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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, 16.

Vol. I....No. 11.

HALIFAX, NOVEMBER, 1855.

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

THE CHURCH AT HOME.

The Church of Scotland in the Mission Field.—1854-55.

To the mighty impulse upon the exertions of the Church, arising from the common necessity of salvation to man, there has hitherto, in the schemes we have noticed, been added an appeal to our patriotism. But our hearts have responded, with any depth of Christian love, to the calls of our countrymen, they cannot fail to be touched also with zeal for the cause of

FOREIGN MISSIONS.

We know well that, in prosecuting such a Scheme, there are many difficulties to be overcome. It is no easy task to level the strongholds of human power, and establish a temporal sway in opposition to the might of nations, however righteous be the cause and laudable the end; and yet how insignificant is such an undertaking when compared with the attempt to subdue the powers of the human heart, even although our aim be to emancipate from a thralldom worse than the most terrible of despotisms, and to let the soul go free amid the light and liberty of eternal hope and endless happiness. No sacred influence on earth can be successful in such an enterprise; and while with her noble instrumentality the Church goes forth to heathen lands, and displays the banner of the Cross among the benighted regions of the world, it is in believing that He who turneth the hearts of men will bless her efforts for the advancement of His cause and kingdom in the earth. The Foreign Mission is principally directed to the youth of the vast territories of India, for many years it has been leavening an extensive body of the young with the noblest scriptural knowledge. We can note a few particulars of its progress in the past year in the various Presidencies. In *Calcutta* the Mission has been prosecuted with steadfast zeal and ability by the Messrs. Ogilvie and Anderson. Mr. [Name], who was ordained by the Presbytery

of Edinburgh, has also for several months been engaged in the work. By their exertions hundreds receive religious instruction in the Institution, and by preaching and otherwise they endeavour to bring young and old to the knowledge of Christianity. A single instance of the baptism of a native convert has occurred during the year.

From the Presidency of *Madras* we have the cheering intelligence of the conversion of eight natives, and of their subsequent admission by baptism into the Christian Church; and the Rev. Mr. Grant is still continuing, with unabated vigour, to prosecute the work in which he is engaged. In this Presidency the erection of presbyterial bodies in India has already been productive of good, and Messrs. James Sheriff and Alexander Walker, two of the European missionary agents of the General Assembly there, have been admitted as licentiates of the Church of Scotland in India.

In the Institution at *Bombay* there is at present only one ordained missionary, Mr. Wallace. The Institution, however, is in a generally prosperous condition. The total number of names enrolled is close upon 500—including the Marathee preparatory school. The number of pupils daily present in the English department is from 320 to 350, shewing a considerable increase as compared with former years. The importance of sending out another missionary to aid Mr. Wallace has not been overlooked; and during the present month Mr. Thomas Hunter, who had acquired a competent knowledge of the Hindustanee language, has been ordained with the view of immediately proceeding to *Bombay*. Mr. Hunter has, however, been especially set apart as the first missionary of the Church to the *Punjab*—a mission provided for by the munificent gift of General [Name] and Mrs. Campbell of *Lochnell*—and his ultimate sphere of labour will be at *Lahore* or its neighbourhood. Within a year, during which time he will remain at *Bombay*, it is hoped that suitable associates in their work will be found both for Mr. Wallace and Mr. Hunter.

The important auxiliary Scheme of the Ladies' Association for Female Education in *India*, and the Missionary Institution at *Ghospara*, endowed by the congregation of *St. Stephen's*, *Edinburgh*, are still successfully and zealously engaged in the mission work. To the corresponding boards of the various Presidencies the thanks of the Church have been tendered for their united sympathy and co-operation.

It is interesting to notice that contributions have been received in aid of the Scheme from *Montreal* and *Buenos Ayres*, examples well calculated to provoke the liberality of the Church at home. The call upon that liberality is becoming louder every day. It is impossible to over-value the good which might be accomplished by the mission, if ample means were placed at its disposal. The clouds seem to be already breaking in the East. The tumult of war, and the gathering together of the nations may be no more than the thunderstorm heralding the approach of a brighter sky and a purer air. There, at such a time as the present, when the brotherhood of danger in the struggle for liberty is linking together the adherents of the Cross and the crescent alike, the services of the Church might prove invaluable; for while we do not seek to unravel the hidden mysteries of the future, we can scarcely fail to recognise the importance of diffusing, by the knowledge of heavenly truth, the love of a freedom nobler than emancipation from the fetters of any earthly thralldom. It is a cheering fact that already other churches are hurrying to the field, and we hope the Church of our land will not be the last to lend her aid in the work.

In all her missionary efforts the Church looks for strength and encouragement to the numerous promises of Heaven, as she endeavours, by her humble influence, to hasten the coming of the glorious era when "the earth shall be covered with the knowledge of the Lord as the waters cover the sea." But while these heavenly promises, like a brilliant rainbow of mercy, encircle

the world in their sphere, perhaps their brightest hues are caught from the sheen of the returning glory of Zion. And hence we may well believe that our efforts for the ingathering of the children of Israel shall be crowned with a peculiar blessing. But if we may thus obtain encouragement from the future, not less powerfully are we impelled, by motives of true Christian love arising from the history of the past, to go forward among the dispersed of Israel, and with loudest and latest voice proclaim the coming of the Lord, no longer in the accents of prophetic vision, but in the sober and truthful words of past realization: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." We are glad to say that such claims have found a willing response in the establishment of the arduous but important Mission for the

CONVERSION OF THE JEWS.

Various stations have been selected as best fitted for carrying out this work. We subjoin a short notice of the progress at each:

Cochin.—In consequence of arrangements made for the appointment of an additional missionary at this station, Mr. James Bonthorne, a licentiate of the College of St. Andrew's, was ordained to the office, and arrived at Cochin in January last. Mr. Laseron has also returned to the scene of his labours, although by untoward accidents he was for some time delayed on his voyage.

Although, during Mr. Laseron's protracted absence, the schools attached to the mission have suffered greatly, he states that the school in the *Compound* has now fifty-eight on the roll,—the average attendance being forty, and new pupils are received almost daily; that the *Ameravedy Tamul* school, at which there had been, previous to his return to this country, an attendance of thirty boys, and which had been shut during his absence, is again opened, and is attended by above twenty; and that the *Jeatown* school, which he had found in a very depressed state on his arrival, is now giving indications of decided improvement. Mr. Laseron has received an interesting letter from the Metropolitan of the Syrian Church at Malabar, congratulating him on his safe return to the sphere of his missionary labours.

Germany.—The labours of the three missionaries in this country, the Rev. G. F. Sutter at Karlsruhe, the Rev. J. C. Lehner, at Darmstadt, and the Rev. Rudolph Stern, at Speyer, are viewed with peculiar satisfaction. We regret to say that Mr. Sutter has been suffering under the pressure of heavy domestic affliction from the death of his wife.

During the year two instances have occurred of persons being admitted to the fellowship of the Christian Church by baptism, and interesting accounts have also been received of other two who are anxious to be baptised.

At *Darmstadt* Mr. Lehner has been prosecuting his labours with zeal and

devotedness. But we regret to state that these have been arrested by indisposition, and from his last letter, dated 26th. April, it appeared that he was entirely laid aside from active service.

At *Speyer*, the work of the mission has been steadily progressing under the care of Mr. Stern.

The German Missionary Board, have held three meetings during the year for the fellowship of prayer, and the study of the Scriptures bearing on the condition and future prospects of Israel. The meetings took place at Karlsruhe, Speyer, and Darmstadt.

Extension of the Mission.—In regard to a proposal formerly made for employing a missionary at Paris, it may be stated that the subject is still engaging the anxious attention of the Committee.

Ladies' Association.—At *Cochin*, the Association maintains a school for the instruction of young Jewesses, and also an orphanage in connexion with their branch of the mission. In London, Mrs. Rosenfeldt, and, in Germany, Miss Mitselbach at Karlsruhe, and Miss Huth at Darmstadt, have, during the past year, continued their labours with all their accustomed fidelity, and not without tokens of encouragement and success.

The whole income of the Scheme during the past year has been £356, 17s. 1d. less than the income of the previous year; while the expenditure was £3396, 15s. 5d., or £980, 12s. 2d. above that of the previous year. It is a fact to be deplored that there has been a decrease in the church-door collections of £157, and there are no less than 265 parishes which have not contributed. It will be observed that the Education and Home Mission schemes have also suffered from the want of that liberal support which is usually extended towards them.

It is, perhaps enough to set these facts before a Christian people, since, heavy as may be the pressure of other claims, no real philanthropist can ever rank them above such urgent appeals to labour for the welfare of countless human souls.

We have thus pointed out the chief means by which the Church of Scotland endeavours to scatter the precious seed of the Word of life among those beyond her precincts both at home and abroad. As usual, we annex a note of the entire voluntary aid extended to the Schemes. This amount of contributions, is, however, exclusive of many private acts of donation, and instances of benefaction, of which a knowledge can only be acquired from the good which they accomplish. But in such a state of matters, we fear the Church has little cause for congratulation. It is true we cannot tell to what extent she has advanced the cause of Christ during her labours for another year. We cannot tell what changes she may have wrought on many a dreary heart, nor with what blessings of increase the dews of heavenly grace may visit the scenes she has traversed,—causing, even now it may be, the solitary place to be glad, and the desert to rejoice

and blossom as the rose. But leaving, in humble faith, the results of the work in the hands of our Heavenly Father, it is for us to inquire whether we have used the best and most efficient means for the promotion of His cause. In some measure, indeed, we may satisfy ourselves that the outward machinery is complete and well adapted—but let us think of what rests with ourselves as regards its application. We may give the accustomed contribution, and direct it to the wonted channel, but how often do our individual exertions go no further? How often does the hand which gives find no guidance from the heart, and the voice of the prayer which accompanies the gift remain altogether untouched by a holy and noble enthusiasm, dignified by the importance of the objects to be attained? If we would but act in opposition to this, if our hearts were full of the work, if our prayers were earnest for its success, not only might our contributions be greater, but more productive of good. The struggle in which we engage is a long and arduous one; the enemy strong and indomitable. If we have been often victorious, we have not less frequently been repulsed. We rejoice to think, however, that we are not single handed. On the earth we have many allies full of courage and vigour, and we are follow-workers with Heaven itself. We have only to advance the might of faith to renew assault upon assault, and we are assured that, though the siege be protracted, the strongholds of the powers of darkness shall inevitably fall at last, and the banners of salvation wave from the battlements of a pure and holy world. "My yoke is easy, and my burden is light," are the inviting accents of our Lord to every soul wayworn and oppressed. What Christian heart does not feel the beauty and truthfulness of that saying, while the same voice which uttered it described the burden of the cross as the peculiar characteristic of his disciples? To bid adieu to the pleasures of earth, to cultivate holiness, to encounter reproach, that is a cross which the worldly man has no power to bear. But to do this, ay, and to live no longer to ourselves; to walk in the beauty of holiness; to kindle the star of hope for the lost, and to shed abroad the light of the love of Heaven—these are the highest joys of the Christian. We cannot, however, disguise the fact, that in the eye of the world, he has much to accomplish full of toil and peril—much that appears to be the bearing of a cross heavy with sorrow. But to the soul fraught with Christian love, this thought affords only new delight in doing the will of Heaven. Before the light of a mere earthly affection, suffering and danger oftentimes take wings and flee away—nay, they may furnish but fresh impulses to the sinking heart. Ah! little can we feel of that heavenly love which is nobler and deeper far than any which gladdens the world, if we find not that under the kind and loving smile of Heaven, our labour is joy, and our yoke light and gentle, and easy to be borne! But again

if we be truly actuated by such a transcending love, what holy aim, what good work, what missionary enterprise can be too arduous for us to undertake?

Sum Collected during the Year 1854-5

Education Scheme,	£7052	17	0
Do., East and West India Fund,	200	0	0
Do., Agricultural Instruction,	94	8	6
Do., Ladies' Gaelic School Association,	485	0	0
Do., Elders' Daughters' Association,	116	17	0
INDIA MISSION,	3553	18	0
St. Stephen's Congregation in Ohoepam,	180	13	0
Ladies' Association for Female Education in India,	1740	0	8
Home Mission,	3787	8	9
COLONIAL Churches,	2026	11	3
Jews Conversion,	2044	0	4
Ladies' Association for Jewish Females, for Year ending 15th Oct 1854,	419	17	7
Do., for Cochin Orphanage Fund,	212	12	2
ESKDAWATER Scheme,	7583	16	10 1/2
Do., Feu Duffies,	937	1	3
LAY Association,	1600	11	8 1/2
Ladies' Association for Promoting Female Industrial Education in Scotland,	223	3	3
CENTRAL Protestant Society of France,	20	12	7
Committee on Popery,	201	0	8
Liquidation of Chapel Debts,	503	8	6
	£24,256	6	7

Besides the above, there have been brought into account this year the following sums for the Endowment Scheme—
 Contributions for Particular Churches and Local Funds, £14,804 0 0
 Provincial Subscriptions, 9,763 10 0
 £24,567 10 0

THE GLASGOW MISSION TO SCUTARI.

The Rev. Mr. Macnair has arrived safely at Scutari. He and Mr. Fergusson have each written the Secretary, expressing their happiness in each others society, and their common gladness in carrying on the work of the mission together. Indeed, two more devoted men for such Christian labour could hardly be found; and the friends of the mission should therefore thank God and take courage.

Foreign Mission.

On the 19th of July 1853, the Presbytery of Edinburgh met in St. Andrew's Church, for the ordination of the Rev. Thomas Hunter, and his designation as a missionary of the Church of Scotland in India. The Rev. Dr. Grant, of St. Mary's Church, preached and presided; and after a most able and highly eloquent sermon, from the 72d Psalm, proceeded to set apart Mr. Hunter, by prayer and the imposition of hands, to the office of the holy ministry. Thereafter the Rev. Dr. Macfarlane, Convener of the General Assembly's Committee on Foreign Missions, went to the pulpit, and delivered an address to the Missionary.—*H. & F. M. Record.*

MR DEAR BROTHER,—It is with no ordinary pleasure. I now address you on the completion of a service so important and solemn as that through which we have now passed. To all of us, that service cannot fail to prove at once most interesting and instructive; while to you, especially, in whom it centres, we cannot overrate the import of its bearing, not only on your present condition, but on your future prospects.

On your varied qualifications to discharge aright your high functions, it were neither right nor expedient I should here enlarge. Suffice it to say, that while, in all respects, you have approved yourself to the Presbytery in those branches of knowledge, secular and sacred, which so far constituted your preparation for the work of the ministry, you have

commended yourself, in an especial manner, to the Committee, by your devotion to the work in which you are about to engage. The high and holy calling of a missionary—equal in importance to any office in the Church, and second to none—has not been with you the bare choice of a profession, or the transient indulgence of an emotional feeling. You have come to it deliberately, after the most mature consideration which years could give it. Prayerfully you have placed yourself and your cause before the throne of your God, seeking the light of His countenance, and the guidance of His Spirit; and we are thankful to say you have never swerved from your purpose. The ties of kindred and of country,—the natural hopes of advancement in other walks of usefulness less toilsome than this, and the solicitations of an earnest, though misdirected kindness—have all been kept in their proper place. Through the grace of God, you have been enabled to say, in a kindred spirit with that of Paul, when he broke away from every detention, "What mean ye to weep and to break my heart? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Everything in the range of your Christian observation has only confirmed you in your earlier choice. All other voices have been suppressed but that of One who has a right to be heard; and with the words on your lips, "Lord, send me," you have this day placed yourself in the hands of the Church, that, as the fulfilment of your wishes, and the consummation of your prayers, you may be sent to the heathen, "to proclaim pardon to the guilty, and deliverance to the captives, and the opening of prisons to them who are bound."

The time was—and is not long past—when for a man to declare himself a missionary, was to evince, of necessity, the highest style of the Christian character. No one, then, could be expected to assume it as a profession, or to put it on as a garb. It had nothing to commend it to the carnal eye. Like the faith of the Gospel in its first contact with heathenism, it was little else than a byword and a reproach. The few at home who took the cause of missions in hand, at the opening of this century, were but a small company cut off from the sympathies of the world around; while they who obeyed the mandate of their risen Lord, were pronounced the soldiers of a fruitless crusade—the emissaries of a cause as fanatical in its conception, as it was certain to prove the most fruitless in its results. In India, especially, the herald of the Cross had to force his way amidst obstructions the most formidable, and opposition the most keen; and while a leading journal of this city and century was giving utterance to the most hostile sentiments, broadly insinuating that the Christianity attempted to be propagated in Hindostan by the missionaries at Serampore, would, if adopted, prove a serious detriment to the native mind, justifying thereby the Company's jealous policy of guarding their coasts from all Christian invasion, it is not less to be remembered, that, even when permitted to obtain a footing on Eastern ground, missionaries of every denomination had nothing to look for at every place but the sneer of the worldling and the laugh of the profane. In those days the champion of the cross had to gain his laurels, not by the hearthside, in a figurative sense, but amidst the confused noise of the warrior, and garments rolled in blood; and as, in enlisting in this foreign service, there was nothing in prospect to allure, but everything, on the contrary, to dissuade and repel, his

zeal might be augmented, but would not be repressed by the trying ordeal through which he passed. But if it be different now—if the reproach of the world be wiped away from a cause which bears upon it the broad seal of the King of kings—if hostility has been disarmed, and in every region of the globe the ambassador of the Gospel has won the respect even of those who stand aloof from all co-operation—how needful is it, in these altered circumstances, that his zeal should be unrelaxed, and his Christian heroism be preserved unimpaired! Nowhere indeed, has the change been so great as in India; and if now, in every Presidency, prejudices have been dispelled, and obstructions removed by the silent counteraction of Christian zeal—if in disbanding the coast-guard, that great Company which called India its own has been constrained to bow in reluctant homage before the untrammelled march of the Gospel, abolishing rates the most horrid, and superstitious the most inveterate, till now it seems almost ready to form an alliance with it—in a word, if the missionary, so long held at arm's length in the social system, as barely entitled to the toleration, and far less to the courtesies of society is now deemed to no circle, but is a welcome guest in every home, then how needful is it he should seek still to preserve alive upon his mind those vivid spiritual impressions of the importance of his office, which form the only element in which he can adequately breathe! How becoming is it, that in keeping his garments unspotted from the world, he should not less sedulously guard against that worldly spirit which, creeping over the soul with lethargic influence, would damp his energies and quench his zeal! How fitting is it that, by an incessant application to the fountain of light, he should have the love of his Saviour, and a regard for the salvation of perishing sinners, giving determination and vigour to all his exertions! How consoling is it, that by keeping near to a throne of grace, he may be thoroughly furnished for all his warfare and all his work—be strengthened for every duty, and prepared for every difficulty—be animated and encouraged in every good word and work—be enabled to maintain the resolution, though in a subordinate sense, "my meat is to do the will of Him who sent me, and to finish His work." These are the things, my dear brother, which magnify the calling of a missionary to the heathen, not less than of a minister of the Gospel in every age. I need not say, that for the absence of this devotedness, nothing can compensate, nothing in outward profession or outward zeal. To do it aright, the heart must be in the work—the whole heart, and not a portion of it, and never be persuaded, can this be secured but by a life of faith on the Son of man.

Nor are these qualities less requisite, when we regard the station you are appointed to occupy on the field of missions. That station lies not in the interior of a land which has been partially occupied, but in one of the outposts of heathenism, and in one of its most formidable strongholds. No doubt one or two missionaries from the Church of England, and one or two from the American Board, which has been doing for years the most noble service in almost every land, have found their way into the territory of the Punjab. This interesting region, but recently annexed to our Eastern empire, has not been placed beyond the range of British sympathy. More than once it has been spoken of as an inviting field of enterprise; and we have peculiar pleasure in recalling the memory of one who has fallen

asleep in the Lord, a Christian lady, whose name is embalmed in the annals of the Mission; and the first-fruits of whose charity arc this day placed upon the altar, the harbinger, we trust, of an abundant harvest. Several years have now elapsed since the late Mrs. Campbell of Lochnell, through the medium of a revered and distinguished minister of this Church, placed at the disposal of the Committee a sum of money to found a mission to the country of the Sikhs. Recommended to her notice as the residence of a departed relative, who had lived there for many years, in the esteem of all who knew him, she desired to make it the field of an enterprise which, more than the gorgeous tomb or the sculptured stone, might perpetuate his memory and commemorate his work. This day, then, we are assembled to begin the work, conceived in a spirit of purest philanthropy, and to designate you as its first embassy to the Punjab. After a temporary sojourn in Bombay, to be employed in the service of the Mission and in acquiring further information, and preparing yourself for your ultimate sphere, you are once more expected to strike your tent, and to find your way to the land of your adoption. The Committee hope, that by that time the services of another may be secured to co-operate with you in your work; for they would not forget the apostolic model, and they would not wish that you stood alone in that remote and untried region, where the sympathy of a brother is especially needed, and his co-operation required. But even when thus accompanied and aided, you cannot but anticipate, in the novelty of your sphere, and its all but total isolation in the map of missions, the necessity laid upon you of maintaining the wisdom of the serpent combined with the harmlessness of the dove. If much depends on a first impression, how important is it that in your first contact with heathenism, under a new form, you should so arrange your approach, as to give your message, under the blessing of God, its best chance of success? How necessary is it that with becoming caution you handle the plough that must work its way in virgin soil, thickly matted with the superstitions, and overrun with the noxious growth of unnumbered ages! How necessary is it you should study well the native character, that every avenue of access may be known and unproved as a door of entrance to your Master's word! How proper is it that whether in the house or by the wayside, in the church or in the school, you should let no opportunity slip of recalling the heathen from their idolatres and errors, to the knowledge and worship of the only living and true God! Be assured that if you will lose nothing, but gain much, by adapting yourself in all Christian prudence to the special condition of those among whom you are placed, no compliance can be justified that would modify or impair the message of reconciliation with which you are charged. This is the one theme of the ministry in all places and seasons, forming the burden of a message which no climate can modify, or form of superstition suspend. Bearing it evermore freshly on your lips, it will be the business of your life to proclaim it to all as the wisdom of God, and the power of God. And dwelling richly in you in all wisdom and knowledge, it will form no vapid subject of cold reserve or indirect allusion; but will shine as a diamond in the bosom of all your appeals. Do not imagine that you can ever preach it too long, or preach it too much. A young clergyman, we are told, on a certain occasion, asked an aged Christian, "What shall I preach?"

He received for answer, "preach Christ." He rejoined immediately, "I have preached Him already." "Why then," added his adviser, "preach Him again, preach Him always, and preach Him only!" The advice was as suitable as it was pointed, having for its sanction the example of Paul, who came to the Gentiles not in the excellency of human speech, but determined to know nothing among them save Jesus Christ and Him crucified; and of every servant of God who deserves the name, whether in Christian countries or in heathen climes. Let the missionary forget it—let the claims of his Master be overlooked altogether, or but partially owned—let him disguise or disfigure the ministry of reconciliation—and Christianity will soon resent the foul indignity, making him feel in his bitter experience that he is fighting the battles of religion without the weapons of the Lord.

And now, my dear brother, without dwelling longer on these and other topics, which will naturally suggest themselves to your own mind, I would desire to commend you to God and to the riches of His grace while, as the organ of the General Assembly's Committee, I now designate you to the work of a missionary among the heathen. It is not for us to anticipate the future or unroll the record, the scroll of which is in Jehovah's hands. The period of our sojourn here may be longer or it may be shorter. It may come to an end after a hurried march in the morning of life, or after a protracted journey, when the sun of nature is expected to set. At home as well as abroad—at the foot of our own mountains as under the lengthened shadow of other hills, the servant of God does well to look for the setting sun. And who can tell ere a few more years at the most are gone, how many now present may have laid down in the grave, not to raise again till the heavens are no more and the elements melt with fervent heat. But thus we know, that he who has grace to be faithful is serving a Master who will not forsake the works of His hands. Reserving to himself the times and seasons, the period of our entrance into another world, not less than our allotment in this, He has shewn us enough of His providence in the light of His word to enable His servants to say, in the most deserted scene, "I am not alone, for the Father is with me." Separated then from your kindred, you will not be separated from your God; and shut out from many earthly comforts, to which nature in its infirmity would fondly cling, it is your privilege to know that you are not debarred from the abundant consolations of the Gospel. Amidst perils by land and perils by sea, in the city and in the desert, on India's great highway, crowded with an innumerable company of pilgrims, or in the sequestered valley, with its scattered tents glancing in the sun, the promise and hopes of God's word will follow you still, like streams from the rock, to sustain, and refresh, and enliven your soul. When like the disconsolate prophet, you are prone to say, "I am left alone," they may remind you of One who, in the darkest scenes of idolatry, has not left himself without a witness, reserving to himself the monuments of His grace, who, having once bowed the knee to the image of Baal, have abandoned their idols, unnoticed it may be by all around, and almost unknown by the very instruments who turned them to God. When like another prophet, you are ready to say, "Who hath believed our report, and to whom is the hand of the Lord revealed?" you may think of Him who was "despised and

rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from Him; He was despised and we esteemed Him not;" but who, ere the vision is sealed or the prophecy closed, "shall see of the travail of His soul and be satisfied." When, with an unthinking world, you are almost tempted to say, "Where is the promise of His coming?" may you not ascend the hill of prophecy, and as you hear the gathering notes of the hosannah that shall yet arise from every nation, loud as the sound of many waters, may you not dismiss your doubts, and repress your fears, and arm yourself afresh for the high enterprise of duty and devotion and love? And what shall I say of the final hour which awaits us all, when, in the silence of midnight, or the bustle of noon, the trampling of horses is heard, and the chariots of fire are ready to bear us away? To be faithful even unto death will be felt then to ensure to the victor the crown of life.

Be it yours, then, still to labour in your high and holy vocation. Let it engross all your sympathies, while it engages your exertions and gives voice to your prayers. Through good report and through bad report, alike indifferent to the world's smiles as to the world's frowns, strive to hold on your course unchanged, still looking to the stretched arm of Jehovah, and gathering from all His bright and blessed promises that nothing is too hard for Him. The ark of the Lord is committed to you, and, like Uriah, when he resisted the solicitations of David, you must say, "The ark, and Israel, and Judah, abide in tents, and shall I go into my house?" The lamp of the Gospel is committed to you, and its light must be fed that you may be able to give the alarm, and to announce the first symptoms of danger, and to cry in the ear of a slumbering world, "Behold the Bridegroom cometh!" The sickle is put into your hands, and ere the harvest-home of the world has come, crowning every mountain and covering every plain, you must seek to use it as God may give you employment, till the shadows of evening have summoned you home. To all of us these shadows are creeping on apace—the forerunners of a night in which no man can work, and blessed only are they who, harrying well and cheerfully borne the burden and heat of the day, betake themselves to their bed of rest; while the evening hymn breaks on the ear, sung by other reapers but a short way behind, filling the air with its melody, and waking its echoes far away in the depths of heaven—"Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours and their works follow them. They shall hunger no more, neither thirst any more, neither shall the sun give light to them nor any heat. For the Lamb which is in the midst of the throne shall feed them and lead them by living fountains of water, and God himself shall wipe away all tears from their eyes."

Home Mission Report.

For some years past your Committee have in their Annual Report enumerated a few cases in evidence of the increase which has taken place in the numbers both of the communicants and of the Congregations connected with the chapels on the Committee's list. Following the example, a few similar instances may here be cited.

In the Gaelic Church, Greenock, the con-

gregation has increased from 500 to 750, and the communicants from 150 to 220. At Martyr's Church, Glasgow, there has been an addition of 151 to the congregation, and the communicants now number 183. In St. Luke's Church, Edinburgh, an increase from 414 to 530 has taken place in the congregation, and from 264 to 336 in the number of communicants. In St. Luke's Church, Glasgow, the congregation has increased by 100 and the number of communicants by 51. At the new Mission Station of Whalsay, Nesting, there is now a congregation of 300, with 270 communicants. At Hutchesontown, Glasgow, the congregation has increased from 450 to 560, and the number of communicants from 142 to 184. At Ladhope, Melrose, there has been an increase in the congregation from 450 to 600, and there are now 279 communicants. At Larkhall, Dalsersf, there is now a congregation of 600, with 230 communicants. At Strathbungo, Govan, the congregation has increased from 330 to 400, and there are 101 in full communion. At Grangemouth, Falkirk, 90 have been added to the congregation. And at Springfield, Cupar; at Seafield, Cullen, Fullarton, Dundonald; and in St. Leonard's Church, Lanark, the respective congregations have increased by upwards of 50.

The number and prosperous circumstances of Sabbath Schools connected with the chapels receiving the Committee's aid, have added them great gratification; and they do not but continue to feel that important results will be derived from these schools in the several districts in which they have been established.—16

Gordon—Ordination.

The Ordination of the Rev. Wm. Stobbs, lately assistant minister at Abbotshall, to the church and parish of Gordon, took place on the 16th August. The Rev. Mr. Langwill of Legerwood preached and presided on the occasion, and, after addressing the presentee and the congregation, the Rev. Mr. Stobbs received a most hearty and cordial welcome from those who were assembled on the occasion. The Rev. Mr. Gordon of Newbattle introduced the Rev. gentleman to his congregation on Sabbath the 19th, and the presentee also preached an excellent sermon on the same day. The settlement has been very harmonious, and much good is anticipated from the connection thus formed. We are glad to find that the Rev. Mr. Stobbs was not permitted to leave his former sphere of labour without receiving a testimonial of the respect and esteem in which he was held. A meeting of members and others connected with the congregation of Abbotshall Church, took place in the parish school-room on the evening of Thursday the 2nd ult. for the purpose of presenting a memorial of esteem and attachment to the Rev. Wm. Stobbs, late assistant minister of Abbotshall, and presentee to the Church and parish of Gordon. The Rev. Mr. Blaikie, minister of the parish, occupied the chair, and, in a neat speech, congratulated the congregation, on their good fortune in having had in his place during his absence one who had so satisfactorily discharged his duties as to call forth quite a universal

expression of gratitude. He also congratulated Mr. Stobbs on the success of his labours, on his presentation and call to the parish of Gordon, and on the kindly feelings which had all along been manifested towards him in Abbotshall, and which was now cemented by a substantial memorial. Mr. David Stenhouse then addressed Mr. Stobbs, and, in the name of the congregation requested Mr. Stobbs to accept of their testimonial, consisting of a large and elegant mahogany book-case and a purse of sovereigns. The book-case contains the following inscription: "Presented, along with a purse of twenty sovereigns, to the Rev. Wm Stobbs, by the congregation of Abbotshall Church, as a token of their esteem and gratitude for his diligence in the discharge of his duties amongst them as assistant minister, for a period of two and a half years. Abbotshall, 2nd August, 1855." Mr. Stobbs made an appropriate and feeling reply. He thanked them for all their kindnesses, and for such munificent presents, and took an affectionate leave of them. Mr. Blaikie having closed with prayer, the meeting separated.

Principality of King's College and University, Aberdeen.

We understand that the Earl of Aberdeen, Chancellor of King's College and University, has intimated his intention to appoint the Rev. Peter Colin Campbell, A. M., present Professor of Greek in the College, to the vacant office of Principal. The appointment, it is believed, will be acceptable to the Professors, and we have no doubt that it will also prove of eminent advantage to the interests of the higher education in the North of Scotland. The evidences of Mr. Campbell's qualifications for the important office of Principal are in every respect highly satisfactory. He taught with distinction in Canada; he was greatly esteemed as a minister—receiving a tribute of affectionate respect from his parishioners on leaving his flock at Caputh; he received a few years ago public commendation in the General Assembly, for the admirable scholarship displayed in a Latin address, prepared by him, and sent from the Assembly to the Dutch Church; and his teaching last session in King's College united in an eminent degree scholarly with personal popular qualities. The new principal is in the prime of life, and he will, it is understood, take an active share in the work of teaching—probably in the Theological Faculty. The appointment was not sought by Mr Campbell; and it is known that the emoluments of the Greek chair are considerably larger than those pertaining to the office of Principal. The appointment of one of the Professors to the office of Principal is, we believe, in accordance with the general practise followed, as shown by the annals of the University. The induction will no doubt take place soon, when there will, of course be a vacancy in the chair of Greek.—*Aberdeen Journal.*

Presbytery of Perth.

A special meeting of this reverend body met on Thursday September 13, for the purpose of receiving and considering objections, if any, by the kirk-session and other parishioners of St Madoes, to the translation of the Rev. J. R. Macduff, who has accepted of a call from the congregation of Sandysford Chapel,

Glasgow. The Rev. A. Burt, of Aungask, presided as Moderator, *pro tempore*.

Upon the minutes of the previous meeting of Presbytery being read, and Mr Macduff reporting that the kirk-session and parishioners of St Madoes had been duly cited, the officer was instructed to make call outside the door, whether any one objected to the translation of Mr. Macduff? No one appearing, the question was put by the Moderator, translate or not? when it was unanimously agreed that Mr. Macduff be translated.

Mr. SMITH extremely regretted that some one of longer standing than himself was not then present for the purpose of giving expression to what, he was sure, were their united feelings with respect to the removal from amongst them of their much esteemed friend. Mr. Macduff, he said, is well known. When he came amongst us he was considered a great accession, and his worth and eminent ability having endeared, and made him much esteemed by all, we cannot now but feel regret at his removal. We have every confidence that in the wider and more important sphere he is henceforth to occupy, he will, under the Divine blessing, prove an able, faithful, and successful labourer in the vineyard of our common Master. And I have only further to add, that he leaves us with every feeling of affection, and with every sentiment of regard.

Mr. DUNCAN (Procurator-Fiscal) said, that he heartily concurred with what had been said by Mr. Smith as to the translation of Mr. Macduff. His removal would not only occasion a blank in the Presbytery, but also in the neighbourhood of Perth. The lay members of the church highly esteemed Mr. Macduff for his deep piety and his great talents and accomplishments; and if it had not been that Mr. Macduff had been called to a higher and much more important sphere of usefulness, he (Mr Duncan) should not only have opposed his translation, but have done all in his power to prevent it. He wished Mr. Macduff every success in his new charge.

Mr. MACDUFF said, if permitted to say a few words in a matter that so much concerned himself, he could only state that if personal considerations had regulated him in considering the honourable and urgent call which he had received from the congregation of Sandysford Chapel, he would not have left St Madoes. But he could not honestly, and with a clear conscience, have refused to comply with a paramount duty, however mingled with much sacrifice of friendship and former kindness. He would endeavour to carry the remembrance of the affection and friendship of the Presbytery with him to his new charge, and he trusted it would survive for many long years.—The Presbytery then adjourned.

Presbytery of Glasgow.

EDUCATIONAL DESTITUTION.

Dr. Runciman brought forward his motion previously given notice of, in reference to the

means of education within the bounds, and the supplying of deficiencies. His opinion was that in this Presbytery they should form an Association for the purpose of aiding and encouraging parishes in which a deficiency in the means of education was found to exist. He would have a regularly organised Society, with a small annual payment as a qualification for membership, and he was sure that it would meet with the support of the laity.

Mr. N. McLeod approved of the proposal generally. There had been too much talk on the subject, and they must now begin to act. The first thing required was money to build schools, and perhaps it might be desirable to appoint a small Committee to draw up suggestions as to the form of procedure, and report. It was agreed to remit to a Committee to make the necessary arrangements, with the view of following out its spirit, and report.

EDUCATION IN INDIA

Mr. N. L. Leod gave notice of his intention to move at next meeting that an overture be transmitted to the General Assembly in reference to their decision at last meeting anent the Government Indian Education measure. He expressed his deep regret at the conclusion which had been come to by the General Assembly, and was afraid that it would have the worst possible effect on their Missions.

India Mission

STATEMENT OF THE COMMITTEE.

INDIA, with its unnumbered millions, with its gigantic superstitions and prevailing errors, the growth of centuries, again appeals, to the Christian sympathy of British subjects. In the arrangements of an all-wise Providence, which determines the boundaries of nations, this vast province in the East has been added to the dominions of Britain, and become tributary to her sway; and who can overrate the importance of such an acquisition, or exaggerate the responsibilities it has served to entail? That these responsibilities are exhausted in the mildness of the burdens we impose, or of the laws we dispense, no patriotic Christian will maintain. No doubt, blessings of a temporal kind, are not to be despised,—knowledge, and freedom, and industry, and peace, have followed apace as province after province was added to our territory, and the era of their annexation to Britain has been justly hailed as the commencement of a new epoch in their history, and a nobler order of things than distinguished the past. But it was not for the transmission of these blessings, however valuable, of these alone, that the providence of the Supreme so largely ministered to our extending empire. And far less is it for the enlargement of our trade, or the enriching of our merchants, or the aggrandizement of our nobles, that India shines as one of the brightest gems in the British crown. In the onward march of events, other lessons are to be gathered than a mere superficial policy would seek to enforce, and in the dissemination of the truth where error prevails in its most hideous forms, in the diffusion of light where darkness broods with its attendant horrors, a darkness that might be felt, in

the conferring of a liberty with which Christ makes His children free—and the emancipated Hindoo may be no more enslaved under a yoke the most oppressive,—this is the duty and these the responsibilities, from the obligation of which there is no release. Still must Britain see to it, as she would deserve a place among the nations that, through her instrumentality, the "knowledge of Him who is the only living and true God, and of Jesus Christ whom He hath sent," is spread abroad upon the earth,—still must she remember, in the midst of her privileges, that it is true of communities as well as individuals, "to whom much is given, of them also much shall be required."

Not while this duty overlies all the churches of Britain not less than every class in the community, would it become the office-bearers and members of the Church of Scotland to overlook their especial interest in this Christian work. If it be true that our own native country has, more than any other part of the empire, in proportion at least, shared in the wealth which India so lavishly poured into our treasury, thereby inferring a corresponding effort of Christian zeal, what shall we say of the Church of our fathers in her by-gone labours on this unlimited field? That we have occupied this field for years, may be a subject, not unnaturally, of gratulation to all of us, though of boasting to none. The first to set the example as a Church, in the formation and conduct of this noble enterprise, we have been second to none in the blessed fruits of its beneficent agency. Any where indeed in Hindostan, the harvest at best has been a partial one, but if we can point to a few symptoms of an approaching change, to the disappearance of unholy rites and the successive abolition of horrid cruelties, to the growing improvement in tone and temper not less of the European than of the native mind, each in their sphere surmounting prejudices the most inveterate and bigotry the most keen, we may also congratulate ourselves on the fact, that to this blessed result, the forerunner of changes more momentous, our Christian institutions in every Presidency, have, under the blessing of God, been lending their aid. They have now existed for many years, and in the onward march of Christian influence, penetrating the innermost recesses of society, as well as touching the springs, and affecting the movements of public life, they have not been without their appropriate triumphs.

But what have these efforts been after all, compared with the vastness of the field which they contemplate, or the responsibility which they underlie? Has our zeal kept pace with our privilege? Has a sense of the importance of Gospel truth, as the alone food of the soul, given adequate voice to our prayers, and vigour to our efforts, and largeness to our charities, when we remember those who, on the plains of India, were perishing for lack of knowledge? Was our duty discharged when we sent forth but two or three missionaries to two or three stations, and then looked for the conversion of a countless host? Rather does it become us to humble ourselves that by so feeble an agency so much has been done. Ours at best has been,

but a day of small things in the way of effort, though beyond our expectations, and much more our deserts, it has pleased the Lord in the conversion of the heathen from time to time to do great things for us, whereof we are glad. Well does it befit us to lift up the hands which hang down and to strengthen the feeble knees, to enlarge our charities and to multiply our prayers. From every province the calls are most numerous and urgent, and while the child ren of this generation need no spur to their assiduity, no incentive to their zeal, while the East is ransacked, in all its borders, by thousands of our countrymen thirsting for the fame that perisheth, or the wealth which at best they cannot carry beyond the tomb, this is the rebuke which is ringing in the ears of every Christian Church, "How long are ye slack to possess the land, which the Lord God of your fathers hath given you?"

That the General Assembly has adopted the resolution of opening a mission in the Punjab, in addition to those in the other Presidencies, will be hailed with satisfaction, we believe, by every member of the Church. Mr. Hunter has since been ordained, and is now on his way to Bombay, preparatory to the scene of his future operations. Not less, we feel assured, will the resolution be approved of, that, being furnished with means adequate to its accomplishment, we are ready to avail ourselves of any opening that offers, in establishing a mission in Turkey. There, as in India, war may be doing its work as the pioneer of the Gospel, and through the breach of strongholds the most formidable, which, like "the cedar in Lebanon," laughed at the storm, but which have fallen at last like a leaf before the whirlwind, the missionary may enter and place his tent in the midst of the smouldering ashes. But indeed will that day be, when, by the side of the churchyard, hallowed as the resting place of so many of our brave countrymen who have fallen in battle, the missionary church is seen raising its head, and when the shouts of victors have died away on the ear, with the cries of the fatherless, and the widow, and the orphan, to be succeeded by those other strains on the bloodstained hills of the Crimea, "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, 'Thy God reigneth!'" Here are triumphs to be achieved, bought by no blood but that of the Lamb, and followed by no tears but such as Jesus wept over perishing sinners. Where is the Church that has laboured so long, or that has done too much, in seeking to extend the beneficent reign of the Prince of Peace? Let the Church of Scotland hail it as her highest and holiest privilege, that she is permitted to engage in this bloodless contest. And let all her members seek to contribute to its operations and to minister to its wants. More urgently pressing than ever, the exigencies of the mission require earnest co-operation and support. They are well worthy of an enlarged measure of Christian liberality. An extension of agency requires an extension of means. And shall we plead for this in vain for the ready hand and for the willing heart? The result of another Annual Collection will, we trust, give its appropriate proof of your increasing earnestness and zeal. And may the prayers which are offered up in behalf of the heathen, come up in memorial before the Lord of Sabaoth, not ascending from a few, like "the voice of one crying in the wilderness," but from every sanctuary and from every heart. Then shall the blessing come back upon our own souls, even life for evermore. Then shall the religion of all be more vigorous and health-

Then shall every church be a Bethel, and every believer strengthened by the word of faith will resemble the saints of old, "who subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, and turned to flight the armies of the aliens."—*F. M. Record.*

THE CHURCH IN THE COLONIES.

Presbytery of Halifax.

HALIFAX, October 3rd, 1855.

Which day the Presbytery of Halifax met and was constituted with prayer. The minutes of last meeting were read and ordered to be engrossed. The Presbytery then proceeded to make up the roll for the ensuing year, when commissions having been read from St. Andrew's session in favour of Mr. Jas. Thomson, and from St. Matthew's session in favour of David Allison, Esq. appointing them to be their respective representatives in the Presbytery and Synod, they were invited to take their seats as members of the Court, and the Clerk was ordered to add their names to the roll.

It was then resolved that the Rev. Mr. Martin be the Moderator for the ensuing year, and Mr. Martin took the chair accordingly. The clerk agreeably to the rules of the church, then read the minutes of the last meeting of Synod, that the Presbytery might be informed of the injunctions laid upon it. These things having been noted, the Presbytery proceeded to take up such of them as their time permitted. Inter alia a correct return of the Presbytery was agreed on to be transmitted to the clerk of Synod for publication in the Edinburgh Almanac. Sessions were enjoined to lay their books and registers on the table of the Presbytery, at its meeting in January next. The convener of the Home Mission Committee was instructed to draw up an appeal to the congregations and friends of the church on behalf of this scheme, to be published in the January number of the Monthly Record. And the Moderator was appointed to proceed to the Presbytery of Pictou, and supply the place of one of their members for two sabbaths, in the event of their sending a deputation to Cape Breton in accordance with the injunctions of the Synod.

The Rev. G. W. Sprott, B.A., Clerk of Presbytery, then intimated that his engagement with the Colonial Committee expired in the month of November, and that it was his intention at that time to return to Scotland. Mr. Sprott took occasion to thank the members of Presbytery for the great kindness and forbearance which he had always experienced at their hands; and after alluding to the perfect harmony and goodwill which had existed throughout between him and the clergymen whom he had assisted—and to the satisfaction with which he looked back upon his intercourse with them—asked for a Presbyterial certificate. After some conversation it was resolved

that the Moderator and Mr. Scott be appointed a committee to draw up a testimonial in his favour to be submitted to a *pro re nata* meeting of Presbytery to be held on the first Wednesday of November.

The Moderator was further instructed to draw up and submit to next meeting a letter to be sent to the Colonial Committee of the Church of Scotland, asking them to send one or more Missionaries to the Presbytery of Halifax as soon as possible.

The Presbytery then adjourned, to meet at Halifax on the 1st Wednesday of November.

Presbytery of Pictou.

The Presbytery of Pictou met at Maclellan's Mountain church, and after devotional exercises was duly constituted with prayer. Sederunt—Rev. A. W. Herdman, Moderator, Messrs. Macgillivray, and Pollok, ministers, and Mr. Robert Cullen, elder. The minutes of last meeting were read and sustained. Mr. Wm. Macdonald presented his commission from the Session of Maclellan's Mountain, and took his seat as a member of Court. A commission from the session of St Andrew's Church, Pictou, to William Gordon, Esq. was presented by the Rev. A. W. Herdman, and his name was added to the Roll of members.

Mr. Macgillivray reported that he had visited the West Branch congregation according to appointment of Presbytery, and that parties were still unreconciled. The Clerk reported that he had written the Managers of St. James' Congregation, Charlottetown, in the terms enjoined by the Presbytery. The Clerk reported that he had visited Wallace: preached in Wallace on Sunday morning, Pugwash on Sunday evening, Victoria settlement on Monday, Gulf Shore on Tuesday, and Stake Road on the same evening: that the people were in general grievously disappointed at the failure of their efforts to obtain Mr. Harper for their pastor, and more urgent than ever for a regular clergyman in their midst; and that one of them Mr. Purves, who had been personally before the Colonial Committee in Edinburgh, suggested that the only plan that would avail for their supply was the Mission to the Mother Church of one of the members of Presbytery Messrs. Herdman and Harper sent in reports to the Presbytery which will be found in another part of this number. Mr. Mackay, of Belfast, having offered to go to Earlton and fulfill Mr. Macgillivray's appointment to that place, the proposal was acceded to and Mr. Macgillivray relieved. The accounts of monies due for services rendered to Lochaber and Barney's River were enjoined to be drawn out and sent to these congregations respectively. A letter from Mr. Macmillan was also read, in which he stated that his health had improved and that he was able to prosecute his studies, which gave the Presbytery much satisfaction, as they had been much concerned at the state of Mr. Macmillan's

health. A letter from the Rev. John Martin was read in which he offered his services to supply the place of a Gaelic Minister who should go to Cape Breton. The Moderator and Mr. Macgillivray were appointed to confer with Mr. Maclean at the earliest opportunity and admonish him if it lies within his power to fulfil this injunction of Synod. The Minutes of Synod were then read over, and arrangements made for fulfilling Synodical injunctions contained in them. The Presbytery as was its practise enjoined that a day of thanks-giving for the bountiful harvest be observed throughout their bounds, in the different churches, but left the particular days to be arranged by the Sessions, so that if possible different churches might be similarly engaged on the same day. Appointments were made for Mr. Harper up to the 12th of January.

The Court adjourned to meet at Gareloch on the first Thursday of January.

[To the Editor of the Monthly Record.]

SIR,—I send you by order of the Presbytery of Pictou, the subjoined Reports of Messrs. Herdman and Harper, of Missionary services performed by them, which may interest your readers.

ALLAN POLLOK,
Presbytery Clerk.

Report of the Rev. A. W. Herdman.

In reference to fulfilling appointments to Barney's River, I have to say that during the past year, indeed since I commenced February 1854, I have gone to the upper and lower churches there at an average of once in two months, sacramental months excepted, and given therefore eight Sabbaths within that time, one of them being sacramental, namely; on the second of March 1854, of May; third of October and first of December; second sabbath of February 1855; last sabbath of April and first of May, and the sacramental one on 15th July; to suit convenience some of these days being so fixed, at no ordinary sacrifice sometimes, my own church remaining for the most part vacant. I have received no monies from any source as recompense. All I imposed upon the people of Barney's River being to transport me to and from, which they did throughout that time. Farther I have had great pleasure in the work as Missionary, having been the means under God of building up the Church there not a little. On some sabbaths it was reported that the attendance even at the upper church was as large as on the Sacramental occasions; and that on the lower had seldom been exceeded on any former occasion. All classes, Baptist, Methodist, Free Church, United Presbyterian and Kirk met within the same roof and joined in the same worship. Besides I even visited, yea, searched out the sick and ministered to them: baptized children and conversed upon the things of God for the

awakening and conversion of the people. I pray that God may abundantly bless what was done.

ANDREW W. HERDMAN.

Missionary Report to the Presbytery of Pictou by Mr. Geo. HARRIS, preacher of the Gospel.

In accordance with the wishes of the Presbytery, I beg, most respectfully, to submit the following statement or report, which, for the sake of method, I may begin from the time at which I first commenced my missionary labours within their bounds.

On the 10th of February last, I arrived at Wallace, and since that period to the present time, about three-fourths of my services have been rendered to Wallace and Pugwash. Towards the middle of May, I left Wallace for P. E. Island, where I staid about six weeks, labouring chiefly at Georgetown. In the beginning of July, I again returned to Wallace, and remained in that district till the end of August, when, in accordance with the requisition of the Presbytery, under whose direction I had now put myself, I exchanged with Rev A Pollok, of New Glasgow, on Sabbath, the 2d of September; The following three weeks I spent on P. E. Island, officiating in Georgetown on the 9th of September and in Charlottetown, (St. James') on the two succeeding Sabbaths, to enable the Rev. William Snodgrass to visit the former locality, and administer to the members of our Church there the sacrament of the Lord's Supper.

On returning from the Island, I visited Roger's hill, where I preached on the 30th of September.

Since I first came within the bounds of the Presbytery of Pictou, to the date of this report, embracing a period of seven or eight months, I find from my memorandum book, that I have, in all officiated on seventy different occasions, including services on fast days and other special occasions.

The following is a list of the various destitute localities in which I have officiated, during the above period, and of the services rendered at them respectively.

	No. of sermons preached.
Wallace	18
Pugwash	12
Stake Road	6
Fox Harbour	2
Victoria Settlement	2
Georgetown	9
Gulf Shore	2

In addition to these, I have also officiated incidentally or by way of exchange, at the following places, viz: St. Andrew's Pictou; St. James', Charlottetown; Gareloch, and St. Andrew's, New Glasgow. The exact number of times, however, need not here be specified. Suffice it to say that besides fast days and other occasions, I have officiated regularly every Sabbath since I came within the bounds of the Presbytery.

Such being a brief outline of my missionary labours, I now proceed to enter more

minutely into detail, with the view of laying before the Presbytery such information as I have been able to collect, and other matters connected with my various fields of labour.

I. WALLACE.—The district of Wallace is perhaps one of the largest and most important fields within the sphere of my missionary labours. Having resided in the village ever since I came within the bounds of the Presbytery, (with the exceptions already noticed) I have had various opportunities of becoming acquainted with our people, the most of whom, I may mention, belong to the country parts around Wallace, rather than to the village itself; a considerable proportion residing at Fox Harbour, and in the direction of the Ridge and Stake Road. Several of our people also come from considerable distances to attend worship at Wallace. The church is capable of holding about 400 persons; and I am glad to have it in my power to say that it is generally very well filled, and the numbers in attendance decidedly upon the increase. There is also a Methodist Meeting House in our neighbourhood which is the only other place of worship in the village, with the exception of a very small Episcopal chapel, which is now being erected about a mile to the westward of Wallace. I mention the fact of the Methodists having a station in this quarter, because it accounts for the difficulty I have found in estimating the number of our people usually in attendance on Sabbath, as I believe that some of the members of that denomination not unfrequently attend our Church, when there is no service in their own. With a view, however, to greater accuracy, and in order to arrive at the numerical strength of the Congregation, it was my intention, during the summer, to make up a statistical account of the district; and for that purpose I would have had to visit every family: but I found, after a little consideration of the matter that it would be better, in the meantime at least, to defer taking this step, which, from the extent of country, would occupy more time than my other arrangements would permit. A list such as I now speak of, showing in detail the names and residences of the members and adherents of our church, with the number and ages of their families, and such like information, could not fail to be interesting, and besides would form an excellent basis for organising the congregations of Wallace and Pugwash. It is therefore my intention, should I continue to labour as I am now doing, to carry out this plan, whenever circumstances may permit; and I am sure the Presbytery will not consider the time thus occupied to be ill spent. I also intended, had I remained longer in the district, to establish a Sabbath School, for the benefit of the youth of both sexes connected with the congregation at Wallace, as well as a Bible Class for the instruction of those more advanced in years. In a place like Wallace, where there are

so many young people, and, so far as I am aware, no other institution of the kind, I believe much good could be done by the establishment of a Sabbath School; and I sincerely trust that, as I cannot, under existing arrangements, at present do more than express my willingness to co-operate in so good a design, there may be found, among our people, those who will do what they can to promote such a work of faith and labour of love. I may further mention that it was also my design to divide the district into sections, and to fix certain places and places for holding Diets of catechising, but for the reason already mentioned, this has in the meantime been delayed at least until the Presbytery shall arrange as to the future distribution of my services.

II. STAKE ROAD.—This station, around which a considerable number of our people reside, is situated about five miles to the East of the Village of Wallace. At first, when I went to preach in that quarter, I had to officiate in a private house. This I did several times last winter after preaching in the village church in the forenoon. Latterly, however, we have been much better accommodated in a school-house which has lately been erected by some of our people in that neighbourhood. The building is of considerable size, being capable, I should say, of holding about 150 people; and it was very properly made so large in order to answer the two-fold purpose of a preaching station as well as of a school-house. As regards the former, it has, I believe, an excellent situation, occupying a central position, and can easily be reached by those who would perhaps find the distance to Wallace too great for them, more especially when travelling is bad. I may mention that I look upon this station as a decidedly important position. On every occasion I visited it, the room was crowded, and if there were anything like regular service, such as once a month, by the missionary labouring at Wallace, I believe that a few would be added to the ranks of our Scottish Judah.

III. FOX HARBOUR.—Several times last Winter, I officiated in a small school-house here, when, though the weather always happened to be unfavorable, there was a very good attendance. Since then, a new and commodious school-house has been erected, which might answer very well for an occasional preaching station; and the most of those residing in the neighbourhood are strongly attached to our beloved Zion—that holy and beautiful house, where our fathers worshipped—I have no doubt that divine service would always be well attended, even on week days.

IV. PUGWASH.—Although in the meantime this district, in point of the number attached to our Church, is inferior to Wallace, there can be little doubt, considering its great natural advantages, that it will prove a very desirable position for settling

a minister, or at least as the head-quarters of one of our missionaries. Already, besides our own, there are five or six other places of worship in the village, which is rapidly increasing in size and importance. The Episcopalians, Methodists and Baptists have each their representatives here; and the Free Church will soon have a considerable building, which is now in course of erection. There is also a small Roman Catholic Chapel in progress. So that, in Pugwash, we are not without our share of competition,—rivalry—opposition—in the great and good work of winning souls to Christ. Still have we much to be thankful for, in so far as there are many in the village and surrounding country sincerely attached to us, notwithstanding the long period of our weakness as a church. Believing, as we confidently do, that truth will at last prevail, we have nothing to fear but everything to hope for the future success of our missionary operations in this quarter; and in the meantime we derive encouragement from the undoubted fact that to our own body at present belongs the largest number of regular church-goers in the village. Since I commenced my labours, the number in attendance has been slowly but surely progressing, and we have now usually from 150 to 200 people, most of whom are our own adherents. Some months ago, a Sabbath school was commenced in the church, meeting an hour before the forenoon service. It is succeeding remarkably well, and promises to be the means of great and increasing usefulness. Its conductors are deserving of great credit for their zeal in so good a cause. I may here take the opportunity of mentioning, what seems to fall within the range of observation, that, the Rev. Mr. Darrough, a covenanting clergyman stationed at Gore River, has been employed for some time past in officiating once a month in our Church at Pugwash, the people having invited him to do so, and agreeing to pay for his services. In the absence of one of our own labourers, this gentleman, by his able and faithful ministrations, seems from all accounts to be doing a good work for the locality.

V. VICTORIA SETTLEMENT.—This interesting Settlement I visited on two occasions in the middle and end of last winter, preaching in a Schoolhouse. It was truly pleasing to see so many busy settlers laying aside for a brief period the implements of labour in order to meet together on the afternoon of a week day for the praise and worship of Jehovah—a privilege which, it is much to be regretted, they so seldom enjoy. The whole settlement consisting of about sixteen families, may be said to belong to our Church. I was sorry that my other arrangements prevented me from paying them more frequent visits in the course of the summer: but should I continue to labour in the district I trust I may have it in my power to see them during the ensuing

winter. Considering the evidence which they have already given of their attachment to the church of Scotland, I think that every effort should be made by the Missionary labouring for the time at Wallace and Pugwash, to render them as frequent services as possible.

VI. GULF-SHORE.—In this quarter a few miles from Pugwash, we have a small church in which I have had the opportunity of officiating oftener than once on Sabbath afternoons, after preaching in the village in the forenoon. The attendance was numerous. The district being populous, there is every chance that, if its wants are attended to, it will prove an excellent station, there being many friends of the Establishment in the neighbourhood. The building however, is now pretty old, and would perhaps require a little repair in order to render it comfortable during winter, when no doubt we shall have occasion to make use of it. The Free church, have erected a new church about two miles distant, which I suppose is now completed.

VII. GEORGETOWN; P. E. ISLAND.—I have visited the Island twice this season: once in the middle of May, when I made a stay of about six weeks, and again in September, when I remained three weeks preaching chiefly at Georgetown, where we have a building capable of accommodating about three hundred people. There is also a small piece of land around it, the property of the Church. As far as I could ascertain, from the best sources of information, there are at present about thirty heads of families, in the district attached to us; but more might soon be added to the number. The people would not in the meantime undertake to subscribe more than £50 a year Island currency, towards the support of a Missionary, though they are sanguine in the belief that in a few years, this sum might be considerably increased, if an active and zealous labourer were to reside among them. At one time, I believe, the Georgetown congregation promised to be among the best we have; but having been now so long neglected, there has been a great falling off in our ranks, which now consist of a mere handful. Something, however might yet be done to rebuild the crumbling walls of our Zion in the locality, if arrangements were now made to supply them with something like regular services, until they can be better accommodated, which I trust may be very soon. I may observe that a considerable number of our people have years ago joined the Episcopalians, and become so attached to that body, which for fifteen years has had a Minister stationed in the place, as to leave little room to hope that they will ever again return to the church of their fathers. In the village besides the Episcopal, there is also a Roman Catholic Chapel, which, I am sorry to say, is but too well attended. The only other place of worship, besides our

own, is a small chapel erected some 12 or 15 years ago for the use of the sect called O'Brienites, or "Bible Christians," a Branch of the Methodists, I believe. Until about 2 years ago, they had regular service every sabbath, but whatever may be their strength in other parts of the Island, (and I am informed it is considerable) in Georgetown they are now very few in number, receiving only an occasional visit from their preachers. I may further mention that the Wesleyan Methodists have one or two families of adherents in the locality. They obtained from Government a Title for a church; but no building, it would appear, is yet in contemplation. I understand that their Missionaries visit Georgetown once a month or six weeks, and preach in our Church or in the School-house. They are in so far supported and countenanced by our people, who, although they would never think of joining them, are yet willing, when opportunity offers, to attend divine service, and pay their share. Last year, our people expended some £20 in plastering the church, and intend having a pulpit erected as soon as possible. The church would also require to be seated in a proper manner, temporary boards only being at present employed. As the frame of the building seems to be substantial, it is to be regretted that the interior is not in somewhat better order; but in the present circumstances of the congregation little else perhaps could be looked for. I was told that about £100 of their currency would be requisite to do everything that was necessary for the church; and I suggested to some of the leading men that I believed the Colonial Committee were, in such cases as theirs, disposed to render assistance, provided the people showed themselves zealous in doing what devolved upon them; and I accordingly advised them to have estimates made out for the purpose of being laid before the Presbytery, through whom I imagine the representation ought to be made. And I must here take the liberty of saying, that for the credit of the Kirk, it seems absolutely necessary, to have the building overhauled before any Missionary could be reasonably expected to take charge of the congregation. If it be said that this can easily be arranged after a Missionary has actually settled at Georgetown, it may be replied that he would be without a place to preach in, for months perhaps, during the time the church is undergoing repair. I therefore sincerely trust that this suggestion will in due time be attended to. I may further mention that, as all of those with whom I conversed seemed very desirous that I should remain and labour permanently among them, I felt that I could not do less than give them this encouragement, namely, that if no one else came out, and if the Presbytery of Pictou, under whose direction I was presently acting as an itinerant missionary, should deem it expedient, I should be very willing, for my own part, to give my exclusive services to

the district, more especially as I had at my own request, been originally destined for the Island; and moreover, as the larger and wealthier congregations on the other side of the water, all seemed more or less to require a knowledge of *Gaelic* as an indispensable requisite in a missionary stationed among them. This of course on the understanding that the Committee would sanction the same; it being evident that every missionary, in proposing to labour in a district, should have a regard to the future prospects of support from that district; and to all appearance, judging from the present capabilities of the congregation, it may be years after the term of my engagement with the Committee expires, before Georgetown can, by any reasonable calculation, be in a condition to support a minister without assistance from their funds.

Since penning the above statement with regard to the Church at Georgetown, I have been much gratified to learn that a subscription has been opened for the repair of the building. This is a decided token of the interest which our adherents take in the good work; and as the repairs will, it is understood, be proceeded with without delay, I leave it with the Presbytery to decide, whether, on the completion of my present engagements, (which will take place in the beginning of next month) and in the event of no one else making his appearance I should not be removed to Georgetown to labour there permanently as a missionary.

In concluding this report, I may take the liberty of mentioning that since my arrival in this country, I have felt it to be my duty to take occasion, from time to time, to bring the circumstances of our destitute congregations under the notice of the Colonial Committee with the view of several additions being, if possible, made to our ranks, at present so inadequate to the work before them in this colony; and I sincerely trust that my humble appeals may not be entirely without some good result in the attainment of so desirable an object, and that we shall soon have to congratulate ourselves and our attached adherents on the arrival of fresh labourers in this corner of the missionary field.

Presbytery of P. E. Island.

A meeting of this Court in connection with the Church of Scotland, was held, by appointment, in St. James' Church, Charlotetown, on the 3rd ult. the Rev. A. McKay, Moderator. The minutes of last meeting were read and approved of. Mr. Roderick Campbell laid on the table a duly attested extract of his election to represent the session of St. John's, Belfast, and his name was ordered to be added to the roll.

There appeared Messrs. Morpeth, Anderson and McNeill, in behalf of the trustees and congregation of St. James', in the city of Charlotetown,—and laid on the table an invitation to the Rev. William Snodgrass to be

minister of that church, now vacant, in consequence of the completion of an engagement for a limited period which Mr. Snodgrass had, in absence of church courts, entered into with the congregation. Mr. Snodgrass' letter of acceptance was also laid on the table. These documents were read and sustained. It was agreed that the Presbytery meet, on Friday, the 19th inst. at 2 p.m. to moderate in a call to Mr. Snodgrass; and that the Rev. A. Pollok, of New Glasgow, N. S. be invited to conduct Divine Service on that day, and, in case of his not being able to accept this invitation, Mr. McKay was appointed to preside. It was further agreed that Mr. McKay preach in St. James' Church, on Sabbath, the 7th inst. and give intimation of this appointment.

There was then laid on the table a memorial from a Committee appointed at a congregational meeting held in the church at Georgetown, setting forth, that at said meeting, which took place on the 24th of September, it was proposed to take immediate steps to finish the said church;—that forty pounds were there and then subscribed for this purpose, which by the 26th of the same month, the date of the Committee's memorial, had been increased to fifty pounds;—that this sum would go far to make the building comfortable, but that there would still be a deficiency, which the people in connection with the church are at present unable to make up;—and that therefore the Committee apply, as they were appointed, at said meeting so to do, to the Presbytery, to bring the matter under the notice of the Colonial Committee, and to ask their assistance. Both Mr. Snodgrass and Mr. McKay, who were present at the meeting referred to, approved of the memorial which was submitted, and having ascertained from qualified parties as well as from personal inspection, the probable cost of completing the church, it was agreed to represent the matter to the Colonial Committee, and apply for fifty pounds sterling. The Moderator and Clerk were instructed to sign the application in name of the Presbytery. The Presbytery then adjourned.

The Court met again, according to adjournment, on the 19th ult. The Rev. A. McKay, Moderator. The Rev. A. Pollok was received as an associate member. The Clerk reported that an application for aid to finish the church at Georgetown had been sent to the Colonial Committee, in terms of the instructions of Presbytery at last meeting.

The edict intimating, the appointment of Presbytery to meet this day to moderate in a call in favor of the Rev. W. Snodgrass to be minister of St. James' Church, was returned, duly executed. The Rev. A. Pollok then went to the pulpit and preached from these words of Matt. ch. 22, v. 42: "What think ye of Christ?" And, at the conclusion of the service, intimated that the Presbytery were now to proceed to discharge the duty for which they had specially met. A form of call was thereupon produced and read by the presiding minister, and then signed by the trustees, elders, members, and adherents of the congregation, who were present. Intimation was then given that the Presbytery were now ready to receive objections to Mr. Snodgrass, but none were offered. Whereupon the Presbytery agreed to sustain the call, as also a bond submitted by the trustees, stipulating the amount of stipend and the mode of payment. The call was then put into the hands of Mr. Snodgrass, and he was asked whether he accepted of the same. Mr. Snodgrass gave reasons why this question should not be urged

at present, and craved the Presbytery to allow the call to lie open for a few days that it might be more fully signed. The call was then lodged in the hands of Mr. J. W. Morrison, and ordered to be left at his store for additional signatures. The Presbytery further directed the call to lie open in this place on Monday the 22nd inst between the hours of 12 and 2 and Mr. Pollok was instructed to give intimation of these arrangements on Sabbath first. The Presbytery then adjourned.

The Presbytery met again according to adjournment, in St. James' Church, on Monday the 22d ult. Rev. A. McKay, Moderator. The call in favour of Mr. Snodgrass, with 156 names appended, was put into his hands, and accepted by him. The Presbytery thereupon resolved to proceed with his inducements and appointed the same to take place on Sabbath the 4th of November,—the Rev. Alex. McKay to preach and preside—and one of the ministers of the Presbytery of Pictou to be requested to address minister and people. The Presbytery also appointed the Rev. A. Pollok to preach in St. James' Church, on Sabbath first, and to serve an edict to the above effect, it being understood that Mr. Pollok is at liberty to procure a substitute.

The Presbytery then adjourned to meet in this place on Monday the 5th of Nov. to make the usual inquiries into the affairs of the congregation.

MISCELLANEOUS.

War, and Missionary Enterprise.

What could our nation not effect, if it were as anxious for the success of *Christian Missions*, and as ready to contribute for that purpose as it is for the proper prosecution of the war, and to be taxed on its account? If the extension of the Redeemer's kingdom were even to begin to rival, in the eyes of our statesmen, the preservation of the balance of power in Europe, changes might be soon accomplished, ever which the Christian bar would rejoice. If the resources of the main were as freely at the disposal of the friends of Christianity, as they now are for the purposes of war, how soon might the high-strained strains of Isaiah be fulfilled to the very letter!

Doubtless, we have missionaries as hard in their lives, as those patriotic men are who hold the trenches before Sebastopol, and who are as willing to die in Christ's behalf, at some foreign coast, and at some of Christianity's outposts, as any of our brave soldiers or sailors are to die in their country's cause. But is there any general enthusiasm among the love and far-off missionary, like that which the writers, the poets, the statesmen, and the people of the land pour forth for the encouragement of those who have gone to the war? Often, as he leans his weary head on his weary hand, in some distant spot, and thinks of home and early friends, of present difficulties, and personal weakness, would the voice of strong sympathy, coming from his native land, sustain his heart in solitude, and nerve his arm for the battle of the Lord. Are there no spiritual resources available

that may rival even the vast wealth of this great nation? Were we only more as one in our desires for the Christianizing of the world, and more frequently mindful of what we are bound to do as a Church for the glory of Messiah, our inroads on heathenism, both at home and abroad, would be more notable than they are.

Even the single, solitary prayer that arises at home for the devoted servants of the Lord in foreign lands, has its effects on the supplicant, and on those for whom it is lifted. It is "twice blest." It is a portion of the daily incense of prayer that ascends to God, as duly as the vapour-dust rises from off the vale and the hill; and duly as it arises, must it descend in showers of blessings on the servants of God, in obedience to the wise and beautiful laws of His providence and grace.

—H. & F. M. Record.

Calvin's Liturgy.

From Princeton Review—Article, Presbyterian Liturgies.

As Calvin's liturgy is the basis of those adopted in other Reformed Churches, we think our readers will be glad to see so much of it as is given in the work before us.

"THE FORM OF CHURCH PRAYERS.

"On week-days the minister uses such words in prayer as may seem to him good, suiting his prayer to the occasion, and the matter whereof he treats in preaching.
"For the Lord's Day in the morning it commonly used the Form ensuing. After the reading of the appointed chapters of Holy Scripture, the Ten Commandments are read. Then the minister begins thus:

"INVOCATION.—Our help is in the name of God, who made heaven and earth. Amen.

"EXHORTATION.—Brethren, let each of you present himself before the Lord, with confession of his sins and offences, following in heart my words.

"CONFESSION.—Lord God! Almighty and Eternal Father: We acknowledge and confess before thy holy majesty, that we are miserable sinners; conceived and born in guilt and in corruption, prone to do evil, and unfit for any good; who, by reason of our depravity, transgress without end thy holy commandments. Wherefore we have drawn upon ourselves, by thy just sentence, condemnation and death. But, O Lord! with heartfelt sorrow we repent and deplore our offences; we condemn ourselves and our evil ways, with true penitence beseeching that thy grace may relieve our distress.

"Be pleased then to have compassion upon us, O most gracious God! Father of all mercies; for the sake of thy Son Jesus Christ our Lord. And in removing our guilt and our pollution, grant us the increase of the grace of thine Holy Spirit; that acknowledging from our inmost hearts our own unrighteousness, we may be touched with sorrow that shall work true repentance; and that thy Spirit, mortifying all sin within us, may produce the fruits of holiness and of righteousness well-pleasing in thy sight: through Jesus Christ our Lord. Amen.

God the grace of his Holy Spirit, to the end that his word may be faithfully expounded, to the honour of his name, and to the edification of the church; and that it be received in such humility and obedience as are becoming. The form thereof is at the discretion of the minister.
"Prayer which the ministers are accustomed to make.

"FOR ILLUMINATION.—Most gracious God, our heavenly Father! in whom alone dwelleth all fulness of light and wisdom: Illuminate our minds, we beseech thee, by thine Holy Spirit, in the true understanding of thy word. Give us grace that we may receive it with reverence and humility unfeigned. May it lead us to put our whole trust in thee alone; and so to serve and honour thee, that we may glorify thy holy name, and edify our neighbours by a good example. And since it hath pleased thee to number us among thy people: O help us to pay thee the love and homage that we owe, as children to our Father, and as servants to our Lord. We ask this for the sake of our Master and Saviour, who hath taught us to pray, saying: Our Father, &c.

"At the end of the sermon, the minister having made exhortation to prayer, beginneth thus:

"INTERCESSION.—Almighty God, our heavenly Father! who hast promised to grant our requests in the name of thy well-beloved Son: Thou hast taught us in his name also to assemble ourselves together, assured that he shall be present in the midst of us, to intercede for us with thee, and obtain for us all things that we may agree on earth to ask thee. Wherefore, having met in thy presence, dependent on this promise, we earnestly beseech thee, O gracious God and Father! for his sake who is our only Saviour and Mediator, that of thy boundless mercy thou wilt freely pardon our offences; and so lift up our thoughts and our desires toward thyself, that we may seek thee in a manner acceptable to thy holy and reasonable will.

"FOR RULERS.—Heavenly Father! who hast bidden us pray for those in authority over us: We entreat thee to bless all princes and governors, thy servants, to whom thou hast committed the administration of justice; and especially * * * May it please thee to grant them the daily increase of thy good Spirit, that with true faith acknowledging Jesus Christ thy Son, and thy Saviour, to be King of kings and Lord of lords, unto whom thou hast given all power in heaven and on earth—they may seek to serve thee and exalt thy rule in their dominions. May they govern their subjects, who are the creatures of thy hand and the sheep of thy pasture, in a manner well-pleasing in thy sight; so that as well here as throughout all the earth, thy people, being kept in peace and quiet, may serve thee in all godliness and honesty; and that we, being delivered from the fear of our enemies, may pass the time of our lives in thy praise.

"FOR PASTORS.—Almighty Saviour! we pray for all whom thou hast appointed pastors of thy believing people, and intrusted with the care of souls and the dispensing of thy holy Gospel. Guide them by thy Spirit, and make them faithful and loyal

ministers of thy glory. May they ever hold this end before them: that by their efforts, all poor wandering sheep may be gathered in and made subject to the Lord Jesus Christ, the Shepherd and Bishop of their souls, and in him daily grow up and increase in all godliness and truth. And, O Lord! deliver thy churches from the mouth of ravenous wolves and hirelings, who seek only their own ambition or profit, and not the exaltation of thy holy name, and the safety of thy flock.

"FOR ALL CONDITIONS OF MEN.—Most Gracious God, Father of all mercies: We beseech thee for every class and condition of our fellow-men. Thou who wouldst be acknowledged as the Saviour of all mankind, in the redemption made by thy Son Jesus Christ: Grant that such as are yet strangers to thy knowledge, and in the darkness of captivity to ignorance and error, may, by the enlightening of thy Spirit and the preaching of thy word, be led into the right way of salvation; which is to know thee, the only true God, and Jesus Christ whom thou hast sent. May those whom thou hast already visited with thy grace, and enlightened with the knowledge of thy word, grow daily in all godliness, and be enriched with thy spiritual gifts. So that we all, with one heart and one voice, may ever praise thee, giving honour and worship to thy Christ, our Lord, Lawgiver and King.

"FOR AFFLICTED PERSONS.—God of all comfort! We commend to thee those whom thou art pleased to visit and chasten with any cross or tribulation; the nations whom thou dost afflict with pestilence, war, or famine; all persons oppressed with poverty, imprisonment, sickness, banishment, or any other distress of body or sorrow of mind: That it may please thee to show them thy fatherly kindness, chastening them for their profit; to the end that in their hearts they may turn unto thee, and being converted, may receive perfect consolation, and deliverance from all their woes.

"FOR PERSECUTED CHRISTIANS.—More especially we commend to thee our poor brethren scattered abroad under the tyranny of Antichrist, who are destitute of the pasture of life, and deprived of the privilege of publicly calling on thy holy name. We pray for those who are confined as prisoners, or otherwise persecuted by the enemies of thy gospel. May it please thee, O Father of mercies! to strengthen them by the virtue of thy Spirit, in such sort that they faint not, neither fall away, but constantly abide in thy holy calling. Succour them, help them as thou knowest they may need; console them in their afflictions; maintain them in thy safe keeping; defend them against the rage of devouring wolves; and augment within them all the graces of thy Spirit; that whether in life or death, they may glorify thy name.

"FOR THE CONGREGATION.—Finally, O God our Father! Grant also unto us, who are here gathered in the name of thy Holy Child Jesus, to hear his word [and to cele-

This done, shall be sung in the congregation a Psalm: then the minister shall begin afresh to pray, asking of

Belfast, Oct. 4th, 1855.

brate his holy Supper], that we may rightly perceive our lost estate by nature, and the condemnation we have deserved and heaped up to ourselves by disobedient lives. So that conscious that in ourselves there dwelleth no good thing, and that our flesh and blood cannot inherit thy kingdom, with our whole affections we may give ourselves up in firm trust to thy beloved Son, Jesus Christ our Lord, our only Saviour and Redeemer. And that he, dwelling in us, may mortify within us the old Adam, renewing us for a better life, wherein we shall exalt and glorify thy blessed and worthy name, ever, world without end. Amen.

“ THE LORD’S PRAYER.

“ THE CREED.

“ THE BLESSING.

THE EMPEROR LOUIS NAPOLEON AND THE SCOTTISH LANGUAGE.—Mr. Henry Scott Riddell, of Teviothead, the well-known author of “ Scotland Yet,” and many other esteemed and popular national songs, was recently on the recommendation of a distinguished clergyman of the Established Church, employed to translate the Gospel of Matthew into the Lowland Scotch. He was informed that the translation was for a foreigner of high distinction. Mr. Riddell finished his task a few weeks ago, and he has been informed that his employer is no less a personage than the Emperor of the French. The Emperor, he has been given to understand, takes a curious interest in languages; and it would appear is especially interested in the older language of Caledonia, the country of the progenitors of his Empress.

THE MONTHLY RECORD.

NOVEMBER, 1855.

We publish in another column the proceedings anent Mr. Snodgrass’ induction to St. James’ Church, Charlottetown. For the sake of that congregation and the general interests of the Church of Scotland in the Lower Colonies, we rejoice at the formation of this pastoral tie. Mr. Snodgrass has already officiated for three years in Charlottetown. He arrived there at a period when the church courts were in abeyance, and was left to act at his own discretion. Though sent by the Colonial Committee as a Missionary to P. E. Island, he saw the importance of attending chiefly to the congregation of St. James, and accordingly entered into an arrangement to officiate as minister there for three years. During that time we have heard frequently of the ability and acceptableness of his preaching, and we are much gratified to find that he has now been unanimously called to be their permanent pastor, and that his settlement promises

to be most harmonious. During the past three years our church has assumed a very different position from that in which it was previously—and in the efforts to rebuild it, the labours of which have been heavy on account of the limited agency, Mr. Snodgrass has borne a principal part. As a man of talent and learning, zeal and business habits he has very few equals in the ministry of any denomination, and now that he is thoroughly committed to the Colonial field we have no doubt that he will prove a pillar in our Zion. The congregation of St. James’ have great reason to be thankful to the disposer of all events, that they have secured the services of such a clergyman, who, we have no hesitation in saying is one among a thousand. We are very glad to learn that they are about to show their appreciation of his labours, and to consult their own prosperity as a congregation, by erecting without delay a Manse. It is only in this way by congregations encouraging their clergymen, and coming forward and aiding in a generous and liberal support, that we can expect our church to flourish. It is utterly foreign to the history and spirit of the Church of Scotland for her, like some of the sects around us, to exact, as a condition of admission to the holy communion, a promise to support the ordinances of religion. Still our people must give cheerfully and liberally. Indifference must give place to zeal, and grumblers must become workers, if the church is to supply even the spiritual wants of her own children.

Praiseworthy Liberality.

We have much pleasure in publishing the following communication from our attentive correspondent at Belfast, P. E. I., containing a most satisfactory account of the exertions of that congregation for the support of the gospel. We can easily conceive with what cheerfulness and alacrity this large, united and attached congregation of the Church of Scotland in that place, must have welcomed a faithful and devoted minister of their church after such a long and dreary vacancy.

It is deeply to be regretted that other Gaelic congregations within the bounds of the Synod, are not also provided with spiritual pastors. There are a considerable number of congregations in the eastern parts of the Province equally willing, and some of them equally able, to support the ordinances of religion, as the congregation at Belfast. The congregations of the upper settlements of the East River of Pictou, at Barney’s River and Lochaber, at Rogers Hill, River John, and Earltown, at Wallace and Pugwash, ought if our church is to exist and prosper in this colony, to be filled up immediately with Gaelic ministers, and every effort should be made to visit all the vacant stations within our province.

The congregation of Belfast, P. E. I., which had during so many years enjoyed the able ministrations of the late Rev. Mr. McLennan, whose christian walk and truly amiable and charitable disposition endeared him to many a heart, is now beginning to afford several manifest tokens of life and activity, which shew in the case of many that the embers of truth, which were sown among them only require to be stirred, and that several long and dreary years of destitution could not wear the hearts of those noble and attached children from the church of their fathers. The large and commodious church, perhaps the most commodious Presbyterian one in the lower colonies, is now every Lord’s day filled to excess, so that already want of accommodation is beginning to be felt. After due notice had been given a large meeting was convened in the church last week with a view of making various improvements, when all the proceedings were gone through in a most harmonious and Christian spirit. Every proposition which was made, for rendering the building suitable, and in some measure worthy of the great and adorable being who condescends to dwell with man upon earth, and who prefers the courts of Zion to all the dwellings of Jacob, was carried without one dissentient voice. In fact there appeared in the countenances as well as in the actings of those present, some sparks of that zeal which was manifested by the children when encouraged to rebuild the Temple, as with the sword in one hand and the working implements in the other, they wrought from the break of day till the sun began to appear in the evening. It was agreed that a new pulpit, which would occupy less space than the one now in use, should be constructed, so that some additional seats might be erected around it. The inside is also to be painted immediately, and several other improvements to be made. It was found that the outside of the building was not in a proper state to be painted, unless it could be shingled. It was therefore agreed to have material provided during the winter, in order that it might be shingled and painted early next season. Two weeks ago a collection of £18 currency was made for a congregational library, and it is expected that this sum will be considerably increased. It ought also to be recorded to the credit of the congregation, that they have paid their clergyman in advance, about £100 currency, nearly the sum guaranteed for the half year’s stipend; that they propose erecting a manse, in the course of a little time to the benefit of the clergyman. The Earl of Selkirk, who is by the way an Elder in the Church of Scotland, with characteristic kindness and generosity has offered to give 10 acres for a glebe. Such tokens of activity and zeal, evidence an appreciation of the ordinances of our most holy religion, and the adherents of our church, which we assure you, Messrs. Editors, will have much pleasure in recording. And surely were the church at home, and especially the licentiate

of the church sufficiently alive to the ardent and devoted attachment of our people in the Colonies to the mother church, such congregations as that of Belfast would not have been so long left destitute of the ministrations of one of her licentiates.

Dalhousie College.

We understand that the Corresponding Committees of the different Presbyterian bodies, appointed at last meeting of their respective Synods—at least those of the U. Presbyterian and the Kirk—are beginning to move in the matter of obtaining Dalhousie College as a general literary institution, for the preparatory training of students; each body having its own hall totally unconnected with the college for instruction in Divinity. We sincerely hope this may be consummated for many reasons, and we see no obstacle in the way of the different Presbyterian bodies taking the matter up in earnest. As things are at present, neither of them is able to give any thing like an adequate education to their candidates for the ministry. While we think the seminaries of learning belonging to the Free and the U. Presbyterian bodies do much credit to them, considering the difficulties they have to contend with, still we are not insensible of the fact that a body of Presbyterian Ministers are now filling the country whose education necessarily is very imperfect. We are also painfully aware of the fact that, our own church is suffering a still worse misfortune—the want of labourers of any kind. Our plan of sending men to Scotland may suffice so far as quality is concerned, but it is utterly inadequate in respect of quantity. Indeed, the system of education in this Province will never be complete, and all professions will suffer, until there is a general Provincial University, of a very different character from any institution now existing in the Province, where an adequate preparatory training for all, who contemplate following any of the learned professions can be obtained. But we fear there is little prospect of this being realized at present.

To return to Dalhousie College. It was erected it is well known, chiefly through the exertions of Lord Dalhousie, an ardent supporter of the Scotch Church. The model after which he desired to mould it was the University of Edinburgh; and one of the leading objects he had in view was the education of a native ministry belonging to the Church of Scotland. Much to his annoyance the name of the Bishop of Nova Scotia was in England, substituted in the first for that of Dr. Gray, the clergyman of St. Matthew's Church. The institution never fulfilled the hopes of its founder, nor brought forth fruits at all adequate to the funds that are connected with it. It has sometimes been altogether closed, as has been the case for the last year; and for the most part it has been nothing better than

a grammar school. We understand that, besides the building, the revenue amounts, to about £600. We believe it would be of the greatest advantage to the education of the Province generally, and especially to the Presbyterians, if they would unite and obtain this property from the Government, and convert it into a first-rate literary institution. They could easily increase the endowment to a sum amply sufficient to support a full staff of professors. Singularly enough we had a letter from a friend in Britain the other day, who is connected with Halifax, in which he alludes to this project, and mentions a very handsome sum which he is willing to give.

We understand that the present Directors of the College, unwilling longer to have it unoccupied, are preparing to have it re-opened as a High School, and have secured the services of a man of some note in the scientific world. At first sight this seems rather to stand in the way of the project which we are advocating, but the difficulty could easily be got over by the appointment of this gentleman, who is a Scotchman, to a Chair in the proposed Presbyterian institution, should circumstances admit of it. With a member of the Kirk at the head of the Government,—with a large number of Presbyterians in both Houses,—with their political strength in the Country, and their preferential claim to this building, arising out of the well understood intention of the founder,—with the failure of all attempts on the present system full in view—we can see no reason why, if there be but unanimity of action, this great boon may not be secured. We hope that the three committees will agree heartily in this matter, of so much interest to their respective denominations; and we are fully persuaded that if two agree, and a third should refuse, it will place itself in a very odious light in the eyes of the general Presbyterian community.

LATEST INTELLIGENCE.

Female Education in India.

We have much pleasure in stating that arrangements have been completed for the appropriation of children in the Orphanage at Calcutta to such Sabbath Schools or Individuals as may be willing to contribute the sum necessary for their support. This amounts to four pounds cy. per annum, and can be remitted to the Editor of the Presbyterian, Montreal, or to John Paton, Kingston, C. W., the latter of whom will take charge of all correspondence connected with the Scheme. It is not necessary that the whole amount should be remitted at one time, and any other contributions in aid of the Mission will be gladly received.

All subscriptions and donations will be acknowledged through the Presbyterian.—*Montreal Presbyterian.*

The French Canadian Mission.

We again remind our readers of the obligation which devolves upon them to support

this Mission of the Church. We believe that it was the path of duty that was entered upon when the Mission commenced; and, having put our hands to the plough, we ought not to turn back. We would submit to the members of our Church that a responsibility rests upon us; the Committee are anxious to extend its operations; but it remains with the people whether they shall be placed in such a position as will justify the assuming of further moral and pecuniary responsibility. One labourer is now in the field, a piece of ground in the City of Montreal has been acquired for a French Protestant Church, collections of money have been made for the purpose of building a suitable edifice. It remains now with our ministers and people to pronounce whether past efforts shall be made available, and the Mission placed on such a footing as may tend to accomplish the end had in view. We have already said that our duty in the matter is manifest. The command "Go preach the Gospel to every creature" is a plain one; and to whom without the pale of our own people should we more naturally go than to that great body of French Canadians with whom our own interests are so closely connected? We are persuaded that Missionary work carries with it its own reward in stimulating the zeal and encouraging the heart of those engaged in it; and, ere the Synodical year close, we trust that not only will the French Mission be placed on a more satisfactory footing, but that a larger and more direct interest will be taken in the *Jewish and Foreign Mission of the Parent Church*. In every point of view the present is a favourable period for enlarging the operations of the French Mission. It is believed that the minds of the people are more prepared for the reception of the Truth, and probably at no other time could we apply with better prospects of success for a French Protestant Minister of standing than now, when Canada is brought so prominently and so favourably before the notice of the French and Continental nations as the Province now is through the representation of our industry at the great Exposition of Arts in Paris. We sincerely trust that the Committee may be encouraged to make an application for the services of a pastor, as we are persuaded that the result would be satisfactory; but we again repeat that whether they do so or not rests with the Ministers, Elders, and people of our Church.—*Id.*

Presbytery of Glengary.

At a *pro re nata* meeting of this Court held at Cornwall on the 25th of July last, the demise of their late brother, Aeneas McLean, of Cote St. George, was adverted to, and it was resolved to record, as they hereby do, their sentiments and deep sorrow on that event. In this new dispensation of affliction, pressing so closely and mysteriously on similar ones, over which they have so recently had occasion to mourn, the Presbytery feel themselves called upon to recognize the voice of God speaking to them in particular and through them to the whole Church, in tones of solemn warning and admonition, and, when they would bow themselves in humble prostration of spirit before that Sovereign Will which says unto them, "Be still and know that I am God," they would at the same time lay it to heart that they are hereby called, not only to a profound submission to the Divine will, but deeper repentance and humiliation of heart, seeing that, notwithstanding all that has come upon them, His anger is not turned away, but His hand is

stretched out still. "O Lord God of hosts, how long wilt Thou be angry against the prayer of Thy people? Thou feedest them with the bread of tears, and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours; and our enemies laugh among themselves. Turn us again, O God of hosts, and cause Thy face to shine, and we shall be saved." And, when they would thus employ the language of the Spirit as aptly expressive of their present sentiments and feelings, the Presbytery at the same time find no common relief and gratification in recording their testimony to the great worth and eminent Christian talents and services of their deceased brother, for, though the very excellencies for which he was distinguished make his loss the greater, yet the remembrance of them tends to soften the poignancy of sorrow, and to communicate a sweet savour to his memory. "We are not left to sorrow, as others who have no hope," yea our sorrow is mingled with rejoicing, when we remember that "the righteous is taken away from the evil to come. He shall enter into peace."

The Presbytery would at the same time take this opportunity of expressing and recording their deep sympathy with the bereaved widow and her fatherless children; commending her and them very affectionately to the grace and protection of "God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Nor would the Presbytery forget the Congregation who have thus been deprived of an attached, devoted and much valued Pastor in the midst of his days and usefulness. They, too, have their warm sympathy, and their prayer for them is, that God may give them a Pastor according to His own heart, who shall feed them with knowledge and understanding.

The Presbytery then entered upon the consideration of the desolate condition of their now many vacant congregations, (amounting to no less than five, all embracing one uninterrupted block of country, and comprehending four entire Townships, with that portion of Lower Canada which constituted the bounds of the congregations of Cote St. George, and all more or less requiring the Gaelic language,) and, seeing most clearly and feeling most painfully their utter inability, with only two ministers that preach the Gaelic language, not only to do justice to the spiritual wants of so large a population scattered over so large a tract of country, but even to supply that amount of Divine ordinances that would be necessary, to hold them together as congregations, and bind them to us as a Church Communion, the Presbytery deem it a solemn duty, in addition to the appeal already made to the Mother Church, through the Moderator of the Synod, in behalf of the many vacant congregations throughout the Church, to make a special and urgent appeal to the Colonial Committee of the General Assembly in behalf of the vacant congregations within the bounds of this Presbytery; and the Moderator was instructed to prepare and to transmit to the Colonial Committee such a communication as the urgency of the case demanded.

The Presbytery made the following appointments, viz. Mr. Munro, of Finch, to preach at Martintown on the second of August, and Mr. Scott, of Williamsburg, at Williamstown on the last Sabbath of said month.—*It.*

Glasgow Mission to Scutari.

We regret exceedingly to announce the return of Mr. Fergusson to this country,

from bad health. Mr. Macleod has received a note from him, dated "on board the Arabia nearing Malta, 27th Aug.," in which he says:—

"My dear Mr. Macleod,—I suppose Mr. Macnair has already somewhat prepared you to hear of my return to Scotland for a time. A medical Board, on the 20th inst., decided upon sending me home, and I am thus far on my way, feeling, I think, rather stronger since I left Scutari. The weather is calm, and I have not suffered much from sickness. I hope by the time we arrive at Portsmouth to be considerably improved. My instructions are to report myself at the Horse Guards on my arrival.

"I left two Presbyterian chaplains at Scutari. Mr. Drennan, who was expected to have gone to the Crimea, was fortunately detained; and, now that I have been sent off, he will, of course, remain where he is. I am extremely glad of this, both for the sake of the work and for Mr. Macnair's sake; for, had he been left at Scutari alone, his benevolent disposition would have prompted him to over-work himself."

"I naturally feel disposed to inquire wherefore it is that I am again, in so short a period, returning to my native country. I would rather not have done so at this time, and I should be sorry if anything occurs to prevent my going back. But the Lord doth not give account of any of his matters. I feel sure that all is well, and I desire to feel ready to obey his will. I shall ever rejoice that I have been engaged in this great work. I have only to lament that there has been a 'need-let' for so much of my time being spent on the bed of affliction."

We earnestly hope that his valued life may be spared, and his valued labour resumed. Since the above was in type, Mr. Fergusson has arrived in Scotland, and hopes soon to be able to return to the East.

The following communication has also been received from Mr. Macnair:—

'Scutari,' 27th August, 1855.

"My dear Sir,—My last letter, dated the 13th inst., would acquaint you that it was not unlikely that Mr. Fergusson might be ordered home for a time, for the benefit of his health. I write now to let you know that a medical Board having sat upon his case this resolution was unanimously come to, and, accordingly, he embarked on Friday last, the 24th inst., on board the steamer Arabia. The same vessel takes home the Rev. Mr. Fraser, and also a Mr. Taylor, of the English Church, both in poor health, from the Crimea. I am sure the Committee will all deeply sympathise with Mr. Fergusson, and, I have no doubt, will approve of the step he has been recommended, or rather enjoined, by the medical authorities here, to take. He was not weaker when he sailed than he had been for some time back; but having been so long getting up his strength, and for a period entirely laid aside from duty, the Board seemed to have no difficulty in coming to a decision on his case, and appear confi-

dently to expect that a few weeks of the bracing air of his native land will invigorate him, and fit him again for duty. That it may please God to grant this, every friend of the Mission will join me in praying

"And now, my dear sir, I may venture to call your attention to the state of matters at Scutari, and in the hospitals generally, as concerns our Presbyterian population. The staff of chaplains is permanently weakened by the withdrawal of Mr. Fraser from the field, and temporarily still further by the absence of Mr. Fergusson. In addition to these, Mr. Watson, another Presbyterian chaplain, is in hospital here, on sick leave from the camp; and, since Mr. Fergusson left, our only remaining chaplain at Scutari, Mr. Drennan, has been ordered up to the Crimea. Even with this addition at the camp, the number of chaplains there will still be one short of what it has been for some time, while the only representatives of Presbyterianism in this quarter are Mr. Johnston, of the Irish Church, quartered at Kululee, five miles from this, and myself. Two is the smallest number of chaplains requisite to visit, with anything like satisfaction, the Presbyterian patients in Scutari, and to attend to the garrison, while the numbers at Kululee have been found amply sufficient to employ the services of one. A large hospital is now in course of erection on the Dardanelles, a day's sail from this capable of accommodating somewhere about 1000 patients; and, out of this number, it may be expected that there will be Presbyterians enough to call for the services of at least one chaplain. Supposing Mr. Watson and Mr. Fergusson both recruited and again fit for duty, and supposing the rest of us to keep our health, our numbers would still be inadequate to the proper discharge of our duties, more, when we take account the scattered position of the men, then even when we look simply at the numbers. But the experience of the past has taught us that we have no right to count upon the continued health of a chaplain any more than of another man; and the present state of matters will convince your readers that out of the eight Presbyterian chaplains in the East (i. e., including Mr. Fergusson but not Mr. Fraser), it would be unwise to count upon the constant services of more than seven.

"Your Committee having interested themselves specially in the hospital, you will observe that, from the proportion of chaplains employed at present in the Crimea, there is danger, unless our numbers are permanently increased, of the hospitals reverting to something like the commencement of last winter. No one who knows the warm and hearty response which was made to the call you addressed to the public of Glasgow and neighbourhood, and the spontaneous manner which funds flowed into your treasury, for one moment suppose that any difficulty of a financial nature will stand in the way of any supplementing of our numbers for which there may seem to be a call. If, therefore,

when you have seen Mr. Fergusson, and find what I have stated corroborated by him, you feel that the appointment of an additional chaplain is practicable. I do hope that means will be employed to have such representations made in the proper quarter as may be likely to conduce to this end.

"Mr. Fergusson will tell you of the safe arrival and opening of his boxes, two of them containing large grants of Testaments from the West of Scotland Bible Society, and donations of books from private parties, which will be very acceptable; and the third box, containing the gift from St. John's Session, of 500 copies of Dr. Gillan's Sermon on the war, which will be read with interest by the men."

Another letter, dated Scutari, Sept. 5, gives a most satisfactory account of the books sent out, all of which, it may be noticed, have at last safely reached their destination. The donors may like to receive an acknowledgment of their gifts, and the friends of the Mission to know, too, what has been furnished, through its means, to the sufferers in the hospital. The list will therefore be published entire in our next number.—*E. C. M.*

University of Queen's College, Kingston.

As intimated in the advertisement in this number, the 14th Session of this Institution will commence on the 1st Wednesday of October, when we trust the expectations of the authorities will be fully realized in a largely increased attendance of Students.

The Divinity Classes will be opened on the 1st Wednesday of November. Feeling a warm interest in this, the School of our Prophets, and being morally convinced that on its efficiency, humanly speaking, depend the extension of our Church and its perpetuation, we have for some years consistently advocated its claims, in the hope that we might be privileged to see our College occupying a high position in our country, and proving of material service to it as well as to the Church. Had not the unhappy division occurred some years ago, beyond doubt, of all the educational institutions in the Province, it would have now occupied the first position. But, even as it is, the number of pupils and the character of the education imparted, as well as in the reputation and erudition of its Professors, it will bear comparison with the richly endowed University of Trinity College at Toronto. It is gratifying to find that the number of pupils is steadily maintained, while this year a large Divinity Class is expected. We have before us the annual synopsis of the proceedings of the Board of Trustees, who under the provisions of the Royal Charter are entrusted with its management, from which we purpose gleaning some particulars of interest to our readers. It will be borne in mind that there are now 4 Professors, devoting their whole time to the interests of the College, viz., the Rev. Professors George, Dr. Williamson, Smith and Weir. In connexion with the College there is a Medical School and also a Preparatory School under competent masters and under the supervision of the Professors. During the session of 1854-55 there were 31 regular Students in attendance. In addition to these the Medical School and Preparatory School were

attended by a large number of pupils. During the past year Mr. Hugh J. Borthwick was appointed Head-Master of the Preparatory School. The Ladies' Association of Hamilton remitted £15 towards a Bursary and intimated their intention of making it permanent. Professor Smith, who was about visiting Britain, was authorised to act there, in behalf of the College generally and in procuring contributions towards the Library and Museum. We find that a considerable number of Bursaries are regularly given for the aid of Divinity Students by associations and individuals. During the last year Hugh Allan, Esq., of Montreal, the St. Andrew's Church of Toronto, and the St. Andrew's University Missionary Association contributed 1; the St. Andrew's Church of Niagara, the Edinburgh University Missionary Association and the Colonial Committee, each 2; and the Lay Association of Montreal, as it has done for some years past, 3. It will be remembered that the College is now established in suitable and appropriate buildings, the Summerhill property, acquired at an outlay of £6000, and with reference to which a special appeal for aid has been made to the adherents of our Church. The expense has been met with some degree of liberality, but not yet to such an extent as is required. We trust that no congregation will omit to contribute towards the building-up of this Institution, and in fact to the perpetuation of the Church through its instrumentality. Besides this special appeal we think an annual collection on behalf of the College should be faithfully taken up and liberally sustained. The endowment of the College, the gift of farseeing friends of the Church, though an excellent nucleus, is not of itself sufficient for the efficient maintenance and extension of the College; but, with prudence, economy, judicious management, and the continued liberality of our people, a position of independence and usefulness will be attained. It is a matter of interest to notice that students from the Lower Provinces have commenced attending the College. We trust this may be the beginning of a movement which will lead to a numerous attendance from these Provinces, and give to the Divinity classes the position of a Divinity Hall for our Church in British North America. This Branch of the College especially merits attention. In the present position of our Church, if it is to maintain its position and extend its usefulness in this great and growing Province, our own young men must be found in increasing numbers, going through the classes of the College and becoming fitted for dispensing the Word of Life to our adherents, many of whom now lack the ministrations of the Sanctuary. We hope that many a Christian parent will consider whether he has no Samuel among his stock to lend to the Lord, and that many a Christian youth will see his path clear to devoting himself to the work of his master in the office of the Holy Ministry of our Church.—*Presbyterian.*

Munificent Educational Bequests.

The Colonel Campbell has bequeathed £500 to build a school for educating the children in the parishes of Ardclach, Auldearn, and Cawdor; and £2500 as the fund for a perpetual endowment. The parish ministers of Ardclach, Auldearn, and Cawdor, are the Trustees to carry out this part of the will of the deceased, and each of them receive £100 of a legacy. Several legacies are left to private friends, and the residue of his fortune goes for bursaries in King's College, Aberdeen, at from £1.10 to £2.20 per annum.—*Sc. Record, Oct. 3.*

The Thanksgiving Day.

On Sunday, September 30th, being the day appointed by command of Her Majesty for a national thanksgiving, for the signal and repeated success of our army and that of our allies in the Crimea and especially for the capture of the town and fortress of Sebastopol, the form of prayer and thanksgiving prepared for the occasion was read in all the churches in the metropolis at both the morning and evening services, and sermons were preached, in all of which especial reference was made in various terms to the war, and to the last great victory achieved by the allied armies. In most of the churches, more especially St Paul's and Westminster Abbey, the congregations were unusually large, and collections were made in many of them in behalf of the widows and orphans of those who have fallen in the conflicts or of kindred objects.

Rev. Dr. Graham of Killearn.

The heritors, elders, and parishioners of Killearn parish celebrated the jubilee of their venerable minister, Dr. Graham, by a dinner on Tuesday, at Drymen. Peter Blackburn, Esq., M. P., was chairman; William Smith, Esq., of Carboth-Guthrie, croupier. Dr. Graham was ordained minister of Fintry in 1805, and removed to Killearn in 1822. In 1850 he was Moderator of the General Assembly.—*Sc. Record, Oct. 3rd.*

The Court in the Highlands.

On Sunday, Her Majesty, Prince Albert, and Prince Frederick of Prussia, along with the Duchess of Wellington, the Duke of Argyll, and the other members of the Royal suite, attended divine service in the church of Craigue. The Rev. Dr. Barr of St Enoch's Glasgow, preached a very impressive and appropriate discourse from James i. 27. On Monday the Prince of Prussia and suite left Balmoral, by Braemar and Spittal of Glenshee, to join the railway at Coupar-Angus. Her Majesty and his Royal Highness Prince Albert accompanied the Prince as far as Braemar, returning to the Castle at one p.m. His Grace the Duke of Argyll took his departure on the same day, by way of Banchory and Aberdeen, and is succeeded by Sir George Grey, as Minister of State. On Tuesday his Royal Highness went deer stalking at Ballochbuie. The weather is beautiful.—*Aberdeen Journal.*

Treasurer of the Synod Fund.

JAS. F. AVERY, M.D., George St., Halifax.
To whom Collections and Donations are requested to be sent.

Treasurer of the Home Mission Fund.

DAVID ALLISON, Esq., Water St., Halifax.
To whom Collections and Donations are requested to be sent.

ERROR IN OUR LAST.—For "Doull and Miller, £1," read £1 10s.

THE "NEWS OF THE MONTH" is unavoidably omitted.

ADVERTISEMENTS.

ADDITION TO STOCK THIS MONTH

W. & C MURDOCH & CO.

In addition to their former stock of DRY GOODS this Spring, have received a further assortment of
 White Shirtings, Umbrellas,
 Grey do. White Flannels,
 Striped do. Red do
 Dress Trimmings, VESTINGS,
 Small Wares, Do. Shapes,
 Hosiery, Fancy Trimmings,
 Whalebone, Braces Assorted.
 Kerseys, Hosiery, Printed Oil Cloths, and Covers.
 An assortment of GARMENTS.
 And invite the early attention of Buyers.
 63 Duke Street,
 22 Granville Street. June 22.

CHEAP DRY GOODS.

The subscriber has constantly on hand, every description of British DRY GOODS, consisting of Broad Cloths, Cassimeres, Tweeds and Doerings, Printed, White and grey Cottons, Ginghams, Printed DeLanes, Cashmeres and Dresses, Cotton and Worsted Hose, Gloves of every description, Blankets, Flannels, Baze and Serge Shawls of various textures, Polka Jackets, Striped and Regatta shirts, Cotton Bedticks, Osnaburg, Duck, and Linen Towellings, Gros De Naple Silks, Silk and Cotton Velvets, Hair Brushes, Dressing Combs, Nail and Tooth Brushes, White Knitteen Counterpanes and Marseilles Quilts, Ladies Pelisse cloth, Gala Plaids, Lyons Cloth with every variety of Trimmings, Thread, Needles, &c., Ribbons in Satin and Lutecestrig, figured and plain, Cotton Warp and Cotton Batting, good Tea, with the usual variety kept in Dry Goods Stores—Country Home-spun and Socks taken in exchange for Goods—the whole above articles can be recommended and will be disposed of at the lowest Cash Prices.

WILLIAM SCOTT
Halifax, Jan'y 17th, 1855. George Street.

CALEDONIA HOUSE,
 135 Granville Street.

DOULL & MILLER,

Would respectfully inform Wholesale and country buyers that they keep constantly on hand every description of
BRITISH, FRENCH AND GERMAN DRY GOODS.

MRS. A. REID,
 MILLINER,

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

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

MEDICAL WAREHOUSE.

Established in 1842. The undersigned have received at the above premises, lately refitted and enlarged, a new and general supply of DRUGS, PATENT MEDICINES, Perfumery, Toilet Soaps, Brushes &c., which can be recommended for their quality, and will be sold at prices unsurpassed for cheapness in Halifax.—Orders from physicians and others in the country will receive careful attention if addressed to the subscribers.

G. E. MORTON & CO.

PHENIX INSURANCE COMPANY, OF HARTFORD, CONN.

H. KELLOGG, Secy.....S. L. LOOMIS, Pres.

The Subscriber having been appointed Agent of this Company, is prepared to issue Policies against loss or damage by fire, on Dwellings, Furniture, Stores, Merchandise, Vessels in port, or building on the Stocks, on as favorable terms as the nature of the risk will admit.

Prompt adjustment of claims.

ARCHIBALD SCOTT,
 30, Bedford Row.

Halifax, N. S., Sept. 1855.

TO TEACHERS.

In consequence of the retirement of Mr. SELDEN from the Office of Superintendent of the Royal Acadian School, the Committee are desirous of obtaining a competent Teacher for that Institution, to commence the 21st January next. The School has been conducted on the Lancaster System, and the course of instruction required comprehends Reading, Writing, Arithmetic, (mental and written) Book-keeping, Mensuration, English Grammar and Composition; Geography, and the use of the Globes, Vocal Music and the elements of Geometry and Drawing, Familiar Lectures on Scripture, Natural, and General History, and the Sciences.

Applications with testimonials and references to be made on or before MONDAY the 12th proximo to the Subscriber, by whom every information as to Salary, &c., will be furnished.

JAMES C. HUME,
 Secretary.

Oct 20.

WOOLEN AND COTTON GOODS.

FOR FALL, 1855.

W. & C Murdoch & Co are now opening all their FALL supply, and invite the early attention of buyers to the following:—

- | | |
|---------------------------|---------------------------|
| Ready Made Clothing, | Blankets, |
| Gloves and Hosiery, | Muslin, white and col'd. |
| Laces and Edgings, | Linnings, do. do. |
| Silk and Plush Bonnets, | Small Wares, |
| Artificial Flowers, | Umbrellas, Braces, |
| Ladies Dresses and | Vestings and Cloths, |
| Dress Materials | Buttons, |
| Flannels, white and col'd | Handkfs silk and cotton, |
| Shirtings of all sorts, | Lincens, Threads—ass'ted. |
| Prints do. | Cravats and Mufflers, |
| Shawls, Cloakings, | Fur Caps, Victorines, &c. |

—ALSO—

- | | |
|-----------------------|------------------------|
| Common & Fancy Soaps, | Boots and Shoes, |
| Combs of all sorts, | Cloth Caps, |
| Indigo, Starch, | Cotton Warp, |
| Tobacco, Pipes, | Oil Cloths and Covers, |
| Nutmegs and Tea, | Stationary, &c. &c. |

Halifax, 1st Oct. 1855.

63 Duke Street and 22 Granville Street.

EAGLE LIFE INSURANCE COMPANY OF LONDON.

Capital, One Million Pounds Stg. Surplus Fund £265,661 4s. 4d.

In division of profits in 1852, £120,000 was added to the sums assured under whole term of Life. This Company ranks amongst the largest and most wealthy in England.

The Annual reports to 10th August 1855, of the Company's state and progress, rates of premium, and form of application obtained of

ARCHIBALD SCOTT,
 Agent.

Halifax, Sept. 1855.
 No. 30, Bedford Row.

VALUABLE BOOKS.

For Sale at the Book-Store of Wm. GRANT, Jr.
 69 George Street.

Sketches of Church History, by McCrie.
 Revival of the 18th Century with Sermons, by Whitefield.

The Rainbow of the Covenant.
 Fletcher's Choice Works.
 Streams in the Desert.

The Excellent Woman as described in the Book of Proverbs.

- Elisha.
- Cheever's Lectures on the Pilgrims Progress.
- Mothers of the Wise and Good.
- Baxter's Saints Rest.
- Pearls of Great Price.
- Skeletons of Sermons.
- Scenes from the History of the Christian Church.
- Missionary Enterprise.
- Bunyan's Holy War.
- Angels Whispers.
- Daughters of the Cross.
- Life and Labours of Doddridge.
- A Lamp to the Path.
- The Preacher and the King.
- Smith's Precious Things.
- Whitefield's Sermons.

BAGSTER'S BIBLICAL WORKS.

The Undersigned being agents for Messrs. Bagster & Sons' publications, are prepared to receive orders for the same and to supply them at the London prices.

BAGSTER'S POCKET POLYGLOT BIBLE.
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 The Book and its story, with the other publications of the same firm.

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Wholesale and Retail Importers of and Dealers in
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 N. B.—Chronometers Repaired.

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

COMMERCIAL SALE ROOM
 HALIFAX, N. S.

EDWARD LAWSON,

AUCTIONEER AND COMMISSION MERCHANT

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

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