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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. 4.

HALIFAX, APRIL, 1857.

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### CORRESPONDENCE.

#### The Time of the End.

Such is part of the title of a work recently issued from the American press, by one who writes under the signature of "A Congregationalist;" and the reader will observe that it is a different production from a work bearing a somewhat similar name, which was lately noticed in our paper, viz: "The End," by Dr. Cumming. Only a few months have elapsed since its publication in Boston, and it already seems to be very popular. It has a pretty long title, which we quote at length, as showing its character and object,—*"The Time of the End;"* prophetic period, developing, as predicted, the increase of knowledge, respecting the prophecies and Periods that foretell the End: illustrated by the History of Prophetic interpretation, the expectation of the Church, and the various computations of the Ages of Daniel and John, by commentators, who generally terminate them between A. D. 1800 and 1880; also, "our present position in the Prophetic calendar," with his Apocalyptic seven sealed scroll," by the Rev. E. B. Elliot, A. M.; "Lectures on the near and nearness of the Advent, by the Rev. John Cumming, D. D.; Lectures on the new Heavens and the new Earth, by Dr. Palmers, Dr. Hitchcock and John Wesley, and the testimony of more than one hundred witnesses, against the modern Whittyan theory, of a Millenium before the Advent." The last few years have been peculiarly prolific in works upon prophecy, which is now attracting a great deal of attention, and whatever may be the objections of some to the study of it, and the danger of conjectures, we think that, within certain limits, every intelligent Christian is bound to give it a share of his attention. Here, of late, we allude to *unfulfilled* prophecy, as that which is already clearly fulfilled, is supposed to have come under the notice of every intelligent Christian as a branch of his

Declaration, that "All Scripture is profitable;" and that it is the duty of teachers thus implying that no part of the Bible is to be overlooked or forgotten, either by ministers or people. But besides, let us consider the *bulk* of the prophetic books, forming one half or more of the sacred volume, and we shall have good reason to conclude that the subject is of very great importance, and one with which all who believe that the Scriptures were given to be understood and not to mystify us, will strive to gain a competent acquaintance. Not by any means that it is expected of every Christian to possess a nice critical skill in those matters, but such general knowledge, at least, as will be useful and profitable to him in the reading of the Bible, and in guarding him against those very delusions which ignorance on such points is sure to produce, and which in these stirring times, will make him an easy prey to religious quackery and fanaticism, various instances of which will readily occur to our readers. Again, in times of trouble and persecution, the Church of Christ has obtained important benefit from *unfulfilled* prophecy, by the comfort derived from the hope which it inspires; which is, indeed, one very important use and intent of it.—

The hope derived from prophecy of things to come, has inspired many a martyr cheerfully to lay down his life in behalf of the truth, and to submit to the severest trials, both of mind and body. And besides all this, any man who has a sincere desire for the good of Christ's Church, cannot fail to enquire anxiously, so far as the study of God's word can teach him, or rather so far as his knowledge of it shall enable him, concerning her future expectations and destinies. While many professing Christians devote so much time and display such interest in speculating on matters of passing concern—the progress, for instance, of political reform, or the success of some paltry measure—it surely may be permitted to the sincere followers of Jesus Christ to derive practical encour-

agement and hope, and edification, by glancing now and again at the glorious prospects "to declare the *whole Counsel of God*," held out to them in the future, through the medium of the inspired record, which both invites them to the duty, and promises a blessing upon all who comply with it. To say that on such subjects men are peculiarly liable to be led astray, is only to assert what is true of every part of religion, the various doctrines of which have been so often perverted and misapplied.

With those views, we feel justified in bringing the present volume under the notice of our readers. The object of it may be best explained in the author's own words. "The design of this work," he says, "is not to bestow censure on the well-meant endeavours of mistaken expositors; but it is to awaken new interest in the predictions of the future, respecting which there exists in the Church, a remarkable and alarming indifference, that is hardly reconcilable with the love for Christ's return, which the Scriptures inculcate. If the position here maintained be correct,—viz.: that "The Time of the End" is a period to precede the End, during which prophecies previously obscure or misinterpreted were to be unsealed for the edification of the Church, the knowledge of which, respecting the close of the present and the ushering in of a new dispensation, was to be gradually but surely increased,—then it can hardly be doubted that we are within this predicted period, and hence the importance of awakening the Church to a realizing sense of her true position, which should be like that of a bride awaiting the return of her absent but soon-expected spouse. In aid of this object, there is here given a condensed view of the history of prophetic interpretation, the erroneous expectations which have prevailed, the various computations of the prophetic periods which have attracted the attention of a considerable portion of the Church, and valuable selections from the writings of divines, and others, whose opinions are worthy of consideration. There is thus presented, in a small

compass, a condensed view of the light which has been shed on the subject of unfulfilled prophecy, which shows that we are surely nearing the port of earth's destiny.

Following out this plan, which he has executed with considerable ingenuity, he has at least presented us with a very readable book, which all interested in such studies ought to possess. In the present brief sketch, it is impossible for us to do more than briefly indicate its character, our space preventing us from entering into lengthened detail on any of the interesting subjects treated of. The points to which, in the first part of the book, he directs attention, and which he regards as fixed principles, are such as the following—the expectation general, that a crisis is impending—that God reveals coming events—that prophecy is not understood till near its fulfilment—that "The Time of the End" is a subject of prophecy—that the truth applicable to each age is imperative on that age; and that indifference to prophecy is displeasing to Jehovah. He observes that the prophetic periods were necessarily obscure to the early Christians, with the exception of Daniel's "Seventy weeks," which were regarded as weeks of years, both by Jews and Christians. He proves from various sources, that 6000 years are the expected period of the world's duration. He remarks on the general expectation which prevailed in the tenth century, respecting the nearness of the judgment, which was based on an erroneous interpretation of the 1000 years in Rev. 20. 2-4, that the time had arrived for Satan to be loosed, and the world to end. He next adduces the testimony of Luther and the Reformers—the English Martyrs—the English Church Divines—Westminster Assembly Divines—old English Dissenters—new England Divines—Baptist and Methodist Divines—Scotch Presbyterians—Church of England Ministers—English and Scotch Laymen—American Episcopal Divines, and others; and concludes with an eloquent chapter in answer to the question,—"Is such testimony of no value?" which is well worthy of our serious attention. We shall conclude the present notice by quoting the passage at length. It is to the following effect:—

The foregoing extracts prove conclusively, that the doctrines of the pro-millennial advent, the restoration of the earth to its Eden state, the reign of Christ with the saints on earth, and the duty of living in constant expectation of those events, are not novelties, but are sustained by venerable fathers, as well as by others in the Church. There is the testimony of Gentiles and Jews, of bishops, priests and laymen, of princes and people, of churchmen and dissenters, of Calvinists and Arminians, of reformers and martyrs, of pastors of churches and missionaries of the cross to heathen lands. And, though the opinion of no man—whether he be "in surplice or in gown, in ermine or in lawn, or in royal robe," or if he be arrayed in plain attire—is of any authority, except as it ac-

cords with the word of God; yet such testimonies from such witnesses are worthy of consideration by intelligent and pious minds. The fact that "so great a cloud of witnesses," and of such intellectual and moral worth have found—some of them one, and some of them all, those doctrines in the word of God, and have rested on them in comfort and hope, not only in the palace, but in the dungeon and at the stake—"not accepting deliverance that they might obtain a better resurrection," this fact should lead all who venerate the word to study well its teachings, before they declare their indifference to such doctrines, or reject them as the vagaries of fanatical and unsanctified imaginations. What saith the Scriptures? If those witnesses speak not in accordance with God's word, there is no light in them. But if they do thus speak, how important is their testimony, or rather the testimony of the prophetic oracles, in the words in which they express their faith, respecting the times in which we live?

Professed ambassadors of Christ may refuse to note the signs of the times, nor return an answer to the question so often and so correctly put to them, "Watchman, what of the night?" They may select texts of scripture as mottoes, and annex to them brilliantly framed human compositions, which delight the intellect, and carry no disquiet to the unsanctified heart, amusing their hearers with fancifully-drawn theories of human perfectibility, and long years of peace before the judgment; but are they "faithful and wise servants," who are giving the Lord's household meat in due season? Are they obeying the injunction which the Lord has giving to all, to "watch."

Surely, the path of safety is that in which the Apostles trod. Ministers of the Gospel should preach as they preached, and Christians should believe as they believed; and then sinners now, as then, would turn "from idols to serve the living and true God, and to wait for His Son from heaven," not as an event in the distant future, not as one the day and hour or year of which is unknown, but one which may come at any moment, and which may be regarded as now emphatically nigh, even at the doors. Said the Rev. Hugh McNeill, in his address to the clergy: "My Reverend brethren, watch, preach the coming of Jesus, I charge you, in the name of our coming Master, preach the coming of Jesus. Solemnly and affectionately, in the name of God, I charge you preach the coming of Jesus. 'Watch ye, therefore (for ye know not when the master of the house cometh, at even' or at midnight, or at cock-crowing, or in the morning,) lest coming suddenly.'" He find you sleeping! Take care! "What I say unto you, I say unto all, watch."

The interpretation of unfulfilled Prophecy has, doubtless, like many other things, been greatly abused; as yet already mentioned, we humbly think that it is a subject which, instead of repelling, rather invites the reasonable meditation of enquiring christian minds.

[From a Correspondent in P. E. Island.]

**MORAL COURAGE:** An address at the opening of Queen's College, Canada, by the Rev. Professor GEORGE.

Seldom or never have we seen in so small a compass what to our minds serves so fully to accomplish the great and important purposes of Academical Education, as the first opening address of the vice-principal of Queen's College, Canada. While perusing this lecture, we could not refrain from thinking of the great principles therein developed—the reflex, not only of a great mind, but impress of the soul and inner being of the writer. Placed beside such a noble spirit, we would not feel himself safe? Nay, more, we would not esteem himself safe in any sphere or calling in life, under the guidance of a man thoroughly imbued with the noble and religious sentiments, which he earnestly seeks to have engraven in every soul, so as to form the constituent elements of his very being. There is in the Dr.'s manner of speaking, not the least shade of affectation or profuseness of thought, or any grandiloquent display of learning. Everything gives place to what, in his estimation, is of infinitely greater importance, that of imbuing the mind and heart with sound views and principles, and inspiring earnestness of purpose and loftiness of courage. All here is solid, earnest and practical. No intelligent mind can rise from its perch without profit.

In every past period of the world's history the bravery of the warrior has been applauded, while the coward has been decried and despised, and too often the most audacious tyrant has been honoured and deified. At the present day all sorts of martial heroism is vilified by a certain class of pseudo-philanthropists, as deserving no better name than the basest butchery. In the present state of the world, therefore, when we hear of wars and rumours of wars, in the midst of conflicting opposing sentiments, it is well to define clearly and declare boldly, the proper course to be pursued, under existing conflicts and coming perils. This is done in the first few pages. The main object in view, however, is to occupy the mind for some desirable pursuits. He fearlessly tells us that he has no sympathy whatever with those ultraists—those "sentimentalists" who decry all martial heroism. And why not? The supreme standards of faith and morals commend and celebrate the exploits of true military courage and valor. The New, as well as the Old Testament, not only permits, but enjoins the ruler to employ physical might to sustain moral right. The civil magistrate, whose authority we are expressly told is from God, is told not to bear the sword in vain. And for what purpose is the sword, but to take away human life? Valuable as life is, right and order are still more valuable. And if the King and Just one surrendered his life in vindication of justice, and to establish a Kingdom of faithful and just subjects, is it too much for those in some measure, inspired with his spirit, armed with like moral courage, to bleed and die in the vindication of the same lofty principles? Is not the individual who dies in defence of truth, highly commended by the prophetic oracles, and do not kindred deeds, performed by the many, rise in moral grandeur before our view, and possess a character that shall never perish? Did not he, who came in the spirit and power of Elias, enjoin soldiers to be contented with their wages? Had he, who came

to denounce all sin, esteemed their office sinful, would he not have expressly denounced their calling? The moral courage which results in war, is not unscriptural, though existing wars are so often unjust. God has authority to take away life. He may take it away by whatever means to Him seems right.—by famine, earthquakes or sword. He may, as in times past, commission men to be the instruments of His vengeance, to sweep away greater abominations from the earth.—War is a great evil; but war may be, and often has been used as a besom of destruction to disperse still greater, though more hidden evils. Were the sentiment to become general, and deeply engrained in every generous and noble soul, that to take up arms is opposed to the mild and forgiving spirit of the Gospel, then we might prepare for an outburst of the flood-gates of tyranny and oppression to crush all the excellent of the earth—then the direst slavery would become co-extensive with the length and breadth of all Protestant Christendom. Rather must every true soldier of the cross prepare to withstand his spiritual foes with spiritual armour, and to resist brute force with physical force, at the same time buckling on the whole armour of God, ever leaning on the strength of Omnipotence, and ascribing to Him the victory. Many instances might be adduced of some of the devoutest Christians being the bravest soldiers.—Colonel Gardiner believed himself as really serving God, when fighting against the return of the Stewarts to England, and thus against Popery, as when in profound adoration he bowed before his maker and redeemer.

The Dr. now develops and illustrates the various moral ingredients which constitute that moral courage, that fits men to contend bravely and well, in the common battles in the various callings in this life, and how to fight the good fight of faith in the pursuit of higher recompence than earth can afford, to those of whom the world was not worthy. "The man of moral courage," he observes, must, in the fullest sense, be a just and honest man. This sense of justice must be the first element of his strength. "It is plain," he says again, "that the moral courage which has been directly and in the highest degree beneficial to the world and to the church, is that which springs from a pure reverence for truth"—Again: "great is the power of love; man or angel without it is powerless for good. Select the noblest achievements, whether in the senate hall, the battle field, at the stake, in the hovels of guilt and misery, or in the domestic circle; and should you analyze all the elements that gave strength to the wonderful bravery of soul, you would find that the main element of great strength was the love that many waters cannot quench,—the charity that never faileth."

The last element, which we hasten to notice—in that moral heroism which is analyzed with unusual clearness, is conscience.—This faculty is in no wise to be regarded that supple sort of thing that yields and cowers before the current of the popular tide, nor is it with many now-a-days, to be allowed to take the helm of all our actions, as if this faculty of the mind, amid the wreck of all the other powers, continued pure and entire, and, therefore, capable of dictating the course to be pursued in all cases, without looking at any higher or more perfect guide. It must ever be under the control and guidance of the oracles of truth. It is only by adhering closely to this perfect rule of faith and practice, that the believer "keeps the mystery of faith in a

pure conscience, and that he shall be enabled to stand undismayed at the stake, in the hour of danger or amid the crash of worlds.—It should, however, be deeply engraven in the mind, that a good conscience must first be obtained by the heart being sprinkled from an evil conscience by virtue of the blood of atonement, and it is to be preserved by strict adherence to the divine standard. But neglect the path of duty, disregard your obligations to God or man, and you are liable at any moment to be brought to feel the lash of conscience. However successfully it may be smothered and seared by trampling on the claims of justice, it cannot be eradicated—it may sleep for a time, but it can never be deadened. As the noxious root may be concealed beneath the stormy blasts of winter, so conscience may be buried by the storm of passion, but after passion has expended itself by excessive indulgence, conscience shall awake from its slumbers, and cause the most audacious and reckless sinner to quake like an aspen leaf, to flee when no man pursues and to quiver before a shadow of its own imaginings! And as the stream which has been long restrained within its barriers, when once it bursts forth, the torrent rushes with more resistless violence. An evil conscience may also be likened to the cowardice of a lurking enemy, though a professed friend. While prosperity smiles, this hollow pretender also smiles; but whenever the hour of adversity arrives, he adds new remorse to the soul.—Thus it was with the brethren of Joseph. Many years transpired after they so basely disregarded their duty to their brother, during which time conscience seems to have lost its sting, but as soon as the hour of trouble came, and they were deeply perplexed in a foreign land, and no succour near, then conscience comes forth from its lurking place, like a terrible enemy, tormenting them with the crushing thought, that all this evil befell them, in consequence of the evil they had done to their innocent brother. When Herod, one of the vilest of mortals, feared that the Kingdom was to be wrested from him, his guilty conscience summoned John, whom he so basely beheaded, from the shades of the dead to augment his fears. Think not then that the corroding influence of time, nor passion, nor any human device can silence this terrible tormentor. "It will one day make cowards of us all!" On the contrary, a good conscience acts very much the part of a faithful witness and a true friend. Secure and then maintain a conscience void of offence towards God and man, and should the whole world condemn, this true and faithful friend will stand by you and speak its dearest and most comfortable accents to your whole being in the hour of your sorest trial, and render you courageous in the face of torture and death, and even befriend you before the divine tribunal. Listen then, young men, listen all, and regard it a most salutary admonition—an admonition for every day and on all occasions, when the true moralist says, "I do very much wish that I could press this one lesson home on your heart: that a strong faith acting on a good conscience is the chief means of moral courage."

But as dim, and fallible, and finite beings, we are not to cherish such conceit of ourselves, as to imagine that we are not liable to go astray, and may not require the moral courage to retrace our steps. Our knowledge of what truth is, and what duty is, may not be so perfect as we may have once thought. If we have lived to any good purpose; if our path has resembled that of the just, which in-

creaseth more and more, our knowledge ought to be clearer to day than in former times. It is very possible then that we may have strayed from the straight path. When you are conscious of this, let not the pride of ignorance prevent you from exercising the courage which true morality dictates. Do not look like the man who has one eye looking over his shoulder, ere he ventures to advance, to see whether the steps he is about to take will square with all he has already taken. Rather look steadily forward, keeping the only safe and complete standard before the eye of faith, and ever seeking the enlightenment of the Holy Spirit, and while thus you shall be forgetting the things that are behind, you shall be advancing with increasing vigour and alacrity in the Christian course.

"There are occasions," says the Vice-Principal, "when it will be found that a higher order of courage is necessary to turn back than to go forward. Men often go forward, not so much under the influence of principles well defined and firmly embraced, as from the force of pride, and by the help of the sweet voice of the majority; out to retrace your steps when justice demands that it should be done, requires the force of genuine humility and the aid of a faithful conscience. If men were infallible, the moral courage necessary to turn back would never be needed."

We fear that we are extending our remarks beyond due bounds. It is impossible to form a correct estimate of the excellency of this oration from sentences drawn from its compact and consecutive structure. We would strongly recommend it, not merely to be read, but its principles to be embraced and followed.—We should like to see this address, as well as others delivered by the Reverend Professors on similar occasions in the hands of every student at the opening of every session, and its principles actuating them through life. Indeed the young men of every country could not fail to reap a rich harvest of sound training under a body of learned professors, deeply imbued with the vigorous spirit, earnestness of purpose, and honesty of aim, inculcated by the Sub-principal of Queen's College.

## CHURCH AT HOME.

### The Church of Scotland and Popery.

The Roman Catholic population of Scotland has, of late years, greatly increased, not by perversion from the Gospel, but by immigration from Ireland. They are permanently settled by thousands and tens of thousands in our cities, towns, and manufacturing districts. They form, accordingly, an important part of the flock committed by the Providence of God and the Constitution of the country to the spiritual care of the Church of Scotland. By far the greater proportion of them are immersed not merely in doctrinal error such as the Church of Rome teaches for divine truth, but in utter ignorance of every form and phasis of Christianity. Many of them are in as total ignorance of the simplest truths of revelation as the Aborigines of Central Africa. This is well known to every minister or missionary especially in our large towns, whose duties have brought them much in contact with them. Hitherto, we regret to say, little or nothing has been done for this large and spiritually destitute section of our people. We do not blame individual ministers for this. The evangelising of his Roman Catholic parishioners, is in general a work so far beyond the individual

power of the most devoted minister, that few have even attempted it. Experience has proved (especially in Ireland) that the mere exposition of Gospel truth to them, whether in public or private, even when they can be persuaded to listen to the instructions of a Protestant minister has no effect whatever in bringing them out of Popery. They will assent to every doctrine of the Gospel without perceiving that their hereditary faith is impugned by it,—so that no success has ever been obtained except by plainly and explicitly contrasting the doctrines of Rome with the doctrines of Christ, which can be effectually done only by domiciliary visits and personal intercourse with a properly qualified missionary.

The Protestant Church in Ireland—both Episcopalian and Presbyterian—has, for several years past, been awakened to this fact, and has accordingly, adopted an aggressive movement. The result has been such as to astonish the most phlegmatic, and convince the most sceptical. Ever since this movement began conversions have been reckoned by hundreds and thousands. Every one acquainted with the work of the Society for Church Missions to Roman Catholics in Ireland is aware of this. In the diocese of Tuam alone, in the space of two years, about 8000 were received into the Protestant Church besides multitudes of children of Roman Catholic parents, who are being educated in Protestant schools. Two years ago the present Convener of the General Assembly's Committee on Popery, together with the Honorary Secretary, and the Superintendent of the Church of Scotland's Mission to Roman Catholics, visited Dublin, Connemara, Tuam, and other parts of Ireland, for the purpose of satisfying themselves of the truth of what they had heard, and they have repeatedly—both from press and platform—declared their conviction, from personal inspection, that a great work of God is in rapid progress there. The success of the Protestant Reformation Society in England, which proceeds on the same principle, has also abundantly confirmed this fact, that it is by a direct aggressive movement alone that Popery is successfully to be assailed.

But this is a work which no parish minister can possibly undertake. Wherever Roman Catholics are to be found in considerable numbers, (and the Irish usually congregate in masses,) no minister could undertake this without utterly abandoning his other duties. What was to be done in such circumstances? The General Assembly has replied to this question by declaring it to be incumbent on the Church, as a Church, to undertake the evangelization of our Romish population. No one can possibly question that such is her duty, unless they are disposed to ignore her position, not merely as the Church of Scotland, but as a Church of Christ. Hence the appointment of the General Assembly's Committee on Popery and the institution of a mission to Roman Catholics. That Committee has not been idle nor has the Mission, though in its infancy, been inefficient. We refer to the Report to last General Assembly for an account of their operations. The superintendent and missionaries are still actively engaged in their appropriate work in Edinburgh; at Mary-hill, Glasgow, another active and zealous labourer has been established. The Sabbath schools, and week day evening school continue to flourish. Lectures are being delivered in Edinburgh and Glasgow, and nothing is wanting but the co-operation of the Church to extend the same missionary operations to every place where Roman Catholics abound. This is unquestionably

one of the most important and pressing missions of the Church. Neither Jew, nor heathen, nor even our Colonial brethren, have claims on us of a more urgent nature than our Romish countrymen, who are perishing for lack of knowledge at our very doors and under our very eyes.

It is also probably the least expensive mission in which the Church is engaged. So far as relates to the management of it, that is entirely gratuitous, it does not cost a farthing. The salary of the superintendent, also, amounting to £160 per annum, is defrayed by the Protestant Reformation Society of London, who are most anxious to aid us in Scotland in carrying on the same great work which they are so nobly and successfully prosecuting in England. The whole funds, therefore, go directly to the maintenance of Missionaries, Scripture-reading, and Teachers, and the salaries of these are so moderate, that three or four are supported at the same cost as one of our foreign missionaries.

We press these facts most earnestly on the consideration of our Brethren throughout Scotland. We fear that a great number of our clergy are in ignorance of them, and consequently insensible to the urgent claims of the Committee on popery to their liberal and hearty support. If it be the duty of the Church to undertake this mission, it must of course be the duty of every Minister of the Church and of the Church at large to take part in it. If any Minister or Parish refuse to take part in this Mission, he thereby practically denies that it is the duty of the Church to which he belongs. We speak thus with deep anxiety and solemnity, and we entreat every one of our brethren and fellow-labourers in the Lord to take this matter into serious consideration, to spread it as they are wont to do every other important matter before the great Head of the Church in prayer, and then come forth and give their verdict whether the Church of Scotland should interfere or not for the salvation of our Roman Catholic countrymen. May the Spirit of the Lord guide all our ministers and people to a right decision.

In name and by appointment of the Committee,  
WM. ROBERTSON.  
Convener.

### United Presbyterian Church—Support of the Ministry.

A meeting of the office bearers of the various United Presbyterian churches in Glasgow, called by a special Committee of Synod, was held on Monday evening in the hall of the Religious Institution Rooms, St. George's Place, with a view of interesting the churches in Glasgow in relation to the scheme of the Synod for the support of the gospel ministry, particularly in thinly populated parts of the country. There was a good attendance. The chair was occupied by Baile Young; and among those present were the Rev. Dr. Robson, Rev. Messrs. McColl, J. Edmond, M. Gill, Dick, and Niven. Messrs. W. Melvin, Alexander, Mitchell, M'James, Stewart, J. M. Dowall, and other gentlemen.

The Rev. Mr. McColl having opened the meeting with prayer,

The CHAIRMAN introduced the business in a few appropriate remarks. He was quite sure that all present would sympathise with the object which the Committee had in view, and be prepared to aid in the carrying out of that object according to their ability. He stated that, in the meantime, the Synod believed it would not

be judicious to carry the movement farther than £120 in the first instance, with a manse, to those whose stipend was under that amount; but in the case of those whose stipend averaged from £120 to £140 it was enough to raise the amount to £150. He hoped no time was not far distant when no minister would have less than £150 yearly with a manse. When they considered the great claims which ministers had upon their liberality, this was certainly the smallest sum that should be offered to them. He was glad to see that the Free Church was about to attain this object, presently, and he should like if the United Presbyterians were to attain it without losing another year. Much would depend on what material aid the £150 could not be secured. He was quite sure, however, that among the churches generally, the feeling was universal, or all but universal, that their ministers ought to be sufficiently remunerated. What had been done within the last few months, in providing for aged ministers, showed the great respect in which ministers were held by the body of the people, and the sense of obligation which the Church felt towards them.

Mr. MELVIN, one of the conveners of the Synod's Special Committee, was then introduced. He intimated that letters of apology had been received from Dr. Thomson of Edinburgh, Rev. John Ker, and Mr. Millan, expressing their regret at their inability to be present at the meeting, on account of other engagements, and sympathizing very much in the object of the meeting. Mr. Melvin stated that at their last meeting the Synod had instructed the Presbyteries of the Church to co-operate with the Special Committee in holding meetings of the various congregations within the bounds. The Presbytery of Glasgow appointed a Committee of their number to make arrangements for carrying out this object. This committee met with the Special Committee; when, after some consideration, it was thought advisable in the meantime that a meeting, such as the present, should be held. Accordingly, 260 circulars had been issued to as many friends connected with the various congregations in Glasgow, and notices had been sent to all the churches. The object of this meeting was to call attention to the annual collection to be made in behalf of the scheme this month (February), it was likewise anticipated that such a meeting would have a beneficial effect on country congregations, and tend to encourage those ministers who were still labouring at a low stipend. Mr. Melvin then submitted a Report with reference to the proceedings of the Special Committee. At the commencement of the Committee's operations in 1853 it was found on examination that the stipends of the ministers in many cases were liberal, ranging from £200 to £500 per annum, yet a larger number were by far too low. Four years ago, it was found that there were 256 congregations, besides those connected with the Home Fund, where the stipends were under £150 and a manse, and 167 of these were under £120 of annual stipend. Of the 167 mentioned 42 were receiving an aggregate supplement of £500—about an average of £12.45 whose numbers and circumstances had led the Committee to make an offer, were in the way of being corresponded with and visited. Upwards of 60 congregations, without assistance, had added an annual sum of £1000. In 1856 the amount collected for missions was £18,977, and for the Aged Ministers' Fund, £10,000, making a total of £28,977. Mr. Melvin, in conclusion, urged the importance of the present scheme, pointing out the necessity

ty of having all the ministers brought up to 1, 150. The thing might easily be done, and he trusted the churches would not rest till it was accomplished.

Mr Alexander, one of the members of Committee, then addressed the meeting. He stated that he had visited some of the churches and his experience led him to say that what had been done for those congregations which had been supplemented had not been thrown away. The opinion of the Committee was, that this was really an elders scheme, it had been started and carried on chiefly by them, and on them rested the responsibility of seeing the scheme properly wrought out. The funds were managed with the greatest possible care and economy, and great good had already been done. Town congregations however, ought to take a deeper interest than they had ever done in country congregations. He had no fear of success, the principle was in the Church, and what was wanted was action. It was not right to say that this work was done for the ministry; it was the congregations, whose ministers were not properly remunerated, and from whom the remuneration should come, that were aided.

Mr James Mitchell made an earnest appeal on behalf of the Scheme, showing the duty of the Churches in town to support those in the country, on account of the large accession annually received from the latter. He suggested the propriety of having a paper drawn up, containing a short *resumé* of the facts of the case, to be read from the pulpits. The Glasgow congregations, he remarked, had not hitherto contributed to the scheme so as to show that they duly appreciated or were grateful for the services which the country congregations rendered to them.

The Rev. Dr Robertson made a few observations on the duty of sustaining their country congregations, as necessary to the well-being of the Church, seeing the large numbers who were annually drawn from the country congregations to those in town.

Messrs McLane, Stewart, and Revs. J Edmond and H. McGill, afterwards addressed the meeting shortly, and agreed in the importance of the scheme, and in the duty of the churches generally to contribute liberally towards its support. The Rev. Mr Dick closed the meeting with the benediction.

### Funeral of the Rev. Dr. Muir of St. James', Glasgow.

The remains of Dr. Muir of St. James' Glasgow, were on Monday committed to the grave. The company met at St. James's parish church at one o'clock. The body of the church was reserved for the company; while the gallery was filled by the female members of the congregation, and many friends not now connected with it. The services were conducted in an impressive manner by the Venerable Principal Macfarlan, who gave out the first three verses of the 23d Psalm, and then engaged in prayer. He was followed by the Rev. Dr. Jamieson of St. Paul's, who read the 14th chapter of John's Gospel, and 1st Thes. 4th chapter, 13 verse to the end, and thereafter engaged in prayer.—The procession was then formed for the Cathedral burial-ground. It consisted of the relations of the deceased, the members of St. James's Session, the Lord Provost and Magistrates of Glasgow, ministers of the Established Church and of different denominations, the congregation of St. James's and many of Dr. Muir's old bearers, who, although they had left

St. James's Church at the Disruption, were warmly attached to him from the benefits which they had experienced under his ministry, and with tears saw his body laid in the grave. The procession proceeded slowly up the High street, where many a similar procession has gone before, and at half-past two the remains of this servant of Christ were laid in the burial-ground where so much precious dust sleeps till the resurrection morn. It was an honoured funeral. And thus has passed away from us one who was a burning and shining light in his day. We might say much of Dr Muir's genius and scholarship; but at this moment, when the pleasure has just closed upon him, we have more with which he was endowed.

Dr. Muir was early brought under serious impressions. The doctrines of the gospel, from their tendency to humble the sinner and exalt the Saviour—to place the Saviour on the throne and the sinner in the dust—so commended themselves to his youthful understanding, that he cordially embraced them. And no sooner was he licensed to preach the gospel, than he proclaimed these truths with surprising clearness and energy. He was "mighty in the Scriptures," and his extemporary language in which he clothed his ideas drawn from that fountain, was admirably chaste and fluent. The Old Testament appeared to him like a gallery hung round with beautiful pictures or types of gospel truth, and these he continually presented to his hearers. And if by some he was thought to strain too much the Old Testament for the sake of typical allusion, we fear that it is too much the tendency at present to overlook what of Christ is there to be found. In particular, did he excel in holding forth the righteousness of Christ as the sole ground of a sinner's acceptance with God. For seventeen years did Dr. Muir preach the truth in the beautiful parish of Lecropt, near Stirling. Sabbath after Sabbath did numbers repair from all the neighbouring parishes to Lecropt Church, and much good was there done. It is long since a little book fell into our hands having such a title as this, "Despair Removed, and Hope Awakened in the Soul." It was a narrative of a person drawn up by himself who had been under deep distress of mind. In this state he came to Stirling, and on Sabbath morning went out to Lecropt, where, by the preaching of the gospel, despair was removed, and hope awakened in his mind. And this is only one of many instances. The old church of Lecropt (as old as the days of Bruce) was the birth-place of souls, and a nursery for heaven. And we have heard that the preaching of the gospel there appeared so glorious to the eye of faith, that it seemed as if the old walls were illustrated with heavenly splendour. To the days spent in that rural district, Dr. Muir ever looked back with sincere pleasure. What good was done by him in St. James's, the great day, as he used to express it, will declare. We know, for certain, that his labours there were crowned with much of God's blessing. An instance of this reached his ears on his death-bed. An old hearer of his died only a few weeks before himself, who acknowledged how much he was indebted to his ministry. But Dr. Muir was never unduly elated by success. We never met with one who knew better the place which the creature ought to take, or who appeared more fully to occupy that place. We never heard him make the slightest allusion to anything said or done by him as a minister. He was ever ready to commend his Master; but never have we heard him utter one word in commendation of himself. We know how much it was his feeling, when

any duty was performed, that no more should he say about it, but that it should be left in the Lord's hands, who would do all his pleasure. And we trust that it is not for the sake of exalting the creature, but that grace which shone forth in him, that we now pen these lines. And we cannot help referring here to the boldness with which Dr. Muir sounded forth the alarm in the ears of this Protestant country.—We well remember that at the time he was called an "Alarmist," but he was no alarmist, but a true prophet. He discovered a penetration in regard to the nature and designs of Popery superior to that of the most eminent statesmen and divines of the day. And it would have been well for this country if this alarm had been listened to. It was the regret of many that he did not leave the Church at the disruption. He saw it to be his duty to remain in the Establishment; but though he and some of his relatives and friends were thus ecclesiastically separated from each other, there was no change in their social regards. They were as cordially attached to each other as ever. But the time came when he must die. It was in April last that he was seized with the complaint which terminated fatally. It was not erysipelas, as has been stated elsewhere, but paralysis, complicated with sciatica, which gave him almost constant pain, but which never impaired his faculties for a moment. They were as acute as ever, whilst the earthly tabernacle, under severe and constant suffering, was falling in pieces. For the last three or four months of his life he was constantly confined to bed, and there his soul was ripening for glory. Prayer was almost his constant exercise. He longed for his departure, but was afraid of any impatience. He was heard saying only a few days before his death, "How long art thou, Lord, in coming to shut my eyes on the creature, and to open them on thy glory, and Jesus Christ the Mediator, and the Holy Spirit—but not my will but thine be done." But his spirit was at last set free. On Sabbath, the 1st inst, after a night of much suffering, he died so peacefully that the precise moment of his departure was unknown. We are far from saying all that might be said in regard to the deceased. We have expressed ourselves thus far as a tribute of our regard for one, who, though differing from us as to the duty of the Church at the time of the Disruption, we nevertheless regarded as a godly man and an eminent minister of the gospel.—*Scottish Guardian, Free Church Paper.*

### CHURCH IN THE COLONIES.

#### Report to the Superintendent of Missions

By the Rev. George Harper.

I have been only a few weeks at Musquodahut; but at your request I beg to send you a few observations which I have thrown together by way of a missionary report.

In the extract quoted in a previous number of the "Monthly Record," the above settlement is so ably described in a general way, both as to its physical and ecclesiastical aspects that it would be superfluous here to go over the same ground. Twenty years have wrought pretty much the same change and improvements upon this district as upon most other rural settlements in the Colony. Many a barren acre has, during that period, been reclaimed from the wilderness, and many a stubborn piece of timber rooted out. In numbers without number numberless, the spruce, the birch, and the maple, have been cut down as lumberers of the new fertile soil. The toiling

and of man has been here with its magic touch; and by the help of that keen missionary of the forest—the backwoodsman's axe, has overturned the howling and solitary desert into the blooming and hospitable abode of piety, intelligence, worth and happiness. The pleasant fields, watered from above, now behold the undimmed splendours of the sun, that great fountain of light and nourisher of life, and rejoice in the smiles of his radiant countenance. In every direction, highways have been opened up through the tangled and once pathless forest, and the moose and the caribou driven from their native retreats, are now in greater danger of losing themselves than man. From his lofty seat on the tall hemlock, the lively squirrel, smartest of Nova Scotians, looks down with amazement upon the wide and spacious clearings, and wonders what has become of his ancient domains. Here as elsewhere, the slow Indian, son of the forest, is fast disappearing with the trees, and his fate seems linked and bound up with that of the woods by an irresistible necessity. Handsome dwelling-houses have long taken the place of the now antiquated but comfortable log huts and shanties. The fences are neat and regular, the land well cultivated, and every object around bears upon it the stamp of rapid and substantial improvement.

Not are the indications of progress less marked when we turn our attention to the moral landscape. If ever the demon of intemperance found his way into these peaceful settlements, the "Sons" have rallied to oppose him. They have held a council of war, and sworn his destruction. Their arms have been crowned with victory, and their temple of Janus is now shut. The monster has been completely vanquished in Musquodoboit. Yet the Sons of Temperance here are not like those of the same brotherhood in some quarters of Her Majesty's dominions. Like some, they do not, in the plenitude of their admiration of but one feature of that most excellent virtue, fall down and worship at the shrine of an EMPTY BOTTLE! Oh, bottle! Not in drink alone, but in many other things besides, how few remember the golden rule of "not too much!". Temperance is in truth a great virtue, in some shape the regulator and superintendent of the others, and every Christian man, if at all true to his profession, must needs possess it. A man said to me, "those that make too great a stir about temperance, are they not something like the Yeasayers or devil-worshippers that we read of in the East country, who worship that which is capable of doing the most mischief?" I replied, it was intemperance that caused all the mischief, but surely nobody could worship such a monstrous deity. "Ah!" said he, "but you are mistaken, for some people would be willing to go much further to hear a temperance lecture (that is a trade against intemperance,) than they would to listen to a sound gospel sermon." "So much the worse for them—they ought not to be intemperate with their temperance."

Excellent schools also, under active and well trained teachers, stud the settlements, and knowledge is everywhere increased. Music here flourishes to a great extent, and the dark eyes of the daughters of the land are only equalled by the softness of their voices, and their correct appreciation of time and tone. Sacred music, in particular, is cultivated with much zeal, diligence and success. Long may be so. Nothing is so harrowing to the feelings of a truly pious heart, than to see a congregation of professed Christians sitting callously in church, like so many pickarnities,

without once attempting to open their lips. But no such charge can be brought against the good people of Musquodoboit, who are all fond of sacred music. Whoever they be that deserve the appellation of "dumb dogs" for their silence in the house of God, they at least do not.

There is nothing for which I more love our venerable church, than the sweet spirit of chastened yet cheerful piety, of reverential yet rejoicing praise, which her simple forms are so well calculated to promote. There is a pleasing, yet not a wearisome variety in the different parts of the service of our church. But in reference to the Psalms that are sung, to use the words of an eloquent author, it is surely a matter of deep regret, that, in general there is so much calculated to excite only weariness, ridicule, or disgust, in the manner of performing this part of the service, which ought to be felt to be the sweetest, and which if performed aright, would most closely assimilate the worship of the earthly sanctuary, to that of the temple "not made with hands, eternal in the heavens." For what closer resemblance of the worship of the heavenly temple could earth supply, than that of a multitude of worshippers joining as with one heart and voice, to sing the praises of "Him that sitteth upon the throne, and of the lamb that was slain!" But what is the exhibition which some congregations present? After the invitation has been given—"let us sing to the praise and glory of God!" the greater portion of those present seem to consider this call as not addressed to them, but to view this part of the service—singing the praises of God! as a part in which they have no concern and feel no interest, but merely regard it as a convenient season for looking about them, amidst the wearisome fatigue of the tiresome work in which they are employed—the worship of the God of all their blessings. When age or infirmity may be pleaded a valid excuse, that God who prefers mercy to sacrifice, will be satisfied with the praise of the heart when the lips are unable to sing. But when there is no such excuse, it is surely a melancholy sight to see an assembly of professing Christians looking round with a stare of listless vacancy, or listening, in critical or censorious spirit, while a few people in the gallery or one or two below, are left to sing alone the praises of the ever blessed God! We have reason to believe that angels are present in the assemblies of the saints,—we know of certainty the Lord of angels is—Oh! what a sight for them, and especially for Him who died for us, to see some, even of God's own children, for whom he laid down his precious life, remaining silent, though competent to sing, when his praises are sung.

I have been in this district only about a month. I first preached at Little River, when the large and commodious school-house recently erected there, was quite filled with a most attentive audience. The following Sabbath I preached in the Church at Middle Settlement, where there was also a very fair attendance. Finding it quite impossible, owing to the state of the roads, to reach Meagher's Grant, where I had arranged to officiate next Lord's Day, I again preached at Little River. The weather continuing very changeable, I was unable, as I could have wished, to visit many friends of the church.

The settlements of Musquodoboit are very extensive, and the population now considerable. The people are almost all Presbyterians.—For many long years, there seems to have been but one settled minister of this, or indeed, of any denomination in the whole district. He is

alive, and though now very far advanced in years, so sturdy and vigorous, that he is still able to officiate almost every Sabbath, often at considerable distances from home. It is truly interesting to have an opportunity of conversing with so venerable and aged a servant of our common Master, and one too who has laboured so long and faithfully in the cause of Christ, amid difficulties and privations which would have appalled a less devoted minister of the Gospel. It is like listening to a voice from a generation now but all passed away. About seven years ago, the reverend gentleman in question was supplied with an assistant and successor from the old country, whose labours in the Lord extend over a very wide district, and who, as I believe, is much esteemed by all the people in the settlement. Within the last year or two, the Methodists have got a small chapel erected in the Middle Settlement, although there are not very many followers of John Wesley to be found in the neighbourhood. The Methodists, it must be confessed, are excellent missionaries. Their organization is complete, and their ecclesiastical system being adapted to the great mass of mankind, would thrive anywhere. I am inclined to reckon, as their chief tower of strength, the frequent changes that, in accordance with their rules, take place among their preachers. People naturally like changes of ministers, and Wesley has provided what they want. Now, among Presbyterians, human nature is about as strong as among Methodists, and they would not unfrequently like changes of this kind when they can't get them. Sometimes it happens that there is no good sign of the spiritual state of a congregation. Sometimes it seems that the Gospel of Christ is very little esteemed for its own sake, while the mere instrument is alone looked to, and this Corinthian spirit is but too prevalent among us of the present day. Sometimes a Presbyterian congregation gets dissatisfied with its minister, seldom if ever a Methodist one. Various are the grounds of complaint, but for the most part they are frivolous. In the words of one who if found out, might, I think, be forthwith ordained Poet Laureate to all dissenters,—

"Of every preacher I'd complain,  
One spoke through pride, and one for gain.  
Another's learnings small;  
One spoke too fast, and one too slow,  
One prays too loud, and one too low,  
Another had no call.

"Some walk too straight to make a show,  
While others far too crooked go;  
And both of these I scorn,  
Some odd fantastic motions make;  
Some stoop too low, some stand too straight,  
No one is faultless born."

Those "filthy dreamers," the Mormons, have been here, and they have not been unsuccessful in their recruiting service. It is truly lamentable to think of the deplorable weakness and infatuation of some people in listening with patience to the brazen-faced impudence of such abandoned characters, whose only redeeming quality is the zeal with which they labour to spread their corrupt and debasing principles.—Instead of handing arguments with them drawn from the Bible, which few of them understand, (and which is like casting pearls before swine,) the true plan would be to give them no attention whatever. Were I not, as I trust I am, actuated by the beneficent spirit of the Gospel, I might feel disposed to advocate other more decisive measures. The whole system from beginning to end, is a piece of the grossest imposition that was ever practised upon the credulity of mankind. The founder of it was an impostor, clever it is true, as scamps are, but ignorant and debased to the last degree. The Baptists and Independents

we have been here, but have gained little or no footing. In fact, it is no easy matter to make a genuine Presbyterian anything else. There is a native simplicity, beauty and solemnity about his form of worship which he vainly seeks to find in any other Church. Our Catechism is sometimes assailed or unfavorably represented by such parties; still it is a beautiful summary of Christian doctrine and practice, and can afford to be criticised without much risk.

But I am diverging too far from my immediate subject. I may say in one word that I for one am disposed to quarrel with no evangelical denomination of Christians, though I may not approve of all their dogms. Let them go on and prosper, "Up with every man's church, but up with mine too," is the motto of every Kirk here as elsewhere, and let truth prevail and conquer at last, as it must and will.—But soul destroying error must be denounced wherever it is found.

Here then, in these rising settlements, we have it still in our power to rebuild the waste places of our beloved Zion. Here, there is ample room for at least one industrious and faithful missionary of our church. Even two each might find employment enough here.—The people are kind and hospitable, pious and intelligent, and would cordially welcome a suitable ordained labourer. They are both able and willing to contribute for services rendered. As I mentioned to you before, I have recently obtained and accepted another appointment. But I rejoice to think that there are now so many fresh men in the field, and that more are expected out soon. For the sake of our adherents, I sincerely trust that every one of our vacancies, now fast diminishing in number by the settlement of fixed pastors, will soon be supplied, and I do hope that among the rest, the claims of Musquodoboit will not be overlooked. By special application to the Colonial committee, I have little fear but the wants of this, or any other district, would now soon be attended to.

Allow me to conclude this somewhat lengthy report, by quoting from an interesting document now before me, representing the wishes of the Musquodoboit people, a good many years ago. In a great measure, the same appeal (though in a fair way of being at length responded to,) is still applicable to their circumstances. "We believe that if the good people of Scotland, who are doing so very much for religion, were only made fully acquainted with the spiritual destitution of their kindred here, their compassion would burst forth like Rachel weeping for her offspring, and refusing to be comforted, because her children were separated from the church of their fathers, and weeping when they thought upon Zion, their useless cares hanging upon the willows, while they were unable to maintain the Lord's song in a foreign land! Ours is a similar case. Can anything be done for us? Can the pious mothers of old Scotland ever forget the children whom they bear? Can they hear their cries without moving their compassion, and disposing them to send relief? We are assured that there is in the land of our fathers bread enough to spare, and we famishing and perishing in a far country. Can any of our Ministers in Scotland forget the compassion of the Apostle, the great heaviness and continual sorrow that he had in his heart for his brethren, his kindness according to the flesh, that he might save some of them." This forcible appeal speaks for itself and requires no comment.

### Letter from the Rev. A. Mackay, of P. E. Island, dated 26th Nov., 1856.

"I would, in compliance with the instructions of Presbytery, beg to tender to the Committee the warmest expressions of cordial gratitude for the two missionaries sent out to the Island, as well as for those sent out to the Synod generally. The two sent out to the Island have proved very acceptable to our people, and, as an evidence of this, they received calls to respective charges in less than two months after their arrival. (We are glad to learn similar favourable accounts regarding the other missionaries sent out to the Synod.) The Rev. Mr. Duncan was called by the Charlotte Town congregation, and the Rev. Mr. Lochhead by that of George Town; and they were respectively ordained and inducted on the 23d and 24th of last month. I may say for myself, that never, perhaps, did I feel more grateful to the Great Head of the Church, than on the occasion of their being sent so opportunely to our assistance.

The Charlotte Town congregation was well organized under Mr. Duncan's two immediate predecessors, and became self sustaining under Mr. Snodgrass. After the latter left for another sphere of labour, and while the congregation had no settled pastor, the opportunity was at once embraced by a branch of the seceders, to pre-occupy the field, and weaken our cause. It is, however, very gratifying to be able to say, that almost to an individual our people continued steadfast, and that as a congregation, their ability to support the ordinances of religion is not in the least affected. This surely says much for the attachment of our people to our Church, especially when it is well known that for more than twelve years they were without a pastor. The congregation entered into obligations from the 1st of October, to relieve the Committee of their obligations to Mr. Duncan, and also into contract for the erection of a very commodious manse, which is to be completed next summer. This will place the present incumbent in more favourable circumstances than any of his predecessors, and it is expected, that in the course of a short time, as the congregation continues to enlarge, they will be able to augment the salary.

The George Town congregation cannot pledge themselves to refund more than the sum of £50 yearly to the Committee. It is hoped, however, that under the active and energetic ministrations of the Rev. Mr. Lochhead, they will be able to advance over that sum, if not this, at least next year. The Presbytery will refund to the Committee whatever we can raise from the congregation, as it is thought advisable, in the meantime, that the minister should rely on the Committee's guarantee. The Presbytery desire to be as little burdensome on the Committee as possible. Were the past history of this congregation given in detail, the marvel would not be, that they are so weak, and able to do so little for themselves, but rather that there is a shred of a congregation in existence. Had they had a fixed pastor from the period of their organization, it would have been one of our most flourishing and respectable congregations. During the last sixteen years or more, they very rarely had services from a minister of our Church, and several years passed, I believe, without their receiving one diet. Consequently, several have been induced to connect themselves with other bodies; many of whom, it is hoped, will find their way back. It was only during the twelve months previous to the arrival of our new missionaries that they received any fixed ser-

vices from our Church, a period during which Mr. Snodgrass and I endeavoured to keep up monthly services there. There is no other Presbyterian Church within ten miles of George Town.

The Belfast congregation is very large, and still growing. In fact the several districts here are sufficiently extensive, and the labour arduous enough for the services of two clergymen; and were all that are professedly connected with this charge as zealous and spirited as many of our members and adherents, another would soon be required. But considering that the congregation was so long destitute of the stated services of any clergyman, it is truly surprising to find in the prosperous state in which it now is. There is not, perhaps, another congregation within the bounds of the Synod that has been less dependent upon, and received so little aid from the resources of our Church at home, as the congregation of Belfast. During the past year and nearly four months, they have paid off the first year's stipulated stipends, besides contributing liberal sums for repairing our house of worship, and for missionary purposes. They have also erected a new commodious and well-finished manse within the last eight months. All this is now paid for with the exception of about £80. These things, it may well be supposed, have not been accomplished without much spirit and activity on the part of those who have taken the lead.

Such is a brief sketch of the history of the people, more immediately under the care of our Presbytery. The section of the island which we thus occupy as a Church is situated on the side of the island most contiguous to the presbyterian portion of the mainland of Nova Scotia.

There is also a large body of presbyterians some thousands (I am not prepared to say how many)—adhering most tenaciously to the standards of our Church in this island, under the pastoral charge of the Rev. Mr. M' Donald who was sent out to this colony about thirty years ago. He has not been in connexion with our Church courts since a short time after his arrival. The cause of this I cannot enter into nor explain. None appear more attached to the Westminster Standards than he, or more strongly to recommend to his people strict adherence to them. The main difference I can discover between those under his superintendence and those under the Presbytery, is that they seem to cleave to him & their pastor more than to the Kirk to which they belong. And certainly if any pastor has merited devoted attachment from his people, Mr. M' Donald undoubtedly has. Without disparagement to others, I think it may safely be said, that no other minister within the wide range of the colonies has more unremittingly devoted himself to incessant labour among his people. I know no other who has more closely followed the apostolic example of visiting from house to house, without providing any fixed abode, no rest nor dwelling place for himself,—sharing in whatever fare might fall to his lot, without murmur or complaint. He has eleven churches in several parts of the island,—all, I believe, secured to our Church, and none but a minister of our Church is allowed to occupy them. He takes a round of these usually once in the quarter, frequently preaching in private houses in districts more remote from his places of worship. He is now in the seventy-ninth year of his age yet he pursues his wonted duties with remarkable vigour and seemingly renewing ardour. His devotion to his work and his attachment to the standards of our Church, were there nothing



else, ought to have procured for him greater notice than he has obtained.

Mr. M Donald pays me a very friendly visit as he passes along in his circuit, and he gives the missionaries sent out by our Church a hearty welcome. Nothing appears to cheer him more than to hold intercourse with a number of our communion. In my last interview with him he authorized me to say, when writing to the Committee, that as he is now advanced in years and cannot overtake the duties devolving on him as he could wish, he should be glad if the Committee would send out a suitable spiritually minded missionary, to relieve him of part of the onerous labours devolving on him, in his extensive field. He mentioned the district between this (Belfast) and Charlotte Town, in particular. He has three churches ranging within these limits, and besides, there is a section of the Belfast congregation lying in that direction, which is separated from our church by a wide bay that renders it very inconvenient for them to attend services regularly, and who could very conveniently form a part of a new charge thus formed. I conceive it very important that a missionary should be sent out to occupy this ground with as little delay as possible. This is one of the finest parts of this fine island, and exceedingly healthy as the whole island is prominent among the British colonies for the salubrity of the climate.

We have other churches in other parts of the island which have been rarely visited since the late secession, and which I have not as yet been able to visit, where it only requires that we occupy the ground, and our people, who are still yearning for ministers from our Church would at once cling to us with the devotion of true sons. It is not uncommon for some of these to come twenty-five or thirty miles to have the pleasure of listening to a minister of their own Kirk. Thus far I have endeavoured to answer generally your question, as to how many missionaries are still required in the island. When I shall have visited ground still unknown to me, I hope to be able to give a more definite account of these. I should say could the Committee send out two missionaries next summer we should be satisfied in the meantime,—one Gaelic would be desirable. But it may readily be perceived that five or six ministers are not sufficient to meet the spiritual wants of all adhering to our Church in the island, from the fact, that in the late return of the census for the island, ten thousand gave in their names for the Church of Scotland.

The unwonted interest which our beloved Church has taken in us during the past six months has made our hearts glad, and causes us to look to her additional aid with renewed confidence. Hitherto our people, in various quarters, were well nigh desponding, and ministers were nearly worn out from excessive labour, while endeavouring to meet the spiritual wants of our people, who were craving ministrations from the Church, beyond our ability to meet them. Although in some of the new charges which may be formed, we must rely, to some extent, on the liberality of the Church at home for two or three years, we are persuaded that these will soon be independent. Since our "quoad sacra and side churches" at home are dependent on the liberality of the Church for many years, is it too much that those of our people abroad, who are not less genuine sons, and much farther removed from her privileges, should expect aid for a short period. Now is the time to occupy the ground, and unless it is occupied immediately, it may possibly be lost to us, as many other districts were just because our Church failed in ministering

to her devoted children. And moreover, as ministers who have entered upon this field, as servants of our Church, we are disposed to claim it as a matter of right from every generous and sympathizing brother at home, to do what he can to strengthen and assist us in extending the borders of our beloved Zion.

I have also to direct the attention of the Committee to another most interesting field, which, certainly, is not last in my estimation, but which, I should say is the very first deserving the sympathy and regard of the Committee. I mean the congregation of West Branch and Earlton, two of the (four) districts in which I laboured, for the most part, during three years missionary service, under the auspices of the Committee. I need not enter fully into the claims of this people on your Christian regard having repeatedly brought them under the notice of the Committee. They only obtained one Gaelic service, in addition to two which I gave them, during the last sixteen months,—being essentially the most thoroughly Gaelic congregation now unoccupied in the lower colonies. As an evidence of their destitution, I may mention that when I visited them for the first time last summer, I baptized eighteen children in one of the churches, and in the other six. And this people received services but very rarely during many years before I laboured among them. They have most honourably paid for all the missionary services that they received at the expense of the Church at home. They now have their two churches (about six miles apart) in excellent repair. I preached there lately. A congregational meeting was convened on Monday following, at which the trustees were empowered to purchase a glebe and manse, as an inducement to a minister to settle among them. That evening the said trustees purchased fifty acres of excellent land, chiefly cleared, with a good new house, admirably suited for a manse, in one of the finest localities in the district. One-third of this they were to pay some days thereafter; another third in the course of six months; and the third part they hoped to pay with the proceeds of a glebe which they bought two years ago, but which was not sufficiently central in regard to the congregation and churches. Such spirit, and positive proof of their appreciation of Gospel ordinances surely deserve a cordial response on the part of the Church and her licentiates who are fitted to become the ambassadors of the sympathizing and compassionate Great Shepherd. This people are determined that if they want the stated ordinances of our churches, that the guilt went rest with them. At said meetings they authorized and requested me to represent their condition to the Committee of our Church. They learned that the son of the Rev. Mr M'Kenzie, of the Gaelic Church, Inverness, had determined to come out to Nova Scotia next spring; and I myself have seen a letter from his father intimating as much. They also had very favourable accounts from various quarters of young Mr. M'Kenzie, who is to complete his studies this winter. They respectfully, but most earnestly request the Committee to send him out to them. The congregation guarantee to pay £100 a year in the meantime, in expectation that the Committee will aid them to make up a suitable salary for two or three years. If they succeed in getting Mr. MacKenzie, or any other diligent and acceptable missionary, they will soon acquire strength and ability to maintain themselves. Let me entreat and beseech of the Committee, with all solicitude, not to permit another summer to transpire, without sending a suitable pastor to this godly people.

After quoting the testimony of the deposition from Canada, Mr McKay adds —

After such testimony, I trust that I need only remind our Church of the divine counsels, and especially the Committee, to whom our people look in particular:—

"Feed my sheep,"—"Feed the flock of God."—May you be made the happy instrument in doing so, and then may you not only anticipate, but in due time enjoy, the great recompense of reward in store for God's faithful servants in the heavens.

I fear that I have wearied your patience, and therefore conclude, and remain, &c.

The Rev. the Convener of the Colonial Committee.

The following letter was received from the Rev. George Boyd, lately sent to Nova Scotia, dated Halifax, 3d December, 1856.

As I knew that the Rev. Mr. Martin would, in his communications with the Committee, inform you of my arrival and missionary work in Halifax. I therefore deemed it unnecessary to write till I could do so more definitely as could have been expected had I done so shortly after my arrival.

As I have been chiefly employed in the city of Halifax, and my visits to the preaching stations in the Presbytery have been necessarily few, it is therefore out of my power to furnish full information on many points of interest and importance.

After receiving my appointment from the Committee, and completing arrangements in due course, I embarked for Halifax at Liverpool on the 16th August. So favorable was the passage that we arrived at Halifax on the evening of the 25th, thus making the passage, in little more than nine days. I need scarcely say that I was glad to meet on board the Rev. Mr. M'Rae, also proceeding to Nova Scotia by appointment from the Committee.

The Sabbath following my arrival in Halifax, I officiated in each of the two churches in connection with the Church of Scotland, to large and deeply attentive audiences.

Arrangements were shortly after made, by which the Rev. Mr. Wilson and myself should officiate in St. Andrew's Church, and as opportunities offered, visit and preach at certain preaching stations within the bounds of the Presbytery. By this arrangement I have been able to preach at the following places, viz:—Little River Settlement at Musquodocum, Laurencetown, Cobequid Road. At all of these places there are a number of adherents of our church.

In the settlements at Musquodocum, the Presbyterians, especially those attached to the Church of their fathers, appear most desirous to have a fixed pastor, or at least a missionary, from our Church, to be stationed in the locality.

It is of course known to the Committee that during the past summer, by the appointment of the Rev. Mr. Martin to the office now holds, St. Andrew's Church became vacant. A call from the congregation was shipping in that church has been addressed to me to become their fixed pastor. This after prayerful consideration, I have felt it to be my duty to accept. The call, with related documents, was laid before the Presbytery and by them the pastoral charge of the congregation was devolved upon me. The ordination is fixed to take place on the 10th of the present month.

It certainly becomes me to say, that I have many reasons for thankfulness to the Head of the Church. Since my arrival in Halifax I have met with much countenance and encouragement from my brethren in the ministry, and have received many instances of kindness and attachment from our people, in my intercourse with them. For all which, I desire "to thank God, and to take courage."—I am, &c.

(Signed) GEORGE BORD, A. M.  
The Rev. Dr. Fowler.

### Sabbath School Soiree at Fergus, C. W.

The Sabbath School Soiree in connection with St. Andrew's Church at Fergus, took place lately in the Temperance Hall, which was neatly fitted up for the occasion, decked with evergreens and other devices, and bearing the inscription: "Suffer little children to come unto me, and forbid them not." Over 800 guests, besides Sabbath School Scholars, were present. The Hall was crowded, and was found too small to contain the party comfortably.

Rev. Mr. MacDonell took the chair. The meeting was opened by singing the 100th Psalm. A number of ministers were present and several interesting addresses were delivered on appropriate subjects.

The audience were much indebted to Mr. McIntyre, the Precentor of St. Andrew's church, and his youthful Choir of Sabbath School Scholars, for the correct and pleasing manner in which they sung a variety of hymns.

The cordial thanks of the meeting were proposed by John Watt, Esq. and unanimously given to the speakers, for their kind, able, and christian addresses.

All felt that the season had been an interesting and profitable one. The warm, and brotherly kindness manifested by ministers of various denominations towards the minister, members, and especially the young people of St. Andrew's church, was affecting and was gratefully appreciated and acknowledged by the Chairman for himself and all whom he represented. The catholic and edifying spirit of the meeting was evident to all.

The Chairman took occasion to say that the meeting were altogether indebted to Mr. Todd for having originated and carried through this Sabbath School gathering. That gentleman's persevering exertions had, together with the assistance of the female Teachers of the Sabbath School, led to the successful result of the evening. Such meetings have a beneficial effect. They bring the people together, excite an interest in the work of the Sabbath School, and stimulate to exertions for their maintenance and extension.—*Presbyterian.*

### The Twelfth Annual Report of the Lay Association of the Church of Canada for 1856.

The Office-bearers respectfully Report:—That at their first meeting they were called to discharge a melancholy duty, and to humble themselves under the painful dispensation,

which deprived them of one of their chaplains and his congregation of a faithful pastor,—the lamented Rev. Dr. McGill, who for some years had taken a warm interest in the Association, and furthered its objects by his wise counsel.

An appropriate resolution, expressing the views of the Association in relation thereto, was adopted and transmitted to his family.—Subsequently his successor in the pastoral charge of St. Paul's Church, the Rev. W. Sandgrass, was elected to the vacant office.

Proceeding to trace the operations of the Society for the past year, the officers are happy to report that some progress has been made in the work entrusted to them. More might have been accomplished, it is true; but still, considering the limited means at disposal, a considerable amount of good is being done.

#### PUBLICATION SCHEME.

They report that the *Presbyterian* has been issued monthly during the year, exclusively of a supplement containing a Report of proceedings of Synod, and the 10th volume has been entered upon. The circulation is still 2200, a number of monthly copies by no means commensurate with the number of families adhering to our Church. If fresh efforts were made in the several congregations, its circulation might be widely extended, and we trust that this will be promptly and effectually done.

A new effort was commenced by the Association in April last after mature consideration and consultation with many friends of our Church, and a *Juvenile Presbyterian* issued.—This has been a most successful step, and its progress has been encouraging to its projectors and conductor. It evidently met a want and has been warmly taken up. It is issued monthly, illustrated with wood cuts, at 1s. each per annum when 25 copies are taken, and will at the end of the year (March) form a neat volume of 200 pages. The Church at Home issues a very successful *Juvenile Record*, and it is gratifying that this Canadian *Juvenile* has been so successful. Already it numbers 2000 subscribers in Canada and the Lower Provinces, and bids fair in that respect to eclipse its parent the *Presbyterian*.

The Office-bearers are satisfied that it will prove of service to the Church with which they are connected, by attaching the children of the Church to it and enlisting them in missionary work.

As many congregations and schools have not yet countenanced this effort, the Officers invite them to become subscribers, and confidently believe that in the next Annual Report they will be able to announce the circulation of at least 3000, if not more.

Passing on to a very useful feature in the Association, is

#### BURSARY SCHEME.

They have to state that this has been maintained for some years, and is believed to be deserving of wide support and countenance.—Two of your bursars were last year settled over pastoral charges. Owing to the enhancement of the necessities of life since this Scheme was instituted, and the amounts of the bursaries given determined, and entertaining the belief that this Scheme presents a very important field of usefulness, the Officers thought it desirable to increase the amounts and the number of the Bursaries, and referred the matter to the consideration of a Committee. In accordance with the report, the Board now recommend that the ensuing Board should be charged with the duty of increasing the amounts of the existing

Bursaries to at least £15 each or upwards, and further suggest that the whole subject, both of the number and amount of Bursaries should during the year receive mature consideration, with a view to placing this Scheme on an even more effective footing. Already it has accomplished good and may yet be much more useful.

One of the Bursaries of the present year of £10 was allotted on the recommendation of the Rev. Dr. Cook, of Quebec, to Mr. Prosper Leger, a native of France, and lately a teacher in the high school of Quebec, who is prosecuting his studies at Queen's College, Kingston, with a view to the ministry of our Church, and who it is trusted, may yet prove of service in the French Mission of our Synod. The other two Bursars are Mr. George Porteous and Mr. James Carmichael. Turning now to

#### THE RELIEF FUND.

During the year applications have been received from Three Rivers, St. Eustache and Westminister. That of the first named was favorably entertained, and the sum of £10 granted towards the new Church, the only Presbyterian one on the North Shore of the St. Lawrence between Montreal and Quebec; and the others were retained under consideration for further enquiry as to their respective merits. The sum of £10 granted in the previous year to the Beechridge congregation, towards repairing and extending their Church, was paid.

#### FUNDS.

The investment of the Association has been added to during the year. The amount of stock, held in the City Bank by the Association, was £300 or 16 shares of 18 15s. each. To this a bonus of £1 5s. per share was added by the Bank, making the amount £320, and the Association were allowed to subscribe for £80 or 4 shares, of new stock at par.—This was done by the Treasurer, Mr. Morris, on your behalf, and three instalments of £8 each paid in upon it, so that, when the balance of £56 is paid in, the Association will have £400 of stock, yielding £32 per annum, and the shares are now worth 10 per cent or £40 in addition, making the total cash value of the investment £440—a satisfactory position of your affairs. A statement of the ordinary expenditure of the year will be found in the Treasurer's Report, which, with the Publisher's account, of the two papers, is laid upon the table.

An address was adopted by the Officers and laid before the Synod, making certain suggestions, and further requesting their approval of the *Juvenile Presbyterian*. This address having been read and considered, the Synod came to the following encouraging resolution according to your wishes with regard to it—

"The Synod having heard read the address of the Lay Association, thank them for their past exertions and present suggestions for the good of the Church, and, as requested, cordially approve of the publication of the *Juvenile Presbyterian*."

It would be well if an annual statement of the operations of the Association was regularly transmitted to the Synod, and the Officers recommend that this should be done in future.

And now, in conclusion, the Office-bearers, in surrendering the trust into your hands, have only to state that, during the year which has passed away, they have done what they could to advance the interests of the Association and to promote the welfare of our Church, and

they trust that, under the blessing of the great Head of the Church, the Association may grow in usefulness as it waxes in years, and prove a humble but yet in its sphere efficient auxiliary in the great work the Church is called to perform in this great and growing Province.

### INTERESTING EXTRACTS.

#### Greatness of God even in the Smallest Things.

The following are the reflections of Mr. Sturm, the well known popular German writer on this important subject.

He who delights to contemplate the works of God, will not only discover his hand in those immense globes which compose the system of the universe, but also in the little worlds of insects, plants, and metals. He will search for, and adore the wisdom of God, as well in the spider's web, as in the power of gravitation, which attracts the earth toward the sun. These researches are at present the easier, as microscopes have discovered to us new scenes and new worlds, in which we behold in miniature, whatever may excite our admiration. They who have not the opportunity of using these instruments will read at least with pleasure, the following remarks on microscopic objects.

Let us, in the first place, observe the inanimate world. Behold those mosses and little plants which God has produced in such abundance. Of what extremely small particles and fine threads are these plants composed! What a variety in their forms and shapes! Who can enumerate all their genera and all their species? Think on the innumerable multitude of small particles of which every body is composed, and which may be detached from it! If a hexagon, of an inch square contain 100,000,000, of visible parts who can calculate all the particles which compose a mountain? If millions of globules of water may be suspended from the point of a needle, how many must there be in a spring, in a well, in a river, in the sea? If from a lighted candle, there issue in a second more particles of light than there are grains of sand in the whole earth how many igneous particles must there issue from a large fire in an hour!\* If one grain of sand contain more than 1,000,000,000 of particles of air, how many must there be in the human body! If men can divide one grain of copper into millions of parts, without arriving at the first elements of matter; if odoriferous bodies can exhale a sufficiency of odorous particles, so as to be perceived at a great distance, without any sensible diminution of weight in those bodies, it would require an eternity for the human mind to calculate the number of these particles.

\* This remark proceeds, of course, on the old theory of the emanation of light and heat. But, on the undulatory theory, the wonder is not lessened.

If we pass next to the animal kingdom, the scene will be infinitely extended. In summer, the air swarms with living creatures. Each drop of water is a little world full of inhabitants. Every leaf is a colony of insects; and every grain of sand is the habitation of a multitude of animated beings. Every species of plant, seed, and flower, nourishes millions of creatures.† Every person has seen those innumerable swarms of flies, gnats, and other insects, which gather together in a small space. What prodigious hosts must there be of them, that live, sport, and multiply their kind over the face of the whole earth, and in the immense extent of the atmosphere! How many millions of still smaller insects and worms are there which crawl on the earth, or in the entrails of animals, the number of which are only known to God! With what splendour does the power of God manifest itself to the mind, when we reflect on the multitude of parts of which these creatures are composed, of whose very existence most men are ignorant! Were we not, at any time, able to prove it by experiment, could we imagine there were animals a million of times less than a grain of sand, with organs of nutrition motion, &c. There are shell-fish so small, that, even viewed through the microscope, they appear scarcely so large as a grain of barley; and yet they are real animals, with durable dwelling-places, the foldings and recesses of which, form so many different apartments. How exceedingly small is a mite; nevertheless, this almost imperceptible point, seen through a microscope, is a hairy animal, perfect in all its members, of a regular figure, full of life and sensibility, and provided with every necessary organ. Although this animal is scarcely visible to us, yet it has a multitude of still smaller parts; and, what is yet more admirable, the glasses which show us so many faults and imperfections in the most finished works of man, can observe nothing but regularity and perfection in these microscopic objects! How inconceivably thin and slender are the threads of a spider! It has been calculated that it would take 36,000 of them to make the thickness of a thread of common sewing silk! Each of the six papillæ from which the spider draws that glutinous liquor of which it forms its web, is composed of a thousand insensible pores, which give passage to so many threads; so that, however fine the spider's thread may appear, it is composed of 6000 smaller ones.

You are struck with astonishment: but, suppose we had microscopes which could magnify some thousands of times more than those glasses do, through which a mite appears no larger than a grain of barley, what wonders should we then see! And, even then, Should we reach the limits of creation in these inconceivably small productions? Certainly not: and it would be presumption and extravagance to believe it. Each crea-

† There seems to be somewhat of an overstatement here; but, with every abatement, the numbers of microscopic insects are incalculable.—H. D.

ture has a kind of infinity; and the more we contemplate the works of God, the more the wonders of his power shall be multiplied in our sight.

Our imagination is confounded in the two extremes of nature, the great and the small; and we know not whether we should admire the Divine power more in those enormous masses which roll over our heads, or in these microscopic objects which are invisible to the naked eyes. Should not the contemplation of the works of God be our most pleasing occupation? The trouble of study would be amply compensated by the pure and innocent pleasures which it would afford. It would at least awaken in us an ardent desire to arrive in those blessed regions where we should require neither microscopes nor telescopes to enable us to discover the wondrous works of God. There all his works shall be so unveiled to our eyes, that we shall be able to distinguish the destination, structure, and relations of each object. There immortal songs of praise shall resound to the honour of the Creator of the universe. There all distinction of great and small shall be entirely done away; for every thing shall appear great in our sight, and fill our souls with admiration and joy!

#### Unconscious Influence.

The following striking instance of unconscious influence was told to me a short time ago by a clergyman. He said, "at the grammar school at which I was educated, there were not many years ago, two boys, who, to the casual observer, seemed to present in every respect a most striking contrast. One whom we will call Hardy, was strong, brave and active; while the other by name Clark, was a gentle, retiring little fellow, who was generally made a butt of, and bullied a good deal by the other boys, and not the least by Hardy. Clarke, however, was a regular teacher in a Sunday School, and it happened one Sunday, that as he was walking with the boys to church, they passed the house where Hardy lived, and where unknown to Clark, he was watching them from one of the windows. 'Well said he to himself, 'if young Clarke, whom every one despises, is a teacher in a Sunday School, what must I be? He immediately fell down on his knees, and prayed, for the first time in his life, that God would change his heart, and make him fit to serve Him. That prayer was heard, and he is now labouring as a curate in a large parish; while Clarke, who was the unconscious means of his conversion, is being educated at one of our Universities as a missionary, and he did not know till many years afterwards, how the change was wrought in Hardy, who now became one of his best firm friends. "I can vouch," said my friend, "for the truth of this anecdote, for one of these boys was my own brother."—*Church of England Sunday School Magazine.*

## EDUCATIONAL.

## Reformatory Schools.

Horse or Commons—The House was aware that the reformatory schools recently established under the authority of the act of parliament depended for their support entirely upon voluntary contributions. The Secretary of State was at present authorised to pay a certain sum for the maintenance of children placed there instead of being sent to prison, and also had the power to enforce payment for their maintenance from the parents if he saw fit to do so. As however, these institutions owed their support purely to voluntary efforts, no children could be sent there except with the consent of the managers. Now great credit was due to those gentlemen who had devoted their attention to the important subject of endeavouring to arrest crime at its source, and the bill was intended to interfere with their voluntary exertions. (Hear, hear.) But reformatory institutions, although increasing, were still comparatively few in number, and were not sufficient for the wants of the country. Under these circumstances, it was pressed upon him last session that it would be most desirable to introduce a bill authorising counties and boroughs, out of the county and borough rate or other funds at their disposal, to establish reformatories of this kind; and the object of the present bill was to enable them to do so. (Hear, hear.) The measure was a permissive one only. Counties and boroughs might, if they pleased, establish separate reformatories of their own; or there were provisions, under which they were empowered to unite for this purpose, and thus to establish by joint action a reformatory on a larger scale, and more complete in its arrangements, than could be formed if they acted alone. This, however, would of course be quite optional. The provisions of the law under which children would be admitted to reformatories would remain the same as at present, except that, where these institutions would be supported out of the county or borough rate, it would no longer be optional to the part of the managers to refuse to receive children who might be sent there, unless of course they happened to be full. Justices were also empowered to aid schools by grants, either by sums in gross, or by periodical payments, subject to such arrangements as might be agreed upon between the managers and the Justices as to the reception of children.—*Sir George Grey.*

## Prizes in Schools.

At a recent school examination and festival in Hertfordshire Sir E. B. Lytton thus referred to school prizes:—You who have this day received prizes justly due to you, continue to cultivate the qualities which will equally ensure prizes in the world. You who have tried for prizes, and this time failed, be consoled when I tell you from my experience, that a failure in the first instance

often ensures the greater triumph in the end, because it tests one's pluck, stirs up one's metal, and makes it a point of honor to succeed at last. And if—which I can scarcely suppose—there be some of you who would not even try for prizes, well, let those boys look well into their own breasts, and if they see there no sullen jealousy, no mean envy, of those who have received distinction, but, on the contrary, pleasure and pride in the credit reflected on the school that they belong to; why, then, they are brave and generous fellows, and, some day or other, bravery and generosity of themselves will obtain a prize in the world. Still there is a wide difference between envy and emulation. And though you do not grudge others the honours they have won—still seeing now how those honors are regarded—turn it well in your own minds, if you will not, when school re-opens, try yourselves for honours which no one will then grudge to you. Do not think, that when we give a prize to a boy who has distinguished himself, it is not only his cleverness in some special branch of study that we reward. Perhaps he was not in that branch of study, so peculiarly clever; perhaps many other boys might have beaten him if they had tried as hard. No? how many noble qualities may have spurred on that boy to try for the prize! Perhaps he had parents whom he loved—some indulgent father, some anxious mother—and he knew that the prize would make them so proud. Perhaps he had already conceived the manly wish for independence; he looked on the future, saw that he had his own way to make in life, that it must be made by merit, and that every credit he won at school would be a help to him in the world. Or perhaps, he was only animated by that desire of distinction which is, after all, one of the most elevated sentiments in the human breast; it is that sentiment which inspires the poet and nerves the hero; it was that sentiment which made Nelson see not death but immortality in the terrors of the battle, and cry—"Victory or Westminster Abbey!" It was that sentiment which led the rank and file of the English soldiers up the heights of Alma. They did not hear the roar of the cannon, to whose very jaws they marched on with unflinching tread; they only heard the whisper at their hearts, "And if we do our duty this day what, will they say of us in England Ay, and when a boy sits down resolutely to his desk—puts aside all idle pleasures, faces every tedious obstacle—firmly bent upon honourable distinction, it is the same elevating sentiment which whispers to him—"If I succeed, what will they say of me at school or a dearer motive still—"What will they say of me at home?"

Orders have been issued for the erection of a Presidency College, Calcutta. The building, which will correspond with the University College, London, is to cost £80,000.

## THE MONTHLY RECORD.

APRIL, 1857.

## Ordination of the Rev George Harper.

HER Majesty's Government on the recommendation of the Colonial Committee of the Church of Scotland, having appointed the Rev. Geo HARPER, one of their Missionaries in this Province, to the Church and Parish of St. Clements, Berbice, a request was made to the Presbytery of Halifax to take him on trials, with a view to his ordination to that pastoral charge. Mr. Harper having submitted the relative documents at a *pro re nata* meeting of the Presbytery held on the 7th ult., which were found satisfactory, they proceeded to prescribe to him the usual discourses and subjects for examination. At a subsequent meeting these preliminary trials having been gone through to the satisfaction of the Presbytery, they on taking a conjunct view of the same appointed his ordination to take place in St. Andrew's Church, on the 18th of last month.

The Presbytery met that evening, and after the usual routine business, the Rev. John Scott, Moderator, proceeded to the pulpit and preached an appropriate discourse from Mark xvi. 20: "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." After alluding to the more important sphere of labour to which Mr. Harper had been called, he put to him the questions appointed to be put to all ministers previous to ordination, and Mr. Harper having returned satisfactory answers; he was then by solemn prayer and the imposition of the bands of the Presbytery, set apart to the office of the holy ministry.

The Moderator was assisted in the act of ordination, by the Rev. Messrs. Martin, Boyd, Jardine, and Wilson, who tendered to Mr. Harper the right hand of fellowship. He was then earnestly and suitably addressed by the Rev. Mr. Boyd, on the duties and responsibilities of the sacred office and on the necessity for diligence and fidelity in the new charge to which he has been appointed. Divine service being concluded, Mr. Harper signed the Formula in the presence of the Presbytery and was commended by the brethren to the grace of God in the sphere assigned him in the great Master's vineyard.

This is now the second Ordination which

has taken place in connection with the Presbytery of Halifax, within the last few months; the Rev. Geo. Boyd having been ordained to the pastoral charge of St Andrew's church and congregation, in the month of December last. We doubt not but that the Presbytery felt themselves, on the present occasion placed in an interesting and important position, having been entrusted by the parent Church with the honor of ordaining one of her missionaries to a pastoral charge in a distant colony, and invited to co-operate with her in the extension of the Redeemer's Kingdom throughout the world.

Mr. Harper sailed in the Joseph Dexter, Roy, Master, on Thursday the 26th of last month, for Demerara.

### Sabbath Schools.

We are inclined to estimate highly the importance of the Sabbath School system.—No doubt, were all Christian parents what they ought to be, the work of religious training might be left to them; but all professing Christian parents are not what should be in this respect. Therefore, as the day school has its own proper work, and the pulpit its proper work, so we regard the Sabbath School as having its own proper work also. Each institution should do that work which is committed to it. The Sabbath School should not be looked at by itself, but as an important part of the great evangelical operations of the church. There was a time when the Sabbath School occupied a very different position in the public mind from what it now sustains. Even so lately as the year 1801, Bishop Horsley, in the House of Lords, declared that the Sabbath School teachers were promoters of disloyalty and irreligion, and scorned the idea that the children of the humble should be taught even to read. Not long before that period the missionary societies had also been denounced and ridiculed. But now, might it not be said—"Where is the wise man? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world." Both Sabbath Schools and Missionary enterprise have survived all the obloquy cast upon them, and now bear upon their front abundant tokens of the approbation and blessing of God. Only a moment's reflection is necessary to see how vastly important it is to give increased efficiency to the Sabbath School. All kinds of pernicious efforts are being made by the enemies of the Gospel. Atheism, Romanism, Universalism, Nothingarianism, and ever so many other *isms* are working mighty mischief amongst the population of this Colony. It becomes the duty, therefore, of Christians to exert themselves earnestly, each in his proper sphere, to place a barrier to the progress of these errors. For our own part, we have no fear of the result, if the younger members of our con-

gregations were educated and made acquainted with the truths of the Bible. In proportion as this glorious book is circulated and studied, erroneous systems will lose their influence upon the mind. Let Christian men and women attend to the duties which belong to them in an earnest and devout spirit, and notwithstanding all the moral enemies with which our Church is here surrounded, there is still hope for the good old Kirk of Scotland, her cherished principles and doctrines.

These remarks may form an introduction to the brief notice of the Sabbath School convention held at Kingston about the middle of February last. The meeting was called to order by the Rev. Mr. Marling. John Mair, Esq. was called to the chair. After singing and prayer the chairman appointed a nominating Committee, to recommend officers who were accordingly elected, and among whom were parties connected with our own church.

The convention sat for three days, during which period much interesting and important business was brought under notice. The various questions were discussed in the best possible spirit.

The business Committee brought forward the following subjects for discussion:—

1st. What is the best method of training teachers for Sabbath Schools?

2nd. What ought to be the qualifications of Sabbath School teachers before the appointment to a Sabbath School Class?

3rd. Can the giving of rewards be so conducted as to be of advantage to the scholars and prosperity to the Sabbath School?

Rev. Mr. Smart, of Brockville having just been announced, was elected first Vice President; being the founder of the first Sabbath School in Canada, which was opened in Brockville in 1811.

HON. MR. FERRIER, in being called to the chair, said he had often been placed in important and responsible situations,—but, now, when surrounded by such a crowd of delegates from Sabbath Schools in the north and south, and east and west, he felt more highly honored by being called to occupy that position than ever he had been in his life. Mr. Ferrier continued to speak for about ten minutes, and showed that he took a deep interest in the convention.

The following is the representation of the different denominations, at the first call of the roll.

United States Schools 7 delegates, Union Schools 51, Wesleyan Methodists 48, all branches of Presbyterians 33, English Church 2, Baptist do. 10, Bible Christian do. 3, Episcopalian Methodists 4, Congregationalists 19, Primitive Methodists 7, Methodists new connection, 3, Disciples or Christians 2.

Upwards of 200 delegates are present, a large number from the United States. A good sprinkling of Rev. gentlemen are here, among the most prominent are the Rev. Messrs. Bond and Jeffers of Montreal, and Jonathan Short of Port Hope I think it will be a very interesting time. The Wesleyan School of this City returns the largest amount of children. Toronto city west the next. Among the towns, Brantford Congregational is the highest, and the Peterboro' Wesleyan the next.

Returns have been received from 204 schools the following is the figure —

Number of Teachers 2321, average attendance of Teachers 2,927, number of Scholars 16,881; average attendance of do. 11,982, number over 16 2,046, under 6 1,731, Books in Library 47,618, increase during the past year 1,506, conversions do. 368.

Can the giving of rewards be so conducted as to be a benefit to Sunday Schools?

Mr. BREKETT said that the Convention should not descend to too much of minutiae in discussing Sabbath School matters. There are certainly many points of great interest to Sabbath School Teachers, but these being governed by the exigencies of each locality, should be left to the discretion of those having the management of schools.

Mr. PURBET believed that the Scriptures authorized the giving of rewards, but there is a difference between the divine and the earthly reward. He recommended the introduction of rewards more fully into Sunday Schools, to be given to each scholar according to his proficiency and conduct.

The debate on the subject was continued at length, delegates on one side contending that rewards should only be given to induce children to bring others to Sabbath School, on the other that no such distinction should be made, and some urged that rewards should not be given in any instance, as tending to place out of sight the grand object of attending on Sabbath School instruction, and raising up instead a spirit of emulation and envy. One delegate whose remarks met with attention thought the Sabbath School to be its own reward, and the blessings from attendance at it to be esteemed far higher than any reward of merit; but it was a matter of detail, and the evils resulting from the distribution of rewards might in many cases be obviated by circumstances that would arise. The resolutions and amendments on the subject were laid on the table.

Another question considered was—"Are any but religious books strictly suitable for Sabbath School Libraries?"

The SECRETARY said much depended on the meaning of the question. There are many books treating on science religiously. He would suggest that no books are adapted for Sabbath Schools but those suitable for Sabbath reading. He moved to alter the motion in this respect.

Mr. FRASER (Toronto) thought every book that treated of Christ and his works as suitable. They ought to be guarded as to the giving out of works on general subjects.

Mr. DUGGAN thought the question well still arise as to what was fit for Sabbath reading, and this would depend on the mind of the person reading. Was "Fern Leaves" fit for Sabbath School libraries? This was a book from which a line of distinction might be drawn. Books of a good moral character were proper for children; you must get such books as children would be induced to read.

Mr. SCOTT read the report of a committee in Massachusetts, who examined 18 schools containing 10,000 volumes, one fifth of which were not considered religious; the committee considered suitable books only those that corroborate Bible truths; those which explain doctrines of the Bible; and such as develop personal piety.

Mr. MATHEWSON thought that strictly religious books and papers only should be allowed into Sabbath School libraries.

Mr. FOSTER (Smith's Falls) said his school had 500 volumes, not one of which was objectionable or unsuited to the wants of children.

Mr. McDONALD said that no advice given to a child could be better than to keep the Sabbath day holy. He thought that they should encourage all publications not strictly religious.

Rev. Mr. DENISON (Buffalo) thought the standard on books on education could not be put too high; there was one book that had been referred to which he did not think any Sunday School in the States would admit, and he hoped Canadians would be equally careful—it was a book with a grain of wheat and a bushel of chaff [This book was understood to be Fanny Fern's]. The Sabbath School was the nursery of the church and they should be careful of the books ever put into the children's hands.

Mr. OLIVER (Paris) thought the Common School Library would supply sound scientific information on the one hand, while the Sunday School library should supply the religious part.

Mr. ROSE said that books on travel aided in illustrating scriptural subjects for the benefit of the youth—he felt the absolute necessity of the Sabbath School supplying this part. The portion of the country from which he came was otherwise deficient.

Rev. Mr. MARLING supposed the question was meant to cover the whole question of Sabbath School libraries. He had known persons proposing libraries to order on speculations and certain members were appointed to examine books and report on their character before they were admitted into the libraries. Many new books which ought to be brought in they were unable to procure owing to the existence of a copyright law. They should look over all the lists of publications, and not be tied down to certain Philadelphia publishers' selections.

Mr. JEFFERS moved a second amendment that books of merely scientific interest and religious fiction be excluded from libraries. He thought it injurious to children to read works of fiction, which led to the reading of other fictions, which were likely to prove injurious to the young mind.

Mr. FORTÉ said great carelessness was exercised in selecting for Sabbath School Libraries; he had experience of the matter from keeping a Depository in Buffalo. In one case out of 20 books selected by a man in his neighbourhood, all but 21 were found on examination to advocate doctrines entirely opposed to the Bible.

Mr. MCKAY believed many of the religious works were more highly coloured than ordinary works of fiction. The works of Christian tract writers he highly approved of.

The following were the resolutions adopted:—

1. Resolved,—That in reference to the training of teachers, it is desirable and earnestly recommended that a teacher's Bible class, to which the elder and more advanced scholars be invited, and to meet once a week, be maintained when and where practicable, in connection with each school. And in addition that superior male and female class, also composed of elder and more advanced scholars as a set of normal training classes, out of which teachers are to be taken to form part of each school, and to meet at the same time and place as the school, be also maintained.

2. That this meeting deems the Sabbath School an important means of instructing the heads of the flock, as well as an auxiliary to the parents in training up their children in the fear of God. Be it therefore resolved, that in connection with each Sabbath school there be

a visiting committee to canvass a given district to bring in those who are not attending any Sunday school; that teachers be earnestly requested to aid the committee in their work, and the scholars themselves should be taught that they can do much to bring in those that are without.

3. That the requisite qualifications of a thorough Sabbath school teacher are, accredited piety, aptness to teach and love for the work, but that in cases in which such teachers cannot be obtained, the best procurable may be employed.

4. That the convention feels deeply the importance of infant and Bible classes in connection with Sabbath schools and earnestly recommends the establishment of them throughout the Province.

5. That in the opinion of this convention it is a most important element in the Christian training of the young, to make them take an active part in sustaining the great benevolent movements of the day; that the officers of Sabbath schools make arrangements for the regular communication of missionary intelligence to the scholars, and the receiving of contributions.

6. That we cannot but recognize the great utility of Sabbath school conventions, and therefore deem it desirable that arrangements be made for holding local or provincial assemblies of that character in succeeding years. That such conventions be composed of delegates appointed by Sabbath schools or Sabbath school organizations, holding what are commonly regarded as evangelical sentiments, viz:—1. The inspiration of the scriptures; 2. The deity of Christ and the personality and deity of the Holy Spirit; 3. The total depravity of human nature; 4. The vicarious sacrifice and character of Christ's work; 5. Justification by faith alone; 6. Regeneration by the Holy Spirit; 7. The eternity of future rewards and punishments.

### From our Correspondent in Canada.

ALTHOUGH many little items of Canadian news might be furnished to interest your readers, your correspondent leaves them to be copied at your leisure from the pages of *The Presbyterian*, and confines himself at present to what may be called the principal item of ecclesiastical intelligence of the day the opening of the new St. Andrew's Church, Hamilton, C. W., and as he does not profess any great personal acquaintance with the facts of the case, or familiarity with the secrets of architectural beauty, he must draw upon a variety of statements lately published. "Many are belonging to the Church of Scotland," says one paper have expressed their conviction that it is "the handsomest church in Canada." "The new church with its lofty spire," says another journal, "forms one of the most conspicuous architectural features in 'the ambitious city.'—The spire is 198 feet high, from the level of the side walk. It is admirably proportioned, and reminds the passer by of those venerable cloud-piercing structures, which are not uncommon in the mother country, but which till now have been looked upon as beyond the reach of Canadians. It is ornamented in the most tasteful manner, with carved canopies and pinnacles." The cost of the spire alone, is £2500—a sum which would be thought large enough by some for the erection of one church, if not a couple of whole churches. The doors are very richly wrought, as are also the seats and part of the

gallery which is supported by oval clustered columns, with carved capitals. On each side are five handsome Gothic windows, glazed with diamond shaped stained glass, imported from England for the express purpose. The pulpit is highly ornamented with carved work, and presents a very chaste and handsome appearance. The total amount of all the contracts for building, &c., is nearly £11000. In the main floor and galleries, there are about 1100 sittings, and it is pleasing to learn that in keeping with the character of the Parent Church, as being the poor man's church many of these sittings are to be free. It is gratifying to record this additional instance, among others within these few years, of a very marked improvement in our ecclesiastical architecture in North America. We were accustomed to regard St. Andrew's, Montreal, as without exception, the finest Presbyterian Church we had ever seen, and when the spire of that Church is completed, according to the original design, we are not sure but competent judges will permit it to bear the palm. We think there is a neatness about it which will compare favourably with the ornate exterior of St. Andrew's, Hamilton. But the latter is certainly a splendid and striking proof, at once of the prosperity of the city which it adorns and the abundant liberality which, even in the West, may be evoked by an earnest and active ministers. It will soon be your turn to chronicle the erection of a somewhat similar edifice in the more ancient city of Chebucto. The Haligonians are a spirited people when they take it into their heads. The new Church at Hamilton was to be opened yesterday. The morning and afternoon services were to be conducted by Dr. Matheson of St. Andrew's, Montreal, and Professor Wier of Kingston, and the evening services by the respected and successful pastor of the congregation, the Rev. Robt. Burnet, who has taken a great interest in its erection.

In continuation of the remarks in the preceding letter on the Minister's Widows' and Orphans' Fund of our church and the extension of its benefits to the Clergymen of the Lower Provinces, it appears on inquiry that the Commissioners, being a Board incorporated by act of the Provincial Parliament, they could not at present extend the benefits beyond the Canadas; but an amendment might be got with a clause giving permission to receive money from extraneous sources and to expend it for the benefit of parties not resident in this Province. Of course the Provincial Parliament of Canada could not legislate directly for the benefit of parties out of the Province, nor could their legislation be affected in any way by any subsequent claims of non-residents, for the time of interprovincial Legislator has not yet arrived. But the existing Board of Commissioners could be empowered to receive and expend their funds in such a way that indirectly non-residents might receive as much benefits as actual residents. In this case it would be necessary for you to entrust the management of your contributions to gentlemen, in the election of whom you would have no voice and with whose proceedings you could not interfere except by remonstrance. In the event of a General Assembly being formed this remonstrance would be effective enough. But if such men as have hitherto managed this business—zealous, cautious, and trust worthy, are elected as Commissioners by the Synod of Canada in time to come, your interests would be safe in their hands. Besides for the efficient transaction of business, it is absolutely requisite that the Commissioners should live in a central place, and within immediate reach of each other; and for business

connections and business capabilities, as well as for safe, yet profitable investments, Montreal has not its equal in North America. There, or in the immediate vicinity, the present Commissioners at present reside, with the exception of one who is resident in Quebec.

This, which with not a few of our friends, is deservedly a pet scheme, like other schemes and interests of our church, will feel greatly the loss of one, who with unflagging zeal devoted much of his time and manifold other engagements to its advancement and efficiency. The death of such a man as Hew Ramsay, an elder in one of our churches in Montreal, a most useful and highly esteemed citizen, an ardent and devoted but most unbigoted Kirkman, is no common event. His name familiar to the eye of many of your readers must henceforth cease to grace and give weight to many reports and proceedings,

### Colonial Churches.

*Extract Letter—Rev John Martin to the Conference, dated Halifax, 15th January, 1857.*

I HAVE been employed in the service of your Colonial Committee, as Superintendent of Missions in Nova Scotia, for the last six months; and although, from my advanced years, I have not been enabled to prosecute my mission as extensively as I could have wished, yet I have not been altogether inactive or unsuccessful. During that period I have paid two different visits to the county of Pictou, at the meeting of our Synod in July, and again in the month of October, preaching in a number of places in that populous county, and making, in conjunction with my brethren, such arrangements as were deemed expedient for the support of our missions. I have likewise officiated in Truro and other localities in the county of Colchester, whence, in course of time, your Committee may expect to receive very favourable intelligence respecting the extension of the interests of our Church.

But the greater part of my time has been spent in the immediate neighbourhood of Halifax, where, for many years, we have had several preaching stations, and at one time two separate congregations under regularly ordained clergymen. Here, in company with your missionary, Mr. Wilson, regular services have been already re-established in a number of places long left destitute, to which a number of other stations in the same county will, I trust soon be added, through Mr. Harper's missionary exertions, at Musquodoboit and in other eastern settlements.

It gives me much pleasure to state, that I have seen and conversed with nearly every one of your missionaries who have arrived in this colony since July last. I have, in every instance, found them to be well-informed and devoted clergymen, eager to engage in the important and arduous work before them; and I have endeavoured to give them all the instruction and encouragement that I was enabled to afford.

I regret that, at this inclement season of the year, I am prevented from undertaking

any lengthened journeys into distant parts of the country, where visits from our missionaries have been so long and anxiously expected, and are so indispensably necessary. But, should health and strength permit, I shall endeavour to be at my post early in the ensuing spring.

Your services at the head of the Colonial Committee, I am happy to say, are highly appreciated; and, what I have no doubt will afford you much satisfaction, have been eminently useful. A really wonderful and beneficial change has taken place within a few months in our condition and prospects;—wavering congregations have been confirmed in their attachment to the Church, and desponding congregations encouraged; a spirit of zeal and liberality has sprung up among our laymen, to afford every assistance in support of home missions; and the interests of the Church at large have been greatly strengthened and consolidated. A number of new and, I believe, excellent appointments have been already made to fixed charges within our bounds; and others, I have little doubt, will soon follow. Mr. Duncan has been inducted to Mr. Snodgrass's congregation, Charlottetown, and Mr. Lochhead to the Presbyterian congregation at Georgetown, Prince Edward Island. Mr. M'Rae has received a most harmonious welcome from his father's late congregation in Pictou, and Mr. Boyd has been unanimously elected and inducted as my successor in St. Andrew's Church in this city. Messrs. Wilson and Harper are labouring, with unwearied diligence and success, as missionaries within the bounds of this Presbytery; and Messrs. Mair and Duff, in a like capacity, and with equal acceptance, within the bounds of the Presbytery of Pictou. Messrs. Jardine and Paterson are hourly expected, and will in all probability proceed on to Pictou shortly after their arrival.

You will learn with much regret that St. Matthew's (Mr. Scott's) Church in this city, together with a vast deal of other valuable property was completely consumed by fire on the 1st instant. It is, however, highly gratifying to find that this calamity has produced only a momentary depression in the minds of that congregation. They have received, on that melancholy occasion, the warmest sympathy of all denominations; and, soon afterwards a meeting was held, and nearly £4000 subscribed for the erection of a new church. It is confidently expected, that from subscriptions, insurance, and other sources, a sum of not less than from ten to twelve thousand pounds will be realized, to enable the congregation to erect one of the most spacious and commodious places of worship in this colony.

I need scarcely add, that I have always considered, and still consider it to be my duty to try every possible effort to raise as large an amount of home mission funds in the colony as can be realized; and, in consequence of your distinguished liberality, the appeal to the friends of the Church in this Province has become doubly urgent. I

trust that this, with other important objects, will receive the earnest and favorable attention of our Synod, at its next meeting in July next.

I intend to write Mr. Laurie, your Secretary, as I shall have occasion to draw him soon for my half-year's salary.

With many thanks for your disinterested and unwearied exertions for the progress of our Colonial Church. I am, &c.

(Signed) JOHN MARTIN

Rev. Dr. Fowler,  
Convener, Colonial Committee.

IN correcting the proofs of the Record, endeavor to render our pages as accurate as possible. Errors will, however, sometimes occur, and do occur in almost every number, even with all the care and attention that can be given to our periodical. We are sorry to find not only some verbal inaccuracies, even some gross blunders in our last number. Our readers will be pleased to learn that it was not the congregation of Moncton, but the congregation of Melrose, if we mistake not, the Rev. Wm. Murray's native Parish, which contributed the liberal sum of £230 for the erection of his new church at New Brunswick.

### LATE INTELLIGENCE.

#### Another Defeat of the Anti-Sabbath League.

The Sunday Desecration League, led on by their Chairman, have met with a most crushing defeat in Newcastle, at a public meeting presided by themselves. They had all their own resolutions proposed and seconded their own half resolution in the usual manner, and supported by Mr. Loaden; but the following amendment proposed by a working man, and supported by the Rev. Mr. Rutherford, carried all the sympathies of the great body of the working classes, who composed fourfifths of the meeting. Obligated to call in the aid of a Rev. Catholic surgeon, Mr. Larkin, to strengthen the effect of the opposition, they failed. Their sophisms were torn to shreds and their hollow pretences laid bare in a most unanswerable style; and at midnight, taking the sense of the meeting of over fifteen hundred people, the majority in favor of the amendment was fifty to one, per cent from appearances. The amendment was: "That this meeting objects to any interference with the Divine institution of a day of rest, injurious to the best interests of man, as tending to deprive the working man of one of his dearest privileges, and as tending in consequence to seven days' work for six days' pay."

The Rev. Norman McLeod of Glasgow commenced the delivery of a series of lectures to the working classes, in the Martyrs' Church, Parliamentary Road, Glasgow. No person is to be admitted unless dressed in his work attire, so that none may absent themselves on plea of being ashamed to come in their everyday clothes. A similar plan has been carried on for nine months past with remarkable success in the Glasgow Wynd Church.

**Presbytery of Glasgow.**

An ordinary meeting of this Presbytery was held on Wednesday 7th of January, Mr Park, of Cumbernauld, Moderator.

**LECTURES ON POPERY.**

Mr. HENDERSON intimated that arrangements had been completed for the delivery of a course of lectures on Sabbath evenings in Glasgow and Edinburgh by ministers of the Church of Scotland belonging to both cities. The Edinburgh ministers are to lecture in Glasgow; and the Glasgow ministers in Edinburgh. The first of the course was delivered in Edinburgh last Sabbath, and the course will commence in Glasgow on the evening of Sabbath first by Mr Robertson, of Greyfriars. He trusted that the ministers would give information from their pulpits, and that the liberality of their Christian people would be extended, as it was proposed to establish a special mission for the Roman Catholics, from the surplus funds, in this city.

Dr Hill said they must all regard the delivery of these lectures with much satisfaction, and he trusted that much good would result from them. He had no hesitation in saying that the members of the Church should give them every support in their power

**Death of the Rev. Dr. Clark.**

It is with feelings of deep regret that we announced the death of the Rev. Dr Thomas Clark, one of the ministers of St Andrew's Church and parish, which took place at his house in Queen Street on Sunday morning. Dr. Clark had been in declining health for some time past, and was latterly confined to bed, but his demise was unexpectedly sudden, and came upon his relatives and the public as an afflicting surprise. The Rev. Doctor we believe had been suffering for some months from an affection of the heart. The melancholy event was made known to most of the city ministers, and solemn and affecting allusion was made to it by the clergy in the different services of the day.

At a somewhat later period of life than usual the late Dr. Clark entered upon the office of the ministry, having been ordained in the year 1824. For sixteen years he was minister of the church and parish of Methven in Perthshire. In 1841 he was elected by a large majority of the Town Council of Edinburgh as minister of the Old Church, which had been rendered vacant by the appointment of the Rev. Dr John Lee as Principal of our University. Shortly after the Free Secession he was transferred to the collegiate parish of St Andrew's, where he spent the last twelve or thirteen years of his life, in conjunction with his esteemed colleague, the Rev. Dr. Crawford. The congregation, under their joint ministrations, is one of the most numerous and respectable in the city. In the business of the Church Dr. Clark took an active part. He held for several years the office of Vice-Convenor of the Colonial Scheme (the

being nominally at its head) and, from his zeal and business habits, he was able to render eminent service to the Church and to the Colonies. In the Presbytery of Edinburgh he took part in the discussion of most of the ecclesiastical questions that came before it; and his candid and temperate expression of opinion was always heard with respect. He took a deep interest in the Society for Promoting Christian Knowledge in Scotland, and was of much use in the way of inspecting and examining its schools in the Highlands. It is impossible to speak too highly of his devotedness to the private visitation of his people, particularly of the sick and poor, and of the interest he took in Heriot's Hospital, the Craigerook Fund, the Indigent Gentlewoman's Fund, and in short, all our charities.

"The Rev Doctor," says the *Courant*, "was a man of clear and vigorous intellect. In his pulpit ministrations he was earnest and practical; his discourses being regarded as models of condensed thought and expression. Dr. Clark was of a tolerant and liberal spirit and he did not mix himself up with the platform controversies of the day. Some of the public institutions of the city, however, had the benefit of his wise counsels and practical sagacity. In his parish labours he was regular and devoted, and his easy and familiar manner made him accessible to every class. The attachment of his congregation, from the unaffected simplicity of his character and the warm interest he took in the welfare of every one, was deep and affectionate. Indeed, his sudden and lamented decease is felt by the members of St. Andrew's as a household calamity of no common kind."

**Liberal Donation.**

THE Colonial Committee have great pleasure in acknowledging the handsome donation of £100 from "A Colonist," to be applied to the furthering of Missionary objects in connection with the Churches in the Colony of New Brunswick.

**GOVERNMENT GRANTS TO THE CHURCH OF SCOTLAND.**—The total sum granted by Government to the Church of Scotland during the last five years was £106,452 16s. 9d.; of this the sum of £101,577 0s 1d was paid on account of the Church in Scotland; £875 to the clergy in the North American provinces; and £4000 16s 8d to the theological professors, distributed as follows:—£11 16s 8d to the theological professors of St Mary's College, St Andrew's; £810 to those of King's College, and £680 to those of Marischal College, Aberdeen; £1000 to the Glasgow professors; and £650 to those of Edinburgh. The sum granted to other bodies during the same times were—Church of England, £203,296 3s 2d; Church of Rome, £131,910; Protestant Dissenters, £202,243 19s 1d; making a grand total of £643,902 19s.

**Rev. James Christie.**

WE have now become so accustomed to the arrival of additional Ministers in this portion of the Colonial vineyard, that such joyous events excite less interest and gratitude than ought to be felt and manifested. The Rev. James Christie, the ninth missionary in succession since August last, arrived in the Cunard steamer in the beginning of last month, and after a brief stay in this city, where he delivered a very excellent discourse on the Lord's day, he proceeded on to Pictou. By Letters received from the Convenor of the Colonial Committee, Mr. Christie's attention is more especially directed to Prince Edward Island, where, it appears from the Rev. Mr. McKay's correspondence, there is still a wide field to be occupied. Mr. Patterson's appointment as a tenth missionary within the bounds of this Synod, has been already announced, and his arrival is now daily expected.

**Monies and Letters received, March, 1857.**

James Millar, Chatham, with list and £1 5s.—directions attended to. John MacKay, N. G. with list and £10 10s.—names added. William Fraser, New Glasgow, £1 7s. 6d. enclosed with list—new names added. Rev. William Snodgrass, St. Paul's Manse, Montreal—alterations made as requested. John Paton, Kingston, C. W. with 5s. and new subscriber. James Mair, Barney's River, with 20s.—names added to list. Jas. Marshall, per hands of Wm. Grant, 2s. 6d. Wm. Fraser, New Glasgow, per Wm. Grant, £1 7s. 6d.—names added to list. D. Fraser, per hands Angus McLean, 5 new subscribers for Belfast—also £2—names added to list. Mr. Johnston, Greenwich, 6s. per hands Rev. Thomas Jardine.

**Presbytery of Pictou.**

WE have been informed that this Presbytery has appointed a meeting to be held at Wallace on the first inst., for the induction of the Rev. Mr. Duff to the pastoral charge of that congregation. On his induction, Mr. Christie will be the only visiting missionary within the bounds of that large Presbytery.

WE received by last mail from New Brunswick, a copy of the annual address delivered before the members of the Fredericton Athenæum, by their President, the Rev. Dr. Brooke. We have not had sufficient leisure to peruse it attentively, but intend to notice it at greater length in our next number.

**Synod Fund.**

April 1. Balance in hand - - - - £2 3  
JAMES P. AVERY, Treasurer.

**Home Mission Fund.**

Balance in hand 1st April - - - - £09 5  
DAVID ALLISON, Treasurer



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