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MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 6.

Vol. IV.....No. 6.

HALIFAX, JUNE, 1858.

2s. 6d. per ann. in advance.

POETRY.

Albyn, my Country.

AIR: "Erin, my Country."

Oh, Albyn, my country! though others may roam
The heathery hills I once called my home,
Thy lochs and thy mountains no longer I see,
Yet warmly as ever my heart beats for thee.
Oh, Land of the Thistle! my heart beats for thee;
Albyn! Albyn! loved Land of the Free.

Oh! years have passed o'er me since we last met;
Yet, lived I a thousand, I could not forget
The true hearts that loved me, the bright eyes
that shone
Like stars in the heaven of bright days that are
gone.

Oh, Land of the Wallace! my heart beats for thee,
Albyn! Albyn! my heart beats for thee.

Dear land of my youth! I may see thee no more,
But memory treasures the bright days of yore,
And my heart's warmest wish, my constant
thought

Shall be given to thee, dearest Land of the North.
Oh, Land of the Bruce! my heart beats for thee,
Albyn! Albyn! loved Land of the Free.

[These lines are altered from the well-known
verses, "Erin, my Country." Some readers
may not be aware that Albyn is the Gaelic name
of Scotland.]

T. STRATTON, R. N.

Prince Edward Island,
March, 1858.

RELIGIOUS INTELLIGENCE.

Extracts

FROM A LECTURE DELIVERED BEFORE THE
YOUNG MEN'S CHRISTIAN ASSOCIATIONS,
AT BATHURST AND CHATHAM, N. B.

BY THE REV. JAMES MURRAY.

The subject which I have selected as the
topic of address on this occasion is one
calculated to convey important instruction
to all, and particularly to those who are
setting out alone in the journey of life, to
engage in its labours, to battle with its
trials, and mingle with its inhabitants.—

The history of Daniel is replete with salu-
tary counsel to young men; exhibiting, as
it does, the importance, value, and power
of religious principle.

Not the least impressive and salutary
part of Bible teaching is the faithful and
accurate portrayal of individual character
—not merely that part which is exhibited
to the world, but his inner life—his ordi-
nary and household doings as well as his
seasons of exigency and trial. The whole
man is there, and we see him as he is. His
defects are there, like so many beacons,
warning us; his excellencies are there, that
we may be followers of his faith and pa-
tience, and share his crown. And is not
this candour rightly alleged as a proof of
the Book's divinity? These worthies were
men—true, they were world-renowned, God-
fearing men,—but still they were men, sub-
ject to like passions with ourselves, exposed
to the same frailties, frequently overcome
by the same temptations. The Bible, as-
suming the similarity of man, tells of man,
and the hearts of all re-echo its truth.

Allow me, then, to set before you the
history of one who, amid temptation and
trial, remained faithful to the religious
principle which governed him; and let us
endeavour from his history to learn lessons
applicable to our own every-day life. The
story of Daniel is one familiar from early
life, but it is not on that account the less
interesting or the less important. It shows
us what religious principle can do; how it
is sustained, to what honor it leads, and
what safety it assures.

The first feature in his character is his
determination to adhere to the law of God.

Daniel was one of the children of the cap-
tivity, and was one of four selected to serve
in the court of the king of Babylon. Their
physical as well as intellectual culture is to
be a matter of great care, that they may be
fitted to stand in the presence of royalty.
Daniel is a Jew by birth and early educa-
tion. From his parents he has learnt
certain notions about meats and drinks—

notions taught by the law of God—having
therefore an important meaning, and serv-
ing as a barrier to distinguish the people
of God. Will Daniel prove himself a Jew
in point of religious principle? Will he
prove faithful to the teaching of his fathers
and his fathers' God? There are meats
and drinks provided for him and his com-
panions which are pronounced unclean by
the law of Moses. Will Daniel partake
of them? This is the first recorded test of
his religious principle.

He is not in his own country; he is
probably separated from his parents—away
from priest or Levite. He and the others
are left to themselves—to the memory of
their duties, or to the reading of them in
the law; but will they seek it?—will they
listen to it? This is a dangerous situation,
considered morally, for there is great tempta-
tion on the one side, and little visible
help on the other. It is somewhat similar
to the situation of some in our own day—
away from the religious influence of early
home—with strong inducements to depart
from observances and habits inculcated by
their parents, and with nothing to strength-
en resistance but remembered truth or the
Bible and prayer; but will they make use
of them?—will they listen to them? They
are tempted to do certain things which they
have not been wont to do. Spending the
Sabbath in pleasure or amusement instead
of devoting it to its sacred purposes; fre-
quenter the tavern and gambling den—
those baits held out to lure them to destruc-
tion—instead of reading and strengthening
the mind and seeking purer recreation;
rising in the morning and retiring at night
without a word being said to the Creator
and Preserver of their lives; transgressing
the strict principles of integrity, and prac-
tising deceit in little things; cavilling about
the Bible, and giving way to a sceptical
spirit;—these are the things which in our
day tempt the young, as Daniel was tempt-
ed, between two and three thousand years
ago, to eat and drink what, according to

the law, was unclean. But Daniel "purposed in his heart that he would not defile himself." "It is but a little thing," some might say. No, it is a great thing, for it is wrong. He refused it, and God honored the faith of the youth, and raised him to the highest dignity. All might have gone wrong with him if he had conformed to Babylon, instead of daring to be singular as a servant of God. It is a peculiar crisis with the young when the first strong temptation comes, and a little going astray may be the diverging line which will curve off from the straight road and lead to destruction.

How many young men are in the habit of doing what they know to be wrong, and plead their youth in vindication! And how many who have long since ceased to be young, endorse the plea by speaking of youth as a season when a man may be expected "to sow his wild oats"—as if there were a time in every man's life when he may, with comparative innocence, if not without blame, violate the law of God. It is not to be expected that a person in youth will manifest the gravity of age, or be distinguished by the wisdom which experience alone can teach.

One of the most prominent features in the history of Daniel is his devotion to his purpose, his earnest and unflinching decision, his uncompromising faithfulness to the object of his mission. He was raised up as a prophet in the midst of idolators, to declare the message of God to a heathen king and his licentious nobles. This was the purpose of his life, and faithfully he fulfilled it. Rising above the temptation of sense, sternly repressing the sensibility which might interfere with duty, trampling upon worldly interest, and regardless of personal aggrandisement or safety, he held on his course, unswerving and untired to the end. In everything God was his object; to glorify God his aim, to speak for God his message, to exhibit God his life. His decision and consistency never failed him. He spurned alike the adulation of the monarch and the threatenings of the noble; he neither pandered for the favor of a court, nor made unworthy compromise with the idolators of Babylon. The remembrancer of heaven, he did his work with one purpose and one heart.

In this, then, his unity of purpose, he furnishes us with a noble example. It is a freedom from tortuous policy—it is the direction of energies to the attainment of a great end. And if we look into the lives of those who have vindicated their right to be held in the world's memory, we shall find that all their actions proceed from one comprehensive principle, and point to one magnificent achievement. Look at the Apostles. There you have men, quite different in character, laboring in different localities, bringing the same Gospel to bear on different minds, and yet everywhere meeting, after many years, in that mightiest result—the establishment of the kingdom

of Christ. Much of the result is due, no doubt, to the Gospel itself, or rather to the Divine agency which applied it; but something also to the unity of the messengers, their sincere purpose and sustained endeavour. And so it is in the case of all who have been benefactors of mankind. They have had some master-purpose, which they have maintained amid hazard and suffering, and which, shrouded in the heart, has influenced and formed the life. We can express in a word the object of the world's benefactors—to bear witness for Jehovah, to extend Christianity, to disintegrate the truth for Europe, to humanise prison discipline, to abolish slavery—these are soon told; but if we open up each word, you have the life-labor of Daniel, Paul, Luther, Howard, Wilberforce—the inner man of each heart laid open, with its hopes, joys, fears, anxieties, faiths, conflicts, triumphs, in the long round of weary and wasting years.

See this principle embodied in action. Look at two scenes in the history of Daniel—the one recorded in the 5th, the other in the 6th chapter of his Prophecy.

Here then we have an instance of remarkable decision, appearing most conspicuously in his whole life. While this is frequently the result of natural constitution, it may be fostered by moral training, and is always strengthened by high moral principle. When this is the case, it appears as a clear, strong conviction leading to prompt, energetic action; it is an unflinching adherence to what the judgment pronounces to be right, at all hazards and at whatever cost; it is the inflexible perseverance which no difficulty, no defeat, no disaster can ever cause to relinquish for a moment the purpose it has intelligently formed. Generally considered, it is essential to character of every kind. Your hearts are set on success. Whatever may be the course you have chosen or are about to choose, however varied your pursuits, success is the goal which you wish to reach. And let me tell you that, without decision, success in any undertaking cannot be achieved. The wavering man, however favorable his circumstances, invariably fails—the man of unbending decision, however formidable the opposition with which he has to contend, generally succeeds. Obstacles disappear at his bidding, mountains become plains before him, hostile influences are pressed into his service, and reverses are made the stepping-stones to victory.

Now see the decision which characterised Daniel, and all who like him have been placed in positions of danger, exposed to ridicule and reproach, and exciting the suspicion and jealousy of their neighbours. Christianity, if true, is everything, and warrants and commands every sacrifice of self to promote its influence. Such is the principle on which the most noble Christians on earth have acted,—such was the principle on which Tyndale, Hale, Baxter, Wilberforce, Howard, and Whitfield framed their lives. They showed themselves in

every important step of their history to be men whom nothing could induce to sacrifice principle to policy, who would not forsake the straight line of duty for the bye-paths of expediency, who would not be turned aside from the purpose they had prayerfully formed by the opposition of foes or the alienation of friends. Others might temporize from a regard to consequences, and shape their course to escape the frowns or receive the smiles of men; but with these men right was right, irrespective of man's opinion, and by the right they would abide, whether others smiled or frowned.

Such a character as this cannot be too highly commended. The young man for this or any age must know how to take his stand on the rock of right, and remain there, breasting the storm if need be, looking with calm and unflinching eye over the raging billows, heedless of the thunder's distant muttering, or the lightning's nearer flash. We must scorn the false prudence which dares not act until it asks, What will others say or think? If the action be right, what does it matter? You are no man, if the fear of ridicule or rejection can turn you from the course you believe to be right. You must learn to resist them as the rock the dashing wave. Not that we would have you scorn others or treat their opinions with contempt, but only looking at the work to be done, you should lose sight of personal consequences. You may honor man while you prove faithful to truth; you may look lovingly on others, while you cleave to the right. Can it be done safely, did you say? Safely! There is a God who controls the affairs of men; right is stronger than wrong—truth than falsehood. Safely! To be sure you can. Temporary inconvenience, present loss you may have to sustain, but in the end you are safe—right will triumph over wrong, good over evil. Safely! what though you could not? Better to die doing right than live by doing wrong. Safely! They are only the craven and faint-hearted that suggest danger and inexpediency; the truly brave man only asks, Is it right? Stand by the right. Though the world should assail, though friends should misunderstand, though your firmness should be mistaken for obstinacy, and your faithfulness for conceit—though difficulties should thicken around you, still remain faithful to duty, immovable as the rock, defiant and brave. Be true to the right as the eagle to his aim; pass through clouds of detraction unhurt by the shafts of malice, until, standing with the storm beneath your feet, you enjoy the calm which flows from the voice of an approving conscience, and bask in the blissful smile of the God whom you adore.

To render this decision on your part praiseworthy, it must be accompanied by and based on sober-mindedness. He only can pursue a straight-forward course, and aim steadfastly at a given object, who is confident that he has judged rightly; and this judgment is only becoming when the

arguments for or against any given course may have been carefully and deliberately weighed. It is a mistake to suppose that this sobriety of thought is incompatible with energy of notion, and to expect determination only when men rashly resolve. Suppose, at a missionary meeting, a young man, moved by descriptions of the state of the world, has, in the excitement of the moment, resolved that he would go and preach the Gospel to the heathen—of whom the heathen have never heard, and to whom they are not in any degree indebted—his resolution having been overcome by the first difficulty he encountered; and then contrast him with that youth who, with no visible excitement, ponders over their condition as he sits in his cobbler's stall, till he calmly and deliberately resolves that he will go; and in spite of dissuasions from friends, opposition from foes, difficulties in the way of leaving home, and trials when he has left, holds on the even tenor of his way, until William Carey has obtained for himself a first place as an oriental scholar, laid the foundation and raised a good part of the structure of a missionary society, and placed the Word of God within reach of millions of the human race; and you will see that the sober-minded, self-controlled, calm and deliberate thinkers are the men of whom alone is to be expected the most unbending decision and the greatest success.

And surely it needs not that I remind you that in the highest style of character godliness is an essential requisite. However excellent a man may be otherwise, if destitute of this, his character is defective. This, combined with the qualities mentioned already, will invest you with the highest style of character, and raise you in the scale of moral elevation on this side the grave; it will secure for you in another state the realisation of all for which your nature fits you, and of which the Bible in its glorious revelations gives you a glimpse—the continual improvement of your intellect, the expansion of your affections, the attainment of higher knowledge and larger joys, while the ages of eternity roll their ceaseless round.

Be decided, then; have a purpose; let it rest on the broad and sure foundation of sober-mindedness, crowned with godliness, and the minutest ornaments will not be wanting in your character.

The prophet's consistency of purpose, his calmness in danger, are to be explained farther in the fact that he was a man of prayer. Emulation unchastened by any higher principle is to our perverted nature often a danger and an evil. The love of distinction, not truth and right, becomes the master-passion of the soul. Self-reliance in a heart un sanctified, often gives place to self-confidence. The habit of prayer will afford to these principles the salutary check which they need. It will sanctify emulation, and make it a virtue to aspire; it will curb the excesses of ambi-

tion, and keep down the vauntings of unholiness and pride. It will chasten and consecrate the spirit of self-reliance. It will preserve unadulterated all its enterprise and bravery, and will show, existing in the same nature and in complete harmony, indomitable courage in the arena of the world, and loyal submission to the authority of heaven.

Do you pray? Is the fire burning on the secret altar? Do you go to the closet as a duty, and linger in it as a privilege? Most of you spend your time in secular employments, which in these days of engrossing mercantile and industrial activity leave but little space for actual application; yet who, by help of diligence and self-denial, may not snatch more time than they do for express devotion? Prayer and action are not antagonist forces. "To pray well is to work well." But what is that you say?—There is a scoffer in the same place of business or work with you, and he tells you it is cowardly to bend the knee, and jeers you about being kept in leading strings, and urges you to avow your manliness; and you have been ashamed to pray before him. To your knees, that the cowardice may be forgotten and forgiven. There is no bravery in blasphemy, no dastardliness in godly fear. It is prayer which strengthens the weak and makes the strong man stronger. Happy are you if it is your habit and privilege. You can offer it anywhere. In the place of business or by the way, on the wide waters or solid land, in the morning, mid-day or evening, let the need be felt, let the soul be in danger, let the enemy threaten, happy are you, for you can pray.

Another feature in the character of Daniel was his industry. While thus serving the Lord, he also served the king of Babylon, ruling over the provinces, and attending to the various duties which necessarily arose from such a position. Now, there are some who clamorously assert that religion is unfavorable to industry and industrial pursuits. It is surely a sufficient reply to this that we can challenge men to point to any age or country which has attained to such a degree of industrial prosperity as that, where the religion of the Gospel has risen to the most commanding position, and its influence is most extensively and powerfully felt. It is a spurious Christianity that is inimical to industry. It is not that system which contains in it such industrial maxims as are contained in the book of Proverbs—a system which tells its friends that "if a man will not work, neither shall he eat;" that "he who provides not for his own, and specially those of his own house, has denied the faith, and is worse than an infidel." In accordance with these maxims, Christianity enjoins men to be "diligent in business," while "serving the Lord." It cannot tolerate idleness; it is not the religion of the sighing sentimentalist or the lazy idler, but of the manly worker. Of all men, it commends itself most to the brave-hearted and manly men who habitually

gird themselves for the fight and bravely march into the arena of conflict. He who would attain to eminence must carve his way to it by patient industry, and honest, self-denying toil. You must work if you would rise. There is no royal road to success, no such thing as being borne to eminence by taking hold of another's skirt. It is reached by an upward path which each must traverse for himself, and the bravest climber will make the most rapid progress and attain to the greatest height. And though you may not snatch the golden prize which many seek, your labor will not be in vain. Exercise will tend to develop your manhood, invigorating and strengthening its various faculties, and the braving influence of that higher region will give buoyancy to your spirits.

Labor is the great law of the universe. That it is the punishment of sin is an error as contrary to reason as it is unsanctioned by revelation. Adam, in his state of innocence, was put into the garden of Eden, we are told, "to keep and dress it." If laborious industry was manifested to be honorable by being the law of Adam's life before he fell, it is abundantly confirmed by Scripture. "In all labor there is profit." "Whatsoever thy hand findeth to do, do it with all thy might." This is echoed back by the New Testament, where we are exhorted to be "diligent in business, fervent in spirit, serving the Lord;" diligently pursuing those secular occupations to which Providence has called us, and at the same time cultivating the earnest spirit of Christian devotion. These are the two broad planes of duty, which, when braced together, make up the whole of human service—and thus there is a practicability of embodying a Christian life in a life of business, of discharging the functions of a citizen of earth, and at the same time breathing the temper, sustaining the relation, and tasting the joys of a citizen of heaven.

Are you a laborer, tradesman or mechanic? Be industrious in your calling. The injunction, "Be diligent in business," speaks to all, and plainly intimates that you should serve the Lord, and strive to excel in your worldly employments. Whatever occupation a Christian has, faith in our religion should impel him to aim at perfection, to remember that he is working up God's materials with hands which are his gift. The man at the plough or forge, the worker in wood or clay, will thus, under the influence of desire to glorify him in the use of his gifts, serve and honor him as really and acceptably as the Christian pastor or Jewish priest.

"Walk worthy of the vocation wherewith ye are called." Be sure that yourselves honor labor. Honor wealth, dignity, leisure, learning, not for their own sakes, but for the profitable purposes to which they are applied, and the great advantages you derive from them. If employers are to respect employed, so also are these en-

joined to be "obedient to their masters, showing all good fidelity." "Walk worthy of your vocation." Disgrace it not by wickedness; stoop not from your lofty throne to di-grace yourselves by contamination with intemperance, licentiousness, or any form of evil. Show that labor is honorable by illustrating in your own persons an alliance with a sober, righteous, and godly life.

This alone imparts honor to labor—godliness. The most menial offices become acts of solemn worship, when performed in thankful submission to the appointments of a gracious Providence. That noblest of all books, the birth-right of the working man, when addressing slaves, cheers them with this ennobling sentiment—"Ye serve the Lord Christ." And shall any laborer regard his occupation as menial or degrading, if by honest industry, in the most obscure station, he is obeying his Maker and Redeemer? No; for be assured of this, that if the man of toil works in a spirit of loving, obedient homage to God, he does no less than cherubim or seraphim in their loftiest flights and holiest songs. You then are called to be diligent in business, not only that you may attain success in life, but you are called to do so as Christians, as the servants of your Creator, Redeemer and Judge.

Let the law of your lives be—not expediency, the law of the world, but religious principle, the law of God's children. Let that religious principle be firmly rooted in faith in Christ, and thus growing out of faith, let it be watered and nourished by humble, earnest, persevering prayer. So shall life be strong, though it be a conflict, and death shall come as a blessed reward; and whether in old age or early youth, the last message from heaven to you shall be the most pleasant—the same which was spoken to Daniel: "Go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days."

THE CHURCH AT HOME.

Synod of Glasgow and Ayr.

The half-yearly meeting of the Synod of Glasgow and Ayr was held on Tuesday.

THE LATE PRINCIPAL MACFARLAN.

A Committee was appointed to draw up a minute expressing the deep sense entertained by the Synod of the loss they had sustained in the death of the venerable Principal.

THE ENDOWMENT SCHEME.

The Rev. Dr. ROBERTSON addressed the Synod in support of this Scheme. He enlarged on the necessity of the work, and said that all that was required of the Established Church was just to take a leaf out of the book of the Free Church, and if for two or three years the Church of Scotland made such exertions as had been made by that Church, all their chapels of ease would be in the way of being speedily endowed. He was sorry to say that the work had not been prosecuted so vigorously in the Glasgow district as he could

have wished. The proposal was to raise a sum of £43,000, so as to enable them to make a grant of L.2000 for each of the first twenty churches to be endowed in the county of Lanark, including the large city of Glasgow. He believed they had raised L.14,000 and odds as the subscription for Glasgow. There were four other provinces in Scotland, and one of them—the Midland—was L.3000 to L.1000 lower. Aberdeen was L.2000 or L.3000 before Glasgow; and in Edinburgh they wanted but L.2500 or so to complete their object—(hear, hear)—for they had already raised L.37,000. (Applause.) The rev. Doctor concluded by stating, as the result of several years' experience, that the conducting of the Scheme was too much for any one man to accomplish, for the very correspondence occupied most of his time. He was willing, if the Church was pleased, to continue in the post he held in connection with the Scheme—(applause)—but only on condition that they all heartily co-operated with him, so that the work might not be left to hang on from year to year, till really hope deferred made the heart sick. Let them make a gallant and united advance on the Lucknow that, he was sorry to say, was to be found in our country, and not be sundered in the attack, but march shoulder to shoulder and foot to foot, so that they might be able to give as good an account of their social Lucknow as that which was rendered by Sir Colin Campbell. (Applause.)

The thanks of the Synod were given to Dr. Robertson; and on the motion of Dr Hill, a Committee was appointed for the purpose of carrying forward the subscriptions to the Scheme.

EVANGELISATION OF INDIA.

Mr. D. SMITH, of Wiston, moved a petition to Parliament in favour of the evangelisation of India, which, after a brief discussion, was agreed to.

Synod of Aberdeen.

This very reverend Court met on Tuesday in the West Church. The Moderator for the past half-year, Mr. Milne, Tough, preached an appropriate discourse from Colossians, 1st chap. 28 v.

ENDOWMENT SCHEME.

Dr. Robertson, Convener of the Endowment Committee, was then introduced, and, in a lengthened and eloquent speech, addressed the Synod in support of its object. How, said he, are we to bring the Gospel to bear on the dark places of our land? Not by the circulation of the Scriptures merely—that may accomplish much, but in many cases it has been without effect. It was not thus that the Apostles went forth to preach the Gospel. They came into personal contact with their fellow-men; they went from house to house, with "line upon line, precept upon precept," and let it be in our own time as it was then, that the Word of God (he spoke with reverence) might become incarnate. Let it be seen in the person of the "living epistle, known and read of all" about him. Let the Saviour's love be seen beaming in the eye of the preacher, and of the humble Christian visitant even; let the words of His mouth be found on the lips of His followers; let them put forth their hands to seek and save the lost, and the man or woman is not yet born that could fail to apprehend such a Gospel, and feel its power. Now, this is precisely the ministry that we contemplate. It is true we can only provide

the requisite machinery; but we have abundant ground for the conviction that, if we fail not in our part, God will as certainly fail in His part. It becomes us to speak in no spirit of ostentation of the few thousands of pounds that we give for the outward means of carrying on the work; if we honour Him with our substance, we honour Him with His own. But if we apply ourselves with thankfulness and in earnest prayer, to the work, we have the fullest assurance in the promises made of an effectual blessing. Now, in cultivating the waste places of our land, we should subdivide the labour—committing a district to a qualified labourer, who shall give his strength to his prayers, and his exertions to the work. And inasmuch as these districts, before they are cultivated, can yield nothing to the labourer, it becomes necessary to provide for him a moderate substance; and for this purpose an endowment is absolutely necessary. They would not expect that one man, unaided, could do this work. No; let every Christian man and woman, in their respective places, be ministers of Christ. Now, in the Providence of God, the Church of Scotland has far greater facilities for applying this ministry than any other body of Christians amongst us. We are not to suppose, even though the object of the Endowment Scheme were accomplished, that the work is done. Our population is increasing, and all that the Scheme can do is to supply an efficient parochial ministry to the great aggregates of our neglected population and, followed up by the Home Mission Scheme, it would enable us to nurse young congregations till they reached the stage of being erected into new parishes. It may not be generally known that meanwhile, the funds of the Home Mission Scheme are, to a very great extent, applied in providing for the sustenance of the ministry in our Chapels of Ease. Through the progress of the Endowment Scheme, forty-two parishes have been added to the Church, and the funds of the Home Mission have thus been partially relieved, but not in the way by which these funds might be beneficially applied; because, for a time, a considerable number of our chapels were not taken up; but the relief afforded has enabled them to take up every chapel in Scotland—(hear). But the farther object of an Endowment Scheme is to erect our hundred Chapels of Ease into parish churches; and you thus set at liberty, on an average, L.40, given by the Home Mission to each chapel, to be applied exclusively to missionary purposes—viz. to foster young congregations till they come to be parish churches. In this way, by the two schemes, the whole spiritual destitution of the country would be provided for. His thesis was, that the Church of Scotland has peculiar facilities for this work. He did not disparage the efforts made by our dissenting brethren. They have done a vast amount of good. They have prevented hundreds of thousands from sinking into a state of practical heathenism, but have any of these churches the power to overtake that portion of the population which we find already sunk? We have one or two bright instances, such as the West Port Mission, under Dr. Chalmers, and an effort now going on under Dr. Guthrie and his colleagues; but even the Free Church, mighty as its exertions have been—surpassing all that could have been expected—is now, by its own confession, as appears by statements made in various of its Church Courts, probably at the utmost limit which it can reach, and still the great work is undone, thus showing that the voluntary principle, even in the hands of ty

most powerful body that ever applied it, is confessedly unequal to the work. That work, then, as he repeated, the work of the Established Church; and if we of the Established Church, who are not inferior in point of numbers, and not less able, would make the exertions for this truly Christian object which other bodies have made, and in the face of great obstacles, for the support of their own ministry, who does not see that the work would be accomplished?

Dr. Bisset briefly followed up the Rev. Convener's appeal. He moved the following declaration:—

The Synod of Aberdeen desire to express their warmest acknowledgments to Dr. Robertson for his interesting address, and his unwearying labors in promoting the truly patriotic and Christian Scheme of which he is the Convener. The Synod have heard with satisfaction of the gratifying returns which have already come in from a great majority of the parishes within their bounds, evidencing, as these do, the warm sympathy which the people, when faithfully appealed to, evince in the spiritual destitution of their fellow-countrymen, the removal of which is the great object of the Endowment Scheme. The Synod, adhering to the resolutions of last Synod, anxiously press on the Ministers of the Parishes from which no annual contributions have been made, that they take immediate action, so that the returns may be completed from this Province before the ensuing meeting of the General Assembly. In some parishes, the Synod are led to believe, from what Dr. Robertson has suggested, that it might tend to advance the object which they have so much at heart, were public meetings held, and the people addressed by the Minister, and any friends whom he may call to his aid, on the obligations under which they lie to the great Head of the Church, and to their fellow-men, to give liberally of their substance, according as God has blessed them, for the completion of the sum required for the endowment of the Churches comprehended in Group 5.

Mr. Gillan briefly seconded this motion.

Dr. Robertson mentioned that from L.16,000 to L.17,000 had been subscribed in this province, and said, if the work were now allowed to go down, it would not be raised in our day; though he was sure it was the wish of the Synod that it should not go down.

SCHEMES OF THE CHURCH.

Mr. Allan, Peterculter, gave in a report on this subject. For the year ending 15th April, 1857, the amount contributed over the Synod for the schemes of the Church was L.1726 18s. 5d., or L.13 4s 7d. for each congregation.

THE ELDERSHIP OF THE CHURCH.

Dr. Pirie read a report which pointed out very strongly the deficiency which existed in many districts in the number of elders in the church. The report maintained the opinion—in opposition to an argument from one quarter—that it was not influential, rich, or highly educated men that were only to be looked for as elders, but that God-fearing men, however humble in station, were such as should be desired for the work of the eldership.

SABBATH SCHOOLS.

Mr. Davidson, Convener of the Committee on Sabbath Schools, reported that of 123 parishes and chapel districts comprised in the Synod of Aberdeen, 113 were stated to have Sabbath schools. The number of schools is 173, having 12,864 scholars and 823 teachers, being an increase upon those reported last year of 542 scholars and 36 teachers. With but three exceptions, all these schools are superintended by the ministers, most of them

taught entirely by them, and most of the others by the parish schoolmasters or teachers. The Synod wished to encourage the formation of libraries for these schools, consisting of suitable books on religious and attractive and useful secular subjects.

Synod of Fife.

This Synod met at Kirkcaldy on Tuesday. The Rev. Mr. Mitchell, North Church, Dunfermline, was elected moderator for the ensuing half-year.

EDUCATION.

Mr. Leitch proposed a resolution to the effect that, as it had been proposed to adopt measures in the county of Fife for extending the amount of education throughout the county, the Synod highly approve of such an object. In explaining the motion, Mr. Leitch said some friends in the county had formed the intention of joining themselves together as an association for supplying the wants that exist in some parts of the county of Fife. He had a paper signed by several parties who took an interest in the subject, and who were anxious such an association should be formed. The name at the head of the list was the Earl of Leven and Melville, than whom no gentleman in the county was more acquainted with its wants. Several associations of a similar nature had done much good, as, for example, those of Ayrshire and Forfarshire.

After some remarks by Mr. Bell, Mr. Anderson, Mr. Ross, Mr. Milligan, and Mr. Scott, in favor of the motion, it was unanimously agreed to.

SABBATH SCHOOLS.

Mr. Leitch, Convener of the Sabbath School Committee, read the report on the Sabbath Schools for the past year, to the effect that 77 out of the 82 parishes had Sabbath-schools; that there was an increase of 204 in the scholars, the number being 2941. In the Presbytery of Dunfermline the proportion of Sabbath scholars to the population is 1 in 21; in the Presbytery of Kinross 1 in 20; in Kirkcaldy 1 in 15; in Cupar 1 in 13; in St. Andrews 1 in 18; and over the whole Synod 1 in 18.

Thanks being voted to Mr. Leitch for his excellent report, he was re-appointed convener.

EDUCATION IN INDIA.

Mr. Bowie then moved the following resolutions on the question of education in India. "That it is the duty of the Government of India openly to avow itself to be a Christian power by adopting such measures as are best calculated to convey to its native subjects the blessings of Christianity. That Government should neither countenance the idolatrous rites and immoral practices of the natives, nor seek to extend Christianity by holding out worldly motives addressed either to the hopes or the fears of their native subjects. That free toleration and the fullest liberty of conscience should be given to all the population; that complete protection should be afforded to Christian missionaries and converts, and that no prohibition should be put upon the free use of the Word of God in all schools aided by Government. That the system by which Government aid is afforded to schools in connection with Christian bodies affords the best guarantee for a religious education; and that, as the natives freely and largely avail themselves of these schools, it should be widely extended by more liberal grants from government, and more zealous efforts on the part of

the Christian community of this country. That the crisis through which India is now passing is a loud call to the Churches of Christendom to go up and possess the land under the wing of our Christian Government, and, by the union of missionary with educational agency, to make the progress of European knowledge subservient to the spread of the Gospel. That petitions in conformity with these resolutions be sent to both Houses of Parliament."

The late Rev. Dr. Cruickshank of Fyvie.

THE death of this esteemed clergyman, recorded in our last, occurred somewhat suddenly on the 1st inst. Educated at Banff Academy (where his father was long rector) and at King's College, the deceased was ordained in 1816. He was assistant and successor at Turriff till 1820, and sole parish minister there till 1843, when he was translated to Fyvie. He was in his 71st year, and was very highly respected, not by his congregations merely, but by all within his sphere. The funeral was on Thursday last; and on Sabbath the funeral sermon was preached by Rev. Andrew Todd, of Alvah.—By his will, besides legacies to relations, Dr. Cruickshank leaves several bequests to public objects. In testimony of his affection for the "dear parishioners" of Turriff, he directs his brother to purchase and present to the Kirk Session, two silver communion cups with suitable plates and wine flaggons, for use at the communion, at a cost of £50. He also leaves £50 to the minister and kirk-session of Turriff, the interest to be yearly applied in supplement of the annual collection (which, he hopes, will be continued), made on the first Sabbath of the year, for distributing coals among the poor of the place. To the minister and kirk-session of Fyvie, he leaves a like sum of £50, the interest to be yearly expended in encouraging industrious habits among the poor of the parish in the knitting of stockings. To the Aberdeen Society for the Sons of the Clergy, he leaves £100; and to the Endowment Scheme of the Church of Scotland, "particularly to the churches of Milnbre and New Byth," he leaves £200. He also bequeaths a sum of nineteen guineas to each of the Educational Scheme, the Home, Colonial, Foreign, and Jewish Missions of the Church of Scotland. Further, as a token of regard to his native town (Banff), and to the seminary over which his father was so long rector, he leaves a sum of £200 for the endowment of two bursaries at the Banff Grammar School, to be called the Cruickshank Bursaries, which are to be in the gift and subject to the regulations of the minister and kirk session of the parish of Banff. There are several smaller bequests. All the legacies and bequests are to be paid free of legacy duty.—*Miss. Paper.*

DEATH OF THE REV. ALEXANDER DAVIDSON OF NORTH LEITH.—We regret to record the death of this respected clergyman, which took place at his own house, on Sunday week, after a protracted illness. Mr. Davidson was a native of Morayshire, and matriculated at King's College, Aberdeen, where he gained several honours and took the degree of Master of Arts. He was ordained in 1839 to the *quoad sacra* church of North Esk, near Musselburgh. In 1843 he was appointed to North Leith, which parish had remained vacant since the translation of his predecessor, the Rev. J. Buchanan, to the High Church of Edinburgh,

in 1840. Although entering on this large and important charge at a time when sectarian differences ran high and the parish was in a disjoined state, Mr. Davidson, by his conciliatory manners, his unostentatious charities, and the affectionate earnestness of his ministrations, succeeded in rallying the scattered congregation, and he now leaves it one of the largest in Scotland. The deceased was in the 53d year of his age.—*Courant.*

MUNIFICENT BEQUEST.—The late John Bruce, Esq., residing in Trinity Crescent, and who was the eldest son of the late James Bruce, for many years Secretary to the Board of Excise for Scotland, died in May 1852, leaving a trust disposition and settlement by which he appointed his trustees, on the lapse of five years from and after his death, to make payment of £4000 to the Lord Provost, Magistrates, and Council, as patrons of the University of Edinburgh, for the endowment of scholarships or bursaries in the University. The testator directed the money to be invested by the patrons of the University for the endowment of five scholarships or bursaries, one of L 40, and four of L 30 each.

MISCELLANEOUS.

Indigent Gentlewomen of Scotland.

It will be readily admitted that there is no sort of persons with greater claims upon a compassionate regard than aged females of the middle and upper classes, who, from non-marriage or widowhood, or any other contingency, have been left to spin out their last years in penury. The indigent gentlewoman is everywhere a person of frequent occurrence. The families of clergymen, of military officers, of professional men, and of the minor gentry, supply them in great numbers. Persons, too, who have in earlier years been useful as teachers, often become indigent gentlewomen in old age.

Under a sense of the needs and deservings of many of these ladies, a few individuals in Scotland formed, about ten years ago, a society for the maintenance of what is called *The Indigent Gentlewomen's Fund*. It is an institution of which we can scarcely speak in terms of too high approbation. A vast number of gentlemen and clergymen throughout the country are connected with it, and there is a most extensive organisation of ladies for the collection of funds, application being systematically made annually at every house where individuals of the middle and upper classes reside. The society's object was not to support, but merely to aid and comfort these unhappy solitaires, after they had passed their fiftieth year; and we are proud to say that we recognise in the result the old kindly feeling of the people of Scotland. The most scrupulous delicacy was observed in distributing the relief, and no aid from a public charity was ever administered in a way less likely to wound the feelings of the recipients. At the very first annual distribution of the fund, the sum of £878 was divided among 154 applicants. Last year, the annuitants numbered 323, and the sum distributed among them was £2060. The pecuniary assistance given by the society is small—but how important to the threadbare economical gentility of the class! An annuity of L.5 to L.15, to which the regular aid is limited, is found absolutely to elevate these old ladies from almost destitution to comfort. In particular cases, a trifle is sometimes given

in addition to the annuity; and the following is copied as a fair specimen of the applications made for this benevolence: "Humbly sheweth—that your petitioner has been a grateful recipient of the fund for some years, and that to the extent of L.6 annually. That your petitioner for thirty years has almost entirely supported herself by teaching. That your petitioner is eighty years of age. Until two months ago, she has continued to teach; but from extreme age and growing infirmities, she has now been obliged to give up her school.

We need not say that ladies were from the first the main support of this admirable institution. In 1850, bazaars for the sale of ladies' work for the benefit of the fund were held in the principal towns in Scotland; and the produce was so considerable, as to warrant the institution of a sinking fund to provide for the greater stability of the society. The amount of this fund, to which come to be added every year legacies and donations, was, at the close of the financial year 1856, L.5,896.

Moral Results of Negro Emancipation in Jamaica.

The *Watchman*, or *Kingston Free Press*, of February 4, as well as the *Jamaica Morning Journal*, and other West Indian papers, deny most indignantly the wholesale imputations of laziness and "beastliness," which the *Times* has cast upon the free negro population. The *Watchman* says:—

"We grant that that there is much in the habits, and character, and condition of our people to condemn and deplore; but we nevertheless contend,—what we are prepared to prove, and what we are sure every unprejudiced individual acquainted with the recent history of Jamaica must admit,—that since emancipation a most wonderful change for the better has taken place amongst our peasantry. When we reflect what slavery was, and what it made those who were subject to its hell-born influences,—and when we call to mind what Jamaica was thirty or forty years ago, and then look around us now, we confess that we are filled with wonder, overwhelmed with astonishment, at the greatness and moral grandeur of the revolution which has taken place in this once benighted and miserable country, and at the change which has been wrought in the condition and character of the lately emancipated slaves. That revolution, taking all the circumstances attending it into account, stands unparalleled in history. What have we witnessed in Jamaica during the last twenty years? Why, we have seen half a million of people liberated from the bonds of a hard and bitter servitude, and suddenly invested with all the rights and privileges of free men, having previously undergone scarcely any preparation for the great change that took place in their position and circumstances, and those rights and privileges have never been abused by them. We have seen these people, under the influence of Christian teaching and example, burying in oblivion the animosities engendered by long years of oppression and cruelty, and, as free labourers, cheerfully taking the place they filled as slaves. We have seen them struggling with the difficulties incident to their new position as free men, and with admirable patience and perseverance plodding their way onward to the comparative independence and humble comforts of a peasant proprietary. We have seen them contributing out of their comparatively scanty means hundreds of thousands of pounds during the last twenty-five years, for the building of chapels and ministers' residences, the erection of school-houses, and the maintenance of ministers and school-masters. And we now find tens of thousands of them in connection, as members and otherwise, with the different religious denominations throughout the country, the greater part of whom (we speak it on the published testimony of their vigilant and faithful pastors) walk worthy of their 'high vocation' as Christians. Schools are scattered all over the land, and to these schools they send their children to be educated. On Sundays they throng the churches and chapels, where they are to be seen neatly attired, engaging, with all the warmth characteristic of their nature, in the devout exercises of the holy day, and listening with earnest attention to the 'Word of Life,' as delivered by their ministers. In the face of all this, will the *Times* tell us that, so far as the moral ends contemplated in the act of negro emancipation are concerned, that act has proved an utter failure? It might get those who would wish it so, to believe it so; but we in Jamaica know that the statements of the *Times* respecting the condition and character of the emancipated negroes are just so many downright falsehoods.

"The people of Jamaica owe it to their brethren in bonds, both in the United States and Cuba, whose ultimate deliverance from slavery the success of the experiment of emancipation in these islands must go a far way to hasten,—they owe it to these to protest against the slanders which the *Times* has published against them. They ought to meet together in every parish throughout the island, and speak out on the subject. We ought to have demonstrations that will convince the *Times* and the slaveholders of Cuba and America that the peasantry of Jamaica are not the uncivilized and degraded beings they have been represented by their enemies."

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MODESTY.—Who shall win the prize? There was a meeting of the flowers, and the judge was appointed to award the prize of beauty.

"Who shall win the prize?" asked the rose, proudly rushing forward in blushing beauty, in full assurance of its winning worth.

CHURCH IN THE COLONIES.

Meeting of the Synod of Canada.

"Who will win the prize?" asked the rest of the flowers, as they came forward, each conscious of its attractions, and each equally sure of receiving the reward.

"I will take a peep at the assemblage," thought the violet, not intending to make one of the company, "and see the beauties as they pass."

Just as it was raising its modest head from its humble and retiring corner, and was looking in upon the meeting, the judge rose to render his decree.

"To the VIOLET," said he, "I award the prize of beauty, for there is no trait more rare, none more enchantingly beautiful than *modesty*."

THE MEMORY OF A GOOD MOTHER.

How often, when the syren voice of the tempter whispers in the ear of the frail child of mortality, the words, aye, the very voice-tones of warning are remembered, and the snare broken. Long grass may be growing over the hallowed spot where all the earthly reposes,—the dying leaves of autumn may be whirled over it, or the chill white mantle of winter cover it from sight, yet the spirit of such a mother is always by the side of him when walking the right path, and gently, sadly, mournfully calling to him when wandering off into the dull paths of crime.

DUTIES OF WIFE, MOTHER, AND SISTER.

—There are so many allurements to lead gentlemen astray outside, that it is the duty of every wife, mother and sister to make home as inviting and cheerful as possible; if we make others happy, we please them; how great the pleasure to us to know we have the power to please and amuse! I trust, if Emma lives to marry, that she may study to please and make her home a happy one; three or four years will make some difference in her, of course. Now she thinks only of study and music, and bids fair to gain the topmost round of the ladder, which is certainly very gratifying; still in domestic education she shall not be deficient.—There is not so much in girls getting husbands—'tis all in keeping them; therefore, to be happy, a wife must study to make her husband so, she must concentrate all her energy and feeling in the home, and the man must have a bad heart that can withstand all the tender devotion, the desire to contribute to his wishes and even anticipation of his every want by the chosen of his heart. But enough of this nonsense: home and affection are such favorite themes of mine that I never know where to stop.—*Exchange*.

The annual session of the Synod of our Church will be held in St. Andrew's Church in this city on Wednesday the 26th of May. We trust there will then be a numerous attendance of both Ministers and Elders. We have been glad to notice that latterly a large number of laymen have taken part in the deliberations of this, the highest judicatory of our Church. It is their duty to exercise the right of sitting and voting in Synod, which the Presbyterian constitution of our Church confers upon them, and we hope that a still larger number of Elders will yearly attend this Court. Arrangements are in progress to secure travel to and from the meeting by railway and steamer at a reduced rate, and also to provide accommodation for such members of Court as may feel disposed to accept of the hospitality of friends of the Church.

The business of the Synod is yearly increasing in extent and importance, and many matters of deep interest are likely to engage the attention of the Church. One that is of essential importance is the devising of means to secure an addition to the number of our ministry. We do not exaggerate when we assert our belief that we would require 50 additional laborers to fill the many vacancies and new stations opening up before our Church. The additions to our roll from Scotland have this year been a very welcome aid, and we hope we shall continue to receive many from that source. Yet we must look to our own country for the full supply of our charges, and in this view Queen's College must assume an attitude of much importance. The securing of its efficiency and maintaining of its reputation in scholarship are subjects that must always command the deepest interest in the minds of all lovers of our Zion.

The various missionary efforts of the Church will no doubt receive consideration.

The Juvenile Mission has attained a large measure of success. The efforts of its young promoters, read a lesson to the older members of the Church, and afford a practical proof of the advantages of a specific scheme. The treasurer's report will be looked to with interest.

We believe that the Jewish and Foreign Mission Committee will be able to report progress. A laborer has been offered to them who will combine the ministerial with the medical capacities, and is highly recommended by Dr. Schaeffler and other well known and judicious parties. We trust that the labours of the Committee and the deliberations of the Synod may be overruled to promote the success of this interesting scheme.

The placing of the French Mission on a footing creditable to the Church is very desirable. Laborers can be had, if our congregations only evince a real interest in the work. The duty is a plain one. It ought to be discharged. The Church cannot now honorably or rightly evade it.

The Sabbath School Committee and the Sabbath Observance Committee will no doubt report the burden of their trusts.

The Widows' and Orphans' Fund Board will, notwithstanding the pressure of the times, report fair progress.

The subject of a General Assembly for British North America is fraught with many eventual benefits, and will yet be found practicable, and is deserving of thoughtful consideration.

We hope, too, that the Synod will agree

upon some comprehensive plan for securing reliable statistics relating to our Church.

We would be glad to see a determination come to, to secure the laying on the table of the Synod, at each annual meeting, of a thorough practical report from each Presbytery as to its working for the past year, and as to the missionary openings within its bounds. The Church ought to know more of the workings of its subordinate Courts. In one Presbytery, that of Montreal, each congregation was visited during the past year, and much valuable information acquired and real work done. In that of Toronto, a most excellent Home Mission Scheme has been for two years in operation, but the Church at large has no means of learning its features so as to imitate them. In others, no doubt, similar enterprises are being prosecuted.

The subject of a large and comprehensive Home Mission Scheme is one vitally affecting the progress and prosperity of our Church, and no doubt will receive careful consideration.

Such is an outline of some of the many subjects which must engage attention. Others will no doubt arise, but sufficient have been indicated to demonstrate the magnitude and importance of the work before the Synod. May its deliberations be blessed in the spiritual good of this branch of the Church, and may many in our Zion be earnest in prayer that wisdom, and prudence, and forbearance, and meekness, and an earnest love of souls, and an anxious desire for the spread of the Redeemer's kingdom may characterize all its sessions and acts.—*Presbyterian for May*.

Buckingham Congregation.

It is our pleasing duty to make known a valuable and appropriate presentation of a handsome Communion Service lately made to this congregation by John Thompson, Esquire, of Quebec. Until the incumbency of their present pastor, this congregation, being in connection with Cumberland, had no session of their own, and for this reason were without some of the requisites of a separate congregation. Now, with their own session, sanctuary, &c.—though for the present, as a matter of expediency, still connected with Cumberland—they assume the position of an independent congregation.

When King David, blessed of God in his royal palace, thought of the ark of God, he was filled with holy concern. "I dwell in a house of cedar, but the ark of God dwelleth within curtains." It is well when those who have the power are not forgetful of the Sanctuary. Far distant be the day when our Church will glory in anything connected with the architecture, the furnishing or the adornments of our Sanctuaries. In these lies not her glory. Yet we are to pay a due regard to appearances. A proper regard to taste in our Sanctuaries interferes neither with the purity of our standards nor spirituality of our worship. To such as are not forgetful of the Sanctuary may the beautiful promise be fulfilled. "The liberal shall be made fat, and he that watereth shall be watered also himself."—*Id.*

St. Paul's Church, Montreal.

A meeting of the Sabbath school teachers and scholars was held on the 30th March,—the Rev. William Snodgrass in the chair.

After having partaken of refreshments in the lower part of the building, the children, to the number of 300 to 400, were arranged in the area of the church, presenting a very

interesting appearance. The evening passed most agreeably. Addresses were delivered by the chairman, the Rev. J. Herald, and Alexr. Morris, Esq., superintendent of St. Andrew's School, being interspersed with hymns sung by the children, which latter formed by no means the least attractive part of the exercises to the adults from both Churches who were present. The arrangements were well carried out, and the conduct of the children to the close of the meeting was alike becoming the place and creditable to those under whose superintendence they had been throughout the year. All present appeared gratified at the manner in which the evening had been spent, and we feel confident that such opportunities of associating the members of the Church with those who are watching over its lambs will be as beneficial to the institution of the Sabbath school as they are encouraging to teachers and gratifying to parents.—*Ib.*

Queen's College, Kingston.

Yesterday the work of the sixteenth session of this institution was brought to a close. As usual, there were many more present than were comfortably accommodated, and not a few had to go away without gaining admittance to see the interesting performances on the occasion.

First came the distribution of prizes by the Professors to the most distinguished students in their various classes. The prizes were valuable and elegantly got up, bearing on their binding the University coat of arms. Many of the students who received prizes seem to have had to work for them, for their sagged appearance betokened a severe campaign passed through.

Next came the conferring of degrees in Arts and Medicine respectively, though not, we think, with such solemn gravity as on former occasions. The degree of M. A. was conferred on Mr. Robert Campbell, B. A., Head Master of Queen's College School, who is well known to most of the citizens as an energetic and successful teacher, as well as a most diligent student. The degree of B. A. was then conferred upon the following gentlemen:

Daniel J. MacDonnell,	Fergus. C. W.
Archibald Currie,	Scotland.
James Douglas,	Quebec, C. E.
Edmund J. Hooper,	Newburgh, C. W.
Joshua Fraser,	Lanark, C. W.

The degree of M. D was conferred upon the following gentlemen:

John R. Benson, B. A.,	Kingston.
Alexander Bethune,	Walpole, C. W.
Dr. R. H. Davies,	
Henry Evans,	Kitley, C. W.
Wm. W. Elmer,	Belleville, C. W.
Joseph Hackett,	Amherstburg, C. W.
Donald Henderson,	Williams, C. W.
William Mostyn,	Kingston.
George Smith,	Perth, C. W.
John Sweetland,	Kingston.
Michael Sullivan,	Kingston.

Thereafter Principal Cook gave a brief but very appropriate address to the students, and thus terminated the excitement of the day,—students walking off with buoyant spirits, anticipating a renewal of their experience of home joys.—*Kingston News, April 28.*

MISSIONARY INTELLIGENCE.

Dr. Livingstone as a Missionary.

For two important reasons, we would give one of the highest places among modern missionaries to David Livingstone— independently of his fame as a traveller, and his sound sense and intrepidity as a man; and independently, also, of the remarkable interest and value that will always be attached to his "Travels and Researches."

One reason we offer for placing Dr. Livingstone among the first of modern missionaries is—the great kindness, sympathy, and consideration which he has always displayed for the natives of Africa. He has attracted the interest and regard of many for the heathen tribes, by the way in which he has marked their resemblance to the human family, even in civilised lands. He does not excuse their vices. No one regrets the failings that mark them more than he does. But he raises them up from a place among the beasts, which too many are inclined to give them, and in which the advocates of missions, for the sake of rounding a sentence, or getting up a climax, or exciting commiseration, are too ready to regard them. We rejoice to believe that, in this most important respect, the kind and considerate missionary who is now on his way to Africa, is of the same mind that was also in Christ Jesus. A very peculiar humility as a man and as a Christian—a very peculiar kindness, compassion, and sympathy for the heathen—are required of the missionary. Piety greatly aids the growth of such feelings; but even piety is long in bringing them to perfection, where impatience, or selfishness, or pride in personal attainments, may only be gradually subdued. Piety is the indispensable requisite for minister and for missionary; but he who would go to foreign coasts and convert the heathen, must have a heart to feel for the most degraded of them. Another reason why we give this high rank to Dr. Livingstone is—the intimate relation he has established between the work of civilisation and the work of missions, without laying a false emphasis on either. Many have been sound and logical, in this respect, since the very origin of missions to the heathen in modern times. But others, again, have lost sight of the principle. System and prudence are as much required in the selecting of mission-stations, and in carrying on the work at any station, and in watching the opportunity for improvements or changes, as in any other field of enterprise. The most useful of men may be placed in the least available circumstances. An energetic labourer may be set to do an impossible task. A missionary may be stationed where there is no intercourse possible with any but savage minds, and he may be a faithful preacher of the Gospel, but yet ignorant

of any of the simple arts of life, or of any of those ingenious methods by which his usefulness as a missionary would be ultimately apparent. Missionaries to the heathen would often require to have the outward gift which St. Paul possessed, and be able to labour with their hands, when occasion required. Instead of colonisation and missions being hindrances to each other—we cannot but feel it is folly ever to keep them apart. If the earth and its productions, if science and its application to the arts of life, have been freely given to man, they have been given to him for the Saviour's sake, and to be used in assimilating the government of earth to the government of heaven, in accordance with the daily petition that rises all over the wide world, "Thy will be done on earth as it is done in heaven." No missionary with whose writings or life we have become acquainted, has done more to establish what we consider the correct view of missions, in this respect, than David Livingstone.

May he be successful in Africa, and may the gracious providence that hitherto has so remarkably guided his steps, protect him in all his labours, and on all his journeys, and make him a blessing, now, and for ages to come, to the long-neglected tribes, of whom he has spoken so kindly, to whom he has acted so considerately, and for whose temporal and spiritual good he has already so often hazarded his valuable life! J. L. B.

Influence with the Natives.

Much of my influence (with the Makololo) depended upon the good name given me by the Bakwains,—and that I secured only through a long course of tolerably good conduct. No one ever gains much influence in this country without purity and uprightness. The acts of a stranger are keenly scrutinised by both young and old, and seldom is the judgment pronounced, even by the heathen, unfair or uncharitable. I have heard women speaking in admiration of a white man, because he was pure, and never was guilty of any secret immorality. Had he been, they would have known it, and, untutored heathen though they be, would have despised him in consequence. Secret vice becomes known throughout the tribe, and while one unacquainted with the language may imagine a peccadillo to be hidden, it is as patent to all as it would be in London had he a placard on his back.

The Project of Opening up Central Africa.

As far as I am myself concerned, the opening of the new central country is a matter for congratulation only in so far as it opens up a prospect for the elevation of the inhabitants. As I have elsewhere remarked, I view the end of the geographical feat as the beginning of the missionary enterprise. I take the latter term in its most extended signification, and include every effort made for the amelioration of our race, the promotion of all those means by which God in His providence is working, and bringing all His dealings with man to a glorious consummation. Each man in his sphere, either knowingly or unwittingly, is performing the will of our Father in heaven. Men of science, searching after hidden truths, which, when discovered, will, like the electric telegraph, bind men more closely together—soldiers battling for the right against tyranny—sailors rescuing the victims of

oppression from the grasp of heartless men-stealers—merchants teaching the nations lessons of mutual dependence—and many others, as well as missionaries, all work in the same direction, and all efforts are overruled for one glorious end.

Dr. Livingston's present position.

While I hope to continue the same cordial co-operation and friendship which have always characterised our intercourse,* various reasons induce me to withdraw from pecuniary dependence on any Society. I have done something for the heathen, but for an aged mother, who has still more sacred claims than they, I have been able to do nothing, and a continuance of the connection would be a perpetuation of my inability to make any provision for her declining years. In addition to "clergyman's sore throat," which partially disabled me from the work, my father's death imposed new obligations; and a fresh source of income having been opened to me without my asking, I had no hesitation in accepting what would enable me to fulfil my duty to my aged parent as well as to the heathen.

The hand of Providence recognised.

If the reader remembers the way in which I was led, while teaching the Bakwains, to commence exploration, he will, I think, recognise the hand of Providence. Anterior to that, when Mr. Moffat began to give the Bible—the Magna Charta of all the rights and privileges of modern civilisation—to the Bechuannas, Sebituana went north, and spread the language in which he was translating the sacred oracles, in a new region larger than France. Sebituana, at the same time, rooted out hordes of bloody savages among whom no white man could have gone without leaving his skull to ornament some village. He opened up the way for me—let us hope also for the Bible.

Then, again, while I was labouring at Kolobeng, seeing only a small arc of the cycle of Providence, I could not understand it, and felt inclined to ascribe our successive and prolonged droughts to the wicked one. But when forced by these and the Boers to become explorer, and open up a new country in the north rather than set my face southwards, where missionaries are not needed, the gracious Spirit of God influenced the minds of the heathen to regard me with favour;—the Divine hand is again perceived.

Then I turned away westwards, rather than in the opposite direction, chiefly from observing that some native Portuguese, though influenced by the hope of a reward from their government to cross the continent, had been obliged to return from the east without accomplishing their object. Had I gone at first in the eastern direction, which the course of the great Lecambe seemed to invite, I should have come among the belligerents near Tete, when the war was raging at its height, instead of, as it happened, when all was over.

And again, when enabled to reach Loanda, the resolution to do my duty, by going back to Linyanti, probably saved me from the fate of my papers in the Forerunner.†

And, then, last of all, this new country is partially opened to the sympathies of Christendom; and I find that Sochele himself has, though unbidden by man, been teaching his own people. In fact, he has been doing all that I was prevented from doing, and I have been employed in exploring—a work I had no previous intention of performing. I think that I see the operation of the unseen hand in all this, and I hope that it will still guide me to do good in my day and generation in Africa.

* He alludes to the London Missionary Society.

† The vessel to the commander of which he entrusted many of his notes at St. Paul de Loanda.

THE MONTHLY RECORD.

JUNE, 1858.

Collection for the Synod Fund.

THE next meeting of our Synod has been appointed to take place in Charlotte-town, P. E. I., on the last Wednesday of June.

The time has therefore arrived when, according to usual custom, the collection for what is termed the Synod Fund, must be taken in all our congregations and preaching stations.

The appeal to the liberality of our people in behalf of this fund, is appointed to be made on the last Sabbath but one, the 20th of the present month of June.

The objects of this Scheme are sufficiently well-known, though they are often but little considered. They are:

1. To pay for the travelling expenses of the ministers and elders who attend the court to transact the business of the Church.

2. To pay for such incidental expenses as printing, stationery, &c., incurred during the sitting of the Synod.

3. To defray the expenses of the representatives appointed by the Synod to attend the annual meetings of the sister Synods of New-Brunswick . . . Canada.

4. From this Fund some remuneration ought to be given to the Clerk of the Synod, whose labors during the period of session are arduous to a degree little understood by those who simply read the Reports, and who, furthermore, is required to be master of church law to an extent only to be attained by hard study and considerable expenditure of money on books devoted to the subject.

In all other churches the Clerk of Synod is paid for his services. In Canada the salary attached to this office, amounts to £50; so high is the sense entertained by our brethren of that colony, of the attainments needed for the purpose. In this colony alone, has this matter never received any attention. It is surely time, therefore, that our shortcomings in this respect should cease. £12 or £15 is the smallest sum that ought to be appropriated in the manner adverted to; and yet, if the collections for the Synod Scheme are not more liberal than they were last year, the travelling expenses alone will not be overtaken.

It is remarkable that the contributions of our congregations to this Scheme have always been so much more limited than to any other.

That this should be the fact speaks loudly of carelessness and indifference to the interests of the Church, on the part of our people. Let congregations consider that it is for their interests—to devise schemes for their welfare—to transact business on their account,—that their

ministers and elders annually meet; and they will surely feel it a duty to "Bring them on their way." Let them remember, also, that minister's stipends are too limited to leave a wide margin for extra expenses, such as are contemplated to be overtaken by this Scheme; and that elders, in not a few cases, are too straitened in circumstances to afford the double loss of time and money incurred by attendance at the Synod, even if it would be justifiable to throw such a burden upon them. Let congregations ponder these few statements, and show by an increase of liberality at the ensuing collection, that they are resolved to compensate for apparent indifference during the past, by largely increased exertion for the future.

The Religion of Common Sense.

[From our Correspondent in Berblce.]

Intended for the best good of man, how often has Christianity been allied to the basest superstition, and cramped and confined those powers and faculties of the soul which it was meant and is so well calculated to expand and elevate! Man is a religious being, and must have religion in some shape. There is something in his nature which prompts him to it. It is clear that if there were no feeling of this kind in the human heart, there would be no churches — no ministers — no religion; just in the same way as if there were no necessity or desire for food, there would be no such subject known as agriculture; and we know that by studying and practising agriculture, we seek to improve the cultivation of the land. This is the object which in this case we have in view, and it is an object recognised and adhered to throughout all our proceedings in the matter. In the same way with regard to Astronomy; we want to know the size and distance of the stars and planets and other facts about them, otherwise no such subject would ever be cultivated. And so in like manner with reference to any other subject of human research. Before we begin to apply our minds to each, we must have a motive impelling us thereto and we must also know and understand beforehand what it is we want: we must and we do, have in each case a clear and distinct and well defined idea in our minds, as to what we are in search of. Not so however, it must be confessed, with regard to religion. Upon this subject, many people seem to have very vague and imperfect notions; hence the diversity of creeds, and the strange uproar and confusion which have been constantly going on in the christian world; and the reason is the different ideas attached by different leading minds to Religion, its nature and objects, the great mass of mankind readily coinciding without question, in the dogmas of a few. How many are there for instance, even among the intelligent classes

of society, who would find it difficult to tell, in so many words, what religion is, what its great aim and object! Even the same individuals at different times, do not always entertain the same conceptions of it. There are many good, honest, respectable people, who can manage their own affairs very well, who are shrewd and calculating enough in their ordinary business—men who attend church and are fond of hearing the Gospel preached, to whom it mayhap never occurred to enquire of themselves—what do I propose to myself by following after religion? what do I aim at by obeying its ordinances? what is it I am to expect from it? what can it do for me?

Now, it is this quiet, irresolute, un-questioning spirit which has begotten one half of the superstition that exists in the world; for once religion becomes dissociated from good sense and sound reason. (which it is ever apt to do from the interested designs of wicked men who usurp the prerogative of teaching it) then there is an end to any correct understanding of its purport and design. Men ask for bread, and receive a stone. Not being able to make anything of the stone, after sundry abortive efforts they give the thing up in despair, and to save themselves any further trouble, they leave the whole matter in the hands of their spiritual guides or teachers. Such being the case it is easy to perceive that from the corrupt nature of man, false views of religion, its nature and objects, are far more likely to prevail in the world than the true ones; and that consequently false teachers will by the great majority of mankind, be more readily welcomed than the propagators of the truth. Even in our Lord's time, and under His divine ministrations, the nation of the Jews were more guided and controlled in their notions of sacred things by the Scribes and Pharisees than by the Saviour himself; multitudes it is true followed him continually because of the wonders which he performed, but how few believed in him compared with the numbers that believed in the Jewish Doctors and Rabbis? And as it was with the Master, so it has been and ever will be with all his faithful servants, who truthfully proclaim his Gospel. Men will in general be more disposed to follow imposters than to follow them. This we say is more in harmony with facts and the often repeated declarations of scripture. "I am come in my Father's name and ye receive me not; if another shall come in his own name him ye will receive!" Such then being the strong tendency to swerve from the simplicity of the truth as it is in Jesus—which having the salvation of man for its object, at once answers the all important questions What is religion? What can religion do for me?—we are naturally prepared to meet with systems which altogether ignore such rational investigations, enveloping all alike in an impenetrable haze of mystery.

Such is the Spiritualism of the present day, including all the rapping and tapping, quaking and shaking to which it gives rise. But here we must pause and reflect a little. It may be, after all, that the Christian Church herself is very much to blame for this departure from her ancient simplicity. It may be that too many of her members are standing idle at their posts and neglecting the mighty assistances which are promised them in forwarding the good work, both within and without. It may be that a false spiritualism has sprung up around us to chide the professors of Christianity for the absence of the true. In harmony with the remarks now made, we conclude with the following quotation from Dr. Wilkinson, an able and eloquent writer, on "The Human Body and its connexion with Man:"

"As we read the Gospel, we see how the Divine Man was also the great Physician; how he went about healing all manner of sickness and all manner of disease among the people; and how as many as touched the hem of his garments were made whole, every one. He also commanded his followers to do the like, and founded cure as the grand evidence of the Christian religion.—His proofs of his mission were sound bodies; the deaf hearing; the dumb speaking; lepers cleansed; the dead raised; those who before were blind now they see. The channel of this was no learned science, but a simple command in His name who has all the power in heaven and on earth. Where is the lineal priesthood of this great restoration? Where are the claimants for this substantial apostolic successorship? where are the layers on of hands who give man to himself by casting out his devils, and increase the prime wealth of the earth as the sign and seal of the advent of the kingdom of heaven? Where is the clergy to whom sickness makes its last appeal for health, when doctors have pronounced the death words, No hope? We find them among the fishermen of the first century, but not among the prelates of the nineteenth: in mean-clad Peter and Paul, James and John, but not under the lawn of any right reverend bench. Our pontiffs say that the age of miracles is past; but no New Testament ever told them so; Christianity, as we read it, was the institution of miracle as in the order of nature; and if the age of miracles is gone, it is because the age of Christianity is gone. The age of mathematics would be past, if no man cultivated them. On the other hand we aver, by all our honesty to our faith, that for every reason we can perceive, a duty is neglected here which is the main cause of irreligion and skepticism among men. As in the sciences, which are the kings of these late days, let this mode and matter of healing be fairly experimented, it belongs to the priesthood. Let them turn out into the inclemencies of society, and try their jurations against the storm of physical evil that exasperates the nations to their core. Let them put on the proofs of the apostolic power. Let them peril all in this great attempt. Let the weak excuse of this age of virtue being past, be exchanged for a godly resolve to bring it back again. If they fail, it will be because they are not christian, or else because Christianity cannot bide its own proofs. If they succeed there will be no need of missionaries any more, but mankind will sit in a right mind under them, and bless their privilege, and their Master's name.

The Indian Mission of the Church of Scotland.

The following is a full and correct report of the admirable speech of the Rev. Dr. McCulloch, of Greenock, at the recent meeting in

Glasgow, on behalf of the Indian Mission of the Church—an address well worthy of the best consideration of every true friend to the cause of Indian Evangelisation.

The Rev. Dr. McCulloch said—The resolution which I have the honor to propose is, "That the plan of operations originally formed and hitherto followed by the India Mission of the Church of Scotland is well adapted, if earnestly prosecuted and sufficiently extended, to lend effectual aid in the grand Christian enterprise of turning the natives of India from the worship of idols to the service of the living and true God." Now, in order to commend this resolution to your adoption, need I do more than remind you, in a few sentences, of the distinctive character of the plan of operations referred to. The India Mission of the Church of Scotland was projected about thirty-four years ago, its sole and undisputed author being the late Dr. Inglis of Edinburgh. After long meditating the project in secret, that eminent man brought it before the assembled Church, and, what is perhaps unprecedented in the history of similar undertakings, though he knew comparatively little of the Hindoo character and worship, and had to trust for guidance almost exclusively to his own comprehensive acquaintance with human nature and with the Gospel, yet he was able to mature and perfect at the very outset a scheme which *experience has proved to be the wisest ever devised for sapping Indian idolatry, and preparing the Hindoo mind for the reception of Christian truth.* Though it was reserved to that ablest of living missionaries, Dr. Duff, to be the first to carry the plan into actual operation, yet, singular to say, the grand principles and leading applications of the scheme were fully developed by Dr. Inglis himself from the first. Nothing required to be added; nothing to be taken away. Like the fabled Minerva from the head of Olympian Jove, it sprang forth from its author's mind—full formed, full armed—a finished monument of his intuitive sagacity and Christian wisdom. But what is the distinctive feature of the scheme? It is the prominence assigned to the Christian and intellectual education of the native youth as an engine for the eventual conversion of India. The grand mistake in all preceding missionary operations in India was that they were limited to the work of preaching to adults, and undertaken with an express view to immediate fruits. Their projectors were, too, like the man who tries to produce a ready-made garden or pleasure-ground by planting it with full-grown trees. They forgot the example set them by our Lord and his Apostles, of imparting religious knowledge first to men prepared for it, and then to men unprepared—first to the Jews, then to Jewish proselytes, and only after that to the idolatrous Gentiles; they forgot that even in countries already Christian, you can do little towards the conversion of most men, unless you begin with them when they are young; they forgot, in short, the law of Christ's House, that "one generation soweth and another reapeth;" and, in forgetfulness of these principles and precepts, they hoped to be able, simply by the preaching of their missionaries, to overthrow the idolatry of India wholesale, and at a bound. But the Church of Scotland was happily led to frame its missionary scheme with an express regard to prospective rather than immediate results, and to make the rising rather than the risen generation the object of its first and principal care. It was held by Dr. Inglis that no great or speedy impression could be made on the idolatrous Hindoos by Scottish missionaries standing

under a shady tree by the wayside, and preaching with stammering tongue in an acquired language. It was held by him that the better way was to commence in the school—to imbue the native youth with English literature and Christian theology, and thereby train up from among them a body of young men who might eventually go forth as native teachers and preachers to publish the Gospel to their benighted countrymen. And adopting these views of its founder, the directors of our mission resolved to act accordingly. They resolved to seize the youthful mind while yet tender, and to cast it in the mould of the Gospel. They resolved to cleanse the polluted stream of Hindoo society by throwing in the salt at the fountain-head. They resolved, in a word, to plant the garden, not with aged trees, sure speedily to wither and rot, but with healthy saplings likely to thrive and grow. And on this wise resolution they have acted for upwards of thirty years,—devoting their efforts to the mental and Christian nurture of the native youth,—training young Hindoos and Mussulmen and Parsees for the office of teachers and catechists, and furnishing in their seminaries a pattern of missionary tuition which other churches and societies have latterly done them the honor to copy and follow. But it has been objected to this plan of operations, that it is only educational; that it is not evangelistic; that it turns our missionaries into mere schoolmasters, and virtually disparages the preaching of the Word. And so forcible is this objection in the eyes of some good men, that they ask and expect us to abandon our educational institutions, and betake ourselves henceforth to the preaching of the Gospel and the planting of native churches. Now, if these good men merely asked us to add to our staff of teachers a staff of evangelists, to add to our educational appliances an agency for preaching the Gospel and organizing native congregations, one could understand and approve their recommendation. For it is, doubtless, most desirable that we had preachers in India as well as teachers. Doubtless it will require all the appliances which Christian philanthropy can devise, all the spiritual agencies which schools and churches, and Bibles and Christian example can supply, to fell to the earth the great Dagon of Indian idolatry, and fill his vacant temple with the Ark of the Lord. But because additional Christian agencies are needed in India, does it follow that our present method of operation ought to be superseded, or that our missionaries ought henceforth to relinquish the work of tuition for that of preaching? Assuredly not. It is true our missionaries seldom preach, and for the most part only teach. But is there any real contrariety between preaching and teaching? Why the passage which in one place takes the form, "go and preach the Gospel to every creature," takes in the parallel passage the form, "go and teach all nations;" while of both our Lord and his Apostles it is repeatedly recorded that they taught as well as preached. Indeed, the distinction, or at least the contra-distinction, between preaching and teaching, is a thing of purely modern growth. Nor in apostolic times would it have been deemed a matter of the slightest consequence, provided only Divine truth was communicated, whether the communication was made in the course of scholastic instruction, or in the shape of a congregational sermon. And as to the alleged disparagement cast on the ordinance of preaching by employing education as a missionary agency, what possible ground can there be for such an allegation in the case of seminaries,

like those at Calcutta, Bombay, and Madras, where one express object is to educate and qualify natives for the office of preachers or catechists? The great Dr. Chalmers, who he resigned the pastoral charge of a large congregation in this city to become the teacher of a small class of students in the University of St. Andrews, defended the choice and change he made on the ground that he could do more for the spread of the Gospel by preparing young men for the work of the ministry, than by preaching all his life to the most crowded congregation. And on the same principle we may affirm that our seminaries in India, so far as they are schools of the prophets, nurseries for rearing a native ministry, are the very institutions most needed and best fitted for the furtherance of the Gospel. It is obviously hopeless to think of supplying the spiritual wants of India by means of British evangelists; nor, even were it practicable, would it be wise to make the attempt. For no country has ever been fully and permanently reformed and christianized except by native agency. Just as Germany could not have been reformed without its native Luthers and Melancthons, nor England without its native Cranmers and Riddels, nor Scotland without its native Knoxes and Melvilles, so India can never be christianized until there are raised up in its midst native evangelists—men born and bred in the land—men qualified, by community of speech and temperament and national predilections, to convey the Gospel to their countrymen with a thrilling power which foreigners can never emulate. And hence the grand desideratum for India is just an adequate apparatus of academical institutions, designed and adapted to train and prepare an efficient native agency. The devoted Felix Neff, after preaching for years with marvellous success among the valleys of the Alps, became seriously alarmed lest his converts should fall away after his decease, and the Gospel be lost in the valleys; and he forthwith bethought him of a method for averting such an issue. What was that method? "I determined," says he, "to become a training master, and to form a winter school for the education of promising young men for the ministry." Let us imitate Neff in his wise policy. Let us not suffer our training-schools to go down or to decay. Let us rather increase their efficiency and add to their number. And let us count it not a duty merely, but an honour to do so. For surely it is an honour—an exalted honour—to be invited by the Lord of all to give our assistance in the glorious work of driving sin and superstition from the earth. By a mere act of His will He could instantly level in the dust that giant superstition which lords it over the hundred millions of India. But He forbears to resort to miraculous agency, in order that the destruction of idolatry may form an employment and an honor for us, His servants. And shall not we covet the employment, and aspire to the honour? "The torches and fire-brands," says a great writer, "by which the Lord sets on fire and consumes the temple of idolatry, are not the lightnings of the sky, but the prayers and alms of the Christian Church." And, what, with these spiritual torches and fire-brands in our hands, shall we stand still and let them burn out, while the huge fabric of idolatry still spreads wide, and towers aloft before us? No. We will not stand still; we will not allow our torches to burn out; we will come to the help of the Lord, to the help of the Lord against the mighty; we will realise our sublime vocation as part of His armed host, and never will we flag or halt in this holy war till every idol-

temple is a blasted ruin, and British India becomes an Eastern Christendom!

Lay Association in Pictou.

THE delegates from the various branches of the Lay Association, met to-day in New Glasgow, and there organized the "General Central Committee" of the Association.

The following were appointed office-bearers for the ensuing year:

John McKay, Esq., of New-Glasgow, *President*. Robert Doull, Esq., Pictou, and Mr. John McKay, Lime Rock, *Vice Presidents*. James McDonald, Esq., Pictou, *Secretary*. James Fraser, jr., Esq., New Glasgow, *Treasurer*.

There are twelve Branches of the Association now established in the County of Pictou, and one at Wallace. The quarterly collection in each of those branches, for the past quarter, have exceeded the hopes of many friends of the Association, and the most sanguine expectations are entertained of its future success and usefulness.

JAMES McDONALD,

Secretary of Lay Association.
PICTOU, 4th May, 1858.

May Meetings in London.

BRITISH AND FOREIGN BIBLE SOCIETY.—Annual meeting in Exeter Hall. The Earl of Shaftesbury presided. The receipts of the year ending March 31, 1858, have exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the Society is £79,040 16s. 2d., and the amount received for Bibles and Testaments, £70,267 10s. 11d.,—making the total receipts from the ordinary sources of income £149,308 7s. 1d., being £11,551 12s. 2d. more than any former year. To the above must be added the sum of £1,379 13s. for the Chinese New Testament fund, and £1,186 2s. 10d. for the special fund for India, making a grand total of £152,574 3s. 6d. The issues of the Society were as follows:—From the depots at home, 976,503, and from depots abroad, 625,624, making 1,602,187 copies, being an increase of 84,329 copies over those of any preceding year. The total issue of the Society now amounted to 33,983,946 copies. The ordinary payments had amounted to £146,563 5s. 1d., and the payments on account of the jubilee and Chinese New Testament fund to £6,613 19s. 7d. making the total expenditure of the year amount to £153,177 4s. 8d., being £1,136 10s. 11d. more than any former year. The Society is under engagements to the extent of £83,818 17s. 4d.

CHURCH MISSIONARY SOCIETY.—Annual meeting at Exeter Hall. The Earl of Chichester presided. During the past

year, the total ordinary income of the Society had been £130,766 18s. 4d., while the special fund for India up to March 31, 1858, was £24,717 16s. 11d., making the total received in the United Kingdom, £155,484 15s. 3d. The balance on hand, after providing for all payments, was £1,444 18s. 11d. The local funds raised in the missions and expended there upon the operations of the Society, but independently of the general fund, were not included in the above statement. They were estimated at £9,915 8s. 10d. The total number of clergymen employed by the society was 225; the total number of European laymen, school-masters, female teachers, catechists, &c., was 2,077.

WESLEYAN MISSIONARY SOCIETY.—Annual meeting in Exeter Hall. The Right Hon. Lord Panmure (late Secretary of War) presided, and congratulated the society that the results of the previous year had far exceeded those of any former year in financial position, and in the exertions of the society in foreign countries. With regard to contributions, they had increased from £119,000 last year to £123,000 this year. The society now occupied 493 central or principal stations or circuits: they had nearly 4,000 chapels, missionaries and assistant missionaries to the number of nearly 700, agents to the number of nearly 1,000, unpaid agents and Sabbath school teachers to the number of 11,000, and 121,000 full and accredited church members. During the past year they had added 33 missionaries and missionaries' wives to their noble band of laborers. The year's home receipts were £91,050; foreign ditto, £32,012. The entire charge on expenditure is £123,062 18s. 11d. (In this is included £2,500, reserved as special contributions on behalf of India,—to be expended during the current year in sending additional missionaries to the Madras and Mysore districts.) Twenty-two missionaries, and twelve wives of missionaries, together with one school-mistress, have been sent out by the society since the last anniversary.

RELIGIOUS TRACT SOCIETY.—The following is a correct statement of the operations of this society during the past year:—Total number of new publications during the year, 261; total issues from the depository during the year, 34,638,470. Of these, nearly 14,000,000 were tracts, between five and six millions were handbills, and nearly 11,000,000 were periodicals. The subscriptions, donations, and collections during the year amounted to £8186, while the grants were £10,248. The total receipts were £8,730, being an increase of nearly £1,000 over the past year.

SOCIETY FOR THE CONVERSION OF THE JEWS.—The public meeting of the London Society for the Conversion of the Jews was held, Lord Shaftesbury presiding. The gross receipts of the society, exclusive of

the jubilee fund, amounted to £31,368, and the expenditure to £35,150. The receipts of the temporal relief fund were £680, and the expenditure £373. The jubilee fund on the 31st March amounted to £1,015. The report gave an account of the operations of the society, and referred with satisfaction to the benefits it had conferred upon the community during the last fifty years, in bringing back the Israelites to the Throne of Grace; and from the success which had attended their efforts, it held out the best promises for the future. (Cheers.)

RAGGED SCHOOL UNION.—The report of the Ragged School Union was very interesting. There were 135 Sunday Schools, having 20,500 scholars in connexion with the Union; 98 day schools, with 14,390 scholars. There were nine shoe-black societies in various parts of London—the three most important being the red, yellow, and blue, numbering 190 boys, who had earned last year £3,229 by cleaning boots and shoes in the streets, being an average of £17 each per annum, or above 1s. per day for each boy. In two years over 2500 of the scholars had been placed in a position to gain their own living by their own efforts.

Bible Circulation in New Brunswick.

The friends of the Bible will be pleased to learn that the travelling agent, Mr. Isaac Smith, has again entered upon his agency duties, under the direction of the committee of the New Brunswick Auxiliary Bible Society. In 1856, he accomplished much during the nine months he labored among us. We anticipate as much good from his labors this year, and we hope that wherever he goes he will be received by Christian people with favor, and be assisted by them in establishing branch societies, and in circulating the invaluable Bible, the Book of Books, the book for all people, high and low, rich and poor.

On his journey hither from his home in Prince Edward Island, he had the happiness of forming a branch to the Auxiliary at Dorchester. The following statement, which to us is highly gratifying, is from his own pen:

A meeting was held in the court house at Dorchester, on Monday last, the 17th instant, for the purpose of forming a Branch Bible Society for that place,—Blair Botsford, Esq., High Sheriff, in the chair.

The object of the meeting was very appropriately stated by the chairman, and further explained by Mr. Smith, travelling agent for the Auxiliary. A resolution moved by Joseph L. Moore, Esq., seconded by T. S. Sayre, Esq., approving the object and constitution of the Parent Society, and adopting rules, &c., for the formation of a branch, to be designated "The Dorchester Branch Bible Society," was unanimously adopted. The following gentlemen were then nominated and elected as office bearers, &c., for carrying into effect the design of the meeting, viz:—Hon. E. B. Chandler, President; R. Godfrey, Esq., Vice President; J. L. Moore, Esq., Secretary; J. E. Upham, Esq., Treasurer; T. S. Sayre, Esq., Thos. Keillor, Esq., J. Hickman, Esq., Mr. P. Weldon, and Mr. George Black, Committee; Mr. Upham to be the Depository.—*St. John Church Witness.*

Synod of Canada.

The Synod of Canada in connection with the Established Church of Scotland met at Montreal on the 26th ult., Rev. G. M'Donnell, of Fergus, Moderator.

The Synod met this day at half past 9 A.M. The new Moderator, Rev. GEORGE BELL, opened the proceedings with prayer.

The Clerk of the Synod, Rev. Mr. SNODGRASS, then read the minutes of the preceding meeting, which were approved of.

A report was read from the Committee on Bills, Records, &c., recommending the order of business during the Synod.

Rev. Dr. COOK, of Quebec, suggested that the most important business of the Synod be taken up first. They had now a full attendance of members, which they would not have next Monday and Tuesday, the last days of the Synod.

The ex-Moderator, Rev. Mr. McDONNELL, also reported that, in accordance with the instructions of the last Synod, he had written to the Minister of Agriculture and of Statistics, Hon. Philip Vankoughnet, on the inaccuracies of the last census.

Rev. Dr. Barclay reported that he had attended the Synods of the Church in New Brunswick and Nova Scotia, as the representative of this Synod; and that he had found them willing to co-operate with them in many things—amongst others, the Widows' Fund.

Presbytery of Edinburgh.

The monthly meeting of this Presbytery was held on Wednesday—the Rev. Dr. Balfour, moderator.

Dr. Fowler intimated that the Colonial Committee had appointed Mr. Douglas, a licentiate of the Church, to a charge in the Presbytery of Glengary, Canada West. The Colonial Committee had been requested to supply five charges in that district, three Gaelic and two English. Mr. Douglas had been appointed to one of the latter, and his appointment was the first instalment of the demand of that colony.

The annual meeting of this Presbytery in behalf of the Schemes of the Church was held on Wednesday afternoon in St. Andrew's Church, and in connection with the meeting the Presbytery had appointed the ordination to take place of the Rev. James Struthers Douglas, as one of the missionaries of the Church of Scotland to Canada West.

The Rev. Dr. Arnot preached and conducted the ordination services, in the absence of Dr. Fowler, who had been called from home; after which, Mr. Duff, Presbytery Clerk, read a statement of the collections made by the different congregations within the bounds during the year ending April, 1858, in behalf of the Church's schemes, and for other religious, educational, and benevolent purposes.—The total amount collected for the year was £11,248, being an increase of about £1000 over the collections of the previous year, and of nearly £5000 over those of 1854. Dr. Arnot then addressed the meeting on the different schemes of the Church. He quoted extracts from the

reports received by the Ladies' Association for Female Education in India, showing that their schools in the different Presidencies continued to be well attended. He stated that the Education Committee would have a favorable report to make to the next Assembly, there being at present about 19,630 children attending the Assembly's schools. The Jews' Committee would report an extension of their operations in Turkey, and also an increase to their agencies elsewhere. The Home Mission Committee would report grants in aid to 107 uncrowned places of worship, amounting to about £4000; and the Colonial Committee would have to announce, in addition to the twenty-two missionaries sent out by them in the previous year, that they had appointed ten missionaries last year to Canada, and sent out four chaplains to the army in India. Generally speaking, he said the schemes of the Church were in a very prosperous state, and the openings presented to their operations on every hand called loudly on the Church for enlarged liberality towards the several schemes.

Home Mission Association.

On Wednesday last, the 9th inst., a most respectable and influential meeting of the members and friends of the Church of Scotland in this city was held in St. Andrew's Church, for the formation of a Home Mission Association, to enable the Synod of Nova Scotia to carry on to a larger extent, and with greater efficiency, missionary operations within their bounds. Divine service was conducted by the Rev. Thomas Jardine, who preached an excellent and appropriate sermon from i. Tim. iii. 16, "preached unto the Gentiles." Hon. A. Keith, the steadfast and attached friend of the Church, was then called to the chair, A. K. Doull appointed interim Secretary, and the meeting opened with prayer by Rev. Geo. Boyd. Brief but pointed and forcible addresses were then delivered by the Superintendent of Missions and the Rev. Messrs. Wilson and Boyd, earnestly recommending the formation of such an association, and enforcing the claims which our destitute people have upon the sympathy and liberality of their more highly favored brethren. Every person present appeared to feel the force of the arguments adduced in support of this most laudable and patriotic object, and the meeting unanimously resolved to form themselves into a regular association—agreed to appoint office-bearers, to solicit the services of male and female collectors, and make a personal appeal to the friends of the Church for pecuniary assistance.

The following gentlemen, who have given their hearty consent to this movement, were appointed patrons:

Hon. Alexander Keith.
Hon. William Young.

John Esson, Esq., M. P. P.
William Murdoch, Esq.
John Duffus, Esq.
Alexander McLeod, Esq.

William Sutherland, Esq., was proposed by Mr. James Thomson, in a neat speech, and unanimously elected President, and in accepting the office addressed the meeting in a very eloquent and feeling manner. James Thomson, Esq., and George P. Mitchell, Esq., were unanimously appointed Vice-Presidents of the Association; John Doull, Esq., Treasurer; Mr. W. H. Neal, Secretary; and Mr. Scott Mitchell, Assistant Secretary; Messrs. Saml. Gray, Philip Thompson, W. B. Smellie, John McCulloch, and J. J. Bremner, members of Committee. A constitution and rules for the guidance of the Association, which had been very carefully prepared, were submitted, approved of, and unanimously adopted, and the Committee resolved to proceed immediately to carry on the business of the Association. During the whole proceedings a very excellent feeling pervaded the meeting. All manifested an anxious desire to support the Association, and admitted that the exertions of other denominations in this colony ought to provoke us to love and to good works. After thanks had been unanimously voted to Hon. A. Keith for his conduct in the chair, the Doxology was sung, and the meeting dismissed with an appropriate prayer and the apostolic benediction by Rev. John Scott of St. Matthew's.

The Bible for India.

THE COMMITTEE of the BRITISH AND FOREIGN BIBLE SOCIETY have been watching with peculiar interest the present course of events in India,—India, the scene of some of the Society's earliest and most interesting labours in respect both to the translation and circulation of the Holy Scriptures. The Bible, after a struggle for entrance, has been gradually working its way in India, and now unfolds its revelations in all the principal languages and dialects of that mighty Empire. Valuable and efficient Auxiliaries in the several Presidencies have been long and diligently engaged in the same important field of operation, and through the blessing of God, with a gratifying amount of success. During the last half century numerous editions of the Scriptures in the native languages have passed through the press, and in the same period not fewer than two millions five hundred thousand copies of the whole, or parts of the Bible, have been placed in the hands of the people. This amount of circulation has been effected irrespective of the labours of the Baptist Translation and Missionary Societies, and various Missionary Agents from the United States of America. Yet, after all, how meagre and insufficient the supply thus furnished for the teeming millions of India's ignorant, deluded and debased population!

The Committee of the British and Foreign Bible Society have long been desirous to do more for India. Much correspondence has at different times taken place with their Auxiliaries and other friends of the Bible in that country, with a view to the extension of the work.

Large grants of Scriptures, Printing and Binding Materials, as well as money, have been freely voted by the Committee, and various measures recommended for the wider dissemination of Divine truth, such as exploratory tours for the express object of Bible distribution and an enlarged general system of Co-operation by Native Christian Agency.

In the inscrutable providence of Almighty God a new era now appears opening upon India. The fearful and criminal catastrophe which has spread such terror and cruel suffering through some of its fairest provinces, and which has filled the whole empire with consternation, has evidently impressed on the British public of all classes and religious denominations the conviction that more must be done, much more than has hitherto ever been attempted, towards diffusing the benign and sanctifying influence of Christianity over our Indian possessions and dependencies, that the Bible, which has done so much for Britain, is one of the great means of blessing needed for India; and that, whatever new and vigorous agencies may be called into operation, the Bible must occupy the prominent and foremost place. This necessarily casts an increased responsibility on the Bible Society. That responsibility the Committee desire fully and solemnly to recognise. They feel assured that their constituents and the Christian public generally would deem them guilty of a grave dereliction of duty, if they were not prompt to provide for and to meet every claim as it may arise. In the discharge, however, of these obligations the Committee may have to draw largely on the liberality as well as the sympathy of their supporters. They are aware that measures are already in preparation by the leading Missionary Societies for increasing the number of their Agents, and that comprehensive plans of Christian Education are likely to be attempted; and, while they rejoice in the fact of such efforts being contemplated, they also feel that their effectiveness will materially depend upon the ready aid and vigorous co-operation of the Bible Society. The committee, moreover, cannot forbear the expression of their fervent hope that the restrictions which have closed the Government Schools against the use of the Scriptures may be speedily removed and thus a wide scope be afforded for the introduction of the Bible amongst the youth of India. And, above all, if He who has the hearts of all men in His hands should in great mercy dispose the native mind at large to give a welcome to Christian Instruction, there will be an opening for the Scriptures both in the Asiatic and European languages to an unprecedented extent, of which it is of the utmost importance that this Society should be fully prepared to take every advantage. It may not be inopportune, also to state that heavy losses have been sustained by the destruction of books, paper, printing and binding materials, etc. This has been the case at Agra, as will be seen by the subjoined letter; also at Lucknow, Allahabad, and other places where depots of the Scriptures have been established.

It is in view of the immediate indispensable outlay to cover actual losses, and all prospective demands likely to arise, that the Committee, after careful deliberation, recommend the raising of a Special Bible Fund for India. In advising this step at the present juncture, they are governed no less by the suggestions and wishes of many earnest and influential friends throughout the country than by the promptings of their own judgment and feelings. They now commend their appeal to all who desire the spread of Bible truth in every portion of

the British dominions, adding the prayer that He, whose blessing can give success to this and every other design of His servants, may by His Spirit cause His word to have free course and be glorified, till India in all her tribes and languages shall acknowledge the one Lord and Redeemer of men.

Signed on behalf of the Committee—

SHAFTESBURY, President.

JOHN MER.

S. B. HERGNE,

} Secretaries.

10, Earl Street, Blackfriars, London.

The Late Sir James M'Grigor.

This distinguished officer was born at Strathspey in 1771, entered the army in 1793 as surgeon of the 88th or Connaught Rangers. He served with this regiment throughout the Duke of York's campaign in Holland and Flanders, and proceeded with it to the West Indies. His next tour of foreign service was with the 88th Regiment to Ceylon and the East Indies. From Bombay he proceeded to Egypt as Superintending-Surgeon of the Anglo-Indian army under Sir David Baird. This force was composed almost equally of Europeans and Sepoys. It suffered largely from ophthalmia in marching across the Great Desert. General Baird's army suffered also from the plague; and perhaps, the first who came nearly in contact with this terrible disease was Sir James M'Grigor. He immediately established quarantine and a plague hospital. The expeditionary force under Sir David Baird was subject to fever, small-pox, and other diseases; accounts of which may be found in a work published by Sir James M'Grigor in 1804, entitled "Medical Sketches of the Expedition to Egypt from India." After the return of the 88th Regiment to England, Sir James M'Grigor was appointed surgeon of the Blues. He was next appointed Inspector of Hospitals of the south-western district of England, and quartered at Portsmouth, where he had to receive the wounded men sent home from Sir John Moore's retreating army. The next field of his labours was Walcheren, which he reached at a time when the number of sick was 9800. Sir Eyre Coote bore warm testimony to his exertions. In 1811 he was sent out to assume the duties of head of the Medical Department in the Duke of Wellington's army. Several of the despatches edited by Colonel Gurwood abound with praises of Sir James M'Grigor and his department; but perhaps the best comment on his exertions may be found in that dispatch of the Duke of Wellington, written soon after the end of the Peninsular war, dated 26th July, 1814, in which he states—"I have every reason to be satisfied with the manner in which Mr M'Grigor conducted the department under directions; and I consider him one of the most industrious, able, and successful public servants I have ever met with." Sir James M'Gri-

gor was about this time appointed Director-General of the Medical Department of the army. For upwards of thirty years he remained at the head of the medical department of the army. During this period he was made a Knight Commander of the Bath, raised to the dignity of a Baronet, and honoured with other marks of favour. He was, moreover, thrice elected Lord Rector of Marischal College, Aberdeen; presented with the freedom of the city of Edinburgh; elected a Fellow of the Royal Society of London and also chosen a member of various societies in London, Edinburgh, Glasgow, Dublin, Paris, Montpellier, New York, Quebec, &c. It may be added that Sir James M'Grigor received a large share of medals for battles and sieges at which he was present, and that he was a Knight of the Crescent and of the Tower and Sword for services in Egypt and in the Peninsula of Spain and Portugal.—*Scotsman.*

CHURCH OF SCOTLAND ENDOWMENT SCHEME.—At a meeting of the District Endowment Committee on Thursday week, the Rev. Dr. Robertson reported that of the £40,000 proposed to be raised within the province, which includes the south-eastern counties of Scotland, Fifeshire, and Dumfriesshire, £37,000 had already been subscribed—that for seven chapels in the provincial group of twenty, the requisite balance over £2000 each to be raised by local contribution had been provided—and that before the ensuing General Assembly two more might be expected to be in the same position. In presenting his report the rev. Doctor, in a few remarks, set forth the evident practicability of the work, and urged upon the meeting this consideration, that the interest and even the stability of the Church was deeply concerned in the prosecution of this and kindred schemes. He called upon the ministers and elders present not to be deterred from carrying out this object by the difficulties of the times, for difficulties were ever the conditions of great success, and if they put their hearts to the work, the desired result would soon be accomplished. The Lord Advocate, who presided, remarked that the amount still to be raised was not great when they looked at the large sums already subscribed within the province. He had no doubt whatever that, a little exertion being made in the interval between this and the ensuing General Assembly, the rev. Convener would be able to report to that venerable body the completion of the provincial subscription list.

GLASGOW CITY MISSION.—On Monday night, the annual meeting took place in Glasgow.—Mr. John Henderson of Park in the chair. The annual report says:—"Last year we had 55 missionaries, this year we have 59. We are making progress, but yet there is room for many additional missionaries. To

the trustees of the Ferguson Bequest Fund the directors beg to express their best thanks for the gift of £750. The mission to the cab-drivers is in a flourishing condition. In ten months 227 Bibles and 105 Testaments have been sold; while on the other hand, 119 Bibles and 142 New Testaments have been given away. Of tracts, the agents had scattered 189,185, containing 1,036,110 pages. During the past year the missionaries have spent 60,016½ hours in the service of the mission. In that time they have held 6635 meetings, attended by an aggregate of 239,321 persons. They have visited 110,252 families; among these, 12,826 persons were sick, and 4140 infirm and unable to go to church. During the last ten months they have held 2714 meetings with their Bible classes, attended by an aggregate of 12,483 young men above 14 years of age, and 32,849 young women above 14 years of age, while instruction has been given to 394,000 children of both sexes under these ages. In their visitations they have read the Scriptures 28,322 times in the homes of the people, and have sent 449 children to school. They have induced 551 persons to attend some evangelical church; of whom 251 were not members before, 85 were members before but had fallen away, and 129 have become members. Our annual expenditure now amounts to upwards of £3000."

Mrs. Harriet Beecher Stowe and the American "Revival."

The authoress of "Uncle Tom's Cabin" writes of the religious movement which is now taking place in the United States—"Revivals which make man better, and bless society, have been and may be realities. But the rule is without exception, that every truly valuable thing has its counterfeit. When we read of great revivals, where the Christian converts claim as a sacred right the privilege of selling the members of Christ for money; where they defend the breaking of the marriage covenant at the will of the master, and take away from the coloured member the right of testimony, and are so lost to all moral sense as to see no harm in any of these things, we hold that that revival has been spurious and counterfeit. So also as to the Northern churches, which for reasons of expediency, and to carry ends of ecclesiastical politics, have refused to testify against these sins, we hold that a revival of religion that brings no repentance and reformation is false and spurious. We believe in no raptures, in no ecstasies, in no experiences that do not bring the soul into communion with him who declared he came to set at liberty them that are bound and bruised. Revivals of religion have not been confined to Christian countries. Old heathenism had them. Pagan Rome has them. One and all of these have had turns of unusual fervor in their way. One and all have had their trances, illuminations, and mysterious ecstasies. But those only are Christian revivals which make men like Christ, or if they do not make them like Him, at least set them on the road of trying to be like Him."

To constitute a perfect gentleman, the best attributes of the heart and head must be combined. He who would indeed deserve that proud epithet must be devout, courteous, and accomplished, gentle, generous, and brave; pure in word and deed, disinterested, philanthropic, and, above all, incessant and unintermittent in charitably succouring the weak, the lowly, and the poor.

General Assembly of the Church of Scotland.

The Assembly was opened on Thursday the 20th May. In the forenoon the Earl of Mansfield, her Majesty's Commissioner to the Assembly, held a levee in Holyrood Palace, and afterwards went in state to St. Giles, where a sermon was preached by the retiring Moderator, Dr. Robertson, from the words, "The poor have the gospel preached to them." The Assembly having been constituted, the retiring Moderator proposed that Dr. Matthew Leishman, minister of Govan, be appointed Moderator of the General Assembly. The motion having been agreed to by acclamation, the new Moderator was called in, and took his place in the chair. His Grace's commission, as her Majesty's representative to the General Assembly, was read and sustained. Her Majesty's letter was read, in which expression was given to the warm interest felt by her Majesty in the deliberations of the General Assembly, and of her determination to preserve to the Church of Scotland all her ancient rights and privileges, and granting L.2000 for extending the Gospel in the Highlands and Islands. His Grace the Commissioner addressed the Assembly. The Moderator then addressed the Commissioner and the Assembly.

The Bible in our Schools.

New York, June 1.

TREMENDOUS EXCITEMENT.—The recent action of the school trustees in some of our wards, in banishing the Bible from our schools, is creating much excitement. The United Americans have taken the matter up, and a meeting was held last night of delegates from all the chapels, to determine on measures for opposing this alleged attempt of Roman Catholics to get control of our public schools. It is understood that a general committee of the Protestant American Association is organized for the same purpose.

Caird's Sermons.

A volume of sermons from the Rev. Mr. Caird is advertised as on the point of publication. It is said to contain seven discourses. While we have every reason to believe that they will be worthy of the author of "Religion in Common Life," it should also be borne in mind that the great secret of the success of Mr. Caird, as of every great orator, lies in the charm of voice and manner. It was this which made Chalmers so eminent as a preacher and Kean as an actor; and, so far from depreciating this splendid gift of genius, as some awkward and envious dolts do we ought to covet and admire it.

DR. CUMMING AT ALDERSHOT.—We see it mentioned that Dr. Cumming of London, lately administered the communion to the Presbyterian soldiers in the camp at Aldershot, and that the services possessed a peculiar and solemn interest for the English portion of the army. This fact, taken in connection with the return of the English Bishops in the Exeter Hall services to our primitive forms of worship, shows the effectiveness and expansiveness of our Presbyterian system.

BARONY PARISH HOME MISSIONARY OPERATIONS.—In the *News of the Churches* for the present month there is an interesting detailed account of home missionary operations in con-

nection with the congregation of the Rev. Dr. N. MacLeod. Five missionaries are at present employed by the congregation, each with a district assigned; and they are aided in their work by the elders and by the ladies of the congregation. The Sabbath evening special services for the working classes, conducted by the minister in the parish church, have been attended sometimes by as many as 500 persons. As one of the fruits of this movement, 69 persons last year, and 40 this year, were received as communicants into connection with the church. Three penny savings' banks have been opened in different localities, and with encouraging results. There are eight schools established, or in progress, under the auspices of the congregation; and the number of scholars at present on the books is 1270. There are 13 Sabbath schools, with 104 teachers, and an average attendance of 1050 scholars.

The Lord Advocate, Sir James Elphinstone, the Rev. Dr. Paul, and the Rev. Dr. Fowler, had an interview with General Peel at the War-office on Friday last.

Letters and Monies received, May, 1858.

James Millar, Chatham, N. B., with list and 20s.; William Gordon, Pictou, 7s. 6d.; Rev. Alex. Forbes, Dalhousie, N. B., £1 10s.; Allan A. Davidson, Newcastle, N. B., L 2 2s. 6d., with list; Dugald McPhee, South River, Antigonish, 10s.; subscribers at Bedford, per hands of Rev. J. Martin, 10s.; Wm Fraser, McLellan's Mountain, New Glasgow, L 1 7s. 6d.; William McDougall, Barney's River, money received, Donald McAuley, Fox Harbor, money received, Rev. A. W. Herdman, Pictou—request will be taken into consideration; John Paton, Kingston, C. W., with last annual report of the Orphanage Scheme and Juvenile Mission—report will be laid before the Synod of Nova Scotia, agreeable to request.

We have lately received a very brief notice of the proceedings of the General Assembly at Edinburgh by the steamer, which sailed from Liverpool only two days after the meeting of that Ecclesiastical Court. We shall be enabled to give, in our next number, our usual summary of the most important movements and decisions of the Assembly, and also the proceedings at the annual meeting of the Synod of Canada, with as large a portion of the minutes of our own Synod as our space will admit. We surely require to make no apology for the publication of such information in our pages, when it is known that ours is an Ecclesiastical Record, and that the greater part of such intelligence is new to our readers, and cannot be obtained through any other channel.

REV. NORMAN McLEOD.—His numerous friends in British North America will learn, we have no doubt, with unfeigned delight that the senate of the University of Glasgow have lately conferred the degree of Doctor of Divinity upon the Rev. Norman McLeod, Minister of the Barony Parish, Glasgow. All who know this eminent clergyman (and who does not know him?)

will admit that this is an honor most judiciously bestowed, as Mr. McLeod has been ever since his ordination one of the most eloquent preachers and most efficient pastors in Scotland; and in his present sphere of usefulness, as minister of the Barony, is exerting a greater influence upon the Church, and promoting the spiritual improvement of a greater number of persons, than, we believe, any other minister in the Church of Scotland.

CORRESPONDENT IN CANADA.—We shall be most happy to hear from our correspondent in Canada as often as he can find leisure to write to us. His communications are always welcome, and read with much satisfaction and interest by our subscribers.

Absence from town for several weeks on Missionary duty has delayed the appearance of the *Record* for the present month a few days beyond the usual time of publication. The meeting of our Synod at Charlottetown in the end of the month will also prevent the publication of the July number sooner than the middle of next month.

On the eve of the meeting of our Synod at Charlottetown, on the last Wednesday of this month, we have much pleasure in directing the attention of our readers to some excellent suggestions for the consideration of our Provincial Synods, which will be found in our extracts from the "Montreal Presbyterian."

The editor of the "Montreal Juvenile Presbyterian" requests that Jas Purdie, Esq., of Charlottetown, P. E. I.; Wm. Gordon, Esq., of Pictou; and the Rev. Dr. Brooke, of Fredericton, N. B., would kindly act as agents for that periodical in their respective Provinces.

(From the Home and Foreign Record.)

Donations to the Jewish Mission, 1858.

A Lady, a member of St. Matthew's Church, Halifax, N. S.—Mrs. D—F—, of D—	£12	0	0	etc.
per Rev. John Scott, Nova Scotia	1	0	0	"
	£13	0	0	"

Synod Fund.

1858	Balance on hand,	£1	0	6d
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Home Mission Fund.

June 10.	Balance on hand,	£178	0	0
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Bursary or Young Men's Fund.

June 10.	Balance on hand,	£252	14	11
Donation of Rev. Mr. Duncan, P. E. Island,	£1	0	0	
Collection St. Peter's Road, P. E. I.,	0	10	0	
	1	10	0	
One-sixth off,	0	5	0	
Nova Scotia Currency,	1	5	0	
	£253	19	11	

Widows' Fund.

June 10.	Balance on hand,	£22	16	0
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E. E. W. M. GORDON, Treasurer.

Agents for The Monthly Record.

Wm Grant, Esq Stationer	Halifax.
J. E. Lawlor, Esq. -	Dartmouth.
Wm Gordon, Esq. -	Pictou.
John McKay, Esq. -	New Glasgow.
Robert Sutherland, Esq.	Carlton.
Robert Ross, Esq. -	River John.
Isobert Fraser, Esq. -	Village River John.
Donald McKay, Esq.	Rogers Hall.
Peter Grant, Esq Elder	Cape John.
John Gray, Esq.	Highwell, W.B. E.R. Pictou
Dunn McDonald, Esq.	East Branch, P. E. I. Pictou.
Angus McLeod, Esq.	Mill Branch, Pictou.
Hugh H. Ross, Esq.	West River, Pictou.
Wm. Fraser, Esq. -	McLellan's Mountain, Pictou.
Alexander McGregor, Esq.	Big Island, Miramichie.
William McDougall, Esq.	Piedmont, Miramichie.
Dougald McPhee, Esq.	Lochaber, near Antigonish.
James W. DeLaury, Esq.	Amherst.
Wm. McNab, Esq. Merchant.	Wahbec.
D. B. Munro, Schoolmaster	Stake Road, Ridge, Wallace
D. Macaulay, Esq.	Fox Harbour.
Mr. Murray, Tutor	Pasquash.
Alex. McKay, Esq.	Furo.
Peter Crumchank, Esq.	Musquodobut.
John Smith, Esq.	River Inhabitants, C. B.
T. W. Harris, Esq. -	Kentville.
J. Edwards, Esq. -	Friedericton.
Avex. Balch, Esq. -	St. John, N. B.
James Millar, Esq. -	Chatham, Miramichie.
Rev. James Murray,	Bathurst, N. B.
Rev. Wm. Macrobrie,	Tabusintac, N. B.
William McLean, Esq.	St. Andrew's, N. B.
R. B. Huldow, Esq.	Kingston, Hochuictou.
Alban A. Davidson, Esq.	Newcastle, Miramichie.
Alex. Robertson, Esq.	Moncton, N. B.
John W. Morrison, Esq.	Charlottetown, P. E. I.
Finlay McNeill, Esq.	Georgetown, P. E. I.
Rev. A. McKay,	Belfast, P. E. I.
Rev. Donald McDonald,	For congregations under his charge, P. E. Island.
Mr. Morrison,	St. John's, Newfoundland.
T. A. Gibson, Esq.	Montreal, Canada East.
Alex. Davidson, Esq.	Toronto, Canada West.
John Paton, Esq.	Kingston, "

FRESH IMPORTATIONS OF SPRING AND SUMMER GOODS, THIS MONTH.

W. & C. Murdoch & Co., are now receiving their Spring Stock, landing from various ships, and comprising a general assortment of **WOOLLEN, COTTON, SILK and LINEN GOODS**, of every variety, plain and fancy, and respectfully invite the inspection of buyers.

Also: **FELT and SILK BONNETS**, Muslin Collars, Habit Shirts, Sleeves, Ribbons, Laces, Stays, **CLOTH MANTLES**, Dress Caps, Feathers, Flowers, Veils, **SHAWLS**, Dresses, Gloves, Handkerchiefs and Scarfs of every variety, Cloth Caps, Hats, Combs, **READY MADE CLOTHING**, Stationery, Plain and Fancy Soaps, Indigo, Tobacco Pipes, Cotton Warp, Starch, Nutmegs, **CONGOU TEA**.

WHOLESALE AND RETAIL.

LIFE AND FIRE INSURANCE AGENCY.

No 30 BEDFORD-ROW, HALIFAX, N. S.

EAGLE AND PALLADIUM LIFE ASSURANCE COMPANY,

OF LONDON.

Established in 1807. Capital—over ONE MILLION Pounds Sterling.

HARTFORD FIRE INSURANCE COMPANY,

OF HARTFORD, CONN.

Incorporated in 1810. Paid up Capital—\$500,000.

ÆTNA INSURANCE COMPANY,

OF HARTFORD, CONN.

Incorporated in 1819. Paid up Capital—ONE MILLION Dollars.

HOME INSURANCE COMPANY,

OF NEW-YORK.

Cash Capital—\$500,000. Reserve Fund—over \$300,000.

PHENIX INSURANCE COMPANY,

OF HARTFORD, CONN.

Cash Capital—\$200,000.

CONNECTICUT MUTUAL LIFE ASSURANCE COMPANY,

LARGE ACCUMULATED CAPITAL.

Income in 1856 - - - - \$776,4180'0

Losses in 1856 - - - - \$208,920'00

Dividends on Life Policies in '56, \$224,493'00

Dividend credit of 40 per cent. on premiums upon Life Policies, in 1856.

Dividend credit of 15 per cent. on Short Term Policies, in 1856.

HALIFAX, N. S., ARCHIBALD SCOTT, General Agent. 1st December, 1857.

JAMES COGSWELL & SON, AUCTIONEERS AND COMMISSION MERCHANTS, Corner of Duke and Hollis Streets, Halifax

MURRAY & CO.

Wholesale and Retail Importers of and Dealers in ENGLISH, FRENCH & AMERICAN STAPLE AND FANCY DRY GOODS. 133 Granville Street, Halifax, N. S.

NOVA-SCOTIA & NOVA-SCOTIANS

A LECTURE, by Rev. G. W. HILL, A. M., Prof. Past Theol. King's College, Windsor, may be had at the Book Store in Halifax, at the Book-store of Messrs James McPherson & Co., Pictou, and at the store of Robert Smith, Esq., Truro. Price 75d.

Copious notes have been added to the Biographical Sketches in the Lecture, by the author, since it was delivered.

JAMES BOWES & SONS.

JOHN D. NASH,

AUCTIONEER AND COMMISSION MERCHANT, VARIETY HALL, HALIFAX.

Consignments of Produce and Cattle from the country, promptly attended to, the proceeds paid to order, or remitted by mail. Orders from the country will receive the best attention, when accompanied with the Cash, or a city reference. 1st. March, 1858.

SAMUEL GRAY,

BARRISTER & ATTORNEY AT LAW, AND NOTARY PUBLIC.

Corner of Hollis and Sackville Streets.

OPPOSITE J. D. NASH'S VARIETY STORE, HALIFAX, N. S.

ALEXANDER SCOTT & CO.

General Importers of and Dealers in

BRITISH AND FOREIGN DRY GOODS,

No. 49 George Street, Halifax, N. S.

JAMES DONALDSON,

Wholesale and Retail Importer of, and Dealer in ENGLISH, FRENCH & AMERICAN STAPLE AND FANCY DRY GOODS,

38 Barrington Street, Halifax, N. S.

WILLIAM A. HESSON,

MERCHANT TAILOR AND CLOTHIER, Orders from the Country punctually attended to. Clergymen's and Lawyers' Gowns made in the most modern style.

20 Granville Street, Halifax, N. S.

JOHN McCULLOCH,

WATCH & CLOCK MAKER, JEWELLER, &c

36 Granville Street, Halifax, N. S.

N. B.—Chronometers Repaired.

WILLIAM SUTHERLAND,

ATTORNEY AT LAW & NOTARY PUBLIC,

Office No. 31 Bedford Row, Halifax, N. S.

COMMERCIAL SALE ROOMS,

HALIFAX, N. S.

EDWARD LAWSON,

AUCTIONEER AND COMMISSION MERCHANT

ADAM PROUDFOOT,

IMPORTER OF LONDON AND PARIS MILLINERY RIBBONS, BLONDES, LACES, SILKS & SATINS. MORNING AND EVENING DRESSES, HOSIERY, GLOVES, &c.

47 & 48 George Street, Halifax, N. S.

ADVERTISEMENTS.

NOTICE

Is hereby given that ALEXANDER K. DOULL this day becomes a partner of the firm of DOULL & MILLER. The name of the firm remains unchanged.

DOULL & MILLER.

HALIFAX, N. S., 1st. January, 1858.

DOULL & MILLER,

Wholesale Importers and Dealers in

BRITISH FRENCH AND AMERICAN DRY GOODS, GERMAN CLOTHS AND HOSIERY, SWISS WATCHES.

DUFFUS & CO.

No. 3 Granville Street.

IMPORTERS OF BRITISH AND FOREIGN DRY GOODS.

JOHN DUFFUS. JAMES B. DUFFUS.

JOHN DUFFUS, JR.

A large and well assorted stock of Dry Goods Ready Made Clothing, &c. always on hand, which are offered to Wholesale Dealers at low prices for Cash, or approved Credit.

Also.—Tea, Indigo, and Soap.

REAL ESTATE FOR SALE.

Two Town LOTS and two WATER LOTS adjoining at Ship Harbour, County of Inverness, with three STORES, WHARF and BARN thereon, suitable for a Fishing Business.

A WOOD LOT of 100 acres, about 14 miles from the above, on the main road leading to River Inhabitants.

The above valuable Properties are offered at Private Sale, and if not previously disposed of, will be sold at public Auction, on the Premises, on FRIDAY, the 29th day of May next, at 12 o'clock noon. A good title and immediate possession will be given. Apply to W. and C. MURDOCH & CO, Halifax, or

H BLANCHARD, Solicitor,

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