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THE MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

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

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CORRESPONDENCE.

Lecture on the Pleasures of Literature.

We have much pleasure in presenting our readers with the following abstract or summary of a Lecture on the above interesting subject, delivered in the Temperance Hall, Wallace, on the 12th of March last, by our active and zealous Missionary, the Rev. George Harper, A. M., preacher of the Gospel.

The Lecturer commenced by pointing out the various departments of Literature, and showed the great advantages which we of the present day possess over our ancestors, even those of the last generation, in regard to education, owing both to the vast influx of cheap books upon all possible subjects, and the very general diffusion of knowledge among all classes of the people, from the greatly increased facilities of instruction; at the same time reminding the audience that it seemed to be one of the leading characteristics of the close of the present dispensation, in accordance with the prophecy which declares, that in the last time "knowledge shall be increased." After some remarks on the state of Literature and learning before the invention of printing, Mr. Harper observed that it was a somewhat singular circumstance that, after so long a period of obscurity, the first printed book should have been a Latin Bible, published in 1460, and known by the name of the Mazarin Bible. It showed the vast assistance which the Reformation from Popery had derived from this noble discovery; observing that, as in the case of the earlier reformers, the voice of Luther would doubtless soon have been silenced by the thunders of the Pope, had that voice not been re-echoed and amplified from a thousand printing presses—a voice which, by the same means,

continued to the present hour swelling to a yet louder key, until at length, as all true men believe and hope, the lofty dome of St. Peter's, already trembling at the gathering sound, shall finally sink under its rending and irresistible power. He then went on to remark how wonderful a thing is a Book, by which a gifted author's thoughts may powerfully impress thousands who have never listened to his living voice, and may spread to the ends of the earth, and endure as long as the world. He next drew attention to that most wonderful of all books, the Bible, and said that as it was by far the oldest, so it was by far the best. It has been well remarked that it is not only the Book of God, but the God of Books. In a mere literary point of view, it certainly well deserved its title. Even in this, which was the lowest aspect, in which we could regard it, it was immeasurably above and beyond any mere human composition; and it must be gratifying to every friend of human progress, to think that this same prince of Books has long been within the reach of the poorest in the land. Irrespective of its claims as a divine record, its maxims, sentiments and precepts are so weighty and valuable—so expansive and yet so easily understood—so far beyond what any mere man could reach by the profoundest study of human nature, that they cannot frequently be turned over in the mind without greatly exalting and purifying and enriching the understanding of the student. In perusing the pages of the Bible a man as it were breathes a purer atmosphere, and escapes for a while from the mists and fogs which gather around every other production, which is of the earth earthly, the authors of which have each their peculiar crotchets to maintain and prejudices tending to lead away from the truth. It accomplishes what no other book can,—nay, what many thousands of the best could not—it supplies to the most ignorant and unenlightened, who have just ability enough to consult its pages, principles and rules of duty which are ever found to be by

far the most valuable that could be obtained, even when considered only with reference to the present world. Such is the depth of its resources, that the humblest individual who has made it his frequent study, is often indeed, on the most vital questions, more than a match for the wisest philosopher whose mind is not enlightened by its truth. Dealing with the grandest and most comprehensive principles, it throws a bright halo of light upon the profoundest mysteries of our being—and discloses secrets which are often revealed to the ignorant and foolish, while they are withheld from the wise and learned. He said it could easily be proved by numerous quotations, that not a few of the very finest passages—the most sublime and beautiful thoughts—in the best writers in our own and other languages—have been imitated from or suggested by the Bible. More than this, unlike every other book, such is its truthfulness to nature and the heart of man, that it can be translated into every tongue, and at the same time lose but little of its native majesty by the process. As an illustration of this he referred to the commencement of the 139th Psalm, beginning, "O Lord thou hast searched me &c." Proceeding with his subject, he next observed that the best writers of our language deserve of course the first and chief attention. Though the number of books is now immense, a small library could easily contain the works of the great luminaries of English literature. It is better to know a few good books well than a great number of inferior ones indifferently; and in a new country like this, where the daily business of life absorbs so much of the attention, few people have leisure to peruse many volumes: those read should therefore be worth reading. If in any case there exists the least desire for intellectual improvement, or knowledge of a higher kind than that which mere newspapers supply, it may now be gratified, as the best writers in our own language, both in science and in literature, may easily be had in a cheap and

popular form. A Lecture on the pleasures of Literature would certainly be very deficient without some remarks, however hackneyed, on the great national poet of England, William Shakspeare, who is perhaps the very greatest of uninspired writers, and is well deserving of the profoundest study. From the vast range and comprehensiveness of his genius, he has been called the "myriad minded Shakspeare." He is in truth a splendid author, and stores of wisdom and wit may be gathered from his fertile pages. He wrote about thirty seven plays, almost any one of which would have been sufficient to render his name immortal. There is such a grasp of thought in them that they will admit of being read over and over again, and still be as fresh and delightful as ever. Mr. H. stated that he was aware that many well meaning people had a prejudice against the reading of all such works; but it was an unfounded one, and arose from their ignorantly associating the drama with what is low and debasing. As well might we be averse to all forms of religion, because there are many false views abroad upon the subject, and because the outward conduct of such sects as Jumpers, Shakers, Mormons, and other sects of monstrous and incredible creed, tends to throw it into contempt. While admitting that there are doubtless many bad productions of this kind, many that have a dissipating and immoral tendency, he did not think that this could be fairly charged upon the writings of Shakspeare, except by those whose bigotry was a thing far more disagreeable than anything the Bard of Avon ever wrote. Though not what may strictly be called a christian poet, he has little in his works of which any right minded christian need be ashamed. His great talent consisted in describing man as he really is—in all his grandeur and littleness—in his glory and in his shame. He holds the mirror up to nature; and from the peasant to the prince, in his teeming vortices we behold every conceivable variety almost of human character described with the utmost truthfulness. There is scarcely a feeling or passion that sways powerfully the human heart, which is not described by him not only with the utmost fidelity, but also in the choicest language. Pride, avarice, ambition, hatred, envy, jealousy, as well as love, courage, friendship, affection,—in short, all the emotional parts of man's being are arrayed in living colors and graphic relief in his fertile page, and delineated by the hand of a master, one who knew well how to touch every cord in man's bosom. And if it be true that "the proper study of mankind is man," then indeed are the writings of him, who has so justly been termed the high priest of English literature deserving of a careful perusal, which they will amply repay.

But if England can boast of her William Shakspeare, Scotland can also claim for herself the honor of producing a Poet of scarcely less genius—our great national bard Robert Burns, whom all Scotchmen,

living in every quarter of the world, must ever be proud to acknowledge as a fellow countrymen. He said he need not pause to describe works which have already enchanted millions, and which have not yet won half their triumph. In the presence of those of kindred blood, it was quite superfluous to recommend the ploughman poet of Ayrshire, whose unmatched songs are in every body's memory, and in the heart of every true son of Old Scotia. For depth of pathos, tenderness of feeling, sweetness of versification, and power of imagery, he has few equals and no superiors in any language. Of his character as a man he did not now speak. As a fallen son of Adam he had his faults and failings, and dearly did he pay the penalty of his follies. But we are to remember that perfection is not to be sought for among men, and that there are spots even in the sun. At the same time he would by no means be understood as attempting to defend the grievous vice of which he was, alas the victim. If our hearts are warmed and our imaginations delighted by the rare excellence of his poetry, we ought also if we are wise to seek to derive instruction from his life, which shows that even the greatest minds may be overcome by habits of drunkenness, which sooner or later produce their ruinous effects upon all who yield to them. Were there no other example, that of Burns is sufficient to prove that understanding alone will not keep a man from being a drunkard. He knew as well as any Temperance Lecturer could have told him—even though that man had been Gough himself,—the dire consequences of habits of intoxication,—and yet with his eyes wide open, he ran headlong to destruction. At the early age of 37, he died; and it is an unquestionable fact, that his end was hastened by addiction to the Bottle, which has quenched many a bright spirit, and sent them to a premature grave. But it may be some palliation to consider the time in which Burns lived. Temperance had not then lifted up in the streets, her meek imploring voice, nor begun her earnest cry to the miserable devotee of Bacchus, "touch not, taste not, handle not—poison is in the cup—and ruin and death must be your final portion!!" Burns was a most social spirit; and coupled with the prevailing customs of his times to drink deep at the midnight bowl, this was the cause of his ruin, and of many a one besides, who loved good company and good liquor. In Burns' time, and even much later than that, it would have been high treason to refuse a dram, and regarded as a regular insult not to take a hearty glass when it was offered you. But fortunately times have now greatly changed for the better—the drinking usages of the country are now fast going down—the cause of Temperance has unfurled its flag, and thousands upon thousands, warned in time, are flocking around its peaceful standard.

The circumstance now alluded to, the Lecturer continued, will also account for

the character of many of Burns' songs—the praise of the Bottle. They indicate a familiarity with low scenes and habits; and it is to be regretted that they were ever written; for there can be no question that when vice is gilded by the band of genius, it loses much of its ugliness, and becomes in fact not unfrequently a kind of virtue. Had the poet lived at the present day, with all the light which we now enjoy, it is difficult to say what he might have been, but one thing is sure—he was one of those who readily yielded when temptation was in the way; although it may be allowed in charity to plead, that his bacchanalian lyrics were written when Burns was not himself, and would never have seen the light had the poet been aware of the full extent of the evil he was unconsciously perpetuating. He who longed for and satg fondly of the time

"When men to men the world o'er
Shall Brothers be,"

must surely be supposed to have been a greater lover of his species!

After some remarks on the character of Milton as a poet, and a passing glance at the other great English writers, Mr. H. next proceeded to make a few observations on science and the pleasures arising from this source of literary gratification. In this department, he said, some men find little pleasure, while others are quite at home. It is however a characteristic of a Scotchman to desire to know the reasons of things—hence his fondness for religious controversy, more particularly when in perfectly educated. For every why he must have a wherefore. Even although holding but a few acres of land, he desires to cultivate them on scientific principles. It is happy one of the leading features of the present day that science, has been brought down to the level of the popular understanding, and rendered interesting and instructive to all classes of readers, so that this kind of knowledge may now be very easily acquired. How elevating for instance, the study of Astronomy which is now one of the most exact of the sciences! How it expands the mind, now and then to dwell on the vast and boundless field which it opens up for speculations! It is true the common individual who is altogether ignorant of the science, may have his reverential feelings aroused on beholding the midnight sky bespangled with thousands of twinkling stars, as well as the most skilful philosopher and he may, equally with him be led by such a glorious spectacle to own that the hand that made them is divine. But still this affords no argument whatever against the systematic study of astronomy by which are furnished additional manifestations of the power, wisdom, and goodness of the deity, and by which there is opened up an endless source of profitable and interesting reflection on the wondrous harmony which reigns throughout the vast domain of universal nature. Mr. H. further, under the head, recommended the study of nature

history, another interesting department of science, though still in its infancy.

He would now say a few words on historical literature. Here also a wide and spacious field opens up to the diligent student. Without some degree of knowledge of the history of the past, it is evident that a man can have little idea of the movements or changes in society going on around him at the present day. The pleasures arising from the study of the past history of the world are such as to invite all, who enjoy the least leisure, to so agreeable a recreation. The history of his own country no intelligent man would like to be ignorant of. But general history also—not the dry annals of empires—but the great turning points of history, ancient and modern, might become a very interesting subject of study to one who has a taste for this kind of reading. Perhaps after all the most comprehensive and philosophical manner in which history could be written or studied, would be with reference to the five great varieties into which mankind have been divided, and of which the Caucasian to which we belong, is the leading Division. If we want to study history thoroughly we must begin with the Bible, which is here invaluable. Its narrative extends over a period of nearly three thousand six hundred years from first to last, and ends just about the time when the epoch of ancient authentic history begins to dawn. It is for the most part taken up with the affairs of the Jewish nation, which occupies a most peculiar position in all history, mixing itself up, either directly or indirectly, with all the important transactions which have taken place on the great theatre of the world. Thoroughly to know the Jewish race, therefore, in all their vicissitudes of fortune, is to know a great deal. History could not do without the Jews, who are the principal characters in the drama. Some infidels, with greater boldness than judgment, have attempted to undermine the whole Christian Scheme, and to prove it to be founded on nothing but old Jewish legends which have been gathering force as the ages rolled on; but whoever attentively considers the history of the past, and with an unprejudiced mind, cannot fail to see the hollowness of this sort of reasoning, and to be convinced that this most wonderful people must have had some great mission to perform in the world. To overlook them as an historical phenomenon, would be pretty much the same, as to disregard the principal character in a play, and to fix the attention upon the subordinate ones. But to come to modern history,—how many things are there, in the events of the last half century, even, to awaken the deepest interest and attention! Besides the value of the discoveries which have been made during that period, how great has been the progress of most of the nations of Europe, in freedom and enlightenment? and if we look at the fearful contest going on in our own day, with our minds enriched

by a study of the past history and character of the nations involved in it, how much more likely shall we be to derive solid satisfaction from the contemplation, and while we deeply deplore the immediate consequences, to entertain a well grounded hope as to the final result on the interests of religion and civilization, than if we were totally ignorant of them.

The Lecturer then drew his remarks to a conclusion by pointing out briefly the importance of habits of reading—the superiority of solid mental enjoyment, to the low and debasing habits of indulgence in social drunkenness. At home, he said, much good had of late years been done by means of Mechanics' Institutes, reading rooms, book clubs &c. Man's nature craves for enjoyment of some kind—and if you take away his Bottle you must give him a book instead, which is just substituting a higher for a lower—a rational and profitable for an irrational and destructive means of gratification. In this country book clubs ought by every means to be encouraged, as well as mutual improvement societies, both of which might be the instruments of much good to the community, by banishing sensual enjoyments, and creating a desire for the calm and enduring pleasures of literature.

The Best Missionary.

THAT there are various degrees of missionary talent and missionary zeal among the labourers in the vineyard of our Lord, is a truth too apparent to require any illustration or proof. Such devoted men as Elliott, Martyn and Williams are not often vouchsafed to the Church of Christ; but it does not hence follow that humbler instruments, less known to the world, may not, each in his own order, be useful in advancing the cause of the Redeemer's kingdom. The title of this brief sketch is "the best missionary." Our readers are not, however, to infer from this that we want to come nearer home, and to institute a comparison between the labours of our own missionaries, and those of any other church. This is very far from our purpose or intention. We wish well to the efforts of Christian ministers of every denomination, though in all minor points we may not be able to agree. Nor is it our wish now to canvass the respective merits of our own staff, in order to arrive at something like a satisfactory conclusion as to which of them is the most zealous and devoted to the service of His Divine Master. That we should of course never think of; although, at the same time, we believe that the friends of the Church of Scotland, in this and the neighbouring colonies, have every reason to be thankful for having such men sent among them, as for several years past the Colonial Committee have selected

for occupying this department of the mission field, where so much still remains to be done. But neither is this our theme on the present occasion; and yet is our title an appropriate one, for we allude to the word of God itself—the word of God alone—which is pre-eminently the best of all Missionaries, where its voice is listened to with reverence and attention, and its pages perused with diligence and prayer. In listening to the living voice of the most gifted preacher, we are to remember that it is but the voice of a man and not of God. Men, however learned or talented, may mislead us, but the Bible never. It is the fountain of truth and wisdom, and whoever draws from its pure waters will ever find true refreshment to his soul, such as he would in vain seek for from the lips or pens of the greatest of uninspired men. The Bible therefore is the "best Missionary," and one easily accessible to the most humble, and speaking truths level to the meanest capacity. In its sacred pages, we are introduced as worshippers into the grandest of all churches, where we hear proclaimed to us tidings the most glorious by many different tongues—Job, with his lofty conceptions—David the sweet singer of Israel; Isaiah, in his peerless majesty of song—Jeremiah with his bright eyes bedimmed with holy tears—Ezekiel—Daniel, and the rest of God's chosen messengers under the old Testament dispensation, who, like those under the new, were to all intents and purposes missionaries in their respective ages, teaching and preaching in the ears of a sinful world, and are now, though dead, yet speaking from the quiet pages of Holy Writ with a power greater than ten thousand voices. But above and beyond all, do we not hear issuing from the sacred oracles, an utterance sweeter and yet more authoritative than they all—the voice of one greater than Solomon and wiser than the prophets—even of Him who "spoke as never man spake."

God hath spoken—the heavens have indeed been rent—and he has descended to commune with men as a man with his fellows. But alas! how are his heavenly lessons neglected and his counsels spurned! Other books are eagerly run after, how trifling soever they may be—and perused with avidity, while the book of books—God's own word—the very Prince and Chief of Books is left in its dusty corner unopened, or only now and then taken down for a brief period, to be hastily returned to its shelf; or sought after in seasons of sickness and feeble-mindedness, but altogether forgotten while we are in health. Hear what a late eminent clergyman belonging to our church says, on the subject of neglecting the study of the scriptures. We hope his words will not be altogether lost upon those who may peruse them in our columns. Speaking of the Bible, he exclaims:—

"Oh! if books had but tongues to speak their wrongs, then might this book well exclaim—Hear O heavens! and give ear O earth! I came from the love and embrace

of God, and unto nature, to whom I brought no boon, did me rightful homage. To man I came, and my words were to the children of men. I disclosed to you the mysteries of hereafter, and the secrets of the throne of God. I set open to you the gates of salvation, and the way of eternal life, hitherto unknown. Nothing in heaven did I withhold from your hope and ambition; and upon your earthly lot I poured the full horn of divine providence and consolation. But ye requited me with no welcome, ye held no festivity on my arrival: ye sequestered me from happiness and heroism, closeting me with sickness and infirmity; ye make not of me, nor use me for your guide to wisdom and prudence, but press me into a place in your list of duties, and withdraw me to a mere corner of your time; and most of you set me at nought and utterly disregard me. I came, the fullness of the knowledge of God; angels delighted in my company, and desired to dive into my secrets. But ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men, and tutoring me in your schools of learning. I came, not to be silent in your dwellings, but to speak welfare to you and to your children. I came to rule, and my throne to set up in the hearts of men. Mine ancient residence was the bosom of God; no residence will I have but the soul of an immortal; and if you had entertained me, I should have possessed you of the peace which I had with God, "when I was with him and was daily his delight, rejoicing always before him. Because I have called and ye refused, I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they cry upon me, but I will not answer, they shall seek me early, but they shall not find me."

CRITICAL NOTICES OF NEW PUBLICATIONS.

THEISM. By the Rev. JOHN TULLOCH, D.D., Principal and Primarius Professor of Theology, St. Mary's College, St. Andrews. William Blackwood and Sons, Edinburgh and London.

It is very gratifying that a young and rapidly-rising divine of our own church should have gained one of the Burnett prizes. May the early laurels he has gathered be only the presage of still nobler achievements, in an age when "the truth as it is in Jesus" at once calls on the wise and good to rally round it, and shines forth in greater splendour, after all the efforts of a superficial cleverness to mutilate or explain it away. While minds well-balanced and strong can see cobwebs, and see past them, ill-balanced and weak minds make theories and religions out of their very doubts, are caught in their own net, and then "burn incense to their own drag." As it has been the privilege of Dr. Tulloch to be so honourably appointed, publicly

to defend the truths of natural theology, may he be spared to lift his testimony, in years to come, in behalf of the uncorrupted doctrines of Christianity, and against those men who, morbidly desirous of novelty, endeavour to change almost every holy truth, to suit any transient and absurd notion that may pass through their minds; the Divinity of our Saviour; the nature and reality of His atonement; the efficacy of prayer; the inspiration of the Scriptures; the highest, the holiest, the most consolatory truths declared in the sacred Volume; have been made the subject of criticism, as unscholarly as it is mean-spirited and weak. Against such critics it is natural that the Church should look to men like Principal Tulloch—who have received the highest honours, and have not had to wait for such encouragement till old age and grey hairs became their warrant, in seeking silence and repose—for those enlightened arguments and indignant remonstrances that may from time to time be required. Though there may be few Powells and still fewer Jowetts among us in Scotland, yet do we need antidotes to the effects, that may be produced on weak minds by that euphonious pair and others like them.

Among the peculiar merits of Dr. Tulloch's Essay we consider the great elegance with which he condenses and enforces many portions of what he calls "the Illustrative (Inductive) Evidence;" the arrangement, also, which he has given to the whole subject carrying his line of argument gradually up through the fields of physical, mental, moral, and spiritual order; and last, but not least, of these and other merits, we could mention his good sense and ability displayed in beginning at the very beginning of the subject, and treating, first of all, of causation itself, and then of teleology. For it is very clear that if no power is needed to originate anything in the universe, or to sustain any thing, and if varied beauty, endless ingenuity, wondrous harmony of arrangement, do not demand to be traced back to any cause whatever, then there is no use of saying one word on the subject of natural theology. In that event there cannot be any science of the kind.

The Positive Philosophy—falsely so called, for it is a system of negation where it is not a mere classifying process—puts its hand on the mouth of every disciple, who would venture to ask the meaning of "all this frame of things" called Nature, or whether there must not be a greater and more powerful being than man as the source of all. The Frenchman, Comte, is the acknowledged head of this school. And Dr. Tulloch regards Mr. John Stuart Mill, author of the "System of Logic," as its principal representative in this country.

Properly speaking, however, Comte's only genuine follower is—himself! So many are the vagaries—and some of them so excessively absurd—of the conceited and easy-chagrined, but highly scientific French philosopher, that those even who admire his ability shrink from being called his disciples, lest they should be reckoned the slaves of his absurdity.

In one respect Comte displays more consistency than Mr. Mill. For he discards the word and the idea of cause, as what he has nothing to do with. Mr. Mill keeps the word, conjures with it, plays with it, brings any meaning or no meaning out of it, and, in short, uses it—as he does the words "unconditionalness," "necessity," "universal causation," "will"—in the most uncertain, contradictory, and provoking manner. We are glad that Principal Tulloch has sought to break a lance with him, on the subject at least of causation. We

cannot help thinking that the veteran philosopher comes off second best.

But we must enliven our notice of the Essay by some "elegant extracts" from it. On the structure of the earth, we read

"Apart from the disruptive movements of which our earth has been the cause, it would not have presented any of its characteristic and beautiful variety of hill and valley, of green and stream. Its surface would have been a mere uniform level without life or picturesque aspect. Its rivers mere sluggish canals; its whole aspect destitute of that interchangeable sweetness and grandeur, softer loveliness and rugged magnificence, which now makes it so glorious a mirror of power and wisdom and goodness. To the same causes obviously does it also owe its peculiar fitness as the abode of human life. For, otherwise, the metals, without even knowledge of which man has never been able to rise above barbarism, would have been forever concealed in their native crypts. Coal would have been sunk at an impenetrable depth which no eye could have seen, no skill could have reached. And where, again, would have been our oceans with no vast hollows in repose in? But it is needless, and even absurd, to make such suppositions. We have only come so far for a moment, in order to make it clear how the mighty agencies which have been concerned in the present structure of the globe, and convulsive as they may have been, have been directed by the most far-reaching foresight to purposes of human improvement and happiness." (p. 110.)

At page 159 occurs the following remark on the muscular system

"It were difficult to conceive a more impressive display of design, than is represented by all the varied and intricate action of the muscular system in any of the higher animals, and in the human frame especially. All is hidden from our view beneath the covering of the skin, which incases and protects delicate machinery. But, could we see within, and trace the ceaseless play of muscular adjustment underlying our most common movements, nothing could be more wonderful than the spectacle exhibited. The movement of the eye in vision, of the ear in hearing, of the tongue and larynx in speaking, all depend upon relations of the most most complicated description, whose operation unceasing as it is, is at the same time unceasing."

On the "Emotive Structure in Man," Dr. Tulloch writes:

"The large and diversified group of emotions, of which tenderness is the most distinctive element, and love the most expressive type, may next engage attention. They open over human life with a vast influence, and invest it with its most solemn and beautiful interest. They are all of a social character, binding the race into families, and pervading it from rank to rank with reciprocal relations of the most happy and beneficent kind.

"There is no range of emotion more enlarged or more minutely subdivided than that of tenderness, not to speak of the antagonistic range of emotions, which here also lies alongside. All the affections are based on it, from the mere fondness of infancy to the exquisite passionateness of sexual and parental regard. It embraces equally the tranquil interest of friendship, and the lofty zeal of patriotism. It is the cord which vibrates in the warm-heartedness of the host, the geniality of the old school-fellow, and the kindness of neighbourly compassion and sympathy are among its most influential manifestations, springing from the fountain of good in the social bosom,

spreading around them, as they flow, unnumbered blessings. Respect, esteem, veneration, blending as they do to a greater or less degree merely intellectual elements, may all be traced back to it; and finally, worship is best expressed by the name of love, in which at once the emotion culminates, and of which, throughout, it testifies."

We are inclined to think very highly of the view given by the Essayist of "Conscience." We have long been disposed to believe it a more isolated faculty than has commonly been allowed, and instead of refusing to go the length Principal Tulloch does, we should almost go a little further. It seems a more or less clear perception of God's presence, God's boundless knowledge, God's unchangeable goodness. And we believe its phenomena are much more easily explicable on this basis than on any other, as well as more completely in accordance with what the Scriptures teach on this most solemn subject.

There is much grace, elegance, and dignity in the style he adopts, but we would say, with all good feeling, that it is at times far more lofty and periphrastical than it is at all needful. We are, at times, reminded of the fine round-about expressions of Chalmers, and the verbosity of his un-Saxonised style, and his frequent repetitions of the same idea in convertible terms.

The Fourth Section of the work is well worthy of study, and we regret that we cannot present some extracts from it.

We must now finish this imperfect notice, by reiterating the wishes expressed in the outset—wishes which we sincerely cherish.

Religion in Common Life

We have been favoured with an early copy of the able and eloquent discourse, preached by the Rev. Mr. Caird, M. A., Minister of Errol, at Craithie Church, on the 14th of October last before her Majesty and the Prince Consort, and which is now published by the Queen's command. At this season we are sure that no inconsiderable portion of our readers will thank us for devoting a share of our columns to one or two extracts from this excellent publication.

Our first extract conveys a luminous exposition of Religion in its bearing on the work of common life:—

"Religion may be viewed in two aspects as a science, and it is an art; in other words system of doctrines to be believed, and a system of duties to be done. View it in either light, and the point we are insisting on may without difficulty be made good. View it as a science—as truth, to be understood and believed. If religious truth were, like many kinds of secular truth, hard, intricate, abstruse, demanding for its study, not only the highest order of intellect but all the resources of education, books, learned leisure, then indeed to most of us the blending of religion with the necessary occupations of life would be an impossibility. In that case it would be sufficient excuse for religion to plead, 'My lot in life is inevitably one of incessant care and toil, of busy, anxious thought and wearing work. Inextricably interwoven every day and hour, as I am, in the world's business, how is it possible for me to devote myself to this high and abstract science?' Religion were thus, like the higher mathematics or metaphysics, a science based on the most recondite and elaborate reasonings, capable of being mastered only by the acutest minds after years of study and laborious investigation,

then might it well be urged by many an unlettered man of toil, 'I am no scholar—I have no head to comprehend these hard dogmas and doctrines. Learning and religion are, no doubt, fine things; but they are not for humble and hard-wrought folk like me!' In this case indeed the Gospel would be no Gospel at all, no good news of Heavenly love and mercy to the whole sin-ridden race of man, but only a Gospel for scholars—a religion, like the ancient philosophies, for a scanty minority, clever enough to grasp its principles, and set free from active business to devote themselves to the development and discussion of its doctrines.

"But the Gospel is no such system of high and abstract truth. The salvation it offers is not the prize of a lofty intellect, but of a lowly heart. The mirror in which its grand truths are reflected is not a mind of calm and philosophic abstraction, but a heart of earnest purity. Its light shines best and fullest, not on a life undisturbed by business but on a soul, unstained by sin. The religion of Christ, whilst it affords scope for the loftiest intellect in the contemplation and development of its glorious truths, is yet, in the exquisite simplicity of its essential facts and principles, patent to the simplest mind. Rude, untutored, toil-worn you may be, but if you have wit enough to guide you in the commonest round of daily toil, you have wit enough to learn the way to be saved. The truth as it is in Jesus, whilst, in one view of it, so profound that the highest archangel's intellect may be lost in the contemplation of its mysterious depths, is yet, in another, so simple that the lisping babe at a mother's knee may learn its meaning.

"Again; view Religion as an art, and, in this light too, its compatibility with a busy and active life in the world it will not be difficult to perceive. For religion as an art differs from secular arts in this respect, that it may be practised simultaneously with other arts—with all other work and occupation in which we may be engaged. A man cannot be studying architecture and law at the same time. The medical practitioner cannot be engaged with his patients, and at the same time planning houses or building bridges, practising, in other words, both medicine and engineering at one and the same moment. The practise of one secular art excludes for the time the practice of other secular arts. But not so with the art of religion. This is the universal art, the common, all-embracing profession. It belongs to no one set of functionaries, to no special class of men. Statesman, soldier, lawyer, physician, poet, painter, tradesman, farmer—men of every craft and calling in life—may, while in the actual discharge of the duties of their varied avocations, be yet at the moment discharging the duties of a higher and nobler vocation—practising the art of a Christian. Secular arts in most cases demand of him, who would attain to eminence in any one of them, an almost exclusive devotion of time and thought and toil. The most versatile genius can seldom be master of more than one art, and for the great majority the only calling must be that by which they earn their daily bread. Demand of the poor tradesman or peasant, whose every hour is absorbed in the struggle to earn a competency for himself and his family, that he shall be also a thorough proficient in the art of the physician, or lawyer, or sculptor, and you demand an impossibility. If religion were an art such as these, few indeed could learn it. The two admonitions, "Be diligent in business," and "Be fervent in spirit, serving the Lord," would be reciprocally destructive.

"But religion is no such art, for it is the art of being and of doing good; to be an adept in it is to become just, truthful, sincere, self-denied, gentle, forbearing, pure in word and thought and deed. And the school for learning this art is not the closet but the world,—not some hallowed spot, where religion is taught, and proficient, when duly trained, are sent forth into the world,—but the world itself—the coarse, profane, common world with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is therefore an art which all can practise, and of which every profession and calling, the busiest and most absorbing, affords scope and discipline."

The eloquent preacher presses home the following practical conclusions:—

"Carry religious principle into everyday life. Principle elevates whatever it touches. Facts lose all their littleness to the mind which brings principle and law to bear upon them. The chemist's or geologist's soiled hands are no sign of base work; the coarsest operations of the laboratory, the breaking of stones with a hammer, cease to be mechanical when intellectual thought and principle govern the mind and guide the hands. And religious principle is the notlest of all. Bring it to bear on common actions and coarse cares, and infinitely nobler even than the philosophic or scientific becomes the Christian life. Live for Christ in common things, and all your work will become priestly work. As in the Temple of old it was holy work to hew wood or mix oil, because it was done for the altar-sacrifice or the sacred lamps, so all your coarse and common work will receive a consecration, when done for God's glory by one who is a true priest to His temple.

"Carry religion into common life, and your life will be rendered useful as well as noble. There are many men who listen incredulously to the high-toned exhortations of the pulpit; the religious life there depicted is much too seraphic, they think, for this plain and prosaic world of ours. Show these men that the picture is not a fancy one. Make it a reality. Bring religion down from the clouds. Apply to it the infallible test of experiment; and, by suffusing your daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, holiness, heavenly mindedness are something more than the stock ideas of sermons.

"Carry religious principle into common life, and common life will lose its transitoriness. 'The world passeth away!' The things that are seen are temporal. Soon business with all its cares and anxieties—the whole, 'unprofitable stir and fever of the world'—will be to us a thing of the past. But religion does something better than sigh and muse over the perishableness of earthly things; it sows in them the seed of immortality. No work done for Christ perishes. No action that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all of the results of the world's business that are worth the keeping: The river of life sweeps on, but the gold grains it held in solution are left behind, deposited in the holy heart. 'The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.' Every other result of our 'diligence in business' will soon be gone. You cannot invent any mode of exchange between the visible and invisible worlds, so that the balance at your credit in the one can be transferred, when you migrate from it, to your account in the other.

Worldly sharpness, acuteness, versatility are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined into admirable perspicacity, tact, worldly wisdom by a lifetime devoted to politics or business, is not by such attainments fitted to take a higher place among the sons of immortality. The honour, fame, respect, obsequious homage, that attend worldly greatness up to the grave's brink, will not follow it one step beyond. These advantages are not to be despised; but, if these be all that by the toil of our hand or the sweat of our brow we have gained, the hour is fast coming when we shall discover that we have laboured in vain and spent our strength for nought.

We warmly recommend this beautiful and thoroughly practical discourse to every class of readers.—*Ed. Ev. Post for Dec.*

"The End:" by Dr. Cumming.

[Concluded.]

In his fourth Lecture, Dr. Cumming adduces the evidence of the action of the sixth vial, the Apocalyptic symbol for a new date with new phenomena in the providential government of God, which began to be poured out just at the time that Daniel's second period ends, namely, A.D. 1820, at which his great period of 2300 years ends also; and if the great river Euphrates be, as he shows it must be, the representative symbol of the Turco-Mahometan power in Europe, we may expect by its drying up to find the gradual exhaustion of that power, or, translated into the modern newspaper phrase, the waning of the Crescent, or the decay of the Turco-Mahometan dynasty in Europe.—Accordingly, we come to 1820. The terminating epochs confirm the propriety of the era fixed for the commencement of these epochs. We find in 1820, by contemporaneous testimony, that in the spring of that year the Mahometan Empire in Europe had reached its meridian. We find that in the autumn of the same year, it had begun to decline; and from that time to the present it has been wasting away, as we see from the daily papers; and the next perplexing question for the Cabinets of Europe will be, who is to occupy the dead man's place, so long the sick man's bed, and what nationality is to take possession of Constantinople, with all its antecedent and traditional glory? And thus, in the language of prophecy, are the last pots of the Euphrates now almost disappearing in its channel. Dr. Cumming next adduces evidence, from the reports of the American Missionaries, that the dead churches in the East are being quickened into life and the decaying churches revived. He further states, that the great mass of the Turkish families are now crossing the Bosphorus to settle in Asia. And taking all things together, the looming question for the Cabinets of Europe to settle will be,—Who is to hold the key of Europe, Asia and the Mediterranean, the Russian, with his savage despotism, and advancing barbarism, or an enlightened Christian people, the friends and allies of the free, the religious, and the great?

In his next Lecture, he brings before us the interesting fact, that just in the ratio in which this River Euphrates, the symbol of the Turkish power dries up, the way of road is prepared for the return of the "Kings of the East," whom he identifies with the nation of the Jews. He draws the inference that if the waning of the Mahometan Crescent be now going on, we may expect that the Jews will

begin to take an interest in the land of Palestine. He notices the deepening interest now taken in the destiny of the Jews by all branches of the Christian Church—that there have been more converts from Judaism during the last 18 years than during the last 1800 before—that more Jews are suffered to dwell in Jerusalem, from which they were precluded and excluded for many centuries, during the last 50 years, than have dwelt in it during the last 1800 years—that the Jews themselves are organizing agricultural colonies in Palestine, and recording in their own newspapers the tidings of their success—and finally, that, according to rumour, there is a distinguished and wealthy Jew ready to deal with the Sultan, to advance him abundance to carry on the war, if Palestine can be given as the pledge that the money will be repaid. He also notices the singular fact that every Jew is ready to move at a day's notice, carrying as he does all his property in a portable shape, as if waiting the signal to commence homeward the majestic exodus, in comparison of which the exodus from Egypt shall not be worthy for a moment to be mentioned. In this lecture also he brings forward texts that prove, he thinks, irrefragably the fact, that the Jews are not simply to be converted to Christianity, but are first to be restored to their own land, and in that land to see him whom they pierced, and mourn; and be in him accepted, and justified, and sanctified and blessed.

In his next Lecture, he shows the proofs of the decline of Babylon, or of the judgments of God being poured out upon it, of its coming into remembrance now before God. He states that this was under the seventh vial, which he assumes to have begun in 1848, when its first shock was felt throughout Europe; and that during it "Great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath;" and that just previous to her fall, recorded in the 17th chapter of the Revelation, the warning voice is addressed to God's people in her, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." He proves by figures that at this moment the Church of Rome is in a minority throughout the world of some 20 or 30 millions. He shows the evidence of her decay from 1790, when the first period of 1260 years expired. To take an instance. In 1790 there were in Paris 5000 priests, at this moment, though since then Paris has doubled in population, there are only 800. He further states it as an undoubted fact that in Rome, the citadel of her strength, half the population are sceptics, and that probably a fourth may be christians, and he confidently affirms his belief that, were it not for French bayonets, *one tenth of the population would get rid of the Pope to-morrow.*

In his last Lecture, he shows that the powers indicated in the 38th and 39th chap. of Ezekiel are "the prince of Rosh," or Russia. "Tubal," Tobolsk; "Meshek," Muscovy, "Gomer and his land," or the Germans, and that these were to be associated with the Prince of Rosh, Meshek and Tubal, and he draws this inference, not as he says by fitting ancient prophecy to modern facts, but by elucidating the plain statement of scripture, and its coincidence with modern facts. He shows in the course of that Lecture, that in all probability Russia is the great power that is to disturb Western Christendom, and to finish its ambitious career upon the plains of Palestine. He shows that this was intimation in that chapter of a check in the midst of its career; that that check will be

given by a maritime, commercial, colonizing nation, having relations with the East, called figuratively Tarshish; that this power denotes in all probability Great Britain; and he infers also from that chapter that Great Britain would itself be exempt from the judgments which should light upon the rest of the nations of the earth whom that power checked for a little should accumulate into a more gigantic avalanche on its frozen hills, and precipitate itself with irresistible destruction where the war began, and where the war will have its close near the walls of Jerusalem, and by the banks of Jordan.

Such is a brief outline, almost in the words of the author, of this highly interesting series of Lectures, as to the merits of which, considered merely as a piece of ingenious reasoning upon a dark and mysterious subject, there can be but one opinion. Whether the conclusions arrived at by the learned Doctor be right or wrong, we leave our readers to determine for themselves, candidly acknowledging our inability to speculate on so difficult and abstract a theme. We cannot, however, doubt, that the subjects treated of in these Lectures are made much plainer than is usually the case with writers upon prophecy; and we sincerely trust that the foregoing summary, by supplying matter for profitable reflection on questions of the utmost moment to all, may be the means of arousing a spirit of enquiry among our readers, strengthening their faith in the great truths of the religion which they profess, and inspiring them with feelings of still greater reverence for that omnipotent and omniscient Being who holds in his hand the destinies of nations who, "at sundry times and in divers manners, spake unto the fathers by the prophets, and who hath, in these last days, spoken unto us by his son." G H

SABBATH OBSERVANCE

The Sabbath Defence Movement

GREAT MEETING IN LIVERPOOL.

Whatever success the anti-Sabbatarian may have in the metropolis, the Protestants of Liverpool are, at all events, determined, says the *London Record* that the "holy day shall not be ignored in this country, and the great social and religious blessings of the Sabbath abolished by a clique of *soi-disant* Liberals who are incessantly agitating to do away with every cherished religious institution of the country. In Liverpool, as in the metropolis, efforts have lately been made to throw open public buildings on Sundays, and, in fact, to pave the way, if possible, for the introduction of foreign ideas with respect to the observance of the Sabbath day. This agitation has, however, raised the religious portion of the community of Liverpool to a degree of excitement which will exercise, it is hoped, a most beneficial effect both in and out of Parliament. The Liverpool Protestants of all sects have heartily and cordially joined together to defend the Sabbath from desecration, and, under the title of "The Sabbath Defence Association," an influential opponent has been formed against the designs of the "latitudinarians." As a preliminary step, the newly-formed Association agreed that series of sermons, advocating "the social and religious blessings of Christianity should be preached by different clergymen in the churches and chapels of Liverpool and its vicinity. These sermons were, as we stated in our last, consequently preached before attentive and numerous congregations.

tions on the 13th and 20th days of the present month, and at each liberal collections were made in aid of the "Association." The sermons, 144 in number, were preached at 109 churches and chapels, including fifty-one Established churches, and numerous Independent, Wesleyan, Baptist, Presbyterian, and Welsh Calvinistic Methodist chapels. On Tuesday these pious exhortations were most successfully seconded by a town's meeting in the St. George's Hall, which was filled long before the appointed hour (twelve, noon), with upwards of 3000 persons, hundreds being unable to gain admission.

The chair was taken at the appointed hour by the Member for the borough, T. B. Horstfall, Esq., M.P.

The CHAIRMAN said, that the subject which had called them together was one of great national importance, as attempts had been made, and would be made again, to infringe on that national observance of the Sabbath, which characterized the people of England. In the last session of Parliament an attempt was made in the House of Commons to throw open the National Gallery and the British Museum on Sundays, but it was defeated by a majority of 235 to 18—(cheers)—and on that occasion the Commons of England faithfully represented the people of England.

I will not sit down without expressing my earnest hope that the example set this day by Liverpool may spread through the length and breadth of the land, and that the British Legislature may be led to know that whatever other nations may do, the people of England intend to maintain the holiness of the Christian Sabbath. (Loud and prolonged cheering.)

The Rev. Dr. McNEIL moved the first resolution, recognizing the Divine origin of the Sabbath as a day of rest, specially set apart for the worship of God, and that this Divine injunction was contained in the Christian world on this first day of the week. This was, he said, a great occasion, a glorious occasion. It was a spirit stirring thing to be engaged in a great battle. It was quieting and assuring to be engaged on the Lord's side. (Hear, hear.) He would rather sustain a defeat whilst fighting on the Lord's side than gain a victory whilst fighting against him. All the reverses of his faithful servants were temporary, as well as the successes of his adversaries. The chief branch of the resolution to which their attention was directed was the essentially Divine sanction of the Lord's day. In treating of it, he went to the Scriptures. The learned Doctor, in an exceedingly eloquent and forcible speech, proceeded to show, that when man was sentenced to earn his bread by the sweat of his brow, the sacrifice was mitigated, by his being allowed to rest upon the seventh day, and blessed it, and made it holy. With regard to the Jews, Moses was entrusted with the mere ceremonial observances, but the moral law was given by God, it was given in tables of stone, and when the tables were broken, other stones were prepared, and God, not trusting to the recollection or interpretation of man, again gave the Commandments, and they were laid in the highest spot, and resting in the ark. He, at considerable length dwelt upon this subject, and observed that the Sabbath was not a day for secular labour. It was not a day for carnal amusements. It was a day to be kept holy to the Lord. And the commandment to keep it implied that, whatever man in general might think of it, as of his holy things, there would always be a people who would esteem the observation of

it as a privilege, and enjoy it as a pleasure. (Hear, hear.) The mode of observing it in detail was not specified in the commandment, but was left to the interpretation of the heart of every believer. We see, as long as the true spirit of Christianity prevailed, a high sense of the privileges and sanctity of the Lord's day prevailed also. When Christianity declined, this also declined; when Christianity revived, this also revived. Infidelity, of course, pays no attention to this. But, as I have already said, it is not with open infidelity we maintain our present controversy. The great apostasy from the Christian Church treats this, as she does everything else, for her own aggrandisement. (Hear, hear.) She dexterously made use of the Lord's day to bind her slaves by the double knot of man's love of sin and fear of punishment. The unconverted Protestant, however, he may as a matter of established custom observe the Lord's day, yet, as no joy in it, feels no privilege in it, obeys no Divine authority in it, and is rather open to the discussion of the question on the lower grounds of the practical benefit to be derived or injury to be sustained by the community, even here we are not afraid to meet him. In conclusion, the reverend speaker said, I shall only remind our friends amongst the working classes that those who would deprive them of the religious sanction of the Lord's day, on pretence of ministering to their amusement are not their real friends. (Hear, hear.) They may rely upon it there is truth in the saying that "strong as the love of pleasure is, the love of gain is stronger," and that if the seventh part of time which God gave them for rest, be taken from them for the sake of pleasure, it will before long be given to Mammon. If they consent to have places of entertainment such as the Crystal Palace and Museums opened on the Lord's day, they give up a strong hold of this question, and will never be able to object to opening the warehouse and the shop on the Lord's day. Our opponents in this question are enticing the working classes by a promise of amusement, and they will entrap them into seven days' toil. (Loud applause.) It is proposed not only to argue the question before the people, but to petition parliament. Here it is that we feel our weakness, Sir,—the cause of our weakness is our character. In our approaches to Parliament we are weak, because, like good and peaceable citizens, we confine ourselves to argument and entreaty. If the advocates of the religious observance of the Lord's day could justify to themselves the principle of doing evil that good might come, and if, therefore, they assembled in thousands in Hyde Park and other public places, and proceeded, by physical demonstrations of various kinds, to intimidate the Noble and Honourable Members of Right Honourable and Honourable Houses, doubtless they would gain a hearing. But we would rather never be heard than adopt the use of such weapons. (Hear, hear.) No; we use only the weapons which true religion supplies; and if we be beaten, we are beaten; that is all. Only let Parliament and the nation look to it. God is not mocked, though he be patient and long-suffering, England has carried her provocation of him to a considerable length already, and if she proceed another step legislating for the secularization of his holy day, the outraged majesty of Jehovah is not without means of retribution, his children have no occasion to attempt to take the law into their own hands. (Loud cheers.)

The resolution was seconded by JOHN CROBBER, Esq., and supported by the Rev. ANDREW KNOX.

The Rev. F. A. WEST (Wesleyan Metho-

dist) proposed the second resolution, disapproving of the sale of intoxicating liquors, and of any intention to open places of amusement, during any portion of the Lord's day.

This resolution was seconded by the Rev. JOS. BARDSLEY.

The Rev. V. M. WHITE (Irish Presbyterian) and Rev. JOHN HUGHES (Welsh Calvinistic Methodist), proposed the third resolution, which pledged the meeting to a recognition of the value of the Sabbath, as a day of rest from labour to the working classes, and which could not long be preserved as such, if it ceased to be recognised as a day set apart for the service of the Almighty; and he could not but fear that if the Lord's day ever become a common day among them, the interests of religion and morality would surely suffer proportionately, nor would the Divine authority of the other nine commandments of the law be acknowledged, when that of the fourth was openly set aside. The resolution also embraced the adoption of a petition to both Houses of Parliament—that to the Lords to be presented by Lord Ravensworth, and that to the Commons by Mr. Horstfall. In the course of his speech Mr. White dwelt on the fact that Sunday labour was the necessary concomitant and result of Sunday pleasure.

If the Crystal Palace is to be thrown open, trains must run to take excursionists there. The persons required to work these trains, by reason of increased traffic, must be increased rather than diminished on the Sunday. Persons will be required again to take care of the building—to preside at the different refreshment stalls, and finally, the place itself will be converted into a market on the Lord's day. (Hear.) It is said that on one occasion, when the Sovereign of these realms visited Edinburgh, certain preparations were required to be made in Holyrood Palace. Much work was to be done, and there was little time to do it in. It was Saturday; carpenters were sent for—they were asked if they would work on the Sunday; they replied, "No, it is the Lord's day, and we must do no manner of work there in." They were offered double wages, but they refused, they were offered treble wages, but still they refused, they were offered any wages they chose to ask, but they replied, "We only want fair wages for fair work; and we will work for you to the last working moment of the last working day; we will begin to work for you on the first working moment of the first working day, but the Sabbath day is the Lord's day, and for all the money which your treasure contains we will not be persuaded to do any manner of work therein."

The various resolutions were carried by acclamation.

The Sabbath—its Enemies and its Friends.

Events have been occurring since we last called attention to the perils of the Sabbath, which shows us to how great an extent the movements against this divine institution have their source in an infidel and revolutionary spirit. At a meeting in Kentish-town, called for the purpose of petitioning the Legislature against the hostile motions of Sir Joshua Walmsley, Mr. Vincent Scully, and Lord Ebrington, and fitly presided over by the Earl of Shaftesbury, the Clergyman who was called upon by his lordship to open the proceedings with devotional exercises, was prevented from proceeding by the insulting and blasphemous cries of a mob; and the philanthropic nobleman, who has done more for the working-classes of this country than any other man of

his age, was obliged, in a meeting of working men, to leave the chair. A similar meeting was held in another of the suburban parishes of London; all prayer was prohibited, several of the same disturbers reappearing at this meeting as in Kentish-town, and the uproar in this second case ending in oaths and blows. In Glasgow, the religious feelings of its citizens have been insulted while walking to worship on the Sabbath day, by glaring infidel hand-bills calling the enemies of the Sabbath to the disturbance of a great meeting summoned in its defence. These avowed enemies of the Sabbath thus proclaim themselves the enemies of all religion and order. They would be as ready to level churches with the ground, and proclaim a Christian ministry illegal and pernicious, were events ripe for such a course in the hour of danger; and, creeping forth from their obscurities in a time of public discontent or paralyzing calamity, would be ready for the work of destruction, incendiarism, and bloodshed. With the increase of the anti-Sabbath feeling these dangerous classes will multiply, and our legislators may assure themselves, that on the day on which the Sabbath is lost to the nation, a hundred other things which some of them value greatly more, will perish in the grasp of a godless and infuriated democracy.

We have to record with gratitude the defeat of Sir Joshua Walmsley's motion, which was discussed in the House of Commons on the 21st ult., by such a majority as we hope may set the question at rest for many years to come. The same number, 48, voted in favour of the motion, as in the previous year; but the majority against it amounted to 376, instead of 235. It is very rarely that so large a body of members remain through a discussion, when the result is so little doubtful as it was in this case. This vote is therefore a standing testimony to the strong hold, which the sacred observance of the Sabbath has upon the public mind of this country.

THE CHURCH AT HOME.

Glasgow Soutari Mission.

MR. MACNAIR'S JOURNAL

August 1.—Visited General Hospital. Saw M. S., an Irish Presbyterian, for the first time. He has been sick since the middle of May, and for the last two or three days in hospital here. He seemed weak; but said, with the utmost composure, that he trusted the Lord would bring him through his sickness. Wishing to know what was the ground of his trust, I found that he had no proper conception of the Gospel remedy for sin; that, like too many whom one meets, he had nothing else on which to build than the general fact of the mercy of God, and was disposed to rest on this, that as God had helped him hitherto, (by which he meant, had given him a measure of health,) He would help him still. He said he had been in the habit of attending church when he had it in his power, and seemed wholly unconscious that there was any danger of his being finally lost or cast off. After reading and praying with him, I left a tract for his perusal. May God enlighten his darkness!

August 2.—Visited in Palace, after calling at General Hospital to ascertain whether there

were any additional cases to visit. In Palace Hospital. H. J. told me he was not quite so well, but, if spared by God, he hoped to lead a new life. He acknowledged that he had been too much given to company and drink, and that, but for this, he might now have been comfortably situated in his father's house. Told him there was but one way of obtaining happiness here and hereafter, and that resolutions of amendment must be formed, not in his own strength, but in that of the Lord. Assured him that if his father was a pious man, it would rejoice his heart to hear that he was beginning to reflect on his past ways. Before I left, he told me that he wished, when he received his pay, to send some money to his father.

August 3.—Visited to-day in General Hospital. Saw amongst others a man who used to attend the services of the Primitive Methodists. He had never been a member of their society, but his friends, he said, were pious people. He shewed me a letter from his aunt, in which she said, for herself and her husband, how happy they had been to hear of his preservation, inquired kindly for his health, but told him plainly that there was one thing they would be more glad to know of, and which was a constant subject of prayer with them, the salvation of his immortal soul. I was more than surprised to find that this man could not read, and wondered how it had happened that one whose friends must have prized the Word themselves, should have had his education so totally neglected. He had been at school, he said, but made no progress. Read a little with him, and promised to see him again.

August 4.—Visited as formerly. No cases of particular interest.

August 5.—Sunday. Preached as usual in Palace and General Hospitals. Had entertained hopes that we should now be able to have singing regularly as part of the service in the latter place, but found that the orderly who had acted as precentor on one occasion, has now gone out to duty. On the only day on which as yet we have had singing, the man who was to lead stood up, and instantly the whole audience were on their feet. I told them afterwards, that while this was a most becoming attitude for praise, I would not ask them again to stand, unless they felt their strength so far returned, as to have no feeling of weariness in the service, thinking that some of the men might be too weak, though anxious to conform to what they would suppose to be an established usage. To my surprise, every man was on his legs again, when I gave out the concluding hymn.

August 6 to 11.—Have not visited so regularly this week as on former ones. On Tuesday, there was a very severe thunder-storm which lasted the whole day; very heavy rain falling all the time, with very few and brief intermissions. The thunder was excessively loud, and the lightning very vivid. I do not recollect of ever before witnessing anything so awfully grand. For two or three days after this I was troubled with pains and stiffness in my limbs, and on this account my visits were partially intermitted, and did not amount to more than three in the course of the week. I found that the weather had affected more than myself. Rheumatic patients in particular had suffered. Towards the end of the week we were cheered by hearing of the arrival of three boxes, two of them of considerable size, addressed to Mr. Ferguson, and one to me. The boxes for Mr. Ferguson have been long looked for, and contain—at least we hope so—supplies of Bibles and other books sent out by

the Glasgow Committee. The box addressed to me is from the Messrs. Bagster in London, and contains Testaments for distribution among the troops. These supplies would have been even more acceptable at an earlier period, but there are many men who enter the Hospitals still without copies of the Scriptures; and it is always a pleasure to a chaplain to be able to put these in their hands, more especially if their hearts have been in any degree softened by the afflictions they have passed through.

On Saturday was in Pera, and spent some time in company with Mr. Turin, agent of the Waldensian Mission to Constantinople. About thirty children are at present in attendance at his school. Heard the teacher, and also Mr. Turin, ask them some questions in Scripture History, on the birth of Moses, &c. Saw them go through some exercises on the map of Europe, and one work a rather complicated question in arithmetic. The children are mostly very young, say from six to ten years of age. They speak Turkish and Greek at home, but are taught in French and Italian at school. Considering that the questions put to them were not in their mother-tongue, their readiness and proficiency were wonderful, and reflect great credit both on the teacher and on Mr. Turin. Mr. T. preaches on the Sabbath in the Dutch church. He says that while he has been three years in Constantinople, it is only now that he is beginning to find openings for making known the Gospel, and to feel that the Head of the Church is owning and blessing his labours.

It is to be hoped that the friends of this mission in Glasgow, who have hitherto supported Mr. Turin, will be encouraged, and enabled to lend him every assistance.

August 12.—Sunday. Preached in palace at half-past ten. Found the hospital fuller than I have yet seen it. Many men had come in on the previous day. From the increase of numbers, the general doctor had not been able to see all the invalids, and as some were waiting for his round, my number were smaller than they would otherwise have been. But in addition to a dozen or more who came to hear, there must have been a score or so on their beds within hearing. One man at a little distance from me and almost behind a pillar, I saw edging himself round, and listening most attentively. Spoke to him afterwards, and found that he was an Episcopalian, but thankful for the opportunity of hearing the Word. My subject had been prayer, and I left with Ryle's tract, *Do you pray?*

Preached in General Hospital at four. Audience not so large as I have seen it. Probably some of the new men lately come in do not know where to find the chapel, or what is the hour of worship. Got the name of one man I had not previously seen, who has been in for some time.

August 13.—Visited in General Hospital. A considerable number of men preparing to go on board this afternoon, to sail for England. Distributed some numbers of the *Leisure Hour* and *Sunday at Home* for perusal on the voyage.

This morning I had the Messrs. Bagster's box delivered, and found it to contain about 300 copies of a very neat Polymicron edition of the New Testament, with a centre column of references and notes, bound in cloth, and lettered outside, "New Testament for the Army in the East;" 150 or 200 copies of the English version of the Polyglot New Testament, bound in morocco, and half a dozen copies of the same interleaved with the Scrip-

ture Harmony, and intended for the use of the chaplains. Of the two editions of the New Testament the one was intended for the ranks, the other for non-commissioned officers.

August 14.—Had a call this morning from C. A., whom for some time I had visited in the General Hospital, till he was discharged for duty. He wished me to write to the captain of his company at the Crimea, to request him to send a sovereign, due to C. A., to his wife in Scotland. He shewed me a very affectionate letter from his wife, and left another sovereign with me to be forwarded to her. Before he went away, he said he thought he could spare her another five shillings, and that he knew it would not come wrong to her. I cheerfully undertook to have it conveyed.

August 31.—During the past fortnight, little of incident has occurred in the hospitals, and my daily visits have been uninterrupted, except by a short visit to Broussa, which took me away from duty for a couple of days. The prevailing complaints are still fever and diarrhoea, with some cases of dysentery, and there have been also a few of jaundice. The hospitals are, on the whole, fuller than they were, though the number is scarcely the same two days in succession, and varies considerably after a large draft has been sent to England, or after the arrival of a ship-load of invalids from the Crimea. The attendance at the Sabbath services continues as formerly, and there are signs, I am happy to think, who value this mean of grace, and some whose opportunities of public worship after the Presbyterian form have been few indeed since coming to the East.

The position of our Presbyterian chaplains is considerably changed of late. Mr. Fergusson, after hoping for long to regain his strength in this country, was again placed upon the sick-list about three weeks ago, and, as instead of getting better under medical treatment, he gradually became weaker, he was at last resolved that a medical board should sit upon his case, and the result of their consultation is, that he has been sent home with the hope that change of air may benefit his health. He embarked for England on the 24th of this month, on board the Arabia. The same steamer takes home the Rev. Mr. Fraser, also in poor health, and who has for the last six or seven months officiated as Presbyterian chaplain in the Crimea. In addition to this, the Rev. Mr. Watson is at present here on sick-leave from the Crimea, and has been for some time almost constantly confined to bed, so that of nine Presbyterian chaplains, as many as three, or one-third of the entire number are now off duty. One of these, Mr. Fraser, it is understood, will not return to the East. By the removal of Mr. Fergusson, our numbers at Scutari have been reduced to two, and of these, one is shortly to leave, Mr. Drennan, he having been ordered up to the Crimea.

In reviewing the past, and looking forward to the prospect of being left as the sole Presbyterian chaplain in charge of the three hospitals at Scutari, there are many circumstances which tend to awaken the feeling of gratitude. When the work was new to me, I had a comparatively small share of it reposed on my shoulders, and the field of my labours has been gradually enlarged as I have become accustomed to hospital life, and learned by experience how to discharge most satisfactorily, at the same time, most expeditiously, my various duties. In the sudden change from a winter spring to an Eastern summer, when the heat of the sun was most oppressive, and

its effects most relaxing, I had less to do. As the weather has become cooler, and the body somewhat acclimated, the amount of work required of me has only gradually increased. At the time of my arrival here, and when first setting foot on strange land, my introduction to chaplains on the spot placed me at once among friends, intercourse with whom, at this period, was to me among the greatest of comforts. Now, when I am better acquainted with Eastern ways, and have met with others from Britain, I am less dependent on these first friends. It is also pleasant to feel that one Presbyterian chaplain is still within five miles of this at Kuluhi, and that my intercourse with the Episcopal chaplains here has been of an agreeable character. At the same time, knowing that it will devolve upon me almost exclusively to attend to the spiritual wants of all the Presbyterian soldiers here, I feel deeply conscious of my own personal insufficiency and need of strength, and, for the more efficient discharge of the duties of the mission, most earnestly desire an accession of labourers. In the absence of any intelligence as to assistance from other quarters, one of the most consoling thoughts, in the meantime, is in the prospect of the speedy recovery and return of Mr. Fergusson. That God may strengthen him for renewed duty, and grant me the benefit and the pleasure of his co-operation, is my fervent prayer.

Having mentioned a visit to Broussa, I may remark that this was paid in company with Mr. Drennan and Mr. Johnstone, two brother chaplains, under the guidance of Mr. Hamlin, American missionary to the Protestant Armenian Church here. Mr. Hamlin has been now for about seventeen years resident in the East, and seems quite at home among the natives. We left Constantinople by steamer in the morning, landed at Mundanya about two, and had a ride of sixteen miles thence to Broussa, through a most beautiful country, the first part of the way being hilly, but abounding in vine-yards and also mulberry trees, the latter part being through a magnificent plain, stretching some forty miles in length along the foot of Olympus and other mountains. Broussa lies close to this giant hill, occupying one of the finest sites that can be imagined for a city. It is said to contain between three hundred and four hundred mosques, and when the minarets were all standing, the effect must have been truly imposing. As it is, Broussa has suffered much from earthquakes, and, I think, without a single exception, all its graceful minarets have lost their apices, and appear of stunted growth. The last great earthquake happened in the spring of this year, and its desolating effects are frightfully visible in the overturned houses and blocked-up streets of the city. Large portions are a complete mass of ruins, and instances were pointed out to us in which dwelling-houses, situated on the slope of a hill, moved *en masse*, burying their inmates beneath their crumbling stones, and one instance in which a house so situated had altered its position but without injury to the inhabitants.

At Broussa we saw the tombs of the first sultans, of the Othman line, and the mosques which each prince in succession had erected on coming to the throne. Here, too, we had an opportunity of visiting the silk-factories, in which the first process is performed of removing the silk in spider-like threads from the cocoon. At Broussa we likewise tasted the delicious fruit of this fertile region, and only regretted that time did not permit us to try its famed sulphur baths.

But perhaps the most interesting circum-

stance, and that which best deserves a place in this Journal, was the reception we met with from the Protestant Armenians. Mr. Hamlin was everywhere received as a well-known friend; and because we had been brought by him we were made at home at once, and treated with true Eastern hospitality. Our ignorance of the language prevented us from joining in, or following the conversation, but one could gather from the readiness with which the little English at command was employed, as well as from the sparkling eyes and happy faces of all who were accosted by Mr. Hamlin, the real pleasure which it gave them to see him, and perceive at the same time that, despite all the differences of language and country, we were received as brethren for Jesus' sake, and the common name which we all named could bind us as members of one family, and the common faith we all professed prompt to the giving and receiving acts of Christian hospitality. The pastor of the Armenian Church at Broussa, who speaks a little English, was introduced to us. His brother pastor of Constantinople, who understands our language better, was our fellow-traveller from Constantinople, and our *vicarone* in the older capital. On parting, both requested an interest in our prayers on behalf of the flock of Jesus in this quarter. The circumstances call both for the prayers and sympathies of disciples everywhere. Christians here are still exposed at times to persecution, and the object of the visit of the pastor from Constantinople, was to inquire into, and if possible obtain redress in, one instance in which persecution has been endured. The church at Broussa had their own trials, too, of another kind. One shock had much injured their place of worship, and it was just about repaired and again made fit for use when a second levelled it with the ground. A very neat new building, which, it is hoped and expected, will be proof against the repetition of such casualties, is now in course of erection.

How beautiful it is to see America, in the person of Mr. Hamlin and his coadjutors, paying back to Asia what she has herself received from Asia, through the medium of Europe. What a testimony to the thoroughly unselfish character of our religion! Oh! for the time when Ethiopia, too, stretching out her hands unto God, the Scripture may be fulfilled, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ," and when the "great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues, clothed with white robes, and palms in their hands," shall be prepared to take up the cry, "Salvation to our Lord, which sitteth upon the throne, and unto the Lamb!" May not the events which are now taking place on the earth, the wars and rumours of wars, be preparatory to this, and the aid rendered by western powers to eastern in the hour of need, as it is indicative of the wane of the crescent, prove to be also introductory to the further triumphs of the cross? May not one effect be the opening up of large tracts, now stagnant and barren, to the benign and healing influences of the Sun of Righteousness, and so far preparing the way for the entrance of the Good seed, "the truth as it is in Jesus."

LETTER FROM MR. FERGUSSON.

On Board "the Melbourne,"
Off Scutari, 26th December 1855.

MY DEAR MR. MACLEOD,—I have just embarked for Balaklava, for the purpose of doing duty

at the Castle Hospital there,—where, for the present, there is no Presbyterian chaplain, but two Episcopalians, and one Roman Catholic. There are few patients at Scutari now, and with a little help from Mr. Cannon, who has come down as chaplain to the Scots Greys, Mr. Macnair feels quite able for all the work. I have been at Scutari since Monday week. We had a tedious and rough passage from Marseilles. The mail by which I came was two days behind time. We called at Malta, Syra, Smyrna, Gallipoli, and the Dardanelles. Mr. Macnair dispensed the sacrament last Sabbath, for the first time, to a very small company, eight in all, the officiating minister included. There were four chaplains, one doctor, two lady nurses, and my servant. (A Scotchman.)

After I get settled down to work in the Crimea, I shall endeavour to give you the details of my field.

Colonial Churches.

STATEMENT OF THE COMMITTEE.

Since the date of their last Report to the General Assembly, the following ministers have been sent out by the Committee.—The Rev. A. Jameson Milne to Kingston, Jamaica; the Rev. Peter Macvicar, to Montreal; the Rev. Alexander Buchan to Kingston; and the Rev. William Murray to Moncton, Miramichi.

The Committee have expended large sums in the outfit and passage-money of the ministers and missionaries sent out,—in augmenting the stipends of ministers and missionaries in the Colonies and in contributing to the building, enlarging, and repairing of Churches. Since last General Assembly, the Committee, in addition to grants for churches, and the outfit and passage-moneys of ministers and missionaries, have come under considerable additional pecuniary obligations.

The committee have so often represented to the Church at home, the very urgent wants of their brethren in the Colonies, that they can only now reiterate their claims, if possible, in language still stronger than before. In every quarter of the Colonial Church there is a great want of labourers in the vineyard,—everywhere a demand for more men, especially in those localities where the Gaelic is chiefly spoken. Everywhere there is held out the prospect of a cordial welcome to those who bring the glad tidings of salvation, and are willing to labour amongst their destitute countrymen in spiritual things; and the Committee believe there is a reasonable prospect of at least adequate if not ample remuneration.

The Committee are anxious to encourage young men of piety and talent to embark in this noble enterprise. They trust that the cry to "come over, and help us," will not be addressed to them in vain. And in a faithful administration of the funds entrusted to their management, it will be their anxious endeavour to promote their comfort to the utmost of their ability. The committee will be happy to make arrangements with young men, desirous of such honourable employment, for a longer or shorter period! and upon their fulfilling their engagements to the satisfaction of the Committee, they will endeavour to promote their advancement in after life. There have lately been several deaths among the ministers reported to the Committee, and the vacancies thereby occasioned must be filled up without delay.

Such important objects as these cannot be carried out without large and increasing contributions from the Church, and to meet the yearly expenditure, and the additional obligations come under by the Committee since last Assembly, and to enlarge the sphere of the Church's usefulness, contributions from the friends of missions are absolutely indispensable and most urgently solicited. The Committee, therefore, confidently trust, that a more than liberal collection will be made throughout the bounds of the Church on the day set apart for that purpose.

In name of the Committee,

D. MACFARLAN, D.D., Convener

G. SMITH, D.D., Interim Vice-Convener

Caledonian Church, London.

On Thursday last, the 14th of February, the Presbytery in London of the Scottish National Church met in the Caledonian Church, Holloway, for the purpose of ordaining Mr James Stirling Muir, a licentiate of the Church of Scotland, to be minister of the Caledonian Church. Mr. Muir had received a unanimous call to be minister of that church from the elders, members, and seat-holders, and had gone through the various parts of trial prescribed by the General Assembly to be given before ordination. The sermon was preached to a numerous auditory assembled on the occasion, by Mr. McBeith, minister of the Scotch Church, Halkin Street; the ordination prayer, accompanied by the laying on of the hands of the Presbytery, was offered up by the Moderator of the Presbytery, Mr. McPherson, minister of the Scotch Church, Swallow Street; the address to the minister, after being ordained, was given by Dr. Cumming, minister of the Scotch Church, Crown Court; and the address to the people by the Moderator, Mr. McPherson. The whole of the services were impressive, and listened to with deep attention by the auditory, and the congregation, on retiring, welcomed their new minister among them by taking him by the hand at the principal door of the church. Thereafter the Presbytery and a number of gentlemen connected with the Caledonian Church partook of a sumptuous cold collation in the house of one of the elders, situated in the immediate neighbourhood. Last Sabbath, Mr. Muir was introduced to his new charge by his father, Dr. Muir, of St James's Parish, Glasgow, preaching in the morning, from the words, "There is one mediator between God and man, the man Christ Jesus;" and Dr. Cumming, of Crown Court preaching in the afternoon from the words, "So is the kingdom of God as if a man should cast seed into the ground," &c : while Mr. Muir himself preached in the evening from the words, "But the Word of the Lord endureth for ever; and this is the Word which by the Gospel is preached unto you." This settlement so harmonious promises to be a happy one to all concerned.

NEW ESTABLISHED CHURCH IN GLASGOW.—A new church, in connection with the Established Church, is about to be erected in the West End Park of Glasgow, which will, it is said, be altogether a most magnificent pile, almost worthy of the style and title of a cathedral church. The chief features of the church consist of a massive square tower, 25 feet diameter, and 150 feet high, with regular nave, aisles, stone pillars, and arches, with

apsis, and open timber roof, stained dark oak. The edifice will be seen from almost every point, and form no inconsiderable object in approaching our city by the various lines of railway on the south side of the Clyde. This beautiful pile will cost not less than £20000.

It is stated that 60,000 copies of Mr. Caird's sermon on "Religion in Common Life," have been sold: that Mr. Caird has received £700 from the publisher: and that it is his intention to apply the whole sum to the endowment of the Errol Females Industrial School.

Few new works have met with a more favourable reception from the public than Mr. McLeod's "Home School, or Hints on Home Education." It has been reviewed and highly recommended in most of the Religious publications of the day, and meets, we are happy to learn, with a rapid sale. "Seldom" says "The Witness," in noticing the publication, "have we seen a more interesting work than the little volume before us. It is so unpretending, so thoroughly practical, so earnestly replete with good sound common sense, and withal so evangelical in its tone and spirit, that we have no hesitation in assigning it a place, among the best and most useful publications of recent times. The subjects of which it treats are of the greatest importance, affecting not only the happiness of the family circle, but also the well-being of society at large."

THE CHURCH IN THE COLONIES.

Obituary.

DIED, Dec. 12th, at South Georgetown, County of Beaufort, in the 60th year of his age, Robert Robertson, a native of Perthshire, Scotland. Mr. R. came to this country upwards of 30 years ago, and settled in Georgetown, where he opened a school, which he continued to teach till within a few weeks of his death. As he did not depend upon the endowments of his school for the support of his family, he was not reduced to that half-starved condition, which forms the lot of most schoolmasters in this Province, but saw his days rounded at the close of his labours by the presence of those who had been his pupils at the commencement, and his authority and influence supported by the well earned confidence and grateful affection of two generations, which in other schools around he saw teachers cease and pass away and be forgotten year by year. Mr. R.—continued steadfast at his post, gaining for himself a local position and influence, resembling that of the most respected parish schoolmasters in Scotland, and leaving vacant by his death a place in the community which, all feel cannot easily be filled by another clergyman, nor magistrate, nor public man of any description in our neighbourhood was more generally known, or more highly respected, or will be more missed than Mr. R.—. In truth his services were largely and freely given to clergymen, magistrates, school commissioners and all who had anything to do with the transaction of local affairs. Whether the meeting was that of a church, or a school or a town or the settlement of a dispute, Mr. R.—was sought out to record the proceedings of the meeting and write out any documents to which they gave rise. In more private family arrangements his pen, and advice were equally at

service of all who needed them; such was his obliging disposition, and, as it was well known, so it was largely drawn upon.

Mr. R—— was an elder of the congregation in connection with the Church of Scotland, session-clerk and superintendent of our Sabbath school, and, while faithfully and diligently performing the duties of these offices and teaching daily in his school, with all the other services he found time to render amongst us, such were his orderly habits and calm, equable temper, that he was never in a hurry, and never seemed weary in well-doing. As his minister, the writer of this notice feels grateful to him for his valuable services in the congregation, and not less as the father of a family to the teacher of his children, for it was no small favour from God to have for their instructor, a man who made them love both the school and its exercises, and who deserved and secured both by his own and their affection and respect —
C. to the Presbyterian

Congregation of Dundas.

PRESENTATION.

On Thursday, the 16th January, the members of St. Andrew's Church waited upon their minister, and through Mr. Robert Macalloch and Dr. Hamilton, two of their number, presented the Reverend gentleman with a handsome purse of money, and an Address.

Congregation of Woolwich.

PRESENTATION.

On the 12th Jany. the people of the congregation of St. Andrew's Church and neighbourhood presented their pastor, the Rev. James Thom, with the following address, expressive of their sentiments of esteem. "We beg of you to accept of us a small memento in our hands, for the valuable services you have conferred on us as our spiritual guide." The above was accompanied with an elegant and substantial cutter, with robes, &c. &c.

Annual Meeting of the Lay Association.

The Annual Meeting was held in St. Andrew's Church on the evening of Thursday, January 17th. After Divine service, conducted by the Rev. Dr. Mathieson, who delivered an appropriate and eloquent discourse on 1 CORINTH. XIII. 4, the Hon. Peter McGill, President of the Association, took the Chair. After expressing regret, that a larger audience had not availed themselves of the satisfaction of listening to the Rev. Captain's excellent discourse, and referring to some length to the special objects of the Association, he called upon the Recording Secretary to read the Report, which was to the following effect.

REPORT FOR 1855

The Lay Association beg to submit the following summary of their proceedings during the year 1855 —

BURSARY FUND.

This Fund, which in by-gone years has considerably contributed towards aiding, during their attendance at College meritorious students having a view to the ministry, has been to receive attention and support,

there being at present three Bursars of the Association prosecuting their studies at Queen's College. It is superfluous to reiterate here, how desirable it is to have a Fund available for the object contemplated by this scheme of the Association; but, in order that our aid in this direction may be increased, it ought to be born in mind that nearly twenty of our youthful pastors, labouring among flourishing congregations, and forming nearly one-fourth of the Synod Roll, were students of Queen's College, and that some of these during their curriculum there received aid from this Fund.

PUBLICATION FUND.

Early in January of 1855 our brethren in Halifax started a periodical, entitled the *Monthly Record*, with the view of accomplishing for Nova Scotia and the adjoining Provinces, the objects contemplated by the publication of the *Presbyterian*. While the appearance of this monthly has had the effect, as we anticipated, of inducing the great majority of our supporters at the Lower Provinces to withdraw their names from our Subscription List, the additional subscribers in Canada during the year nearly counterbalance those that have been thus withdrawn. We sincerely wish for our fellow-labourer a wide circulation within its appropriate limits; we even hope that its moderate cost *only a half dollar a year*, may ensure for it considerable support in this Province.

Although numerous parties to whom a notice of arrears for several by-gone years has been twice transmitted during the past year, have paid up these arrears, as may have been observed by their monthly acknowledgment under the SUBSCRIPTIONS RECEIVED of the *Presbyterian*, we regret to state that nearly as many have disregarded the call; so that, although the receipts have been equivalent to the disbursements, there still remains a balance against the Fund, of about the usual amount, transmitted from former years. On the whole, however, should the remittances more generally in *advance* than during previous years, and should as large an amount of arrears be paid up during the present as during the past year, it is probable that the income hereafter from subscriptions and advertisements, the latter of which have been recently increased, may considerably exceed the current expenses of the periodical, and gradually reduce the debt.

The Publication Committee embrace this opportunity of cordially acknowledging their indebtedness to the individuals of the Clergy and Laity who have in the course of the past year favoured them, with original articles and with communications containing items of local intelligence interesting to the Church at large. The acceptableness and usefulness of the periodical have been greatly enhanced by such contributions; and they earnestly solicit an increase of these during the year on which we have entered. They desire at the same time, to tender their acknowledgement of the very gratifying terms in which many subscribers have been pleased to express approval of their labours and sincere wishes for the success of these.

In connection with this subject it is proper to state, that the Association at its meeting on the 10th of September resolved to issue a Juvenile Record to be entitled "The Child's *Presbyterian*," as early in the year as possible, should sufficient encouragement be extended to the enterprise. A prospectus has been issued, and some Clergymen and Super-

intendents of Sabbath Schools have ordered to the amount of upwards of 500. Literary aid in its management has been promised, and it seems proper to announce that it is likely that final arrangements for its publication at an early date may be entered into.

RELIEF FUND

In the month of February the Association gifted the sum of £12 10s. towards aiding the Congregation of St. Louis de Gonzague in the erection of a Manse; and in the month of September they voted £10 towards completing the Church at Beechbridge. In both cases the Association required beforehand, satisfactory proof that the deed of the property is such as to send it to the Church of Canada in connection with the Church of Scotland, and a guarantee that the congregations would make suitable exertions.

In conclusion the Lay Association, while reviewing the results of their labours during the past year, they feel conscious that a far larger amount of good might have been effected by more earnest exertions, on the part of the office-bearers and others, derive satisfaction from reflecting that the objects primarily contemplated by the formation of the Association have been to a considerable extent accomplished.

The whole respectfully submitted,

T. A. GIBSON

Recording Secretary

Thereafter the following Resolutions introduced with appropriate remarks by the respective movers, were passed by the meeting:

Moved by Mr. MACK, seconded by Mr. G. D. WATSON—

And Resolved.—That the Report now read be received, adopted, and published in "The *Presbyterian*" for February.

Moved by Mr. HUGH ALLAN, seconded by Mr. JOHN SMITH—

And Resolved.—That in the now altered circumstances of our Church, consequent upon the secularization of the Clergy Reserves, it seems to this meeting most necessary, that united exertions be put forth by all the well-wishers of our Zion in this Province, towards the formation of Branch Associations, having for their chief end the promotion of the objects contemplated by this one, and that in order to the successful carrying-out of these objects, a respectful application be made to the Supreme Court of our Church, soliciting their advice and direction in reference to the formation of a Society, embracing within its agency the entire Province, and thus realizing the hopes of the founders of this Association.

Moved by Mr. JOHN GREENSHIELDS, seconded by Mr. J. M. ROSS—

And Resolved.—That the thanks of this meeting are due, and they are hereby tendered to the Rev. Dr. Mathieson for his excellent discourse, and that he be requested to allow its publication in the *Presbyterian*.

Moved by Mr. G. D. WATSON, seconded by Mr. W. MACFARLAN—

And Resolved.—That the following gentlemen be appointed office-bearers of this Association during the present year. (1856):—

PRESIDENT,

The Hon. PETER MCGILL.

VICE PRESIDENTS:—JOHN GREENSHIELDS, Esq., HUGH ALLAN, Esq., HEW RAMSAY, Esq., JAS. MITCHELL, Esq.,

Treasurer:—ALEX. MORRIS, Esq.

Recording Secretary—T. A. GIBSON, Esq.
Corresponding Secretary—J. S. HUSTON, Esq.

Committee of Management.—Wm. Edmondstone, J. M. Ross, Geo. Templeton, Wm. McNider, David Shaw, E. McLennan, James Goudie, John Arnour, John Campbell, John Kingan, David Blair, and Wm. Ross.

Chaplains.—Rev. Alex. Matheson, D.D., and Rev. Robert McGill, D.D.

A vote of thanks to the Office-Bearers for their services during the year having been unanimously carried, the meeting adjourned.—*Presbyterian.*

The Congregation of McNab and Horton.

On Saturday, the 25th of January 1st, a deputation of the congregation of McNab and Horton waited upon the Rev. George Thomson, their minister, and in the name of the Ladies of the congregation presented him with a set of handsome Buffalo Robes, as a mark of their esteem and gratitude. A few days before, Mrs. Thomson had conveyed to her a very tasteful token of their regard.—*Id.*

Presbytery of Montreal.

At Montreal, and within St. Andrew's Church there, on the 6th day of February, 1856 the which day the Presbytery of Montreal, in connection with the Church of Scotland, met and was constituted with prayer. Sederunt Alex. Wallace, Mod., P. T., Alex. Matheson, D. D., James Anderson, James C. Muir, William Simpson, James T. Paul, Thomas Haig, John McDonald, Frederick P. Sim, Ministers; Hew Ramsay and Alex. Morris, Esqrs., Ruling Elders. Inter Alia.

Mr. Ramsay, Ruling Elder of St. Paul's Church, Montreal, intimated to the Presbytery that the Rev. Dr. McGill, D. D., Minister of St. Paul's Church, departed this life on the 4th instant. Whereupon it was moved by Mr. Simpson, and seconded by Mr. Morris, that a Committee of Presbytery be appointed to draw up a minute, expressive of the sympathy of this Presbytery with the bereaved family and destitute congregation of their late brother. Dr. Matheson, Messrs. Sim, Ramsay, and Morris were named as a Committee by the Moderator.

At Montreal, and within St. Andrew's Church there, on Saturday, the 9th of February, at 1 o'clock, P. M., the Presbytery of Montreal met before the funeral of their late brother, the Rev. Robert McGill, D. D., Minister of St. Paul's Church in this city, and was constituted. Sederunt Rev. Wm. Simpson, Mod., P. T., Alex. Matheson, D. D., Thomas Haig, Ministers; Messrs Ramsay and Morris, Ruling Elders. The Committee, appointed at the regular meeting on Wednesday last to draw up a minute, expressive of the sympathy of this Presbytery with the bereaved family and destitute congregation, laid the following upon the table, which, being read by the Clerk, was ordered to be inscribed as part of the regular minutes of Presbytery, and is as follows.

The Presbytery agreed to record the following expression of their sentiments and profound sorrow on this occasion.

While the Presbytery desire to humble themselves before God, and to recognise in the present dispensation His righteous and all-wise decree, they at the same time, with

entire submission and resignation to the Divine Will, express their poignant sorrow under the heavy bereavement that has thus come upon them, and record their deep sense of the high personal and ministerial character of their departed brother, and of the great loss sustained by them as individuals and as a Presbytery, as well as by the Church in general, in the dissolution of those bonds of affection, of Christian brotherhood and ministerial co-operation, which many years of fellowship have united and confirmed.

And the Presbytery further take the present opportunity, while recording the decease of their beloved brother, to express their warm sympathy with the bereaved widow and children, commending them affectionately to the grace and consolation of their Heavenly Father, and with the congregation of St Paul's Church, who have been deprived of the services of a wise, zealous and affectionate Pastor

THE MONTHLY RECORD.

APRIL, 1856.

New Church at Moncton, N. B.

THERE are few occurrences, we should think, which will afford greater satisfaction to the genuine philanthropist, and the true christian, than the formation of new congregations, and the erection of new places of worship amongst our rapidly increasing and widely dispersed population in these Colonies. These events are surely signs of intellectual and moral progress and improvement, they manifest an ardent desire for religious instruction and christian fellowship, and a determined purpose to establish and maintain a stated ministry in the country

If the erection of Beacon and Light Houses on our coasts, are sure indications of increasing civilization and extending commerce, is it not evident that the erection of these sacred structures—the ecclesiastical Light Houses in our villages and settlements—ought to be viewed as convincing proofs of the necessity for supporting public worship, as well as indications of a growing attachment to the ordinances of religion. Every new Church which is erected, every new Congregation which is organized, and every new Sabbath School which is opened, are additional agencies and instrumentalities in support of Christianity, centres for diffusing light, instruction and comfort amongst the surrounding population,—fountains which send forth living waters for the refreshing and healing of thirsty and diseased souls.

It has been our happy privilege to have had the opportunity, again and again, of recording in our pages, pleasing accounts of the formation of new congregations, and the erection of additional churches, since the commencement of our Editorial labours. And we have now the renewed pleasure of advocating the interests of another of these

new erections, in a most promising and thriving locality, and in connection with our Church.

The Bend of Petitcodiac, now the city of Moncton, has attracted the notice of Presbyterian Ministers for many years, and its inhabitants enjoyed, as is well known, the stated services of the Rev. William Henderson, of Newcastle, Miramichi, for a considerable period. After a protracted and gloomy vacancy and amidst the conflicting agitations of hope and fear, the prospects of the Presbyterians of Moncton are again beginning to brighten and they think that the time has now arrived, when they ought to make a united and vigorous effort to establish a permanent congregation and a settled ministry in that city.

Through the attention and liberality of the Colonial Committee, they have once more obtained the services of an acceptable and faithful pastor, to labour among them, and take the spiritual oversight of their dearest interests; and with a view to retain his services, and enjoy religious communion and fellowship with each other, they are now making arrangements for the erection of a suitable place of worship for the accommodation of their congregation. The object is a most laudable one, and we trust it will be speedily and completely attained.

"At present," it is stated in a circular issued by the managing committee, to elicit the sympathy and liberality of their friends, "the congregation has no regular place of worship. They meet in the Temperance Hall, where they have two services every Sabbath. But as this accommodation is only temporary, they are anxious to build both a church and a manse, and, if possible, to purchase a few acres for a glebe. They have already got a site, which cost £100, as yet unpaid, and the church they intend to erect on it will cost, it is estimated, about £700 currency. To meet these and other demands, all that the Trustees have, is a grant of £50 sterling, from the Colonial Committee. They expect to be able to raise a little among themselves, and from among the presbyterians in the province, but unless they have extraneous aid, they feel convinced that they can hardly hope to succeed in their object. In these circumstances the friends of the undertaking have judged it advisable, not only to use every exertion to raise funds on the spot, but also to correspond, through their minister, with clerical friends and others at distance, soliciting their co-operation. The sooner assistance is rendered, so much the better, as they are anxious to have the Church so far finished by next winter, as to be able to meet in it for public worship. Through their own exertions, and the assistance of friends, they are very sanguine of success. Moncton is known to be a rapidly rising town. Already there are sufficient number of Presbyterians in the place to form a good congregation, and they have every reason to expect, in course of time, a large increase, as the trade of Moncton

ton consists chiefly of ship-building, in which Scotchmen, or the descendants of Scotch parents, are principally employed. Many of them are still warmly attached to their parent church, and willing to support its ministers and its ordinances. But others, as will readily be believed, having been so long without the services of any stated minister, and almost despairing of such an appointment in the place, have become somewhat unsettled in their views, and irregular in their church attendance. The erection of a separate place of worship, where the ordinances of religion are dispensed agreeably to the form to which they have been accustomed, in the land of their fathers, is one of the first and best methods that can be devised, for collecting them together in a united body, for forming a permanent Presbyterian congregation in Moncton, and enlarging the boundaries of our National Zion in the Province of New Brunswick."

Such is the substance of the information we have received, through the Rev. William Murray, from the congregation at Moncton, in regard to their new church. It is considered to be a most important event, a trying crisis in the history of this long vacant and still feeble congregation, on which their fondest hopes and best interests for time and eternity depend. In their own name, in behalf of their families, and for the welfare of coming generations, they prefer their claims for assistance to their generous friends in the other Colonies, as well as in N. Brunswick, and we cannot for one moment believe that such an earnest appeal from fellow-Christians and fellow-colonists, in support of such a necessary and laudable undertaking as this, will be made in vain.

An Address

DELIVERED at the Inauguration of the Charlottetown Young Men's Christian Association, on the evening of February 6, 1856. By the Rev. WILLIAM SNODGRASS.

WE were inclined to form a favorable opinion of this address, as soon as we heard of its publication, and before we had an opportunity of perusing its pages; and now after reading it attentively, our previous impressions of its character and excellence have been amply confirmed and strengthened. It is in reality, such an address as we would have expected from the pen of our esteemed friend, on such an occasion, and before such an audience, earnest and eloquent, clear and explicit in its statements, full and comprehensive in its illustrations, and evangelical and practical in its spirit and tendency,—embracing a great variety of useful topics, and handling them with much ability and fidelity. It is exactly what it professes to be—an introductory, inaugural address or lecture, not merely the opening of a new session of the same

Institution, but at the commencement of a new Institution itself, addressed to persons who were but imperfectly acquainted with the principles and aims of such an Institution, and had no experimental knowledge of its practical operations and influence.

In addressing such a numerous and respectable body of persons of different denominations, met together for the first time, for the same important object, in one place, the lecturer finds himself placed in a very solemn and responsible situation. He approaches his subject with becoming diffidence and propriety;—he feels as most other persons have felt in similar circumstances—a glow of holy ardor and Christian enthusiasm animating his breast—and gives utterance to his emotions in the following beautiful and expressive language, which could not fail to elicit the sympathy of his audience.—

"Fully three years" says he "I have been engaged, in this place, proclaiming the message of reconciliation and mercy to sinners, and endeavouring, by the preaching of the word, to build up Christians in our most holy faith. All that time I have been surrounded by Christian ministers and evangelical congregations. Oftentimes I have experienced, and oftentimes expressed in earnest supplication a desire for a more abundant provision, in means and opportunities, than has hitherto existed for the furtherance by mutual aid and encouragement, of that glorious cause in behalf of which the Christian Ministry was appointed. But not till now has there been erected a common platform, sufficiently divested of denominational peculiarities, and furnishing the requisite facilities and amenities, for the several Protestant clergymen and members of the several Protestant Churches to meet together—with a frequency and in a way to warrant the expectation of desired success,—in the advocacy, the enforcement, and defence, of the essential principles of our common Christianity, and in the living illustration, which will thereby be afforded, of the many and various characteristics of our distinctive unity. When, therefore, I consider what has been and what I expect henceforth to be, I claim the privilege of asserting, that I have been relieved of a great and painful annoyance, and that my heart is now exceedingly gladdened by the formation of an Institution, around which all may rally, and which, from its unequivocal and decided character, may become an ever-flowing fountain, permeating, by the diversity of its appliance as by so many channels, the whole community, and conducting, to our several hearts and homes, such kindred views and common sentiments as will sap the foundations of many an existing barrier, overthrow many a hurtful prejudice, and dispel, by their softening and soothing influence, many a groundless acerbity."

In the further illustration of his subject, in laying before his audience the importance and utility of Young Men's Christian Associations in general, and in performing what he calls the crowning act in the organization of the Charlottetown Institution, Mr. Snodgrass gives a highly interesting and instructive, and, to his hearers, a most profitable and edifying account of the character of such institutions as strictly and properly Christian Associations,—of the composition

and membership of these Associations,—of the peculiar relation in which they stand, to the Protestant Church, with its unity of aim and spirit, but diversity of external form—rallying around them, wise and benevolent and pious men of all denominations, under one common banner, as one united host.

He then considers Young Men's Christian Associations not only as emblematic of leading spiritual truths, which ought always to be kept in the foreground, and are always distinctly recognized in their constitution and operations, but also as prophetically significant, portentous of a coming collision between the one body of Christ and the many Anti-Christians now in the world:—

"You have seen" he exclaims in eloquent and arousing strains, "a flock of sheep, as they were feeding peacefully, but stragglingly, on an open pasture, instinctively and simultaneously surprised by the unwonted stillness of the air, the clearer murmuring of the rivolet, the distincter noise of the waterfall, and the dark clouds by which the heavens became overcast—all portentous of a coming storm; and you have seen them gather in a body and hasten forward to the shelter, which nature in the profusion of her bounties, has provided in the neighboring hedge or thicket. So now does it appear, as if many Christians, young and old, dispersed throughout our various denominations, were taking warning from the ominous signs of an approaching crisis—in view of which, whether or not a gracious Heaven foresees it, they do well to seek the strength which is in union, and the peculiar increase in the consciousness of security derived from a common refuge."

The conclusion of this able address contains several very appropriate and practical observations on the object of Christian Associations—the spiritual and mental improvement of their members, and the increase thereby of vital religion in the community. Mr. Snodgrass feels no sympathy with the cold and lifeless dogmas of Materialism. He believes firmly and asserts boldly what the light of nature, and the testimony of Revelation, distinctly unfold, that the thinking, the noblest part of man, is perfectly distinct from the body, and possesses properties and qualities which are not to be found in any combination of matter; that the human mind is susceptible of unceasing progress and endless improvement;—and that it is by the right exercise, the careful direction and proper cultivation of his intellectual faculties and spiritual capacities, that man most honorably occupies his place at the head of animated beings, and sustains the crown of glory and honour with which, as heaven's deputed delegate in this lower world, his brow is encircled. He believes with the hope of the Christian in the immortality of the soul, in its redemption from sin and misery by the sacrifice made by the Saviour on the cross, and its restoration to final and eternal happiness.

On all these varied yet kindred subjects, so appropriate at the inauguration of an additional Christian Association, in the capital of one of our rising colonies, we meet with

many striking remarks and beautiful illustrations, some of which, did space admit, we would willingly transfer to our columns. We can only find room at present for another extract, on the composition and membership of Christian Associations, which we consider well worthy the attention of all parties, but more especially of those more immediately concerned :

"Its active membership," we are assured, "though not exclusively, yet for the most part comprises young men, who are members, in full communion and creditable standing, with one or other of our Protestant congregations;—persons who, in the morning of life, have had their eyes opened to the paramount importance of a pious belief and a religious practice as the most useful aids, of which they can avail themselves in their several callings, and as indispensable requisites to the highest success and happiest termination of their earthly career; who have not been ashamed to express publicly the estimation they have formed of the Everlasting Gospel; and who profess to have imbibed a taste for pure spiritual enjoyments. With these are associated others, who, though they have not yet taken this distinctive stand, are deemed admissible, because of the safeguard which their good moral character affords; for being invited to participate in the benefits enjoyed, it is believed they will manifest no desire, as they cannot have any opportunity, to invade or degrade the peculiar sacredness of the Institution. At the same time, their respectful regard for all that is good, honest and upright, lovely and of good report, is held to be a trustworthy and encouraging ground of expectation, that they will ultimately be persuaded, that a lowly, yet implicit faith in the love of Christ to sinners, as testified by its ineffable manifestations and responsive awakenings, supplies the strongest motives, imparts the best encouragement, and exerts the most effective impulse, in the study of ethical obligations and the maintenance of a moral life. The members of the Association then, are chiefly the young, the ardent, the active, the hopeful sons of toil, into whose hands must speedily be transferred every trust, which is now held by their seniors in the community. At present they are surrounded by temptations and exposed to contaminating influences, against which they desire to strengthen one another, and from the dominion of which they seek to rescue their compeers, by that most winning and persuasive of all examples, the godly life of a youthful Christian. Our young men are now contracting habits, imbibing principles, and acquiring tastes, which must not only affect their eternal well-being, but most inevitably decide the character of society, when they become its prime movers, and when they occupy its chief places, and must certainly issue, therefore, in a term of happiness and peace, or a season of dismemberment and misery. From their ranks, all the offices in church and state will, by and by, be filled. All the superior relations of domestic life, and all the posts in the commercial world, will be supplied by them with occupants. And if piety to God and love to man, if minds in harmony and hearts in unison with the eternal laws of righteousness and truth can insure, as God's word tells us, and as all history convinces us they will, the greatest amount of immediate good, and the quickest marches of real and enlightened progress—how praiseworthy and becoming! that we

should all give them our countenance and support in their present laudable endeavours. Where is the minister or teacher—where the parent or guardian? who does not feel, that any young man committed to his charge, is by becoming a member of this association, entering into a relationship which will tend to the realization of his hopes and wishes concerning him, and fit him in a peculiar manner for the most profitable discharge of present duty.

(For the Monthly Record.)

The New Church at St. Mary's.

RESIDING on the East River of St. Mary's, there are a few scattered adherents of our Church. It is long now, very long, since they enjoyed the benefit of a stated ministry. That ministry, when they had it, must have been more than usually excellent. It must have been searching and full of faith and prayer, for its effects have been abiding. They are among them even unto this day. Since these times of privilege passed away, the call to stated public worship has been unheard in these fertile and beautiful solitudes, and sire and son are dropping into the tomb without the presence and prayers of a minister of their venerated church. Meantime, they, like others, have experienced the sad effects of stormy 1843. When the storm passed away they were a wreck—but a remnant hung on. As now situated they are unable to build churches, and support a minister. But under the care of the Presbytery of Pictou they have again taken courage. The ancient spirit and attachment have burst forth. When visited on one occasion last year, by two ministers of the gospel belonging to our church, they in a gush of enthusiasm resolved to build a place of worship, and promised help which was considered by all, at the time, an overtaking of their powers. A year has since elapsed. In that time the active portion of them have lost four attached and consistent families, who have emigrated to Canada. One would suppose that in these circumstances the work must stop. What was very like impossible before must be actually impossible now. This is not the case, however, for zeal and earnestness are not to be meted with such measures. We have seen this building lately. It is a large, high and square structure compactly built together. Materials are prepared to complete the shell of it. To do all this one family has given besides money sixty days work. This is truly self-denying, and more encouraging than pages of supplication. These efforts breathe a determination to do for themselves. But while they do not seek help, we ask our Christian friends if they are not the proper objects of it. Should a struggling few not be cheered by the sympathy, and relief of their more numerous and richer brethren. That the poorer be assisted by the wealthier churches is apostolic precept. This would

be a very legitimate fruit of true faith. Should any member of our Church, especially any of our friends in Halifax, who as they are willing, are generally supposed to be able, and who give, many of them, to all denominations, think this a claimant case, the Presbytery of Pictou would receive their contributions; and with this we leave the matter to the kind Christian and considerate charities of the readers of this periodical.

St John's Church, Belfast.

A general meeting of the congregation of St. John's Church, Belfast, convened according to appointment on the 7th January, 1856, and after having been constituted with prayer, Alex. McLean, Esq., Convener of the Committee, took the chair, and read a statement of the Secretary's account of pew assessments and voluntary subscriptions, paid during the two past years: and also the Treasurer's accounts of monies paid for repairing the church during the same period;—after which Messrs. William McLean, Pinette and John McLeod, Orwell River, were appointed auditors to examine and report on the said accounts, who, after a close examination of the same and of the Vouchers, reported the books to be correct, and that a balance of £137s 5½d. was still in the hands of Mr. Peter Nicolson, Treasurer.

The congregation then unanimously agreed to give Mr. John McLeod, the Secretary, Glashven, a donation of £3, as an acknowledgement of his valuable services as Secretary and otherwise.

The following resolutions and propositions were then unanimously adopted:

1. Moved by Allan McDougall Esq., Flat River, and seconded by Mr. Malcolm Stewart, Bell Creek: *Resolved*, that an assessment of fifteen shillings be paid in the meantime by each pew holder, towards providing materials for building a Manse for the Clergyman, in addition to voluntary subscriptions which may be received.

2. Moved by John McDonald Esq., Flat River, and seconded by Mr. John Nicolson, Flat River: *Resolved*, that the pew holders and Young Men of the parish further agree to cut and haul the frame for the building, whenever the land, long ago promised by W. Douse Esq. M.P.P. in behalf of the Earl of Selkirk, to the said parish, be secured: and to accomplish this object, that Messrs. McDougall and Malcolm Stewart call on Mr. Douse, at their earliest convenience, to obtain the title deed of the land so promised, the name of the corporation.

3. It was also *Resolved*, that the interest of the ladies within the congregation be enlisted to provide materials for a Bazaar, for the month of July or August, to aid in procuring funds to finish said Manse: and that also ladies at a distance, who may feel an interest in the prosperity of our church and congregation, be respectfully solicited to contribute to the object.

4. It was moreover *Resolved*, that the Provincial Assembly be petitioned to have the incorporation of the St. John's congregation far altered, as to have the management of secular affairs transferred from the current Ministers and Elders, to the management of the Trustees or Deacons: and that

Trustees or Deacons be legally empowered to collect the stipends quarterly, and other per assessments; and it was further agreed that said office-bearers should commence the collection of the stipends at the beginning of each quarter so as to have the stipulated sum forth-coming at the close of each quarter

5. Moved by R. S. Finlay Esq., Orwell, seconded and Resolved, that the Treasurer is not empowered to make further payment to such as have contracted, or may yet contract to do any work for the congregation, until the work be approved of and certified by the Committee, or by tradesmen competent to inspect the work.

6. The following members were chosen as Trustees for the current year: Alex. McLean, Alex. Williams and Angus McInnis, Pineite; John McLeod, Glashven; Malcom Nicolson and Angus McQueen, Orwell; Peter Martin, New Town; William Ross, Flat River; Angus McAuley and Archibald McRae, Point Prim; Alex. Gibbs, Wood Island Road; David Ross; Malcom Stewart, Bell-Creek.

Wesleyan Liberality.

When we referred last week to the contemplated enlargement of our church in Brunswick Street, strong as were our hopes for the realization of the purpose of its Trustees, and firm, we may add, as was our confidence in the liberality of the Wesleyans of Halifax, we certainly did not venture to anticipate that before another issue of our paper, a thousand pounds, would have been generously and unconditionally subscribed. This is the gratifying fact that we are enabled to record this week. It is true that we owe one half of that amount to the individual contribution of one of the trustees; and the present as well as succeeding generations of Methodists in this place will be grateful to JOHN H. ANDERSON, Esq., for having given to the enterprise so decided an impulse, as was afforded by his prompt subscription of five hundred pounds. Others of our prominent friends have come nobly forward, but in the absence of exact particulars we shall not hazard incorrectness of statement by naming the amounts said to have been contributed. The sum for the week, all our readers will admit, is exceedingly handsome.—The Trustees have yet to enquire from some whose means, and munificence of disposition, authorize us to expect a large accession to the fund at the enrolment of their names.—Wesleyan.

Reformatory Schools.

There is hardly, perhaps, a subject, the war of which occupies a larger share of attention at the present time than Reformatory Schools. To use a familiar expression, they are becoming quite the rage; and we look for a series of those demonstrations in their favour by which the British public has become the habit of displaying their interest in such philanthropic undertakings as they are supposed to encourage. The public sentiment, in short, is ripening fast; let us only

hope that the public knowledge, is gaining ground in something like an equal proportion.

The arguments in support of the reformatory system, and the practical results which have been attained by the experiments hitherto made, are indeed sufficiently striking to account for the tide in their favour. Whether we approach the subject as Christians, anxious to rescue our fellow-creatures, and especially those little ones who have been so solemnly committed to our care, from a life of misery, ignorance, and guilt; or as legislators, desirous to reduce the dimensions of a class at war with law and order, and ever ready to take up arms against society itself; or as economists (in the most restricted sense of the word) devising how to deal most cheaply with our criminal population; whatever, in short, be the point at which our inquiries commence, they are sure to terminate in the same conclusion,—that the surest, the kindest, the least expensive course is, to snatch the child from the perilous position in which he stands, and to place him under influences which may convert him into a virtuous member of the community. When we consider what a child is, what ideas of grace and innocence the very name calls up in our minds, nay, what high moral lessons we have been taught to draw, from the humble and confiding simplicity of a 'little child,' and when we contrast with these ideas and these lessons, the condition of too large a class of our young fellow-countrymen, infants in years but adults in every kind of sin—when we see baby-faces full of evil passions, of cunning, of recklessness, or of cruelty, we can hardly fail to take to ourselves, as members of a society which tolerates the existence of such an anomaly, some part of the woe denounced upon him that offendeth 'one of these little ones.' And what makes the case more awful is, that the state to which these unhappy children have been brought is frequently the result, not of mere negligence, but of deliberate training, on the part of their parents.

Difficult as our penal problem has now become, since the progress of public feeling has almost put an end to capital punishments, and the remonstrances of our colonies have made transportation to any considerable extent impossible, the only method which gives any reasonable hope of getting us out of our embarrassment is that which proposes to cut off the supply of criminals at its source, and divert the energies of our rising generation of pickpockets and burglars into more profitable channels.

Reformatory schools, then, if they can be made effectual for their purpose, afford the best means of diminishing the amount of crime in a country, because they aim at gaining an influence over the embryo criminal before he is hardened, and before he has had the opportunity of corrupting others. If they succeed in nothing else, they at least interrupt the child's criminal education at that critical time in his life, when from his pliability both of body and mind he is likely to be the aptest pupil. But there is no doubt if properly managed they do far more than this, and that a large proportion of the neglected children who come under their care are permanently reclaimed from evil ways. The experience of Stretton on Dunsmore showed a rescue of 65 per cent., that of Red Hill 70 per cent., and of Mettray 89 per cent., of the children committed to them.—Quarterly Review.

THE NEW BISHOP OF CARLISLE.—It is gratifying to receive so many communications from all parts of the country, expressing their grateful sense of the favour done to the Church of England by Lord Palmerston, in the appointment of the Hon. and Rev. Montagu Villiers to the See of Carlisle. It is right that the noble Premier should know that a very large and influential body of the laity view his selection as a cause of heartfelt gratitude to the great Disposer of all events. Such instances of the noble Lord's care in the exercise of the ecclesiastical patronage of the Crown are calculated to render the Government not only popular, but a blessing to the country.—London Record.

MARRIAGE OF HINDOO WIDOWS.—We learn with pleasure that a numerous body of the Hindoo inhabitants of Bengal have addressed a petition to the legislative council, praying for the enactment of a law legalising the marriage of Hindoo widows. The petitioners state that the prohibition of the marriage of widows is, in their opinion, cruel and unnatural in itself, highly prejudicial to the interests of morality, and fraught with the most mischievous consequences to society.

Special Meeting of Synod.

The members of the Synod of the Church of Scotland in Nova Scotia, are reminded, that, at the last annual meeting of Synod a special Meeting was appointed to be held at Pictou, on Wednesday, the 7th day of May next, for the purpose of receiving and disposing of reports of Presbyteries on the second and third resolutions passed by the Synod, with reference to the matters submitted by the Deputation from Canada, and also for the purpose of appointing, if necessary, a substitute correspondent to the Synod of Canada.

W. SNODGRASS,
Synod Clerk

We have been requested to intimate for the information of the vacant congregations, within their bounds, that the Presbytery of Pictou have appointed the Rev. George Harper, to preach at Rogers Hill on the 6th, at Cape John on the 13th, at West Branch, River John on the 20th, and at Earltown on the 27th April.

(From the Home and Foreign Missionary Record.)

DONATIONS TO THE JEWISH MISSION
"A Lady, a Member of St. Matthew's Church, Halifax, Nova Scotia, (Mrs D—) £— of D—"
"Rev John Scott, Halifax, Nova Scotia 1 0 0"

Home Mission Fund.
1856. Amount received to 31st March, £40 16 6
March 8 Church Collection, New Glasgow, 6 10 0
by J. Fraser, Jr. Esq. £46 6.

HALIFAX, 31st March, 1856.
DAVID ALLISON,
Treasurer

Synod Fund.
1856 Amount Received to this date, Collection St. Matthew's Church, Hx, £18 5
HALIFAX, March 31st, 1856. JAS. F. AVERY,
Treasurer.

Agents for The Monthly Record.

Wm. Grant, Esq Stationer	Halifax.
J. E. Lawlor, Esq.	Dartmouth.
Wm Gordon, Esq.	Pictou.
John McKay, Esq.	New Glasgow
Robert Sutherland, Esq.	Earlton.
Robert Ross, Esq.	River John.
Roderick Fraser, Esq.	Village River John
Donald McKay, Esq.	Rogers Hill.
Peter Grant, Esq. Elder	Cape John
John Gray, Esq.	Hopewell, W. B. E. R. Pictou.
Duncan McDonald, Esq.	East Branch, E. R. Pictou
Angus McLeod, Esq.	Mill Brook, Pictou.
Hugh H. Ross, Esq.	West River, Pictou.
Rev. Alex. McGillivray	McLellan's Brook, Pictou
William McDougall, Esq.	Piedmont, Merigomish.
James W. DeLauncy, Esq.	Amherst.
Wm McNab, Esq. Merchant	Waldace
D. B. Munro, Schoolmaster	Saika Road, Ridge, Wallace
D. Macaulay, Esq.	Fox Harbor.
Wm. Cooper, Esq.	Pugwash
John Ross, Esq.	Prino
John Smith, Esq.	Baddack, C B
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