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# THE MONTHLY RECORD



OF THE

## Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 5.

Vol. III....No. 7.

HALIFAX, JULY, 1857.

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### IMPORTANT MOVEMENT IN THE PRESBYTERIAN CHURCHES.

#### Contemplated Union Between the Free Church of Scotland and the United Presbyterian Church

The undersigned LAY MEMBERS of the said Churches, in subscribing the following Resolutions, think it proper to state that nothing is intended from their wishes or intentions than to enter into any premature discussion in Church Meetings or at Public Meetings, or any precipitate attempt to accomplish the great object which they have in view. Without committing themselves to any future line of action, they are at present simply of opinion, that the subject should be deliberately considered by the Members of both Communions, in the spirit of Christian brotherhood and love.

**RESOLUTION I.**—That charity, unity, and mutual confidence are inculcated with so much plainness and solemnity throughout the New Testament Scriptures, that all the followers of our Lord Jesus Christ are imperatively called upon, not only to follow, as far as possible, the things which make for peace, but to do so openly and affectionately to co-operate in bringing all such divisions as may unhappily have sprung up amongst them; and that the maintenance and enforcement of these great principles, which are applicable to all times and circumstances, are rendered peculiarly important by the exigencies of the present

**RESOLUTION II.**—That as honest and conscientious differences (in no wise affecting the essential truths, which they hold in equal measure) prevail amongst the professing members of Christ in regard to ecclesiastical government and discipline, the Evangelical principle is an institution admirably adapted to be used as a common platform, on which all who are united in the faith may cordially assemble for the salutary and important purposes of promoting love, softening asperities, obviating misunderstandings, and devising such means, under the Divine blessing, may serve to promote the spread of the everlasting Gospel.

**RESOLUTION III.**—That where no diversities of opinion as to Ecclesiastical order, subsist between two or more Churches, co-existing

within the limits of the same country, it is both their duty and their interest (when convinced that they are of one mind and of one judgment as to the things which accompany salvation) to avail themselves of the earliest auspicious opening for breaking down the wall of partition, so as to constitute one united and fraternal communion.

**RESOLUTION IV.**—That this is, happily, the relative position between the Free and United Presbyterian Churches, inasmuch as both are equally attached to the Presbyterian form of Church Government, adhere to the same standards of doctrine and discipline, and have for some time manifested their reciprocal feelings of confidence and affection, by admitting each other's ministers to their respective pulpits, and inviting them to assist at the celebration of the Lord's Supper, and that the happy consummation is all the easier of attainment that no legislative sanction is required for its accomplishment.

**RESOLUTION V.**—That both Churches maintain, with equal steadfastness and sincerity, the great principles of non-intrusion and spiritual independence, on behalf of which their fathers contended with unflinching and self-sacrificing devotedness.

**RESOLUTION VI.**—That in the judgment of both Communions, it is a duty incumbent upon all men, and especially upon those in authority (from whom He who has given them much is entitled to expect the more), to recognise the paramount supremacy of our Lord Jesus Christ to whom all power is given in heaven and in earth, as being the Governor among the nations, as well as the Supreme Head of His Church and consequently to regulate their conduct, in whatsoever capacity, by His laws. But as those who entirely concur in all other ecclesiastical matters may, and do, entertain different views as to the course which the State is bound to pursue in reference to the interests of the Church, and more especially on the question of endowment (some holding that one denomination should be supported at the public cost; others, that different sects should be so, simultaneously, and proportionally; and others, that the pastors should be maintained by the members of their own communion), this point ought to be left as a question of forbearance, on which ministers and members may be allowed to entertain such a view as they deem most consonant with Scripture, and most

conducive to the welfare of the Church—more especially, as any formal deliverance on this subject is of no practical consequence, in the case of self-supporting communions.

**RESOLUTION VII.**—That both Communions attach equal and paramount importance to the predominance of the religious, and more especially of the Scriptural element in all the schools and seminaries which are subject to their own influence and control. But that as, not only amongst themselves, but in all denominations, considerable difference of opinion prevails as to the power and province of the State in reference to education, it is not necessary that any fixed principle on this subject should be laid down, in the event of an union being happily effected.

**RESOLUTION VIII.**—That both Churches reverently acknowledge the Divine authority and perpetual obligation, as well as the inestimable blessedness, of the Lord's-day, as a hallowed season mercifully ordained for religious improvement and repose from worldly toils—and they concur in regarding it as the duty and province of a Christian Legislature to enact such laws as are necessary, not for enforcing attendance on Divine Worship, but for protecting against encroachment the privilege—which ought, as far as possible, to be secured for all of resting from their week-day occupations, and devoting the Lord's-day to His service.

- BREADALBANE. (F. C.)  
 KINTORE. (F. C.)  
 PANMURE. (F. C.)  
 THOMAS MACDOUGALL BRISBANE, BART.,  
 General. G. C. B. (F. C.)  
 GEORGE SINCEAIR, of Ulbster, Bart. (F. C.)  
 KENNETH MACKENZIE, Bart., of Gairloch.  
 (F. C.)  
 JAMES ANDERSON, Knt., P. M., Glasgow,  
 (U. P.)  
 A. MURRAY DUNLOP, of Corssock, M. P.,  
 Edinburgh. (F. C.)  
 CHARLES COWAN, M. P., Edinburgh.  
 (F. C.)  
 JOHN MONRO, of Teaninich, Major-Gen.  
 (F. C.)  
 JOHN HENDERSON, of Park. (U. P.)  
 G. M. TORRANCE, of Threave. (F. C.)  
 HUMPHREY EWING CRUM EWING, of Strath-  
 leven. (U. P.) &c. &c.  
 A. BETHUNE, of Belbo. (F. C.)  
 FREDERICK L. MAISLAND HERIOT, of Ra-  
 mornie. (F. C.) &c. &c. &c.

## CONTEMPORARY OPINIONS.

From the Edinburgh Evening Post

It has been no secret for some time past that amongst certain members of the Free and United Presbyterian Churches, an under current was in motion, for the ostensible purpose of bringing about a union of the two dissenting bodies, but, as has been suspected, with the real object of separating from and isolating the dominant leaders of the Free Secession, who have inflicted intolerable insults upon those of their brethren who have originated this singular, and perhaps not unnatural movement. Dr Caudlish and the dictatorial clique who form his immediate followers, have long stood in open direct antagonism to Dr Cunningham, Dr Begg, Dr Guthrie, Dr Hanna, and other prominent members of the Free Church. Several attempts, characterised by great acerbity of feeling, have been made to displace the minister of Free St George's from his commanding position; but, though for a time they seemed to shake the ground under his feet, these efforts really left the clever and dexterous Doctor more firmly on his legs than ever, rather increasing than diminishing the power and numbers of his supporters. It would appear, that open assault having thus signally failed in carrying, or even weakening, the stronghold of the Free leaders, the process of sup and mino has been resorted to, and a kind of conspiracy has been formed, whereby it is hoped to drive Dr Caudlish and his party into unconditional surrender, or into a sort of ecclesiastical exile.

Such is the explanation which we have heard, and which we believe is currently entertained, of the cause and origin of the curious document elsewhere inserted under the title "Contemplated Union between the Free Church of Scotland and the United Presbyterian Church." This manifesto has naturally created a good deal of sensation amongst those who were not previously aware of the drift of the parties to whom we have alluded; to those who are well informed of their spirit and objects it is but a natural step in the course resolved upon, to carry out the scheme already matured. Its form and appearance, however, are calculated greatly to mislead and deceive. It professes to emanate exclusively from certain *Lay Members* of the Free and United Presbyterian Churches, and is signed, solely by parties in that position. From this it would seem—and the idea is studiously kept up throughout—that the clerical members of the two bodies have had nothing to do with the original suggestion, preparation, and promulgation of this sectarian programme. We are almost told in fact, that it is entirely of lay manufacture. The policy of putting such a face on the matter is obvious; for if it had been plainly evident that the whole movement was conceived and concocted in the brains of certain Free Church ecclesiastics, not the most distinguished for weight or talent, the affair would have come

into this breathing world still-born. It would have been regarded as simply the effusion of mortified vanity and abortive ambition, and would have only excited pity and contempt. To avoid this catastrophe, the real authors of the manifesto have carefully screened themselves from public view, and put forward only the names of men who never saw the document until they were asked to affix their signatures to it—yea or nay. We are sure that the Rev. Dr Hanna, for instance, will be able to verify this statement; and we doubt not that he will, with equal candour, acknowledge that the whole scheme was originally planned and duly weighed and approved of by his clerical brethren *before* a single lay member of either Church was permitted to peruse or requested to sign the paper. The lay members are merely acting as cat's-paws to the clerical conclude behind the scenes. This is the truth—whatever it may be worth—and the truth should be known,

We attach some importance to the circumstances we have just explained, because it is not improbable that, from the shape in which the manifesto appears, many will suppose that the members of both Churches generally are parties to the "Contemplated Union," and that the document is backed by a decided unanimity of sentiment amongst those whom it most concerns. Such is not the fact, however, and by and by we have little doubt that some remarkable results, affecting the very existence of these Churches, will flow from the present attempt to amalgamate parties whose professed principles are, in many respects, essentially irreconcilable.

It is apparent that a great effort has been made to obtain a display of the highest and most influential names amongst the laity of the two dissenting Churches. The result is anything but overwhelming. The muster-roll is led off by a Marquess, an Earl, and Baron, followed up by three Baronets, a Glasgow civic Knight, two M. P's, and several manufacturers and merchants, who have raised themselves to the rank of landlords. The remainder of the names are no doubt "respectable," but the array is not calculated to impress the public with any deep sense of the weight, dignity, eminence, or influence of the membership of the Free Church and United Presbyterian bodies. The list, in fact, is almost as notable for the names omitted as for those included!

We may pass by the first three resolutions as spleenisms—sounding commonplace, which are as easily accepted as propounded. But the fourth of the series contains one or two assertions which will excite general surprise at the audacity of their clerical enunciators. Even the most ignorant laymen would not be justified in emitting such gross misstatements. It is alleged that the Free and United Presbyterian Churches are "both equally attached to the Presbyterian form of Church government, *adhere to the same standards of doctrine and discipline.*" &c. Now, this latter assertion is most positively

false. The United Presbyterians do not accept the Confession of Faith either to the same extent or in the same sense as the Free Churchmen—especially with reference to the position and functions of the Cicer Magistrate—and this fact is so notorious that we can only wonder at the attempt thus openly made to deny or ignore what constitutes so vast a difference between the parties.

There is another allegation in the resolution which is historically untrue, and in some respects, very fallacious—namely, "that both Churches maintain with equal steadfastness and sincerity, the great principles of non-intrusion and spiritual independence, on behalf of which their fathers contended with unflinching and self-sacrificing devotedness." It so happens, however, that while the "fathers" of the present race of United Presbyterians were "seceding" from the Church of Scotland, the "fathers" of the existing Free Churchmen were devoted members of the Establishment, and they themselves were its most zealous supporters and advocates down to a very recent period. Such reminiscences are at least awkward, and seem to contradict in the most emphatic manner the fraternal sentiments now so eagerly advanced. *Tempora mutantur*

The resolution is a glaring and shameless attempt to confound and huddle up all the distinctive principles and doctrines of the two bodies. It is admitted that the subscribers (or rather the clerical gentlemen whom they represent) "entertained different views as to the course which the State is bound to pursue in reference to the interests of the Church, and more especially on the question of endowment—this point ought to be left as a question of forbearance." In short, it is proposed that the members of these bodies whatever they may deem to be their duty in the matter, shall just button their principles in their pockets, and do nothing. In this way, they neither offend nor take offence. The great principle of religious establishments and State endowments is to be "an open question," as one of no practical consequence! What then becomes of the Free Protestant Church of Scotland? Where are all its vaunted rights to assume and hold the position of the *real* Church of Scotland? Must we suppose that all the ink shed and paper blotted on this subject were parts of a solemn farce, never meant to express any serious views or actual intentions on the part of those who went out of the Church with such noisy demonstrations? How can the Free Church, after threatening all manner of pains and penalties against those of its members who should dare to hold Voluntary principles, consort or coalesce with the United Presbyterians, who repudiate the Establishment principle? The problem seems an impossible one, but it appears that it is to be got over by simply looking away from it. We should think that the act will require pretty hard winking in some quarters.

The seventh resolution would appear to be not a whit less fallacious than the two

three which precede it, and its latitudinarianism is, if possible, even more gross and palpable. It is said that "both communions attach equal and paramount importance to the predominance of the religious, and more especially of the Scriptural, element in all the schools and seminaries which are subject to their own influence and control." Granting this, though we know that it is strongly denied by Free Churchmen, what is the practical inference deduced from this rule? Why, that, as regards the State, "it is not necessary that any fixed principle should be laid down, in the event of an union being happily effected." In short, the object can be secured only by getting rid of all "fixed principles" whatsoever. What one thing could not be managed in this world by abandoning and repudiating "fixed principles" whenever they happen to stand in the way? The process is simple and decisive, and the result beyond all question.

The last resolution is one in favour of the Sabbath, which seems the only point on which the subscribers are really at one; and yet even here, we might discover, on a close scrutiny, some material discrepancies. It is notorious that, amongst the Voluntaries, the opening of Crystal Palaces, Museums, and Picture Galleries on the Sabbath, is a favourite scheme. What we would ask of these gentlemen is, do they contemplate on their union to make this an open question likewise? If they do not, we predict that they will not stick together for a twelve-month.

On the whole, we have seldom perused any document so replete with mis-statements, fallacies, and perversions of common morality. It is calculated to undermine the whole superstructure of distinct and demonstrative religious principle, and substitute a platform of negations and nonentities. No doubt, it is possible that a body may be brought together without some cohering medium—so may a rope of sand—but what would be the worth or the use of it for any practical or efficient ends? The Free Church may become an avowedly Voluntary institution, but it set out with a far different profession and vocation. The terms of the proposed union with the United Presbyterians are in the last degree degrading and insulting to such a body. It may be said, indeed, that they will elevate the United Presbyterians to their level; but all experience proves that the tendency of such connections is downwards—both parties are doomed to sink to the level of the lowest. At this result, happen when it may, we shall not be greatly surprised, for we have ever held it to be the natural and legitimate issue of the Free Secession movement. We do not believe, however, that the numerous excellent and high-principled men and women who still adhere to the Free Church will allow themselves to be dragged along with this Voluntary movement; and in the process of separation, we may not unreasonably expect that the wheat will be winnowed from the chaff,

and thus, after all, the "residuaries" may get their own back again

(From the Scot-man)

The projected union between the Free and United Presbyterian Churches, already influentially announced in our columns, is fitted to excite chiefly surprise among those whose memories are retentive of the not distant past; and even among those who may look only at the present and altered circumstances, the announcement may perhaps create as much of fear, or at least of misgiving, as of hope. Union, and especially among Christians, is ordinarily and in its nature a thing to be desired; and though, except on such an occasion as this, one is scarcely permitted to say it, the differences which keep some bodies of Christians separate from, and at war with each other are ludicrously or deplorable insignificant. Nevertheless, union may be accomplished on terms neither honourable nor likely to be beneficial to the contracting parties, and also injurious or dangerous to that larger portion of the community having no share in the transaction. Union is not always peace. Union is not always even strength—and though it were it is quite possible, in a case like this, that the strength may have such an origin and such purposes as not to be desirable for the public weal. It is as much in the way of inquiry as of judgment, and with the utmost respect for the opinions and motives of most of those who have signed the proposal, that we would throw out one or two considerations bearing on the questions whether a union, under such terms and circumstances, is one which the parties can make with due respect to principle and with reasonable hope of profit; and, chiefly, as being more in our province, whether it may not be such as to threaten a new danger to the public in such matters as intellectual progress and Christian liberty. It is impossible to forget—and therefore only do we speak of it—that men composing the two parties now contemplating union, were, a very few years ago, the most determined and bitter opponents of each other on almost every ecclesiastical question that arose. The battle never was so fierce between the Dissenters and the men now composing the Established Church, as between the Dissenters and the men now composing the Free Church. For instance—and it is a fair instance—the divine now occupying the highest permanent position in the Free Church deliberately denounced the whole of the other body now contemplating union as "perjured and apostate;" and similar compliments, though in more humanized phrase, were discharged in retaliation. Of course, if either party now profess to have changed its principles—if the one party had abandoned those opinions which led it to charge the other with perjury and apostacy, or that the other had abandoned those opinions which brought such accusations upon its head—there would be nothing to be said, except in praise of such a noble forgiveness of injury. But neither side professes to have resigned its opinions—the proposal

is simply that the opinions which they made the topic of such fierce conflict and denunciation are not of importance enough to prevent their incorporate union—that things that were called "perjury and apostacy," and other such names, are not things which should stand in the way of the same men still with the same opinions becoming fraternal and identical. Even on this we say no more than that we are glad of the result—especially as another proof that these clerical comminations so common in our time, and of which even our humble selves have had a large share serve I out "hot and hot," have really no meaning, force, or effect whatever. Perjurer or apostate, Papist or Infidel—all such phrases from ecclesiastical lips do not mean the thing they signify, but are mere aids to rhetoric, much like *tol-de-toil* in a drinking chorus. We always felt so and said so—and it is not for us to raise objections to this new and signal proof of the hollowness of that sort of thunder.

The real objections or doubts affecting this proposed union are not that the parties, professing the same opinions as before, now seek to make nothing of what they before made everything, but, 1st, That on some points they profess in words a concord which does not exist in fact: 2nd, That on some other points one of the parties seems preparing to abandon doctrines of which it once assumed the foremost advocacy, and, so far as in it lies, to damage interests and principles greater than any that are peculiarly its own.

One of the points on which the unionists assume a concord which does not exist, is in saying "that both Churches maintain the great principle of spiritual independence." Undoubtedly this can be said in a certain sense of each Church—but it is mere delusion to say it in the same sense of both Churches. What the one Church calls "spiritual independence" the other calls "ecclesiastical usurpation"—and the "spiritual independence" of this second Church the first used to call "practical atheism." The proof is in the simple fact that in fighting and falling for what it thinks "spiritual independence," the Free Church had no more strenuous opponent than the Church with which it is now interchanging mutual assertions of perfect concord on that very subject. Another impermissible assumption is that which deals with the voluntary principle as having lost all importance by the change which the Free Church has undergone, not in opinion, but in position. This assumption comprises a twofold error. Surely it was not the possession of the principle which was formerly in conflict—it was not because the one party had and the other had not a certain number of pounds a year from a certain source, that all those high arguments and hot denunciations were called forth, but because the one party held a certain principle to be enjoined by religion which the other held to be forbidden. That principle exists yet, and so do the opposing opinions regarding it, though certain men have not at present the power of practicing their opinion in their own cases. But

further, the voluntary principle, besides not being exhausted by the cases of the "outed" Free Churchmen, does not comprise merely the question of the payment of the clergy—it goes deep into many more important questions affecting the intended unionists in both their ecclesiastical and their civil capacities. It will meet them at their first step, and constantly come in between them as a wall of separation, if they still are, as they profess, of two minds.

Take the question of National Education, placed prominently in the bases of union, and which we scarcely know whether to treat as one of those points on which the unionists conceal their discord, or one of those on which one of the parties is preparing to sacrifice its principles. On this subject the resolutions tell us that in the event of union between the two Churches, "it is not necessary that any fixed principle should be laid down as to the power and province of the State." But though we are told it is not necessary to believe it, nor even possible to understand it. View the case even from the low ground of "practicability." Here are already the F. C. schools taking the State money, and the U. P. schools refusing it, both on principle. Supposing that, when the two bodies are blended, a certain congregation having F. C. principles on this subject, happens to call a pastor having U. P. principles, or *vice versa*, what is to be done? Is the new minister to follow the practice of his predecessor and forget his own principles? And how avoid or settle the differences in such matters between the congregation and the minister, and between the congregation and itself? When two sets of men profess opposite opinions as to what is religiously lawful and unlawful in a matter in which they cannot avoid acting upon the one view or the other, there can be no hope of their acting together save on the assumption that one of the two sets is insincere. The same question, too, must be met out of Church, so to speak. It is a great national question, constantly under discussion, and more and more pressing for adjustment—and here is a proposal that two bodies claiming to comprise two-thirds of at least the church-going population of Scotland should deal with it upon "no fixed principle."

But the chief, or at least the most obvious and most dangerous abdication of principle proposed in the bases of union, is that attempted in connection with the Sunday question. It is proposed to declare that the unionists, holding the "perpetual obligation" of the Fourth Commandment, "concur in regarding it as the duty and province of a Christian Legislature to enact such laws as are necessary" for Sabbath preservation. Intending to return to this part of the resolutions, we would here only point out that the question it raises is not merely that of the proper observance of the Day of Rest, and the best means of securing it, but of the question whether the fact of a certain Scriptural command being in the opinion of certain people perpetually obligatory, forms a warrant for the Legislature enforcing that view upon the

community at large. Laying the principle of voluntarism aside—as it would appear we might as well do at once—the question comes, if the Legislature may be called on to enforce one of the Scriptural commands merely because it is held to be a command, why not secularly enforce them all? A moment's reflection should show that this is a question of which no man can see an end, and of which we had better avoid a beginning.

When there are such radical differences not merely about theories, but affecting daily and inevitable practice—it may very well be doubted if union would promote peace, or even its semblance. To unite is not necessarily to agree, and on the contrary, often gives added bitterness, because increased opportunity to the disagreement. It may be questioned whether there is not more peace between Dr John Brown and Dr Caudlish, who are separate, than between Dr. Hanna and Dr. Candlish, who are "united." Yet Dr. Candlish does not differ from Dr. Hanna one tithe so much as he does from Dr. Brown. In the Presbyterian system, we fear, the best road to any "union" that can be attained among those that differ is something in the way of uniceable separation. The Episcopalian plan for making peace is to unite all Episcopalians together but deny them the means of outvoting and expelling one another. The Presbyterian plan, or the result contrary to plan, has been to permit or encourage any Presbyterians who differed from any other Presbyterians to take themselves off and as the precursor said when he started in opposition to the minister, "set up a sma' doin' o' their ain." Experience has proved that this is the only safe or practicable plan in a Church of Kirk Sessions, Presbyteries, Synods, and General Assemblies—overtures, libels, and simple probations; and nothing but wars and fightings is ever likely to come of trying to make Presbyterian people walk arm-in-arm further than they are quite agreed.

#### FREE PRESBYTERY OF GLASGOW.

The Proposed Union between the Free and United Presbyterian Churches.

A special meeting of this Presbytery was held in Glasgow yesterday at noon—Mr Isdale, Moderator—in connection with an overture of which Professor Gibson had given notice on this subject.

The overture he had to propose was:— "That whereas certain resolutions have been for some time privately circulated in all parts of the country, and now published in the newspapers, bearing the following title:— 'Contemplated union between the Free Church of Scotland and the United Presbyterian Church,' and signed by about seventy lay members' and elders of the Free Church of Scotland:

"Whereas the said resolutions propound certain views, either as a basis of union or as preparatory to it founded on a defective exhibition of the truths contained in the standards of this Church, which are the solemnly

professed and subscribed confession of the faith of all the office bearers, ministers, elders and deacons of this Church:

"Whereas, such views of union are further pronounced in the said resolutions on the principle of 'forbearance' on points for which the Church has always faithfully contended in times past, and still professes herself specially bound to exhibit and uphold:

"Whereas, such extra-judicial attempts at promoting union by private individuals are not only irregular, but fitted to obscure and misrepresent the true position and testimony of this Church before the world, to sow jealousy and disunion between elders and members, and ministers of the same, and tend rather to retard than promote true and scriptural union among Presbyterians in Scotland:

"And whereas, this Presbytery most earnestly longs for the time when the Presbyterian bodies in Scotland may see eye to eye, and is most desirous to see the union of all who hold the doctrines contained in the formularies of this Church, and own her principles of government and discipline, they deprecate all attempts at union which are not founded on the maintenance, in their full integrity, of her standards of doctrine, discipline and government:

"The Free Presbytery of Glasgow, therefore, most anxiously desirous to promote the cause of union in the truth and love of the Gospel and disclaiming all intention or desire of fettering the freedom of judgment and opinion in her own office-bearers and members, humbly overture the Venerable the General Assembly of the Free Church of Scotland that, while cordially encouraging all Scriptural and constitutional means for the promotion of such union, they shall take such steps as in their wisdom may seem meet to discourage and prevent all such plans of union as are founded on any other basis than the full recognition, in their integrity, of the standards of this Church."

After reading the overture, he denied that those who went along with him in this matter were actuated by any base, worldly, selfish, interested, and secular motives, as had been attributed to them, and that God in his providence had placed him in a position in which he did not need to be very anxious about what such parties pointed to,—the loaves and fishes. He then read some passages from the Word of God to prove that they must first secure adherence to truth before they could expect love and union; and went over the proposed resolutions for union *seriatim*, contending that they did not harmonize with each other,—that although at the commencement of them it was stated that they adhered to the same doctrine and discipline, yet qualifications had to be introduced at the close, in consequence of the differences and diversities that existed. He then pointed out the difference which existed between the Free Church and the United Presbyterian on the Voluntary question,—the right of the civil Magistrate to interfere in the province of religion—and that the sixth resolution was apt

to deceive; and that he doubted if his Voluntary friends would receive it as it stood there; and that as regarded the eighth resolution, they did not insert anything about the fourth commandment, and that he should be disposed to withdraw his opposition if they would put in that commandment. He knew that the United Presbyterian and the Relief had never as a Church formally declared the Voluntary principle; and that was founded upon in these resolutions. That was an important reason why they should reconsider their position, but that was not a reason why the Free Church should change what they believed and held firmly by. The union now pointed at was just asking the Free Church to take up the United Presbyterian position; and there was not a single concession made to the views of the Free Church at all.

Professor Gibson said he was not opposed to union if based on right principles; and that if these resolutions had been merely a simple proposal for the consideration of the important object of union among the two bodies, he would not have felt called upon to interfere in the matter, though he might have deemed it premature, and not likely to lead to practical issue. But as the resolutions condensed upon special grounds which made these a basis for union, he felt called upon to notice them. Professor Gibson then said, that he would state some reasons why he was compelled to take the earliest opportunity of objecting to these resolutions. His objection was that he saw that already since this subject was introduced new names had been committed to it,—names of considerable weight and importance in point of standing in our Church and that was going on every day, and must go on, and would do a grievous injury to our Church and our cause if the ministers, when they had an opportunity, were to stand by and to give no expression of opinion.

He must say in regard to some names that he saw there that they had been, to his apprehension, engaged in too many schemes of compromise to make him trust them very much, (Hear, hear.) He must fairly and honestly say that if report spoke true, these resolutions emanated from a quarter that they should be very jealous of; and he therefore thought it would be wrong in the Presbytery to allow this matter to go on without any expression of their mind. Another reason for the course he proposed was, that he felt it necessary to assure their people, and many of their best elders, that there was no danger of such an union taking place. (Applause.) He knew that there were men taking a view of this question which he would not like to state publicly, office bearers and members of their Church, and that too not in small numbers. If they allowed it to go on, they might find that it was too late to preserve some of their own office-bearers and members. He knew men who were considering very seriously whether they should longer give their large funds as they had been doing, to this Church, if this went on. He was not speaking without book; and

therefore it was high time that they assured their office bearers and members what was their real position. He had not introduced into the overture the point that the method of proceeding adopted by these resolutionists was unconstitutional as there might be a difference as to that matter. But he would say that they were sowing the seed of division within the Church of a most dangerous kind—(hear, hear, and applause)—and, moreover, that the result would be in regard to some what he did not mean to tell. He did not like to make a boast, but he knew in regard to many that the result would be very serious if they were to proceed to union on the principles contained in these resolutions.

It was very well for men to talk of these resolutions as a private document, meaning thereby that it was not a document of the Church; but had any party a right to expect that he or any man was to remain quietly by and to allow names of influence, of high position and of wealth without the Church, to get the elders and influential men of the Church committed to these resolutions and to get them committed to such an extent to the proposed plan of union, and to such a leavening of opinion in their own direction as to secure its being carried out and then they would say they would bring it into the Church courts; In what position would they then be placed? He would feel it to be his duty to refuse submission to the judgment of the Church Courts if a union on the basis of these resolutions were proposed. He thought the plan would be attended with very cruel effects, although he did not say that their friends intended it to have these effects. He could see that the carrying out of these resolutions might have serious effects and he could see perhaps when a time would come that he might comply; but that that would be more cruel than the other; and what he said to a person who, before the Disruption, told him that thirty-five of them were attempting to set up a plan to avoid that event, after all negotiations had failed, and to save their wives and children that he would do them greater favour if he and his friends were endeavouring to save their consciences, he would repeat now.

Mr. McNAB, in seconding the transmission of the overture, expressed regret that the authors of the resolutions had not, before publishing them to the world, consulted with some of the clerical members of the Church in which case he thought they would have been enabled to take more comprehensive and more correct views of the great difficulties that beset the enterprise on which they had embarked. After referring to some of these difficulties, in connection with the sanctity of the Sabbath, the educational interests of the people of the land and the interests of religion in general, and to the Church's duty to co-operate with the State on all these matters by advice and by help otherwise, Mr. McNAB said that these resolutions did not inform them how these duties were to be performed, but gave them a thing

called forbearance, which he supposed, meant that all who held by the old principles of this Church should be at liberty to act in their individual capacity, or in their own congregations, provided the congregations were unanimous among themselves, but gave no explanation at all how the Church was to act in her collective capacity in seeking to do these things; and the effect of these resolutions would suppress these things in the Assembly altogether; and it would, he thought turn out that the Moderator would at once prevent any person alluding to these matters by a reference to the constitution of the Church. This view was, he thought, confirmed by the state of matters in the United Presbyterian Church. He therefore did not see that the suggestion was anything else than a formal dissolution of the Free Church, or to adopt in integrity the whole constitution of the United Presbyterian Church. (Applause) If this was the case how were their principles as a Free Church to be transmitted to posterity. The Presbytery were then addressed by Mr Barnhart, the Clerk (Mr Wilson), Dr Forbes, Mr Bremner, and Mr Wilson (Bridgeton), in support of the transmission of the overture.

After a few words from Mr Parker, Mr Menzies, and Mr Archibald Campbell (elder), a vote was taken, when 20 voted for the overture, and 7 for the amendment. The transmission of the overture was accordingly declared carried.

CHURCH AT HOME.

General Assembly of the Church of Scotland.

The General Assembly of the National Church commenced its annual sittings on Thursday the 21st May in accordance with ancient custom, on Wednesday evening Lord Belhaven and Stenton, her Majesty's Lord High Commissioner to the General Assembly of the Church of Scotland, received a civil deputation, headed by the Lord Provost, who presented to him the keys of the city, to whose custody his Grace again restored them in the usual complimentary manner.

THE LEVEE.

His Grace the Lord High Commissioner held his first levee on Thursday morning at eleven o'clock, in the ancient Picture Gallery of Holyrood Palace.

THE PROCESSION.

After the levee, his Grace went in procession to the High Church to hear a sermon, as usual before the opening of the General Assembly.

OPENING OF THE ASSEMBLY.

At the conclusion of the services his Grace left the Church, and proceeded to the Assembly Hall, where a guard of honour from the 34th, with the colours of the Regiment, was stationed. He immediately took his place on the Throne, the members of the House rising as his Grace entered.

ELECTION OF MODERATOR.

The Rev Dr Crombie then said—This Assembly having now been constituted, the first duty incumbent on you is to choose a Modera-



tor to succeed me in this chair. The position in which the last General Assembly did me the honour to place me was one which I certainly thought myself little worthy of; but I have now great pleasure in proposing to you, according to the privilege hitherto granted to my predecessors, one whom I am certain every member of this Assembly will concur in thinking worthy to fill this chair—namely, Dr James Robertson, Professor of Church History in the University of Edinburgh—(loud applause)—and what gives him a still stronger claim on your attention and favour, he is the Convener of our Endowment Scheme, in which, as is known to all the Church, he labours most energetically. (Applause).

The nomination was unanimously agreed to. Dr Robertson was then introduced to the Assembly, and took his seat in the Moderator's chair, amid the cordial applause of the House.

The Royal Commission and letter appointing Lord Selkirk as her Majesty's Representative at the Assembly were then read. In the latter communication, her Majesty expressed her confidence that the deliberations of the House "would be guided by a spirit of enlightened wisdom and Christian charity, and that they would be marked by an earnest desire to promote the best interests of the people committed to their charge."

His Grace the Commissioner then rose, and addressing the House, said: Right Reverend and Right Honourable—Her Majesty having been graciously pleased to appoint me her Representative to your venerable body, I desire to congratulate you on this meeting of the General Assembly. Her Majesty has, at the same time, commanded me to assure you of her unaltered resolution to maintain the Church of Scotland in all its just and constitutional rights and privileges—(applause)—and at the same time has instructed me to present you with her usual Royal gift for the promotion of religious instruction in the Highlands and Islands. Right Reverend and Right Honourable—I have only further to add, that it shall be my pleasing duty to do everything in my power which can promote your comfort and convenience during the sittings of the Assembly; and I shall at all times be happy to receive any communication that you may please to bring before me on that or any other subject.

The Moderator then said: May it please your Grace.—We, the ministers and elders met in the General Assembly of the Church of Scotland, esteem it a high privilege to be assured that our meeting has the approbation and sanction of our most gracious Queen. In her Majesty's necessary absence, we regard her selection of your Grace to represent her Royal person in this Assembly as a fresh mark of her attachment to our national Church. Your Grace is felt by us to have every claim upon our confidence and affection that can be conferred by distinguished descent, by high hereditary rank, and the personal virtues that best support and adorn it, by enlightened and firm attachment to the principles of our Presbyterian policy and by the full experience which we have uniformly had in former Assemblies of your condescending courtesy, and kindness. The confidence which her Majesty has been pleased to repose in us, that our deliberations will be guided by a spirit of enlightened wisdom and Christian charity is deeply gratifying to us. We have received with the liveliest emotions of gratitude, also, the renewed assurance of her Majesty's regard and affection for the Church of Scotland, and of her gracious determination to maintain its just and constitutional rights and privileges. These proofs of

her Majesty's royal good will and favour we regard as an urgent call addressed to us to give all diligence to make the distinguished privileges which we enjoy conducive to the end for which they have been conferred upon us—the instruction of the people in righteousness. This end we fervently cherish as of itself of inestimable worth, and at the same time, the best bulwark of the throne—the best guarantee of the high estates of the nobles of the land—the best safeguard also of the precious rights and liberties of the whole commonwealth—as, indeed, the only sure bond of national greatness; and we beg, therefore, to assure your Grace that it will be our earnest endeavour, in humble dependence on the Divine assistance and blessing, to promote, by every means in our power, the social, moral and religious cultivation of the people committed to our charge. It will be our constant care that they shall fear God and honour the Queen. We accept with gratitude her Majesty's munificent donation for the propagation of the Gospel in the Highlands and Islands; and we trust to be enabled to apply the bounty in such a manner as shall best promote her pious and benevolent purpose in bestowing it. We hope to justify the confidence with which your Grace relies on our conducting all our proceedings in a spirit of wise moderation becoming our profession, and with a due regard to the solemn interests with which we have to deal. We do indeed claim for ourselves perfect liberty of speech, but we claim this liberty not to use it for a cloak of maliciousness, but in vindication of our right and our duty to give free utterance, as becomes the servants of God, to that which shall approve itself to our consciences as God's truth. Humbly purposing to guide ourselves by this truth, we are not without an encouraging hope that your Grace may feel authorised at the conclusion of our labours, as in behalf of former Assemblies, to make a favourable report to her Majesty of the enlightened and temperate zeal with which we have prosecuted them. We beg to tender to your Grace our most respectful and grateful thanks for the desire which you have so kindly expressed to promote, so far as you shall have the means, our comfort and convenience during the sittings of the Assembly.

A committee was then appointed to draw up a reply to the Royal Letter. The same committee was instructed to prepare congratulatory addresses to the Queen and Prince Albert on the birth of a Princess.

The Assembly adjourned at a quarter past four o'clock.

FRIDAY, MAY 22.

The Assembly met to-day at twelve o'clock.—Rev. Dr Robertson, Moderator—and was engaged for some time in devotional exercises.

REPORT OF THE COMMITTEE ON PAROCHIAL SCHOOLS.

Dr Cook of St Andrews read the Report of the committee on parochial Schools after expressing their regret at being unable to report that any progress had been made since last General Assembly towards the further improvement of the Parish schools, and a better provision for the schoolmasters, the Committee gave a narrative of the proceedings taken by them in opposition to the Parochial Schools Bill in 1856, and of the reasons put upon record by the House of Lords for not agreeing to the bill as amended by the House of Commons, which led to the abandonment of the measure.

Dr Cook, after reading the Report, said,

he scarcely required to inform the Assembly that since the Report was prepared the Lord Advocate had announced that it was not his intention to introduce an education bill during the present session of Parliament.

Dr Crossin of Seone, in moving the adoption of the Report, said they had deeply to regret that nothing had been done to improve the status of the parochial schoolmasters, and after referring to the benefits conferred upon the country by the parochial schools, and expressing a hope that they would long continue to flourish, he concluded by proposing the following motion.—“That the General Assembly approve of the Report and of the diligence and fidelity of the Committee in the matter entrusted to them, and thank to the Committee. The General Assembly express their most lively sympathy with the schoolmasters of Scotland in the peculiar and trying position in which they have been placed, and their earnest desire to co-operate in any measures which may be found conducive to their benefit or to the further efficiency of a system which has conferred so great blessings upon Scotland. The General Assembly confidently trust that the heritors of Scotland will continue to give their valued support to the parochial schools and schoolmasters; re-appoint the Committee—Dr Cook and Mr Smith, Conveners,—and instruct the Committee to watch any measure that may be brought before Parliament on this subject, and to omit no opportunity of endeavouring to promote the success of any measure that may be calculated to promote the efficiency of the parochial schools and to benefit the interests of schoolmasters, consistently with the instructions given to the General Assembly's Committee.

The Moderator, in thanking the Conveners of the Committee, expressed his conviction that right views of the question were growing in the country, and that discussion had in this, as in most instances, been favourable to the development of the truth. He felt sure that at a day not very distant the Church of Scotland would have to congratulate itself upon the adoption of a measure by the Legislature of the country which should substantially carry through the great principles for which they had been contending, as necessary to the godly training and upbringing of the young.

JEWISH MISSION.

Professor Mitchell, of St Andrews, then presented and read the report, on this subject. It gave a detailed report of the operations of their agents and missionaries employed by the committee at their various stations in the East and in Europe.

Dr M'Pherson, Aberdeen, moved the approval of the report, and went over its statements *serialim*.

The Rev. Dr. Nisbet seconded the motion in an eloquent address.

The Moderator, after passing a high eulogium on the diligence and zeal of Professor Mitchell and the committee, conveyed the thanks of the Assembly to them for the admirable and encouraging report they had submitted to the Assembly.

The Assembly then engaged in devotional exercises, and adjourned at half-past three o'clock.

SATURDAY, May 23

The Assembly resumed to-day—the Moderator presiding.

DISPUTED COMMISSIONS.

Dr. Grant gave in a report of the Committee on Disputed Commissions. Among others, the report mentioned that Principal Lee having resigned the commission from the University of Edinburgh, in consequence of receiving a commission from the Presbytery of Chirnside, Dr R. Lee had been elected in his stead, but, from want of time, his commission had been attested at a special meeting of Presbytery, called for another purpose, instead of at an ordinary meeting.

After some discussion, it was agreed that Principal Lee should be asked to make his election between the commissions from the University of Edinburgh and the Presbytery of Chirnside. The Rev. Principal chose the former, and Mr. Cooke having withdrawn his motion, the commission was confirmed.

The Assembly then adjourned till Monday at eleven o'clock.

The Lord High Commissioner—His Grace attended divine service in the High Church on Sunday, with the usual attendants, Lady Belhaven occupying the pew to the right of the throne. The Rev. Colin McCulloch, Montrose, in the forenoon, and the Rev. George Stewart Burns, Newton-on-Ayr, in the afternoon, preached eloquent discourses to crowded audiences. In the front seats we observed the Rev. Dr Robertson, the Moderator, the Rev. Drs Crombie, Paul, Grant, Hunter, Hill Cook (St Andrews), Fowler, Nisbet, and other clergymen. The Lord President of the Court of Session, and Lords Wood, Curriehill, Neaves, Ardmillan, and Mackenzie, occupied the Judges' seat. In the Magistrates' pew were Bailie Brown Douglas (acting Chief Magistrate), Bailie Blackadder, Treasurer, Russell, Councillors Greig, Wood, Murray, Cassels, Hill, Mackinlay, Forrester, Gorrle, Dickson, Drysdale, &c. In the evening His Grace, Lady Belhaven, Mr Robert Ramsay P. B., the Rev Mr Russell, chaplain to His Grace, and the usual suite, attended the prayer meeting in St Andrew's Church in behalf of the Schemes of the Church. The Rev Mr Hardie, Foulis, and the Rev. Dr. Paton, Glasgow, conducted the devotions of a large congregation.

The Church of Scotland in Glasgow

[Concluded.]

(5) The *Missionary Record* in connection with "the Church," bears witness that "the Church of Scotland in Glasgow" is not behind in its contributions to the missionary objects that are prosecuted by the Church at large. At no time, we may venture to say, have these contributions been larger, notwithstanding the heavy demands for local purposes that have been called for and given within these few past years. The contributions from Glasgow to one of these schemes alone, the scheme for the endowment of churches in destitute localities, are proof of this; while the contributions to the local fund for the same object, and the results which have been through them attained are proof further and clearer still. But as in regard to churches, and the extent of the field occupied and the operations carried on, "the Church of Scotland in Glasgow" stands at a disadvantage, so is it also in regard to contributions made for mission and other purposes. These are report-

ed only in the pages of the *Record* which are made for the six General Assembly Schemes, and no account is taken of those for other objects. The Church of Scotland in Glasgow stands not alone in this, but no doubt she does so to a greater degree than the Church in any other part of Scotland. But why should it not be known that there is much more done for philanthropic purposes than the pages of the *Record* would lead strangers, especially, to suppose? Where the objects are public there is truly no virtue in concealing what is done to advance them. But may there not be injury done by the absence of due publicity? What encouragement to many may not be given by a little being known beyond what is regularly printed and paraded before the public view? These chapters, of which we have spoken, unable by their position to figure in those collections which are made for general objects, have all their schemes, of which their own congregation and surrounding districts are the objects and every other Church has, in the same way, those schemes of usefulness to aid. In a matter of this kind it is hardly possible to attain to anything like exactness, and we have merely to assure our readers that much is accomplished by means that are never heard of by the world at large, and that several thousands annually are spent on religious and charitable objects by the various congregations of the Church of Scotland in the city of Glasgow.

We remember one year, that when only £1000 was reported in the *Missionary Record* as the contributions of the Presbytery of Glasgow to missionary objects, a return was made to the Presbytery of £10,000 being contributed that same year by congregations for purposes not otherwise reported. In the report, for example, of a "Congregational Association," of a Glasgow Parish now before us, £217 is the whole sum printed in the *Record*, because given for the six schemes only, while in addition to this sum, the congregation had collected £917, for local objects, home and foreign missionary objects, none of which was reported.

A Dissenting congregation would add to this another sum never reported by us, that collected from seat rents. Again, what credit does St. George's, for example, get in the *Missionary Record* for one of its many liberal subscriptions, such as its £60 for the Bible Society? Of such collections nothing is known to our Church generally.

(6) We pass over to another field, or rather to another part of the field possessed and cultivated by the Church of Scotland in Glasgow, and in which a little life and energy are to be seen. The *Sabbath school* has now vindicated for itself a position in the agency of the Christian Church, and in the use of this agency, the Church of Scotland, and that branch of it in Glasgow especially, is not behind the age. We are not aware that there is in the city or neighbourhood, a church without its Sabbath school or schools, and without its staff of teachers, of superintendents, its library, and the goodly array of youth who are to be trained for God and heaven. A few years ago a different tale could be told. It is within our own recollection what were the effects in this field of effort by the secession of 1843 in the western metropolis, when the Sabbath school agency left in connection with the Church was reduced to the merest shred. We cannot, at this distance of time, place our hands on minute statements as to the actual position of affairs, but we know, that in 1843, the number of scholars who could be mustered as superintended by the Church did not exceed 100 or 500 at the most, so few,

indeed, were they, that we believe, upon one occasion, they were all taught and accommodated in one church. If the number of scholars was small, the number of teachers left could not have been large. But as in other things, so in this a striking revival very quickly and speedily took place. All efforts were made to repossess the field, and to attain, if not to overtake the position that we held and maintained before. These, under God, have succeeded in the accomplishment of what may well be termed a great work. Gradually has that work gone on, and with ever-increasing purity and success. At the outset, as we may call it, of operations, we stated that the children numbered hundreds, the teachers now are well nigh threefold of what the scholars then were, till at the last meeting of the Sabbath School Association in connection with the Church of Scotland in Glasgow, there were reported as at work in the city, connected with the Church, one thousand two hundred and ten teachers, and scholars to no less an amount than eleven thousand, and these last are but the average, and a much larger attendance there must be than these figures indicate.

We have spoken of the Sabbath School Association. It is formed of the teachers of Sabbath schools who are connected with the Church, quarterly and annual meetings are regularly held, the objects that are kept in view are mutual improvement and encouragement in the work which they have taken in hand. The deliberations engaged in by it as to the working of Sabbath schools, promise, before long, to bring to a state of high perfection the Sabbath school system as it is applied, and is carried out in the crowded streets and lanes of the great metropolis of the West.

(7) The question of education is one of admitted importance. The Church of Scotland in Glasgow has devoted to it that attention and effort which it deserves. While the battle has been raging round as to how and in what the people are to be educated, the Church has been seeking to carry out into vigorous practice the views which she entertains on the subject. It is needless to say that the great peculiarity of her system is the combination of religious and secular instruction, with the view of attaining the grand result—the education of the whole man.

Our readers are probably acquainted with the fact, that in a community like Glasgow, there are not, and can hardly be, parish schools properly so called, that is, schools upon a foundation the same as those which have proved, and do to this day prove, such rich blessings to the rural districts. They are for the greater part, indeed we may say altogether, sessional schools, having been erected, and being now superintended and supported, by the various sessions of the churches throughout the city. These schools are primarily designed for the working population of the various parishes, though from the high character of the instruction imparted in some of them, they also draw pupils from a better class. They are to be found in every part of the city, and are in number about forty five, a staff of teachers is connected with them, with assistants number not less than one hundred and fourteen; and in attendance at them there are found at this present moment no fewer than nine thousand children. In most of these schools, besides the Normal school there are masters holding government certificates, some of them first class, and this being so, there is promise giving that the edu-



national establishment of the Church of Scotland in Glasgow is in the highest possible state of usefulness and efficiency.

And in this, as in other respects which have been alluded to, the progress in recent years has not been insignificant; *thirteen* schools have been added in a comparatively short space of time, with the relative staffs of teachers and assistants. In one parish for example, within four years about £3000 has been sunk in school-buildings, while four male, and three female teachers, with industrial schools, all holding government certificates, having also assistant and pupil teachers, with 900 scholars in regular attendance, have been added to the parochial economy. Two additional schools, with four teachers, will soon increase this number. Nor is the work at a stand still. promise is given by what is now planned and about to be carried out, as well as by what is merely proposed in thought, of a large accession in the future, to the means of education that are already possessed and that are made effectually in this large and important field.

(8.) There are many other agencies which the Church of Scotland in Glasgow possesses, and is now wielding vigorously, though it is impossible from their number, as well as from want of space, to do more than merely name them now. We have incidentally mentioned "the Glasgow Church Building Society," through whose labours so many of the Churches that are in the city now have been added, and some of whose churches now rank among the parochial charges of the city; we have also mentioned "the Glasgow Sabbath School Association in connection with the Church of Scotland," we must also notice "the Elders' Association," which has taken under its fostering care a destitute portion of the city, and which supports a missionary for the advancement of the spiritual interests of the neglected youth. We might add also *ten licentiate*s, each with a salary of about £70, supported as district missionaries by different congregations. Of "the Gaelic Mission" to the neglected Highland population we might also speak. But we must not omit to notice "The Church of Scotland Bible Society," which has its principal sphere of operation in Glasgow, and which virtually is the Bible Society of the Established Church, the operations of which are carried on extensively, and have been, and promise to be, productive of the very best results. Its circulation last year was 9175 Bibles and Testaments. Of other associations and societies we still might speak, but space fails us. The Church of Scotland in Glasgow, thank God! lives, and is working vigorously in the allotted field; the Lord has not forgotten her, the Lord has not forsaken her. Her members there and everywhere, in the view of these things, have reason to thank Him and take courage; only let them be faithful to themselves, and the work shall progress still; only let them ask in the spirit of the prophet of old, and the result is sure. "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

There is one last feature of the Church of Scotland in Glasgow, which we cannot help noticing before concluding, and it is one which is not the least pleasing, though the last alluded to; and that is her *kindly intercourse with all other churches*. There is no city, we make hold to say, in the world, in which there are fewer strifes between churches, and less unseemly and uchristian warfare than in Glasgow. Years have passed with hardly a breeze to disturb the

calm. Each church attends to its own business, and allows others to do the same, ministers and members of different "bodies," often meeting cordially together on the same platform, and as members of the same societies, when a common good for the city or the Church of Christ is the object to be attained. We have had the happiness of hearing a moderator of the Free Church praying on a Sabbath evening in the pulpit of an Established Church, both for its minister and congregation, while ministers of several other denominations joined in the devotions. Alas! that such things should be strange and attract any attention! Much of this is, no doubt, owing to the influence of commerce, which unites men of all parties by mutual interest and friendly intercourse, but we believe more is owing to the character of the clergy themselves. Long may such forbearance and good will continue, and all labour for the good of their brethren on earth and the glory of their Father in heaven.

R. K. M.

**Jewish Mission**

It is with much pleasure we announce to our readers, that the Rev. Geo. Coull, and Peter Crosbie, who since August last, have been prosecuting the study of Hebrew, and of the Jewish controversy, under the Conventer's superintendence, were, after passing with approbation the usual trials, solemnly ordained to the office of the ministry, and set apart to the work of Christ among the lost sheep of the house of Israel,—by the Presbytery of St Andrew's, on the 25th March last. Mr Coull has been appointed to labour, meantime, at Smyrna, Mr Crosbie at Salonica; and ere this is in the hands of our readers, both of them will probably be far on their way to their respective destinations. We do most earnestly trust that they will be followed by the prayers and sympathies of all the friends of Israel, and that the interest in our Turkish Mission, will be much increased by the consideration, that licentiate of our own Church are now engaged in it.

**CHURCH IN THE COLONIES.**

**Colonial Churches.**

ANNUAL REPORT OF THE BOARD OF TRUSTEES OF QUEEN'S COLLEGE, KINGSTON, CANADA, TO THE COLONIAL COMMITTEE OF THE CHURCH OF SCOTLAND, 3d March, 1857.

The period having arrived for transmitting to the Colonial Committee of the Church of Scotland the Annual Report of Queen's College, the trustees beg again to acknowledge with gratitude the grant of £300 to their funds during the past year. In the accompanying brief statement, the trustees hope that they will be enabled to prove that this sum has been wisely bestowed and that the institution in aid of which it was granted is proving more and more a blessing to the branch of the Church of Scotland in this Province.

Allusion has been made in former reports

to the valuable buildings lately acquired for the use of the College, and which continue to prove admirably adapted for educational purposes. The healthy situation, the ample accommodation, and the imposing appearance of Summerhill—rendering our college an object of interest to all—these and other collateral advantages give cause for congratulation that the plan for purchasing the property was carried out upon terms so favourable. The trustees regret, however, to state that their special efforts to raise the amount paid for the buildings by voluntary contributions have not been followed by that measure of success which they anticipated.

The amount paid to date for the buildings is (leaving £1000 yet to be paid) - - - £5000.  
The amount contributed in aid of the special fund to defray this cost is - 2746

Leaving a deficiency of - £2254

It must be stated, however, that several of our largest congregations have not as yet been properly canvassed for subscriptions, and the trustees hope that their next Annual Report will show a very much larger sum as the proceeds of this effort.

The trustees have again the pleasure of reporting to the Committee a very gratifying increase in the number of students attending Queen's College.

In the Faculties of Arts and Theology have been matriculated this year . . . 47 students.  
Of whom are studying for the ministry . . . 28 "  
In medicine there are this session . . . 57 "  
And in attendance at the preparatory school . . . 23 boys

With respect to the number of boys in attendance at the preparatory school, the trustees would explain that since last report they have been under the necessity of changing the head-master, and that the circumstances attending the change have produced an unfavourable effect upon the school. Under the charge of an efficient graduate of the college, this department is rapidly regaining its position of usefulness as an auxiliary to the college.

It may not be uninteresting here to state that the Synods of Nova Scotia and New Brunswick are now exerting themselves on our behalf, and that they are giving the best proof of this by sending young men here to be educated for the ministry. Some little time since, the Rev. Dr. George, while on a deputation from the Synod of Canada to those in the lower provinces, took several opportunities of pressing upon the attention of the churches there the claims of Queen's College. The result of this effort, and of what had been done previously to bring the subject under notice, has been very encouraging. We have several most promising students from these Synods upon our roll, and have also the prospect that, as additional facilities are afforded for speedy and economical communication between the

British North American provinces, their number will be greatly increased.

The usual bursaries have been granted during the past year, and it is believed, have been a most valuable addition to the scanty resources of several most deserving theological students, who, but for this aid, would have experienced the greatest difficulty in maintaining themselves during their college course. In last Report, allusion was made to the liberal proposal of the Ladies of St. Andrew's Church, Toronto, to endow a permanent bursary. The trustees have now acknowledged from this benevolent source the sum of two hundred pounds currency, and they would express the hope that the good example thus shewn may stir up many to go and do likewise.

Since last Annual Report, the trustees have had to lament the sudden death of the Rev. Professor Smith, a gentleman whose talents and learning have been widely appreciated on both sides of the Atlantic. Feeling the great responsibility which lay upon them in filling so important a chair as that of Hebrew, Biblical Criticism, and Church History, the trustees determined to spare no effort to secure the services of a well-qualified professor. With that object in view, they have left the matter open until 1st May next, and in the meantime are giving all publicity, both in Canada and at home to the vacancy. The trustees take this opportunity of expressing their warm thanks to the Rev. Dr. Fowler, for the kind manner in which he has acceded to their request to aid them in this matter, and they hope that the other members of the Colonial Committee will also kindly lend a helping hand. With the aid of two gentlemen to whom, from its very commencement, the college has lain under the deepest obligations, the duties of the vacant chair are being ably discharged. The Rev. Dr. Macfar has undertaken the classes in Hebrew and Biblical Criticism, and the Rev. Dr. Urquhart of Cornwall those in Church History,—in both cases at great personal sacrifice.

The experience of another year has confirmed the trustees in the before expressed opinion, that the condition of the Canadian Church, and the number of students in the college, loudly call for an increase to the staff of professors in the university. By dint of exertion on the part of the present professors, which is beyond all praise, but at the same time such as seriously to endanger their bodily health, a course of instruction is now imparted to students passing through Queen's College which places them on a par with their brethren in many of the Scottish Universities. This, however, cannot always be sustained, and, as the number of students increases, the effort will be altogether impossible. While burdened with the debt upon their buildings, the trustees feel that an increase to their expenditure, such as must be entailed by adding to the staff of professors, would be unwise; but they earnestly trust, by the

aid of your continued liberality, that the day is not far distant when the services of a principal, and possibly of one or more additional professors, will be secured for Queen's College.

And now it only remains for the trustees, in closing this Annual Report, to express the hope that the Colonial Committee will continue their grant and increase the amount, should they find that the claims of Queen's College upon the Church at home are such as to enable them to do so. Rapid as has been the increase to the population of Canada in former years, it is believed that, under Providence, it has now only taken its first start, and that a future, brilliant beyond present imagination, awaits this noble colony. Countless acres of land, capable of speedy conversion into rich and valuable farms and offered at prices so low as to be within the reach of all,—a climate deservedly ranked among the healthiest in the world,—unrivalled internal means of communication,—and facilities for emigration from Europe each year improved in speed and cheapness,—these are but a few of the inducements held out to the teeming population of the old world to take up their abode in the new. In past years, Scotchmen and their families have formed a very large proportion of the tide of emigration thus drawn to the shores of Canada, and we have every reason to believe that this proportion will be increased for the future. To the Christian, and especially to those who long to see our Zion lengthening her cords and strengthening her stakes, this prospect gives rise to the most anxious solicitude. However much the emigrant may be attached to the church of his fathers in his far off Scottish home, experience has shown that if no effort is made to place its hallowed ordinances within his reach in the new world, other, and it may be less pure, churches will step in to wean away his affections. We cannot shut our eyes to the fact that we have been behind other denominations in the race to go in and possess the land, and that in districts larger than many a Scottish Presbytery, no minister of our Church is found among the Scottish population. We cannot shut our eyes to the equally painful fact, that in such places the Episcopalians, and the various bodies of dissenters, are drawing their very bone and sinew from the former members of the Church of Scotland. In view of these facts, and since we can find but few to respond to our Macedonian cry to come over and help us, we again appear before the Colonial Committee respectfully to ask for their continued liberal aid. Canada must endeavour to find her own ministers, and Queen's College lacks but the means to be enabled to draw out young men and afford them training for their ministerial work.

We further crave a continued interest in your prayers, and in those of the Church at large. The difficulties before the Canadian Church are such as no human strength can encounter with a hope of success. In the name of our God would we set up our

banner. May He fulfil all petitions for the advancement of His kingdom.

JOHN PATON,  
Secretary to the Trustees.

### Presbytery of Montreal.

A regular meeting of this Presbytery was held in St. Andrew's Church, Montreal, on the 6th ult. There were present Rev. Dr. Mathieson, Rev. W. Simpson, Rev. J. T. Paul, Rev. F. P. Sym, Rev. W. Snodgrass, and Messrs. Ferguson and Fenton. In the absence of the Moderator, the Rev. J. T. Paul, of St. Louis, Ex-moderator, presided. The minutes of the preceding meeting were read and sustained. Extracts of election by the Kirk-sessions of La Prairie and Russelltown in favour of James Fenton and D. A. Livingston, M. D., were read and sustained, and these names were added to the roll. Dr. Urquhart, of Cornwall, Presbytery of Glengary, and the Rev. Geo. D. Ferguson, of Three Rivers, Presbytery of Quebec, being present were invited to sit as members of Court.

Members reported their fulfilment of all the appointments given at last meeting. The Committee on St. Gabriel Street Church and property were recommended to exercise renewed watchfulness and diligence in the matter entrusted to them. Dr. Mathieson reported a continued correspondence with the Colonial Committee, which was reckoned favourable. A book, containing the Formula required to be subscribed at License, Ordination and Induction was laid upon the table, and all the ministers present adhibited their names. The Convener of the Committee on Church Property within the bounds reported that since last meeting returns have been received from Louis de Gonzague, Oranstown, St. Paul's, Montreal, and Beechridge, but that there were still many properties of which no account had yet been received, although written for. The Committee was re-appointed.

Agreeably to notice giving at last meeting, Dr. Mathieson moved the transmission of an overture, praying the Synod to take steps for legally securing that part of the property of Queen's College, acquired for the training of young men for the ministry, for the sole use of the Theological Faculty. The motion was seconded and agreed to, and an overture in terms thereof was submitted and unanimously approved of.

The draft of the form of Procedure in the calling and settling of ministers, remitted by the Synod, was approved of generally, and the Presbytery agreed to transmit the same with a recommendation that it be considered paragraph by paragraph before passing into a law. With reference to the proposed Act on the status of retired ministers, the Presbytery considered the arrangements proposed in the second paragraph to be indefinite and impracticable, and agreed to recommend the Synod to declare the practice of the Church of Scotland, as stated in Doctor Hill's "Practice of several judicatories of the Church of Scotland," to be henceforth the practice of this Church.

There was laid upon the table a subscription list from the congregation at Hemmingford, guaranteeing the regular payment of £69 2s. 6d. currency, per annum, for the support of a minister. Fred. S. Verity, M. D., one of the Kirk Sessions, appeared in behalf of the congregation, and in an interesting and earnest address stated the wants of the people and solicited the sympathy of the Presbytery. He stated his belief that although this congregation, had

given almost nothing hitherto for the support of a minister, every subscription now promised is a valid and reliable one, and concluded by mentioning that the Managers have on hand a sum of £200 for the purchase of a manse.

There was also laid upon the table a subscription list from La Prairie, showing that twenty individuals in that struggling congregation agreed to pay the sum of £57 4s currency per annum, for the support of a minister to be ordained to La Prairie, but required to officiate there only on each alternate Sabbath, should the Presbytery see fit to make this arrangement so that an opportunity might be afforded to the minister thus ordained of cultivating an adjoining station. Mr. Fenton, the representative Elder from that quarter, stated that there existed at present an opportunity of purchasing a house conveniently situated for a manse, on favourable terms; and another member of Court said that he was authorized to mention that the Lay Association of Montreal had guaranteed £15 per annum for three years to assist in maintaining a minister at La Prairie. This subscription list was accompanied by a petition from the congregation, setting forth that they had been seven years without a minister, and that their present spiritual destitution is very great, and urgently imploring the Presbytery, to do what they could in their behalf. The Presbytery, taking all the circumstances, past and present, of these congregations into consideration, agreed to record on their minutes that they most thankfully regard the facts submitted as tokens of encouragement, and that, while receiving them as such, they entertain the hope of their being reliable proofs that the said congregations are disposed to do their utmost for the support of ministers, and pledged themselves to do all in their power to secure the services of clergymen for those vacancies as speedily as possible. The Clerk was instructed to transmit a copy to the above effect, with such accompanying documents and statements as may be proper, to the Col. Committee.

In the absence of Mr. Morris, Dr. Matheson, agreeably to notice given at last meeting, moved the transmission of an overture, praying the Synod to take measures for securing an annual return of statistical information and of the state of Religion throughout the Church. The motion was seconded and passed, and the terms of an overture agreed to.

The Clerk reported that, as empowered at last meeting, he had furnished Mr. McClintoch with a letter of transference to the Presbytery of Bathurst, with a view to his induction into the vacant charge at Beckwith. There was read a printed circular from the Colonial Committee, relative to the payment of bills drawn by Colonial ministers; also a circular from the Clerk of the Presbytery of Kingston, intimating the intention of that Presbytery to take Mr. James Sieveright, student in Divinity, on public probationary trials. The roll of Presbytery was revised and a copy ordered to be transmitted to the Synod.

The Presbytery unanimously agreed to transmit an overture, praying the Synod to adopt the practice of the Church of Scotland in securing an annual report on the Sabbath Schools of the Church.

The report of the Select Committee upon the petitions presented during the present session of Parliament to the Legislative Council, praying for the better observance of the Lord's Day, having been read, it was agreed to memorialise the Legislature in accordance therewith. A draft of petition was submitted and agreed to, and arrangements were made for forwarding the same.

Supplies for the next three months were appointed for La Prairie, Hemmingford and Dundee. A series of Presbyterial visitations was resolved upon, and arrangements made for visiting St. Andrews, Montreal, Lachme, Beauharnois, St. Louis, Georgetown and Ormstown.

The Presbytery having resolved itself into a Committee on the French Mission, the report of the Sub-Committee on the present state of the Mission was submitted. It contained a recommendation for the employment of M. P. Leger, a student of Queens' as Catechist during the summer months, and proposed that the Mission should henceforth assume the form of encouraging the training of French speaking students, with a view to their being ordained as regular ministers of our Church in such localities as may be favourable for their conducting their ministrations in the French and English languages, in a manner somewhat similar to that followed by the Gaelic ministers of our Church. The above recommendation was then approved, and it was agreed to adopt the proposal just referred to, and transmit it for the confirmation of the Synod.

Thereafter the Presbytery appointed their next meeting to be held at St. Andrew's Church, Montreal, on the first Wednesday (the 5th) of August next.

#### MISCELLANEOUS.

##### The First Sabbath School.

The Sabbath school ought to be regarded as a development of the organization of the Church, just as much as the missionary spirit is to be regarded as a development of the life of the Church: and they may both be traced very much to the same period and the same source. The larger our experience of the benefits of the Sabbath school becomes, the more are we convinced that it is no longer to be considered as a mere appendage to our Church organization, which may be dispensed with or not, as the humour suits, but that it must henceforth be regarded as an essential element of that organization; and we hope to see the day when a minister would as soon think of giving up preaching, as giving up his Sabbath School.

We have been led to these reflections by accidentally meeting with a catechism by the Rev. David Morison, who was minister of Norham about the middle of last century. It was put into our hands by a descendant, who fondly cherished it as a memorial of one highly honoured of God in his day. The interest attached to this catechism consists in the fact, that it was compiled for the use of a Sabbath school, many years before the date usually assigned to the origin of Sabbath schools. It was in the year 1757 that he commenced his school, that is, twenty four years before Mr. Raikes commenced his in Gloucester. Mr. Morison was a native of the county of Kinross, and studied divinity under Mr. Moncrieffe, minister of Abernethy, one of the four ministers who first seceded from the Church of Scotland. He was, shortly after license, called to the Presbyterian Church at Norham. He continued there till the end of his days; and after a long and zealous ministry of sixty-eight years he fell asleep in Jesus, with the words upon his lips: "Lord, deal bountifully with thy servant!"

We do not, in signaling the services of Mr. Morison, mean to dispute the claims of

Mr. Raikes as the founder of Sabbath schools. Our only object is to direct attention to the early history of an institution which is characteristic of the times in which we live, and which, we have no doubt, is destined to tell more powerfully than it has yet done, on the life of the Church of God. Raikes is the founder, inasmuch as the subsequent extensions of the institution can be traced to his early efforts. The present movement can be proved to be a direct sequence from the impulse communicated by him. He was favorably circumstanced for continuing the movement which he commenced, and preventing it from dying out as a meteor flash in the heavens. He was editor of a newspaper, and, in the exercise of his functions, shewed how a sanctified press may prove the most powerful auxiliary to the Church of God. He was soon brought in contact with that noble band of philanthropists, to whom the missionary movement may also be traced, I mean the philanthropists known by the name of the Clapham sect, and of these the more active members were Wilberforce and Thornton. They saw how admirably adapted the Sabbath school was to the growing life of the Church and the wants of the times. They lent a helping hand, and soon the Sabbath school was established in all parts of Britain. There is no difficulty, then, in tracing the present extension of Sabbath schools to Raikes' school at Gloucester, and to him, then, being the honour of founder. Hook enumerated the principle of gravitation with almost as much precision as Newton himself; but to Newton belongs the honour of establishing the great law of the universe, as he made this law the foundation of a system capable of indefinite application to all the new phenomena emerging in the history of astronomy. Hook's idea was a solitary phenomenon, which did not germinate into a mighty system; and he therefore missed the honour that was reserved for Newton. He who can read the history of science without pausing at the name of Hook; and while he sees him verging on the brink of a mighty discovery, and feel as if another step would put the clue to the mysteries of the universe into his hand, are we not struck with the conviction, that he was no ordinary man, and that after all, though unconsciously, he forwarded the discovery of the great law which Newton had the honour of demonstrating? It is seldom or never that the discovery of any great law in the natural world, or any great revelation in the moral world, is a sudden or accidental thing; no doubt there may be circumstances to precipitate the movement; but after all, there was a previous and preparatory movement. The popular mind feels gratified in tracing great discoveries in the natural, and great movements in the moral world to accident. Hence the story of Newton's apple, and the thunder bolt of Luther. It is imagined, that the honour is greater if they stood alone, like Melchizedec, without father or mother, with no acknowledged descent from previous times. But these lights of the world never appear without a dawn announcing their advent. It may sometimes be longer, like the long twilight of the arctic regions, and sometimes shorter like the twilight of the tropics; but there is always a preparatory period. The dawn is part of the day, as well as the full sunshine. And those names ought to be held in veneration that were honoured by God in ushering in a better day, though they should be afterwards obscured by others of greater lustre. John the Baptist felt it to be an honour to be the forerunner of Christ, though his own light was destined to decrease as that of his Master.

reformed. There were reformers before the Reformation, but their light waned before that of Luther, and their names are comparatively unknown. Yet it is with no common interest and veneration that we read of these holy men, who amidst darkness and persecution, raised the torch of truth, to prepare the way for him who was destined by God to effect a reformation, only equalled in its results by the first propagation of Christianity itself.

Though we do not attempt to place Mr. Morison on the same level with Mr. Rankes, yet it was right that his name should not be forgotten. He was spared to see the wide spread of an institution which he was the first to commence; he died in 1824, being then only 57 years of age. He labored in his life what he prayed for in his death; the Lord had indeed, dealt bountifully with him—he died full of years, but full of thankfulness too, for seeing the work he had been honoured to begin so rapidly carried out. The catechism by Mr. Morison, to which we have alluded, is admirably simple, and to the point—showing that he was well acquainted with the requirements of the young.

It is often difficult to estimate, by any tangible results, the amount of good done by any special machinery for the religious improvement of the people. The special influence is masked by so many other causes, that it is difficult to say how much is due to this particular one. We are, however, bound to labour on, believing that good is done, if we use the means sanctioned by God, though we cannot point to any special results. We must cast our bread upon the waters, believing that it will return to us, though after many days. It is, however, satisfactory to meet with cases in which the good can be directly traced to the means employed; and it would be gratifying to know what effect has been produced in any special locality by the operation of the Sabbath school. No doubt, many individual cases can be quoted where Sabbath school teaching has been the means of conversion; and even such cases alone would be a sufficient encouragement to continue the good work. Still, the value of the Sabbath school as a part of our ecclesiastical machinery, will be tested chiefly by its power in moulding the religious character of the people as a body. We are not acquainted with the religious condition of Norham or Gloucester, and cannot say whether they bear any marks of their being honoured as the first seats of the Sabbath school. We are, however, familiarly acquainted with the religious condition of a parish which was among the very first in Scotland to benefit by the Sabbath school. A member of the chief family of the Clapham sect had settled there and having soon caught the spirit of the movement going on in England, lost no time in organizing schools in the parish, and personally sharing to the work. The scheme at once took with the people; and its influence in this case was enhanced by the circumstance, that the Sabbath school served as a link between the highest rank and the humblest condition in life. But the point to which we would advert is the circumstance, that the blessing of this early enjoyment of the advantages of the Sabbath school is distinctly marked at the present day. We do not refer so much to the individual cases of parishioners, who look back with gratitude to the efforts made for their good, and trace serious impressions to this instrumentality, as to the general effect upon the parish, and more especially the village, whose population has been remarkably fixed, and therefore well adapted for testing the

influence of the Sabbath school. This village is noted, among the other manufacturing villages in the locality, for the orderly habits of the people, their respect for divine ordinances, and all the usual tests of a sound religious condition. The grounds of comparison are in this case so obvious, and the cause of difference so distinctly marked, that we cannot hesitate to regard it as a most gratifying testimony to the beneficial effects of the Sabbath school, and its vital importance as a part of our Church machinery. Though it is gratifying to record such distinctly marked cases, the conscientious labourer in the Lord's vineyard will exact no such evidence as a condition of his labours. In by far the largest proportion of his labours, he must be content with unseen influence and unseen fruit. But though unseen, may we not presume that it is great if he has really done God's work honestly and faithfully? How disheartening would it be to a minister if he could only count upon, as the fruit of his labour, distinct and obvious cases of conversion! Well might the heart of the zealous labourer sink within him if he was to take courage only from the visible. But he has the higher source of comfort, that many may rise up at the great day of account to acknowledge him as the unconscious instrument of turning them from darkness unto light and from the power of Satan unto God.

B. B.

### The Rich and the Poor in London.

There is a book in which we read that there was once a rich man who was clothed in purple and fine linen, and fared sumptuously every day, and that there lay at his gate a certain beggar, full of sores, who sought the crumbs that fell from the rich man's table; and that the dogs came and licked his sores, and there follows the awful revelation of the spiritual state of those two men and their eternal awards. The story is eminently picturesque. The rich man in his gorgeous attire at his well spread table, with his servants bustling about here and there, is seen in the same group with the wretched mendicant lying under his porch, with the rude attendance of street curs. But is not this a painter's license, and the story itself, perhaps, a figure of speech! Was there ever such a rich man so indifferent to the spectacle of misery at his door? But let us only expand the narrative into a thousand times more shocking. Take each particular, and let it grow to a worse variety and a colossal magnitude. Let the rich man be a company, a city of rich men, the richest, without hyperbole, on the earth, and commanding by their wealth the wealth of all the earth. Let them surpass all the world in the elaborate costliness of all that contributes to health and material enjoyment. Give them palaces, and furniture, and equipages, and jewels and pictures and food for a thousand finer tastes, than those of the coarse voluptuary in the parable. Let the poor man be worse than poor, degraded, all sores in and out, vitiated in soul as in body. But let him be helpful and necessary to the rich man, building his palace, procuring his rich fare, and contributing, as foulness can do, to his purple and fine linen. So let there be more than a painter's juxtaposition. Let there be an actual bond and a useful relation. Let this bond, then, be utterly disregarded; and instead of the rich man at his board and the beggar a few steps off at his gate, let the man and his whole fraternity lie away before sunset every day to earthly paradises afar off, quite clear of diseased beggars or reeking labourers, so that their very crumbs shall not reach such

miserable objects. Then let the poor be driven from the portals of the rich, even from their stables and their backs, and be cooped up in horrid lairs and dens. Let them lie there without even the natural separation of wild beasts, or that instinctive jealousy which makes the male protect the dam from intrusion, and guard his whelps from harm. Let the fact be such as parable could not describe, painters could not paint, and angels would not look upon. Let there be not even dogs to lick the poor man's sores, and when he dies let him hardly even be buried. Then let all his future be dark and hopeless. Let there be a vast crowd in this horrid state. Thus, every circumstance being aggravated, let the link between the two conditions be not simply a visible contrast, but a real obligation, known, but disregarded. When we have said all this, and could we add much more, we should only describe inadequately two actual classes and conditions in the city in which we dwell. Is their no moral from this contrast? Is the modern Dives pitiless because he runs away, and the modern Lazarus to be left alone because he hides in a corner his misery and his sin? Yet there is no city in the world like the city of London for its religion and its charities. There is no English city so well churched, so well clergyed, so well bishopped, so well tithed, so well rated, so well charited, so well armed with all the stuff of long-established piety and ostentatious benevolence. Poverty, disease, and crime in this city are the material out of which whole classes are enriched. We have unions to relieve them, hospitals to cure them, and clergy to convert them. So well secured are the higher influences that when a parish disappears its church remains, and, if there be no stock to tithes, the very soil and bricks maintain the pastor. There is no city in the whole world in which the aggregate expenditure for all public purposes,—for government, for police, for charities, for schools, for churches, for clergy, for infirmaries, and dispensaries,—comes at all near that of the city of London. Yet the result is the existence, and even the fresh growth, in the heart of this metropolis, and within the favoured borders of the "city," of these physical and moral plague-nests. In the whole world, far away from the preaching of missionaries, there is no such utter brutishness such groveling, and wallowing, as is discovered in the "Ward of Bishopsgate." Dives is indeed wise in his generation to fly o' nights from such a foul proximity. When Lazarus has done his day's work and betakes himself to his sty he is a very unwholesome brute. Where he, his companions, and his cubs feed and litter, the dirt ferments, and the very air is envenomed. Dr. Lathby has analyzed it, and found that it has lost its share of life-giving power, and that it is charged, not only with more than its share of sluggish elements, but also with the vapours of death, and the very principle of putrefaction. Nature, which kindly dissipates this horrid effluvia, and raises it from the lair where it is generated, diffuses it to the dwelling of the tradesman and the daily resorts of the merchant. They are made fearfully aware of a present pest; they hear with alarm the advance of fever; they investigate its source, and find out a sink of crime. Such is the parable of our own city and our own times. If, as we believe the case is worse and the contrast more flagrant, than in the sacred page, the lesson is at least as plain and as fearful. Certainly there ought not to be such a state of things. Its existence is not only an evil,—it is a crime! and the crime is shared by all who can do anything to abate it, and leave that undone.—Times.

**LONDON RELIGIOUS TRACT SOCIETY.**—On Monday the annual meeting of the Glasgow Branch of this Society was held in the Religious Institution Rooms, Glasgow—John Henderson, Esq. of Park, in the chair. The Rev. P. J. Saffery, Corresponding Secretary to the Society, made a statement regarding the operations of the past year. He said that 34,000,000 publications had been issued in 1856, and that since the Society was instituted they had circulated 745,000,000 publications. Last year they had granted £1000 for paper to the missions in the East, and £2000 for general purposes. £200 had also been granted in support of the Scottish libraries. Mr Saffery concluded by making an appeal in behalf of the Society.

**JESUITS IN LONDON.**—The *London Record* tells the following story:—"A short time since a decently dressed pedlar, in the course of his rambles, called at a house in the west end of London, and, by dint of perseverance, succeeded in gaining the drawing-room, where the young ladies of the house were sitting. He presented his wares,—laces and fashionable haberdashery of various kinds. Having duly extolled his saleables, and having disposed of some of them, he directed the course of conversation very adroitly into quite another channel, and ultimately proposed to be permitted to introduce the young ladies to 'Father Faber' of the Brompton Oratory. Some surprise was expressed on hearing this proposition; and, on being asked what he had to do with the 'Oratorian Fathers,' he admitted that he was himself a French Priest, whose occupation it is thus to insinuate himself into society, or, as the apostle would say, to 'creep into houses, and lead captive silly women.' So it appears we have in our midst a Jesuit agency, an underground current, trying to subvert the cause of Scripture truth, and to subserve the cause of anti-Christian error."

**WESLEYAN MISSIONARY SOCIETY.**—The annual meeting of this Society was held in Exeter Hall, on Monday, the 4th; the Hon. Arthur Kinnaird, M. P. for Perth in the chair. This report, which was to the same effect as that read at the Manchester meeting on Easter Monday, was read by the Rev. J. H. James. From the financial statement it appeared that the funds of the society are in a more favourable position than they have been for many years past. The net receipts for the year ending December 31, 1856, amounted to £119,205 8s 2d., being a little in advance of the preceding year. The expenditure amounted to the same sum, including £6,397 10s. 1d. the balance of the debt reported at the last annual meeting of the society.

## INTERESTING EXTRACTS.

### Always Adhere to Truth.

When it is once admitted that we may say what is convenient, instead of what is true, every man will have a different standard of veracity, and no one can tell any longer what to believe. In the same breath in which Dr. Johnson maintained the right of an author to disavow his productions, he indignantly denounced, what numbers would consider the most venial doctrine, that it was lawful to withhold from a patient a knowledge of his danger. 'Of all lying I have the greatest abhorrence'

of this, because I believe it has frequently been practiced upon myself. You have no business with consequences, you are to tell the truth." Thus the lying which Johnson abhorred the most, was a deception which multitudes imagine to be a duty; and he was not more at variance with them than inconsistent with himself. Truth an instant before, was to yield to consequences; the scene shifts, the consequences become disagreeable, and truth is to be paramount to every consideration. So surely does the moralist revert to the rigid rule, and exact it of others, the moment the exceptions are to his own advantage. The evil of departing from it is shown on a large scale in the disgraceful maxims of the Jesuits which Pasca! held up to odium and reproach. Casuistry has too often been employed in vitiating morality,—in devising specious reasons for multiplying exceptions to wholesome principles.—Then arise a labyrinth of fine distinctions, of complicated conditions, of subtle evasions which blunt the conscience, perplex the notions of right and wrong, and convert the simple laws which are understood and acknowledged by him who speaks, and him who hears, into a maze of metaphysical deceit and confusion in which no one can be sure what is permitted to himself or arrogated by his neighbour. Not if men may break precepts to avoid presumed inconveniences, can they be forbidden the liberty where the design is to accomplish a fancied good.—The whole monstrous machinery of pious frauds becomes morally detestable, the motive, where it was honest, justified the means. The wood of the true cross, which Fuller says at the time of the reformation would have loaded a ship, was rightly multiplied by those who believe that it would encourage devotion, and the priests who furnished the false teeth of St. Apollonia, which were a reputed charm for the toothache, and filled a barrel when they were collected in the reign of Edward VI., were engaged in a commendable work "for the glory of God and the relief of man's estate."—*London Quarterly Review.*

### The Bible.

Place yourself, in imagination, by the side of an Australian gold digging, observe the earth that is drawn up from its bottom. It is likely that your unpractised eye will see nothing but a heap of rubbish, and dirt, and stones. And yet that very heap of earth may prove, on washing, to be full of particles of the purest gold. It is just the same with the Bible. We see but little of it now. We shall find hereafter that every verse of it contained gold. Place yourself, in imagination, on the top of some Highland mountain. Look at the minute mass of lichen which clings to the side of that mass of rock. Tell me, if you can, what use and purpose that lichen serves. The birds of the air, the beasts of the field, the very insects leave it alone—grouse, and ptarmigan, and red deer, draw no sustenance, from it. The rock does not require its covering. And yet that minute lichen is as truly a part of God's creation as the cedars of Lebanon, or the Victoria Regia of the South American rivers. "Place it under a microscope, and you will see that it is like all works of God, it is very good," and full of beautiful design. Scuttle it down in your mind, as it is with the book of nature so it is with the book of revelation, the written Word of God. There is not a chapter or verse from first to last which is not in some way profitable. If you and I do not

see its use it is because we have not eyes to see it yet. But all, we may rest assured is precious. All is very good." Well said Bishop Jewell—"There is no sentence, no clause, no syllable, no letter, but it is written for thy instruction. There is not one word but it is signed and sealed with the blood of the Lamb."

## THE MONTHLY RECORD.

JULY, 1857.

### Importance of Sabbath Schools.

THAT every man is bound to make provision for those who are indebted to him, under providence for their existence, is a truth so plain and obvious that none we think would venture to deny it. It is not only acknowledged in a temporal point of view, but universally acted upon among all ranks and classes in society. To procure food and support for his children, the parent may be seen day after day, toiling early and late and enduring many pains and hardships, even to securing the bare means of subsistence. But no prudent parent will rest satisfied with doing this alone. He knows that his children have interests of a much higher and more important kind, to which it is his duty equally to provide. He knows that the most helpless and feeble among them, is possessed of an immortal soul, for the promotion of whose spiritual and eternal welfare he is bound both by reason and revelation, to do all that lies in his power. Yet how strange and melancholy that while the best is carefully attended to, the soul—the nobler part—is either partially overlooked or entirely forgotten. And as a natural consequence of this, multitudes of children are left to grow up alike ignorant of their duty and their God.

What a different aspect, however, would society present, if this duty were prayerfully and faithfully discharged? Were the head of every family to consider this as an imperative duty, and to set himself regularly and habitually to perform it, there cannot be a doubt that vital religion would strike her roots deeper and spread her branches more widely among our people than has ever been done, even at the most favored period of the Church. We have great reason to lament that many professing christians think so lightly of their obligations to God and to their children, as to neglect altogether the performance of the most important duty; and that so few comparatively are found to discharge it with that earnest, holy zeal and ardor which might be expected from parents in a work which concerns the eternal welfare of those who are nearest and dearest to them.

But while we make these observations, we believe that much good is still effected by private instruction. It is a matter of the most undoubted certainty, that the most beneficial consequences have uniformly resulted from the practice wherever it has prevailed. And perchance it may be, that some reader of these remarks, may be able to trace back his knowledge and belief of the gospel to those religious instructions which used to fall so sweetly on the ear, from a parent long deceased; and if so, there comes not, I am sure, across his memory in its visions of the past, a more delightful thought than the recollection of those happy hours he spent around the family hearth.



But notwithstanding all that has been and is being effected in this way, it is too obvious to require proof, that masses of our children are growing up without the benefit of a religious education—none caring for their souls. To arrest the progress of this crying evil, and to aid in some measure in preserving God's name among the young, a powerful instrument is furnished in the establishment of Sabbath Schools. It is not our intention to enter into any discussion, regarding the expediency of these institutions—nor into any details of the precise objects which they are meant to accomplish—or the particular means by which these are most likely under the divine blessing to be advanced. Our object rather is to bring these long neglected institutions prominently before you, and to press upon you the necessity of giving us your countenance and encouragement by sending your children and your personal aid by coming over to help us. And in doing so do not suppose that these Schools are in any case, intended to supersede or do away with the private instruction of your families at home, but rather to assist you in the performance of these sacred duties—and that they cannot in any point of view be considered as taking the burden of that obligation from your souls under when you are laid by the clearest evidence in the Word of God.

In conducting the business of a Sabbath School, amongst other duties, teaching has a prominent place. This implies not only knowledge on the part of the instructor, but also a certain art by which he is enabled to communicate that knowledge to others. And it is always a much more difficult thing to find the particular qualifications which a skilful teacher requires, than the subject matter which is to be taught. Now the plain statement of the fact will enable you at once to see that there must be a very great number of individuals who are totally unfit for giving their children all the instructions they require. For in the first place there are vast numbers of professing Christians who are not possessed of the requisite knowledge for the purpose; and in the next place, there is a still greater number, who having the knowledge, are incapable of communicating it. Observe then how the matter stands with every well-conducted Sabbath School. You have first all the knowledge which is necessary in a teacher, and then, what is of still greater importance, you have the power either possessed by natural endowment or acquired by observation and experience of giving their knowledge to the children. And hence it must be obvious at a glance, that after you have done all you can by your private exertions to teach your young ones, you may rest assured, they will still learn much at the Sabbath School. To say then that this is sufficient to release you from your obligation, to give all the instruction you can to your families, is just about as reasonable as consistent with scripture as to hold that a man need not engage in any private exertions at all, because he hears sermons and prayers in the Church. If these observations be correct, it follows that these institutions are a mighty engine for good, and may truly be expected in the course of time to produce a great revolution in the moral and religious condition of our land. Thousands who would otherwise have been permitted to grow up in ignorance of all that it most concerns an immortal being to know, are thus trained in the nurture and admonition of the Lord. A young and rising generation are brought up in the paths of wisdom—they are

taught to remember their Creator and Redeemer in the days of their youth, and we trust that many among them will continue through life to walk in his ways and that through them the time may be hastened on when it shall be said, "They all know God from the least to the greatest, and there is no occasion for a man to say to his brother, 'know the Lord.'"

The education of the young then, we conceive to be a duty, the neglect of which involves a fearful responsibility on individuals as well as on churches. To the youth left in ignorance of God, how dismal the prospect. To the individual or church how awful the guilt, if their indifference or carelessness be the means of involving him in an everlasting ruin. Parents, by refusing their children the benefit of an early and religious education, are the cause of the ignorance of our country, and contribute in an indirect manner to the crime and misery that abound among us. And if some means are not employed to arrest the progress of ignorance, of vice and of crime, it requires no prophet to predict that ere long the ordinances of religion will be forsaken—the Sabbath openly profaned, and our candlestick removed from its place. To prevent these results what means so easy, cheap and effectual, as private and public religious instruction. Teach the youth of our large cities and rural districts the first principles of religion—teach them to reverence God's Word, his house and his Sabbath: and if you do so, you employ one of the most powerful means with which you have been entrusted—you direct the minds of the rising generation into a different channel and avert by the blessing of God upon your labors the consequences to which I have now referred.

Occasionally we meet with individuals whose prejudices with reference to Sabbath Schools it is somewhat difficult to overcome, though we trust such instances are rare. Some parents we know do excuse themselves from sending their children to the Sabbath School because they take them to Church, and therefore suppose that the lack of Sabbath School attendance is amply supplied by their regular attendance on a preached gospel. But to this opinion we entirely demur. For, however right and proper it is for parents to train up their children to church-going habits—and however glad we are to see both parents and children regularly seated in their pews every returning Sabbath, we are strongly inclined to believe that children cannot receive so much benefit by attending the Church, as they can obtain in the Sabbath School. Indeed, it is utterly impossible that the attention of children can be fully fixed during the delivery of a sermon, nor even if it were so, can they retain and understand what they have heard. But in the Sabbath School it is entirely different. By a judicious arrangement, the variety of exercises will keep the attention rivetted—the regular catechising will fix the subject on the memory, that which they did not understand from the pulpit, will be explained and made level to the meanest capacity. In these institutions, it is the object of the teacher to explain fully and clearly to his little flock the truths he handles—and to use the simplest language in communicating to them a knowledge of God; and through the blessing being poured out from on high, we trust some passing remark will arrest their attention and produce a deep and lasting impression upon their heart. And even though this were not the case—even though no immediate benefit could be perceived, the prospect of future advantages,

when years shall have strengthened and matured the faculties is itself a sufficient inducement to Christian parents and teachers to bring their little ones both to Church and School. The proverb of the wise man applies to nothing with more propriety and force than to regular attendance on all the means of grace. "Train up a child in the way he should go, and when he is old, he will not depart from it."

### From our Correspondent in Canada.

The Synod of our Church met, according to appointment, in St. Andrew's Church, Hamilton, C. W., on Wednesday the 27th ult., and continued its sittings till the following Wednesday. The attendance was very large, compared with former years. It was particularly pleasing to see a great number of Elders present, and to witness the interest which they manifested in the business of the Court. Some of them travelled great distances, and from their professional positions and connections, must have been at considerable trouble in giving attendance. To several of them the Church is under many obligations for the zeal, fidelity and good sense with which they rendered their services, while taking part in the proceedings of the session. The Synod met in the Church recently opened as a place of worship. It is, unquestionably, a handsome structure, the inside being elegantly and comfortably finished. The members were billeted on our friends throughout the city, and were most kindly received and hospitably entertained. The Rev. George McDonnell of Fergus, once Minister at Bathurst, N. B., was unanimously chosen Moderator for the ensuing year, and the Clerkship, which had become vacant by the death of one whom it is honorable but difficult to succeed, was assigned to another Minister, lately a member of your Synod.

Much business was transacted, but a good deal had to remain undisposed of. If the interests of the Church are to be duly promoted, the Synod must either meet oftener, or continue longer in session when it does meet; nor would they suffer any by a little improvement as regards definiteness of arrangements, observance of order and regularity of attendance. Your correspondent was very favorably impressed by the proofs which he noticed of talent, zeal and discretion in the Court, combined more or less in different members with amiableness, forbearance and dignity.

From the printed Report of the Board of Management of the 'Temporalities' Fund, to whom the Synod, in 1856, entrusted the investment of the money received by the Church from the Provincial Government, at the settlement of the Clergy Reserve question, it appears that the sum of £122,538 8s. 4d., is invested in stocks; that the obligations of the Board amount to £8,510, while the means of payment exceed this latter sum by £252. This is exclusive of any payment to twelve Ministers and Missionaries admitted into the Church since the commutation took place. To put them in a position as nearly as possible equally advantageous with that of the other Ministers, the Synod appointed Committees to co-operate with the Board in appealing to the liberality of the Laity, with a view to the establishment of a supplementary fund; and sanguine expectations are entertained that, by the vigorous prosecution of this scheme, the support of new Ministers will be secured. This last year such Ministers received at the rate of £50 per annum, and it is hoped by many that in no future year will it ever be so small. You will under-



stand that all these payments are wholly exclusive of the voluntary support of the congregations, and the benefits arising from manse and glebes. It is an advantage for the Church to have the revenue just referred to, but it is an advantage which imposes a very grave responsibility to expend it economically and faithfully, for the advancement of pure and undefiled religion. There is no reason why an endowed Church should be less active or successful in the promotion of the Redeemer's Kingdom, than an unendowed one. On the contrary, there is every reason why a provision of this kind should stimulate both Ministers and People so to avail themselves of the advantages they possess, as to accomplish more in their respective spheres than, in other circumstances, they could.

A very valuable Report on Church property, from a Committee appointed to collect statistics on the subject, was submitted, and called forth the approbation of several members, who spoke in the highest terms of the efficiency of the Committee and the value of their labors. Forty Congregations were reported to possess Churches which cost the sum of £35,905 currency, and returns from nineteen Congregations showed a sum of £7,060 expended in the erection of manse. Fuller details on these points, as well as on the subject of glebes, of which there are some very valuable ones, are expected to be furnished in the course of the ensuing year. Notwithstanding the exertions of the Committee, the information received by them has been very imperfect.

The Tenth Annual Report of the Ministers' Widows' and Orphans' Fund, was read by Dr. Matheson. It is an admirable one. The revenue from Ministers and Congregations, during the past year, exceeded that of any former year by £144 17s. The total amount of the Fund, at the date of the Report, was £5,109 14s 8d., of which £4,812 are invested bearing interest. The number of annuitants is fourteen. In the Synod's deliverance upon the Report, there is a clause instructing the Managers to take legal advice as to the feasibility of extending the benefits of the Fund to Ministers in the Lower Provinces.

The Committee on Jewish and Foreign Missions submitted a very interesting Report, in which they proposed to the Synod to accept an offer made by Dr. Aton, of Dolphinton, to place in their hands the money collected by him while travelling through Canada last summer, provided they would agree to establish a Mission at Jerusalem, this being the object for which the money had been raised. The Synod empowered the Committee to act in the matter at discretion, and they may now be said to have £600 at command, wherewith to commence operations. The difficulty will be to get a suitable laborer, but in procuring the services of one, they will have the ready co-operation of Dr. Aton, who, from having sojourned in the Holy Land, will be able to render valuable counsel and assistance. The Rev. Wm. Donald, of Saint John, corresponding member, promised to submit the matter to the Synod of New-Brunswick, and the subject will, doubtless, be brought before your own Synod, at its next meeting. By the co-operation of the three Synods, an effective experiment may be made.

The Orphanage Scheme is in a very prosperous condition, according to the Report submitted this year to the Synod. The Report states that in the Orphanages at Calcutta, Madras and Bombay, twenty-two orphan girls are being supported and educated by the youth of our Canadian Church. For this purpose, and from this humble but interesting source, the sum of

£106 10s. 9d. has been collected since April, 1856. The most satisfactory accounts are being received of the good which is accomplished in this way, both in the education of the Indian orphans, and in the interest which is excited in the minds of our Sabbath-school Children, in the cause of Missions.

The Synod's French Mission Committee reported that their operations had assumed a more satisfactory and permanent footing. The plan now proposed by them, and which the Synod has sanctioned, is to educate young men speaking French, in Queen's College, and thus fit them for taking permanent charges in Lower Canada, in localities where there are both French-Canadians and English-speaking Presbyterians. There is one such student, at present of Queen's College, who will be an applicant for license in the course of two years, and who is employed by the Committee in doing Missionary work, during the summer months.

The Synod appointed a Committee to collect statistics regarding the Sabbath-schools of the Church, and to make an annual report and digest of the same. Much good is expected to be accomplished by the operations of this Committee. It is but following the example of the Church at Home, which adopted this plan some years ago, with great advantage to the Sabbath schools.

Various other matters of interest were disposed of, but I must conclude, adding only that the Rev. John Buckley, D.D., of St. Andrew's Church, Toronto, one of the most judicious members of the Court, was appointed to represent the Synod of Canada, in the Synods of the Lower Provinces. The Synod of the Church of Scotland in Nova Scotia is expected to appoint a Corresponding Member, this year, to the Synod of Canada, as the Synod of New-Brunswick did, and did well, last year.

#### For the Monthly Record.

The Treasurer of the Canadian Juvenile Missionary Scheme, begs to acknowledge receipt of the following sums:—

£4 from the Rev. Thomas Duncan, of Charlottetown, Prince Edward Island, for the support of an orphan.

£4 from St. Matthew's Church Sabbath School, Halifax, for the support of an orphan, to be named "Eliza Scott Halifax;" also 10s. to present her with a Bible.

£4 from St. James' Church Sabbath School, Charlottetown, Prince Edward Island, for the support of an orphan, to be named "Thomasina Duncan;" also 10s. to present her with a Bible.

The Treasurer will have much pleasure in taking charge of similar remittances, and will forward the reports of the progress which the orphans are making, as they are received by him. Address

JOHN PATON,  
Kingston, Canada West.

June 12, 1857.

#### Appointment of another Missionary.

I have just now received a communication from the excellent Secretary of the Colonial Committee, intimating that the Rev. William McLaren had lately been appointed (on 19th of May) as Missionary, under the direction of the Prince Edward Island Presbytery, and that he was to leave Scotland for his destination within a fortnight hereafter.— Let me express the fond hope, with regard to him, that you will request him to proceed forthwith to the Island, without any deten-

tion after his arrival. And should he be Gaelic, as I fondly hope, from his name, let me suggest that he be directed to come by way of Earlton from Truro, and give our good people there a Sabbath service, on his way hither. He may leave by Eastern coach at Truro, and if he will ask for Mr. George Gunn, coach-maker, there he will send him on from Truro, for me, for any minister of our Church; and when in Earlton he can get scores to send on to Pictou—yea, a whole regiment of sound-hearted highlanders.—*From a correspondent in Prince Edward Island.*

#### Presbytery of Miramichi.

Manse, Newcastle, Miramichi,  
22d June, 1857.

My dear Sir,—

You will be glad to learn that the Rev. Mr. Macrobie has been inducted to the pastoral charge of the congregations at Tabusatac and Burnt church. This Presbytery met at Tabusatac for that purpose on Thursday last. The Rev. James Murray of Bathurst preached an eloquent and most suitable sermon, from 2 Cor. II. 14-16. I put to Mr. Macrobie the question, pointed to be put to ministers before their admission, and after admission addressed him briefly on the duties which his new station devolved upon him, and the Rev. Mr. Stewart of Chatham addressed the congregation on the duties devolved to their minister. The settlement was most harmonious. The people seem to be highly pleased with their minister, and he appears to be equally pleased with them, and desirous to exert himself to the utmost to promote their spiritual welfare. It is delightful to see the waste places of our Zion filling up, and the congregations which have so long been deprived of the ordinances of our most holy faith, again enjoying the privilege of regularly going up to the house of God and listening to the word of the Gospel.

At a previous meeting of Presbytery at Bathurst on the 27th of May, the following resolution was unanimously adopted:—*Resolved*, That the Rev. Mr. Henderson called the attention of the Presbytery to the fact that no less a sum than £200 sterling a year is now received from the General Assembly's Colonial Committee by Ministers within the bounds of this Presbytery, and also to the duty of the Presbytery to endeavour to lessen as far as possible the burden upon the parent Church; and therefore resolved that the associations formerly appointed in several of the Parishes for Missionary purposes be continued; and that in other congregations where they have not hitherto been employed, they be now organized, for the purpose of enabling the Presbytery to raise funds so that in future they may contribute as largely as possible to the funds of the General Assembly's Colonial Committee. The Presbytery highly approve of the plan, and request the Clerk to transmit a copy of this minute to each of the Members of Presbytery, that they may bring the matter before their several congregations.

While the General Assembly's Colonial Committee are doing so much for us, sending us so many talented, pious, and active ministers, and doing so much to aid weak congregations, I trust that those among us whom God has blessed with the means, will not be backward in aiding this good cause, and that they shall be enabled to raise among ourselves a considerable part of that which the Assembly's Committee is now supplying.

I am, Dear Sir,  
Yours truly  
WILLIAM HENDERSON  
To the Editor of the Record.

[To the Editor of the Monthly Record.]

**From our Correspondent at Woodstock, N. B.**

Wishing to comply with your laudable desire for more widely extended and more frequent communications relating to the affairs of our church in New-Brunswick and Nova Scotia, I send you this, hoping, hereafter, to have matters of more importance to communicate.

I suppose your readers are aware that there are four different towns named Woodstock—two in England, one in the United States, one in Canada, and one where the present writer is stationed, in New-Brunswick—it being, as a glance at the map will show, the third place of any importance up the river St. John.

Woodstock, from a few houses, has risen now to the dignity of an incorporated town—its progress having been made in the space of about twenty years. The railway or rail-roads which it will soon have passing through it to Canada, thereby avoiding the circuitous and profitless route by the States, will have a tendency as favorable on it as on any other in New-Brunswick.

There is one Iron Work and one Copper Work in the neighborhood, and a considerable amount of well-farmed land. Thus there is a prospect of prosperity. There is no want of churches here, nor of Ministers.

There is a Catholic Church, perhaps the best attended of any. I wish the Presbyterian Church would wake up to her duty in exposing the errors of Catholicism in the way in which Christian charity and prudence would dictate. To "Pass by on the other side," might not be descriptive of us in regard to any form of error. May a spirit of zeal and wisdom be given to our Ministers in this matter.

Great things are doing in Ireland, the seat of Catholicism; why not here, where its growth cannot be so strong?

Then comes, next, the Methodist Church, embracing a considerable congregation.

We have also two species of Baptists: the Calvinistic, and Arminian or Free Will Baptists—these latter seeming to delight much in an uneducated Ministry, which, it must be confessed, they have succeeded in obtaining.

We have an excellent Episcopalian Church, where divine worship is celebrated every Sunday, by a Rector and Curate.

The energy of the Presbyterian Minister of Richmond, may be said to have called Presbyterianism to life in Woodstock, as in other places; that gentleman being gifted with peculiar talents for such a work. For a long period, weather, distance and duty elsewhere, opposing, he contrived to maintain occasional services here, so as to keep alive a small, but warm-hearted congregation. Much of this labor was, of course, gratuitous; and services performed, under such difficulties, for the Church, well deserve the notice of its friends here and at home. How much hard labor is thus put forward by many devoted Ministers in the Colonies—perhaps overlooked by man—yet, if performed for Christ, surely such shall not miss a reward.

About two years since, regular service was procured for this place and Northampton, seven miles distant, which was supplied for six months, when the Missionary considered it his duty to accept a call from a place further down the river. Again it was left to the untiring assidues of the Minister of Richmond.

In November, 1856, the present writer came to take permanent charge of the two Stations

indicated, and has continued to supply them regularly, since that period.

I see your Canadian correspondent complains of the indifference of many of the Canada West people, and even of their incivility to their Ministers; let me say, in a word, I have met with nothing of the kind here—since both at Woodstock and Northampton, it is merely telling the truth to say we have met with much civility, much kindness and liberality. Incivility to a Minister, or, in a pitiable state of mind—intolerance may vanish. Certainly the race for riches is, all over the world, greatly too keen at this present time.

At Northampton the Presbyterians, though few, are willing, and have built by the river Saint John an elegant Church, which they hope to have finished by this summer. At Woodstock we are amassing subscriptions for a new Church in a central point, and hope soon to be enabled to report progress on this matter. When we noticed lately one Church in Canada expending £2,000 on a spire for a Church, we wished they would only have spared us a couple of hundreds of this sum. Si vis proficere, respice Woodstock.

As it is just possible you may have other matters of more immediate importance to insert in your present number, I shall reserve further remarks to another occasion, meantime

I am,

Very Truly Yours,

DAVID STOTT.

LATEST INTELLIGENCE.

Liberal Contribution.

"The Scottish Bible Society gratefully acknowledge the handsome donation of £36 18s. 9d. from James Fraser, Esq., of New Glasgow, Nova Scotia. This sum was remitted by the benevolent donor to the Colonial Committee of the Church, to be paid to any Bible Society they might select, and has been bestowed by them on the above Society."

LAY ASSOCIATION IN SUPPORT OF THE FIVE SCHEMES OF THE CHURCH OF SCOTLAND.—The Annual Meeting of the subscribers to this association was held last night in the Assembly Hall, Castle Hill. The Hon. Lord Seaves occupied the chair. The Rev. Dr Crombie, of Scone, the late Moderator of the General Assembly, opened the meeting with prayer and praise. The chairman, in an able address, pointed out the great importance of the Schemes of the Church, and called upon the secretary, Colin C. Grant, Esq., to read the report, which gave a favourable and encouraging view of the financial condition of the missionary operations of the Church. In the course of his remarks, he referred particularly to the very liberal support received from Episcopallians. The Rev. Thomas Munro, of Campsie, first addressed the meeting in a very eloquent manner on the Foreign and Colonial Departments. The Rev. David Brown, of Scoonie, next spoke in favour of the Home Mission and Education Schemes; while the Rev. Gillan, of Glasgow, took up the subject of the evangelisation of the Jews, and the proceedings closed with devotional exercises. The Hall was crowded, and a number of persons were admitted to the gallery.

THE PROTESTANT ALLIANCE—The annual meeting was presided over by the Earl of Shaftesbury. From the Report it appears that important additions have been made both at home and abroad to the societies engaged

in the work of opposing the Papacy. "The North of England Protestant Organization" is now fairly established at Manchester, and already reports some branches formed in connection with it. An "Alliance" has been formed or rather revived, at Sheffield. At Darlington, Canada, an "Alliance" has also been formed, and commenced its efforts with promise of vigorous support. It is the second established in the colony. By a recent communication from Halifax, Nova Scotia, the Committee learn that in consequence of the intolerable power of the Romish party in the colony an association similar in aim and principles to the Alliance is being formed, and that there is reason to hope that kindred institutions will be established in the colony. The Committee maintain a regular correspondence with these foreign societies, and are anxiously aiming to strengthen and to extend their union with Protestants in all parts of the world.

The Last of the Glengarry Estates

The extensive estate of Knoydart, bordering upon the wild Loch Houra, in the West Highlands, is, we observe, announced for sale. The fact is interesting for it is synonymous with the extinction in the Highlands of the old Chiefs of Glengarry, who for many centuries, held sway in this county. The Glengarry family were confirmed in their large estates by King Robert II. in 1373; but their history goes back to the days of Somerled the King or Lord of the Isles, in the eleventh century. In all the clan feuds and Jacobite risings of the West Highlands the Glengarry banner was conspicuous, and their war cry, "Craggan an Phutach"—"The Rock of the Raven"—was heard in many a bloody fight. The Chief who died in 1828 attempted to revive the ancient importance of the clan, but the power was gone.

Letters and Monies Received, June 1857.

Rev. Donald McDonald, P. E. I., £6 8s. 9d., balance of £31 14s. 6d., collected for this year, by him—new names added. William Fraser, New-Glasgow, 10s., for four subscribers—new names added. Per hands of Rev. John Martin, for three subscribers, Musquodoboit, 10s. Per hands of John Ross, Truro, £1 7s. 6d. Rev. W. Snodgrass, Montreal, for two new subscribers, 5s. Rev. Alex. Forbes, Dalhousie, ten subscribers, 25s. Alex. McGregor, Merrigomish—papers sent as requested. Back numbers forwarded to Hugh H. Ross, W. R., Pictou, as requested.

Synodical Meetings.

The Synod of the Free Church of Nova Scotia, met in this city on Thursday, 18th ult. The Synod of the Presbyterian Church of Nova Scotia, met at Truro on Thursday, the 26th ult. The annual meeting of our Synod is appointed to be held this year at New-Glasgow, on the second Wednesday, being the 8th day of the present month.

Home Mission Fund

June 1. Amount on hand - - - - - £119 1 8  
 JOHN SCOTT,  
 Halifax, June 30, 1857. For DAVID ALLISON, TREAS.

Synod Fund

June 1. Balance on hand - - - - - £2 3 7  
 12. Collection St. Andrew's church, Pictou,  
 by Wm. Gordon, - - - - - 6 10 0  
 £8 19 7  
 JAMES F. AVERY, Treasurer.

**Agents for The Monthly Record.**

Wm. Grant, Esq. Stationer	Halifax.
J. E. Lawlor, Esq. -	Dartmouth.
Wm Gordon, Esq. -	Pictou.
John McKay, Esq. -	New Glasgow.
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King-ton, Dec 16, 1856. 1 m.

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