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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND IN NOVA SCOTIA.



"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER GRACING — PS. LXXIII, 16.

Vol. I.....No. 1.

HALIFAX, JANUARY, 1855.

Price 2s. 6d. per ann.

Prospectus.

In the present age, when Education is so widely diffused, and the power of the Press so great, it is the duty of every Christian Church to provide suitable religious reading for its adherents,—and to kindle their zeal and encourage their hearts by holding up before them what is doing by their fellow-churchmen and fellow-christians in other portions of God's vineyard.

For some years past, the want of a medium of communication for these purposes, has been deeply felt by the adherents of the Church of Scotland in Nova Scotia. While nearly every other denomination has had either a weekly or a monthly periodical advocating its interests, they have been compelled to rely for information, as to the movements of their Church, upon the occasional notices which they could glean from distant or indirect sources. Events of the deepest interest to them have been taking place, a knowledge of which there was no adequate means of diffusing, and misrepresentations have been put forth which there was no appropriate means of correcting.

Influenced by these considerations, and by the urgent solicitations which have been made to them, a number of the friends of the Church in Halifax have resolved to commence a periodical in the beginning of the year—to be entitled "THE MONTHLY RECORD OF THE CHURCH OF SCOTLAND IN NOVA SCOTIA."

The Editorial Department has been undertaken by Ministers of the Church, and the financial affairs are to be managed by a Committee of Laymen.

The pages of this periodical will be devoted to the diffusion of general religious intelligence,—and more especially to the latest and fullest information relating to the Ecclesiastical, Educational, and Missionary undertakings of the Church of Scotland, at home and abroad. While avoiding controversy as much as possible,

the editors will feel themselves called upon to correct any misstatements or misapprehensions prejudicial to the interests of their Church, and to use every effort for the extension of her influence in this and the adjoining Provinces. They will also avail themselves of vacant space for the introduction of devotional articles, in order to render the publication suitable for Sabbath reading.

The Ministers and Laymen connected with this undertaking, are actuated by a strong desire for the prosperity of the Church of Scotland in these Colonies, and the spiritual welfare of her adherents, and they earnestly hope that their fellow-churchmen will encourage them by their hearty support,—and that the blessing of the Most High will rest upon their exertions. Every care will be taken to render the periodical acceptable and instructive,—and it will be published at the lowest possible price, so that it may be accessible to all.

It will contain 16 quarto pages (size of the *Canada Presbyterian*), and be issued monthly in the beginning of every month. Terms—2s. 6d. per annum—in all cases to be paid in advance.

The Church at Home.

It is now nearly 12 years since the separation of more than one third of her ministers and a large number of her people took place from the Church of Scotland. The separation we regret, and we condemn. We regret it for the injury it has inflicted upon the prosperity of the Scottish Church, rendering our national christianity less effective at home, and less influential abroad—for the fearful amount of unchristian feeling to which it has given rise among Scotchmen and their descendants, the envy, and hatred, and all uncharitableness: we regret it because it has strengthened the hands of those who maintain that government has nothing to do with religion, and weakened the hands of those who hold that

it is the duty of christian rulers in their official capacity to do all in their power for the extension of christianity: we regret it because it has added another to the many divisions which rend the body of Christ.

We condemn it because without holding or requiring to hold that there were no grounds for separation, we maintain that according to New Testament principles they were insufficient to warrant such a momentous step, and that division upon insufficient grounds is sin.

We regret it and we condemn it—and yet we would rejoice at the prospect of reunion. It would send a thrill of religious life among us and throughout the protestant world. It would make Scotland the most religious and best regulated country under heaven, and make Scottish christianity the mould in which these new colonial nations would be moulded.

But in the mean time we have to do with the national Church. Since the secession her course has been one of quiet but of constant and extensive progress. Many churches which were sadly thinned at that time are now crowded, and chapels of ease which were for some years in the possession of other parties, have now overflowing congregations. The late census return reported about 60,000 were sitters in the Established Church on a particular Sabbath morning than in any other denomination, but still great dissatisfaction with this return has been expressed by the friends of the church—and not without reason as is very obvious from a speech of Mr. Malcolm's in the Edinburgh Presbytery.

"Some of the largest congregations in the city—as for instance St. Cuthbert's and St. Stephen's—made no returns, and yet the average of 200 was assigned to them. He also happened to know that fifteen out of these twenty-six places of worship had in the year in which the census was taken no fewer than 7910 communicants, and that the aggregate number of these congregations was 11,270. In these fifteen places of worship neither St. Cuthbert's, North Leith, nor South Leith

was included; and, to say nothing of St. Stephen's, the number of 290 multiplied by eight, and presented in the return showing the attendance in the eight churches which made no return, was not more than equal to the attendance at St. Cuthbert's, which had a roll of 900 communicants alone. Again, to Montrose parish church, which made no return was assigned the stereotyped average of 290, and yet it had a roll of 2500 communicants, and an average attendance of about the same number. No return had been made for Dumfries, Hamilton, Jedburgh, Lanark, Linlithgow, and other large towns, and the attendance on the parish churches there was also put down at the miserable average of 290 each. In Perth the report gave the attendance of three churches as 1700 only, while, including the church of Kinross within the Parliamentary bounds, there were no fewer than six churches there in connexion with the Establishment. In the county of Roxburgh there were twenty-two parishes, and the attendance in all the churches was set down at 2312. On inquiry, he found, from a most respectable source, that in these parishes alone, the average attendance was equal to the whole number set down for the twenty-two parishes. In the county of Dumfries there were thirty-six places of worship, and the attendance was set down at 5974—a number very far below the average. He could multiply instances of the same kind, but he thought he had brought forward a sufficient number of cases to show how erroneous the returns were as regarded the Church of Scotland. He might also notice the disparity alleged in the report between the aggregate population, and the average numbers attending religious ordinances. Out of a population of nearly three millions, only 943,951 appeared to attend the ministrations of religion. Now to whom but the Church of Scotland was the spiritual welfare of the remaining two millions of human beings committed? The State could not expect dissenting bodies to look after them, and it would well become the Government of a great Protestant nation to bestow some portion of the means at their disposal in saving multitudes of souls, whom it was impossible for the Church of Scotland, with her present limited means, to overtake the superintendence of. He would only further notice, that the report gave the number of children attending the parochial and other schools in connexion with the Church in 1851, at 112,950, while the report given in to the General Assembly showed the number to be 119,502."

While other denominations in Scotland are lamenting a great falling off in the number of their students, our numbers are increasing, and every year as the pulpits fall vacant they are filled with young men who, for zeal, energy, and ability, would have adorned any period of our church's history.

Her educational movements are in a vigorous and flourishing condition—and now that the attack on her parish schools, her glory and her birthright, has failed, we doubt not that every effort will be made to strengthen the things that remain. Year by year the efforts of the church and her influence for good are increasing, and are being felt more and more throughout the length and breadth of the land. We cannot, in one introductory article, record at

length the proceedings of the different educational and missionary schemes of the church as we intend to do in succeeding numbers, but we have great pleasure in inserting extracts from the latest statements made by the conveners of the Home and India Mission, which we have no doubt will be perused by our readers with unmingled satisfaction.

Home Mission Scheme.

For a considerable period subsequently to 1842, when the Scheme was formed on its present basis, the operations under it did not reach one-fourth of the present extent. Gradually, as the benefits conveyed through its agency came to be developed and appreciated, the contributions on the one hand, and the applications for aid on the other, increased in amount and number. Numerous places of worship had, in consequence of the unhappy Secession of 1843, been altogether closed. Many congregations had been broken up, and in great measures dispersed; and others were struggling to maintain a precarious and doubtful existence. Happily, however, one congregation after another speedily rallied, and very naturally applied to the Committee for assistance in their hour of need. Such applications were—as they could scarcely fail to be—favourably entertained; and the assistance sought was willingly afforded, so far as the disposable funds would allow. Very different is the situation and aspect of matters now from what these were some ten years ago. Then many chapels were shut up, and others attended by mere handfuls. Now, with very few exceptions, not exceeding a dozen in all, the chapels throughout the country (upwards of two hundred) are not only open, and in full operation, but the great bulk of them are attended by large congregations,—many of these exceeding one thousand in number. More than all this, several of the chapels so supported by the Committee, at a time when their very existence depended on that aid, gained such numerical strength, and otherwise so improved their condition, as not only to become self-sustaining; but, from the high and influential position which they were thus enabled to reach, to be erected, under the auspices of a kindred Scheme of the Church, into new parishes, provided with permanent endowments. The chapels now alluded to are, Houndwood; Savoch; St. Andrew's Dunfermline; Gilcomston; Camelon; St. Peter's, Bridgeton and Laurieston, Glasgow; and Crosshill, Kirkmichael—TEN in all; and in an EQUAL NUMBER of additional cases—Newhaven; Wishawtown; Inverbrothock; St. Luke's, Edinburgh; St. Stephen's and Chalmers' Church, Glasgow; Ladhope; Larkhall; North Church, Dunfermline; and Portlethen—endowments have been secured, or are in course of completion; and these chapels will shortly be erected, along with suitable districts, into churches and parishes *quoad sacra*. Now, these most valuable and gratifying results are mainly, if not altogether attributable to the operations of the Home Mission Scheme; for it is not too much to say, that but for its sustaining and fostering agency, these chapels, in place of being, as so many of them are already, and so many more are now in course of becoming, parish churches, would have exhibited a very different aspect.

While the Home Mission Scheme has thus contributed to placing these chapels in the desirable and permanent position which they now occupy, not less gratifying is the condition of many other places of worship which have long been and are yet in part supported out of its funds. In illustration of the rapid progress made by these, the Committee will make a short quotation from their report to last Assembly:—"In Camlachie Church, Glasgow, the congregation has increased from 200 to 300, and the number of communicants from 100 to 160. In Chapelshade, Dundee, the congregation has increased by 259, and now numbers 1100; and the communicants have increased from 430 to 549. In the Martyrs' Church, Paisley, there has been an addition of 205 to the number of the congregation—70 to that of communicants. In the Gaelic Church, Greenock, which was but recently opened, there is a congregation of 500; and of these, 150 are communicants. In the Gaelic Church, Paisley, the congregation has increased from 150 to 300; and the communicants now number about 100. At the church of Alexandrie in the parish of Bonhill, the congregation has increased by 80. At St. David's, Kirkintilloch, a similar increase of 176 has taken place. In John Knox's Church, Aberdeen, the communicants have increased from 416 to 451; and the congregation numbers 630." And equally happy results have ensued at Buckie; in St. Andrew's Church, Kilmarnock; in St. Mark's Church, Glasgow; at Pathhead, in the parish of Dysart; and in many other instances.

From what has just been said of the success of the Scheme, it may, without due reflection, be inferred, that having achieved so much, comparatively little remains to be accomplished. But this is far from being the case. A glance at the annexed list of cases, in which grants are still required, and continue to be given, will, in connexion with the explanation already made, satisfy every inquirer, not only that the contributions hitherto received by the Committee have been successfully and beneficially applied, but also that increased contributions are essential to the due maintenance of the Scheme in its present state of efficiency. The Committee, moreover, earnestly desire not merely to maintain existing operations, but greatly to extend them. Although, as has been shewn, numerous congregations which, in their first stages of advancement, drew largely on the funds of the Scheme, have been permanently endowed; and others, with the like aid, have now become self-supporting—and both of these classes, in place of being burdens upon, are now happily sending in their contributions in support of the Scheme—there still remains behind, as evinced by the list, a very large class for which external provision must yet, and in all probability long continue to be made. And even beyond the cases mentioned in that list, there lies a vast field of moral and religious waste, which invites, and urgently calls for the spiritual cultivation which it is the object, and the earnest desire of the Committee to supply. In short, the measure of the operations of the Scheme is regulated, and limited only by the means placed at their disposal. Even within the existing sphere of operations, they have felt themselves most painfully placed by the inadequacy of their resources. In some instances they have, on that ground, been con-

strained to decline applications which would otherwise have been sustained. In other instances, and these by far the most numerous, they have, for the like cause, been necessitated to restrict their grants to the lowest possible amount; and the necessity thus imposed upon them has given rise to the most poignant regret. No Christian association can point to a more energetic, faithful, and devoted band, than the ministers and missionaries who now occupy the chapels and preaching stations in connexion with the Home Mission. The fruits of their ministrations are everywhere seen, and most thankfully appreciated by those among whom they officiate. Most gratifying would it be to the Committee to have it in their power, not only to extend the operations of the Scheme, but to afford more adequate and well-merited salaries to this class of spiritual labourers.

India Mission.

At no period of its history did the India Mission of the Church of Scotland more urgently require, or more amply justify the Christian sympathy and support of a united people. Acting under no other sanction than that of Him who hath said, "Go ye, therefore, and teach all nations," it has, by its faithful and assiduous agency in the three great Presidencies of Hindustan, commended itself to all who are interested in the progress of the Redeemer's kingdom, and now only awaits an increased measure of support to occupy other stations, and to establish itself upon new ground. Some of these inviting fields of labour were noticed in the last Report to the General Assembly; and others might be added, fitted, in no small degree, to quicken the zeal, and to provoke the liberality of the Church. But it is enough to remember that, compared with the fearful mass of destitution in India, our efforts, at best, have been but the day of small things; and that not till the Churches of Great Britain have awoken to a higher sense of the responsibility under which their country lies, in the acquisition of a territory so vast and degraded, may we expect that blessing from above under which the visions of prophecy shall be realized in all their fulness. "Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of the Lord."

To the members of our own Church, in particular, India cannot fail to prove the most inviting field of Christian enterprise. If it may be said of Scotland, that her sons, more than others in other parts of the kingdom, have laid India under tribute to their affluence or ease, it is also a matter of congratulation, that the Church of our fathers has not been behind on the great career of Christian duty. Her India Mission meets us on the threshold of all her other schemes of enlightened benevolence. It has now existed for about a quarter of a century; and manifold have been the blessings it has served to diffuse. If it were presumptuous in us

to say, that through her instrumentality alone the whole aspect of society has been changed,—that unholy rites have been abolished, the growth of centuries,—that new laws and institutions have sprung up, giving token of better days and of brighter hopes,—that the iron rule of caste is undergoing a revolution that is the forerunner of its destruction, it were not less wrong in us to disclaim the share she has been privileged to take, under the blessing of God, in this glorious work. In her crowded schools, she has given proof, that in the very grossest forms of idolatry there is no inseparable barrier between the heathen and us,—that no compulsion is necessary to bring them within the range of Christian instruction,—and that by no system of accommodation, and far less of compromise, may these sons of the stranger be assailed with all the appeals and appliances of the Gospel. A highway hath thus been opened, in which other churches and missionary associations are hastening to tread; while everything concurs to cherish the expectation, that the day is at hand when, through the extensive diffusion of Gospel truth, prevailing all castes and classes in the community, proclaimed on the streets, and taught in the school, the superstition of India shall receive its death-blow, and myriads of immortal beings, the subjects of the same Government, shall own their allegiance to the King of kings and the Lord of lords.

No less gratifying is it to think, that with an increasing measure of usefulness abroad, our India Mission has now the advantage of increasing zeal and liberality at home. While the Committee have been encouraged by a larger amount of contributions, through church collections and parochial subscriptions, than they were wont to receive, they have the peculiar satisfaction of reporting to the Church, that an Act was passed by the last General Assembly giving new facilities to the enlargement and usefulness of our missionary force. At all the Presidencies authority has been given for the erection of presbyterial bodies, with full powers, under certain necessary limitations, of granting license and ordination to such Europeans and natives as may duly approve themselves, by their piety and qualifications, fitted to proclaim to the heathen the unsearchable riches of grace. The importance of this measure cannot be over-estimated. Already are there some in India prepared to take advantage of this measure; and the anticipation may be cherished, that, in the course of a few years, many will offer themselves for license and ordination on the inviting field of Christian labour. Everything, indeed, concurs to animate and encourage us in the great work in which we are engaged. It is full of promise to every devout and benevolent mind; and now we desire to commend it to the charities and sympathies of an enlightened people, who, favoured themselves with privileges the most valuable, and advantages the most distinguishing, cannot enjoy a higher honor, in the sight of angels and men, than in being permitted to further, by their substance and prayers, the kingdom of our God and of His Christ.

MODERATORSHIP OF THE GENERAL ASSEMBLY.—We understand that the Rev. Dr. Bell, Minister of Linlithgow, will be proposed as Moderator of the ensuing General Assembly of the Church of Scotland.

Extracts from the General Assembly's Report on Sabbath Schools.

It was recommended by the last General Assembly, that every synod should appoint a committee on Sabbath schools, in order that answers to a list of questions, relative to the condition of these schools, might be obtained, and transmitted to the Convener of the General Assembly's Committee on or before the 1st of May 1851. From some delay in issuing the questions, and other causes, returns from all the synods have not been obtained; but the Committee are able to report, that they have received very complete returns from the Synods of Dumfries; of Angus and Mearns, of Glasgow and Ayr; and of Perth and Strling; together with an abstract from the Synod of Ross; and a very full abstract, so far as returns had been made, from the Synod of Merse and Teviotdale; and a report as to some portion of the Synod of Aberdeen. From other synods returns and abstracts have been received; but they have not reached the Convener so early as to permit of particular notice in the general Report.*

As returns have not been received from many synods, it is impossible to state precisely the number of Sabbath schools connected with the Church; but the Committee would refer to the abstract of statistical information reported in the General Assembly in May 1851, from which it appears that, out of 1100 parishes, returns were received from 617, containing 1059 Sabbath schools in connexion with the Church; there being thus 483 parishes from which no reports were received. By the Report presented to the General Assembly last year, it appeared that circulars containing questions were addressed to 1173 parish churches and chapels, and that returns were received from 621, having 1155 Sabbath schools connected with the Church.

The reports from the synods convey no information respecting the manner in which Sabbath schools are conducted, materially different from that supplied by former returns. There are selections of lessons and of hymns, with other helps; but the books chiefly used are the bible and the Shorter Catechism. The Committee entertain the belief, that these are, in all respects, most suitable, seeing that the efforts of the Sabbath school teacher must be chiefly directed to the work of making his pupils familiar with the meaning of the Word of God, and the system of doctrine contained in the standards of the Church, while endeavouring to bring them under the influence of the truth as that by which the heart and life ought ever to be regulated.

The qualifications of Sabbath school teachers—the difficulty of finding such as are thoroughly furnished for this work—the great responsibility incurred by them—and the motives by which they ought to be impelled—have been treated so fully in former reports, that it is unnecessary to repeat the views which the Committee have advanced, and from which they see no reason for departing. That the work is difficult and important, must be universally admitted Agents for

* Among these may be mentioned a report from the Synod of Galloway, carefully prepared; and returns from presbyteries in the synod of Lothian and Tweeddale, together with an abstract of the whole Sabbath schools in that synod.

The Committee would also notice, in terms of warm commendation, the "Seventh Annual Report of the Glasgow Sabbath School Association in connexion with the Church of Scotland." The last of these reached them at so late a period that, in preparing their Report, they were unable to avail themselves of its valuable information.

its efficient performance are not easily procured, because there must be a combination of various qualities that, in their full development, are not often found united. No Sabbath school teacher can be successful without fervent zeal and genuine piety, and that living earnestness which is clearly distinguished from the formalism of a heartless service; but knowledge, experience, and discretion, are also indispensable. To him the general direction may be addressed, "Know what you have to do, and do it." By quiet and unostentatious labour—by seeking to combine the greatest amount of performance with the smallest exhibition of outward show—by endeavouring to instruct his scholars, and to exercise their understandings, and affect their hearts, without giving prominence to his own acquirements, or indulging in lengthened exposition of the passages of Scripture selected for the lessons—he will best secure the accomplishment of the object to which his efforts are devoted. The Committee recommend, that in the appointment of Sabbath school teachers, the practice should be followed, which frequently prevails, of selecting for this important and difficult duty those only who are communicants in the congregation, and who engage in the work under the sanction and approval of the minister and kirk-session.

The relationship in which the Sabbath school stands to the Church has also been noticed in former reports. The Committee are not prepared to maintain, that in every conceivable case there ought to be a Sabbath school attended by the children of those who are members of the congregation. They have always held, that when parents are able and willing to instruct their children on the Sabbath, and when this duty is actually performed by such parents, it is not necessary that their children should attend a Sabbath school. That the minister of a congregation ought to take a deep interest in the religious condition of the children connected with it, it is unquestionable, but it does not follow that parents, when placed in circumstances which render them well fitted to give instruction to their children on the Sabbath should deprive themselves of the privileges of discharging this duty. In almost all cases, however, congregations are so constituted that they may have advantageously, as congregations, their Sabbath schools, in which the young may be trained to a personal application of the truth, and persuaded to anticipate that time at which they may seek admission to sealing ordinances, and give evidence of their acquaintance with the Scriptures and their spiritual attainments.

The distinction between Sabbath schools in large cities, or populous districts of the country, and those in rural parishes, was fully stated in the last report. They are felt to be very beneficial among a class of the community, cut off, in a great measure, from the benefits of Christian example, and from that training in religious principle and duty which is so valuable when obtained under the domestic roof. Even in many cases where these advantages are fully enjoyed, such schools are eminently useful. They assist domestic training and discipline, especially among our peasantry; and when aided by the religious instruction received in the parish school, they may be powerfully instrumental in affecting the heart, and moulding the disposition, and giving practical impressiveness to the lessons of the Bible. But it is in our crowded cities, or in districts where

there has been a rapid increase of population, that Sabbath schools contribute most to the important work of rescuing the neglected children of careless and irreligious parents from the evils with which they are surrounded. Such instrumentality, indeed, can make but a slight and feeble inroad on the large fields of juvenile ignorance and delinquency. It is only a limited amount of education that any one can obtain both at week-day and Sabbath schools. During the hours of every day, whether spent in relaxation or active duty, men may be regarded, throughout the whole period of their lives, as pupils in a school,—receiving impressions—advancing in knowledge—subject to discipline—becoming older in experience. It consequently follows, that from earliest childhood the largest portion of education must be obtained among those with whom the young associate when they are not at school; and that the moral and religious character of the children in any community must be chiefly affected by the habits that prevail among their parents and other relatives. But attaching full weight to all these considerations, it is not to be denied, that the Sabbath school often gives a right direction to the conduct, imparting an intelligent acquaintance with the Word of God, and frequently enabling the young, not only to resist evil, but to deter others from continuing in its commission. Conducted, moreover, as these schools are—devoted exclusively to religious training and instruction—they are peculiarly fitted to impress children at an early period with the importance of remembering the Sabbath day to keep it holy. Correct impressions of the sanctity of that day are by no means universal. Although Sabbath schools belonging to various denominations have been instituted in our large cities, many children are still found gathering in groups, for mischief or amusement, at the very time at which these schools are taught; and even the children attending them by no means uniformly maintain that propriety of conduct which becomes the morning or the evening of the Lord's day, but it is believed, that, notwithstanding this, a salutary influence is exerted over those who are placed in favourable circumstances, and that they are thus preserved from the evil of being misled by the daring and unscrupulous efforts now so often made to eradicate and destroy every feeling of reverence for the Sabbath.

The Committee, in conclusion, would add, that they cannot examine the nature of these schools, the work they profess to accomplish, and the difficulties with which their teachers must contend, without feeling that, even at the best, they form only a contribution to that vast and varied agency demanded for meeting the evils that exist; the ignorance, irreligion, immorality, and revolting crime that prevail among certain classes of the community. These are springing up with luxuriant growth in our crowded cities, and larger towns, and mining and manufacturing districts. Every kind of delinquency finds there nourishment and success; and there, too, it is most dexterously concealed; but scenes of licentiousness and flagrant crime are repeatedly presented even in our rural parishes, revealing the melancholy fact, that, with all our boasted privileges, there are many by whom the lessons of divine truth are unknown, or, if known, entirely disregarded. There is a loud cry for education as the sovereign remedy for all such evils. It is of the utmost importance that this counteracting influence, in its

most effective form, be universally applied. The only kind of education which the Committee can commend, and of which they desire to see the universal extension, is that which is conducted in strict accordance with Christian principle, combining religious with ordinary instruction, and recognizing the necessity of constant training in conformity with a decided and avowed faith in the Gospel of Christ Jesus. They rejoice that this is the education obtained at the parish school, and they cherish the conviction, that, without the aid of such education, the efforts of the Sabbath school would be comparatively powerless. Trusting that no attempt ever will be successfully made to banish religion from the week-day school, under the pretext that it is taught elsewhere on the Sabbath, they would record their belief, that Sabbath schools must be productive of great and extensive injury if their existence should ever be regarded as a reason for indifference to the preservation of that system of combined secular and religious instruction in the week-day school, which, united to the kind of training to which it leads, has conferred on this country inestimable benefits. But while the Committee desire to give prominence to a right education, with all possible improvements, as one valuable influence that ought to be directed against existing evils, they believe that the cure is not to be found in education alone. They recognize the necessity of that higher power, without which man's utmost efforts are unavailing; and while earnestly imploring the divine interposition, they are satisfied that, in addition to churches and schools, valuable and important as they are, there must be a greater concentration than has yet been effected, of Christian zeal and activity in the work of elevating the humbler classes of the community, and making them better, and happier, and more enlightened men. They regard this as a matter of pressing urgency, forced on their attention by the examination of the working of Sabbath schools; and which swells into more impressive magnitude when it is seen how little such schools, even when efficiently conducted, can accomplish. The Committee believe that the evils of ignorance and vice, with all their degrading deformities, in the wynds, and lanes, and dark recesses of our cities, and amidst the coarse sensuality of many rural parishes, demand the earnest and immediate attention of every member of the Church; and they would rejoice to see the COMMITTEES, both for the city and country, expressly appointed under the sanction of the General Assembly, to whom the work might be specially entrusted; convinced that it would be in the highest degree important to ascertain fully and clearly the extent of such evils—the real causes to which they ought to be ascribed—and the means, however vast and expensive, that seem best calculated to form the careless, the ignorant, the idle, and the profligate; so that, introduced into the ranks of the peaceful, intelligent, and industrious of our countrymen, they might, if possible, be brought at last to the knowledge and faith that are essential to salvation.

MISSIONARY TO RUSSIAN PRISONERS.—The Soldiers'-Friend Society has appointed the Rev. Mr. Stallybrass, late Missionary in St. Petersburg and Siberia, as Missionary to the Russian prisoners of war in England.

THE EMPEROR OF FRANCE AND THE SCRIPTURES.—Although the incident may pass unheeded amid the multitudinous affairs of the war, perhaps there is no circumstance which will be noticed in Great Britain and the Colonies with a more agreeable surprise than the following;—the Emperor of France has presented each of the 10,400 soldiers ordered from Boulogne to Paris *en route* to the Crimea with a copy of the New Testament, being the diamond Edition published in London by the British and Foreign Bible Society.

LAY MOVEMENT IN THE ENGLISH CHURCH.—A movement amongst the laity of the Church of England, headed by the Church Wardens of several metropolitan parishes, has been commenced with the avowed object of arresting the progress of High Church and Puseyite principles.

PROGRESS OF CIVILIZATION—SPANISH HUMANITY.—Several ladies of high rank in Madrid are endeavouring to get up a society for preventing cruelty to animals, and even, it is said to preach a crusade against Bull-fights.

PUBLIC THANKSGIVING.—A highly interesting discussion took place in the House of Lords on December 19th, respecting the duty of Government to appoint a day for special thanksgiving to God for his protection of our armies in the East, during the present war,—with special reference to the deliverance against fearful odds at Balaklava and Inkermann.

The Church in the Colonies.

In reviewing the history and proceedings of the Church in these Colonies during the last few months, we can easily discover numerous indications, not only of life and vigour, but also of progress and improvement. New missions are daily opening up, and old stations supplied with pastors; young men are receiving licence for the ministry, and missionaries arriving from the mother country. Pastoral duties are discharged with fidelity and zeal, and the religious education of the young carefully attended to. Under such auspicious circumstances, and amid such active exertions, on the part of the office bearers of the Church, the religious instruction and improvement of the general population cannot fail to be greatly promoted. To the eye of the patriot and the Christian, there cannot be presented a more pleasing object of contemplation than a church arising in a place which was lately a dreary wilderness, and a devout congregation assembling on a spot which but a short time ago was tenanted by the wild east of the forest. The pages of the Montreal Presbyterian, and other religious periodicals, furnish us with abundant proofs in corroboration of these statements.

In August last the Presbytery of Bathurst ordained the Rev. John Lindsay to be Minister of Litchfield, an interesting settlement on the Ottawa, where there is prospect of a numerous congregation;

and the Presbytery of Toronto inducted the Rev. John Brown to the pastoral charge of the Congregation connected with the Church of Scotland at New Market, a station that has been vacant for a number of years. In reference to this last settlement the Presbyterian officers the following appropriate remarks, which hold out encouragement to other vacant congregations.

"The vacancy, now happily terminated by the addition of a new name to the Presbytery Roll, dates from Nov., 1842. For nearly 12 years the adherents of the Church in Newmarket and its neighbourhood have been destitute of the services of a fixed pastor, and during that time have received only such supply of sermon as could be furnished at distant intervals by the members of Presbytery. As might be expected, the once flourishing congregation became in the course of time greatly scattered.

"All along, however, there were members of this congregation whose attachment to the Church of their Fathers was not to be shaken, and who, in the untoward circumstances referred to, sympathized with the difficulties of the Presbytery in granting, which they received thankfully, the small amount of supply which could be afforded, anticipating, as they did, the arrival of a better state of things, in which the house, that they had erected for the worship of the Lord of Hosts, should again be, as in former days, to themselves and their families a place of regular resort to receive there the weekly lessons of the Gospel.

"Twelve years form a considerable period in the history of a family or of a congregation, and amid the hope deferred of ever again having a minister of the "Auld Kirk" to break among them the Bread of Life, in this case doubtless, as in many similar ones throughout the Province, there were not a few sincere friends of our Scottish Zion, whose attachment was sorely tried by the many silent Sabbaths over which they had to mourn, or by the inducements held out to them to become connected with some other denomination.

"To those who left not their first love—to the tried adherents of our Church in that congregation, it was doubtless a happy day on which they welcomed, as they did so heartily, their present minister, the Rev. John Brown, whose settlement among them, we earnestly pray, may be eminently conducive to their spiritual good."

In the ensuing month of September, the same Presbytery of Toronto ordained Mr. James Gordon, a preacher of the Gospel, who had been educated at Queen's College, Kingston, the fourth minister within the last eighteen months who had obtained a fixed charge within their bounds, to the pastoral superintendence of the congregation at Markham.

A similar service was performed by the same Presbytery in the month of October following, when the Rev. James Bain was inducted to be minister of the congregation at Scarboro, in connection with the Colonial Church.

Within the last few months, the Presbytery of Hamilton have also been actively engaged in filling up the vacancies within their bounds.

On the 12th of October this Presbytery met at Westminster and ordained the Rev. James McEwen, a preacher who had received his education at Queen's College, to the pastoral charge of the presbyterian congregation in that place. And on the 17th of the same month the Presbytery again met, and inducted the Rev. James Thom of Three Rivers, as minister of the congregation at Woolwich in connection with the Church of Scotland.

When there is such an increasing demand for labourers in the Colonial vineyard, it is pleasing to find that a number of very promising young men are, from time to time, completing their theological studies, at Queen's College, with a view to the sacred ministry and that zealous and devoted missionaries are also arriving from the mother country.

From late intelligence we learn that the Rev. Mr. Patterson, appointed by the Colonial Committee, has arrived in Canada, and is at present employed in preaching at Point Levi, opposite the City of Quebec.

Within the last few months, the Rev. Robert Stephenson and the Rev. Peter Keay have received appointments as Missionaries to New Brunswick, and arrived in that Colony, where they have before them a very wide field of usefulness.

We are happy also to have it in our power to mention that only a few weeks ago the Rev. George Harper, another missionary sent out by our Colonial Committee, has arrived in this Colony as an additional fellow-labourer, and will soon proceed to his destination, in Prince Edward's Island. There is still ample room and much encouragement in these Colonies for a large reinforcement of missionaries from the parent church, and from the increasing zeal and enlarged liberality of the friends of the church at home, we are inclined to believe that many a congregation which has long been destitute of the ordinances of religion, will soon be supplied with able and efficient pastors. It will afford us, in our appointed vocation as editors of this journal, much satisfaction to advocate, according to our ability, the cause of our destitute brethren throughout these Colonies; and to record in succeeding numbers the appointment and settlement of ministers in the different vacant churches within our bounds.

Queen's College, Kingston.

From the Presbyterian.

WATERDOWN, FLAMBOBO EAST, C. W.,
October 3rd, 1854.

The Hon. JOHN HAMILTON,
Chairman of Trustees, Queen's College,
Kingston.

DEAR SIR,

Yesterday afternoon I arrived at home from Nova Scotia, after an absence of nearly six weeks. My object in at present addressing you is to render an account of my stewardship in acting upon the commis-

sion sent to me by the Trustees of the College. That commission authorised me to appeal to the friends of the Church of Scotland in the Lower Provinces on behalf of the debt incurred by the Trustees in the purchase of College buildings and grounds.

First I may mention that the circumstances in which I was placed prevented my doing as much for the College as an Agent, specially delegated for this object, could have done. I had agreed to exchange pulpits with the Rev. Andrew Herdman, of Pictou, Nova Scotia, for the Sabbaths of the month of September. I was therefore bound in Christian honour and obligation to implement, as far as possible, this engagement. This consideration, as well as other reasons, prevented my visiting various localities where, I am persuaded, the appeal of the College would have been well responded-to.

The Presbytery of Pictou met at New Glasgow, on the 12th, and I took occasion to be present. The brethren there received me in the kindest manner, manifested a lively interest in the success of the College, listened favourably to my statements and advocacy, and recorded a very friendly Resolution in the Minutes of the Presbytery in respect of Queen's College. They are, however, at present required to struggle vigorously for their own department of the field. Our Church in the County of Pictou is only recovering from that state of extreme depression in which, 10 years ago, it was left. The excellent young Ministers, who have been lately settled there, are experiencing considerable difficulties, which will, I trust, in due time by their pious perseverance be obviated. The District, ecclesiastically speaking, is a noble one. The highest praise is due to the Rev. Mr. McGillivray, who for several years, with the infinitely sufficient aid and grace of our Divine Master, stood alone, the only Minister of the Church of Scotland remaining in that centre of Presbyterianism, and of our Church, in Nova Scotia. A better day, however, has now dawned for the honour of our Lord and of His cause among us there; new and beautiful churches are being built, the faithful pastors and preachers are well sustained by the spontaneous liberality of our people, and the Presbytery have sent 4 young men to the University of Glasgow to study for the Colonial Church, pledging themselves to afford them whatever assistance may be needful. The spiritual improvement and salvation of many among the flocks, the end and aim ever to be kept in view, are undoubted and animating.

But it is high time that I should come to details and figures as to the work actually accomplished in my agency. In Pictou and New Glasgow I received the following sums: viz., from

Wm. Gordon,	-	-	-	£2	10	0
Peter Greer,	-	-	-	1	5	0
Robt. McKenzie,	-	-	-	1	5	0
John Greer,	-	-	-	1	0	0
James Fraser, Jr.	-	-	-	1	5	0

James Crichton,	-	-	-	1	5	0
Robert Doull,	-	-	-	1	5	0
Robert Harper,	-	-	-	1	5	0
J. F. McDonald,	-	-	-	0	10	0
Duncan Wier,	-	-	-	0	5	0
Basil Bell,	-	-	-	1	5	0
James Fraser (Downie),	-	-	-	1	5	8
Wm. Fraser,	-	-	-	0	10	0
James McDonald,	-	-	-	1	0	0
James Hislop,	-	-	-	1	0	0
A Friend,	-	-	-	1	0	0
Donald Munroe,	-	-	-	0	7	6
Congregational collection in St. Andrew's Church, Pictou,	-	-	-	7	2	6
Amounting to	-	-	-	25	15	0

While in Halifax on my way to Pictou, I saw the Rev. Mr. Martin and the Rev. Mr. Sprout, who together supply the pulpit of the Rev. Mr. Scott, at present absent in Scotland in consequence of the severe affliction of Mrs. Scott. I also met with Archd. Scott, Esq., an active member of Mr. Scott's session. They all cordially encouraged me to prosecute the business of the College in Halifax. Thursday, the 21st September, was appointed by the Provincial Government as a day of public thanksgiving to Almighty God for the merciful preservation experienced by Nova Scotia from the Cholera. In accordance with previous arrangements I proceeded to Halifax on the 20th, and officiated on the 21st in St. Mathew's Church, bringing the case of Queen's College before the congregation. Mr. Sprout had exchanged with me, he going to the County of Pictou in order to enable me to be in Halifax. On Sabbath, the 24th, I did duty in St. Mathew's in the morning, and in St. Andrew's in the evening, a special collection being taken up in each congregation at each of the diets of worship. I also visited in private during my stay in Halifax a number of the members and adherents of our Church there. The following is the financial result, received from the congregational collections of St. Mathew's and St. Andrew's Churches:

St. Mathew's,	-	-	-	£11	9	6
St. Andrew's,	-	-	-	3	11	10½
David Allison,	-	-	-	10	0	0
James F. Avery,	-	-	-	10	0	0
William Murdoch,	-	-	-	10	0	0
John Duffus,	-	-	-	5	0	0
C. Murdoch,	-	-	-	5	0	0
Robert Noble,	-	-	-	5	0	0
John Esson,	-	-	-	5	0	0
G. & A. Mitchell,	-	-	-	5	0	0
James McNab,	-	-	-	5	0	0
Alex. McLeod,	-	-	-	5	0	0
W. B. Fairbanks,	-	-	-	5	0	0
J. Strachan,	-	-	-	5	0	0
D. Falconer,	-	-	-	5	0	0
D. Murray,	-	-	-	2	10	0
Doull & Miller,	-	-	-	2	10	0
J. Williamson,	-	-	-	1	5	0
W. Sutherland,	-	-	-	1	5	0
Jas. Thompson,	-	-	-	1	0	0
James Malcolm,	-	-	-	1	10	0
John Watt,	-	-	-	1	5	0
A & J. McNab,	-	-	-	1	0	0
Archd. Scott,	-	-	-	1	5	0
Thos. Humphry,	-	-	-	1	0	0
Thos. Hofterman,	-	-	-	1	5	0
Geo. Esson,	-	-	-	2	0	0
A. Primrose,	-	-	-	1	5	0
Saml. Gray,	-	-	-	1	0	0
The Master of the Rolls,	-	-	-	1	0	0
A Well-wisher,	-	-	-	1	0	0
A. Sinclair,	-	-	-	1	0	0
A. Keith,	-	-	-	1	5	0
James Watt,	-	-	-	0	10	0
William Scott,	-	-	-	0	10	0
Alexr. Knight,	-	-	-	0	10	0
Wm. Grant, Jr.	-	-	-	0	10	0

W. M. Allan,	-	-	-	£0	12	6
F. McLean,	-	-	-	1	5	0
Hugh Lyle,	-	-	-	1	5	0
Edward Lawson,	-	-	-	1	5	0
Amounting to, from Halifax,	-	-	-	129	11	10½
Pictou,	-	-	-	25	15	0
Total,	-	-	-	155	13	10½

I may add that the sums indicated were, almost without exception, contributed freely, generously and handsomely. They are from our own members and adherents. The impression on my mind is that we have a goodly number of "the excellent of the earth" in Nova Scotia. When they responded so readily and cheerfully to an object which they felt to be a distant one, what would they not be prepared to do, if solicited and stirred up to do things worthy of their Lord and of the Church to which they belong?

And undoubtedly the warmest thanks of the friends of our Canadian Seminary are due to the Ministers, Sessions, Members and adherents of our Church in Nova Scotia who generously sympathized with us in our efforts to promote the cause of Christianity and Academical education.

I am,

Dear Sir,

Yours most respectfully,
GEORGE MACDONALD.

Tokens of Esteem.

We Presbyterians have recently had frequent occasion to chronicle presentations from congregations to their Pastors, and we have now the pleasure of noticing that a few of the young men connected with the congregation of the Rev. R. Dobic, of Os-nabruck, recently waited upon him and presented him with a handsome Pulpit Bible and Psalm Book, as a mark of their appreciation of his services as their Pastor. Such evidences of kindly feeling are cheering to ministers, while they are interesting to other congregations as an encouragement to do likewise.

SALTFLUET CONGREGATION.—At the Annual Congregational Meeting of St. Andrew's Church, Saltfleet, held on the evening of the 4th inst., after sermon by the Minister from Proverbs XXIX. 18. "Where there is no vision the people perish," and before the peculiar business of the evening was commenced, the Pastor descended from the pulpit, and in an appropriate speech, on behalf of the ladies of the congregation, presented the Representative Elder, Mr. Charles Anderson, with a splendid copy of Brown's large Illustrated Family Bible, elegantly bound in calf, with copious Notes and Marginal References, as a small token of their high appreciation of his sterling character, unpretending worth, and invaluable services to the Redeemer's cause. Mr. Anderson made a suitable reply, thanking the ladies for their uniform kindness to him and expressing himself unworthy of such distinguished favours. "Let the elders that rule well be counted worthy of double honour."—1st

Timothy 1st 7th—[Comm. to the Hamilton Spectator.]

CONGREGATION OF NIAGARA.—The congregation of St. Andrew's Church, Niagara, have presented their Pastor, the Rev. Mr. Howat, with a very handsome carriage, which, by the way, is not the first or only substantial token of regard which the members of the Church have bestowed upon their estimable Pastor. It is pleasing to see such marks of esteem and confidence existing between Pastor and people as exist in St. Andrew's Church. The Rev. Mr. Howat, as Clergyman, gentleman, and scholar, deserves every respect which his congregation can show him; and it is much to their credit that they appreciate his merits so well.—*Niagara Mail.*

TESTIMONIAL TO REV. DR. COOK, QUEBEC.—On Friday morning a deputation from the non-commissioned officers and soldiers of the Reserve Battalion 71st Highland Regiment, attending the Established Church of Scotland in Quebec, waited upon their Clergyman, the Rev. J. Cook, D. D., and presented him with a handsome Family Bible, bearing the following inscription:—

Presented

TO
THE REV. DR. COOK

By the Non Commissioned Officers and men of the 71st Highland Light Infantry attending the Established Church of Scotland at Quebec, as a token of their esteem and regard for him as a Minister and servant of Christ Jesus, also for the uniform kindness they have experienced from him during their short stay in Quebec.—*Quebec Chronicle.*

Donation of £18 8s. forwarded by the Rev. Wm. Bain, from the Missionary Association in connexion with St. Andrew's Church, Perth, Canada West, and an Anonymous Friend—£8 14s. of which to be applied to the India Mission, and £9 14s. to the Scheme for Conversion of the Jews.

Family Catechising.

"In the morning sow your seed, in the evening withhold not your hand;" but remember that "neither he that soweth nor he that watereth is anything; it is God that giveth the increase." *Izcl. xi. 6; Cor. iii. 7.*

EVERY right thinking man, who looks with the eye of a Christian upon the vast amount of human misery—the groaning wretchedness—which everywhere surrounds him, must confess that the present times peculiarly and emphatically demand the application of some powerful corrective to the numerous and crying evils with which society is infested. For notwithstanding that, through the benevolence and charity of some, and the zeal and energy of others, scheme after scheme has been set on foot for the moral and intellectual elevation of the masses, yet how much still remains to be done for their moral and religious elevation! This being neglected, or only partially attended to, we have the experience of all history for affirming, that vain will be all merely human efforts, to accomplish

real and lasting improvement. And that this principle has, to a great extent, been overlooked, the deplorably vicious and immoral state of the country at this moment bears ample testimony. Witness the unprecedented amount of crime, intemperance, sabbath-breaking, and vice in every form, which at present prevails throughout these colonies,—especially among the younger members of the community—a result which is the invariable concomitant of irreligion.

The question therefore comes to be,—Is there any remedy for this state of things? and what is that remedy? We answer that, blessed be God, there is a remedy. The Bible and the Bible alone, is the true and only remedy. All other methods of regenerating mankind have again and again been tried, but all other methods save the Gospel of Jesus Christ, have failed, are failing, and ever will fail. Within the pages of that sacred volume alone is the balm of Gilead to be found—the only medicine for diseases the most desperate—a prescription which has never yet been found to fail even in cases the most hopeless, and which, with God's blessing, never will fail. To that holy Book then we would joyfully point, and say, here is the remedy provided by the wisdom of God himself. But although God, in his infinite wisdom and goodness, has provided this never failing remedy, it rests with man to apply it. The virtue of a medicine cannot be seen until it is used. Man must use the means which God has put into his power. If the means are neglected, then will the disease ever continue to spread wider and deeper. But some one may here say,—Have we not abundant opportunities and means of grace? Is not the country, from one end of it to the other, already covered with Churches and Sunday Schools? What more then do we want? With all confidence do we reply, that there yet remains, among a large portion of our colonial population, a great desideratum to be supplied,—a want which in a great measure they themselves alone can supply.—and until it be supplied, we very much fear that the united labours of pastors, missionaries, visitors and Sabbath school teachers, vastly influential as these are, will fail to counteract the corrupt tendencies of sinful humanity, and stem the current of vice and immorality now so prevalent. The desideratum we allude to is Home Religious Education, founded upon a judicious system of Family Catechising.

The amount of good which an enlightened and well organised system of Family Catechising, commencing with the parent and ending with the pastor, would confer both upon individual families and upon the country at large, is incalculable. No one will deny that this is a most powerful means of reformation. Nay, under proper management, it is the most efficient of all means. Without this as a foundation we may safely assert all others are in a great degree unavailing. The period of child-

hood and early youth is most critical—most pregnant with danger. Once Satan has established his empire over the human soul it is difficult to dislodge him from his seat; and children are an easy prey to the snares of the Wicked One. How careful, therefore, should parents be to endeavour, in due season, to sow good seed in the minds and hearts of their children! If they would see the rising generation virtuous and happy, instead of dissolute and consequently miserable—the followers of Christ, instead of the slaves of Satan, they must strive, in the early morning of their children's existence, to inspire them with a true love of God, and a strong hatred of sin. The longer this is delayed the more difficult will the task become.

For the sake of clearness, we will divide the subject of this paper into two heads, viz.:

- I. The Parent as Catechist, and
- II. Aids to Parental Catechising.

I.—THE PARENT AS CATECHIST.

Nature, no less than Revelation, points to parents as the best catechists in their own families. Unspeakable is their influence over those of their household! The command of the Lord is—"Thou shalt teach these words to thy children, and shalt talk to them when thou sittest in thy house," and "bring them up in the nurture and admonition of the Lord." If parents believe the Bible to be the word of God, they must confess that it is their duty to read and to study it, and to instruct their families in the knowledge of it. They are to remember, that Families are the institution of God himself, and that he who does everything wisely, had a purpose in instituting the relationship of parents and children. Their position therefore is one of great responsibility. From the station which they occupy, they are armed with a power of instruction which, if rightly employed, will bring down the blessing of God upon their abode,—make their homes happy and comfortable—and when time with them is no more, will redound to their immortal glory and honour. But if they neglect this most important duty, fearful is the responsibility which they incur. The religious education of the children whom God has given them for a blessing, being neglected, their offspring may become a curse not only to themselves but to society, and entail an amount of misery and suffering upon others which it is impossible to estimate. Their own opportunities of acquiring knowledge may have been very limited; and after the labours of the day are over, they may feel so worn out by fatigue as to be able but for little mental activity; but surely a little time spent in the religious instruction of their children, would not be a task requiring much exertion. Let parents be persuaded that such an exercise as catechising, once begun, will very soon become the sweetest of all pleasures; and they will have the unspeakable

satisfaction of knowing that they are thus sowing seed which will ripen in heaven. Let them be assured, that when they come to die, upon nothing will they look back with so much unmingled gratification as the hours thus devoted to God's service.

But here we would caution parents against the very dangerous error of supposing, as some are very apt to do, that it rests with the Schoolmaster and Sabbath school teacher to do all for the religious training of their children. Never can any amount of exertion on the part of these make up for the want of parental instruction, or divest parents of their obligations. Parents are the natural guardians and instructors of their children, and if they neglect to perform their duties towards them, the labours of others will be but of little avail. It is a deficiency which nothing else can supply; and much we fear of the misery, the vice, and immorality which presently prevail may justly be traced to the neglect of parents in this respect. Is not the scripture command sufficiently plain, "Train up a child in the way that he should go, and when he is old he will not depart from it,"? O, that parents would only reflect how awful is their responsibility—how much substantial good they have it in their power to confer upon themselves, their families and upon society—and how much untold misery and wretchedness the neglect of parental duties entails upon themselves and others.

Would not all men, with one accord condemn the conduct of that man as unnatural and inhuman, who should altogether neglect the temporal welfare of his family? And yet how many are there, who, while they exhibit much anxiety about their children's success in life, do nevertheless, manifest the utmost carelessness and unconcern about their truest and best interests—their spiritual and eternal welfare? Is not this gross infatuation, on the part of those professing themselves to be Christians? It is quite proper that parents should carefully watch over their children's temporal well being, and it is natural that they should delight to see them likely to prosper in the world; but many, too many, seem by their conduct to overlook this very important fact, namely, that the foundation of all sound education, and of all real prosperity both here and hereafter, is the moral and religious training received in childhood and early youth. The heart of the child must be cultivated as well as the head, and the family circle is not only the best but it is the only school for this purpose. Parents can do for their children what no other human being in the world can. If this, therefore, which is by far the most important part of education, be neglected by the parent, the schoolmaster may indeed produce a good scholar, but if he labours alone and unaided, it is beyond his art to produce a good Christian. Even after you have trained up a child to the highest pitch of perfection, what guarantee have you that

his talents and acquirements will be properly applied? Really, none whatever. After much expence and trouble, you may only have produced an accomplished hypocrite. The Devil was subtle; and the more gifted a person is that is trained upon this false system, if the heart is unsanctified, the more will he resemble Satan.

We may here notice a very common error, and one, too, which extends its baneful influence to the education of the young. We find in the world many people disposed to place too much of their admiration upon mere gifts, and to pay but little respect to the graces of character. They are more ambitious to gain the praise and admiration of the world for possessing great abilities than for being pious, holy and good. Now, this is a great error: For what, we would ask, would be the condition of the world if under the government of a God who wanted the attributes of goodness and holiness? It is the most fearful thing a man can contemplate. And so if society—and society is only so many families united—if society were almost wholly composed of individuals who wanted the elements of goodness and holiness, who, in the expressive language of scripture, were "without God in the world," what an awful prospect for the human race? Imagination could not depict the horrors of such a state of things. Well has our Saviour said to his followers, "Ye are the salt of the earth," for if all sincere christians were removed from the earth what a fearful scene would it present! Moreover, holiness is far higher than mere intellectual acumen, because by being holy we more nearly resemble the character of God. Parents therefore, should consider these things, and remember that holiness will remain with their children after every other thing—riches, honours, influence, possessions,—and all the vanities of time, shall have passed away. It is a deathless plant which age cannot wither nor time destroy. It will outlive time and defy the sting of death, because it is that which is truly great and lasting—that which alone is immortal.

Heads of families, pause, reflect; consider. Think upon the magnitude of your obligations and the extent of your responsibilities. It is for you now to decide whether the children you so fondly love are hereafter to become the followers of Christ or the servants of Satan. The opportunities which you now enjoy, once lost, can never be recalled. No second spring-time will ever return to them. Remember also, that your children are capable of receiving moral culture long before they are fit to be sent to school. Long before this period they will be imbibing numerous impressions from everything around them; and such impressions will be the most durable and lasting. Show them, therefore, above all things the benefit of a good example. Now is the time for sowing those seeds which, under the divine blessing,

may ripen unto salvation. You know that if the natural soil is left to itself, it must grow something; if good seed is not sown, weeds will spring up. Even so with the mind of childhood and youth. If left to itself, the great enemy of souls who overgoth about seeking to do evil, will come and sow tares therein, and when the great harvest time arrives, these will be cut down and cast into the oven. O, remember, that every child whose religious education is neglected is like so much seed left for Satan to cultivate. Begin then, we beseech you, if you have not already done so, a regular course of catechising in your family and steadily persevere in the good work. You will not have to labour alone and unassisted. Prayer will bring down the aid of the Holy Spirit. And you will thus also be earning for yourselves the love, respect and esteem of all good men, in whose prayers you will not be forgotten.

II.—AIDS TO PARENTAL CATECHISING.

Parental instruction, though the chief, is not the only department of Family Catechising. Undoubtedly, for the first few years of the child's existence, the instructions of the parent are superior to those of every other being in the world. But in developing and carrying forward the course of religious instruction thus begun, there are other means to be called into operation such as Reading classes, Bible classes, &c. We are here however to confine our attention to catechising. The other methods, though all very useful and important in their own way, in promoting Scriptural knowledge can never properly stand as a substitute for the catechetical mode of question and answer, which is preferable to every other method of instruction. It is true, that the conducting of catechetical classes properly falls within the province of the Pastor of a congregation, but in not a few instances this most important duty seems to be entirely overlooked; and in many cases the clergyman complains that amid other more immediate and pressing calls upon his attention, he can spare but little time for this purpose. In this respect ministers of the Gospel are differently situated; some can spare time, others cannot. Hence the necessity of having a body of lay Catechists, forming an intermediate link between parent and pastor, assisting both in the religious education of the young without interfering with the proper duties of either. The arduous duties of clergymen with large congregations would thus be very considerably lightened, and the exertions of parents to see that their children are properly taught at home in order to be prepared for examination by the visiting Catechist, would be greatly stimulated. An intelligent band of such men, really in earnest, might change the destinies of this country. Nothing could be simpler than the machinery for such a purpose. Each parish might be divided into Districts, and these again subdivided into Sections, each Catechist visit-

ing periodically the portion assigned to him, collecting under one roof the children of a neighbourhood, and after a short prayer, proceeding to the delightful task of training them in the way that leads to life everlasting. Rightly considered, this is indeed a great privilege,—the training of immortal souls!

As to *methods of catechising*, if men can only be made to love the work, they will soon find but little difficulty in communicating that species of instruction which is best adapted to the capacities of children. At first, however, some little difficulty will naturally be felt, but will soon vanish before steady and persevering effort. It would be well, perhaps, if we had a series of Catechisms upon a uniform plan, and adapted to different ages; but with those which we already have, and above all with a sound knowledge of scripture, no intelligent man need be at any loss. Be it always remembered however, that it is not a mere technical or verbal knowledge of the Bible or Catechism which is all that is to be required of the young. A boy or a girl may be so trained as to know by rote the leading facts and doctrines of scripture, and be able to quote passages with great readiness and accuracy, and yet be far from having a right apprehension of their meaning. Children cannot of course be made to understand the scriptures, in the same sense in which a grown person may be said to do so, but they can understand them *as children*. Thus, Paul says of Timothy, "from a child thou hast known the Holy Scriptures," which means that, from a very early period of his life, Timothy had been instructed in the knowledge of divine things. It is evident, therefore, that in conducting Family Catechising regard ought to be had to the age and experience of the children. The rule is, just to teach them what they are capable of understanding. For instance, as soon as children are capable of knowing the difference between right and wrong, they are to be taught to love truth and to hate falsehood. And so with all the other precepts and doctrines of the Bible; they are to be taught them in that order in which their minds are capable of receiving them. Simple images and illustrations go a great way with children; for they can thus be made to understand what they can be taught by no other method. By means of apt and suitable comparisons, they are both instructed and stimulated to fresh attention, by the delight which they feel in being able to comprehend what is explained to them. From a task the exercise of catechising may thus, in skilful hands, become a source of pleasure as well as of instruction.

Fellow christians! numerous are the considerations which in these times call us to be active. The state of the Church, the state of the world, alike demand that we should do something for Christ's Kingdom. And where are we to fix our hopes for the future if not upon the young? And can

these—naturally depraved and corrupt as they are—be brought into the fold of the "great Shepherd of the sheep" without labour and painstaking? We know that nothing really valuable can be obtained, even in this world, without strenuous effort. And what can be of higher importance than the future condition of immortal souls? While others are labouring to increase in this world's goods—are adding house to house and barn to barn, and rejoicing, like the rich fool in the parable, in the prospect of increasing abundance, it is for us who profess Christ, to increase in faith and good works, and to lay up for ourselves unfading riches in heaven. While the children of this world are struggling and contending for the vanities of time, giving their days and nights, their health and strength, and all the ardour of their minds, to the acquisition of the objects of wealth, honour or ambition, shall the true followers of the cross be less zealous, ardent and enthusiastic in upholding and strengthening their master's Kingdom,—that Kingdom which "must increase" in spite of all obstacle and opposition, even though we were dumb? Always remember that one human soul won to Christ is of more value than ten thousand worlds, yea ten thousand times ten thousand. O, his could only the duly felt and appreciated, what motives should we have for ardour, energy, zeal and devotion to a cause which has in view the self same object as that for which Christ came into the world to suffer and to die—the salvation of immortal souls.

Review.

PRESBYTERIANISM DEFENDED AGAINST THE EXCLUSIVE CLAIMS OF PRELACY AS URGED BY ROMANISTS AND TRACTARIANS: A LECTURE DELIVERED IN ST. GEORGE'S CHURCH, EDINBURGH, BY THOS. J. CRAWFORD, D. D. ONE OF THE MINISTERS OF ST. ANDREW'S PARISH, EDINBURGH.

We beg to call the attention of our readers to this little work, a few copies of which are still on hand at the Book Store of Mr. William Grant, George St.

Within a small compass it puts fairly and forcibly the principle arguments for the scriptural authority of Presbyterian Church government, and refutes the claims of those High Church Episcopalians who maintain that without an episcopacy there can be neither church nor sacrament. The tone of this party towards the Church of Scotland and the other reformed churches, has changed since they have become enamoured of so many Romanistic dogmas and practices. They affect to liken us and other national protestant churches to Samaria, while the dissenting denominations that have sprung into existence since the Reformation are utterly unchurched and likened to the ancient heathen world. So far as we are concerned with their charges, we have a very short and very satisfactory answer. We give it in the words of Dr. Crawford.

"Those members of the English Church who denounce as invalid the orders of our

Scottish Presbyterian Clergymen, are not perhaps aware, that one of their own Canons, made in the year 1603, when the Church of Scotland was Presbyterian, and still in force, acknowledges the Church of Scotland as a sister church, commanding all their clergy to pray for the Churches of England, Scotland, and Ireland, as parts of Christ's Holy Catholic Church, which is dispersed throughout the world."

The lecture throughout is characterised by calmness and moderation; and while Dr. Crawford, in a masterly manner, refutes the exclusive claims of others, he deprecates the idea of putting forth any such claims for his own church.

The first portion of the lecture is occupied with a review of the alleged scriptural proofs of the divine authority of prelacy. Unquestionably the strongest of their positions is that the Apostleship was meant to be a permanent office in the church, and this is most satisfactorily disposed of. In corroboration of the Presbyterian views, Dr. Crawford quotes the statement of Dr. Barrow, one of the most distinguished ornaments of the Church of England.

"The apostolical office was extraordinary, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of Christianity and the founding of churches. To that office it was requisite that the person should have an immediate designation from God,—that he should be able to attest our Lord's resurrection,—that he should be endowed with miraculous powers,—that he should be able to impart spiritual gifts,—that he should instruct all nations in the doctrine and law of Christ,—that he should govern in an absolute manner, as being guided by infallible assistance,—and that he should have authority to found churches, to constitute pastors, to settle orders, and to perform all such acts of spiritual power by virtue of the same divine assistance. Now, such an office was not designed to continue by derivation; for it contained in it diverse things which evidently were not communicable, and which no man, in after times, without gross imposture and hypocrisy, could challenge to himself. Neither did the apostles profess to communicate it. They did, indeed, appoint standing pastors and teachers in each church. They did assume fellow-labourers in the work of preaching and governance. But they did not constitute apostles like themselves. Their apostolic office expired with their persons."

We have next the direct scriptural proofs of the divine authority of Presbyterianism, wherein it is shown that Presbyter and Bishop relate to the same office and the same person, and that to them is entrusted the permanent duty of governing and teaching the church, and of ordaining their successors. No room therefore is left for the prelate, as indeed no passage of scripture relating to his office can be found to be read at his consecration.

We make no apology for a long quotation, as we are anxious that our people should be thoroughly grounded on this point.

"When we wish to ascertain who are the fixed officers, and what was intended to be the permanent order of the Church, it seems plain, that our proper subject of enquiry is, not what extraordinary and peculiar functions were exercised by the Apostles and Evangelists, but what manner of offices and orders did they establish in the various churches which they

founded and organized? or, what manner of offices and orders did they recognize as subsisting in their visitations and epistles to these churches?

"Now, if this, which is obviously the reasonable and legitimate method of investigation, be adopted, we shall have no difficulty in arriving at the conclusion, that our own Presbyterian polity and government is the more agreeable to the model of the New Testament.

"In Acts xiv. 23, we find, that Paul and Barnabas, on their return to Antioch, visited, for a second time, the towns of Lystra and Iconium, and other places in which they had before prosecuted their Christian mission; and that they "ordained elders or presbyters in every church." In like manner Paul says, in Titus i. 5; "that thou shouldst set in order the things that are wanting, and ordain elders or presbyters in every city;" and then, in a following verse, as I shall afterwards have occasion to shew, he identifies these presbyters with bishops. From these two passages, it is too evident to be disputed, that "presbyters or bishops," which were names given to the same parties, were the only ecclesiastical officers whom the apostles and evangelists were accustomed to ordain for the edification and government of the churches that were settled by them.

"In Acts xx. 17, 28, we find that the very same parties are denominated "presbyters and bishops" without distinction, and are, at the same time, recognized as "pastors," whose duty it was to feed the flock of Christ. And no allusion is made to any one of these as pre-eminent in dignity and authority over the others.

"Another passage to which I would refer, is Philippians i. 1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." You see from this, that in the small town of Philippi, which had less population than many a rural parish in this country, there were several bishops; for they are spoken of in the plural number. It would be altogether unreasonable to suppose, that each one of these was a prelate or diocesan, like those who are commonly called bishops at the present day, with a number of subordinate pastors placed under him. No doubt these Philippian bishops—of whom there were several in so inconsiderable a place—were no other than ordinary ministers of the Gospel. And the same title is applied to all of them without distinction. Nor is there the least reference made to any one of them as being invested with the pre-eminence over the others. It is also worthy of remark, that in this salutation, to the Philippian church, there is no mention made of "presbyters" as a distinct order from bishops and deacons. The "saints, with the bishops and deacons," are alone referred to. Why should the supposed intermediate order of "presbyters" be left out in this address? For no reason that I can think of so entirely satisfactory, as that there really was no such intermediate order,—the bishops and the presbyters being the same parties under different names.*

* A very strange attempt has been made to prove, that there was, at this time, a prelate at Philippi; and that he is not mentioned in the beginning of the epistle, because he was no other than Epaphroditus, the person by whom the epistle was conveyed. In the second chapter, at the 25th verse, these words occur with reference to this person: "I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger, and he

"Another passage to which I may allude, is Titus i. 5-7: "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain presbyters in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God.

"Here you perceive, the reason why, in ordaining presbyters, such persons should be selected as were "blameless" is, "that a bishop must be blameless." Now, this would be a very good and sufficient reason, if "bishop" and "presbyter" were two names for the same office. But if they were applied to two different offices, and if, of these two, that of the bishop were the more important, it seems unaccountable that the necessity of certain qualifications should be also required in those who are to hold the lower. It is altogether necessary, to the coherence of the Apostle's exhortation, that the two titles should be held as belonging to the same class of persons,—the word "elder" or "presbyter" being the title of honour that marks the office, while the other word "bishop" or "overseer," is descriptive of those pastoral duties which were attached to it. In this view the drift of the Apostle's argument is very obvious: "I left thee in Crete, to ordain presbyters in every city; these must be blameless, not accused of disorderly conduct, for their work being that of bishops or overseers, who take supervision of the conduct of other men, it is evidently necessary that they themselves should be free from fault."

The next passage to which I would refer, is 1 Timothy iii. 1-8, in which Paul gives special directions in regard to the qualifications of those who were to be admitted to office in the Christian Church. He begins by saying, "If any man desire the office of a bishop, he desireth a good work," &c. After dwelling awhile on the qualifications of a bishop, he points out, with equal minuteness, those of a deacon. The supposed middle order of presbyters, however, he wholly omits,—although, if there had been such an intermediate order, it is unaccountable that Paul should have given no directions in regard to their appointment. It was certainly of more importance, that a right selection should be made in the case of presbyters than in the case of deacons, whose functions are on all sides allowed to have been inferior. The omission can only be accounted for on the ground, that bishops and presbyters were but different names for

that ministered to my wants." Some persons insist, that the words translated "your messenger," ought to be translated "your apostle;" and that they are meant to mark out Epaphroditus as the apostle or head pastor, and ruler of the Philippian church. This notion, however, is quite at variance with the real facts of the case, as plainly declared in other parts of the epistle. For it evidently appears, from what is stated in the 4th chapter, at the 18th verse, that Epaphroditus was the person who had been sent from Philippi to Rome with those charitable contributions which the Christians in the former city, had supplied for relieving the wants of St. Paul in his captivity. And, accordingly, when Paul spake of him "as their messenger who had ministered to his wants," it is clear that Epaphroditus is referred to, not as an apostle sent to the Philippians, but as a messenger sent from the Philippians; to carry their charitable and pious intentions into effect.

"I can discover," says Neander, "no other difference between the terms *Presbyter* and *Bishop* in the apostolic age, than that the first signifies the rank possessed, the second the duties discharged, by those who held the same office."—*History of the Planting of Christianity*, vol. i., p. 167.

the same persons,—"*presbyter or elder*" being the proper title of the office, borrowed, as was natural, from the usage of the Jewish synagogue; while "*bishop or overseer*" was descriptive of the work, in taking charge or superintendence of the flock."*

After discussing the passages of scripture relating to the subject, Dr. Crawford quotes the testimonies of the Fathers to show that Prelacy was an innovation upon Apostolic order, a departure from the good old way. And he thus sums up the argument from authority:

"It is, moreover, a well ascertained historical fact, that the Christians in the kingdom of Bavaria were under a Presbyterian form of government for two hundred years after the time of their conversion, until, in the year 740, the Pope of Rome induced them to submit to Prelacy.

"It is also a known fact, that though Christianity was introduced into Scotland before the end of the first century, and was generally embraced about the year 203, the government of the Church continued to be Presbyterian for the space of two hundred years, until, in the year 431, Palladius was sent thither by the Pope as their first bishop. Fordun states in his *Chronicles of Scotland*, which were written long before the Reformation, that "until the coming of Palladius, the Scots, following the custom of the primitive Church, had teachers of the faith and administrators of the sacraments who were only presbyters."

"I may here further remark, that the ancient church of the Waldenses, which, throughout the darkest periods of Popery, maintained the doctrine of Christ pure and uncorrupted, was, and still is, in respect of the equality of its pastors, its ruling elders, and its synods or ecclesiastical courts, a Presbyterian church very strongly resembling our own.†

"It is also very worthy of observation, that while under the denomination of the Papacy, a distinction of clerical power and dignity was fully established, those devoted men who, from time to time opposed, and those who at length, to a great extent, prevailed against the errors and usurpations of Romanism, have given their verdict with the most wonderful unanimity in favour of the apostolic origin of Presbyterianism.

"John Wickliffe, that "morning star of the Reformation," who flourished about the year 1350, says: "I holdly assert, that in the primitive Church, or in the time of the Apostle Paul, two orders of clergy were thought sufficient,—viz., Presbyter and Deacon. And I do also say, that in the time of Paul, a Presbyter and a Bishop were one and the same."

"John Huss, and Jerome of Prague, who soon after followed Wickliffe, held the same opinion. One of the charges brought against them was, that they allowed no difference of order among those who bear the priestly office.

* Were it said, "A sheriff must be a man of integrity, because it is necessary that the chief magistrate of a county should possess a pure and upright character," all would at once see, that the "sheriff" and the "chief magistrate of a county," meant the same officer. Yet these two titles are not, in the case supposed, more distinctly identified with one another, than are the "presbyter" and the "bishop" in Paul's instructions to Titus.

† Their discipline," says Dr. Gilly, "is Presbyterian, very much resembling that of the Church of Scotland." "Episcopal consecration, so justly cherished by us," says Mr. Ackland, an Episcopalian, "is unquestionably no longer preserved among them."—*Waldensian Researches*.

Luther and Melancton, the great German Reformers, have no less decidedly expressed their conviction, that Presbyterianism was the Scriptural and primitive system,—although they had no insuperable objections to submit, for the sake of peace, to a modified Episcopacy. And as for Luther, although he was but a Presbyter, he exercised, for thirty years, the power of granting ordination; and, on one occasion, at the request of the Elector of Saxony, he consecrated the bishop of a diocese,—which would have been gross inconsistency and presumption, had he held such a prelate to be, by divine right, an ecclesiastic of superior order to himself.

“The same views of Presbyterianism as sanctioned by apostolic practice, were entertained by Zuinglius, Beza, Bullinger, Musculus, Calvin, Knox and other great Reformers. And these views were adopted and carried into effect in the various reformed churches which were founded on their principles, in France, Switzerland, Germany, Hungary, Holland, and Scotland. The Lutheran churches did, indeed, consent, from motives of supposed necessity or expediency, to adopt a modified form of Prelacy. They did so, however, with the full and distinct admission, that it was a departure from the practice of the primitive churches,—holding themselves not bound, in matters of mere form and government, to adhere, in all respects, to the apostolic model. The same may be said of the fathers of the Church of England, who, while consenting to the establishment of Prelacy, did not profess to claim for it any divine authority. Archbishop Cranmer, Archbishop Usher, Bishop Jewel, and others of the like note among the fathers of the Church of England, expressly declare, that in the times of the apostles there was no distinction between bishops and presbyters. And Burnet, in his History of the Reformation, has preserved a document, bearing the signatures of Cranmer, and of twelve other prelates of the Reformed Church of England in the reign of Henry VIII., in which it is stated, that the New Testament makes no mention of any degrees, or distinctions of orders, except *tuo*,—that of Deacons, and that of Presbyters or Bishops.”

We heartily commend this little work to our readers. While we would have our people abound in charity towards all, and certainly not the least towards those sister churches who came with us through the fiery conflicts of the Reformation, and who have ever since been the guardians of true religion in the several nations of Europe—at the same time we would have them thoroughly grounded in the Scriptural authority of their own church.

Presbytery of Miramichi.

At a meeting of the Presbytery of Miramichi, Province of New Brunswick, held in Chatham, on the 22nd of November last, the Rev. Robert Stevenson, lately arrived from Scotland, appeared and laid on the Table of the Presbytery an extract of a Minute of the Acting Committee of the General Assembly's Committee on Colonial Churches, appointing him Missionary under the superintendence of the Presbytery of Miramichi, and agreeing to allow to Mr. Stevenson for three years such a sum, as with the allowance of one hundred pounds currency, agreed to be given by the Presbytery of Miramichi, would make a Salary of £150 Sterling. He also

produced an extract of his License from the Presbytery of Irvine, dated the 2nd of August 1853.

The Presbytery received the Rev. Mr. Stevenson, as a Missionary within their bounds; but regarding it as essential to Mr. Stevenson's full usefulness as a Missionary, that he should be able to perform all the duties of the Ministerial office, they resolved to proceed to his ordination with all convenient speed.

The Presbytery, therefore, according to the practice of the Church of Scotland, prescribed to Mr. Stevenson subjects for an Exegesis, a Homily, an Exercise and Additions, a Popular Sermon, and a Lecture, and appointed their next meeting to be held in Newcastle on Wednesday, the 20th of December, for the purpose of hearing these and the other preliminary trials; and, in case these be satisfactory, they appointed his ordination to take place in St. James's Church, Newcastle, on Thursday the 21st of December, the Rev. Mr. Henderson to preach and preside.

The Presbytery met again on the 20th December in Newcastle, and was constituted with prayer. The Rev. Mr. Stevenson delivered the various exercises prescribed at their last meeting, with which the Presbytery being highly satisfied, they next heard Mr. Stevenson read, translate, and prove a portion of the Hebrew Old Testament, and Greek New Testament, and being thereby satisfied that he possessed a sufficient knowledge of the original languages of the Word of God, they then examined him on Church History and Divinity, and having taken a conjunct view of his whole trials, and finding them highly creditable to him, they agreed to proceed with his ordination, and for this purpose adjourned to meet next day in St. James's Church, at half past ten o'clock.

The Presbytery met again in St. James's Church on Thursday, 21st December, and was constituted with prayer. After the preliminary business was gone through, the Rev. William Henderson, according to the appointment of the Presbytery, proceeded to the pulpit, and after preaching a sermon from 2. Tim. II. 3, “Thou therefore endure hardness as a good soldier of Jesus Christ,” he put to Mr. Stevenson the questions appointed by the General Assembly to be put before Ordination, and having received satisfactory answers, he proceeded by solemn prayer and the laying on of the hands of the Presbytery, to set him apart to the work of the Ministry as a Missionary within the bounds of this Presbytery. After which he briefly addressed the Rev. Mr. Stevenson, and the congregation assembled. After the dismissal of the congregation, the Rev. Mr. Stevenson received the right hand of fellowship, and signed the formula. A collection was made on the occasion for Missionary purposes, amounting to £5 7 0.

WILLIAM HENDERSON,
Clerk of the Presbytery of Miramichi.

We have much pleasure in noticing a collection of £2 15 from the children attending St. Andrew's Sabbath School, Pictou, in aid of the Orphan Refuge, Calcutta.

Ninth Report of the St. Matthew's District Society.

The Committee of St. Matthew's District Society, regret that they have been prevented from rendering their annual

Report as early as on former years; but they trust that through the kind consideration of the public this delay, which has been caused by an afflictive dispensation of Divine Providence, may not operate against the future welfare of the Society.

During the past year the Society has adhered as closely as possible to the principle upon which it was founded,—of affording relief to the poor, by furnishing them with employment and thus helping them to help themselves. Besides considerable sums given in direct charity, more than 2,000 garments have been made up under its superintendence; and thus work has been made for many women and children, who would otherwise have been tempted to live in idleness and mendicancy.

Although it is impossible to estimate the precise amount of good done, the Committee feel persuaded—and they are anxious to press their convictions upon the public—that the operations of this society, by training up the young in habits of industry and independence, exert an important influence on the formation of character;—and that in the end small sums laid out in this way, go farther towards diminishing poverty than large sums given in indiscriminate charity.

They regard this and similar institutions as making up to some extent for the want of the female industrial schools which hold so important a place among the charities of older countries, and which have proved so beneficial in their results.

While the Committee plead for a deeper interest in the Society on the part of the public, they have reason to bless God for the measure of prosperity which has attended their efforts,—and they look back with thankfulness upon the number of families that have been relieved,—upon the industrial education that has been given to the young, and upon the good moral influence which has flowed from their intercourse with the poor.

In again appealing to St. Matthew's congregation and to the public, they rely on the goodness of their cause,—and hope that they may be encouraged by an increased liberality. The more money they have at their disposal, the more good they are able to accomplish.

To Him who has said: “Blessed is he that considereth the poor,” they commend their cause, with humble supplication, that he may put it into the hearts of his people to give of their abundance to their less favored brethren,—and that he may accompany with his blessing the efforts of this Society.

DISTRICTS.

- No. 1. Visitors—Mrs. O'Brien, and Mrs. Lithgow.
- No. 2. Visitors—Mrs. O'Brien and Mrs. Lithgow.
- No. 3. Visitor—Miss Thompson.
- No. 4. Visitor—Mrs. John Hosterman.
- No. 5. Visitor—Miss McNab.
- No. 7. Visitors—Mrs. G. P. Mitchell and Miss Hosterman.
- No. 8. Visitor—Miss Wells.

- No. 9. *Visitor*—Miss Wells.
 No. 10. *Visitors*—Mrs. Scott, Manse, and Mrs. Sinclair
 No. 11. *Visitor*—Mrs. Wm. M. Allan.
 No. 12. *Visitor*—
 No. 13. *Visitors*—Mrs. W. H. Creighton, and Miss Forman.
 No. 14. *Visitor*—Mrs. Archibald.
 No. 15. *Visitor*—Mrs. S. Story.
 No. 16. *Visitors*—Miss Hill and Miss Lawlor.
 No. 17. *Visitor*—Mrs. David Allison.
 No. 18. *Visitor*—Mrs. Andrew Mitchell.
 No. 19. *Visitors*—Mrs. W. B. Fairbanks and Mrs. Hunter.

North part of the City. *Visitor*—Mrs. Sutherland.

Water Street. *Visitor*—Mrs. Harrison.
 Depository for ready made articles, Mrs. Roxby, 55 Hollis Street, adjoining the residence of Hon. A. Keith.

Mrs. Gray, *Patroness*. Mrs. Allison, *Secretary*

St. Matthew's Church District Visiting Society, in account with the Treasurer.

Dr.		£	s.	d.
Paid for Printing Report, in Charity,	- - -	2	0	0
for Fuel,	- - -	25	3	6
for Work,	- - -	11	13	0
for Materials,	- - -	213	3	4½
Balance in hands,	- - -	11	3	4½
		£404	18	4

Cr.		£	s.	d.
By Balance last Report,	- - -	2	0	11
Subscriptions received,	- - -	90	5	3
Sale of Garments,	- - -	297	0	2
Collection St. Matthew's Church,	- - -	14	12	0
Donation from Curling Club,	- - -	1	0	0
		£404	18	4

Balance brought down, - - - £11 3 4½

Presbytery of Halifax.

The usual quarterly meeting of the Presbytery of Halifax, was held in St. Matthew's Session room on the 3rd of January, the Rev. John Scott, Moderator.

Mr. William Little having produced an extract from the minutes of St. Andrew's session appointing him their representative in the Presbytery and Synod for the ensuing year, his name was added to the roll.

Inter alia. The Rev. George Harper, M. A., who had recently arrived in Halifax, on his way to Prince Edward Island, whither he has been appointed by the Colonial Committee of the Church of Scotland, having been present, laid on the table various documents, his extract of license, appointment by the Committee, and certificate from the Presbytery of Forfyce where he had last resided. These documents having been read and found highly satisfactory, Mr. Harper was received as a probationer within the bounds of the Presbytery.

Obituary.

In this our first number, it is our melancholy duty to record the death of FRANCES ELIZABETH, wife of the Rev. John Scott, minister of St. Matthew's Church, Halifax. During the past summer Mrs. Scott visited Britain in company with her husband, in the hope of receiving benefit from the sea voyage and the best medical advice. But in vain. She re-

turned home late in Autumn much exhausted in strength, and after a long and painful illness departed this life at the Manse, on the 22nd of December, deeply regretted by her afflicted relatives, by the members of St. Matthew's Church, and by the public at large. Few persons in a prominent position have so acquitted themselves as to win such universal respect. Mrs. Scott was a woman of great endowments and accomplishments and they were all sanctified by the spirit of Christ. It was impossible to come in contact with her without being struck with her strength of mind, her intelligence and high principles. Her character was marked by steadfast adherence to the path of duty, by sincere piety and unostentatious charity. In great things, and in small her life seemed to be regulated by a constant regard of what was right. She was in every respect a remarkable woman and a beautiful specimen of redeemed humanity. She took a deep interest in all the religious movements which shed such a lustre on our age, while more especially in the sphere in which she was called to move, she lent her efficient influence to the Ladies' Bible Society, the District Visiting Society, and the Sabbath School connected with St. Matthew's church.

Her disease was beyond the power of medicine and the skill of physicians, but it illustrated the strength of her faith in the Redeemer and heightened her virtues. The bright visions of hope triumphed over her woes, and her departure was tranquil and happy. Mrs. Scott will long be remembered not only by a wide circle of friends to whom she was ever most dear, but by the ignorant she instructed, by the sick she comforted, and by the poor she relieved.

Church Building in Pictou.

We hear from time to time with great pleasure of the erection of new churches by our friends in the Presbytery of Pictou. Within a recent period new churches have been opened for public worship at Wallace, Pugwash, Cape John, and Salt Springs, and others are in course of erection. The New Glasgow congregation finding their old building quite insufficient are already far advanced with a new one which when finished will be one of the most magnificent Country Churches in Nova Scotia. We learn also from the minister of Garelloch, that a congregational meeting was held lately in that parish for the purpose of giving some orders about repairing the old church, but that before they separated they changed their intention and subscribed most liberally towards the erection of a new one. We understand also that preparations are being made for building Manses at Wallace, Pictou and in one or two other places. Pictou has long been the stronghold of the Church of Scotland in the province, and we rejoice that it is not losing its ancient character. For a number of years our congregations there were left almost destitute of ordinances, the Rev. Mr. McGillevray being the only minister of the Church in the Country. Efforts were not wanting to seduce them from the Church of their fathers, but their attachment was too deep to be shaken, and since they have been better, though they are still imperfectly supplied with ministers, they have been most active and zealous in every undertaking that has for its object the welfare of the Church.

The Sabbath.

Among the most hopeful and cheering signs of the times, may doubtless be regarded the efforts which are being made by the friends of Christianity, to disseminate in a systematic form, through the medium of the press, correct and enlarged views with regard to the Divine institution and moral obligation of the Sabbath. This seems the more necessary at a period like the present, when the authority of our most venerable institutions, not excepting even our most holy Sabbath, is liable to be called in question, and when, in accordance with the utilitarian spirit of the age in which we live, this divine institution is often summarily dismissed, except in so far as it is practically available for recreation and amusement. Shorn of its glory and stripped of its divine sanction, it is sought to be diverted from its original purpose, and instead of "the Lord's day," to be made, in a peculiar sense, "man's day." Now, we need scarcely say that it is the duty of all Christians, whether collectively or individually, to endeavour, by every means in their power, to strengthen the authority and preserve the sanctity of the Sabbath—the day which the Lord has made.

It is found that the awarding of prizes for essays on such interesting topics, is the best method of securing productions which are most likely to be generally read. Though many of our ablest divines have written admirable Treatises upon the Sabbath, the subject is one which, varying in some degree with the ever changing circumstances of society, can never be exhausted. Most of our readers will remember that, some years ago, prizes were offered to working men for the best essays upon this subject, when a very large number were sent in for competition. Several of these which ranked highest were afterwards published; and in the opinion of many who were entitled to be considered good judges, they were of such a high character as would have done credit to any class of society. This says much for the latent talent which exists to so large an extent among the labouring classes of Great Britain, and which only requires opportunities of developing itself. As was, however, to be expected, the style of treatment adopted was in general such as to render these Essays more fitted for circulation among the classes from which they emanated. To reach a higher class productions of a different stamp are requisite, and we are glad to observe from advertisements in the newspapers, that the Council of the Evangelical Alliance have offered a prize of one hundred pounds for an Essay on the Sabbath, to be written with a special view to circulation among the higher classes of the community. For the information of our readers, we subjoin the following particulars relative to the competition. The Essay will be expected to bring into view;—the theories which have prevailed in regard to the Sabbath—the Scriptural authority and obligation of the Sabbath—the history and advantages of the Sabbath—the present actual amount of Sabbath desecration in our own and other countries—the extent of such desecration, as compared with what it has been—the causes to which it is attributable, and the moral means by which it may be counteracted. It is not intended to limit writers to these topics. They merely show the kind of work which the Council desiderate. It is wished that the whole subject of the Sabbath may be clearly and fully dealt with. The work must

bo sound in argument—strictly correct in facts and statistics—powerful in its appeals, and, of course, free from sectarian and political bias; and must not exceed a moderate-sized octavo volume. We may further mention that competitors are to send in their MSS for adjudication, not later than 1st October, 1855, addressed to the Secretaries of the Evangelical Alliance, 7 Adam Street, Adelphi, London, to whom all communications on the subject of the Essay are likewise to be addressed. Each MS to have a motto inscribed on it, and to be accompanied with a sealed letter having the same motto, and enclosing the name and address of the writer. The first edition of the successful Essay, to the extent of not more than 2,000 copies to be the property of the Council. The Rev. Dr. Harper, Professor of Divinity in the United Presbyterian Church, of Edinburgh, the Rev. John Jordan, Vicar of Enstone, and the Rev. Dr Stowell, President of Cheshunt College, have consented to act as adjudicators, by whose award the Council will be bound, on the distinct understanding that the Essay selected as the best shall also be deemed by them to be worthy of the subject, and of the cause designed to be promoted.

ARRIVAL OF REV. G. HARPER.—We had the pleasure, last Lord's Day, of hearing two able, faithful and practical discourses delivered in St. Mathew's and St. Andrew's Churches in this City, by the Rev. George Harper, of Aberdeen, who has been lately sent out by the Colonial Committee of the Church of Scotland as a Missionary to Prince Edward Island. Mr. Harper seems to be well qualified for the situation to which he has been appointed, being possessed of a healthy and robust constitution, winning manners, and a large share of common sense, in addition to his excellent theological attainments. He has before him a most extensive and promising field of labour and usefulness, in which we wish him every success; and we understand that additional missionaries will soon make their appearance to supply the other vacancies in our colonial vineyard, and by their arrival among us from time to time, afford undoubting testimony that

"The gud auld Kirk o' Scotland
She's no in rums yet."

—The Colonist.

News of the Month.

We cannot undertake to furnish our readers, in our limited space, with a full account of all the occurrences which are spread over the read pages of our daily and weekly Journals, as we have been requested, by some of our Correspondents, to publish a brief abstract of the passing events, the following summary will not be altogether uninteresting.

The Imperial Legislature was this year convened at an unusually early season, from the great urgency of affairs. Parliament was opened by her Majesty in person on the 1st ult., with a speech from the throne, and usual solemnities.

The two principal measures adopted by the Legislature since the beginning of the Session, are the foreign enlistment Bill, and a Bill relating to the services of the Militia in the Colonies. Both these Bills have become necessary from the exigencies of the present war in the East, which has been protracted beyond expectation. The siege of Sebastopol

is carried on with unabated energy, although the Allies have to contend with many formidable obstacles—from the determined opposition of the Russians, and the severity of the Climate. Much sympathy is felt for our brave soldiers amidst the hardships of the siege, and large contributions of provisions, clothing and furniture have been forwarded by Government, as well as by private individuals for their winter supplies. Numerous reinforcements of troops are constantly leaving Britain for the Crimea, in aid of our expeditionary force. France enters, as might be expected, with great energy into this formidable contest. The Emperor is indefatigable in his exertions in sustaining the contest, and the whole nation is inspired with warlike enthusiasm. Happily the best understanding prevails amongst the Allies, who vie with each other in acts of friendship, and the admiration of the French for the courage and bravery of the British in the battles of Alma, Balaklava and Inkerman seems to be unbounded. Austria though slow in her movements, has entered into a treaty with the Western powers to aid them in their exertions; and has occupied the principalities in favor of Turkey; while Prussia still strives, with timid and irresolute counsels, to preserve a cautious and wavering neutrality. The progress of this war has led to various political speculations respecting the reorganization of the Kingdom of Poland, the permanent occupation of the Crimea and other means, for curbing and restraining the formidable and unbounded ambition of Russia.

The events in the other states of Europe possess no uncommon interest.

Turning to our own Province, we also have had a short session of the Legislature to consider the Reciprocity Treaty between Great Britain and America, and pass such acts as were required by this new commercial arrangement. The Legislature meets again, at the end of the month, to enter upon the ordinary business of the Session. Various and conflicting opinions are entertained respecting the influence and operation of the new measures upon our commerce and Fisheries.

A very brisk, and, we believe, a highly remunerative trade has been carried on by our merchants and farmers during the past Autumn, which is now drawing to a close, and the Province at large enjoys much internal prosperity. Our provincial Railway has been pushed forward by the Commissioners with praiseworthy zeal and energy. They have received large and almost unlimited powers from the Legislature to carry on this enterprise, and new Contracts have been lately advertised which will afford profitable employment to the labouring classes during the winter months.

One of the deeds of most absorbing interest at the present moment is the efforts for raising a Patriotic fund to provide for the widows and orphans of those slain in battle with the Russians. Very large sums have already been, and still continue to be raised in Great Britain and the Colonies on behalf of this highly laudable object. Our Legislature has voted £2,000 to the Fund, which we hope, for the credit of the Government and Province, will be still further augmented. A Bazaar lately held in this city has realized the handsome sum of £360; and a meeting has been advertised, under the auspices of his Worship the Mayor, to enlist the sympathy and liberality of the community at large, in favour of this object. Preserved as we have been, during the past year, by a merciful Provi-

dence, from the ravages of the cholera, far removed from the theatre of a protracted and bloody war, enjoying in the highest degree, the blessings of civil and religious liberty, favoured with an abundant harvest, and surrounded with every social and domestic comfort, we have surely great cause of gratitude to the giver of all good.

We beg leave to return our sincere thanks to our correspondents for the kindness which they have shown at the commencement of our labours and the sums which they have remitted as subscriptions for the publication. We shall avail ourselves of the valuable information they have had the goodness to forward to us, and we hope to be favoured with a continuance of their esteemed communications.

Persons in this city, who have not received copies of our Journal, and are desirous to become subscribers, are requested to leave their names and subscriptions, with Mr. William Grant, Bookseller, George Street.

WHAT CAN WE DO FOR THE MISSION SCHEMES OF THE CHURCH?—Our want of success in obtaining more liberal contributions from our congregations may, and we really believe does, arise in very many cases from causes less serious, and more easily removed, than those possible ones which we have mentioned. What are these?

1. One cause is want of instruction in the Christian duty of aiding missionary enterprises. It is deplorable to hear a minister of the Gospel questioning the propriety of bringing such topics before his people—"They don't like to be asked to give,"—"They are not fond of parting with their money,"—"They have never been accustomed to give," &c., &c. And, accordingly, the minister, knowing the subject to be "unpopular," either avoids it altogether, mentions it in such a way as to give the impression that he is not hearty in the cause himself, or almost apologizes for saying anything regarding this duty! Conceive only of a man never preaching upon some of the commandments from fear of offending transgressors, or apologizing for introducing so unpleasant a subject as the decalogue! And if it be Christ's will that the Gospel should be preached to all nations,—if He has left the work of doing so as a holy trust to His Church, so that each member of that Church must share in the responsibility of doing it,—how can a minister incur the awful charge of slunning to declare to His people the whole counsel of God? Professing Christians must therefore be instructed in their duty, that they may apprehend with their consciences what their Lord and Master requires from them; and they must have also unfolded to them the exalted privilege which is thus conferred upon them, and the ennobling effect which the duty must have on their own souls when discharged in a right spirit as unto God and not unto man.

2. Another cause of failure is want of instruction in the work done by missions. There ought to be accurate and full information given to the congregation, from time to time, in reference to each Scheme of the Church, its objects, operations, success, difficulties, failures, &c.,—so that a real interest may be awakened in the Schemes as belonging to members, and not to ministers only; and that each communicant should so feel his own individual contributions and prayers linked to those Christian enterprises, that their success

should be realized as his own gain—their failure as his own loss.

In order, however, that a real interest may be felt in this work done by the Church in Scotland, it is, in our opinion of great importance to give information also of what is doing by the Church of Christ. In a great campaign, where the operations of an army extend over a vast expanse of country, a single regiment is encircled and urged onwards in its march by means of the daring exploits and successful enterprises of a distant portion of the army. The essential are thus rebuked, the responding encouraged, the brave and cautious made eager to share with their brethren in arms the glory of the battle and the victory. And similar effects are produced on the minds of a congregation by receiving information regarding the doings of other portions of the Christian Church, for the advancement of the cause of Christ at home and abroad. But before ministers can give this information to their people, it is necessary, first of all, that they should possess it themselves. Thus they may very easily do by the outlay of a few shillings every year, of through a clerical or parson library. Any bookseller will forward a list of books upon the subjects of missions in general, or the history of particular missions, while the various publications of the British Missionary Societies would afford much interesting information, from time to time, in addition to what may be seen in our own *Missionary Record*. We are of the opinion that the information which is thus acquired would be found to be very delightful and inspiring to themselves as well as to their people. They would soon find such knowledge to be power. For we have generally found the fact of what has been done, and is doing by others, to be one of the most convincing arguments for stirring up ourselves to go and do likewise.

But when information has been obtained by the minister, how is it to be communicated to the people? It may be asked by way of objection, "How can a minister occupy the time required for preaching the Gospel upon Sabbath in giving his people such information as this upon missions, or upon the Schemes of the Church, and if it is not done on the Sabbath, it is impossible to get the bulk of the people to attend to any such lecture on a week-day?" Now, we do not ourselves think that a sober and truthful account of the progress of Christ's kingdom, both at home and abroad, during the hours of divine service, to be so very different a thing from preaching the Gospel, as it is generally assumed to be. "The Gospel" and "Acts of the Apostles" are not more closely allied in the Bible than they are in real life, and few things administer a more solemn rebuke to our congregations at home, or lead them to more serious thought and self-examination, than a record of the awakenings, rejoicings, and pious labours of those who once were heathen. But should any minister not feel at liberty to dwell at length upon such topics during what are termed "the canonical hours," why not devote a portion of the Sabbath evening (say once a month) to a missionary prayer meeting, when, along with earnest prayers in behalf of missions and missionaries, full and deeply interesting information might be given regarding both, with such extracts from books and periodicals as tend to stir up love, and faith, and hope in the soul? We know that in many parishes this has been done with eminent success, so that persons who, when they first attended those meetings, were indif-

ferent to the cause of missions, soon became their most generous supporters, and most enthusiastic friends.—*Edinburgh Christian Magazine*.

THE BARONY CHURCH SOCIETY, Glasgow.—The annual meeting of the Barony Church and congregation took place in the City Hall on Thursday evening—the Rev. Norman McLeod in the chair. On the platform were the Rev. Drs. Hill, Gillan, McLeod, and Aitken of Dolphington; Rev. Messrs. Watson of St. Mathew's, Cochrane of St. Peter's, Stevenson of Dalry, Rattray of Camlachie, and Ross of Wellpark; Messrs. McBrayne, Aitken, Anderson, Donaldson, D. Y. Stewart, D. Forbes, J. M. Hill, R. Hill, Auld, &c., &c. The proceedings were of an exceedingly interesting character. The chairman reported the completion of the Kelvinhaugh and Bluevale schools, at either urban extreme of the parish. The cost had been £2700; about one-half of which had been subscribed by parties connected with the localities in which the schools were built. He also announced that the £100 which some time since had been sent to him anonymously, had been applied towards these schools. Although opened but recently, the attendance was large and increasing. There were at present on the roll of Sabbath schools 1600 scholars, and upwards of 100 teachers. The church had contributed about £700 towards the various schemes. Interesting addresses were delivered by Rev. A. Watson of St. Mathew's, Rev. Dr. Gillan of St. John's, Rev. Mr. Stevenson of Dalry, and Dr. McLeod. The hall was filled with a most respectable auditory.

THE CHURCH BUILDING SOCIETY.—The gentlemen of the Church Building Society have now fulfilled their pledge made to the public, when, a few years ago, the whole of the Quoad Sacra Churches in Glasgow were restored to the Establishment. Many thought that these chapels would only hang as a dead weight on the Church, from which so large a secession had taken place; but, so far from that having been the case, those first opened are now parishes, with flourishing congregations, and in St. Peter's there is not a seat to be let. All these churches are now in full and successful operation, and on Sabbath, last week, the communion was dispensed in Greenhead Church (the last opened) to a most intelligent and respectable congregation; upwards of forty of whom were admitted to the Lord's table for the first time. It is only a few months since this church was opened, without a single adherent, by the Rev. Mr. McIlraith, late of Berbice, British Guiana, and it is now a flourishing and daily increasing congregation. Great praise is due to the Church Building Society for the uniformly judicious choice which they have made in able and zealous ministers to open the churches placed under their care, and surely the time is not far distant when some public acknowledgement of the services of those gentlemen who have taken the burden of the management will be made by the Church in Glasgow, if not by the Church in Scotland.

A CHAPLAIN'S SUNDAY ON THE FIELD.—The following is an extract of a letter from the Rev. George Lawless, A. M., Assistant Chaplain to the Second Division of the British forces in the East:—

"November 5th.—What a Sunday! I set out this morning from Balaklava, hoping to attend Sunday service in the camp. The weeping mists of that morning drew a veil over the scene, but as I rode on towards the right it became revealed, first in the number of the French wounded (many of the poor fellows walking calmly while slowly dragging their wounded limbs along, others borne on litters), whom I passed by during more than one mile of my ride. I had barely arrived at the rear of the English camp when I found that the field hospitals of the Second Division had retired to this spot from their former position, where the enemy's fire had come most formidably. Oh, what a sad spectacle was now before my eyes! Groups every moment increasing of wounded men and officers of the several regiments of the division spread upon the ground, their respective surgeons with gory hands busily and anxiously performing their labours; many of the poor sufferers consoling themselves as they best could for the loss of their shattered part which had just been amputated; some others clamouring to have a tortured limb cut off; but the great majority making little of their own wounds by comparison with the worse cases they saw around them. Many a one seemed to "have an ear to hear," and joined fervently in prayer, some that, if spared, they might realise the blessing of "entering into life named." Several, while conscious that their wound was mortal, exhibited the greatest patience under agony, and expressed meek and humble, but cheerful and hearty faith in their Lord and Saviour. Poor Colonel Carpenter, of the 41st, was dreadfully wounded. He received me most warmly. He told me all that had befallen him. He appeared quite aware of the dangerous condition he was in, and gave utterance to a long and fervid prayer. I could not restrain him from speaking. At last he seemed exhausted, and the surgeon, who had just then come in, evidently considered him dying. Next morning I was surprised to hear from the surgeon that he was better, but in the course of the day he died. My next visit was to Major Dalton, of the 49th, who had succeeded to the command of the regiment. Major Rowell was killed in the trenches a few days ago. Poor Major Dalton was pierced through the stomach. He was very weak, expressed anxiety about his "poor wife and children." He joined fervently in prayer, casting his care upon God, and declared his trust in the Saviour. He was calm and resigned, but in extreme pain. He did not survive many hours. A servant of Col. Blair, of the Scots Fusilier Guards, coming in anxious search of the chaplain of the First Division (Mr. Halpin,) who had just gone away upon another melancholy visit. I felt called on to go. I found poor Col. Blair in great pain, and breathing with difficulty, not expecting to survive the night. He had been wounded through the stomach. He was in deep concern for his soul, and timidly desirous to lay hold of the hope for sinners. He joined earnestly in prayer. Oh, how solemn to witness the souls anxiety in its fast ebbing moments! and how anxious the ministerial task (in so sudden a call) to guard against a false peace, and yet not withhold the free promise of perfect peace through Christ!"

CHRISTIAN SOLDIERS IN THE ARMY.—At a meeting held at Manchester on Thursday evening, in aid of the Religious Tract Soci-

ety, the Rev. P. J. Saffery, the Secretary, related the following interesting circumstance of our soldiers now in the East.—A Christian officer who had been out reconnoitering the camp late in the evening, thought he heard singing in a ravine he was passing. He dismounted, tied his horse to a bush, and creeping slowly and gently down, saw a number of soldiers standing at the bottom singing a hymn which had been found at the close of one of the Society's tracts. When the singing was over, the soldier who had given out the hymn read the tract aloud to his comrades, and after he had finished reading, another soldier knelt down with the rest of his comrades and poured out his heart to God in fervent prayer, not only for those present, but for every soldier in the camp, for their country, and their Queen, their kindred and friends; but what touched him most deeply was, that, with faltering voice and evidently with deep emotion, he poured out his heart in prayer to God for the enemies they were about to engage.*

"It will be remembered," says the Patriot, "that the last act of more than one regiment which has distinguished itself in this campaign, before leaving the British shores, was a united act of public worship. During the encampment of the troops in Turkey, there were several striking religious services in which officers and men took part. In prospect of the battle of the Alma, according to the statement of one of the chaplains, they committed themselves in solemn prayer to the Divine protection. The battle of Inkerman, we now learn, was preceded by a remarkable intercessory meeting at which ministers and other persons of various denominations assembled to commend the allied arms to the blessing of the God of battles. This concert of prayer took place at Constantinople. The subject, which had been previously mentioned in private, was introduced, on the day before the battle, at a meeting for business of the American missionaries. Without any foresight, of course, of the impending action, arrangements were made for simultaneous prayer in all the Protestant congregations, native and foreign, throughout the Moslem capital. While the hostile armies were actually contending in the field, the Christians of Constantinople were thus unitedly commending them to the care and help of Heaven. Although the chaplain to the British Embassy was prevented, by the restrictions of his Church, from offering special prayer for the troops at the regular time of service, he held prayer-meeting on their behalf in the afternoon, precisely, in all probability, when they stood in most imminent need of the Divine help. Thus, during the entire progress of that tremendous conflict, and till victory crowned the cause of right, were its brave champions sustained by the intercessions of their fellow Christians, offered up in six different languages, and in twice as many separate services, in the capital of the empire whose independence is at stake. When it is remembered that, in addition to this special concert of prayer, there probably is not one acre of Protestant worship in the thousands of kingdoms, from which, during the most unpropitious stages of the protracted conflict, prayers were not ascending to Almighty God, that he would frustrate the efforts of the aggressor and succeed those of the champions of liberty and right, it is not merely warrantable to believe, but it would be impious to doubt, that the wonderful issue of so unequal a contest was in answer to prayer. While,

then, the hearts of those who unhappily deny, because they do not know, its value, are failing them for fear, let Christian patriots seeing the still accumulating difficulties of the great enterprise, not less than in the signal manner in which those arising from the immeasurable superiority of the enemy in numbers and munitions have been surmounted, only new reasons for perseverance in retarding the arbitrement of this bloody quarrel to Him who has hitherto defended the right, and who has pledged His word to break in pieces the oppressor."

The Rev. William Ross, chaplain to the Scottish Forces in the East, preached on Sabbath last in the afternoon in West Black-mall Street Church (the Rev. Dr. McCulloch's congregation), and in the evening, Gaelic Church, West Burnt Street. This large place of worship was filled to overflowing, many being unable to get admission. The services were, in themselves and in the circumstances of the young minister, peculiarly impressive; and although, with great good taste and modesty, he made no allusion to his own position, the whole was shaded over, both to preacher and hearers, by a feeling of the danger of the post he was about to occupy, and especially of the solemn and critical occupation of the brave men to whom he has been sent out to minister. The psalms which he selected and his prayers were strikingly appropriate, and his exposition of Luke xi. 21-22—"When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils"—was eloquent and impressive. The reverend gentleman left this yesterday morning, and in virtue of orders from the War Office, was to proceed from Edinburgh last night with the view of embarking on the steamer Charity at Portsmouth to-morrow. The selection of Mr. Ross for the work he has undertaken is most judicious, as from his abilities, kindness, and high spirit, he will, we have no doubt, rapidly acquire the confidence and respect of his gallant countrymen.—*Greenock Advertiser.*

DEATH OF THE OLDEST INHABITANT IN LIVERPOOL.—Last week Elizabeth Curry died, at her residence in Duckenfield Street, after attaining the extraordinary age of 109 years 8 months and 7 days. She remained in possession of all her faculties, slightly impaired, up to the hour of her death. Some years ago the deceased kept an apple-stand at the corner of Parliament Street, and she then lived in Ashton Street. She took great interest in relating events which occurred a hundred years ago, and to the curious in such matters was a valuable historian. She remained a staunch member of the Kirk of Scotland, and annually visited Oldham Street School, in the latter period of her life. Her remains were interred in Oldham Street Chapel Yard, when the school children sang a hymn over the grave.—*Liverpool Albion.*

A GOOD EXAMPLE.—Sir John Maxwell, Bart., of Pollok, has placed at the disposal of the Presbytery of Paisley, towards the liquidation of chapel debt within the bounds, the handsome sum of £400. If the other heritors of the county would only follow this example, the entire debts, amounting

to upwards of £4000, would soon be cleared off. Sir John has also subscribed £600 to the Assembly's Endowment Scheme.

Reminiscences of the West.

(From the Morning Chronicle.)

The distance between Halifax and Digby is 145 miles. The view is deformed with some barren spots, yet the road runs through a fine farming country, which abounds with the choicest productions of the vegetable kingdom, and which requires nothing but the dew of heaven, and the hand of industry, to give it a splendour equal to the regions of the Clyde or the Forth. The vales of Windsor, Horton, Cornwallis, and Annapolis are places of pre-eminent beauty, and are the delight and admiration of every traveller. Many striking objects attract the attention of the Tourist. Cornfields, green meadows, handsome dwelling, productive orchards, high hills and streams, dark forest, and open sea, and a golden fringe of rushing villages, which remind us of the towns of New England. The ruined towers of the garrison at Port Royal, throw back the mind to the ages of darkness and blood, when war was the applauded achievement of mankind. Silence was spread over the battlements, and the cattle were quietly feeding on the field of strife. Places renowned of old for beauty and antiquity, are known to us only by their names.—Babylon is a ruin, while her heroes are dust, and of Jerusalem, of which glorious things have been said, there is not one stone left upon another. Annapolis has remained nearly stationary for 150 years, whilst many of the surrounding villages have sprung up with the rapidity of magic. It was settled before Boston, and has been for more than 150 years, mostly in the hands of the English. The wonder is, why it should have made so little progress in such a magnificent country. It is said that the long range of water fronts on both sides of the river accounts for its slow progress, for each farmer, instead of carrying his produce to the village, has built a wharf at his own door and kept his trade at home. We hope that a brighter day may soon dawn, when it shall become the metropolis of the surrounding counties. The trade to New England in Potatoes, and cordwood (or as an Irishman would say timber and fruit), has of late years greatly enriched Horton and Cornwallis. It has enabled the farmers to pay off the mortgages which hung so heavily on the last generation, replenished their coffers, and brought them to the foreground in society. The crops of potatoes have been so abundant, that some farmers have cleared the whole of their debt with the produce of a single year. An intelligent young farmer in Cornwallis told me the other day, that the smaller coins had nearly all disappeared from their settlements, and stated that they paid their groceries and tobacco figures in gold. At one time Solomon could have paved the streets of Jerusalem with gold. All his drinking vessels were of gold, and silver was nothing accounted of in his day. It appears that potatoes have done for Kings County, what Solomon did for the Holy Land. But the flower blossoms only to fade, and all terrestrial glory shines to disappear. Solomon left an empty treasury and ten of the tribes revolted at his death. The whole road down the Annapolis river is studded with beautiful farm houses, and fine orchards. They have to buy their bread, but this is no serious matter to a farmer who can raise forty pounds

from his dairy and sell 500 barrels of apples. It is evident that the farmers in the western counties have money, and wherever there is wealth it will appear in some form. The buildings are often patterns of excellence and beauty, their rooms are richly furnished, and fully equal to the merchants of the last generation. The freeholders ride in carriages with long springs, which remind us of country Squires in other lands. Their daughters are plumed and feathered, with faces as fair as the daughters of Job, such as Linneus would like to paint, and black eyes that could do great execution when good game is in view. There are surely advantages in the Western Counties which they have not in the Eastern.

Pious boasts of its independence as a bread county, and this is no doubt a capital point; yet many would rather work with their hands for a living in the West, than share their humble fare, in some sections of the East for nothing. The beauties of the Basin of Annapolis would repay the toils of a long journey to see it, and it would remind the traveller of the beautiful Loch Lomond in Stirlingshire. Digby has many fine buildings, and the coasting trade on the River employs more than 100 vessels. The whole country seems to be prosperous; but prosperity has its dangers.—We had good times during the war and yet the farmers got in debt and mortgaged their farms, and they would have been utterly ruined, unless bad times had returned to teach them industry and economy. There are twenty religious buildings between Bridgetown and Annapolis. This shews that they are not without religious feelings, for infidels and unbelievers never build churches. The national clergy are allied to the aristocracy of the country, and this constitutes their strength. Those who are less wealthy, have rushed to an opposite extreme, and are seeking instruction from teachers of their own choosing. The first settlers after the French were Presbyterians or rather congregationalists, who brought their good pastors with them. I have found ruins of their churches, traditions of their history, and memorials of their piety in Chester, Liverpool, Shelburne, Barrington, Yarmouth, Digby, and Bridgetown. They appear to have been gentlemen and christians; but the country was too poor to sustain them. They died, or left the Colony, their hearers were scattered, and many of them fell into the ranks of high churchmen or low non-conformists. There are still fractions of the Presbyterian family, like broken suns, scattered over the Western Counties. Ministers are not insensible to their spiritual wants and are making vigorous efforts to supply them.—The Rev. Mr. Sommerville, Rev. Mr. Stuart, and the Rev. Mr. Struthers, are entitled to all due credit for their honest exertions to extend the kingdom of our Redeemer and uphold the venerable institutions of our church. The Presbyterian Synod has watch-towers at Shelburne, Yarmouth, and Annapolis, and seem inclined to fill the wells which their forefathers dug. They have no design to molest other Churches, but rather to supply the wants of their own people and chiefly to gather the exiles of their Scottish Judah into their own fold. They think there is room for a fresh class of labourers between the high and unbending claims of Episcopacy, and the floating and flickering lights of half educated religious adventurers. Presbyterians may have the world for the winning like other denominations. A phalanx of well trained native preachers would catch the affections of an audience faster than

emigrants, unaccustomed to the climate, ignorant of their habits and tastes, and little sympathy with their feelings. The most efficient and successful reformers are usually natives of the soil. Luther reformed Germany, Calvin reformed Geneva, and Knox reformed Scotland, Nova Scotia must ultimately depend upon herself for all the branches of knowledge. I travelled the same road 35 years ago, I recollect little of it except dark forests, bad roads and hospitable patriarchs, sitting by the way side to entertain strangers. I was surprised at the change which the labours of one generation had effected on the country. Churches, hotels and villages had sprung up with a rapidity that resembles the fabled productions of magic, rather than the slow operations of man.—The human family had partaken of the change, and patriarchs of that day sleep with their fathers, yet I met with some old friends without a new face. I made some new friends whom I hope to meet in the better land, and then we shall have a long day to talk over the good and ill which we have seen in this life.

JOHN SPROTT.

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