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THE

# MONTHLY RECORD

OF THE

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M789

## CHURCH OF SCOTLAND

1859

In Nova Scotia and the adjoining Provinces.

JANUARY, 1859.

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PAYABLE IN ADVANCE.

THE  
**MONTHLY RECORD**

OF THE  
**Church of Scotland**

**IN NOVA SCOTIA AND THE ADJOINING PROVINCES.**

**JANUARY, 1859.**

In presenting the *Monthly Record* to its readers, in a new form, and under new superintendence, a few words of explanation are deemed needful. The *Record*, as most of its readers know, was started in the beginning of the year 1855, with the professed object of spreading among our people information on religious subjects, and on the state and prospects of our Church. A Committee of gentlemen in Halifax generously volunteered to manage the temporal affairs of the periodical, while the editorial department was entrusted to the Rev. Messrs. Martin and Sprott. Since Mr. Sprott's departure, Mr. Martin has persevered with the editorial management of the periodical. Our Church is deeply indebted to the superintendent of Missions, for the time and trouble which he has, after a long life spent in her service, devoted to this enterprise, and to the gentlemen in Halifax, who, amid the urgent calls of business, have given a portion of their time, and a considerable portion of their worldly substance to the promotion of this pious undertaking.

During the last few years, the *Record* has enjoyed a large circulation, and has, we trust, been the means of effecting much good. It seems however, that, from various causes, it is not self-sustaining. The Secretary in consequence made known to the Synod during its last session, the intention of the Committee of Management to discontinue it at the close of the present year. The Synod, fully alive to the

importance of maintaining a Church Magazine, appointed a Committee, investing them with authority to deal with the matter. The Committee in question, consisting of certain members of Synod and the leading office-bearers of the Lay-Association, have undertaken the responsibility of continuing the publication of the *Monthly Record*.

In forwarding the work thus falling upon the Committee, every effort will be made to render the *Record* serviceable to the members of our beloved church and to the interests of our most holy religion. As the members of our church may be expected to take a peculiar interest in her efforts at home and abroad, for the spread of religion among the darkened masses of mankind, and for strengthening the hold, which those noble principles of doctrine, discipline and church government, set forth by her at the time of the blessed reformation, have acquired in the hearts of her people, a due prominence will be given in this periodical to those subjects. It is thought, that, by this course, a real service will be rendered not only to the Church of Scotland, but to the cause of Christian charity towards the whole Church of Christ, consisting of all those who profess the true religion throughout the world. As the most enlightened are ever the most charitable, and the most ignorant, in like manner, the most bigoted, it is conceived that by this course we are serving the interests of a loving Christianity; and we believe that he who remains

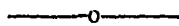
ignorant of the principles and doings of his own church, while he professes uncommon confidence in, and adherence to her, is untrue not only to his own communion, but also to the "communion of the Saints."

The efforts put forth by other religious bodies, who are pursuing the same objects with ourselves, will also form part of the information furnished in the "Monthly Record." These are, as many know, large and comprehensive; and by the blessing of the "one spirit" that animating us all, have been prospered to the conversion of the heathen, and the spread of vital godliness. Viewing the present state of the world, it would be sad indeed, if the sole distinction of being a true Church, belonged to any one religious body, whether Episcopalian, Presbyterian, Baptist or Methodist. If the enterprises of any one of these bodies were alone registered in heaven, Presbyterian, or indeed, the religion of the cross, might truly abide its head in shame. From such bigotry the step were easy into the bosom of the Romish Church, which might thus claim to be the Catholic or universal church on earth, as alone able to shew a success in the world in some degree commensurate with the grandeur of such a preparation as the sacrifice of the Son of God. By alluding to the doings of other Churches, of the Church universal, we shall be encouraged to go and do likewise, and with more zeal to put in the sickle and reap those fields of the world, which are white unto the harvest.

It is our intention to lay before our readers matters of general interest and to furnish a summary of the news of the month. We believe that the man who remains deaf to the clamour of social progress, dead to the stirring events of divine Providence, in which the feelings of men are moved to their "heart of hearts," and which bring grief or joy to thousands of our fellow-men, or cold to the weal or woe of his native land, will not be a man "thoroughly furnished unto all good works." We need only add, that, as heretofore, the religious instruction of all, and of the young in particular, will receive special attention.

As the *Record* is now published at the same price, and yet, for the convenience of its readers, in a more expensive form; and in view of the circumstances already mentioned, which have brought it under their charge, the Committee of Synod think that they are entitled to the sympathy and support of the members

of our Church in this matter. The *Record* ought to be self-sustaining and without thought not to be continued. We think, that ought to receive special support from our vacant congregations in their circumstances of painful destitution of regular ordinances. While the active co-operation of the ministers of our church is looked for, the assistance of all her members is necessary to our success. As the greatest care is to be taken that the Magazine be published and posted punctually upon the first Thursday of each month, it is hoped that in these respects none will be disappointed. If our faithful people will thus co-operate with us in this good work, we are bold enough to predict, that the *Record* will like to chronicle the breaking forth of a brighter day upon our church, and the swelling of her ranks with pious, consistent members, and an efficient staff of able preachers of the everlasting gospel.



### Peculiarities of the Christian Religion

We have great pleasure in publishing the following valuable article, being the first of a series which has kindly been promised by an esteemed correspondent in Newfoundland.

Under this head, it is our intention, from time to time, to present our readers with a short essay upon one or more of those peculiarities which distinguish the Christian religion from all other systems, which have appealed to man's disposition to worship, in various ages and countries. For, that it does possess features characteristic only of itself, will be obvious upon the slightest consideration of its nature and history. Our purpose is to dwell upon points which do not generally form the subject of pulpit ministrations, for the obvious reason that they are truths *about*, and not *of* revelation. The object of the pulpit is specially to show the value of the pearl of truth; our object is rather to describe the pearl and its setting.

I. And first, the Christian is a *book religion*. Some of our readers may be startled at hearing this pronounced a peculiarity. Nevertheless, that it is so, will be perfectly obvious on a moment's reflection. Before the white man discovered and took possession of America, it was inhabited by races who had their religious customs, their rites and ceremonies, their idols and temples. But where are their religious books?—the books of the Indian tribes in existence or extinct? They had none. Their religion depended for its continuance merely upon that tendency to worship so eminently distinguishing man from the lower animals, and for its forms, upon the traditions of their forefathers.

and with one or two exceptions, which we shall notice immediately, this was the case with all the pagan nations of antiquity, as it is the fact among the heathen nations of to-day.

The exceptions alluded to are (1) the Jewish religion, which, however, was introductory to, and preparatory for the Christian; and as they are both so intimately connected; as both stand or fall together, and profess to have the same origin, this need not be viewed as an exception at all. (2.) There is the Mohammedan religion, or that devised by Mahomet, the great impostor of Arabia, about the middle of the seventh century. This remarkable man imagined himself to be the subject of divine inspiration and succeeded in convincing a few others of the truth of his assertions. By their assistance, in a brief period he formed a small army or rather band of robbers, who, proving successful in their predatory excursions, induced others to join them, through the hope of gain and the glory of conquest, until at length he and his successors triumphed over the whole of the countries lying to the south and east of the Mediterranean, and even extended their arms into India, where, at this moment, his followers are the fiercest and most subtle opponents of the British government. Mahomet seized the idea of committing his imaginary heavenly communications to writing from the books of the Old and New Testaments. He saw what an immense influence the religion of Jesus was capable of exerting over the minds of men, from the permanence inherent in his doctrines, because they were committed to writing, and he rightly assumed that his teaching would soon be forgotten, unless he adopted the same plan. We may fairly trace the origin of Mohammedanism to the enemy of mankind; and we may discover the same principle operative in his suggestions to Mahomet as actuated him in all his opposition to the Great Head of the Church. He parodies the works of God. If Jesus became incarnate, so did Satan take possession of the bodies of men. If there were true prophets, so also were there heathen oracles. If the good angels are ministering to spirits, so does Satan transform himself into an "angel of light." And, if there is a true Religion of the Book, so also does he originate a false. Mahomet stole all the moral and religious truth, contained in the Koran or sacred book of his followers, from the Bible. But with this he mingled much error of the most gross and sensual description.

His success may fairly be attributed to three sources—(1.) The innumerable corruptions, that had crept into the Christian Church in eastern countries, at the time of his birth. (2.) The sensuality permitted by him to his followers, so well adapted to their natural dispositions. And (3), the military character assumed by him, so soon as the number of his followers permitted him to act in the capacity of a general. His religion, instead of being honored with the name of a book religion, might more justly be termed the religion of the sword.

The lower animals can, in some degree, com-

municate with each other, by means of signs and sounds sufficiently indicative of their wants; but they never improve. They cannot give permanency of material form to those instinctive expressions. Man alone has a hand and a soul to guide its operations. With regard to the human race, all history teaches the same lesson; that the possession of written signs of thought constitutes the first step in social progress. These signs may assume the form of Egyptian hieroglyphics, the rude paintings of Mexico, the varied characters of China, or the simple alphabets of other nations; but, where they exist not in some form, the condition of those destitute of them has never been greatly above the level of the brutes. An evident consequence of this is, that the degree of civilization attained by any people may be measured by the plausibility and copiousness of their language. Now we reckon an acquaintance with pure morality a far higher evidence of the progress of man, than familiarity with commercial or civil transactions; but, if the latter cannot be attained in any great degree without a written language, much less can the former.

It is by this mysterious instrument of thought that the foundation of human progress is laid. The heights attained by one generation form the base, on which is raised the superstructure of the succeeding; the past and the future are connected with each other by the pen.

We have stated with the brevity indispensable to our purpose and limits; (1) that, while the lower animals do attain that measure of development which is commensurate with their interests, in the ordinary course of nature, their further progress can only be accomplished by the agency of man. (2.) That, while the human race can attain the highest degree of intellectual culture by the assistance of each other, all experience teaches that morally they have never advanced of themselves; and that, therefore, they resemble the lower animals in their need of a training from a source higher than themselves. (3.) It is implied in our remarks that the improvement of any creature must be attempted in the line of its peculiar nature and by means of its characteristic endowments; and that the characteristic endowment of man for such a purpose is the power of employing written signs of thought, which, if necessary to his intellectual advance, must be not less indispensable for his moral culture. (4.) That the progress of a people may be increased by the copiousness and discriminative definiteness of their language; from which it follows, that a highly cultivated language would not be adapted to a nation in a low stage of civilization. Now the Bible, inasmuch as it consists of thought embodied in the form of written signs, appeals to that peculiar external faculty of man upon which all his progress depends. But to prove that it is from God, we must show first that it was, and is, adapted to the wants of man during the whole period over which its teaching extends; and then, that its means are adapted to its aim, which, we shall briefly prove

is to raise man to a higher condition than that to which he can raise himself.

(1.) As to the suitableness of the Bible to mankind, in the various stages of human progress, this can easily be shown. We teach children by the simplest means within our power. By means of pictures, we convey ideas to their minds; and every wise instructor refers them as largely as possible to objects, instead of loading their memories with words, to which they can attach no very definite conception. The language of symbol, in a word, is employed instead of abstract expressions. Their progress is gradual; from the teaching of sense, to the unrefined exercise of the powers of the mind.

Now, this is precisely the course adopted in the Scriptures. While men were in a low state of civilization—that is, when they might be described as children,—the teaching of sense was adopted for their improvement. Spiritual thought was embodied in material forms. The understanding and affections of the Jews were appealed to through the senses. Their religion was a religion of rites. The holiness of God's character was impressed upon their minds by a complicated ceremonial. The purity demanded from man was taught by numerous washings, and purgings, and sacrifices. Their gorgeous ritual conveyed some idea of the majesty of God. The miraculous portions of their economy filled them with a sense of his wisdom, and awed them by an exhibition of his power. And their whole training is that of gradual development from the state of children to that of full-grown men; from the teaching of symbol to that of spiritual thought.

As it detracts nothing from the excellencies of a great man, that his methods are imitated and spoiled in and by imitation by others, so it in no degree lessens the value of the Bible that it has been parodied and caricatured by the Koran, nor does the existence of this pretended sacred book, as the source of authority in religious matters among the Mohammedans, take away the peculiarity from Christianity, that it is "the religion of the book."

(2.) One other apparently exceptional case may be referred to, before showing what importance attaches to the special view that we are at present taking of the Scriptures,—the case of the Hindoos, and their shastres or sacred volumes. But the character of these, so far as known to Europeans, at once removes them out of the class of exceptions, by making it evident that they do not in any proper sense occupy the peculiar relation of the Bible to religion. For, (1) their prodigious size unfits them for being the guides of an ignorant people, unable to find time or means for their perusal. (2.) The system, or rather endless systems of polytheism, which they inculcate, virtually leave the character of his religion to the choice and ability of each individual. (3.) While the Bible and science, when fairly examined and properly understood, on no single occasion contradict each other, the absurdities of the shastres are so numerous and astounding, that their wild contradictions become evi-

dent under a single ray of the lamp of truth. But a full consideration of their character would occupy more space than we can at present devote to the subject. On some future occasion, we hope to make it abundantly plain that their existence in no degree lessens the truth of our assertion that Christianity, and Christianity alone, has a right to be termed "the religion of the book."

II. What results follow from this peculiarity of the Christian religion? Many. We may show (1) for example, that on this may be founded a very strong argument that Christianity or, (taking the matter more generally, and so as to include the whole from the beginning), the Bible is from God. We may, for the sake of convenience, put the case in the form of a question, and ask; Does man need book revelation, in addition to the law and teaching of conscience, in order that he may form a clear conception, not merely of the existence, but of the character of God, and of his own position and duties relative to God? Does man, in a word, require teaching from without, in order to the proper development of his moral faculties? Now, in the first place, it may be taken for granted, that everything created, at least in the present circumstances of the world, is capable of improvement by cultivation. Man was placed upon the earth 'to dress it and to keep or cultivate it.' Nothing will improve of itself. But man, the lord of the lower creation, and possessing a nature higher in the scale than aught else earthly, is able to better whatever is fitted for his use, and to destroy what is obnoxious to him.

Man, likewise, is capable of improvement; but, more especially viewing him as a moral and accountable being, this improvement can only be derived from a Being higher than himself, even as he can cultivate all that is lower than himself. Certain knowledge is needful for the advance of man, which he has certainly never acquired by the exercise of his own powers. We meet with abundance of intellectual development among heathens. We find admirable moral precepts scattered throughout their writings. But they have all been ignorant of the true character of God and the true duties and wants of man; and with reference to moral improvement, the first chapter of the Romans is the best commentary upon their retrograde progress in this respect. The question, then, is, what are the necessary means suited to the constitution of man, in order to his restoration as a moral and accountable being? For it is in these respects, mainly, that he differs from creatures lower in the scale of creation. Evidently, whatever the means may be, they must be such as will bear upon this, his character; and, therefore, they must address themselves to those distinguishing external endowments of man, through which his character is formed and influenced. Now, the most marked external endowment possessed by man, is the power of using *written language*.

(To be Continued.)

**Kane's Search for Franklin.**

On the 30th of May, 1853, the author of the work of which we propose giving a brief abstract to our readers,\* sailed from New York for the second time, in search of Sir John Franklin and his companions. Exactly eight years and four days had elapsed since last the *Erebus* and *Terror* weighed anchor off the coasts of Britain—eight years of calm anticipation, vague uneasiness, anxious forebodings, but not yet of despair. Expedition after expedition had returned from a fruitless search; but the very safety in which, through many perils, these returns had been effected, appeared to warrant the hope, that the missing band might have escaped the iceberg and the tempest; while it was not unreasonably asked of those who pictured them succumbing to the influence of a fifth or sixth Arctic winter, whether, from amongst so many British sailors, there would not be found at least some to survive an ordeal, which presents so few terrors to an Esquimaux.

They who still hoped, and they were many, and with good claims to be heard on such a subject, pointed with reason to the character of Franklin as in itself no small encouragement. Little fear that if his men succumbed, it would be through fault of his. For courage and endurance, as well as for experience, he was conspicuous even among that gallant band who have carried the flag of our country into those dreary waters—and those qualities had been well tried. He had passed in safety through the fights of Copenhagen and Trafalgar; had survived the endurance of fifty days spent with upwards of ninety men on a barren rock off Sandy Cape, not four feet above the water's edge; and in the second of the expeditions to the Arctic Sea, of which this was the fourth, had performed that unparalleled journey of more than five thousand miles on foot through the "barren grounds," which remains without a rival in the chronicles of the North-West Passage, until Kane, a second time, returned to tell his wondrous story.

Seldom, too, had vessels started upon any voyage of discovery better equipped, or with a crew better suited to the end in view. And it was remembered by many, that the warm affection of his men, which, in the Mediterranean, had styled his vessel, in their own parlance, "The Celestial Rainbow," or "Franklin's Paradise," had still attended him—the last letters received from the officers having been full of the expression of their admiration of their commander, and the happiness they experienced in serving under him. It was difficult to believe that such a man was lying shroudless "in an unmade grave," the first illustrious victim of a search which, amid all its tales of daring and of peril, had as yet hardly cost our country a single man of note.

The vessels had last been spoken by a whaler

\* Arctic Explorations: The Second Grinnell Expedition in search of Sir John Franklin, 1853, '54, '55. By ELISHA KENT KANE, M. D., U. S. N. London: Trubner & Co.

in Baffin's Bay on the 26th July, 1845, when everything promised well, and all on board were in the highest spirits. Nothing further was fated to be heard of them until August, 1850, when the first traces were discovered by Captain Penney in Beechy Island, at the mouth of Wellington Channel. Here it was found they had spent the winter of 1845-6, and from the inscriptions on the tombstones of three of the party who had died, it was proved that in all likelihood both, and for a certainty one at least, of the ships had thus far been preserved to them. As many had feared that they might have foundered in the dangerous passage of Baffin's Bay or Lancaster Sound, the discovery of these touching records was of more than ordinary value. At the time they were found, it happened, that, besides Captain Penney's vessel, there were, in the immediate neighborhood, two other searching expeditions, the one commanded by Sir John Ross, and the other consisting of two brigs fitted out by the noble enthusiasm of a private American gentleman, Mr. Grinnell, and on board of one of which was Dr. Kane, afterwards to be the commander in a far more perilous renewal of the search. From the account of this first Grinnell expedition, of which Kane was also the historian, we give the description of the discovery. Penney, it may be premised, had communicated to the commanders a variety of conclusive traces found by him of Franklin's party having been upon the island, and a careful examination of the ground was resolved upon.

"I was still," says Kane, "talking over our projects with Captain Penney, when a messenger was reported, making all speed towards us over the ice. The news he brought was thrilling: 'Graves, Captain Penney! graves—Franklin's winter quarters!' We were instantly in motion. Captain de Haven, Captain Penney, Commander Phillips, and myself, joined by a party from the *Rescue*, hurried on over the ice, and, scrambling along the loose and rugged slope that extends from Beechy to the shore, came, after a weary walk, to the crest of the isthmus. Here, amid the sterile uniformity of snow and slate, were the headboards of three graves, made after the old orthodox fashion of gravestones at home. The mounds which adjoined them were arranged with some pretensions to symmetry, coped and defended with limestone slabs. They occupied a line facing toward Cape Riley, which was distinctly visible across a little cove at the distance of some four hundred yards.

"The first, or that most to the southward, is nearest to the front in the accompanying sketch. Its inscription, cut in by a chisel, ran thus:—

S A C R E D  
TO THE  
MEMORY  
OF

A. BRAINE, R. M.,  
H. M. S. EREBUS.  
Died April 3d, 1846,  
Aged 32 Years.

'Choose ye this day whom ye will serve.'

JOSHUA xxiv. 15

"The second was:—

SACRED TO THE MEMORY OF  
JOHN HARTSELL, A. B., OF H. M. S.  
EREBUS,  
Aged 23 Years.

'Thus saith the Lord, Consider your ways.'

HAGGAI i. 7.

"The third and last of these memorials was not quite so well finished as the others. The mound was not of stone work, but its general appearance was more grave-like—more like the sleeping-place of Christians in happier lands. It was inscribed:—

SACRED  
TO  
THE MEMORY  
OF  
JOHN FARINGTON,  
WHO DEPARTED THIS LIFE  
January 1st, A. D. 1816,  
ON BOARD OF  
H. M. SHIP TERROR.  
Aged 20 Years.

"'Departed this life on board the *Terror*, 1st January, 1816.' Franklin's ships, then, had not been wrecked when he occupied the encampment at Beechy."

Numerous other traces of the winter sojourn were found around, and among them some objects "inexpressibly touching."

"The frozen trough of an old water channel had served as the wash-house stream for the crew of the lost squadron. The tubs, such as Jack makes by sawing in half the beef-barrels although no longer fed by the melted snow, remained as the washers had left them five years ago. The little garden, too: I did not see it but Lieutenant Osborne describes it as still showing the mosses and anemones that were transplanted by its framers. A garden implies a purpose either to remain or to return: he who makes it is looking to the future. The same officer found a pair of Cashmere gloves, carefully laid out to dry, with two small stones upon the palms, to keep them from blowing away. It would be wrong to measure the value of these gloves by the price they could be bought for in Bond Street or Broadway. The Arctic traveller they belonged to intended to come back for them, and did not, probably, forgetting them in his hurry."

Yet of hurry there appeared traces on every side; and the extraordinary absence of any memorandum or pointing cross, or even the vaguest intimation, of the condition or intentions of the party," together with other indications, lent but too seeming a probability to the conclusion come to by Kane and many more, that the sudden rupture of the ice that blocked up Wellington Channel had tempted Franklin to turn his vessels' prows to the promising opening, and press in, without the delay of a moment, to the north.

"Let us suppose," he writes, "the season for renewed progress to be approaching: Franklin and his crews, with their vessels, are both looking out anxiously, from their narrow isthmus, for the first openings of the ice. They come: a gale of wind has severed the pack, and the

drift begins. The first clear water that would meet his eye would be close to the shore on which he had his encampment. Would he wait until the continued drift had made the navigation practicable in Lancaster Sound, and then retrace his steps to try the upper regions of Baffin's Bay, which he could not reach with-

out a long circuit, or would he press to the north through the open lead that lay before him? Those who knew Franklin's character, his declared opinions, his determined purpose, so well portrayed in the lately published letters of one of his officers, will hardly think the question difficult to answer—his sledges had already pioneered the way. We, the searchers, were ourselves tempted by the insidious openings to the north in Wellington Channel, to push on, in the hope that some lucky chance might point us to an outlet beyond. Might not the same temptation have had its influence for Sir John Franklin? A careful and daring navigator, such as he was, would not wait for the lead to close. I can imagine the despatch with which the observatory would be dismantled, the armorer's establishment broken up, and the camp vacated. I can understand how

the preserved meat cases, not very valuable, yet not worthless, might be left piled upon the shore—how one man might leave his mittens, another his blanket-coat, and a third hurry over the search for his lost key. And if I were required to conjecture some explanation of the empty signal cairn, I do not know what I could refer it to, but the excitement attendant on just such a sudden and unexpected release from a weary imprisonment, and the instant prospect of energetic and perilous adventure."

To this conception of the course of Franklin, in, sadly erroneous as the event proved it to be, and to the growing belief (strengthened greatly by the discoveries of Inglefield) in the existence of a vast open sea around the Pole, was owing the direction given to more than one of the succeeding expeditions—among others, to the second despatched under the auspices of Mr. Grinnell. The first, from the record of which we have been quoting, had proved singularly unsuccessful. The vessels, from the 13th September, 1850, to the 7th June, 1851, had been fast embedded in the

ice, which, moving hither and thither at its will, had been thus, after many vibrations in Wellington Channels west through Lancaster Sound, and far down to the south in Baffin's Bay. Every effort to retrieve the lost ground, before the close of the second season, had been in vain, and, the attempt at last abandoned, they had reached New York in the end of September. But the enthusiasm of the chronicler of the expedition was far from exhausted. In 1852, when Britain despatched five vessels, under Sir Edward Belcher, to Beechy Island, to

renew the search, and Lady Franklin was fitting out the *Isabel* to examine the west coast of Greenland, in reference to a report that Franklin had there been murdered by the Esquimaux, we find Kane thus writing to Mr. Grinnell:—



"The letters of Lady Franklin and Miss Cracroft (her niece) move me. Their views coincide with my own. I am convinced that an expedition could be carried out, under private auspices, without feeling the absence of an artificial discipline. If you will send for Penney, I will act either conjointly with him, or in any other position in which I can be of use."

The feelings which lead me to this offer forbid the intrusion of any thought of technical dignity. He may have my butler, and I will go as cook. . . . You ought not, and are not, to advance one cent. The great tax upon you will be the *Advance* (the brig employed in the voyage.) I will go strenuously to work and raise the funds, giving my own salary as a start."

The funds were hard to raise, notwithstanding all his endeavors; and what these were, they who have read his life know, and they who have—best test of all—learnt to know and love the man from what he did, can well conceive. To raise them, he lectured throughout the States for many months; and though one gentleman, Mr. Peabody, contributed as much as \$10,000, Mr. Grinnell the brig and much more, it is not improbable, as his biographer states, that his own contribution was as large as any. It was truly to him a labor of love. Through sickness and disappointment, with an enfeebled frame, but an unyielding resolution, he held to his darling scheme. "His heart," says his biographer, "was moved to its depths by the hapless fate of the best mariners of England, and the helpless sorrow of the friends they left behind them—the growing impulse that sent him out twice upon the search, was sympathy for the sufferers;" and though he adds, and adds with truth, "a patriotism, as ardent and enthusiastic as a pilgrim's religion, devoted him to his country's glory," the actuating motive of his efforts was beyond doubt what he himself states, in a letter to his brother, written just before entering Melville Bay—"The object of my joining is the search after Sir John Franklin—neither science, nor the vain glory of attaining an unsearched north, shall divert me from this one conscientious aim." The plan he had formed was, to endeavor, through the unexplored waters of Smith's Sound (the prolongation of Baffin's Bay to the north), to endeavor to force a passage to the Polar Sea; and thence, pressing northward as far as boats or sledges could carry him, to "examine the coastline for traces of the lost party." But, seductive and promising as the scheme then appeared, it was only after a year of alternate disappointment and expectation, that he was able to see his preparations complete. His own state of health, indeed, seemed at times likely to offer an almost actual impediment; and only two weeks before he set sail, we find him writing Mr. Grinnell:—"After a cruel attack of inflammatory rheumatism, and three weeks of complete helplessness on my beam-ends, I find myself ready to start." A determined resolution conquered every obstacle, whether from

without or from within; and at last the *Advance* was ready for sea, with a picked crew of eighteen men; two of whom, the first officer and another, had been his associates in the former expedition.

The brig was a vessel of 144 tons, of great strength, "a good sailer, and easily managed," the equipments very simple,—consisting of little else than a quantity of rough boards, to serve for housing over the vessel in winter, some tents of India-rubber and canvass, of the simplest description, and several carefully built sledges, some of them on a model furnished me by the kindness of the British Admiralty; others of my own devising." They had five boats, "one of them a metallic life-boat, the gift of the maker, Mr. Francis."

Two weeks before sailing he wrote to Mr. Grinnell:—

"MY DEAR SIR,—All the expeditions in search of Sir John Franklin have accompanied their daily inspections with a short form of prayer, suited to the exigencies of their peculiar service.

"The isolated state of our little party, together with its probable trials, call strongly for a similar exercise, and, as the time of our departure is at hand, I write to suggest that you take the matter into consideration."\*

We question if ever a crusader, or missionary of our own time, went forth from his home, either with a finer or yet a simpler and more God-fearing heart than this brave man.

On the 30th May, as we have stated, the brig sailed from New York, and, on the 1st of July, entered the harbor of Fiskernaes, on the coast of Greenland. Here, through the services of the superintending official of the Danish Company (employed in the cod-fishery), of which this is an important station, the Doctor engaged an Esquimaux hunter for the party, Hans Christian, a boy of nineteen, "fat, good-natured, and, except under the excitement of the hunt, as stolid as one of our own Indians." While beating out of the Fiord, he had an opportunity "of visiting Lichtenfels, the ancient seat of the Greenland congregations, and one of the three Moravian settlements. I had read much of the history of its founders; and it was with feelings almost of devotion, that I drew near the scene their labors had consecrated.

"As we rowed into the shadow of its rock-embayed cove, everything was so desolate and still, that we might have fancied ourselves outside the world of life; even the dogs, these querulous, never-sleeping sentinels of the rest of the coast, gave no signal of our approach. Presently, a sudden turn around a projecting cliff brought into view a quaint old Silesian mansion, bristling with irregularly disposed chimneys, its black overhanging roof studded with dormer windows, and crowned with an antique belfry.

"We were met, as we landed, by a couple of grave ancient men in sable jackets and close velvet skull-caps, such as Vandyke or Rem-

\* Life of Kane. By William Elder. Page 155.

\* Kane's Life, p. 182.

brandt himself might have painted, who gave us a quiet but kindly welcome. All inside of the mansion-house—the furniture, the matron, even the children—had the same time-sobered look. The sanded floor was dried by one of those huge white-tiled stoves, which have been known for generations in the north of Europe; and the stiff-backed chairs were evidently coeval with the first days of the settlement. The heavy built table in the middle of the room, was soon covered with its simple offerings of hospitality, and we sat around to talk of the lands we had come from, and the changing wonders of the times.

"We learned, that the house dated back as far as the days of Mathew Stach, built no doubt with the beams, that floated so providentially to the shore, some twenty-five years after the first landing of Egede; and that it had been the home of the brethren who now greeted us—one for twenty-nine, and the other twenty-seven years. The Congregation Hall was within the building, cheerless now with its empty benches; a couple of French horns, all that I could associate with the glad some piety of the Moravians, hung on each side the altar. Two dwelling-rooms, three chambers, and a kitchen, all under the same roof, made up the one structure of Lichtenfels.

"Its kind-hearted inmates were not without intelligence and education. In spite of the formal cut of their dress, and something of the stiffness, that belongs to a protracted solitary life, it was impossible not to recognise in their demeanor and course of thought, the liberal spirit that has always characterised their Church. Two of their 'children,' they said, had 'gone to God,' last year, with the scurvy; yet they hesitated at receiving a scanty supply of potatoes as a present from our store."

From Uppernavik, another station of the Danish Company, where they remained two days, we find him writing to his father full of confidence and hope\* :—

"I feel that something must be achieved; and, if your son fails to bring back his often and hard-battered carcass, he will, at least, send back a record of manly effort and hardly tried prowess. . . . Our course is now directly for the bay, and, as far as my ice-knowledge can predict its condition, everything is in favor of a safe and easy passage. Say this to mother, but to no outside person, as I do not wish to hazard an opinion—say to mother, to have no fears on Arctic account. I am not entirely well, but as well as I would be at home, and so trusting in the Great Disposer of good-will that I am willing to meet like a man the worst that can happen to one secure of right, and approving, heart and soul, of that in which he is engaged. E. K. K.

"'Love,' ~~is~~ My last word is 'Love.'"

(To be Continued.)

\* Kane's Life, p. 191.

## The Scotch in Red River Settlement.

(To the editor of the Edinburg Christian Magazine.)

SIR,—Reference has once or twice been made in the pages of your *Magazine* to the spiritual destitution prevailing among the Scotch settlers in the Hudson Bay Territory; and, as their history affords a specimen of the way in which the Scotch Church has too often been treated abroad, I beg to lay before your readers some accounts of the Red River Settlement, which I have gleaned from Ross's history of that colony—accounts which I think no Scotchman can read without sympathy for his expatriated countrymen, indignation against the Hudson Bay Company, and regret that the Church at home should in time past have been so lukewarm in looking after her own honor, and the rights and interests of her own children. Often, when in the colonies, have I brooded with sorrow and shame over the unfair treatment, received by the Church, wherever her claims came into competition with those of the English Establishment; and I scarcely knew, whether to be most indignant at the civil authorities, or at the Church herself, for submitting so miserably to the insults she receives at the hands of the Government.

In the year 1812, several Scotch families emigrated to Red River, under the patronage of the Earl of Selkirk, and they were soon afterwards followed by a larger party, who came chiefly from the parish of Kildonnan in Sutherlandshire. Before leaving their homes, they made certain conditions as to the privileges they should enjoy in the land of their adoption; and one of the principal of these, was that they should have the services of a minister of the Church of their fathers. This was faithfully promised them, and a Mr. Sage, the son of their parish minister, was at first engaged to accompany them. He afterwards remained behind to perfect his knowledge of the Gaelic language, and finally withdrew from the undertaking.

In the meantime, James Sutherland, an elder of the Church, one of those excellent laymen, who once abounded in the Highlands of Scotland, and of whom noble specimens are yet to be found in the backwoods of Nova Scotia and Canada, was selected to marry and baptize till a minister should arrive. "Of all men," we are told, "clergymen or others, that ever entered the country, none stood higher in the estimation of the settlers, both for sterling piety and Christian conduct, than Mr. Sutherland. By his arrival with the Scotch emigrants in Hudson's Bay, the Gospel was planted in Red River." For many years these poor people had to endure hardships of the most disheartening character. The climate itself is fearfully trying; the winter lasting for seven months, during which period the "thermometer often ranges from 30 to 40 below zero," while, "during the summer, the range is from 95 to 105 in the shade." Soon after the first settlers arrived, we hear of a hard bargain struck with the half-breeds, which compelled one woman to give up her wedding-ring, and a man to part

with the gun which his father had carried on the field of Culloden. For several winters they were forced to take refuge among the Indians, and to live, like them, upon the produce of the chase. The agents of the North-West Company, which was at that time separate from the Hudson Bay Company, were bitterly opposed to the Red River Colony; and when threats and entreaties failed to induce the settlers to leave, they burned their houses to ashes, and forced them to fly. These disasters brought Lord Selkirk to their rescue, and in 1817, he re-established the colony. At this time the people urgently pressed his Lordship to send them their minister, which he faithfully promised to do, and, while on the spot, he set apart lots for church and schools, upon which the settlers proceeded to erect a temporary place of worship. The parish they named Kildonnan—a tribute of affection to the place they had left in the land of their fathers, which Scottish emigrants have paid in so many quarters of the New World. But their hardships were not yet over. The winter after Lord Selkirk left, they were almost starved, and for want of food were forced again to take refuge among the Indians, and to adopt their barbarous and filthy mode of life. To add to their miseries, Mr. Sutherland was at this time forcibly carried off to Canada by some of the agents of the North-West Company, and they were now left entirely without spiritual instruction and oversight.

In the spring of 1818 they began as usual to till the soil, and to sow what little seed-grain they had preserved; and there was every appearance of a most plentiful harvest, when "lo, in the midst of pleasant anticipations, just as the corn was in ear and the barley almost ripe, a cloud of grasshoppers from the west darkened the air, and fell like a heavy shower of snow upon the colony." Next morning their harvest was all gone. But severe as their trials were, "none we are told, has been so severely felt, nor so deeply regretted, as the want of their spiritual pastor. That source of consolation, temporal or spiritual, which alone sweetens life here, and cherishes hope in the hereafter, being denied them, has embittered every other calamity. It is a subject that has mixed itself up with every action of their lives in Red River; it has been the daily, hourly theme of their regret—at every meeting the subject of deepest interest." Mr. Sage, not having arrived, and all hope of his coming being at an end, application was made time after time to Mr. M'Donnell, the governor of the colony, "but he, being a Papist, told them they might live, as he himself did, without a church at all." They then sent a petition to the Rev. J. M'Donald, minister of Urquhart, in Rosshire, setting forth their spiritual destitution, and urging him to do something for them; and no answer was received.

"In 1821 their disappointment was aggravated, and their surprise increased, by the arrival of a minister, not of their own persuasion, as had been promised, but a missionary of the

Church of England." As they loved their own Church and country all the better for their exile from them, and as they knew little of the English language—while Mr. West was acquainted with the Gaelic—his services were distasteful to them; and in order to have something to do, he extended his labors to the outposts and to the Indians. The Scotch, in the meantime, were assured that he would soon be succeeded by a clergyman of their own; and they accordingly built a church that they might be prepared for his arrival. Mr. West left for England in 1823, and they felt sure that they would have a Scotch minister at last; but, to their grief a mortification, another belonging to the English Church arrived. It is hardly possible for any one, who has not seen something of the passionate attachment of Scottish emigrants to the land and Church of their fathers, to imagine the bitterness of such disappointments. To fall in with the English Church they would not and could not, because it would have been to have renounced for themselves and their children all that they held most sacred and most dear; and one can hardly help feeling indignation against those parties, whoever they were, who tried so perseveringly to force this upon them. In 1826, which I believe was a singularly dry year in this country, the Red River settlement was almost destroyed by a flood, which changed the whole country into a lake; and so complete was the destruction of property, that "hardly a house or building of any kind was left standing in the colony."

As soon as the waters abated, the Scotch settlers, with indomitable perseverance, began the world again, for the fourth time since they left their native land: and henceforth they have enjoyed comparative prosperity. As soon as matters were settled after this catastrophe, with the same perseverance they shewed in their worldly affairs, they renewed their application—this time to "the Company"—for their minister, but as usual they were doomed to disappointment; while at the same time their bitterness of feeling was aggravated by their discovering, from some copies of the *Missionary Register* which had found their way to the colony, that the English missionary had written home, lamenting their "unchristian-like selfishness and narrowness of mind," and contrasting them unfavorably with the half-breeds—a set of worthless creatures—whom he wrote of as "walking in simplicity and godly sincerity." This excited no little indignation; and while the iron was hot, they applied once more to the governor to do something for them, and they received fair promises; but no answer came, till a letter from "one of the members of the Church Missionary Society" to a gentleman of the settlement, which accidentally fell into the hands of the Scotch people, let the truth out. "Red River," said he, "is an English colony, and there are two English missionaries there already; and, if the petitioners were not a set of canting hypocrites, they might very well be satisfied with the pious clergymen they have got."

The people were very naturally highly indignant at the language of this friend of missions, and less disposed than ever to aggrandise the English Church by their adhesion; and forthwith a public meeting was called, and a petition numerously signed was sent home for a Scotch minister and schoolmaster, in the hope, perhaps, that by making larger demands they would succeed in getting something; but "the fate of the petition was never known." In 1835, a constitution and regular laws were introduced into the colony; and the Scotch people, thinking it a favorable time to press their claims, renewed their application to Governor Christie; but they were "coolly advised to apply to the executors of Lord Selkirk." Wearied with their frequent disappointments, and exasperated too by the Episcopalians, who smiled at their misfortunes, and boastfully told them that they would never succeed, many of the Presbyterians got disheartened, and left the colony for the United States, and thus weakened the influence and courage of those who remained.

It is pleasing to read—as we do—that, amid these trials and privations, the Scotch families preserved that sober and religious character which they had acquired in their native land, and that, "morning and evening, the Bible was taken from the shelf, and family worship regularly observed." No doubt for many a long year it was the daily prayer in their Highland homes, that God would send them a minister of their own faith, and that a rising generation, growing up without the public ordinances of the Church of their fathers, might be preserved from the deteriorating influences to which they were exposed. Time wore away, and no relief came; an English bishop and five missionaries were planted in the territory; and the sons of that Church, overlooking the labors of Mr. Sutherland and the wrongs of the Scotch settlers, made a boast of it that the Church of England had taken the lead in introducing Christianity into that colony. This was gall and wormwood to the Scotch, who had endured all without redress, no one heeding them, not even their own Church, which, alas! was busy destroying itself, and breaking up the Scottish nation at home. "Hope deferred maketh the heart sick;" and for some years there were peace and quietness—the peace of prostration, if not of despair. But by-and-by they roused themselves once more, and determined to put forth a great effort to obtain a minister, and to preserve for themselves and their posterity the faith of their forefathers. In June 1844 they sent a petition to the Hudson's Bay Company, from which I shall give some extracts:—"That about thirty years since, the greater part of your petitioners were brought from the north of Scotland to this country, either by the late Earl of Selkirk or by your honorable Company, as artisans and laborers, for your service. That emigration from Scotland, and the services and other causes, have continued to increase their number to about 2600 persons, who may be con-

sidered to have been, during that period, without a pastor, at least of their own persuasion, to administer to their spiritual wants. That your petitioners, before leaving Scotland, had a solemn promise from the late Earl of Selkirk that a clergyman of their own Church would either accompany them to this country, or join them the following year in it. That when his Lordship visited the colony in 1817, this promise was then renewed. [His death soon after prevented the fulfillment of this promise.] That your petitioners are strongly attached to their own form of worship, and wish to enjoy the freedom of serving God according to the dictates of their own consciences and the rules prescribed by their own Church. That your petitioners are mortified to see, year after year, Roman Catholic priests brought into the settlement—at present no less than six over a population of some 3000,—and Church of England missionaries—no fewer than four over a few; while your petitioners are left to grope in the dark, without even one. And yet your petitioners were the first, the only regular emigrants in the colony; and on the faith of having a clergyman of their own Church they left their native country. Therefore your petitioners would most humbly implore your honorable board to send to this colony a Presbyterian clergyman of the Kirk of Scotland, for their edification and instruction; and as their means will furnish him with but a small stipend, you would be pleased, according to your usual liberality, to contribute something towards his support, in like manner as you have done to all missionaries sent to your territories."

The English missionaries, who probably had been congratulating themselves that the spirit of the Scotch settlers was broken, were alarmed at this new effort, and showered down upon them reproaches and abuse. They wrote, and spoke, and preached against them; and one of them, by the way of not doing things by halves, went the length of telling them from his pulpit "next Sabbath-day," that no Presbyterian would ever enter the kingdom of heaven."

In 1845 an answer at length came from the Company, to the effect that they knew of no such promise as that stated to have been given by the Earl of Selkirk; that they would not send them a minister, nor assist in his support; but that if they choose to get one for themselves, they would allow him a passage out in one of their ships. The petitioners, whose word was thus questioned, drew up solemn affidavits, which were sworn to by the oldest and most respectable inhabitants of the colony, that Lord Selkirk had given them such a promise before they left their native land, and that he had renewed it when he visited them in 1817; and they referred to Mr. Pritchard, an Englishman, who had been his lordship's agent, and whom he had ordered to make arrangements for carrying out his promise. In 1846 this called forth a reply from the Company, that they could not recognize their claims, nor do anything more than they had previously offered. Negotiations being at an end in this

quarter, and having no further hope of getting a minister from the Church of Scotland, to which after the Secession they were still attached, they resolved on making application to the Free Church. Having received such encouragement as led them to hope that a minister would soon be sent out, they wrote to the governor of the colony respecting their church and church lots, which had been so long occupied by the Episcopalians, that they now claimed them as their own. The governor offered them something like an equivalent, and they agreed to the terms proposed, and proceeded to erect a new church, on condition, that the right of burial in the old churchyard should be reserved. The Bishop of Rupert's Land attempted to prevent them from enjoying this privilege, though the church and lands by right belonged to them, and the burying ground, containing the ashes of their dead, had been used by them exclusively for eight years before an English missionary had arrived in the colony. But their long deferred hopes were at last fulfilled. On the 19th of September 1851, the Rev. Mr. Black, from the Free Church in Canada, arrived in Red River; and after forty years of trial and privation, the few surviving Scottish emigrants again worshiped God after the simple ritual of their country, together with new generations, who for the first time listened to those services of which they had heard so much. In 1853 they finished their new church at the cost of above £1000, and their minister receives a salary of £150, £100 of which is paid by the congregation, and £50 by the Company. Mr. Ross speaks highly of Mr. Black's labors, and mentions incidentally, that, in addition to his clerical duties, he "has had to teach a French and Latin class, ever since Bishop Anderson prohibited Presbyterian pupils from attending his schools." I have mentioned the leading incidents in the religious history of this Scottish colony, with the view of exciting the sympathies of the Church at home in behalf of her exiled children, who cherish her rites with the utmost faithfulness, and who look back with the finest feelings to their fatherland—feelings which the poet has thus touchingly expressed:—

"From the lone shieling on the misty island,  
Mountains divide us and a world of seas;  
But still the blood is strong, the heart is Highland,  
And we in dreams behold the Hebrides,  
Fair these broad fields, these hoary woods are grand,  
But we are exiles from our father's land."

I have also had another object in view, viz., to call attention to the attempts which are made by all authorities under the British Government to degrade our Church, to deprive her of the rights, to which, as a national institution, she is entitled, and to glorify the English Church at her expense. It looks very like a systematic attempt to destroy what little remains of Scottish nationality; for it has been well known for thousands of years that the surest way to put an end to a man's patriotism, is to induce him to give in his adhesion to a foreign religion.

One word more. We earnestly hope that the Colonial Committee will be prompt and enterprising in sending a Scotch minister to our new colony, soon to become a great one, on the shores of the Pacific; and let them remember it is not men alone that are wanted, but *right* men. S.

The following interesting letter appeared in the "Home and Foreign Record." Our readers will perceive, that the talented and enthusiastic author is the Rev. William Ross. There are four chaplains from the Church of Scotland, appointed by the Colonial Committee, and paid by the Government, now employed in the Indian army. Three of these—Messrs. Ferguson, Drennan, and Ross,—were similarly engaged in the Crimea, during the late campaign, and were no doubt well prepared for the efficient performance of their present duties, by the eventful experiences of the Crimean war. The Church of Scotland had been overlooked in this matter, both in the army at home and abroad. She was herself, no doubt, partly to blame, not having urged her claims at all. The energetic conduct of our late respected missionary, Mr. Sprott, in Ceylon, shows that only the responsible parties in the Church; but also our ministers and missionaries abroad, are up to the mark. The appointments of army chaplains, have been secured through the energy of the present Colonial Committee, to which our Church here is so much indebted, and certainly in no small degree to the tact and watchfulness of its talented Convenor, the Rev. Dr. Ferguson. As we perceive that this gentleman has lately had an interview with General Peel, at the War Office, we may venture a shrewd guess, that more shall yet be done for the spiritual needs of our gallant Scotch soldiers, who are generally not more distinguished by bravery in the field, than by attachment to their Bible, and the simple services of their church, dear to them as a voice from home, in the hour of peril, or of suffering. The following letters we transfer to our columns, as few will better show the hardships of our soldiers, the galling toil of the long forced marches of our Indian war at present, and the urgent need of spiritual offices for the living and the dying.

CAMP, 24th Royal Highlanders,  
BAREILLY, 24th July, 1858:

MY DEAR SIR,—I dare say you have received the letter which I wrote to you some time ago, and also the letter which I directed to be sent to you for perusal. I now send you a few lines which may, perhaps, prove interesting to you. I left Lucknow on the 8th April, with the force under command of Brigadier Walpole, and arrived with it here on the 5th of May, after a long and fatiguing series of marches. Before leaving Lucknow, we made the following arrangements, relative to our spheres of labor, which were approved of and confirmed in general orders by the Commander

in-Chief. Owing to the number of sick and wounded Presbyterian soldiers that must necessarily be left in the Field Hospital—the General Hospital—in Lucknow, it was deemed by us advisable that one of us should be appointed to remain in spiritual charge of them. The Rev. Mr. Ferguson was accordingly detached from the 79th Highlanders, and attached as Presbyterian chaplain to the Lucknow garrison. The Rev. Mr. Drennan was appointed to do duty with the Presbyterians in the Cavalry, Artillery, and other departments of Brigadier Walpole's force, in addition to the 93rd Highlanders, to which he was attached; and I was attached to the 79th Highlanders, in addition to the 42d Royal Highlanders. The Rev. Mr. Morrison was with the 78th Highlanders at Cawnpore, *en route* for Lurruckabad, when the Oude and Rohilcund field force under Brigadier Walpole, started from Lucknow. Mr. Drennan and I were the Presbyterian chaplains with the force alluded to. From the description of a single day's course, you will be able to form a very fair idea of the nature of our movements, annoyances, and duties. The *rouse* sounds sometimes at midnight, but generally early in the morning, a couple of hours before daybreak. When it sounds at three o'clock A. M., then you start to your feet, dress, take a cup of tea and a slice of toast, tents being struck all the time, and camels being loaded. When the camels are ready to start, and when the troops are beginning to move off from the parade ground upon the line of march, you get upon your horse and make the best of your way, through the [ocean of baggage with which you are surrounded, to the column. After marching a distance of nine or ten or twelve or fourteen miles, you reach your camping ground about half-past eight or nine o'clock, covered with dust, nay, almost choked with it, and, what is worse, under the broiling rays of the morning sun. Very often it happens, that you are fortunate enough to get into a grove of mangoe-trees, where breakfast is prepared and speedily devoured. The baggage begins to arrive—the elephants carrying the men's tents make their appearance—the camels with the officers' tents and baggage heave in sight, and while you are seating yourself under the shade of the mangoe-trees, or are being griddled by the sun, if there are no mangoe-trees, the tents are being pitched, and made ready for your reception.

Once in your tent, the first thing is to strip, the next to lie down upon your mattress for an hour or two's nap, and when you awake, to get the bheeshe (water carrier) to pour a mussuk of water over you. I cannot describe to you the terrible heat of an Indian sun in the month of May, in a tent. No one but those who have felt it can ever know what it is. I have many a time been forced to keep my head bound round with wet towels, and have felt that but a little more intensity in the heat—a very little more—would be sufficient to drive me raging mad. In addition to the heat, you have storms of dust, scorching, prostrating

winds, which carry the dust or sand into your beard, your mouth, your eyes, your ears, your tent a desert, making life almost a burden. And there is no way of escape from this source of discomfort and annoyance. You must put up with it. These hot winds charged with fine sand, commence usually about 8 o'clock A. M., and continue blowing, bellowing, and scorching you till five or six o'clock P. M. In the afternoon, or rather evening, on the line of march I generally visited my hospitals; sometimes I did this in the forenoon, after I had dressed. I am sorry to state—to be obliged to state—that almost every evening I had to attend one or two funerals, funerals of men cut off by fever and dysentery, occasioned by exposure to the sun and the harassing nature of their duties.

My service, for I have always one, at the grave, is as follows:—First, Read a portion of Scripture—Psalm xc.; or 1 Cor. xi. 51-23; or 1 Thes. iv. 13-18. Secondly, Short impressive address. Thirdly, Prayer.

A soldier's funeral at night, on the line of march, is what one never can forget. Wrapt up in his blanket, consigned by sorrowing comrades in arms to the lone grave, the tear falling from many an eye down many a rough, weather-beaten, bearded face, and the bayonets glancing under the moon-light, the measured tread to and from the grave, and the thought of the far away old country, unconscious of what has there and thus taken place,—these things and many more invest a soldier's funeral at night with a most solemn aspect. A soldier's funeral after a battle is the most heart-rending of all ceremonies in which one can be called upon to take part—the music of the Dead March, so stately and so crushing, makes you feel almost unable to move—while the plaintive wail of the pibroch from some dozen pipes makes your blood run cold, and makes you feel an indescribable chill running along your nerves.

On the 15th May, we met with a most disastrous calamity. At a fort in Oude called Rooyah, close by a village called Rhodamon, we sustained a loss in killed and wounded of 120 officers, non-commissioned officers, and men. The 42d, on whom the brunt of the misfortune fell, lost in killed and wounded of all ranks 42. Among the number of the slain was the Hon. Adrian Hope, brigadier, one of the best beloved and most efficient officers in the service,—the soldier's pride and glory. To walk about where the dead and wounded lay after they had been taken to the rear—to see the poor fellows, some calm in death, others having their wounds dressed, others dropping off from this world into the great eternity—to sit down beside the latter on their blood-spattered straw; and to prepare them for the end by whispering in their ears the tidings of Christ's salvation,—to witness these scenes, and to mingle actively in them, gives one the experience of years compressed in moments. From Rooyah we did not march till the 18th;

we had to bury our dead! On the 22d, the enemy was dispersed and a number killed and wounded at Allygunge by the Horse Artillery and Cavalry; on the 25th, the sick and wounded were sent into Furruckabad.

May 5th, encountered the rebels at Bareilly, drove in their outposts, slaughtered a great many fanatics called *ghazies*, and on the 6th obtained complete possession of the town and environs. From that period up to the 26th of June, I have lived under canvass—all throughout the hot season. On the 26th of June, the rain began to fall, and I got into the quarters which I now hold.

The European regiments stationed here are the 42d, 78th and 93d Highlanders. The 79th were till the other day at Furruckabad, having left our force on the 7th May. They have now come from Furruckabad to Cawnpore *en route* for Allahabad. Mr. Morrison is with them. Mr. Drenman is here with the 93d, and I am attached to the 78th in addition to 42d. The troops are all in comfortable house quarters. My duties on Sundays are as follows:—First, Divine service at church parade at half-past six, A. M., with head-quarters 42d and portion of Bengal Horse Artillery. Second, Divine service at church parade at half-past six, A. M., with detachment 42d stationed in the College, Bareilly. Third, Divine service at church parade at quarter-past six, P. M., with 78th Highlanders in their own lines. These services are conducted in the open air, at the drum-head. I was able to hold my first service in one of the newly-built barracks last Sunday, but prefer the open air, as it is cooler.

My hospitals, where the principal work lies, I visit daily. Ever since leaving Lucknow, there have been meetings for prayer every evening, in all the Highland regiments. The non-commissioned officers and men of the several regiments who took an interest in these meetings, met in a quiet part of the camp regularly every evening on the line of march. Now, as the regiments are separated from each other, they have separate meeting places. These meetings are not largely attended—the band is small, but it is increasing. At present they are held in the 42d in my quarters, and are conducted entirely by the men themselves.

Part of a building is about to be handed over for educational and religious purposes. As soon as I get it, I propose starting a day-school for giving instruction in the usual branches of an ordinary education. Also, I purpose holding a weekly Bible-class, and giving occasional lectures—homely lectures on interesting subjects. The prayer meetings will be held there in future. There is a similar one in the 93d. I correspond frequently with the Rev. Mr. Herdman, Calcutta, and get remittances of tracts, &c., for the hospitals. I have ordered two thousand tracts to be sent, and they are on their way; also a gift of Bibles from the Bible Society, of which Mr. Herdman is secretary. There is a considerable difficulty just now in getting anything in the way of boxes and parcels sent up country, as Gov-

ernment stores of war monopolize all the available transport.

I have just read, in the *Edinburgh Advertiser*, your admirable Report in the General Assembly, and noticed, particularly, that part of it headed "Applications to Government." Glad I am that the subject of Church of Scotland army chaplains has been brought under the attention of Government, and that all the applications of your Committee are likely to be granted. We want more chaplains in India. The 42d, 78th, 79th and 93d, are provided with the ministrations of chaplains, as also the Presbyterians in the Lucknow garrison: but there are the 71st—one wing at Gwalior now, I hear, on the road to Agra, and the other wing at Mhow, in the Bombay Presidency; the 72d, somewhere in the Bombay Presidency; the 74th, in the Madras; and the 92d, in the Bombay,—destitute, so far as I am aware, of Presbyterian ordinances. There are still the 71st, 72d, and 74th, in want of clergymen of our Church. You will at once see the necessity of sending out more Presbyterian chaplains, if you take into account that a regiment may be divided into wings, and these wings widely separated from each other, as in the case of the 71st and 42d: a wing of the 42d is at Miradabad, sixty miles distant, where there is no clergyman of any Church. It left headquarters last month.

With regard to Bibles with metrical version of the Psalms and Paraphrases appended, they are much needed amongst us, and I have repeated applications for them. I have written Mr. Herdman several times regarding this, but there are none to be had in Calcutta. It would be a blessing of immense value if a number were to be sent out immediately, consigned to Mr. Herdman, who could get them sent to us in our several stations, according as we required them. In sending out books such as I have been describing, it would be advisable to have them of the most portable shape—as small as possible. I have never seen any of the Bibles in the hands of soldiers, printed in Scotland, of a convenient size. The best sort I have seen is the Oxford edition; small, thin, easily packed and carried in a man's kit, with the Psalms, Paraphrases, and Hymns inserted, it would be just the book for us. The edition above-mentioned is that commonly issued to soldiers in England, in English regiments.

But I must stop. Since I commenced this letter, I have frequently, as you will see by examining it, been obliged to desist writing, in consequence of the large drops of perspiration that have fallen from my face upon its pages. I am literally drenched with sweat from "early morn to dewy eve." This country is most trying to one's frame—both to mind and body.

I have enjoyed very good health since my arrival, but have become very thin.

I am, &c., WILLIAM ROSS.

42d Royal Highlanders,

BAREILLY, 7th August, 1858.

MY DEAR SIR,—I wrote you by last Bombay

mail giving you a sketch of my proceedings since leaving Lucknow, and making a few remarks on the necessity of sending out more chaplains of our Church to India, of getting commissions for those already in India, and of forwarding to us a sufficient supply of pocket Bibles, with the Scotch metrical version of the Psalms, etc., for the troops under our spiritual charge.

I was delighted to see, in a newspaper the other day, that a committee had been employed in preparing a manual of worship for Presbyterians who might happen to be without the reach of ministerial services in India, in the colonies, at sea, etc., and that it was likely soon to be given to the world. This is really a step in the right direction. How many officers, non-commissioned officers, and privates in the East India Company's service, have, I heard, been lamenting that there was no such work to which they could resort! How many ship-captains and sailors have I heard making the same complaint! I might truly say that the want of such a manual has been long a reproach to our Church—the want of a manual issued under the authority of the General Assembly of the Church. When it is published, I trust there will be some fund organized to enable your Committee to send out to us a large supply of that really needed work.

I had a letter from a friend, the other day, the Rev. Mr. Wilson, Dysart, who stated that a portion of my letter to you, bearing upon the communion service which I had before Lucknow, had been read in the Assembly. Perhaps it will be interesting to you and Dr. Muir of St. Stephen's, to know that our late lamented brigadier, the Hon. Adrian Hope, was one of my communicants on that deeply interesting and ever memorable occasion. He sat on my right, and well do I remember the quiet devout air which he wore, not as an assumed garment, but as the expression of his animating spirit—the spirit which was his constant companion—which shone through him always in his every day walk and conversation. And well do I remember the almost prophetic words with which I closed my last address, the exhortation. After having spoken of the future, ripe with dangers, which lay before us—that some of us might never more on earth encompass a communion table—that some of us might never more on earth behold a communion Sabbath—that some of us might never more on earth meet again in such precious circumstances—I said that my earnest desire, my heartfelt prayer, was that we might all at last be found on the right hand of the Judge on the great white throne on the morning of the resurrection—that we might all at last fall into the ranks of that great regiment which no man can number, of all nations and kindreds and people and tongues, the regiment of the Lord's redeemed—and that, with the Captain of our salvation at our head, we might march onwards and forwards and upwards to everlasting quarters in the garrisons of heaven, and sit down at that table, never more to be withdrawn.

As I look back upon that communion scene, it becomes illuminated in my memory with a light which streams from the unseen glory. Sacred, blessed rite—celebrated in perilous times—celebrated by many who have ere now found a soldier's grave on earth, and the saint's welcome into Paradise.

I remain, etc., WILLIAM ROSS.

(For the "Monthly Record.")

### Gleanings from the Early Records of the Church of Scotland in Nova Scotia.

NUMBER ONE.

The zeal with which the members of the Church of Scotland have clung to her banners in trouble and in prosperity, gives an assurance that her infant history will be read with no little interest. We need not therefore apologize to the readers of the *Record* for filling some of its pages from time to time with some facts concerning those strenuous attempts that have, by loving hearts, been made to give expatriated Scotchmen the same privileges in spiritual oversight as it was their birthright to possess in the land of their fathers. With that ardor which characterises every institution at its commencement, the dissenting bodies of the Scotch and English Churches were among the first to speak the words of gospel love to the inhabitants of Nova Scotia. But the glorious polity of mother church was wanting; the hearts of Scotchmen clung with love to that church wherein they first heard of Jesus. The grand Presbyterian Establishment of Scotland disseminating the gospel in every corner of the country, instructing the infant mind in the parochial school, and leading young and old in the bonds of a united love to Jesus, could not be effaced from the memories of her children. Day after day were cries and prayers heard rising to the Almighty's throne, that he would send among them pastors according to their hearts, to feed them with knowledge; while the cry was ever reaching Scotland's shore from the far west, "Come over and help us." At length the day arrived that God answered the prayer of his people, and a few devoted men followed their countrymen across the Atlantic, to speak to them in the earnest tones of devoted love of the way of salvation. For years they labored individually, without union as independent ministers and congregations. None of those hallowed courts existed by which pastors and congregations are enabled to work for each others good, and for the good of the whole Church. Up to the year 1823 there was neither presbytery nor synod, in connection with the Church of Scotland, in the country.

On the 18th day of September, 1823, we find from the records, that the first attempt was made to constitute a presbytery. At Truro, on that day, four ministers of the Church of Scotland met; viz., Rev. Messrs. D. A. Fraser, Martin, H. McLeod, and J. McEwan. They drew up the following resolutions:



"First. That they form themselves into a Presbytery, denominated the 'Scotch Presbytery of Halifax.'

"Second. That the mode of worship, discipline and government of their mother church, shall be the invariable guidance and direction of the members of this Presbytery.

"Third. That the members of this Presbytery do most sincerely commiserate the deplorable condition of such of their countrymen as are scattered throughout remote settlements of this Province, entirely destitute of the means of religious instruction, and do resolve to extend, as far as possible, their ministerial labors among them."

The fourth resolution gives assurance that they are to use all expedient means to procure, from Scotland, additional clergymen, possessing a knowledge of the Gaelic language.

The fifth, we shall quote entire, as it manifests the difficulties under which those clergymen labored, unacknowledged as they were by the Church at home: "That a memorial be forthwith prepared, and transmitted to the General Assembly of the Church of Scotland, soliciting their countenance and support, and the investment of the members of the Church in Nova Scotia and the island of Prince Edward, with such powers as may, in their wisdom, seem necessary for the permanence and usefulness of a regularly constituted Presbytery."

Not unmindful of the beneficial influence of the fostering care of rulers, and in this, also, acknowledging the privileges which an established church ever enjoys in having a moral claim on the support of the government, they add to this a sixth resolution, as follows: "That His Excellency Sir James Kempt, Lieutenant Governor of this Province, be respectfully requested to use his influence in furthering the objects of the foregoing resolutions."

From these, it will be seen that the difficulties under which the church then labored, are the same as those under which we still labor, with the one exception, that now we are recognized by the church at home, which is ever strenuously exerting itself for the supply of our wants, in money and in men. As then, so still, the paucity of our clergymen prevents that regularity and importance of our church courts which we would delight to see. While the difficulties of travelling prevent us still from undertaking the spiritual oversight of those backwood settlements, where many are dying for lack of knowledge. Still we are unacknowledged by the civil authorities of the land. And I may add, that no church can be expected to flourish, nor will flourish, until such acknowledgment be granted. Those countries where the best tone of religious feeling flourishes, are the countries in which some mode of worship is by law established: to wit, England and Scotland. Dissenting bodies flourish there, it is true, but this because they have the large vessel of the establishment smoothing the waves and facing the troubled waters, and in its wake they follow. Purely voluntary church-

es, in purely voluntary countries, are ever found filled with bickerings, and quarrellings; congregations and ministers now at enmity, now at peace; at one time breaking up, at the next, with difficulty healing breaches. Such a state of matters can never be a healthy sign in that fold where all should be one in the oneness of Jesus' love. But I am wandering, and must return to the subject.

At next meeting, on the 11th of November, in Truro, we find it reported that the Lieutenant Governor expressed his hearty approbation of their union, and "authorised the Presbytery, in their application to the General Assembly for their countenance and support, to make use of his name, as decidedly favorable to their views, and desirous to promote their influence, comfort and respectability in this Province." It is also recorded that the congregations of the Upper Settlement of the East River of Pictou, and of Roger's Hill and River John, expressed at this meeting, an eager desire to obtain pastors from the Established Church of Scotland, promising to have in readiness, in a short time, bonds for their maintenance, to the amount of £150 currency, per annum. For the first time, at this date, a layman sat in the courts of the Church of Scotland in Nova Scotia, in the person of James Leishman, Esq., elder.

At Halifax, on the 5th of February, 1824, the Presbytery—the only court of our Church in Nova Scotia—met next. Another name was here added to its roll, that of Rev. Kenneth John McKenzie, of Pictou. We have omitted to mention, that although the Rev. Dr. Gray, of Halifax, was prevented by indisposition from attending these meetings, he cordially sympathized with, and concurred in all they did. In all, the ministers of the Church of Scotland, within what is now the Synod of Nova Scotia and Prince Edward Island, numbered, at that time, only six. Yet in their meetings and zeal, do we not find those sparks that kept alive in the minds of Scotchmen, the beauties of their mother church, and the root which has now grown into a sapling, and which, we hope, ere long, to see assume the proportions of a strong unbending oak, when the increasing wealth of the country shall enable our congregations, by becoming salaried, to keep among them intellect and education of the highest order.

The spirit of the loyal British subject breathes in the following extract from this minute: "It was resolved that the members of this Presbytery do make a tender to His Excellency the Lieutenant Governor of their oaths of fidelity and allegiance to His Most Gracious Majesty's person and government." No doubt they felt that they could not expect that support from civil power which they had been accustomed to receive in the land of their fathers, without giving those professions of attachment to the British constitution, which are willingly given by every clergyman of an established church.

RUTH.

To be Continued.

Ring out, wild bells, to the wild sky,  
 The flying cloud, the frost light:  
 The year is dying in the night;  
 Ring out, wild bells, and let him die.  
 Ring out the old, ring in the new,  
 Ring, happy bells, across the snow:  
 The year is going, let him go;  
 Ring out the false, ring in the true.  
 Ring out the grief that saps the mind,  
 For those that here we see no more;  
 Ring out the feud of rich and poor,  
 Ring in redress to all mankind.  
 Ring out a slowly dying cause,  
 And ancient forms of party strife;  
 Ring in the nobler modes of life,  
 With sweeter manners, purer laws.  
 Ring out the want, the care, the sin,  
 The faithless coldness of the times;  
 Ring out, ring out my mournful rhymes,  
 But ring the fuller minstrel in.  
 Ring out false pride in place and blood,  
 The civic slander and the spite;  
 Ring in the love of truth and right,  
 Ring in the common love of good.  
 Ring out old shapes of foul disease,  
 Ring out the narrowing lust of gold;  
 Ring out the thousand wars of old,  
 Ring in the thousand years of peace.  
 Ring in the valiant man and free,  
 The larger heart, the kindlier hand;  
 Ring out the darkness of the land,  
 Ring in the Christ that is to be. —Tennyson.

### THE CHURCH IN NOVA SCOTIA AND ADJOINING PROVINCES.

#### Report of Missionary Services within the Bounds of the Presbytery of Pictou.

On my return from Canada, having discovered that my list of appointments had been exhausted, I volunteered to preach for Mr. Christie at the East Branch of the East River, on Sabbath, the 19th of September. I had large congregations during both services. On Sabbath, the 26th of the same month, I undertook and performed Mr. Mair's duties at Barney's River. During this week, the Presbytery met at New Glasgow, when I received from the clerk appointments up to the 5th of December. On Sabbath, the 3rd of October, I was at River John. The weather was exceedingly boisterous, and in consequence my audience was small. No fire had been kindled in the hall where we met, which rendered the place so cold and comfortless, that I deemed it expedient to hold only one service. On the following Sabbath, I was at Barney's River again, Mr. Mair being absent, assisting at the East River communion; and on the 17th at Roger's Hill. On my arrival at the church of the latter place, on Sabbath morning, I found the congregation in an excited state, in consequence of a misunderstanding with the people of the district adhering to the Free Church. It has been customary, for some time back, to permit that body the use of our meeting-house, when not required by ourselves; this day, for the second time within a few weeks, by arrangements previously made, both parties claimed the use of the building. After some discussion, the matter was accommodated by the Free Church people re-

sting with their minister to the schoolhouse on hand, and there holding their services. On the 24th, I was at the East Branch of the East River a second time. The attendance both forenoon and afternoon was numerous. On the following Sabbath, the 31st of October, I was appointed to officiate at River John, but being confined to the house by the doctor's orders during the greater part of the previous week, and being still unable to appear in public, I was compelled to decline the journey. The people of River John could have suffered no disappointment on the occasion, for, on my discovering that I was likely to be set aside on that day, I withheld the notice of the appointment, the transmitting of which was entrusted to me by the clerk. On Sabbath, the 7th of November, I was at Truro. The state of affairs here is promising. The congregations, especially in the afternoon, are numerous, taking into account the nature of our position in the place. It is true, that a great proportion of our adherents here are emigrants from Pictou, at present laboring on the railroad, and residing in the neighborhood only so long as they can obtain employment; but it is also true that we have a considerable number of attached friends permanently resident. The prospects of Truro are good, all parties being agreed in the opinion that it must grow, from its connection with the railroad and its central position. It may be relied upon with confidence in missionary efforts in a new country such as this, that, in order to the prosperity of a congregation, it must possess a fixed location, or a building of its own; in other words, it must have a responsibility. Our friends here are exceedingly desirous that the Church of Scotland should thus take root in the soil. They are convinced that if they only had a church, the congregation would increase with a rapidity which would astonish its best friends. They can do little themselves towards such a consummation, but they will do that little cheerfully, as soon as the Church shall take the initiative. Let the Church lend a vigorous hand, they say, and let the building be got up—not a small mean building, but a large, handsome one,—and they will be responsible for the rest. The people of Truro are an intelligent and well-conditioned people, and they have uniformly treated the ministers and missionaries who have visited them with the utmost kindness and liberality. I have thus brought their case before the Presbytery.

On Sabbath, the 14th, I was at the West Branch of the East River. The weather was very stormy, and in consequence the attendance was thin. No fire had been kindled in the stove, so that the degree of cold in the building was almost intolerable. In the afternoon, our numbers were still further reduced because of this fact. On Sabbath, the 21st, I was at Cape John. Having been informed that the people here were beginning to be remiss in their exertions in behalf of the Lay Association, I took the liberty of exhorting them from the pulpit, to greater diligence. I also announced

them my intention of holding diets of catechizing within their bounds on the occasion of my next visit, and requested the assistance of the elders and leading men towards making the necessary arrangements. On Sabbath, the 10th, I was appointed by the Presbytery to preach at the East Branch of the East River. On arriving at New Glasgow, on my way thither I discovered, from a letter written by the Hon. John Holmes to Mr. Pollok, that the church had not yet been put in winter order, and that in consequence, Divine service could not be held on the day appointed. I remained in New Glasgow till Monday. On Sabbath, the 17th of December, the Presbytery, by an oversight, appointed me to officiate at Roger's Hill, instead of at Truro, that day being the first Sabbath of the month. With the concurrence of the clerk, I undertook the responsibility of disobeying orders. I wrote to the leading men of the Roger's Hill congregation, informing them that the appointment was a mistake, and would not be kept, and that instead, I would, God willing, at Truro on the 5th of December. I found, on my arrival there, matters in such the same condition as when I had left. I have, therefore, nothing new to report. In conclusion, as the season for ministerial visitation is now approaching, I would solicit the counsel and assistance of the Presbytery in reference to my share in the work. It must be evident, I should think, to every member of court, that visitation from house to house is, in my case, simply impossible. I have so many places to attend to that I cannot devote to each the time sufficient for doing the work as thoroughly as I could wish. To assemble the people of a section together in some house, and then to catechize them, and the people of another section in another house at another time, and thus to get over the work by large installments, appears to me to be the best, indeed the only feasible plan of operations. I request the counsel and assistance of the Presbytery in this matter.

THOS. TALLOCH.

### Presbytery of Pictou.

At St. Andrew's Church, New Glasgow, the 7th day of December, 1858; which day the Presbytery of Pictou met and was constituted. *Sederunt, &c.*

INTER ALIA:—

The Rev. A. W. Herdman was unanimously chosen Moderator for the current year, in the room of the Rev. D. McRae, removed to New-poundland; and the Rev. James Mair was continued in office as Clerk.

The Rev. T. Talloch gave in a report of the duties performed by him since last meeting of Presbytery. It was moved, and unanimously agreed to, that this report be approved of, and published in the *Monthly Record*.

Missionary appointments were then given to the Rev. T. Talloch, as follows: To preach at Cape John, on the 12th December, 2nd January, and February the 13th; at Rogers' Hill,

on the 10th December, 23rd January, and 20th February; at River John, on the 26th December, the 30th January, and 27th February; at Truro on the 6th of February, and 6th of March; and at St. Mary's, on the 9th and 16th days of January.

The Presbytery agreed to record, that they rejoice to learn, that a committee of Synod have undertaken the publication of the *Monthly Record*; that it is now to be published in Pictou in a new and improved form; and they affirm their intention to do their utmost for its success.

The Presbytery adjourned, to meet at St. Andrew's Church, Pictou, on the first Tuesday of March, 1859.

JAMES MAIR,  
*Presby Clerk.*

### Young Men's Christian Association, St. Andrew's Church, New Glasgow.

On Tuesday, the 28th ult., a Lecture was delivered in St. Andrew's Church, New Glasgow, before the Young Men's Christian Association, in connection with that congregation, by the Rev. James Mair, of Barney's River. The subject announced was "Mind"—a topic of great interest to all. The lecturer treated, *first*, of the essential properties of mind; and *next*, of its culture. In dealing with the first part of his subject, much interesting remark was offered to the audience on the priority of mind to matter; its distinction of being a living power, that operates upon matter; and its immortal and glorious future. In treating of the second division of the subject, much practical instruction was imparted. Sound and scriptural views were expressed on the all-important subject of education; intended to show that education should rest on a groundwork of reason, appeal to the intelligence, and take such a rational hold of the mind of the pupil, as to become a school for the mental powers, and a fountain, whence may flow the healthy stream of a social activity, guided by moral principles. The schools of mental culture were classified as: "The Press," "the Lecture," and "the Book"—above all, the great old Book, that has withstood the malignant onsets of brazen skeptics during the course of centuries. This brought the Lecturer to an appropriate and edifying close. The views set forth were interesting, and, we hope, were the means of doing good. If the contrary was the case, it certainly was not the fault of the Lecturer; whose services on this occasion were the more highly prized, as, when requested, they were courteously and promptly given. The proceedings were closed with the benediction, after which Mr. Mair, through John McKay, Esq., President, received the thanks of the Association. It were to be desired that such societies existed in all our congregations. The young men in these, many of whom have come, perhaps, from a distance, are viewed and treated too much as hangers-on of the congregation—mere spectators of its mysteries: hence their

interests are overlooked. Not being effectively comprehended in the moral influences of the Church, they, at the most perilous stage of life, fall under other influences, which perhaps sweep them away from the borders of the Church for ever. We trust that this hint may not be unacceptable to Christian men of all denominations.

### Address to the Rev. Donald McRae.

REV. DEAR SIR:—

On the eve of your departure, after laboring among us in the gospel of Christ, to another part of God's vineyard, we deem it our duty to approach you with an expression of our sincere regard for your future welfare, in whatever part of the world your lot may be cast.

It is pleasant to reflect, that during your ministrations among us, nothing transpired to mar the harmony of the mutual good feeling existing between us as a minister and a congregation, and that our parting is not occasioned by any disagreeable misunderstanding on either side. So far is this from being the case, that while you conceive that your usefulness is not so beneficial to the Gaelic part of the congregation as would be desirable, on the other hand, the English part of the congregation deeply feel the loss they are about to sustain. That the blessing of God may accompany you wherever you go, and that He may prosper his work under your ministration, and may be also follow with his blessing your labors in this congregation, is the sincere prayer of the elders and congregation of the East and West Branches of the East River of Pictou.

JOHN HOLMES,  
ALEX. FRASER,  
ALEX. GORDON,  
ALEX. URQUHART,  
ALEX. MCLEAN.

Rev. Mr. McRae preached his last sermon in Nova Scotia at the West Branch, 17th October. On the 18th, a number of the congregation met at the West Branch Church, and presented him with the foregoing address. To which he replied verbally; stating that it was unexpected and very gratifying; thanking them for their good wishes; regretting the circumstances which rendered it advisable for him to leave a congregation with which his connection had been so agreeable, and hoping that their spiritual wants would soon be supplied.

### Collection for Ministers' Widows' and Orphans' Fund.

The history of this Fund is easily told; and its principal and interest is as easily reckoned. The want of such a Fund had been long considered a great obstacle to the success of our Church in the Lower Colonies. Therefore, over three and a half years ago, its claims were clearly and forcibly brought before a most respectable audience in one of our city churches.

Two years thereafter, our Synod, with diffidence, merely recommended a collection to be taken in our Churches. We also directed attention to this suggestion, and advocated its claims to the Christian regard of our people in our *Record*, last winter. Nearly all concerned took the full benefit of the implied option to relieve themselves of this duty. Saint Matthew's Church, Halifax, alone contributed with any degree of liberality, making up nearly the whole sum in hand. But up to this, the whole amount raised is not equal to one third the yearly allowance which one widow and family receives in Scotland from this most valuable Fund in the Scottish Church. Last Synod enjoins a collection to be taken up for this object, in each of our Churches, on the second Sabbath of January, or as early in the month as convenient. Is then the sum of less than £25, raised in a series of years, and after varied recommendations, to be regarded as a specimen of the liberality of our whole people, and to be taken as a proof of our greatest interest in those who are the special care, in things temporal, of their spiritual guides? *Let the future, rather than the past, be our rule of judging.*

Who may not see that this Fund with us is more requisite than at Home? The intended recipients here have less means of providing for the day of bereavement. The laborious ministerial duties of those in the field, without any relaxation, are more likely to wear out the constitution, and lead to an early grave. With all this, and much more in view, to whom are laborers to look for a competent provision to be made, but to those for whose spiritual and eternal good they have spent their time, energies and means from their earliest years? How can they anticipate, but with strong fears, the condition and prospect of those they leave, unless a more willing and liberal interest be taken in this matter? If not, is it not reasonable and natural, that licentiates should direct attention to those fields, such as Canada, in which liberal provision is made, and where there is ample field for usefulness? Is it not most manifest that continued indifference to the claims of this Fund may help to leave this field a moral waste? And may it not be expected that our settled ministers too, as formerly, may seek charges where they may not anticipate their bereaved family in want and indigence? What has so often occurred may happen again. And is it not natural and Christian that ministers should have, *at least*, as much compassion and sympathy as other men? And if it is well that they should possess these and other virtues, for the good of others, surely they are not to throw them aside when they contemplate their own? When they become ministers, they are not to cease to be men of like feelings with others. No teaching, human or divine, has ever shown that it is not their duty,—and a duty of a very binding nature,—to make provision for those of their own household. It is indeed sore for a pastor to leave his flock for any cause; more especially

for temporal considerations. It rests with the people to avert this felt evil. It is our belief that in no other part of the vineyard is the feeling so strong against such removals as in this, and perhaps no where else is such deep umbrage taken on this account. How becoming, then, that these sensitive Christians should adopt the best and most likely measures to prevent what is so hurtful to their feelings.

We need not enlarge on the real good that may result from a prosperous state of this Fund. We ask our Christian people to reflect on this for themselves: and it will soon be discovered that it requires only to be known practically. We commend it to the liberality of our people; and may the blessing of the widow and orphan be theirs.

By order of Synod,  
ALEXANDER MCKAY.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—

Rev. Mr. Boyd's lecture on the "Works of God," was excellent. He surveyed in a simple but masterly style the wonders of the starry heavens and of the stony earth—of the animate and inanimate creation. The peroration was very fine. The audience was not as large as usual, owing to the inclemency of the weather. The next lecture before the Association is to be delivered by the Rev. Professor Sawyer, of Acadia College.—*Presb. Witness.*

THE CHURCH IN CANADA.

WIDOWS' FUND.

Before our next number can be in the hands of our readers generally, the time appointed by the Synod, namely, the first Sabbath of January, for making the annual collection for the Ministers' Widows' and Orphans' Fund, will have arrived. By way of reminding the friends of this excellent Institution of the matter, we insert in this number the Report presented by the Managers to the last meeting of Synod. The congregational contributions last year amounted to \$1657.82, falling short of those made the year before by the considerable sum of \$398.10. We do sincerely hope that the many cheerful contributors to this Fund will give as freely as ever, and more so if they can, and that those who diminished their offerings last year will be in a position to do more now.—*Montreal Pres.*

OPENING EXERCISES OF QUEEN'S COLLEGE.

On the first Wednesday of November the Session of Queen's College was formally opened by the usual address, the Arts' Students having, however, been at work for a month previous. The class-room in which the opening exercises took place was far too small for the occasion, a defect soon to be remedied. The room was crowded with the students, leaving but little room for friends of the College, of whom there

were not so many as usual, owing to the unfavorable weather. The opening address was delivered by the new Professor of Chemistry and Natural History, Dr. George Lawson, a gentleman who bids fair to reflect honor not only upon our College but upon the cause of Science in this Province. From the address, which was listened to with marked attention, we make a few extracts, which, however, give but a faint idea of the impression produced on those present.

It is most gratifying again to have to chronicle a large increase in the number of Students. The Roll on 15th November was as follows:

1st Class . . . .	29 (Juniors.)
2nd " . . . .	11
3rd " . . . .	13
4th " . . . .	10 (Theological Students.)

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The Junior Class is this year by far the largest which ever assembled within the walls of Queen's College, and is composed of young men of more than average ability, a large number of whom have the Ministry in view. It is also pleasing to notice among the Students several from Prince Edward's Island and the Lower Provinces, showing the increased interest felt in the College. Two Students have also joined from Scotland.

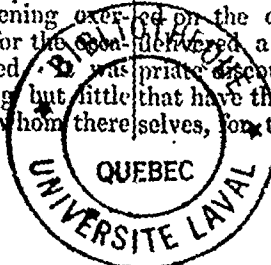
A new building is in course of erection, which will give increased accommodation, and supply a want long felt, viz.: that of a large Hall for Divine Service, for examinations, &c. Before the middle of the Session it is hoped that the greater part of this building will be ready for use.

The Medical Professors expect that the number of Students in this department will again show an increase over former years, but are unable to give the exact number, as many of the young men do not make their appearance at College until the close of this month.

The great want felt at the Alma Mater of our Church is that of a permanent Principal, the Rev. Dr. Cook only acting as such until an appointment is made. From the interest manifested in our College by the Colonial Committee and others at Home, it is hoped that this most important vacancy will soon be supplied. At great personal sacrifice the Rev. Dr. George has again taken charge of the Theological classes in addition to the duties of his own chair.—*Id.*

PRESBYTERY OF GLENGARY.

This Reverend Court met on the 27th Oct., according to appointment, in the new church at Dixon's Corners, Matilda, for the purpose of inducting the Rev. Thomas Scott as minister of the congregation lately formed there. The Rev. John Davidson preached and presided on the occasion. The reverend gentleman delivered a most talented and highly appropriate discourse on Heb. xiii. 17: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they



that must give account, that they may do it with joy and not with grief: for that is unprofitable for you." The minister and people were afterwards suitably addressed by Mr. Dobie and Mr. McPherson respectively.

After Divine service, a memorial from the elders and trustees of Dalhousie Mills congregation was read, stating that the services of Mr. John Livingston, catechist, which they had enjoyed during the past summer, had been greatly appreciated by them, as well as his exertions in the establishment of Sabbath schools in their district of country, and that, in parting with him at present, they were upheld by the hope of obtaining his permanent ministrations, as soon as his collegiate studies are completed, and he is set apart to the work of the ministry. A request was also made by the memorialists to obtain such services as the Presbytery might give, until, in the good Providence of God, a minister shall be settled amongst them. The Presbytery received the memorial with pleasure, and, in accordance with the wish expressed therein, appointed Mr. McPherson to hold Divine service at Dalhousie Mills and Cote St. George on Sabbath, the 21st November.

Mr. Livingston laid on the table a report of his labors as catechist at Dalhousie Mills and Cote St. George, during the past summer, which was received, and from which some extracts are given below. Thereafter, Mr. L., previous to his entering on the third year of his divinity course at Queen's College, was examined in divinity, church history, etc., and the clerk was instructed to grant him a certificate in common form.

The meeting was closed with prayer.—*Presbyterian.*

#### LETTER FROM THE SCOTCH CORRESPONDENT OF THE "PRESBYTERIAN."

Winter has begun. The weather during the autumn was wet and broken, which proved unfavorable to the harvest; but towards the close of October, it became more mellow, though accompanied now and then with signs of severity. The unwonted luxuriance of the hawthorn-blossom this spring was considered the token of a cold season, the weather-wise justifying their prognostications by a proverbial saying common in the south of Scotland: "Many haws, many snaws." And certainly we have had rather premature intimations of frost and snow. Before her Majesty left Balmoral, the crest of our northern hills was as white as the plumage of the swan; and here and there farther south, fitful and spiteful flakes east athwart the face of the country, have cowed the courage of our Lowland dogs.

With the winter, too, the inhabitants have returned to the deserted cities, and the school and colleges have opened. The winter communions in Edinburgh and Glasgow were dispensed on the two last Sundays of October respectively. The excitement to hear Mr. Caird in Greenside, in the church of his father-in-law, Dr. Glover of Edinburgh, was intense. He preached on the afternoon of the Fast. Hundreds went away disappointed at not getting admission; while others who did manage to get in stood in crowded passages, submitted to the most comfortless crushing and jostling, were carried out fainting, or retired with only a portion of their original attire. Such are the penalties which accrue to some from the genius of orators. In Mr. Caird's case it is the genius of a great actor or orator, rather than of a great writer. He possesses the rare faculty of identifying himself with his subject, and of expressing it with appropriate and impassionate delivery. His matter, thoughtful, eloquent, careful as it is, will not account for the splendid triumphs of the living speaker. Now that we have had leisure to peruse his volume of sermons, we recognize in it much fine thinking, felicitous illustration, tasteful and correct language; qualities enough to make any book superior and worthy of perusal. We recognize in it the genius of elaborated industry, of talent cultivated to the last degree, of a mind consecrated to its profession, and determined to excel in it. There is none of that higher eloquence which sometimes illumines the page of Chalmers, and delights the reader with gorgeous wonder. You meet with none of those single spontaneous sentences, full of the deepest truth and beauty, which you find scattered over the sermons of the late Mr. Robertson, of Brighton. But to us Mr. Caird's success teaches a more hopeful and useful lesson. For in him we see a man, not gifted with extraordinary intellectual powers, who, by a grand and sovereign exercise of will, has enriched his mind with every scholarly acquirement, disciplined it into exact and patient thinking, and, as a reward, achieved a well-deserved fame. The preachers of Christendom may profitably emulate a model which, by similar resolves and self-dedication, is attainable by all. The Sermons which are having the greatest influence just now, are those of Mr. Robertson, to whom we have alluded. You find them in both town and country, and often preferred by ladies upon week-days to the more exciting but less really eloquent pictures of romance. Though far from agreeing with them on all points, we rejoice at the general interest which they occasion. For, even in passages which offend our theological opinions, the reader cannot fail to admire and to be benefited by the earnest tone of an author seeking eagerly for Christian truth, though not always finding it. A man like Dr. Arnold, of Rugby, he tries to avoid all partisanship, whether in his own Church or out of it, and to breathe the Catholic atmosphere of the New Testament. By holding out love to God, and goodness and not terror, as the great motive to holy obedience, and by bringing into vivid reality the life and personality of our Saviour, we believe that he is elevating at this moment the whole strain and spirit of the British pulpit. Pity indeed it is that he enlarges so much on the death of our Lord as an example of self-sacrifice rather than as an atonement for sin, primarily and princi-

ally. But in this we perceive the reaction from one extreme to another. Every age and every mind have a tendency to present one phase of religious truth rather than the whole. It is only when all the phases are united that we have brought before us the broad, many-sided picture of Christian verity. But where, save in the Bible, is this to be found? Human representations, even the best, are only shining fragments. Let us cultivate charity, then, towards all honest seekers who try and try in vain to realize the whole.

A very important movement has begun in our Church to remedy the evils attendant upon the settlement of ministers in parishes. The vexatious and disputed cases before our Courts have made some step absolutely necessary. As the matter is only in the course of consideration, no determined project has been announced. It is the opinion of some, such as the present moderator, that Lord Aberdeen's Act is not at fault, but that the regulations by which the Church has attempted to carry out that act are defective, and must be amended by the Church. A more common and influential opinion is that the Legislature must be applied to, to give the people the call in some form or other.

One form is, that, in order to a valid settlement, a majority of the congregation should sign the call to the presentee and after his presentation by the patron. Another way is, that the congregation should have the initiative in selecting a pastor; but, in case of their not agreeing within a given time, that the patron should then interfere. We believe that the matter has been brought before our statesmen, and Mr. Gladstone has expressed himself favorable to the call. Some of our best known Free Church clergy have also expressed the hope that it might lead to a union; and surely any proposition which would bind once more, at however remote a period the now divided Churches of Scotland, would effect a noble end. The periodical which we are now projecting has this grand object in view, Presbyterians of all shades having promised their co-operation as contributors. Considering the progress of the Papacy, and the degeneracy of Prelacy, the concord of the Presbyterian Churches should be the object of the faithful of all parties.

#### ST. ANDREW'S DAY.

Yesterday, the festival of Scotland's patron saint, was celebrated with all the usual *eclat*, by Scotchmen and their descendants. The members of St. Andrew's, Caledonian and Thistle Societies mustered at the Mechanics' Hall, at nine o'clock a. m., precisely, to join in the usual procession to Church. The usual preliminary business was first transacted, such as the election of new members, the appointment of committees, and other matters of detail. The members of each of the above Societies mustered in larger force than on any former occasion. The spirit of Scottish nationality, instead of becoming extinct, seems every year to be growing and spreading; and much

of this is doubtless owing to the additional enthusiasm created by the formation of the two younger Societies. The Caledonian Society, especially, has done much in this respect; and its juvenile brother, the Thistle, has already enrolled in its ranks a goodly number of the very young. We were pleased to see that on this occasion they were preceded by a banner "bran new;" as was also the Caledonian Society. The office-bearers of the latter, for the first time, appeared in uniform, having round their necks splendid collars of blue velvet, deeply fringed with silver lace. The parent Society, likewise, has discarded its ancient insignia, and its officers appeared in new silver collars, and others similar to those worn by the Caledonians. The Celtic color is green, beyond a doubt; and this was the old color of the collars that have been laid aside. The committee argue that blue was originally the color of the order of the Thistle, and continued so from its institution until the reign of Queen Anne, when it was replaced by green; and contend that in going back to the original dress they have done well. The question is one for antiquarians, or somebody well posted in heraldry, to settle; but the change has been received with considerable dissatisfaction by some of the oldest members of the Society. Prince's Band was in attendance; and the appearance of the Highland Company of Volunteers, under the command of Captain McPherson, and headed by their piper, added considerably to the effect of the scene. The procession having been formed, marched from the Hall by Great St. James, Place d'Armes and Notre Dame Streets to St. Paul's Church. We had almost forgotten to mention that W. Edmonstone, Esq., with his usual thoughtful kindness and liberality, had provided a large supply of the genuine Scotch heather, a sprig of which was displayed on the breast of almost every one who joined in the procession. The services at the Church, were solemn and interesting in the extreme. The minister, the Rev. W. Snodgrass, first gave out the 100th Psalm, and the fine old music to which it is set, was sung with great effect by the choir, and generally joined in by the crowded congregation. Then the minister read the twenty-third chapter of the Book of Joshua—the beautiful exhortation of the Hebrew chief to the children of Israel, before his death. Prayer was then offered, and the 133rd Psalm sung; and after this came the Anniversary Sermon. The preacher took for his text the eleventh verse of the chapter he had just read:—"Take good heed unto yourselves that you love the Lord your God." We have seldom listened to a discourse more eloquent and affecting—more appropriate to the day and the time—or couched in language so chaste, so beautiful, so earnest and impressive. To do it adequate justice in the brief abstract we are able to give is impossible. We only hope those who heard it will unite in expressing a wish that the gifted preacher will allow it to be printed; for such a discourse ought not to be let die. He com-

menced by stating that righteousness exalted a nation, but sin was a reproach to any people; and went on to define what righteousness was—conformity to the will of the Creator, as expressed in his laws for the government of his creatures. Love was the fulfilment of the law, and this love was shown in keeping God's commandments. The holiest, most exalted nature was that which, animated by true patriotism, Joshua gave to all Israel when he knew that his death was at hand, and after reviewing the Divine beneficence and care as experienced by himself and his people, he uttered the solemn injunction in the text. This day, inspired with feelings of fond attachment to our native land; each with his own grateful, albeit, sober remembrances of the natural scenery of Scotland—of the engagements of other days—of living friends and relations far away—of parents and friends long since numbered with the dead: venerating and revering Scotland's institutions; watching with a vigilant and prayerful interest over any of our countrymen who might have distinguished himself as a benefactor of the world; with a loyalty to the British throne second to none—to-day we had met to worship the Lord our God who has given us our name and place among the nations of the world; and in the text he had chosen was fitting subject for meditation. The exercise of love produced a feeling correspondent to itself in the minds of those towards whom it was exercised. This was true of the love which human beings bore to each other—much more so of the love which God exercised towards His dependent creatures—His undeserved compassion for us—and His mercy in procuring our redemption. The soul, when melted in love, would centre itself in God; it would fill his whole heart, and occupy no second place there. This was what distinguished the Christian's love from the sinful selfish love of the formalist. God looks on the heart, not on the words. We are accustomed to judge of the soundness of a man's principles from the nature of his conduct; but God measured the ways and the words of man by a glance at the state of his heart. Nor would God accept the services of those who were only occasionally actuated by good desires—who divided their attentions between God and Mammon, for He was the sovereign Ruler of the universe, the Lord of all things, who would bear no rival to his authority, and would not be satisfied of anything short of that devoted regard and obedience which the relation of a son to his father required. The love of the good creatures of God—the love of country, the love of one another, must all be in subordination to that supreme love which He required at our hands. The preacher next dwelt upon the equanimity of true love to God, with special reference to the discipline we were undergoing in this state of preparation and trial. Whatever aspect things might wear, whether pleasant or gloomy, prosperous or adverse, the true Christian always felt the conviction that there was a Father's care behind them all. He would profit by all the dealings of paternal discipline, and with calm resignation submit to the parental correction which the Father gave. It would enable him to look beyond the reach of earthly influences to Him who maketh all things work together for good towards them who love God. When the clouds of adversity gathered, and unexpected evils arose, he would be neither ruffled nor discomposed. This equanimity constituted the safeguard of the Christian amidst all the troubles and difficulties of life, and enabled him to see, in all, the chastenings of a kind and gracious father. Perfect love casteth out fear. And the only fear of which the Christian was conscious; was that of offending God, by not loving Him to the fullest extent of his abilities,—a wholesome fear, solicitude and anxiety which ought ever to be cherished. Very different feelings animated the unholy and sensual who live without the fear of God in their eyes. They have set their affections and spent their energies on things that are not good, and when their speculations fail, and their hopes of worldly prosperity are blasted, they are destitute of the consolation which the Christian has, and accuse their Maker of requiting evil for good. Impious and degrading as was such thoughts and feelings, multitudes experience them—raging waves of sin foaming out their shame. The love of God was the only sure anchor of peace and safety to the soul. It produced the peaceable fruits of righteousness in the mind. And this was the criterion by which its superiority was to be tested and approved,—“If ye love me keep my commandments.” This was not a precept enforced by the voice of legal authority, but by God's perfect example. And to know that we were truly influenced in our love to God, we must conform to the life which Christ represented. We who were by nature the children of wrath through disobedience, walk in love even as Christ loved us. As truth itself was nothing without the fulfilment of events, so professions of Christianity were nothing unless represented by outward actions. The preacher went on to define what these actions were—the heart that expands at the sight of misery, and labors for the happiness of our race—that is anxious for the salvation of souls and the glory of God on earth. In conclusion, he implored his hearers to accept, unconditionally, the terms of offered mercy extended to them. Reconciliation with God being secured, the door was open for the bestowal of all those Christian graces, which sanctify the soul. We might have many a conflict, and many a dark scene, and many a vigorous effort might be required to maintain a life and conversation becoming the Gospel, but His grace was sufficient for us, and His strength would be made perfect in our weakness. The preacher after referring to the uncertainty of human existence, and dwelling upon the love which the Bible tells us is shown in heaven, went on to speak of his delight in contemplating a Society like St. Andrew's, where the members were bound together by the common tie of love to God. If there was one principle more than another



which distinguished them as sojourners here on earth, it was surely this. We may have to tear ourselves from the home of our early youth; oceans and continents may divide us; we may no more meet in that holy Kirk where our songs and prayers have blended together with our parents and friends before the Throne of Grace; but the love of God still sustaining us, when all temporal ties shall have been forever broken, we may hope in the new Resurrection to come forth hand in hand together with the great and the good of all kingdoms, nations and kindreds, in the strength and salvation of the Lord, and enter into glory. The Thankful ought we to be that God had given our fathers such a good land, and raised up therein men who loved Him. The blessings of the Reformation, the wise, religious and God-fearing men, of whom Scotland had so many, was all owing to this—that our fathers put their trust in God, and He did not let them be ashamed. And it was of the greatest consequence to us, in the circumstances in which we were placed, to keep alive in our hearts a becoming sense of our responsibilities, and of the calls we had upon us to love our God. It depended upon this—it depended upon ourselves, whether ours should be a peaceful, prosperous and religious nationality, or the opposite: The sermon over, a paraphrase was sung, after which a collection—we did not hear the exact amount, but understand it was larger than on many previous occasions—after which the benediction was pronounced, and the congregation dispersed. The procession again re-formed, and returned to the Mechanics' Hall by McGill and St. Paul Streets, Jacques Cartier Square, Notre Dame and Great St. James Streets. The flags of the different National Societies were displayed on the line of march, and duly saluted. The day was lovely, and numbers of the citizens turned out to witness the procession.—*Montreal Paper.*

### News of the Month.

The news from India is of no great importance. The rebels are scattered in bands over a vast extent of country, supporting themselves chiefly on the plunder extracted from villages and small towns. They occupy no stronghold or large city, but keep hiding in the jungle. When our troops come up with them, no matter the odds in number, the rebels are quickly dispersed, generally with the loss of their guns and materials, and with great slaughter.

On the 10th of October, Capt. Dawson attacked a body of 12,000 rebels, killed 1000, and took two guns. Five days after, he again engaged and completely routed them, taking in three guns, three elephants, and all their materials. On the 20th of October, Gen. Mitchell surprised a body, numbering about 5000 rebels, utterly beat them, taking all their guns—six. A few days after, Mitchell met 10,000 at Sabwa, totally routed them, killing over 500, and capturing all their guns. The loss on our part, in all these encounters, was but trifling.

From the number of the rebels still on arms, and the vast extent of the country, it may take considerable time before our Indian empire is completely restored to peace; but it is evident that the heart, the spirit, and the materials of the rebellion are broken.

Very important treaties have recently been made with *China* and *Japan*. The forces sent out for China about two years ago, along with Lord Elgin, were detained in India. The fleet, however, proceeded to Canton, and all attempts at negotiation having failed, bombarded the fortifications and town, and took Chief-commissioner Yeh prisoner. From Canton the fleet sailed to the north, and entered the Peiho River, on which Peking, the capital of the empire, is situated. All the fortifications that protected this great city were attacked and destroyed. The Emperor at last became pliant, and concluded a treaty with the English and French commissioners upon terms, which appear to be very favorable. British and French ambassadors are to reside in Peking, while Chinese ambassadors are to reside in London and Paris, and the Chinese are to pay the expenses of the war. After concluding this treaty, Lord Elgin crossed over with his fleet to Japan.

The Japanese are a highly civilized people, and the most exclusive in the world. Hitherto no foreigner was allowed to land on their islands. Even shipwrecked seamen, if allowed ever to leave the country, were blind-folded during their stay, so as to prevent them seeing anything of the country, or carrying away intelligence of its social condition. The English fleet, without ever communicating with the authorities of the place, entered the bay that leads up to Jeddo, the capital of the empire, and came to anchor where no foreign vessel ever did before, within a mile of the walls of the town. The Japanese were dreadfully alarmed at the audacity of the strangers; but there was no help for it: there they were, with their broadsides turned to the walls. The result is, a treaty similar to that with China, which, on being finally executed, Lord Elgin delivered the king a beautiful steam yacht—a present from Queen Victoria. The fleet got under sail, all parties much pleased with each other.

The most pleasing feature in these treaties is, that toleration is granted to the Christian religion; churches may be erected, and the Bible introduced without hindrance.

Business in Great Britain seems more cheering. There is an abundant harvest; labor is in demand and remunerating, and commercial transactions are improving.

Orders have reached the commander-in-chief in India to send home the 78th McKenzie's Highlanders, if their services can be dispensed with; and it is probable February next will witness the departure from India of one of the finest regiments that ever served their country. This gallant regiment has passed most of its time in India since it was raised by the Mc-

Kenzies in 1792, having been in the wars with Hyder and Tippoo, and was but a very short time at home since then. It was the soldiers of this regiment who, when they discovered the mangled body of Gen. Wheeler's daughter, gathered all the hair, and dividing it equally among themselves; after carefully counting the number of hairs in each man's share, upon their knees vowed before the "great God that made them" that a Sepoy *must* die for every single hair each man had for his share; and it was the sound of their bagpipes that brought the first intelligence to the hard-pressed garrison of Lucknow that help was at hand.

The gold diggings on Fraser's River will not be so productive as was at first expected. Gold is there in abundance, but the river, owing to the northern climate, does not dry up sufficiently to allow work being carried on in its bed.

#### TO AGENTS AND SUBSCRIBERS.

The friends of the *Record* will perceive that, according to promise, the January number has been sent to the former subscribers, as well as those who have subscribed for the current year. The number for February, and those following, will be sent to those only whose names shall have been sent to the Secretary as fresh subscribers. As the *Record* is published at a very cheap rate, and ought to support itself, we take the liberty of urging upon our friends and agents the propriety of using their endeavors to extend its circulation among the adherents of the Church. In our present circumstances as a church, some magazine is urgently required; and, unless earnest and self-denying efforts are put forth to make our people acquainted with our circumstances and prospects as a church of Christ, at a time when so many of them are without the regular ordinances of the gospel, *spiritual deadness* and *religious indifference* must, in the nature of things, be the sad result. We hope that *agents* or *subscribers* will lose no time in forwarding their *lists* or *subscriptions*.

Our thanks are due to the conductors of the *Montreal Presbyterian* for their expressions of goodwill; it affords us sincere pleasure to transmit to them the *Record* in exchange for their valuable magazine—a magazine which has been of immense service to the church in times past.

It was distinctly understood, when the *Record* was first started, that the friends of the church in general, and ministers in particular, should assist in the undertaking, with the communication either of suitable articles or useful intelligence. Such co-operation is even more required now, when the management of the magazine is undertaken in a provincial town. We would therefore take the liberty of requesting our brethren in Halifax, Prince Edward Island, and New Brunswick, to favor us with such communications as will be interesting and profitable. It would afford us special gratification to devote a portion of these columns to the church in New Brunswick, and thus supply what we feel to be a great want in the present number; but a want that must continue, unless our friends in that interesting portion of our church furnish us with the necessary information.

#### LAY ASSOCIATION.

The General Committee of Management of the Lay Association will meet in St. Andrew's Church, New Glasgow, on Thursday the 27th instant, at 11 o'clock A. M. As matters of much importance will come before the Committee, a full attendance of members is requested.

JAS. McDONALD,  
Sec'y Lay Association.

Pictou, 5th January, 1859.

For the "Monthly Record."

#### HOME MISSION FUND.

Amount already acknowledged,	£21	19	0
Collection St. Matthew's Church, Halifax,		12	16
Collection St. John's Church, Bel- fast, per Rev. Mr. McKay,			3
80s. P. E. I. currency,		3	6
			8
		£38	1
			11

#### YOUNG MEN'S SCHEME.

Balance in hand,	£115	10	7
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#### BURSARY FUND.

Collections already advertised,	£40	14	11
Dec. Barney's River Congrega- tion, per Rev. Mr. Mair,		1	10
			4
		£42	5
			3
			1-2

#### WIDOWS' FUND.

Amount on hand,	£22	16	0
St. David's Church, Georgetown, per Rev. Mr. McKay, 12s. P. E. I. currency,		0	10
			0
Dr. Matheson & W. Edmonston, Esq., Montreal, 25s. each, per Rev. Mr. McKay,		2	10
			0
		£25	16
			0

#### SYNOD FUND.

Balance on hand,	£1	11	0
Lochaber Congregation, per Rev. Mr. Mair,		0	15
			0
		£2	6
			0
			1-2

#### JEWISH MISSION.

Collection already advertised,	£1	2	6
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Pictou, Dec. 29, 1858.

W. GORDON,  
Treasurer.

Printed in Pictou 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., Pictou, who will receive subscription lists and monies. Communications intended for publication to be addressed to the Rev. Allan Pollok, New Glasgow.

The Secretary and Treasurer to the Committee of Management of the *Monthly Record*, has to acknowledge receipt of the following letters, lists subscribers and monies from the 1st of December to date.

Letter from J. E. Lawler, Dartmouth, declining to continue as agent.

Letter from J. W. Morrison, Charlottetown, P. E. Island. The Committee are pleased to accept of the services of Mr. Adam Murray as agent for Charlottetown and vicinity.

Letter from John C. Thompson, Quebec, enclosing 5s. subscriptions for 1859 and '60.

Letter from Daniel B. Munro, Wallace, with list subscribers, (observe remarks below.)

Letter from James Miller, Chatham, New Brunswick, (observe remarks below.)

Letter from John Edwards, Fredericton, N. B., enclosing list subscribers and £2 5s.

Letter from John Gray, West Branch, East River. Would the Elders of the W. B. Congregation please act as agents, and send in subscriptions before the 20th inst?

Letter from A. Bullock, St. John, N. B. The present Committee of Management of the *Record* have nothing to do with the former arrears to paper.

Letter from A. K. Doull, Halifax, list subscribers and £12 10s.

Letter from Alex. McGregor, Big Island, Merigomish, list subscribers and 2s. 6d. (observe remarks below.)

Letter from Wm. Brait, Kingston, Kent Co., New Brunswick, subscribers and 10s.

Letter from William McLaren, St. Andrews, New Brunswick, enclosing list subscribers, (observe remarks below.)

Letter from John Paton, Kingston, C. W., list subscribers and 10s.

Letter from Alex. McKay, Belfast, list subscribers, (Note reasons for not forwarding subscriptions.)

Letter from Alex. Robertson, Moncton, N. B., list subscribers and £2 5s.

Letter from Wm. McNab, Wallace, list subscribers and 7s. 6d.

Letter from Wm. Gordon, Pictou, list subscribers and £2 17s. 6d.

Letter from Rev. Jas. Murray, Bathurst, New Brunswick, list subscribers and £2 7s. 6d.

Letter from Robert Sutherland, Earltown, subscribers and 7s. 6d.

Letter from Allan A. Davidson, Newcastle, New Brunswick, subscribers and 20s.

Letter from John McKay, New Glasgow, list subscribers and £8.

Letter from Donald McCauly, Fox Harbor, list subscribers and 10s. (observe remarks below.)

Letter from Wm. McDougall, Barney's River, list subscribers and 7s. 6d. (observe remarks below.)

Letter from James Fitzpatrick, Rogers Hill, list subscribers (observe remarks below.)

Letter from A. K. Doull, Halifax, additional subscribers and 17s. 6d.

Letter from Adam Murray, Charlottetown, P. E. Island, list subscribers and £2.

REMARKS REFERRED TO ABOVE.

The present Committee of Management of the *Record* have resolved to adhere strictly to a system of prepayment, but have agreed to make one exception to the rule in cases of guarantee by recognised agents for the *Record*. After the month, therefore, no paper will be sent unless be prepaid, or the subscription guaranteed by the agent, to be paid before the end of the year.

Parties wishing to continue their subscription will on receipt of this January number, please hand their subscription for the present year to the nearest agent.

Agents who have not yet forwarded their list for the present year, will please do so before the 20th instant.

R. DOULL, Sec'y & Treasurer.

AGENTS FOR THE MONTHLY RECORD.

- A. K. Doull, Esq., Halifax.
- — —, Dartmouth.
- Wm. Gordon, Esq., Pictou.
- John McKay, Esq., New Glasgow.
- Robert Sutherland, Esq., Earltown.
- Robert Ross, Esq., W. B. River John.
- 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.
- Duncan McDonald, Esq., East B., E. R., Pictou.
- Angus McLeod, Esq., Mill Brook, Pictou.
- Alex. McKay, Esq., West River, Pictou.
- Wm. Fraser, Esq., McLellan's Mountain, Pictou.
- Alex. McGregor, Esq., Big Island, Merigomish.
- Wm. McDougall, Esq., Piedmont, Merigomish and Upper Barney's River.
- Dougald McPhee, Esq., S. R. Antigonish.
- James W. Delany, Esq., Amherst.
- William McNab, Esq., Wallace.
- D. B. Munro, Esq., Schoolmaster, Stake R. Ridge, Wallace.
- D. Macauley, Esq., Fox Harbor.
- Thomas McKenzie, Tailor, Pugwash.
- Wm. Cameron, Esq., Lochaber Lake.
- Alex. McKay, Esq., Truro.
- Peter Cruickshanks, Esq., Musquodoboit.
- John Smith, Esq., River Inhabitants, C. B.
- T. W. Harris, Esq., Kentville.
- J. Edwards, Esq., Fredericton.
- Alex. Balloch, Esq., St. John, N. B.
- James Millar, Esq., Chatham, Miramichi.
- Rev. James Murray, Bathurst, N. B.
- Rev. William Macrobie, Tabusintac, N. B.
- William McLean, Esq., St. Andrews, N. B.
- R. B. Haddow, Esq., Kingston, Richibucto.
- 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 Congregation under his charge, P. E. I.
- Rev. Wm. McLaren, Missionary, P. E. I.
- Mr. Neilson, St. Johns, Newfoundland.
- T. A. Gibson, Esq., Montreal, Canada East.
- Alex. Davidson, Esq., Toronto, Canada West.
- John Paton, Esq., Kingston, Canada West.

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Pictou, January, 1859. JOHN MAXWELL.

**Card.**

M. Wm. E. COOKE has resumed the practice of his profession in the town of Pictou.

Residence at the house in *George Street*, recently occupied by the late Mrs. William Brown.

Pictou, January, 1859.

**Dry Goods, Groceries, etc.**

The subscriber keeps on hand the usual assortment of **DRY GOODS AND GROCERIES**, &c.

Pictou, Jan. 12, 1859. W. GORDON.

**Chandlery and Provision Store,**

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MALCOLM CAMPBELL.

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**COMMISSION MERCHANT & INSURANCE**

**AGENT, EXCHANGE AND**

**STOCK BROKER,**

*No. 30 Bedford Row, Halifax, N. S.*

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Edin'g Insurance Company,

Hartford Fire Insurance Co.,

Phoenix Insurance Company,

Connecticut Mutual Life Ins. Co.,

Home Insurance Company of New York.

Hartford, Conn.

**John McCulloch,**

**WATCH MAKER,**

*36 Granville Street, Halifax, N. S.*

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*No. 3, Granville Street, Halifax, N. S.,*

**IMPORTERS OF BRITISH AND FOREIGN DRY GOODS.**

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JOHN DUFFUS, JR.

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