short but sanguinary warfare, which for two years has devastated the most populous province of Her Majesty's dominions, is terminated; and that the whole of the rebellious and disaffected districts have been reconquered. As loyal subjects, therefore, deeply interested in whatever affects the welfare of the empire, we are called upon to express our gratitude to Almighty God, whose hand, in every event of the anxious period, now closed, has been more devoutly and concurrently acknowledged by all, from the highest to the lowest, from the Queen, statesman and general, to the meanest subject, civilian and common soldier, than in any previous conflict. Situated as we are, and as, I trust, we may long continue to be; hearing of the ravages of armies, and of the depopulation of countries, only with the hearing of the ear, without being personally involved in their terrific effects,—these matters merely supply us with topics of discourse—they awaken within us no serious alarm. Rumors of battles and bloodshed, coming from afar, have rather "amused our leisure than disturbed our repose;" and thankful as we ought to be for this our security, the consequence has been, that "we have learned to contemplate war with too much indifference, and to feel for the unhappy countries imme-

diately involved in it too little compassion." Witnessing, only in a small degree, its occasional pomp and circumstance in the midst of peace, we are inclined to forget that it is in reality one of the most awful scourges employed by a chastising Providence for the punishment of man; including in its train of evils, all the worst forms of famine, and pestilence, and rapine, and the lawless indulgence of the most unhallowed passions of humanity. War is the triumph of death; a triumph signalized not only by the extent and value of its conquests, in which the King of Terrors laughs to scorn, not only the puny efforts of the aged and feeble to cling to life, but the desperate and convulsive struggles of the vigorous and the youthful. It has been finely and pathetically remarked by one that "in peace, children bury their parents; in war, parents bury their children." "nor," says another, "is the difference small. Children lament their parents sincerely, indeed, but with the moderate and tranquil sorrow, which is the natural consequence of retaining many tender ties, many animating prospects. Parents mourn for their children in the bitterness of despair. The aged parent, the widowed mother, loses, when deprived of her offspring, all but the capacity of suffering; her heart, withered and desolate, admits no other object, and cherishes no other hope. 'It is Rachel weeping for her children, and refusing to be comforted, because they are not.'"

But I am called upon, this day, to recount, not the evils to which war, in general, gives occasion, and of which the above forms, perhaps, the smallest portion, but the reason why

thanksgiving ought specially to be offered for the termination of this particular war; and here my principal difficulty arises from their variety and profusion. We may see reason for gratitude that the Lord hath laid aside his garments of vengeance, and restored that peace to the Indian portion of the empire, which prevails in every other:—

I. If we glance at the general causes, in which, according to nearly universal consent, the recent strife originated. The causes of a great war are never trivial; although such, through a total misunderstanding of its nature and magnitude of its importance, are frequently assigned by the mere annalists of events. Taught by those Scriptures which tell us to recognize in every occurrence, the hand of the Eternal One, and the expression of his purpose, we learn that "the day of battle is also the day of the Lord, cruel both with wrath and with fierce anger," that "the desolations of the earth are made by him." And the more carefully we consider the history of that ancient people, his dealings with whom were intended as types of his dealings with all the nations of the earth *as nations*, the more deeply will this lesson be impressed upon us. When the good King Josiah attempted, by his thorough reforms, to blot out the remembrance of the evil deeds of his predecessor, we are told that "notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him without." As certainly as vicious indulgence in youth will tell in mature years,—as certainly as a flaw in the construction of a building, however artfully concealed, will show its effects when the building is completed,—so certainly will injustice and misguidedness in the early government of a conquered country, come to light in the succeeding transactions of the people.

The causes of a great war are never trivial. "A small fire may kindle a great matter." A small spark may produce a terrific explosion. But the train must first be laid. And the train of causes for the late all but universal rebellion in India was being laid since the first occupancy of that country by Britain. Forgetting that the subdued were also men, created by the same God as the victors,—forgetting those precepts of our most holy religion which state that man owes duties to his fellow-man, whatever be his birth, complexion, or creed,—the early governors of India regarded it not as a land where justice was to be impartially administered, but as a mine whence wealth was at all times to be extracted. At the period referred to, Britons accepted offices on the distant and unhealthy shores of Hindostan, for the purpose of wringing, by any method, from the poorest people, on the average, under heaven, the means of gratifying their avarice, the wealth which would minister to their ambition and love of display. Men

scrupulously honest in their dealings with the European, met the craft of a race proverbially supple and cunning with a deeper craft, in their dealings with the Hindoo. As to religion, they scorned to profess, on a foreign shore, that faith whose practice they habitually set at defiance. And, oh, brethren! the consequences ever have been terrible, when the talented, the influential, the wealthy and the powerful, amid their intemperate pursuit of worldly objects, have learned to despise that religion, for whose establishment in the world, a greater than man taught and died. Such conduct never has prospered; and, "if the earth be the Lord's, and the fullness thereof," it never shall.

Not only were the rulers, in the majority of cases, at the period referred to, irreligious themselves,—they also openly resisted the attempts of humble and lowly, but earnest-minded Christians, to introduce, by voluntary effort, the gospel of Jesus, into the dominions under their sway. They absolutely refused to allow a single missionary to preach within their territories; nor, until some 30 years ago, was this act of prohibition reluctantly abrogated. Till that date, the only asylum open to them in India was in the settlement of another European power (the Dutch).

After the policy of Britain had undergone a vast change, after the government had awoke, in some degree, to a sense of its responsibility, after extensive reforms had been projected, after the word of a Briton had become synonymous, in the East, with the most solemn oath, and after the gospel, in compliance with the last command of Christ, had been tardily and unwillingly permitted to be preached, causes of discontent remained, notwithstanding, to keep alive the remembrance of the old injuries still rankling in the memory of the Hindoo. Sudden, and seemingly arbitrary alterations of laws and customs were effected with the imperiousness of conquerors, rather than with the air of rulers having no object so dear to them as the welfare of the people,—alterations unintelligible to the ignorant, and disliked by the better-informed among the natives; nor were there cases awaiting, and these very recently, in which it was found possible under the mild sway of Christian Britain, to administer torture for the collection of taxes.

In the educational reforms which were carried out, literary and scientific knowledge was communicated, sufficient to overthrow, in the minds of those educated, all reverence for the antiquated traditions of their forefathers; while the utmost care was taken, lest, by the government seminaries, the religion of truth should be substituted in the room of that, or rather of those, which were found wanting. For, with the imperious dicta of science, but one religion has been found to harmonize—that of the Bible; and that, instead of clashing with its discoveries, has compelled assent and evidence, from its most refined acquisitions and abstruse results. All others, science

sweeps away in its onward march, as the cobwebs of fancy, as the chimeras of a gloomy superstition. Now it is well known that, even on grounds of worldly policy, the most absurd religion ever believed in by man, is better for a people than the cold negation, the utter void of infidelity. Yet the rulers of India adopted the most effectual means to overthrow the last remnant of faith in Hindooism, among the better classes of a people noted for their quickness, their subtlety, their aptitude in the acquirement of knowledge, without offering any better instead. What wonder that, during the recent events of the rebellion, our Saviour's words should have been accomplished: "When the unclean spirit, &c." Luke, XI. : 24—26.

Add to this arbitrary policy in government, this temporizing policy in religion, and this suicidal policy in education, one other fact. Every youth, fresh from the training institutions of Britain, imagined himself, on landing in India, superior by natural birthright, to men as well born, and often more highly educated than himself. Placed in contact with the proud and the refined among a conquered race, he made them feel at all times that they were conquered. The officer in command of his troops, and in association with his fellow-officers of native birth, the civilian in his intercourse with the native official, contrived to make his sense of the difference continually apparent. There were noble exceptions; but this was the rule. Troops were disciplined and despised. Officials were trusted and treated with indifference. But, brethren, men originally created in the image of God, however thoroughly their spirit may be crushed, however completely their sense of natural birthright may be eradicated, will not continue forever to be treated as inferior beings, albeit with kindness. If "God hath created of one blood all the nations of men that dwell upon the earth," as the apostle Paul declares, so also hath he implanted common principles in their hearts, which, sooner or later, will assert their existence.

Such is a rapid outline of some of the causes which led to the late fearful outbreak. There was the train laid, ready to explode; and the "little fire which kindled so great a matter," itself added an ingredient sufficient, alone, to arouse the worst passions of human nature. The fomenters of the rebellion skillfully took advantage of certain well-known circumstances (the affair of the greased cartridges) to arouse the feeling among the military, that their religion, their caste was in danger. We all know what religious wars have been; how men, naturally humane, have, for the sake of their faith, seemed changed into fiends,—how, ever in such cases, the better, the more conscientious the individuals, the more violent their persecuting tendencies. This cry of religion gave a unity of purpose to the efforts of the conspirators which they would not otherwise have possessed; and an intensity of bitterness to the strife, which,

notwithstanding many grievances, real and reputed, might else, at the remembrance of the benefits resulting, on the whole, from British rule, have languished.

When we remember, then, that the crimes of our former governors in India awaited that punishment certain, sooner or later, to overtake the sins of a nation; that their reformations in many cases were incomprehensible, sometimes arbitrary, and often opposed to the genius of the people; that in religious matters the conduct of the ruling race was always temporizing, while their recognition of the value of that which is "pure and undefiled" was tardy, and their countenance unwillingly bestowed upon its promoters; that in education, their policy was absolutely suicidal; that the intercourse with, and use made of the natives was characterized at once by confidence and contempt; and that the immediate cause, which operated in giving vent to the evil passions pent up, but smouldering under all these influences, was of that nature which has ever hitherto added violence and durability to a strife; we shall surely be constrained to adopt the language of our text, and, in the light of our rapid and complete success, to exclaim, "Victory is of the Lord."

II. Reasons for thanksgiving will occur, if we consider the time and extent of the rebellion, and the injury which its success would have inflicted, not only on Britain, but on the interests of the world. There can be little doubt, that immediately after the close of the last European war, in the Crimea, no labor was spared by pretended friends and allies to effect the destruction of Britain's prestige in the East. For governments, whose religious principles are founded on, or at least mingled with error, and whose system of rule is oppression, will never cease in their hatred and opposition, open or concealed, to that which alone has any pretensions to righteousness, and justice, and truth. And thus were we immediately embroiled with that kingdom whose origin dates from the days of Cyrus. And there seems little question that emissaries were diligent in fanning the flame of discontent, at the same period, in India. Here, who can avoid noticing the special goodness of God in not permitting our nation to be involved in a contest with three mighty powers (Russia, Persia and India), all at great distances, at the same time? Humanly speaking, the same causes for war existed simultaneously; and that all three did not occur together, will be ascribed, by every Christian, to the all-powerful interposition of Him who says to the sea, "Hitherto shalt thou come and no farther."

As to the injury to Britain, and I may add, to the world, none, who has ever superficially studied history, can, I think, avoid observing that Almighty God, by the manner in which he has hitherto ordered events, appears to have in design a great work to be performed by our mother country. To her in a peculiar manner has been entrusted the source of all

true, firmly-based elevation of man—the Bible, and therefore its diffusion. She alone practices the principles of liberty in its widest and noblest sense, so as to offer a home to all who are oppressed. Recent and bygone instances (the Neapolitan exiles, and formerly the Flemings and Huguenots,) combine to show that God has marked out Britain as the bulwark of true religion, and the assertor of true freedom; without doubt, that she might, as she does, spread the knowledge of these throughout the whole earth.

Had she failed, then, in the late struggle—as, considering the number of her foes, and the distance of the scene of operations, seemed by no means improbable,—is it not evident that her prestige being lowered, her interests being injured, the cause of true religion, and all else with which that is inseparably connected, would have suffered also? Predictions of failure, by those who hated her, were numerous. A greedy anxiety for tidings of evil, a fearful desire to magnify these evils, was manifested, not only by other nations, but by not a few nearer home, who show themselves ever ready to turn and rend the hand which protects them. And truly there appeared sufficient at first sight to gratify the predictions of the boldest prophets of ruin. Betrayed, as our countrymen were, by their familiar friends; surrounded by treachery; opposed by armies drilled by themselves, and numbering hundreds of thousands; compelled to encounter a revolt extending over thousands of miles, in an unhealthy, and to Europeans, peculiarly trying climate; with hearts sickened by the tragical details of murders and mutilations; far from sources of assistance; with the rebellion spreading swift and devastating as a tornado, and the knowledge that months must elapse ere aid could arrive; what hope was there, that the little band of true men could hold their own for a day? Much less that if the whole country were overrun before the forwarding of fresh troops, the vast empire could ever be subdued again?

But instead of the nation being daunted, while, indeed, as a nation, they humbled themselves before the God of battles, with an energy unsurpassed in the annals of history, the work of reconquest was begun, and, in the short space of two years, so effectually completed, that it has been confidently asserted that the land desolated so recently with the most sanguinary warfare, was never more tranquil. In the meantime, too, as an episode in the drama of events, and as an evidence that the powers of the nation were by no means taxed to the utmost, a little fleet sailed farther east, and was instrumental in opening up two new worlds, we might say (China and Japan,) the one the most populous, and the other the least known upon the face of the earth, to British commerce, British civilization, and, I trust speedily, Britain's religion. All this may well constrain us to exclaim, "Safety—victory—is of the Lord."

III. Let us consider a few of the nume-

rous reasons for thanksgiving suggested by the course of the strife itself. That there was a military conspiracy is certain. Evidence of this, clearly indicating a gigantic conspiracy, and showing that a simultaneous rising was contemplated, was obtained in obedience. Among the chief mercies we have now to look back upon is the broken and desultory character of the mutiny, the delay of some regiments, the hesitating and partial movements of others, and the defeated purposes of several more. And this suggests numerous indications of providential care, traceable in the recent troubles. For example, before any alarm was entertained, or any preparation made to protect the capital, there was in the neighborhood a considerable native force, disaffected, plotting, and by which, if the blow had been struck as soon as was intended, lives and property to an incalculable extent must have been destroyed. So in another case of paramount importance—the tract of country, which afterwards formed the basis of our operations,—our whole dependence, humanly speaking, rested at first upon a native regiment, which manifestly for a time wavered; and looking to the safety of several other principalities, those best qualified to judge deem it indeed marvellous how every advantage of time and opportunity were lost by the disaffected soldiery. Few can have noticed these facts, as Christians should, without observing many instances in which the hand of God seems plainly to have overthrown the counsel of the wicked, guided our commanders, restrained the evil passions of men, tempered the seasons, and sustained the health of our troops in a wonderful and astonishing manner.

But, brethren, when the first accounts of the massacres reached our ears,—when we heard of countrymen and helpless countrywomen murdered in cold blood, with every circumstance of cruelty, of aggravated barbarity, of the most fiendish desecration of all that is sacred and holy, did not our hearts become as stone, and were we not ready as with one voice to cry vengeance? When the press, from one end of Britain to the other, contained but one subject, when those in the house and by the way had but one topic of conversation, when the voice of wailing, bitter and loud, was heard in many a mansion, and many a lowly cot,—for the loved ones far away had been smitten without mercy to death, or reserved for a worse fate than death—were we not all but ready to pray for judgment without mercy? It appears to me a subject for special thankfulness, that when the press, the pulpit, the platform and the family circle, held but one language, these our sanguinary and revengeful feelings were not carried out in fact; and that, while righteous examples were made of a few—such to whom deliberate, cold-blooded treachery could be brought home; on the whole, never was a war conducted with more clemency on the part of governor and general, civilian and soldier

When the causes of provocation are remembered,—when the hardening influence of universal panic is considered,—when what might beforehand be expected to result from one terrible example in crushing at once so formidable a rebellion, is attended to, we cannot but regard with thankfulness the fact that the voice of Christian mercy—always, in reality, so much more efficacious—was listened to, rather than the natural cry for vengeance.

In referring to the admirable spirit displayed by our army and officers, I would simply remark that their conduct throughout has elicited universal approbation from those best qualified to judge. In many cases we may perceive cases of the noblest disinterestedness—one governor (Sir John Lawrence) in the midst of five millions of people, among whom disaffection was widely prevalent, reserving for his own defence but one or two hundred European soldiers, and forwarding the others to the aid of those “whose necessity,” he declared, “was greater than his.” Again; what consummate ability was displayed in forming the necessary combination of troops, over a country so vast—in which, to Europeans, travelling is so difficult? Combinations they were, oftentimes, in which, had a single mistake occurred, a single regiment faltered, a single order been disobeyed, or a single effort disconcerted, the whole might have been involved in hopeless ruin. Combinations they were, displaying all the exquisite precision of the most faultless machinery: in which, after a close and critical study, competent judges have declared themselves unable to detect a flaw, but implying, of necessity, so endless a variety of contingencies that none so powerfully felt, how entirely their success depended upon the God of battles, as the admirable men by whom they were arranged and effected.

To enlarge upon the bravery of the British troops would be impertinent. In reading over the history of ancient Israel, in which two instances occur in their war with the Syrians, which are paralleled by the events of the whole war in India. In the first of these, we read, that “the king numbered the young men of the princes of the provinces, 232; and after them all—even all the soldiers of Israel, 7,000;” and with this handful, he triumphed over the immense army of Syria, numbering its myriads. In the second instance it is stated that “the children of Israel were numbered, and were all present, and they pitched before the enemy like two little flocks of kids; but the Syrians filled the country.” And so it was throughout the Indian war. In all cases were the British outnumbered: in many, in a proportion startling to realize. And when we add their long, wearisome, harassing marches under a burning sun, continued, by one party, for 22 days successively, (in which time a distance of 500 miles was travelled, the longest continuous march on record,) with endless skirmishes fought occasionally against the desperation of fanaticism; and remember

that, scarcely a defeat of any consequence mars the unity of the record of victory, we may well exclaim, on the one hand, thank God for such an army; and on the other, thank God for so great a success.

Again, we have great reason to thank God, if we remember the character of the majority of the men, whom he has so signally honored, during the strife now brought to a close. We have often read of bold, bad men; brave, but selfishly ambitious men; generals accomplishing the most brilliant feats, whose character and objects were alike base. But, during the Indian war, it seemed as if the Lord designed especially to exalt the soldiers of the cross; as if his purpose, in this contest with heathens, was to bestow a double measure of fame—fame in the annals of civil history, and fame in the records of divine love. The men whom Britain “delighteth to honor,” were men “not ashamed to own their God;” men who found it possible to be good soldiers and good Christians. It is surely noteworthy, that so large a proportion of the very foremost names in the records of this war, are the names of uncompromising assertors of the dignity of the Lord Jesus: men who found *time* to worship him amid all their causes of distraction, and *place* also, so that, if no other could be obtained, the very temple of idolatry was sanctified (as by Havelock) by being used as a building for the service of the most High God. Such men have taught us with power, the Scriptural lesson that all, whatever their calling, are without excuse for irreligious habits, and irreligious conduct. And should any attempt to palliate their inattention to the spiritual life, by pleading the engrossing nature of their pursuits, we point them to Havelock, and Lawrence, and Neil, and say, “Do ye likewise.”

Finally; if we view the wondrous rapidity with which success was secured, in the light of the events, which are probably, by this date (that when the discourse was delivered) being transacted among the other powers of Europe, we shall perceive an additional reason for gratitude. Two years have sufficed for the effecting of what ten might not have been too many. But who could have anticipated the circumstances which have rendered this brevity—in any event desirable—so especially a reason for thanksgiving? At this moment, probably, the northern plains of Italy have become the theatre of strife; and the first scenes of a war are being enacted, which can scarcely fail, sooner or later, to involve every nation in Europe. At such a time, had the hands of Britain been hampered by a contest in one of the most distant of her possessions, how could she take part, with a voice of authority, in the councils of the great powers? And, if unable to stand neutral, as unable she may be, how vastly more difficult would it be for her to occupy that place on the battle-field, which so long as wars are necessary upon earth, we all hope she may continue to hold! As it is, whether actual hostilities have, or

has begun; and, in the former case, when Britain be or be not permitted to stand neutral, it surely is a special reason for going to that, while the other powers are either actually engaged in war, or ruining themselves by their vast preparations for battle. It should be favored by the inextinguishable blessing of peace, in every portion of her vast dominions.

Brethren, it would ill become me to close, without observing that we surely have learned, in a way we have never learned before, India's need of the gospel of Christ. "I refer not to the atrocities that were committed. Enough of these remained, indeed, notwithstanding the numerous fictitious cases, to exhibit a fearful spirit of fanaticism and indifference to human life. But I speak rather of the lamentable ignorance, the sensitiveness about caste, the surviving intolerance, and all the other old elements, alike in heathenism and Mohammedanism; the readiness of the masses for plunder, bloodshed and disorder; the numerous instances of a blind, unwavering credulity, which has left so large a proportion of the people, the victims of the most ruinous and lamentable delusions. The Christian Church has to consider how awful must be the moral condition of India, exhibited in the events of the last two years. With feet swift to shed blood, not knowing the way of peace, readily combining to extirpate Christianity, turning their hands against each other, Sepoys against villagers, and villagers against Sepoys, involving multitudes of families in misery and destitution; tens of thousands have been prolonging a hopeless contest without leaders whom they could trust; without definite places or definite objects. They have shown Christian men that, while disposed to boast of their missions, the influence of these missions have in truth been very limited, and that the greater part of the work still lies before us."

In Southern India, indeed, much has been done; and it affords a deep ground of thankfulness, that the Hindoo Christians, and those parts of India most under the influence of Christianity continued firm and loyal. The rebellion was confined to Northern and Central India, where the work of evangelization had scarcely a beginning, and where recent events have swept away the fancy, that that will be of speedy occurrence.

Therefore, brethren, while we thank the Lord that, notwithstanding the many causes tending to produce a rebellion in India, as a punishment for national crimes toward that country, Britain's success has been so great, so rapid, and so complete; while we thank the Lord that the unchristian cry for vengeance was stilled; that, through the skill and bravery of the army, their success was so uniform; that the character of the most prominent actors in the war has afforded so noble an example; that peace has been proclaimed at a time so eventful; and that the conduct of the Christian portion of India was

so true and so loyal; let us also pray that the exertions of Christians may be roused to the utmost to effect the evangelization of that vast and benighted country, and that the only war which may, hereafter, be fought within its limits, may be the earnest, zealous strife of Christian men, in the attempt to overthrow the errors of heathenism, and to diffuse and establish the blessings of the gospel of peace. Amen.

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REPORT OF MISSIONARY SERVICES WITHIN THE BOUNDS OF THE PRESBYTERY OF PICTOU.

On Sabbath, the 27th of February, according to appointment of the Presbytery, I was at River John. The attendance at the forenoon service was very large for River John—smaller in the afternoon. On Monday, I had intended to have held a diet of catechising at the house of John Holmes, Esq., but a heavy snow-storm having set in on Sabbath evening, the roads were in such a state on Monday morning, that travelling in any distance was impossible. For several days the storm continued with but little abatement; the main road between River John and Pictou, was in consequence, so blocked up with snow-drift that the western mail was detained in the village from Tuesday till Wednesday. With great difficulty I returned to Pictou by the stage in the afternoon of that day. On the Sabbath following, I was at Truro, the congregation in the afternoon was, as it generally is, numerous, owing to the fact that one or two of the other denominations in the village have no afternoon service, so an opportunity is thus afforded to the people of worshipping with us. In the forenoon, the numbers in attendance was not so great, as at both services, here as elsewhere, within the bounds of every mission, the congregations are chiefly composed of the young of both sexes. I have been more surprised at observing this fact here than in Pictou, for here, the Gaelic element, which so largely preponderates among the adult population of our church in this county, scarcely exists. Owing to efforts which have been made by the Presbytery of Halifax, the people of Truro have had for some time past, the benefit of fortnightly instead of monthly services from ministers of our church, and the hope is still indulged, that at no distant period, they may be enabled to erect a place of worship of their own.

From a sense of what was due to merit of no ordinary kind, I had promised the people of River John to undertake a journey to Halifax, for the express purpose of endeavoring to collect subscriptions in behalf of their proposed church. Accordingly from Truro, on Monday morning, I started for Halifax, I succeeded beyond my most sanguine expectations, considering that I was a novice in the art of begging, that times were hard, and that the people of Halifax are so often called upon to

money for charitable purposes. I collected upwards of £40, a sum which I hope to increase considerably by subscriptions from the town of Pictou and its neighborhood.

I had only been a few days in Halifax, when I became convinced, that in order to be at all successful in my mission, I would be compelled to prolong my stay there into the next week, and thus have the pulpit at Cape John, where I had been appointed by the Presbytery to officiate, vacant for that day. I telegraphed to that effect to Mr. William Gordon, for the information of the people of Cape John. I trust the Presbytery will not consider that in these circumstances, I have been guilty of a dereliction of duty.

On Sabbath, the 20th of March, I officiated at Roger's Hill, and on the 27th, at River John. On Monday the 28th, according to announcement from the pulpit, I held a diet of catechising, in the house of John Holmes,

At the conclusion of the usual exercises, the parties present, constituted themselves to a congregational meeting for the purpose of the first place, of deliberating on the expediency and practicability of organizing a branch of the Lay Association within their communion, and in the second place, of ascertaining what sums might be subscribed towards defraying the expense of erecting a church. After some discussion, it was agreed unanimously, that a Lay Association should forthwith be established, and steps were taken accordingly. A staff of officers was selected, and the effect, that the machinery should be set in motion without delay. Branches of the Association have thus been established at two of the three mission stations within the bounds of this Presbytery—St. Mary's and River John, and it is hoped and will be expected, that if the St. Mary's people, few in number, receiving sermons so seldom, have collected within the past year, £2 15s. 6d., the people of River John, more numerous by far, having the benefit of monthly services, will not fall short in their subscriptions of £100 at least.

The necessity and possibility of erecting a church, was then discussed. I informed them of what I had done for them, and urged upon them to do something for themselves. The call was zealously responded to by the members of the congregation present, subscribed according to their means, and a list of names who are in the habit of worshipping in Cape John Church, being present, also subscribed. A gentleman belonging to the settlement, who did not happen to be at the meeting, has long ago promised £10, and a number of the congregation who could not conveniently attend, will be happy to give according to their ability. I am thus in a position confidently to boast that, though the number actually subscribed be less than £50, the subscription list is completed, and that it may be expected greatly to exceed the above figure. After an experience of nearly

two years in this country, I have arrived at the conclusion, that a missionary as such, should chiefly direct his attention to the building up and consolidating such outposts of the church, as River John. It is my opinion, that the organized and more numerous congregations in this country, having once enjoyed the ministrations of settled pastors, will never be contented with less. Unless unforeseen circumstances conspire to defeat the undertaking, and which will be in the course of erection this summer at River John, and a congregation well deserving the care and encouragement, and good wishes of the church, will thus acquire to a certain extent, stability and strength.

On Sabbath the 3rd of April, I officiated at Cape John. This congregation is chiefly Gaelic, and for that reason, the attendance, though sometimes considerable, is not in general so large as it might be. I experience a sluggishness here, as elsewhere—a difficulty of setting the people in motion. I have frequently attempted to get up among them, meetings for catechising, but, except on one occasion, without success, my want of Gaelic being as usual, the difficulty in that way. I have always supplied here as elsewhere, within my field, church-privileges to the desiring, and I have uniformly visited the sick, when I was made aware that there were any to visit, who would profit by my services. At the conclusion of the forenoon diet of worship on this occasion I exhorted the congregation to exert themselves in order to move their congregational officers, their Lay Association, their subscriptions towards the support of missionary services and their other matters against the meeting of Synod, and both from the pulpit, and in private conversation, I have always urged upon them, the duty of diligence and liberality in the cause of the Redeemer's kingdom.

On the 10th of April, I was at Roger's Hill. I cannot characterise the present state of that congregation by a weaker term than that of lukewarmness or indifference. I would not attach too much blame to them for this, considering that their wants are so urgent, and cannot be supplied by me. The voice of a Gaelic preacher, and that preacher their settled pastor, will alone rouse them. What I could do for them, I have endeavored to do, and I trust that the younger portion of the congregation, who chiefly attend the sermons, have in some measure profited by my labors. On the Sabbath following, I was at River John. The ground was covered with soft snow, and the travelling was in consequence very bad. Notwithstanding, I had fair congregations, especially in the forenoon. On the 24th, I was at Cape John again. I have nothing new to report on this visit. On Sabbath, the 1st of May, I was at Truro, on the 8th, at River John. Referring to my notes and diary, I find that I have nothing of special interest to bring under the notice of the Presbytery, in connection with these visits.

The congregations were much in the same condition as when I had left them.

On the 22nd, I was at St. Mary's. Attendance was large at both services, the most entirely composed of young people. During the week, I visited every congregation at his own house, travelling considerable distances in so doing. On the 29th, I officiated in the usual place of worship, and again the attendance was numerous. I am convinced, that were Gaelic services supplied to the people of this district, our strength would increase. It is true, that the Free Church dissent is here in some instances very bitter, and to all appearance very strong, but the general character of the people is good, and were a Gaelic clergyman to visit them occasionally, he might, without even attempting to proselytize, attach towards the Church a considerable number of those who are at present estranged from us. I do not say that parties would not attend services who would not still nominally adhere to the Free Church, but that the work would be gradual, or might in the end be permanent. I know that there are families here, who would never have deserted the church, had not the church deserted them.

At the close of the forenoon service, on the 29th, I exhorted the people to use all diligence and despatch, in completing the interior of their place of worship. I brought their case last winter under the notice of the Lay Association, and that body responded, by voting £5 towards assisting to complete the church. I am happy to inform the Presbytery, by a letter which I have lately received from a friend there, that, under the able and zealous and gratuitous superintendance of Mr. Alex. Gunn, carpenter, the necessary work is now in progress, and will be completed as far as the means at their disposal will permit.

On Sabbath, the 5th of June, I was released by the Presbytery from duty. On the 12th, I officiated for Mr. Herdman who was absent on Presbyterial business, and on the 19th, at Cape John. The weather was good, and I had a large attendance. On the 26th, the Rev. Geo. Duncan and I exchanged pulpits, he officiating at River John, I at Clontar.

THOMAS TALLOCH.

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REPORT OF THE LAY ASSOCIATION.

I beg leave to submit a report of the "Lay Association up to this date. The Treasurer's account, rendered at the last meeting of Synod, showed a balance, in his hands, of £95 6s.; and the account rendered under date of the 29th of June last, show a balance in hand at that time of £177 15s. 10d. The balance in the Treasurer's hands at the annual meeting of the Central Committee on the 29th of January last, was £152 19s. 2½d., leaving only £18 16s. 7½d. to the credit of the collectors for the past two quarters of the present year in all the branches; and on reference to the

accounts of the Treasurer, hereto annexed, will be perceived that only New Glasgow, Barney's River, and Lochaber (with the amount of 11s. and 3d. from McLellan's Mount, have contributed at all during the present year. It will be manifest from these figures that renewed exertions are imperatively called for, if we hope to reap the advantages which we anticipated from the formation of this Association. The support of this Association, particularly within the Presbytery of Pictou, is absolutely essential, because the Central Committee has engaged to supplement the salary of the Rev. Mr. Sinclair, the Gaelic Missionary, recently arrived in this country to the extent of £100 currency, per annum. This obligation must, of course, be punctually observed; and it is to be hoped that those congregations for whose supply the services of the missionary were more particularly desired, will renew their exertions in favor of the Association, without whose aid his services cannot be retained. Attached to this report is a statement showing the amounts contributed by each congregation since the commencement of the Association. To see the exertions of the Church, this statement is most creditable on the conduct of others, I regret to say, affords a commentary directly the reverse. For those congregations who do not enjoy the privileges of regular services, and the assistance of settled ministers, we might (if charitably inclined) offer some excuse; but I am at a loss to understand how the settled congregations can reconcile their carelessness and indifference with the duty they owe to themselves, and to the Church to which they profess to belong. Their liberality and energy in this and every other measure having for its object the advancement and prosperity of the Church, should, in my humble opinion, exhibit an example worthy of imitation to congregations not enjoying their advantages: but it is to be feared that the supineness and indolence of the prosperous and favored societies of the Church, have disheartened rather than encouraged those less favorably situated. It is not necessary that I should particularly allude to the congregations to whom I allude: the statement above tells the tale with more than any words that I can employ.

The Central Committee trust that this report will impress upon the members of the reverend Court the propriety of directing the attention of their people to this important subject. I regret that I am not in a position to furnish such a statistical return as will exhibit, at a glance, the real position of the Association; but although I have on more than one occasion called upon the Secretaries of the various branches to furnish the information which would enable me to compile such a report, these officers have not responded to my call with the promptness which so reasonably be expected from men called upon to discharge so important a duty. No appropriation of the funds has yet been made

the Association, except the undertaking above mentioned, to supplement the salary of Mr. Sinclair; and until a greater degree of liberality be exercised by the people, the exertions of the Association must be confined to the fulfillment of that engagement. In conclusion, I beg to say, that I regret a multiplicity of other engagements has made it impossible for me to devote to the preparation of this report the time and care which, perhaps, my duty required me to bestow upon it. It is consequently very imperfect, but will exhibit the present circumstances and position of the Association as they now exist; and I can only regret that I have not greater cause of gratitude for its successful operation, and more reason to be proud of the energy and liberality of the people of our Church.

I am, Dear Sir,

Yours, very truly,

JAMES McDONALD.

To John McKay, Esquire, }
 Chairman of the "Lay }
 Association." }
 1st July, 1859.

The Committee on the "Lay Association" appointed at last Synod submit the accompanying report of the Secretary of that Association, dated 1st July inst., and being of opinion that it affords all the information that can be given on that subject, beg leave to submit the same as the report of your Committee.

ALLAN POLLOK, *Convenor.*

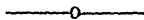
Statement of sums paid to General Treasurer to date, by each branch of the Association.

New Glasgow,	£46 15 14
Acton,	22 17 7½
Pease John,	7 14 2½
West Branch East River,	14 16 0½
East Branch East River,	10 12 0
Loger's Hill,	11 6 8½
Arney's River,	10 14 4
West Branch River John,	10 4 6
Whitton,	5 14 0
McLellan's Mountain,	22 7 6½
Wingsprings,	9 12 6
Wallace,	7 5 0
Wuro,	2 0 0
Chaber,	3 5 0
East River, St. Mary's,	2 14 0

£187 17 10

debit per Treasurer's accounts, 10 2 0½

on hand 29th June, 1859, £177 15 10



REPORT OF THE COMMITTEE OF THE "MONTHLY RECORD."

The committee of the *Monthly Record* submit the following statement, which exhibits the financial result of this undertaking. Owing to the departure of the late committee, which was caused by the ground of inefficient support, the present committee felt great difficulty in un-

dertaking the publication of the *Record*. Trusting, however, to the co-operation of the ministers and members of the church, and especially to that of the Synod, they have continued its publication.

The committee direct attention to the following particulars in the accompanying financial statement.

1. The committee respectfully express an opinion, that several congregations have not supported the "Record" so fully as they might have done.

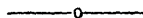
2. Some congregations have supported the "Record" so handsomely as to show what others might do if the same means were employed.

3. With one or two exceptions, the "Record" has been remarkably well sustained by our congregations and ministers in New Brunswick. The committee consider it a duty as it is a pleasure, to give this public expression of their satisfaction, with the manner in which they have been encouraged by the support given in that province.

4. Like the committee of last year, they have much pleasure in directing attention to the liberal and punctual support given by the Rev. Donald McDonald and his people, to this publication.

The committee only add, that they take the liberty of respectfully urging the Synod to take measures for the further circulation of the "Monthly Record."

ROBERT DOULL, *Sec'y.*



RELIGIOUS INTELLIGENCE.

RELIGIOUS REVIVAL IN WALES.

The following facts, relating to a very remarkable revival of religion in Wales, are copied from the *News of the Churches*. It has principally prevailed in Cardiganshire and Caermartheshire. This awakening is the first fruit of the American revival, and one of the first results of prayer under the influence of the "one spirit." The principal instrument has been a Mr. Jones, a Wesleyan minister, converted during the American revivals. He returned to Wales for the purpose of producing an awakening in his native country. This great work began in Ystymtyhen, under the preaching and labors of Mr. Jones. He had managed to enlist in the cause, a Mr. Morgan, a Welsh Presbyterian minister. During the preaching of a sermon from the text "Woe unto them that are at ease in Zion," there was an effect produced, which, however, was not visible till the close of the service. Prayer meetings were started in various congregations, and crowds rushed from different quarters and filled the churches.

Permanent results have been secured. In Cardiganshire alone, about 4,000 members have been added to the churches. Like all other revivals of the present day, it is charac-

terised by the absence of sectarianism. The work of the spirit is neither confined to one denomination, nor carried on by the ministers of one branch of the church. Its fruits are seen in all the churches; among churchmen and dissenters. It is thus described by a minister. "Something powerful takes a hold of their minds. We have seen some going out with tears on their faces, and some almost unable to find the door. The services in churches and chapels are thronged. Particular congregations have added hundreds to their membership. The most notorious sinners have been humbled through grace. There is a deep seriousness and earnestness among all classes in these regions. An absence of bodily manifestations as much characterises the spirit's work in this instance, as the strict performance of religious duties, and conscientious and thorough morality. In districts where drinking has been prevalent, there has been on the part of converts, a total discontinuance of drinking usages. The blessed influence extends, more or less, over the whole of Wales. This is the amount of the testimony borne concerning it by respectable men. Ministers of all denominations unite in bearing witness to its reality and its blessed fruits. It is the duty of Christians in every part of the world, to pray that it may grow, that those, whose minds have been enlightened, may be steadfast in the faith, and that there may be still more extended breakings forth of this blessed light. "O Lord! Revive thy work in the midst of the years."

SYNOD OF THE PRESBYTERIAN CHURCH OF ENGLAND.

England is not a genial soil for Presbyterianism. Episcopal, Wesleyan, Baptist and Independent bodies are numerous, but Presbyterian polity has gained small hold upon the affections of the people. There is, however, a Presbyterian Synod in England, which numbers 90 ministers. This body met in London, on the 18th of April. The report on their College in London, showed an attendance of eleven students. During last year, £2,205 had been collected for Foreign Missions. A report on the sustentation of the ministry, exhibited the startling facts; that in one Presbytery the average income of each minister was £161; in another, £93; and in another, £108. An overture was introduced on the celebration of the tercentenary of the reformation in 1860.

THE IRISH REVIVALS.

The religious world is now deeply interested in a spiritual awakening in the north of Ireland. It appears to have begun in Ahoghill, a village in Antrim. In consequence of the American Revivals, presbyterics had di-

rected their people to pray for a like blessing, and a few young men in Connor, formed a small prayer-meeting for this purpose. Great numbers began to attend their meetings. Two or three careless and immoral families experienced the grace of conversion. Some doubted and many more mocked. But men and women began to crowd the meetings for prayer. The excitement increasing, the second Presbyterian church had to be opened. A great many Roman Catholics have experienced this awakening. It is a movement not of the ministers, but the people. The churches are crowded on week-evenings. The Sabbath is better observed, and people are eager to hear the word of God.

The bodily effects are very striking. Under conviction, it is common to see the perspiration standing like bead-drops on the brow, the body trembling, and the hands clasped with convulsive energy. Earnest prayer is a delight and relief. Ardent love to Jesus takes place of every other feeling. One man said: "When I found Jesus, I forgot father and mother, wife and children; none of them stood for a moment between my soul and him." The foregoing facts refer to Ahoghill and the neighboring villages.

The movement is now spread over several of the counties of Ulster. There is not a street or a lane in Coleraine, in which there are not three or four persons, who have been enlightened. On a Wednesday evening, while prayer was being offered for the outpouring of the spirit, a flash of light in the sky brought a whole congregation to their knees. It is generally in their own houses, however, that they are stricken. In Belfast, the movement spreads. Cases of conversion in the factories and workshops have become very common. The revivals form the sole topic of conversation. The penitents do not suffer in body. The body is simply weak from mental suffering. In Newtonlimavady, hundreds have been seen walking with their friends singing, "Glory, honor, praise and power be unto the Lamb forever." In one day, several persons in the workhouse were stricken down. Four of them were Romanists, whom the priests tried to persuade that it was all weakness, but in vain. In Londonderry, large open-air meetings, attended by thousands, have been held, night after night.

The bodily affections are sometimes of the most violent kind. However, the ministers engaged in the work, attach no importance to these manifestations. The fruits are genuine. A solicitor told the Rev. Mr. Trench, that his father had ceased. A publican said that his man could live by the trade. Many abandoned females have forsaken the streets. Deposits in Saving's Banks have increased. The editor of a newspaper has been entirely unable to turn his thoughts to any other subject. The compositors in a printing office have been unable to go on with their ordinary work.

The above facts are of a very extraordinary

nature, and full of encouragement. They are but few, compared with what we could furnish our readers from many trustworthy periodicals. Accounts of the revival were to be met with in the leading secular papers of the district, and indeed, in the press generally. The above facts are gleaned from the correspondence of "The News of the Churches."

THE IRISH CHURCH EDUCATION SOCIETY.

The annual meeting of this society was held on the 7th of May. The Report showed a cheering prosperity in its funds, schools and prospects. There are 1,687 schools in connection with this society. The number of pupils is 82,289. The prosperous state of this society is some evidence of faith and zeal in the cause of Christian education on the part of the ministers of the Irish Church.

ADDRESS TO SIR JOHN LAWRENCE.

An address with 7,000 signatures, was presented to Sir John Lawrence on the 24th of June. Among the names were those of three archbishops, twenty bishops, twenty-eight members of Parliament and noblemen, and seventy-one members of the House of Commons. The bishop of London, in presenting the address, referred to the confidence he had obtained from the letter of Sir John Lawrence, that Christian instruction would not interfere with political arrangements.

Sir John Lawrence, in the course of his remarks, said: "Nothing but a series of miracles could give us. To Him, therefore, alone is the glory due. I see no valid reason for changing the opinion which I expressed, on the expediency of allowing the Bible to be read in all the schools and colleges in India, by those who desire to do so. Far from apprehending any loss from this liberty, I believe that the results of some years would scarcely be perceptible. The progress of time, however, no doubt, the day will come when which was sown would bring forth fruit. It was not possible to introduce western science and learning into India, without leading the people to throw off their own faith. If the position be correct, surely we are bound to give them facilities for acquiring a knowledge of the true faith. This is our true policy, not only as Christians, but as statesmen. In our duty towards them we should never infringe upon the rights of conscience, nor interfere with the freewill of man, while we should be working in the true way to maintain our hold in India. Had the mutiny of the Bengal army possessed some insight into the principles of the Christian religion, they would never have been misled in the manner they were: they would never have joined themselves together to resist and perpetrate imaginary wrongs. Ignorance, in all ages, has been the mother of error and delu-

The proceedings terminated with a vote of thanks to the Bishop of London, which was proposed by the Hon. A. Kinnaird, and seconded by the Rev. Dr. Cumming.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting was held on the 4th May, in Exeter Hall; Lord Shaftesbury in the chair. The speakers were—the Bishop of London, Dr. Norman Macleod, Rev. W. M. Punshon, the Bishop of Carlisle, Rev. Charles Kemble, Rev. J. Henderson, Rev. Owen Thomas, &c.

The following items are selected from the Report: The circulation in France last year was 90,360 copies; in Belgium, 10,494 copies; in Holland, 24,254 copies; in Germany, 311,634 copies; in Denmark, 7,645 copies; in Sweden, 71,646 copies; in Norway, 12,362; in Russia, 23,724; [the circulation in Russia is confined to that part of the population which is beyond the pale of the Greek Church;] in Switzerland and Piedmont, 30,616 copies; (in Italy, generally, Scripture circulation not tolerated); in Malta, 4,055 copies; in Athens, 2,629; in Turkey, 15,325 copies; India and Ceylon, 100,000 copies; in Africa, 5,842 copies; United States, 712,045—a grand total for the year of 12,804,014 copies.

The Society's receipts exceed those of any former year. The general fund is £78,047; amount received for Bibles and Testaments, £76,859; total receipts, £154,906. For Chinese New Testament fund, £823; for Indian special fund, £4,332; making a grand total of £160,062. The total issues of the Society now amount to 35,609,931 copies of the Scriptures.

THE CHURCH MISSIONARY SOCIETY.

The annual meeting was held on 3rd May, the Earl of Chichester in the chair. We select the following items from the Report. The income has been £122,088. There are about fifty young men candidates for missionary service. The mission in Sierra Leone, commenced forty years since, flourishes, having sent one branch to Yoruba, and another to the banks of the Niger. Rome has appointed a bishop, priests, and so-called sisters of mercy, to introduce the Romish religion. In Constantinople a mission is commenced. The mission in Bombay progresses, the bishop having visited Nasik and reported. In Sindh the mission is crippled for want of laborers. At Kurrachi, Hyderabad, and Shikapoor, European and native missionaries labor. As to North India, a mission has been set up at Lucknow, and native ministers have been provided for native congregations at Allahabad, Chunar, and Dehra Doon. Operations continue at Calcutta and its substations at Burdwan, and the several districts of Kishnagar. There is much encouragement in the Sautnal schools at Bhazulpore. The schools

in the Santhal District are now twelve in number. In the North West Provinces, the congregation at Benares, numbering 150 souls, has remained steadfast. At Agra two converts are moonshes of great ability and attainments, who are entrusted with Persian and Arabic classes in College. At Meerut there has been a remarkable Christian movement among the villagers. In the Punjab, the four principal stations, Amritsar, Kangra, Peshawur, and Moulton, have suffered through the removal of the missionaries. The first fruits of the Affghan tribes have been admitted into the Church. In South India, we have as the fruits of missionary labor in Southern India and Ceylon, more than 100,000 persons who have abandoned idolatry. The reports of the missionaries at Travancore exhibit progress. In Ceylon, branches are maintained at Colombo, Cotta, Baddalgama and Jaffna, though the staff of agents is reduced. The New Zealand mission causes both praise and anxiety. The missionaries in China report that Chinese education is good, and offers a prospect for evangelization. In North West America Archdeacon Hunter has penetrated 1,000 miles north, by Mackenzie River, and found a country, half the size of Europe, inhabited by Indian tribes and the Company's officers. Romish missionaries were there, though a few French Canadians only were Catholics, and all the officers of the Company but one were Protestant. They are desirous of a Protestant mission.

The total income is £146,376.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The 159th anniversary was held on 25th May; the Archbishop of Canterbury in the chair. The speakers were the Bishop of Graham's Town, the Bishop of Oxford, the Bishop of Western New York.

WESLEYAN MISSIONARY SOCIETY.

The anniversary was held in Exeter Hall, on 2nd May last; Thomas Farmer, Esqr., in the chair. The speakers were—the Rev. John Bowers, President of Conference, Rev. Dr. Miller, Rector of St. Martin's, Birmingham, Rev. Elijah Hoole, Rev. Dr. Raffles, Rev. J. Mullens of Calcutta, Rev. Dr. Pomroy, Mr. Pritchard, from Fiji.

The following items are taken from the Report: The German mission has been visited by Messrs. Pope and Boyce. Instances of conversion have been met with in Gibraltar. In Ceylon there has been steady progress. In Madras the number of members has increased. At Bangalore, the Tamil department has suffered from want of a missionary, but the Canarese work is vigorously prosecuted. Of sixteen wanted last year, 13 have left the shores of England for India. The

principal Anglo-vernacular Institutions in Jaffna, Madras and Bangalore, are well sustained. Government has, however, withdrawn grants from mission schools. In China the missionaries can all speak the language, and can each point to a convert. In the Cape District of South Africa, twenty adults have been baptized at Stellenbasch. In the Albany and Caffraria District, there has been a revival at Graham's Town, where 81 adults were baptized in one day. Upwards of 400 heathen have been baptized during last year. At Sierra Leone a second large chapel in Freetown advances slowly. Dr. Baikie recommends the undertaking of the left bank of the Niger, the Church Society having taken the right. The Antigua district has contributed to the general fund this year £900. Several circuits in Demarara are supported without aid. For Hayti, now free, two ministers and schoolmasters are asked. In Ireland the missions are healthy. In the southern circuits of France "we have increasing fields, constant conversions, a faithful people." The cause in Switzerland is revived by two new stations. In Canada the income of the Canada Missionary Society is £9,100. Among the North American Indians there is an increase of 30 members; on domestic missions an increase of 2,985. Five missions are carried on in Lower Canada. A sum of £500 has been given to the Canada Society for the establishment of a mission in British Columbia. More than 12 ministers volunteered, of whom five were selected, and these have commenced. In Australasia and Polynesia, 12 missionaries have been sent to Fiji. The increase of members is 2,635, with 5,000 on trial. Should British government refuse the proffered sovereignty of Fiji, the results may be disastrous.

The receipts during last year were as follows:

Home receipts,	£97,618
Affiliated Conferences,	28,614
Colonial grants,	2,843
Total,	£129,086

LONDON MISSIONARY SOCIETY.

The 65th anniversary, was held in Exeter Hall, on the 12th May. The Speakers were Rev. John Graham, Craven Chapel, Canon Miller, Sir S. M. Peto, Rev. Ed. Stonan, Calcutta, Rev. R. W. Dale, Birmingham, Rev. Dr. Cumming, and Rev. Dr. L. Chinese Missionary. The Home receipts were larger than last year. The amount is £799. Special offerings and contributions swell the amount to a total of £461. The total number of laborers is of whom there are 27 in South Pacific; West Indies; 39 in South Africa; 16 in India. In Tahiti, since the expulsion of the missionaries, the churches remain under native pastors, true, in spite of reductions, to the principles of Evangelical

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testantism. The missions in Society, Austral, Hervey and Navigator's groups, including 50,000 people, are prosperous. The training institutions in Tahaa, Karetonga and Upola, under Rev. John Barff, Rev. George Gill and Rev. George Turner, respectively contain 100 students, and from them well qualified missionaries have gone forth. These native agents are all sustained by the people among whom they labor. The missionary free-will offerings in these islands last year are £1,121, and the number of native Christians, 7,678. The mission stations in British Guinea and Jamaica, have advanced. The number of churches is 36, of which 8 are in Demarara, 13 in Berbice, and 15 in Jamaica. The total number of members 5,000. Their contributions to missions last year are £7,188; and £237 for India. Of the 20 missionaries in South Africa, the greater part are self-supporting. Messrs. Sykes, McKenzie and Price, for the establishment of a mission on the Zambesi, arrived at Kuruman in December. Meantime official notice was received from the Transvaal Republic that they would not be allowed to proceed. They had been determined to expel the native tribes. Representations were made to Governor George Gray, and the result is highly favorable to the mission. In Madagascar, Christians continue to suffer bonds, imprisonment and death. In China the recent war did not interrupt the labors of missionaries. Believers increase in Amoy and Shanghai. Six laborers are about to go there. In India the Directors have endeavored to extend the missions. Since the beginning of 1858, six additional missionaries have been sent to India. The number will be increased to twenty.

BAPTIST MISSIONARY SOCIETY.

The annual meeting was held on the 28th April, in Exeter Hall; the Earl of Carlisle in the chair. The speakers were the Rev. Mr. Morgan of Howrah, Rev. W. M. Punshon, and Rev. Mr. Mullens of Calcutta. In India work has been resumed over the north-west. Agra, Muttra, and Delhi, the work has been resumed. It is doubtful if the station at Bahabad will be resumed. Gyra and Patria are again occupied. There are last year records of 124 baptisms. Two new stations are opened in Jessore and Comillah. Educational work proceed at Serampore College. The receipts for the past year are £26,513.

TURKISH MISSIONS AID SOCIETY.

The annual meeting was held in Willis' Hall on the 9th May; the Earl of Shaftesbury in the chair. The Report stated that the free of religious liberty had been honorably secured. The leading Free Church ministers succeeded to this Society. The receipts amounted to £3,782. Statistics show in five months of labor 108 stations, 63 ordained mis-

sionaries, 67 female missionaries, 74 native preachers, 178 native assistants; making a total of 130 Americans, and 252 natives. The Churches founded number 45; members 1,500. Average attendance on Sabbath day is 4,174. At the schools are 4,000 scholars. The Constantinople press printed 69,250 volumes, and 20,000 tracts. 710 Bibles have been sold during the year. Roman Catholics have expended for diffusing Romanism in Turkey and Persia, £25,535 during last year. Even the Turks avow their belief that their reign is closing. Education, war, commerce, railroads, and a preached word, paralyze Mohammedanism. Greek, Romish and Protestant Christianity are rivals for the conquest. It is encouraging that the ruling Turks are disposed to honor and promote Protestant Christianity.

The Earl of Cavan, Rev. J. Lowe and Rev. Dr. Pomeroy were the speakers. The latter said that from time immemorial the Turks, 12,000,000 in number, supposed that Christianity was a form of Paganism. They hated the worship of images. They discovered a system called Protestantism, in which images were not worshipped, and were pleased. The Turks were buying the word of God in such numbers that the missionaries were not able to supply them. A converted Turk was preaching the gospel every day in the week. The Sultan's historiographer has avowed the Christian faith. The Sultan was forced to dismiss him; but he settled 10,000 piastres a year upon him.

CHURCH PASTORAL AID SOCIETY.

The annual meeting was held in St. James' Hall, Piccadilly, on 5th May; the Earl of Shaftesbury in the chair. The chairman in his remarks said that this Society represents the voluntary principle in the Church. Circumstances were never more favorable for the extension of true religion. If you preach the gospel, hundreds and thousands press to hear. He rejoiced at the success of the special services of the Nonconformists. They have rendered us service, and kept us on the *qui vive*, and among us the revival of religion did really begin.

The Report stated that the total receipts for this year were £43,856. Grants have been made to the number of 545.

The Earl of Carlisle and the Rev. Canon Miller were the speakers.

THE RAGGED SCHOOL UNION.

The fifteenth anniversary was held in Exeter Hall on the 9th May; the Earl of Shaftesbury in the chair. In his remarks the noble chairman said: that they had 28,000 children on the school-books, 160 school-rooms, 360 paid teachers, and 370 paid monitors. 4,000 children had been placed in industrial schools.

and 326 were shoe-blacks, who earned during the past year £4,380. The miserable dirty children of London were the victims of circumstances. The extent of drunkenness arose from the miserable localities in which the poor lived. He looked upon the establishment of drinking fountains as highly beneficial. He wanted this to be a voluntary work. God forbid that government should interfere, if it interfered with the religious teaching there given. He would sooner have 23,000 children instructed in the truths of evangelical religion, than 100,000 under the secular system, or according to the notions of religious discipline put forth by the Privy Council.

The Rev. James Wilson of Aberdeen (Congregationalist), said that, when they commenced their ragged school in Aberdeen, he addressed an appeal for assistance to Queen Victoria. In two days he received a letter, which, if he felt at liberty to publish it, would warm their hearts. His letter enclosed a check for £20. Two years afterwards inquiry was made as to the progress of the kirk and school, and the Queen sent £25 more: and subsequently £50 more. Her Majesty supported three schools on the Balmoral estate.

CONTINENTAL MISSIONARY SOCIETIES.

A correspondent of the *News of the Churches* gives a summary of what is doing on the continent for Foreign Missions. We condense it as follows: The *Moravian*, established in 1732. Its operations are in Greenland and Labrador, to American Indians, to West Indies: in South Africa, India, and Australia. 300 missionaries are supported at an expense of £13,000.

The *Basel Society* has 74 young men under training in the mission school at Basel: 65 missionaries employed, 69 native assistants, and 11 female teachers. The annual expense is £22,500.

The *Rhenish Mission* has a missionary college at Barmen, 33 stations, 42 missionaries. The expense is £6000 per annum.

The *Berlin Society* had lately 15 missionaries, supported at an annual expense of £5,000. It has existed 26 years.

Gossner's Society was for many years supported by his own exertions. It has existed since 1836. The principle of sending out men without theological training, to support themselves by their own labor, is not adapted to the state of the heathen. This mission furnishes the clearest evidence that it is better to trust to quality than quantity in missionaries. 19 missionaries of this Society are active in Australia, and 30 in America. 14 are employed among the heathen in India. It has raised £700 last year.

The *North German Missionary Society* has 12 missionaries, and expends £2,000 annually.

The *Leipzig Lutheran Society* employs 9 missionaries, and 45 teachers. The entire income is £3,000.

The latest German Mission is one founded by Pastor Harms of Hermannsburg. The plan is to send out colonists to form the nucleus of a Christian Church, who are to get as many heathen as possible baptized.

The Dutch Mission to the Dutch Colonies, and the Paris Mission, have 12 missionaries in South Africa.

EXTRACTS RELATING TO THE REVIVALS IN IRELAND.

Rev. W. Arthur, author of the "Tongue of Fire," in writing of the effects of the revival says:

"Ballymena was notorious for drunkenness; with a population of about 7,000, it had 120 public houses. Yesterday, Mr. Lindsay told me that one of his travellers met a traveller from a distiller returning from Ballymena, who said, 'There is no use of going into that country; the people will neither drink whisky nor buy it.' As to Belfast, almost every church of all denominations is daily open. In the streets, groups surround any one in the evening who stands up to address them. In a short walk, I found three in the lowest part of the town. They show no excitement whatever, and the speakers, so far as I have heard, are calm, and not more than ordinarily impressive. Cases in which conviction is accompanied by physical prostration are frequent, but less so than they have been. Last night, Mr. Hanna said in his pulpit, that he believed he spoke within limits when he said, the last three weeks, tens of thousands had been awakened in Belfast and the neighborhood. In Sandyrow, the former scene of riot and mischief, the policemen say that there is now no drunkenness and no trouble of any kind."

An Interesting People.—The *Pittsburg Dispatch* says: "Rev. James Sinclair, formerly a resident of this vicinity, is now in charge of two Presbyterian congregations on the border between North and South Carolina. He informs us that the greater portion of the population of five counties in that part of North Carolina, are of Scotch descent, and the Gaelic language is spoken even by the slaves—some of whom understand no other. Part of his addresses are in the Gaelic, and his father is also preaching in that language in the same vicinity. Many of the ancestors of these people were driven from Scotland during the troubles of the 'Pretender' or Stuart dynasty—having been pardoned under the gallows condition of becoming exiled to the colonies of the Carolinas. Mr. Sinclair says they are a most excellent, hospitable, quiet people."

A Direct Contradiction.—We are authorized to state—and, of course, we do so without risk of being put down—that since the commencement of the "Revival" movement in the North of Ireland, not a single case of religious or hysteric mania has been admitted into our District Asylum for the Insane. The fact we commend to the special attention of Mr. Coroner Wakley, the editor of the *peo*

tiarly free-thinking journal, *The Lancet*—*Banner of Ulster*.

The Converted Romanists.—A very interesting young woman in Belfast, of strong natural intelligence, a Roman Catholic, was converted in the Berry-street church. Her Roman Catholic neighbors sent intimation to the priest, who arrived while she was still in a state of much bodily weakness, arising from the sore struggles of the soul. The time, therefore, was favorable to the priest, and the following dialogue occurred:

Priest—(with great pomposity, as if assured of success)—Don't you know that St. Peter is the head of the Catholic Church?

Convert—I know, sir, that Christ is the Head of a Church that will never fail.

Priest—You are not ashamed of your religion?

Convert—"I'm not ashamed to own my Lord, or to defend His cause."

Priest—(imperiously)—Make the sign of the Cross.

Convert—I have no faith in the sign of the Cross.

Priest—Did I not forgive your sins?

Convert—You proposed to do so, but God only can forgive sins, and I have this forgiveness.

The priest then threatened to take a certain course to constrain conformity to Romanism. The course was taken, and the trial was great, but God gave the grace of steadfastness, and the young convert is now busied in comforting others whose hearts the Lord has broken.

Another incident is related by the correspondent of a London paper:

"A Roman Catholic priest told his hearers in Belfast, not to dare to mock the movement, for it was of God; and a poor woman—poor in spirit, I mean—went to another of these gentlemen in a very depressed state of mind, and the following conversation ensued:

"Sir, my mind is troubled on account of sin. I want pardon, and here is the money; and ease me now."

"Go home and quiet yourself, and you will soon get better."

"I cannot do it. I want forgiveness now; I am willing to pay for it; and oh, Sir, do pardon me now."

"My good woman, do you think I can forgive you your sins? I cannot. No one but Jesus Christ can pardon thee; go, therefore, to him."

REVIVAL OF RELIGION IN SWEDEN.

Students of prophecy affirm, that we have reached the borders of a grand prophetic epoch. It seems that the lines of prophetic history meet in the present generation, and culminate in a centre of great social and political interest. One thing appears undeniable, and it is, that, amid much diversity of interpretation of minor symbols, most expositors

are now inviting us to watch and hail an epoch, great with changes, and impressive in the vastness of movements in church and state. What prophecy proclaims in mystic pictures, many of them older than the hieroglyphs found on Egyptian tombs, upon which the eager traveller gazes with wonder and awe, great shadows in the civil history of our time indicate with nearly as much meaning and importunity. "Coming events cast their shadows before." Never was the natural progress of the human race so rapid and unbounded. At no time were men more successful, not only in the discovery of new regions for the cultivation of the material of enterprise, but in developing their resources, and bringing them within reach of their fellow men. The progress of material and social science is so rapid, that annuals are regularly issued, chronicling its advance. The arts of peace have become a complicated world, by their extent, variety, and intricacies, defying the student, who would have the hardihood to attempt to master their details. The art of war, that dangerous game by which thousands are slaughtered, kingdoms are lost or gained, empires are rendered powerful or powerless, the map of nations is altered, and the development of national affairs is effected, not by the sheer power of right and morality, but by the mighty sweep of the sword, is so cultivated, that the national purse can hardly keep pace with its discoveries; and campaigns, that used to last for years, are, while equally deadly and ferocious, compressed into months. A journey round the world will soon become a jaunt of pleasure. Knowledge is vastly increased, and when all important parts of the earth are brought into almost instantaneous communication, must increase in an incredibly high ratio.

These features of our day are important matters for the contemplation of the Christian church. The farther material civilization is advanced, the more religion is needed. High material and low spiritual progress would convert the world into a pandemonium of all the vices. The Christian religion is extensively required for the preservation of the world and the recovery of man, sick of false philosophy, and brutalised with idolatry.

Turkey, India, China, Japan, Africa, have all been wonderfully opened up to the admission of a Christian civilization. What is required to secure the opportunities but a re-

vived Church; a Church alive to her responsibilities, full of love, burning with zeal, moving with the missionary spirit? We want such a Church as that of the primitive times, which, amid formidable opposition, and with none of the inviting features of the present missionary field, did not hesitate to attempt the evangelization of the great Roman empire, and did not pause until this was accomplished: a Church that, when she ceased to be a missionary community, became foul and corrupt with superstition, as a stagnant pool. The great Lord, who is over all, is now, blessed be his name! supplying this want. A great revival has broken out in America, excelling all past revivals in the number of its fruits, and the interesting nature of its conversions: a revival, so vast and impressive, as to compel the respectful attention of the secular press, and indicate the finger of God. Another has broken out in three very widely removed portions of the United Kingdom, Scotland, Ireland and Wales. There are tokens also that this movement will spread through the kingdom. The two great missionary nations of the world, Britain and America, are moved by the Spirit of God about the same time. The effect of this has been an increase of students for the ministry, a greater willingness to be sent into the foreign field, an augmentation of missionary funds, a larger attendance at churches, more frequent prayer-meetings, and, in general, a vast increase of moral energy in the Church; and all this is contemporaneous, with a greater willingness on the part of the heathen to hear the gospel.

We have furnished short accounts of the revivals in Ireland and Wales on another page; but these facts are more conclusive in connection with the breaking forth of the light of truth among Swedish Christians at the present time. There is a very large distribution of tracts in some parts of that country, which has, no doubt, produced much effect. Prayer meetings abound, and the want of evangelical preaching is much felt. In some places the churches are insufficient for the accommodation of the people. A young man of some high station had been suddenly awakened, when at a considerable distance from home. A young officer has been awakened to religion by the perusal of the *Memoirs of Hedley Vicars*. In many places the greatest awakenings take place through the preaching of ministers who are not remarkable for oratorical power. In Upsala the kingdom of God increases among the people, and especially among the students at the University. In the island of Gothland, in the Baltic, great multitudes from

one end of the island to the other, had been stirred up to seek salvation with fear and trembling. In one parish almost the entire people have been awakened. Thus, in all parts of the Christian world the light is breaking forth. In this delightful manner is the Lord equipping his Church for her work. Let us supplicate him, that we may receive a portion of these unspeakable blessings, and be able to go up to the help of the Lord against the mighty.

The General Assembly of the Free Church of Scotland had a very interesting meeting in May. As accounts of its proceedings are probably in the hands of our readers, we shall direct attention to the accounts merely for the past year, showing the continued liberality of that body. The sums are as follows:

Sustentation Fund,	£110,435
Building Fund,	41,179
Congregational Fund,	94,481
Missions and Educations,	55,896
Miscellaneous,	41,384
Total,	£343,377

PRIMITIVE METHODIST CONNEXION.

The fortieth Annual Conference of the Primitive Methodist Connexion commenced its sittings in Newcastle-on-Tyne, on the 1st June. The delegates were 80 in number. The accounts showed prosperity. The next year is the Connexional Jubilee year. The following are the statistics of this body: Members, 123,863; travelling preachers, 610; local preachers, 10,838; chapels, 2,166; rented chapels, 3,176.

RELIGIOUS TRACT SOCIETY.

The Annual Meeting was held in Exeter Hall; the Right Hon. Lord Kinnaird in the chair. The following items are for the benefit of our readers, gleaned from the Report. The Society has existed for sixty years. During the last ten years it has circulated 4,023,949 publications on Romanism, and 4,001,008 on Sabbath observance. The receipts for sales were, in 1850, £42,393, and in this year, £76,223. Upwards of thirteen millions of tracts, and five millions of handbills, have been circulated during last year. The total receipts for the year were £97,898.

UNION OF PRESBYTERIAN CHURCHES IN SCOTLAND.

It is important that our readers, when there is so much said of union by various parties and when, together with much that is genuine in these movements and discussions, there necessarily exists much that is counterfeit

should be in possession of the facts relating to a most important and refreshing consummation of union in Australia. The ecclesiastical divisions of Presbyterian religion in these vast Australian regions are as follows: There are four provinces, and branches of the three sections of the Presbyterian Church in each of them. In New South Wales there are 25 ministers of the Church of Scotland, 17 of the Free Church, and none of the United Presbyterians; in Victoria there are 11 ministers of the Church of Scotland, 23 of the Free Church, and 9 or 10 of the United Presbyterian Church; in South Australia, with 10,000 people, the Church of Scotland has only 2 ministers, the Free Church 7, and the United Presbyterian body one or two. In Tasmania, or Van Dieman's Land, the Church of Scotland has 8 ministers, the Free Church 3, and the U. Presbyterian none. Let it be observed that the Synods in Victoria alone have consummated the union. The United Presbyterian ministers form a slight exception to this, as they appear to form one Synod, extending over New South Wales, Victoria and South Australia, and consisting of nine ministers. Almost the whole of that body seems to be included in this union. A correspondent of the *News of the Churches* states: that "it is much to be regretted, that a few of the ministers, both of the Free and United Presbyterian Churches, have resisted every attempt to overcome their scruples, and procure their adhesion." The movement seems to have originated with the Church of Scotland. The circumstances of the population, the general intelligence of the people, requiring a superior quality of pulpit teaching, the scattered and dismembered state of the Presbyterian Churches spread over such a vast field, the distance of the mother-church, the precariousness in number, and the unsatisfactoriness in quality of supplies from home, and the indifference of people and ministers to the questions which have led to dissent in Scotland, are the circumstances which have brought about this union. We subjoin the following brief account of this important event:

This union took place under an act of the legislature, passed last Session, on the 7th of April, in the Rev. J. Hetherington's Church, Melbourne. Negotiations on the old basis had come to an end in 1857. In the close of 1858, negotiations were resumed on the new basis. The new basis was sent down by the different Synods for the consideration of con-

gregations. It was found necessary to carry a bill through the legislature to give legal effect to the union. A conference of the three Synods was held in February last, at which the various ministers stated that the congregation had reported favorably of the union. The only thing wanted to consummate the measure, was the passing of the Act of Parliament. To give time for this, the conference was adjourned to April next. At this date, accordingly the conference met. Mr. Hetherington reported that, after much opposition, the Property Bill had become law. A plan of arrangements was submitted and adopted. The Rev. John Ballantyne wished to know, if it was distinctly understood, that the new synod should not receive, either in its corporate capacity or through the Moderator, any Stipend for religious purposes. The Conference unanimately conceded, in reply, that, in order to protect the United Presbyterian brethren from any compromise of principle on this part, a small committee should manage the grant on behalf of these congregation still wishing to enjoy it.

On the following day, the 7th April, 1859, the union was completed in Mr. Hetherington's church, Melbourne.

At a few minutes past twelve, the members of the various Synods entered the church, and took their places in the pews that had been covered for the observance of the Communion. The four Moderators occupied chairs in front of the pulpit.

The Rev. Wm. Fraser, of the Free Church, senior moderator, commenced the proceedings by giving out Psalm cii., second version, commencing at the 16th verse, four stanzas of which were sung by the congregation. Mr. Fraser then offered up an appropriate and fervent prayer.

The Rev. John Cooper, moderator of the United Presbyterian Synod of Australia, being second in point of seniority, read a portion of the word of God, taken from the fourth chapter of Ephesians, and the seventeenth chapter of the Gospel according to John.

At a call of the moderators, the clerks of the different Synods read the last minutes of their respective bodies, as follows:—The Rev. John Tait read the minute of the Free Church Synod; the Rev. John Ballantyne read the minutes of the United Presbyterian Synod of Australia; the Rev. Hugh S. Seaborn read the minute of the United Presbyterian Synod of Victoria; and the Rev. James Megaw read the minute of the Synod of Victoria.

The Rev. David Ballantyne, of the United Presbyterian Synod of Victoria, as third moderator in point of seniority, gave out Psalm cxxiii., which was sung by the audience. The Rev. George M. Reed, of the Synod of Victoria, as fourth moderator, offered up a brief and earnest prayer.

The Rev. Mr. Clow was elected Moderator of the united body. He requested the ministers and elders to stand up, while he read the basis and formula, and thus signify their ac-

acceptance of, and adherence to the same. He said as follows:

We, the undersigned ministers and elders of "The Synod of Victoria," "The Free Church Synod of Victoria," and "The United Presbyterian Synod of Australia," having resolved after long and prayerful deliberation, to unite together in one Synod and in one Church, do now, in the name of the Lord Jesus Christ, and with solemn prayer for His guidance and blessing, unite in one Synod, to be called "The Presbyterian Church of Victoria," and resolve and determine that the following be the fundamental principles and articles of the union, and be subscribed by each of the members of the new Synod:—

"1st, That the Westminster Confession of Faith, the Larger and Shorter Catechism, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formularies of this Church.

"2nd, That inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards, relative to the power and duty of the civil magistrate in the matters of religion, the office-bearers of this Church, in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles or as professing any views in reference to the power and duty of the civil magistrate inconsistent with the liberty of personal conscience, or the right of private judgment.

"3rd, That this Synod asserts for itself a separate and independent character and position as a Church, possesses supreme jurisdiction over its subordinate judicatories, congregations, and people; and will receive all ministers and preachers from other Presbyterian churches applying for admission on an equal footing, who shall thereupon become subject to its authority alone.

"*Formula.*—I do hereby declare that I do sincerely approve and accept the standards and formularies enumerated in the foregoing articles, as the confession of my faith, with the declarations and provisions contained in the second article; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same; that I shall follow no divisive councils, but in my station, and to the utmost of my power, shall assert, maintain, and defend the doctrines, worship, discipline, and government of this Church, as therein defined, renouncing all doctrines, tenets, and opinions whatsoever contrary to or inconsistent with the same."

The Rev. Dr. Cairns had been appointed to preside at the observance of the ordinance of the Lord's Supper, by the ministers and elders of the new Synod. Before proceeding with the service he invited any other elders of the Presbyterian Church who might be present to take their places at the communion table. After devotional services the communion was dispensed according to the mode prevalent in Presbyterian churches generally.

Messrs. David Ogilvy and James Bennie of Melbourne, Donald Kennedy of Glenroy, and William Robertson of Wooling, elders and representatives of the four Synods, superintended the distribution of the elements. The prayer and address of the Rev. Dr. Cairns, both before and after the distribution of the elements were characterized by singular fervor, felicity and power.

At the conclusion of the service, the ministers and elders present, signed the formula at the call of the Moderator, and in the order of seniority. A public meeting was held in the evening at 7 o'clock, in the Exhibition Building, in commemoration of the union. The spacious building was completely filled. Such an immense gathering was almost unprecedented in Victoria. After the usual exercises of singing, prayer, and reading of the scriptures, conducted by Mr. Hetherington, the meeting was addressed by the Rev. Mr. Clow, Dr. Cairns, Mr. Ogilvy, and other ministers. The number of ministers adhering, was *nineteen* from the Church of Scotland Synod, *twenty-six* from the Free Church Synod, and *nine* from the two United Presbyterian Synods.

LONDON CITY MISSION.

The 24th anniversary was held on the 31st day of May at Exeter Hall. By the report it appears that, last year's income has been £35,778; number of missionaries 362; 1,670 visits had been paid; 2,400,000 tracts had been distributed; open air services had been held; 1240 cab-drivers out of 4,777 had left off driving on Sabbath. The Hon. and Rev. Baptist Noel, Rev. J. C. Ryle, and Lord Shaftesbury addressed the meeting.

COLONIAL CHURCH AND SCHOOL SOCIETY.

The annual meeting of this society was held in St. James's Hall, Piccadilly, on the 4th of May; the Marquis of Cholmondeley in the chair. The income for the past year has been £23,124. The Earl of Shaftesbury, Hon. A. Kinnaird, the Bishop of Grahamstown and Rev. J. C. Ryle, were the speakers. The Bishop of Grahamstown remarked, that in Canada there was a clergyman for a space equal to 30 miles every way. In that case, it was better than the Cape. In his diocese, he had travelled 140 miles between two clergymen.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The annual meeting was held on the 9th May, Lord John Russell in the chair. During past year 255 have attended the Normal College. In the model schools were 1,000 children. The receipts for the year are £16,252. Sir J. K. Shuttleworth said, that he believed the Government would soon have

decide whether the present educational system was to be improved, or whether a new system was to be adopted, in which every administrative quibble would be made use of to save the public purse. On this system were expended £2,000,000—700,000 from government, 800,000 from local subscriptions, and 500,000 from the school-pence of the poor. He hoped that the time would not come, when Parliament would become jealous of the educational department of the Government, which at the present enjoyed a higher degree of confidence than any other department." In last war they expended £100,000,000; in the next, they might expend another £100,000,000; on their military establishments they were expending £20,000,000 a year; on crime and its repression £9,000,000; on pauperism £6,000,000; on beer, spirits, and tobacco £60,000,000, and were they to grudge £700,000, or twice and three times that sum for the redemption of the British people?

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The 51st anniversary was held on the 6th May, in Exeter Hall. Fifty-three Jews have been under Christian instruction in Britain during the year. Every town in the Amsterdam district has been visited during the past year. The income for the past year is £38,760. The Bishop of Carlisle, the Reverends E. Bickersteth, J. B. Lowe, J. Scot, were the speakers.

BRITISH SOCIETY FOR THE PROPOGATION OF THE GOSPEL AMONG THE JEWS.

This society held its annual meeting at Freemason Hall. Its operations have been in London, Manchester, Birmingham, Hull, Danubian Provinces, France, Cologne, Breslau, Konigsberg, Frankfort and North Africa. These are "more hopeful than at any other period." The income for this year is £6,202.

SYNOD OF THE FREE CHURCH OF NOVA SCOTIA.

This court met in June, in Halifax. Dr. McLeod was elected Moderator. The Rev. Wm. Murray reported that he had visited New Brunswick in connection with the mission to Turkey. The brethren there were favorable to co-operation as two Synods, but not to incorporation as one Synod. Professor King reported, that during last session, he had eleven students; Professor Lyall reported that he had 19 in his philosophical classes, and 11 in Latin and Greek classes. Mr. McNaught had 12 students in Hebrew, Mr. A. Sutherland reported satisfactory progress in the Temperance cause in P. E. Island. The Rev. John Stewart read the report on the

labors of Mr. Constantinides. Great difficulty had to be encountered by the missionary. The income last year was £314, which with previous years balance makes £546 in hand. Professor Lyall reported that very small additions had been made to the College Library. The entire amount collected for the Professional Fund since last meeting, was £227. The current expenses are now in debt £240. The entire amount collected from first, is £9,695. The whole sum invested is £7,072. Of this sum £6,264 is available. The Synod resolved to apply for aid to its Foreign Mission Schemes, to New Brunswick and Canada, and the Turkish Mission Aid Society. A report was given in on the sustentation of the Ministry. The Rev. George Sutherland reported on Popery; in which he proved that the Roman Catholics with their priests are distinguished for great zeal, and that Protestants have been able to gain decided advantages over them. He has discovered that "the priesthood have been grievously disappointed." The report also says that, "it is right to make it known that Protestant Alliances and combinations seek not to deprive Romanists of a single element of political rights." Mr. Sutherland was able to convey the gratifying intelligence, that he thought we were now beholding the last struggles of a system that feels its doom." The Rev. Professor King was appointed delegate to the Tercentenary celebration, to be held in Edinburgh next summer. Professor Lyall and King, Messrs. McKnight, Duff, Murray, and Steel were appointed a committee to take steps in conjunction with other denominations, for the celebration of the Tercentenary in this Province. Professor King read minutes of Committee on Union and extracts of Acts of Legislature incorporating the College Boards of the two churches. The most appropriate name occurring was "The Presbyterian Church of the Lower Provinces." The Synod Fund was £66; the amount of the Home Mission Fund was £173; the sum granted by the Colonial Committee was ordered to be distributed among the poorer charges. The resolutions on Union were unanimous. The basis was adopted, and ordered to be sent sent down to Presbyteries and Kirk sessions. A formula is to be proposed which is a precise copy of that adopted by the Australian Churches. In consequence of Dr. Keir's death, it was resolved to invite the sister Synod to send their Theological Students to Halifax College. A deputation was appointed to wait on the Presbyterian Synod in New Glasgow on the following week.

PRESBYTERIAN UNION IN CANADA.

In the Free Church Synod of Canada, the question of union having been discussed, and a motion made in favor of it, it was carried by a majority of 99 against 20. The basis adopted by the U. P. Synod was next adopt-

ed and ordered to be transmitted to Presbyteries and Kirk Sessions, who are to report before the 1st of November.

MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

This reverend body met in New Glasgow on the 28th June; present 38 ministers and 20 elders. The Rev. John J. Baxter read the Report on Colportage; 4356 vols. had been added to the stock. It was agreed "That the books to be circulated by the Committee of Colportage, must in all cases be in accordance with the standards of our church." The Home Mission report showed, that 7 missionaries were employed during the year; Annapolis and Bridgetown have now a settled pastor, Yarmouth is now self-sustaining, and other stations have received limited supply. It was reported that 36 students in Arts have attended the Seminary, and 7 the Hall. It was agreed to exact a fee of £2 for the session. In the matter of Union, an extract of the minutes of the Free Church Synod was read, in which that Synod adopt and recommend the basis of 1846, and a formula for subscription embodying its principles. The Synod record "their gratification with the unanimity of the two Committees." They took up the articles of the basis *seriatim* and unanimously approved of it. [This basis, for insertion of which we have not room, seems to consist chiefly of the Westminster Confession of Faith, and *Chateausms*, Larger and Shorter, with subjoined explanations, regarding the power of the Civil Magistrate, *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.] The proposed name was adopted. Arrangements for the two Seminaries were remitted to the two Committees. The Free Church deputation was received. The Synod decided as to those engaged in the liquor traffic that "they recognise it to be the right and duty of Sessions to exclude from church-fellowship those, who after faithful dealing persist in the practice." Professor McCulloch read a paper recommending the formation of a Museum of natural objects; a small sum was appropriated to this object. A memorial of the late Dr. Keir was inserted in the minutes. A committee was appointed to correspond with other Protestant bodies for securing united action in celebrating the Tercentenary of the Reformation in Scotland. The Report of the Treasurer showed £400 in the Foreign Mission Fund, about £40 in the Home Mission Fund, and about £90 in the Seminary Fund.

THE CHURCH IN NEW BRUNSWICK

CLOSING ADDRESS OF THE REV. JOHN R. S. MODERATOR OF THE SYNOD OF NEW BRUNSWICK.

Brothren, and fellow-laborers in the gospel of our Lord Jesus Christ, you have now come to the close of your annual deliberations for the spiritual and temporal welfare of that portion of the Lord's flock committed to your care. Your deliberations have been conducted in a manner that evinced a spirit of wisdom and prudence suited to the circumstances in which we are placed; of forbearance and respect to the opinion and judgment of each other, and sincere love to the cause of God.

To the Synods of Canada and Nova Scotia you are much indebted for their brotherly kindness in sending delegates, and for the able assistance these brethren have given during this session of this Synod. The small funds entrusted to your management by your congregations for the schemes of benevolence you desire to prosecute, you have employed most judiciously; and I feel happy in being able to attest that they have already produced good and permanent results. Especially is this true of that which is destined to secure the efficient training of talented natives of this Province for the self-denying work of the gospel ministry. Some of them have already appeared among us to do that work, and have afforded satisfactory evidence of their ability and zeal. May the glorified Head of our Church—the Great and Most Blessed Missionary of God the Father to this sinful world—increase their number, and put it into the hearts of our people to enable you to enlarge and cultivate the field of your operations, that the wilderness and solitary place may be glad for him. His Church is still a mission of mercy. In the faith of this your benevolent feelings have not been confined to your brethren according to the flesh, but have prompted you to make an humble effort on behalf of the now rejected, but not cast off, ancient people of God. In doing this, you have not forgotten the noble example given to Christendom twenty years ago by the Church of Scotland, to which we belong. It is to be hoped that the Lord Jesus, who does not despise the feeble efforts of his people to make known his mercy and grace to those who know him not, will smile upon your endeavor, enrich you and your people with an increase of faith and love to his holy name, and that you will find it good that it was in your hearts to build up the house of the Lord God of Israel.

Brethren, your time has been closely occupied with your work, and it is not necessary that I should repeat what you have done; but I must remind you that amidst the arduous and self-denying duties of the gospel ministry to which we have been called, it is our duty and our privilege to look up to God, and to keep near to him. He keeps our hearts in the place when our minds are stayed upon him. His work requires strength and encourage-

eat, wisdom and discretion, whereby we may instruct, counsel and comfort those committed to us in the Lord. "Take heed, therefore, to yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church which He hath purchased with His own blood." But to perform this high calling of God, his word must dwell in us in all wisdom and spiritual understanding. We must eat the flesh and drink the blood of the Son of God, that out of the eater may come forth meat to feed the Church which he has purchased.

The time of service which our blessed Lord requires of us is designed to give exercise and strength to our graces; but it is not long, and to some of us it is well nigh ended. "Blessed is that servant which his Lord, when he cometh, shall find watching." "Work while it is day, for the night cometh when no man can work."

SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

We are pleased to find, from the reports presented to this Synod at its late meeting on 4th July, that the various schemes of the Church were prosecuted with vigor and success. The contributions to the several schemes for the past year are as under:

Balance on hand at last meeting, 112 12s. Boiestown, Stanley and Nashwaak Mission, per Rev. P. Keay, 1857-58, 13 13s. 6d.; Greenock Church, St. Andrew's, 1858-59, per Rev. John Ross, 13; Whittier's Ridge do., St. Patrick, do., do., 12; St. James and Red Bank Churches, Newcastle, per Rev. Wm. Henderson, 15 10s. 6d.; Woodstock and Northampton missions, do., per Rev. H. I. McLardy, 14 2s. 10d.; St. Andrew's Church, St. John, do., per Rev. Wm. Donald, 125 13s. 6d.; St. Paul's do., Fredericton, do., per Rev. Dr. Brooke, 17; St. Andrew's and St. David's Churches, Tabusintac, do., per Rev. William McRobie, 12 15s.; St. Luke's Church, Bathurst and Belle-dune mission, do., per Rev. James Murray, 14 12s. 6d.; St. John's do., Richmond, do., per Rev. John Hunter, 17s. 6d.; Moncton, Cocagne and McDougall settlement missions, do., per Rev. Wm. Murray, 17s. 9d.; St. Andrew's Church, Campbelltown, do., per Rev. James Steven, 11 5s.; St. Andrew's Church, Chatham, and St. Stephen's Church, Glenelg, do., per Rev. Wm. Stewart, 13s. 9d.; Boiestown, Stanley and Nashwaak missions, 1858-59, per Rev. P. Keay, 13 9s. Total 184 13s. 6d.

Three young men have been aided in the prosecution of their studies, with a view to the ministry, during last year, out of this fund, to the amount of 169 4s., one of whom is now an ordained missionary within the bounds of the Synod.

HOME MISSION AND SYNOD FUND.

Balance on hand at meeting of Synod, 1858, 129 18s. 7d. St. John's Church, Richmond, 1857-58, per Rev. John Hunter, 15s.; St. James' Church, and Red Bank Churches, Newcastle, do., per Rev. Wm. Henderson, 17 5s.; Woodstock and Northampton missions, do., per Rev. H. I. McLardy, 13 11s. 7d.; St. Paul's Church, Fredericton, do., per Rev. Dr. Brooke, 15; St. Andrew's do., St. John, do., per Rev. Wm. Donald, 115 16s. 6d.; S. S. Missionary Association of St. Andrew's Ch., St. John, do., per Mr. M. Lindsay, 12 10s.; Greenock and Whittier's Ridge Churches, 1858-59, per Rev. John Ross, 13 10s.; St. Andrew's Church, Chatham, do., per Rev. Wm. Stewart, 11 12s.; Nashwaak, Stanley and Boiestown missions, do., per Rev. Peter Keay, 12 11s. 3d.; St. Andrew's Church, Campbelltown, do., per Rev. James Steven, 11 5s.; St. John's do., Dalhousie, do., per Rev. Wm. Murray, 12; St. Luke's do., Bathurst, do., per Rev. James Murray, 13 2s. 5d.; St. Andrew's and St. David's Churches, Tabusintac, do., per Rev. William McRobie, 14 8s.; St. Stephen's Church, Glenelg, do., per Rev. Robert Falconer, 13 13s. 4d. Total, 186 18s. 8d.

The object of this fund is to aid weak congregations and pay Synod expenses.

JEWISH AND FOREIGN MISSION.

St. Andrew's Church, St. John, 1858-59, per Rev. William Donald, 118 14s. 6d.; St. Andrew's Church, Woodstock, do., per Rev. H. I. McLardy, 11 6s. 3d.; St. James' do., Northampton, do., do., 11 5s.; St. Andrew's, do., Chatham, do., per Rev. Wm. Stewart, 13 5s.; St. James' do., Newcastle, do., per Rev. Wm. Henderson, 14 10s. 7d.; Greenock do., St. Andrew's, do., per Rev. John Ross, 12 10s. 6d.; S. S. Missionary Association of St. Andrew's Church, St. John, per Mr. M. Lindsay, 13; do., do., do., to aid in procuring a case of surgical instruments for Rev. E. M. Epstein, Jewish Mission, 12; Nashwaak, Stanley and Boiestown missions, per Rev. Peter Keay, 13 0s. 5d.; St. John's Church, Dalhousie, per Rev. Wm. Murray, 12. Total, 141 12s. 3d.

This scheme has not yet come into full operation. Last year only a few congregations contributed to it. This number is this year increased; and next year it is expected that contributions will be received from all congregations and mission stations, where there are ministers or missionaries.



CHURCH IN NOVA SCOTIA AND P. E. I.

THE PRESBYTERY OF HALIFAX.

This reverend Court met yesterday, and was duly constituted.

The Rev. John Martin submitted a letter from Mr. Thomas Jamieson, Little River, Musquodoboit, announcing that arrangements

were in progress for the formation of a Home Mission Association in that place, and soliciting the Presbytery of Halifax to determine what portion of a missionary's salary should be paid by that congregation, on condition that he reside permanently among them. The Presbytery, on mature deliberation, found that they were not in a position at present to determine whether the missionary should reside altogether in Musquodoboit or not, or what portion of salary should be raised for his maintenance there, but reserved the case for future consideration.

With the view of ascertaining the capabilities of Musquodoboit, Truro, and other mission stations within their bounds, to support the gospel, a committee consisting of Messrs. Jardine, Boyd and Dr. Avery, was appointed to correspond with the members of the Church at the different stations, for the purpose of obtaining information as to what sums they propose to give annually for missionary services, and to report as soon as possible.

The Rev. Mr. Jardine, the Clerk, then read a letter prepared by a Committee of Presbytery, appointed at last meeting, soliciting the appointment of another missionary in the room of the Rev. James Wilson, who had returned to Scotland, and also a letter in reply from the Secretary to the Colonial Committee, announcing the appointment of the Rev. Mr. Stewart to that situation. The Presbytery approved of the diligence of the Committee, and expressed their great delight and satisfaction at the promptitude, diligence and liberality of the Colonial Committee in making this appointment.

The Rev. Geo. W. Stewart, the missionary, being present, was introduced to the Court in the most complimentary terms by the Superintendent of Missions, and laid on the table the necessary documents, which were read and considered highly satisfactory, and was therefore welcomed by the members as a fellow-laborer within their bounds.

It was then moved by Mr. Jardine, seconded by Mr. Macdonald, and agreed to, that Mr. Stewart be appointed in the meantime to labor in Musquodoboit and Truro, and that he be enjoined to transmit written reports of his labors in these places to this Court, before each meeting, to be published in the pages of the *Monthly Record*, if the Presbytery shall see fit.

Mr. Stewart was appointed to preach in Musquodoboit on the 21st and 28th of August, in Truro on the 4th and 11th of September, in Musquodoboit on the 18th and 25th of September, in Truro on the 2nd and 9th of October, and in Musquodoboit on the 16th, 23rd, and 30th of October.

The Presbytery appointed the Sacrament of the Lord's Supper to be dispensed in Musquodoboit in September, and Mr. Martin to assist Mr. Stewart on that occasion.

ARRIVAL OF THE REV. GEO. W. STEWART.

The Rev. Geo. W. Stewart, who was appointed by the Colonial Committee of the Church of Scotland on an earnest application for a missionary, sent home by the Presbytery of Halifax, arrived here by the last steamer. We had the privilege of hearing him conduct Divine Service last Sabbath in each of the city churches; and, in the discourses to which we listened, consider him well qualified to build up the waste places of our Zion. We learn that he has left town to enter upon his labors in Musquodoboit and Truro. May the blessing of the Lord rest upon him, and make him successful in winning souls to the Saviour.

ST. MATTHEW'S CHURCH, HALIFAX.

On Wednesday, 17th August, the children attending the Sabbath School connected with this Church spent a happy day on the grounds of the "Bower," the seat of the Hon. Chief Justice Haliburton. About 100 children were present, and found much amusement in the various games provided, while the necessary supplies of substantials were by no means neglected. The Rev. Messrs. Jardine, Martin and Boyd, with a large number of the adult members of the Church, visited the grounds during the day, and appeared pleased at the sight of so many young people in the height of enjoyment, while the united voices of the scholars in the hymns which they sang, contributed to enhance that pleasure. The children were addressed shortly by the Rev. Mr. Stewart, recently arrived from Scotland.

We trust that parents and children will, with common consent, do what they can to further the desires of the teachers in regard to the important duties of the school, as no exertion seems to be spared by the teachers to contribute to the happiness of their young charge. The provision for the driving of the children to and from the grounds in a variety of conveyances, together with the various other arrangements of the day, reflected much credit upon the Superintendent, Mr. Lawson, who seems to be "the right man in the right place."

The following address arrived too late for publication in last No. but, as it still may be of service, it has been thought proper that it appear in these pages.—E. M. R.

COLLECTION FOR THE HOME MISSION FUND.

We have to announce for the information of the ministers and members of the church, that our Synod at its late meeting in Pictou appointed the collection for the Home Mission fund to be made in all the churches and preaching stations within the bounds, on the third Sabbath of the ensuing month of August. The object contemplated in the establishment of this fund, is now well known to all

friends, although it has not yet realized all the advantages which might have been anticipated. It was instituted as its name indicates, to aid the church courts in carrying on their Home Mission operations, in assisting feeble congregations, in supporting missions already formed, and opening up new preaching stations in the growing settlements throughout the country. No object can be more laudable to itself or more advantageous in its tendency than this, if adequately supported and fully carried out. In occupying along with other religious denominations in these colonies, an important position as a branch of the Christian church, it is well known that a very wide field of usefulness lies before us, and that we are brought under deep responsibility to take possession of it as far as our influence and resources can extend. We hope it will not be forgotten by our friends in contributing to this collection, that we have been deeply indebted of late years to the Colonial Committee of the Parent Church, for the support which they have rendered to our ministers and missionaries, and that it is most desirable that this expenditure which is beginning to be felt burdensome to the friends of that Committee, should be reduced to as small an amount as possible. Much assistance we believe, is expected in carrying on our Home Mission operations from the Association lately formed in Halifax and Pictou. Each of these institutions has made a very hopeful beginning, and the influence of their exertions is already felt throughout the whole church. But whilst so much still remains to be accomplished, and whilst we are strongly stimulated by the liberal contributions of other denominations to support the institutions of our church, the Synod consider that they are bound to make an earnest appeal to their faithful people to aid them in carrying on this and other important schemes. Should ample funds be provided for this collection, the Synod, we have no doubt, would feel great pleasure in making appropriations to a number of weak congregations and mission stations, instead of retaining the monies as they have hitherto done, to be sent to Scotland. A very little reflection and a general knowledge of the present state of our congregations throughout this country, must convince every one, and more especially the independent and worthy members of our community, that no cause can be more urgent and laudable than this. Surely those who appreciate the inestimable advantages of religious ordinances, ought to feel an interest in their fellow countrymen and fellow Christians, who are placed in more unfavorable circumstances than themselves. When listening to the glad tidings of salvation, and attending in the solemn services of the sanctuary, they ought to think of those within our bounds, who are spending silent sabbaths and lamenting their spiritual destitution, surrounded as many of them are with large families, who have no devoted pastor to care for their souls. We trust we have now said enough to

encourage and stimulate our friends to enlarge liberality on the present occasion, and we have no doubt that all who have listened to this appeal with the attention which it deserves, and feel an interest in the prosperity of that branch of the church which is so dear to us all, will give cheerfully and liberally, as God has prospered him. By Order,

JOHN MARTIN.

Halifax, N. S., July 27th, 1859.

FROM OUR SCOTCH CORRESPONDENT.

As there is generally a lull in matters ecclesiastical for two or three months after the meeting of the General Assembly, the only resource left to a church correspondent is to fall back on the past and glean what he may happen to find there. In the present case your readers will hardly regret this, for last Assembly was unusually fruitful in important discussions. And of those, certainly one of the most interesting was on Dr. R. Lee's case, who was brought to the bar charged by the Edinburgh Presbytery with having made innovations in the form of conducting public worship. The case excited a great deal of attention and some feeling in Edinburgh, and the reverend doctor himself seemed not ill-pleased that the whole question could now be pleaded with a "clear field and no favor." He felt quite at home in his position of defence; was evidently thoroughly "up" in his subject, and looked quite the polished gentleman that he is. When called upon to plead, about 3 o'clock P. M., the hall was quite crowded; and though he spoke for two hours, no one rose till he had concluded,—when there was an instantaneous rush from all quarters for the door and for dinner. A few waited to hear Mr. Tait on behalf of the Presbytery; but it was known that their stoutest champion was Dr. Grant, and he had reserved himself for the evening sederunt. Dr. Lee, in his speech, had indeed surpassed himself; as regards close logic, pleasant wit, and purity of style, I never heard a better; and as in the peroration, his nervous Saxon and concise diction became more mellowed and ornate, you saw that if not a born orator he was at least a perfect rhetorician. And when he wound up, blandly referring to the maxim, "in things essential, unity; in things not essential, liberty; in all things, charity;" gracefully beseeching their leniency, and praying that they would be guided by the Head of the Church to a wise decision, every one felt that he had little to fear if good speaking ensued success.

In the evening, the crush at the doors put one in mind of "the ten years' conflict" times. At the students' door the crowd forced their way in, and soon the house was crowded to suffocation. The case, however, was proceeded with, till Lord Polwarth called attention to the fact that members were excluded from their seats by other ministers whose places again were occupied by strangers. The same

cry was at once re-echoed by many others, and the whole business of the House came to a dead-lock, which might have terminated ludicrously, had it not been for the dignity and determined firmness of Dr. Cook, the Moderator. Rising, he ordered all in the galleries who were unprovided with tickets to withdraw; and his manner showed that if he were not obeyed pleasantly, he would be per force. Though room was made there in a short time, the intruders in the members' area still seemed reluctant to turn themselves out; but the Clerk and the Procurator being sent round, summarily marched them off, and the debate proceeded.

This interruption considerably damaged the effect of Dr. Grant's speech, which, though "smelling of the lamp" somewhat, was both eloquent and telling. He maintained that Dr. Lee had broken the unity and good order of the Church by violating its consuetudinary law, which he endeavored to prove was of equal weight with its written law. This was afterwards met by Mr. Cook, W. S., the Procurator of the Church, who, while admitting the existence of consuetudinary law, showed that it could never have a penal force attached to it: and it was proved that the custom was by no means unbroken, for to this day in Orkney and Shetland the positions in church are—standing at singing, and kneeling at prayer. Principal Tulloch spoke admirably in the debate. "There are many things," he said, "which a Church may do. It may occupy itself with cries of 'Innovations,' or 'the Church in danger,' or many such shibboleths; but be well assured that the Church cannot run a sectarian race with the sects. In such a contest there is no doubt who will be the winner. But are there not higher duties to which a national Church is called? And is it not one of these to educate the highest Christian feeling of the country, and to stamp its own impress thereon?"

After a long and excellently sustained debate, it was decided by a majority of 30 that the practice of standing at singing and kneeling at prayer was not inconsistent with any law of the Church, but that the General Assembly enjoin Dr. Lee to discontinue the use of his book of printed prayers. The trivial points of commencing the service with reading some verses of Scripture, of the prayers being fragmentary, of the people saying "Amen" at the conclusion of them, &c., the Assembly passed over in dignified silence. The decision has been received with much satisfaction by the great body of the Church, as it vindicates the Christian liberty of the congregation "*in non necessariis*." But few, however, will avail themselves for some time to come of this liberty to adopt other postures in public worship. Indeed, very few churches in Scotland are made so as to permit kneeling;—a practical difficulty which will be done away with slowly, if at all.

Passing to other matters, I find that nothing more attract the attention of the Scottish

Churches at present, than the Ulster revival. Several of our leading men in the religious world, have crossed the channel to see for themselves, and all on their return, speak of it as a veritable work of God's spirit. The able U. P. minister of Dundee, Mr. Gilfillan having regard to the violent physical manifestations accompanying it, rashly characterised the whole as "a work of the devil," but I think, that ere this, he must have repented that he spoke so unadvisedly. That part of the Irish press too, that is conducted by Roman Catholics and Unitarians, have scouted the movement in a spirit of the bitterest scorn and incredibility. And no wonder! for many members of both professions have been converted under its influence to evangelical Christianity. Some medical men, some hundreds of miles away, coolly declare that it is all the result of atmospheric influence, or some sympathetic contagion; but it has been well remarked that if the fruits of epidemics be lessening of drunkenness, vice, and party spirit, along with increased love, peace, and joy in the Holy Ghost, we should all pray with great earnestness for epidemics. The Dean of Down, I am told, has also preached against the whole revival on the true Puseyite ground that it has not taken place within and by means of the "Church;" and also, because the return of the Prodigal Son is the only type of true conversion; and there not being in his case, any violent physical display, neither should any such be tolerated in any other case. Truly, man in his argumentings upon God's operations, does often

"Play such fantastic tricks before high heaven
As to make the angels weep."

For what can be more irreverent or foolish than to seek to limit or mathematically define the manner of the spirit's workings! Neither at the same time, are we required to consider everything that happens at a revival, as genuine. The question is not, 'how much devil is there?' but rather, '*have you any wheat*?' And if the work be of God, doubtless, the devil will try to spoil it, by engrafting his evil upon it. But he that is wise will "try the spirits."

Reverting to church news, there is not much to notice, except that Dr. Crawford has been appointed Professor of Divinity in Edinburgh University, in place of the late Principal Lee. He is to keep his charge of St. Andrew's Church for a time, until the University Commissioners have secured a salary for the chair, which has hitherto been held in conjunction with the Principalship. The appointment has given very general satisfaction for Dr. Crawford is liked for his kindness, and admired for his talents by men of all parties.

Printed in Picton by S. H. HOLMES, and published on the first Thursday of the month. Communications of a business nature to be addressed to Robert Doull, Esq., Picton, who will receive subscription lists and monies. Communications intended for publication to be addressed to Rev. Allan Pollok, New Glasgow.

INDIA MISSION.

Amount of acc. rendered Synod.	£35	5	8
McLellan's Mt. Congregation,	3	16	6
2, Coll. St. James' Church, Charlottetown, P. E. I.,	2	1	9
Dr.	£41	3	11
part salary Syd Cpk, £2 0 0			
list of Exch. enclosed, St. Laurie, Esq., for £1 8 stg.,	39	3	11
	£41	3	11

MISSIONARY SERVICES.

18. Cash Cape John Cong.,	£13	10	7½
" Roger's Hill do.,	15	8	9
" River John do.,	5	8	6
" Salt Springs do.,	27	0	0
19. Cash Cape John do.,	4	17	8½
" River John do.,	4	1	6
	£70	7	1

from Dr. H. M. D. Marten,
of P. E. Island, as an acknowl-
edgement for £5 stg. received
from the Colonial Committee by
Dr. Marten while prosecuting his
studies, in 1851, £7 10 0 cy.,

Dr. £71 17 1
To 1st of Exchange enclosed
St. Laurie, Esq., 22 Queen
Street, Edinburgh, for £61 14 8
2. 13½ per ct., £77 17 1

W. GORDON,
Treasurer.

NOTICE.

meeting of the Committee on the Young
Scheme is to be held in St. Andrew's
Ch. Pictou, on the first Wednesday of Sep-
ter; young men, who intend to apply to the
Committee, ministers, who may wish to corres-
pond on any matters connected with this Scheme
or parties wishing information, will find it
convenient either to be present on that occasion or
to correspond with the Convener, on or before that

AGENTS FOR THE MONTHLY RECORD.

- A. K. Doull, Esq., Halifax.
— — —, Dartmouth.
Wm. Gordon, Esq., Pictou.
John McKay, Esq., New Glasgow.
Robert Sutherland, Esq., Earlton.
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Archibald Cameron, Esq., Village River John.
Donald McKay, Esq., Hardwood Hill.
Jams Fitzpatrick, Esq., Rogers Hill.
Peter Grant, Esq., Elder, Cape John.
John Gray, Esq., Hopewell. W. B. E. R., Pictou.
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Alex. McKay, Esq., West River, Pictou.
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Dougald McPhee, Esq., S. R. Antigonish.
James W. Delany, Esq., Amherst.
William McNab, Esq., Wallace.
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D. Macauley, Esq., Fox Harbor.
Thomas McKenzie, Tailor, Pugwash.
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William McLean, Esq., St. Andrews, N. B.
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Allan A. Davidson, Esq., Newcastle, Miramichi.
Alex. Robertson, Esq., Moncton, N. B.
Adam Murray, Esq., Charlottetown, P. E. I.
Finlay McNeill, Esq., Georgetown, P. E. I.
Rev. A. McKay, Belfast, P. E. I.
Rev. Donald McDonald, for Congregations un-
der his charge, P. E. I.
Rev. Wm. McLaren, Missionary, P. E. I.
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Card.

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