

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

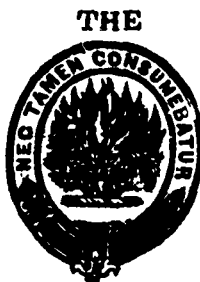
Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, 12.

Vol. II.....No. 11.

HALIFAX, NOVEMBER, 1856.

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

## CORRESPONDENCE.

### The Bible and the Monks.

It is a trite but true saying that the commonest blessings are often the least valued. The air we breathe, the light which cheers and quickens us, the bread which we eat, the health we enjoy, all these and such like common blessings, being day by day renewed to us, we constantly and uniformly receive without, in too many instances it is to be feared, being fully sensible of their value, or remembering the source from which they all proceed.—The same holds true with regard to our spiritual blessings. How few there are, for example, who put a proper value on the estimable privilege of possessing a copy of the Holy Scriptures, which is the greatest blessing which heaven has conferred upon man. And yet how few think of it in this light! They would rather take up any flimsy book or newspaper that happens to come in their way than sit down with their Bible before them, and meditate upon its blessed contents, infinitely beyond all mere human productions.

We freely admit the wants of many of our people in this colony in regard to religious ordinances, and hope that they may all be supplied by the speedy arrival of our labourers. But whilst we grant that many members and friends of our beloved Church are not furnished with such regular opportunities of public worship as might be desirable, yet they have much to be thankful for, seeing that God has placed Christ's Word, or the means of attaining the Bible, in every house, however humble; and has that single gift alone, think of it as we say, conferred upon all a privilege greater than all the gold and silver in the world could purchase. "Blessed are the eyes that see the things that ye see; for I say unto you that many prophets and kings have desired to see these things which ye see, and have not seen them, and to hear these things which ye hear and have not heard them."

Thus, with a copy of the Scriptures in our hands, all that all men longed for through so many ages of darkness and superstition we now possess. The Bible, beginning at Genesis and ending at Revelations, is a completed volume, and repudiates further additions being made to it. What the prophets and wise men of past ages desired to look into has now been clearly made known, and in this sense there is nothing further to reveal. Hence we see the foolish claims of the simple and deluded Mormons, upon how sandy a foundation they rest. And the painful and humiliating example of mingled ignorance and folly with which we are presented in their case, shows what serious errors and delusions men who do not read their Bibles are apt to fall into. It is our firm belief that by far the greatest proportion of religious error to be found in the world is to be traced, not so much to a misunderstanding of the meaning of the Scriptures as to a total neglect of them. What was intended to enlighten the eyes and to guide the footsteps of men is too often, by the cunning craftiness of some ambitious mountebank thirsting for power or applause, converted into an instrument for blinding and bewildering them. If men will but study the Scriptures as they ought to be studied, and deserve to be studied they would not only avoid being carried about with every wind of doctrine—they would not only avoid every extravagance which the most cunning of their fellowmen can invent, but baffle even Satan himself—for we know our Saviour, on being tempted of the devil, closed his mouth at once by quoting appropriate passages from the Old Testament.

Consider for a moment the value of having a Bible: consider with what care the Holy Scriptures have been preserved, and through how many ages of darkness they have come down to us! Think of the blood that has been shed in defence of them by the martyrs of old. Consider the dangers and hardships endured by those faithful men who counted not their lives dear to them that so the sacred

oracles might be printed and circulated among the great body of the people. Reflect upon the desperate and deadly struggle of the reformers to wrest them from the bloody talons of the Church of Rome, and upon the blessed book that men, with their own eyes, might read therein their birthright to a home beyond the skies. Truly, the greatest of all miracles is the existence of this wonderful Book in the midst of us—perfect and complete in all its parts—as if it had been given only a few years ago. Yet nations have begun and ended since the Bible was first written; and it has passed through many a fiery trial without hurt.—Time, which destroys all things, only strengthens the hold which it has obtained over men's minds. The very preservation of the Bible seems a miracle, when it is considered that through so many generations everything has been done by wicked and designing men to corrupt its matter and weaken its influence.

The extreme care bestowed by the Jews in preserving the works of their inspired writers is well known; but the scrupulous regard paid by the monks of the middle ages to the accuracy of the copies transcribed by them is, perhaps, not so generally known. Not only in the case of the Bible but other books, was the greatest care and diligence enforced in copying exactly from the originals. We are informed it was a common practice for the scribe at the end of his copy, to adjure all who transcribed from it to use the greatest care, and to refrain from the least alteration of word or sense. "I adjure you who transcribe this book, by our Lord Jesus Christ, and by his glorious coming, who will come to judge the quick and the dead, that you compare what you transcribe and diligently correct it by the copy from which you transcribe it—this adjuration also—and insert in your copy."

"The rules of the writing chambers also," says Merryweather, a recent author upon the this subject, "impressed this upon the Monks, and directed that all the brothers

who were engaged as scribes, were not to alter any writing, although in their own minds they might think it proper, without first receiving the sanction of the Abbot. With regard to the Scriptures the most critical care was enforced. Monks advanced in age were alone allowed to transcribe them, and after their completion they were read—revised—and re-read again, and it is by that means that so uniform a reading has been preserved, and although slight differences may here and there occur, there are no books which traversed through the dark ages, that preserve their original text so pure and uncorrupted as the copies of the Scriptures, the fathers of the church, and the ancient writings of the classic authors; sometimes, it is true a manuscript of the last order is discovered possessing a very different reading in some particular passage; but these appear rather as futile emendations or interpretations of the scribe, than as the result of a downright blunder, and are easily perceivable, for when the monkish churchmen tampered with ancient copies, it generally originated in a desire to smooth over the indecencies of the heathen authors, and so render them less liable to corrupt the holy contemplations of the devotee; and while we blame the pious fraud, we cannot but respect the motive that dictated it.

The paucity of the sacred volume, if it rendered their pens more liable to err, served to enforce upon them the necessity of still greater scrutiny. On looking over a monastic catalogue, the first volume that I search for is the Bible; and I feel far more disappointment if I find it not there, than I do at the absence of Horace or Ovid—there is something so desolate in the idea of a Christian priest without the Book of Life—of a minister of God without the fountain of truth—that however favourably we may be prone to regard them, a thought will arise that the absence of this sacred book may perhaps be referred to the ignorance of the monkish pen, or to the laxity of priestly piety. But such, I am glad to say, was not often the case; the Bible it is true was an expensive book, but can scarcely be regarded as a rare one; the monastery was indeed poor that had it not, and when once obtained the monks took good care to speedily transcribe it. Sometimes they only possessed detached portions, but when this was the case they generally borrowed of some neighboring and more fortunate monastery the missing parts to transcribe and so completed their own copies.

But all this did not make the Bible less loved among them, or less anxiously and ardently studied, they devoted their days, and the long hours of the night, to the perusal of these pages of inspired truth, and it is a salumny without a shadow of foundation, to declare that the monks were careless of scripture reading. They were strictly enjoined by the monastic rules to study the Bible unceasingly. The statutes of the Dominican Order are particularly impressive on this point, and enforce a constant reading and critical study of the sacred

volume, so as to fortify themselves for disputation; they were to peruse it continually, and apply to it before all other reading.

### Directions how to hear Sermons.

“Take heed, therefore, how ye hear.”—These words will be found in the eighth Chapter of Luke's Gospel, verse eighteenth. They were primarily addressed by our Lord to the Apostles in reference to his own discourses delivered in their hearing, but they are equally applicable to all who have been privileged to sit under the preaching of the Gospel. And it is a very important consideration that if even the Apostles, men who were chosen out of the world to be the instruments for promulgating it after his departure—if even they required to be thus earnestly exhorted to an earnest diligence and attention in the use they made of his divine words—how much more the great mass of professing Christians living, it may be in the midst of Gospel light and ordinances, and who yet pay but an outward homage and respect to Christianity, being hearers only, and not doers of the word.

It is scarcely necessary for us here to pause in order to show that every one, who has the fear of God before his eyes, ought to embrace all opportunities of hearing sermons. This will be admitted by all who believe the Bible to be the word of God. They must at once recognize this both as a privilege and a duty. All along, throughout the whole history of the Church, down from the earliest times, ministers have been regularly constituted and appointed by divine authority. God has never left himself without a witness. At sundry times, and in divers manners, he spake unto the fathers by the prophets, and he has, in these last days, or in the dispensation under which we now live, spoken unto us by his Son. After his resurrection, Christ gave commission to his Apostles, and through them to all succeeding ministers and preachers of the Gospel to “go and preach the Gospel to every creature,” promising to be “with them even to the end of time.”

Preaching then is most unquestionably an ordinance of God, a means appointed by Jesus Christ himself, for promoting his Kingdom among men. It becomes all, therefore, to take heed how they hear; and in order that they may listen to sermons with profit and advantage, we propose to submit a few brief directions, in the hope that they may not be altogether without their use to some of our readers.

1. The first direction is, to go to hear sermons, not out of curiosity, but from a sincere desire to know and do your duty.

Formality and hypocrisy in any religious exercise is an abomination to the Lord. To enter his house merely to have our ears entertained and not our hearts reformed, must certainly be highly displeasing to the Most High God, as well as unprofitable to ourselves. Hence it is that so many remain unconverted, yea, unaffected even under the most evangelical preaching. To avoid this let them flee curiosity, and prepare their hearts by a humble disposition to receive with meekness the engrafted word which is able to save their souls.

2. Not only to prepare our hearts before we hear, but also to give diligent heed to the things that are spoken from the word of God.

And this precisely because what they hear

is the word of God, and not of man. It is not the discussion of mere speculative matters, the doctrines or teachings of men, that they are listening to, but the most holy and sacred truths, the great mysteries of Godliness—truths which the wise and good of past ages have desired to know, but have not been permitted to enjoy so great a privilege. If an earthly monarch were to send a message which affected our individual interests how attentive should we be to the terms of it, and if the King of Heaven, Jehovah, Lord of All, has communicated his will to man, and has appointed certain means for proclaiming it, who would be guilty of dozing or sleeping in their seats, while so high a message is announced to them! Can they not watch with the blessed Lord one hour!

3. Not to entertain any, the least, prejudice against their minister.

It is too much the fashion of the present day to find fault with ministers of the Gospel. Every one seems to know better than another what a minister ought to be and what he ought to do. In the case of any other profession, interference of this kind would scarcely be dreamt of. Moreover, the imperfections, and it may be the failings of clergymen are too often made an excuse for our own wickedness. We are to remember that the clergy are men of like passions with other men; and though we should even hear a person teaching others to do what he has not learned himself, yet this is no sufficient reason for rejecting his doctrine; for ministers speak not in their own name but in Christ's name, as his ambassadors. We know well it was that commanded the people to do whatsoever the Scribes and Pharisees should say unto them, though they said but did not. Hearers, therefore, should be careful not to entertain prejudices of any kind against their minister. It is not for his own sake, but for the sake of Him in whose name and by whose authority he speaks, that his office is to be respected, and his words, as the words of God, listened to with reverence and attention. They are to take heed how they hear; for could a preacher speak with the tongue of men and angels, if his audience are prejudiced against him, he would be but a sounding brass or a tinkling cymbal.

4. As hearers ought not to be prejudiced against, so should they be careful not to depend too much on a preacher, or think more highly of him than they ought to think.

There is danger here also, though it can scarcely be doubted upon the whole that men are more apt to undervalue than to overvalue the characters and labours of their ministers. In some cases, however, the minister may almost be said to usurp the undivided attention—to be in a measure an object of veneration—and hold the place of prophet, priest and king. This tendency is not confined to modern times, but was prominently displayed in the days of the Apostle Paul—a fault which was condemned in the Christians. For, whereas one said, “I am of Paul,” another, “I am of Appollos;” are ye not carnal, says he; for who is Paul and Appollos but instruments in God's hands by whom ye believed?

5. To make a particular application of everything that is delivered to our own hearts.

This is a most important direction, and by far the most profitable manner of hearing sermons. There are few discourses delivered from any pulpit so poor but that they may sup-

ply something useful and edifying. But too many, it is to be feared, go to Church for quite another purpose than to derive spiritual benefit from what they hear. Proud of what knowledge they may have acquired, or what shrewdness they believe themselves to possess, they delight far more to be accounted good judges of sermons, and to let it be understood that in matters of religion they are as wise as their teachers, than desire themselves to be fed with the sincere milk of the word. Falsely regarding a sermon as a mere oratorical display, and the preacher little better than an actor, they are led to erect a wrong standard of judgment and to overlook the main object of all preaching. In this respect however, it must be confessed that there is too much reason to fear that the conduct of some clergymen would seem to countenance, in some degree, such false notions of pulpit ministrations. By such teachers, whatever in religion is deemed obscure, curious, or out of the way, is diligently sought out, and made the theme of discourse. The Gospel is by such men decked out in the most gaudy colors—the world of nature ransacked for startling images and illustrations, and the truths of Christianity, so tricked out with meretricious ornament, that a St. Paul, were he alive at the present day, would scarcely recognize it as that in which he gloried, and by which the world was crucified unto him, and he unto the world. Amid such an imposing display of the wisdom of words, the real purpose and object of preaching must be altogether lost sight of. And wherever this exists, it must be acknowledged that it is a truly lamentable state of things, and a return to the *simplicitas* of the truth as it is in Jesus is, in such circumstances, by all sincere Christians, a thing much to be desired.

6. If men would receive a blessing from the Lord, when they hear his word preached, they should pray to him, both before, in, and after every sermon, to endue the minister with power to speak and to grant them a will and ability to put in practice what he shall show to be their duty.

Without all this religion is vain. It degenerates into an empty, lifeless ceremony. The hearer should come to the house of God prepared as well as the preacher—prepared by suitable meditation, in order really to profit by what is said. Without this, as says our great national Bard, Scotia's own Burns, who, after all, had more sound views of Christianity than many who make greater pretensions—without this.

The Deity incensed the pageant will desert

The pompous train, and sacerdotal stole

But haply in some cottage, far apart,

May hear, well pleased, the language of the soul,  
And in the Book of Life its minutes poor enrol.

## THE CHURCH AT HOME.

### Errors of the Day.

The two most dangerous and most destructive errors of the present day are Popery and Infidelity. That Popery is spreading there can be no doubt, but that it is spreading among those whom our popular polemics and lectures teach, I do not believe. We are all too prone to regard it in one aspect merely, as an exploded and crumbling system of superstitious hummeries, which no sensible man can possibly adopt, and of which the only distinctive characteristics are, the withholding the Bible from the laity, the worship of images, and those indul-

gences and absolutions by which an easy way to heaven can be bought. But is this the only phase of Popery which we have to encounter or fear? It is futile to say that Popery is unchanged. It may be in its essence, but who will say that it is so in its developments? Nay, the very strength of Popery consists in its marvellous power of adapting itself to every varied phase of human weakness and corruption.—Who will say that there is no difference between the morality of the Papal ecclesiastics of the age of Leo X. and that of those of the present day,—between Teitel selling indulgences, and the fervid zeal and self-sacrificing earnestness of many of the Jesuit missionaries, or of men like Wiseman, and Newman, and Manning, labouring with all the powers of their acute intellects and vast learning? To speak, then, of Popery as merely a system of absurd and childish superstition, which no man can embrace without almost forfeiting his claim to be accounted a rational being, is to miscalculate its strength. It is not a religion merely, it is a polity, and it has attractions and work for all the varying tastes, habits, and prejudices of mankind. We should, therefore, never forget its wide and varied adaptation to wants ineffaceable from the human heart,—its wonderful fusion of the supernatural with the natural,—its prodigious versatility combined with so much fixity,—its unvarying aim pursued with such ever-varying expedients,—its matchless dexterity in weaving together truth and error,—its faculty of concealing the deadliest weapons in the most attractive sheath,—its power of decoying a man into the most appalling slavery by offering to the restless discontented mind the bait of a haven of peace, to be found only in its communion, and its vast resources for a powerful hold on the conscience,—for if we do so we underrate its power, and mistake the quarter in which it is most likely to prevail which is not among the ignorant, but among the intellectual and the imaginative. We ought, therefore, to prepare ourselves for encountering this error in all ways, and not in one way merely, so that we may not give ground for the assertion that “prejudice and ignorance are the sole supports of the Protestant view.” Our coarse polemics are apt to do more harm than good. We should be prepared to meet it on its own speculative heights in the wide field of historic research and Scriptural exegesis, we should seek to trace its errors to their source, to shew how they arise, and how completely they are at variance with the teaching of Christ.

But Popery is not the only error we have to combat. A still more dangerous enemy is Infidelity, which is at present working such havoc. Education is advancing with such rapid strides, that now, instead of hearing, as we might have done sixty or seventy years ago, of the dangers of instructing the people, we hear of nothing but the dangers of ignorance. Then, the preacher was almost the only instructor,—for newspapers and books were scarce and dear. But reading is now universal, and books and papers deluge the land. This is well. But, like every other good it has its accompanying evil, for this literature, which circulates amongst the masses, is too often of the most pernicious description. In much of it “murder is openly advocated, all property declared to be robbery, marriage a dream of dotage, and law a mere device for enslaving mankind.” The consequence is, that in some of our large towns, many of the operatives and artisans openly profess infidelity. I speak not of the *proletariat* merely, of the dangerous classes,—I speak of the working classes, of

men who think, whose aspirations after knowledge are aroused, and who must find satisfaction of some kind. In proof of what I say, it is notorious that in Leeds, in Glasgow, and elsewhere, there have of late years been various public discussions, lasting for six or eight nights, in which the question discussed was, “What advantages would accrue to England generally and the working classes in particular, by the abolition of Christianity and the substitution of Secularism?”—that is atheism,—and we know that the affirmative has been maintained by a man of some powers and considerable fluency, and the applause of thousands of admirers.

The literature, too, more or less connected with infidelity, has an enormous circulation. Mr. Knight calculates that the publications of a decidedly noxious character amount to at least 29,000,000, annually, while in one manufacturing town alone there are sold 23,000 copies a-week of a blasphemous penny periodical. And let us not imagine that the infidelity of the present day is all of the same character as the coarse and vulgar blasphemy of Paine and Voltaire. A far more dangerous class of works is now in circulation. You have Strauss' life of Jesus, published in weekly penny numbers, the most dangerous works of F. Newman, Parker, and Hennel, sold in a cheap form as Tracts for the Times. These, remember, are the works of earnest men, who have canvassed the evidences of Christianity in a calm and philosophical spirit, eminently fitted to entangle the unwary and half educated. But the cheap periodical press is perhaps the most dangerous of all the foes of Christianity. In millions of its publications, religion is denominated a sham, a mere engine for keeping down the poor. The Bible and Christianity are represented as the enemies of all social and political reform, the Church as a contrivance for keeping the people in ignorance,—and the clergy as mere state tools, who care not for the poor. Socialism and secularism are held up as levers by which the working classes may be freed from their present hardships, and obtain a fair share of those profits of which they are at present defrauded. The aristocracy and the clergy, masters and capitalists, are represented as combining to enslave and to starve them. The writers, too, speak of themselves as the people's best and truest friends. Thus has infidelity gone among the working classes, loud in its sympathies, liberal in its professions, offering them deliverance from the hardships they suffer in this age of fierce and unscrupulous competition. They have thus secured a channel for the propagation of their infidel notions, and they have organized associations to which infidel lecturers declaim week after week unchecked and unanswered.

Now, these are facts which we must not ignore, nor must we forget that a great gulf separates the Church—I do not mean the Established Church only, though perhaps wider in regard to it, but all churches—from the masses. In London for example, the neglect of public worship by the working classes is almost universal. One city missionary tells us, that in a large district, he knew only twelve regular attenders at church, and another reckons them at twelve families out of a thousand. The Census confirms these lamentable statements regarding London and other large English towns. Nor in Scotland are we much better. We see from the Census, that there is a population of more than half a million which rarely enters a church door, and it shows us that this population resides chiefly in our large towns and in our manufacturing and mineral

villages. Nor are those who thus despise ordinances merely the ignorant and brutish. Many of them are thinking steady men, fluent talkers, anxious to propagate their opinions, ready and eager for debate, and fertile in resource.

Is this state of matters to continue? Are the masses to be left to such teachers? It is, alas! true, that in too many cases there is a great gulf between them and us. How little comparatively speaking, do we know of their feelings and of their wants? How rarely do they speak frankly and open their hearts to us? How often do they suspect and misconstrue our motives? But this should not be so. The minister of religion should be the first instrument of civilization. As such, then, we can not be indifferent to the social and moral condition of the people. We should seek to become thoroughly acquainted with their views and feelings, if we would win their affections and find our way to their hearts, if we wish to become the instruments in regenerating the nation and regaining those thousands who are now outcasts. We must shew them that we sympathize with them, and that we are ready to do all we can to ameliorate their condition. Infidelity is at present claiming to be the champion of social reform, and foremost in such movements are many who make no pretensions to holiness, but who, though they fear not God are eager in shewing their love to men. Should this field be abandoned by us, or should not their zeal rouse in us that higher principle to benevolence which should actuate Christians? We should never forget that, as ministers of the National Church, we have responsibilities not merely in respect to those who attend our ministry, but also in regard to the careless and sceptical who despise it. We should remember that now, when the standard of the Gospel is applied to everything, and when Christianity is claiming its right as the ultimate arbiter of all questions, the absorbing social and educational topics of the day should engage our attention, and the Church should let her voice be heard both in promoting what is right and opposing what is wrong—for if we confine ourselves to obstruction merely, our motives will be misconstrued, and we shall lose our legitimate influence.

And, further, as the Christian ministry has been instituted for the instruction of men in every age and country, it should adapt its teaching to its position, so as to be able to repel the assaults of impiety and error under whatever forms they appear. We may sneer at the spirit of the age, but unless we accommodate ourselves to it, as far as our Lord's command permits, we come short of the apostolic injunction, and thus fail to accomplish the good we might. Even if the spirit of the age were thoroughly evil,—which it is not,—we should understand it so as to be able to encounter it, for we may learn from history current, as well as history past. Instead, then, of setting ourselves to rail at it, we should grasp it with a vigorous hand, and make it subservient to our work, assured that, though a bad master, it may be made a useful servant. Let us, in short, to use the words of an able writer, "adapt ourselves to the circumstances in which we are placed, not by withdrawing from the pulpit the great themes of the mediatory system, and substituting for them a rationalized Gospel, but by such a general line of conduct, with reference to the circumstances of a growingly enlightened age, and such a strain of preaching as shall lay hold of the public mind, and bring it under that doctrine which, and which alone, is the power of God unto salva-

tion. Let there be a just estimate formed of the mental powers of the common people,—a judicious and hearty sympathy with their real wants and wishes.—a studious consideration of the means by which they may be brought back to the sanctuaries of religion, which they have deserted. For these purposes, let us seek correct information as to the state of their intellect, their prevailing habits, their peculiar temptations, their literary tendencies and aspirations, and the books they read,—let there be all this, but let it be only as so much power put forth to bring these masses under the power of the Gospel. Oh! it were a noble triumph of the modern pulpit, to see men of strong principle and self-controlling wisdom gathering round them the most boisterous elements of our social atmosphere, conducting the lightnings with which its darkest thunder clouds are charged, and shewing to the nations they have saved that the preaching of the cross still is the power of God.—*Gordon's Synod Sermon*

#### The Church of Scotland Endowment Scheme.—Great Public Meeting.

A meeting of the members and friends of the Church of Scotland was held in the Parish Church, Elgin, on Thursday, 18th September, for the purpose of hearing a deputation from the Endowment Committee, and to organise an extensive and efficient agency for carrying out the scheme in the North—His Grace the Duke of Richmond in the chair—and on the platform surrounding the noble Duke were—Charles Lennox Cumming Bruce, Esq. of Dunphail, M. P.; Sir Andrew Leith Hay of Rannes; Admiral Duff of Drummuir and Hopeman; Hay Macdowall Grant, Esq. of Arndilly; Sir A. P. G. Cumming of Altyre and Gordonstown Bart.; the Hon. T. C. Bruce, Commissioner to the Earl of Seafield; Lord Alfred Paget; John Paul, Esq., M. D., Elgin; the Rev. Dr. Robertson of Edinburgh; Rev. J. Robertson of Mains and Strathmartin; Rev. Dr. Brander of Duffus; Robert Simpson, Esq. of Cobairdy; Rev. John Walker of St Andrews-Lhanbreyd; Rev. James Sellar of Aberlour, Moderator of the Synod of Moray; and the Rev. F. Wylie of Elgin.

Among the clergymen and other gentlemen present we observed;—Rev. Dr. Duguid, of Glass, Dr. Bisset of Bourtie, Sutherland of Dingwall; General Sir Geo. Brown, K.C.B.; W. H. Leith, Esq. of Palmcross; Major Massie, Grant Lodge; R. Grant, Esq. of Kincoth; Wm. Yeats, Esq. of Aquharanie; Peter Brown, Esq. Linkwood; James Stephen, Esq. M. D. of Bruceland; Robert Walker, Esq. Leuchars; Dr. Geddes, of Laurel Bank; Dr. Taylor, Elgin.

The proceedings having been opened by praise and prayer, conducted by the Rev. Mr. Sellar,

The noble chairman rose and said—He felt, as he was not a member of the Church of Scotland, that some apology was required of him for occupying the proud position of Chairman of the very large and influential meeting now assembled. When he was asked by the Rev. Dr. Robertson, the zealous and talented Convener of the Church of

Scotland's Endowment Scheme, to preside he looked upon it as a command, and when he considered how deeply he was interested, both hereditarily and personally, in the welfare of the northern counties, he felt that, according to the request, he was only proving his gratitude to the great talents, perseverance and zeal manifested by the Rev. Dr. in prosecuting a scheme which, in his (the Chairman's) humble opinion, will be most conducive to the highest and best interests of Scotland, our fatherland. While there were gentlemen of well-known talent and eloquence prepared to address the meeting, it would become him to detain them with any remarks of his. In the hope that his apology for occupying the honourable position he now did was received by the meeting, he would ask the Rev. Mr. Wylie to read letters of apology from several gentlemen who could not be present, and would then introduce the Rev. Dr. Robertson of Edinburgh, and the Rev. Mr. Robertson of Mains and Strathmartin to address the meeting.

The Rev. Mr. Wylie then read letters from the following noblemen and gentlemen:—The Rev. Norman M'Leod of Glasgow, detained by severe illness.

Lord Saltoun, subscribing £100.  
Lord Cawdor, subscribing £100.  
Sir George S. Abercromby of Birkenby Bart., subscribing upwards of £200.

Wm. Murray, Esq. of Geanies, subscribing £50; and £50 by his brother, Mr. Murray, banker, Dingwall.

Mr. Wylie said he had several other letters of apology, but he would not further detain the meeting in reading them.

The Chairman then called on the deputation to address the meeting, when

The Rev. Dr. Robertson rose, and addressed the meeting as follows;—My Lord Duke, In addressing this meeting I trust I may be allowed to say that it affords me the highest satisfaction to see the chair filled by your Grace. I think I may congratulate the meeting as well as myself, on the circumstance that we have a chairman who has ever been keenly alive to the best interests of his country, and who has proved himself the worthy successor as well in his attachment to our national church as in every other respect, of a nobleman whose memory will long be revered in the North of Scotland, whose name indeed, will be a household word in the mouths of our children and children's children. It must be matter of very deep thankfulness to us all that the successor of the ever-to-be-lamented Duke of Gordon is of kindred spirit to him, as well as possessed of his broad domain. I feel assured my Lord Duke, that he would have cordially sympathised with your Grace in promoting the object in support of which we are now met. This object is to make such provision for the religious destitution of the country as shall render the Gospel of Christ its own witness to the conscience of every man who claims to be our fellow citizen. But, is there just cause, it may be asked, why we should undertake a movement of this char-

acter? Is it the fact that religious destitution prevails among us? When the late Dr. Chalmers first laid open to public view the prevalent ignorance and irreligion of a large proportion of our town population, his statements were met with the sneer of incredulity. The public could not be brought to believe that the sad state of things represented by him existed anywhere but in his own heated imagination. A considerable time elapsed, indeed, before the matter was allowed to be tested by inquiry. But inquiry was at length ordered, and a commission appointed to conduct it—impartial, I have no doubt,—but certainly not in the least disposed to take an exaggerated view of the alleged evils. The result of that inquiry is well known. Every statement that Dr. Chalmers had made was more than confirmed. Thousands, and tens of thousands of the inhabitants of our large towns were found to be living “without God and without hope in the world”—not connected with any Christian society whatsoever; and ignorant, in cases innumerable, of the very first principles of Christian truth. Nor is there reason to believe that any material improvement has since been effected. It is true, many new churches have been built, and many additional labourers have been employed in the work of the ministry. But neither have the churches been planted in the waste places of society, nor, generally speaking, have the services of those appointed to them been directed to reclaim our social wastes. This is the fact, and it is easily accounted for. Where ministers are dependent on their congregations they can minister, as a general rule, but to those who will own the obligation that thence results. But, though the cause were hidden from us, the alleged fact of the continuance of a large proportion of our town population in the deplorable circumstances adverted to, would not admit of question. It is confirmed by the testimony, alike of dissenters and churchmen—of all, indeed, who have made it matter of careful observation. And it is not in the large towns only that this sad state of things is to be met with. It is equally prevalent in our mining and manufacturing villages. There are thousands of the inhabitants of these villages whose feet never cross the threshold of a House of Prayer. The melancholy fact is not less conclusively established by its painful results. Witness, among large masses of the population, the want of all proper attention to the decency and cleanliness of their dwellings. Ceasing to own their responsibility to God, they become equally unmindful of what is due to themselves. Witness, again, to the same fact, the general prevalence of intemperance, established by the fact that the Excise returns show a consumption of ardent spirits in Scotland which gives an allowance of more than two gallons a-year to every man, woman, and child, in this part of the United Kingdom. Witness, further, the petitions brought out in the reports of the Board of Supervision for relief of the poor. It is

not alone the increased cost of maintenance—that is to be considered here, although the cost has been more than doubled within the last ten years. More pregnant is the fact, that, while in 1846-7 the number of orphan and deserted children was only from 4000 to 5000, it amounted, in 1853-4 to between 8000 and 9000. It is further to be kept in view that the condition of the pauper is no longer regarded with aversion in Scotland—thousands of claims for relief having annually to be rejected as made on insufficient grounds. Nor are the returns of crime less indicative of an unhealthy social state, it being computed, that, probably, not fewer than 400 youthful delinquents annually pass under the arm of the law for the first time. If, as now appears to be the case, criminals are, for the most part, to be retained in the country, it is easy to apprehend what fearful consequences must result from this large annual increase of delinquents. Another social evil to be almost equally dreaded, is the unhappy frequency of strikes among workmen, more particularly in the mineral districts of the country. But a few months have elapsed since, in the western counties of Scotland, from 30,000 to 40,000 men were off work for the long period of eleven weeks. The loss sustained in consequence has been estimated, by competent judges, at not much less than £1,000,000. Taking it at the lowest possible estimate, it must have amounted, in the item of wages alone, to £330,000, and, probably, to little less than an equal sum in returns on capital and masters' profits—making this a total of from £600,000 to £700,000. It results, I think, but too clearly from the several particulars that I have now enumerated, that a greater amount of force is at work tending to the disorganisation of society than what it was found necessary to keep up to maintain the honour and just rights of the country during the late war. The full amount of the evils resulting from this unhappy state of things is not, indeed, to be continued. For those of them that affect society, if less perceptibly yet most vitally, no money value is to be found. By the prevalence of intemperance, reckless pauperism, crime, &c., the character of the whole community is necessarily lowered. In attempting to be reconciled to such a state of things, every man must suffer from it morally, as well as in his outward estate. The finer springs of action, and, along with these, all that is most godlike in man, must be kept in an unnatural state of depression, if we suppose ourselves obliged to consent to the doctrine that the world's evil is the world's law. But, apart from this, there are direct and tangible injurious results which must force themselves upon every man of reflection, and constrain him to use his best efforts to apply an effectual remedy. So far at least as these results are concerned, the public is happily becoming alive to its true interests, and the only wonder is that they should have been so long hidden from it. In every case the selfish principle of

cares only for ourselves is found to be untrue to nature, rightly understood. It matters not that we keep our own houses clean and wholesome, if we suffer a sink of pestilential corruption to exist on our neighbour's. Affecting him, the contagion will soon spread to affect ourselves, and prove to us, by involving us in the same common calamity, that though we shut up our bowels of compassion from him he was indeed our brother. The same holds true of the results of the other social ills which we have passed under review. If we will not exert ourselves to subdue them, we cannot possibly escape suffering from them. The question of crime, for instance, particularly in the altered state of secondary punishments, to which I have already alluded, is now forcing itself upon public attention, as a question of even vital moment. It is seen and felt that if the security of life and property is to be at all adequately provided for, youthful delinquency must be more effectually guarded against, and when it does occur treated with more effectual remedies. Some of the leading men of our time are eagerly engaged in discussing the question, and we cannot but hope and pray that their deliberations may lead to a successful solution of it. If that solution shall be obtained, and effectual preventions or remedies be applied within the country itself, an important advance will be made toward the attainment of a sound social regeneration. The society which shall receive back into its bosom the penitent criminal, and rejoice over his repentance—even as that repentance is matter of joy to the hosts of heaven—will be in a far healthier state than if it had obtained relief by transporting him to a distant colony. Again all sound hearted citizens have obviously a like common interest in putting down intemperance, reckless pauperism, and those unhappy differences that manifest themselves in the form of strikes. Not an individual can suffer from intemperance—not an individual can allow himself to be deprived of that independence of mind which makes it a man's first duty to provide by his own industry for his own wants—not an individual can decline to work when he is able to work—but inflicts on the country, of which he is a citizen, a corresponding amount of injury. It may be proved for instance, on the most elementary principles of political economy, that the loss sustained by the late strike in the Western counties must diffuse itself over the whole of the community. The country must be eventually affected by it in precisely the same way as if it had been constrained to make payment from the public funds of an equal sum to a Foreign Power, and so obviously must incur all the disabilities imposed by intemperance and reckless pauperism. It is as plain then as an axiom of Euclid that it is the will of God—an unchangeable law impressed upon his moral creation—that every man should be his brother's keeper, and that the contrary doctrines cannot be embraced by us without entailing upon us condign

punishment. But while it is thus clearly the interest of all to co-operate in the prevention or removal of every social ill, it is equally clear that we must act on higher principles than those of interest if the work is to be effectually done by us. The radical prevention or cure, let me observe, cannot be applied from without. It can result only from the establishment in each individual of sound moral principle in the hidden man of the heart. It is neither police nor interested motives that can secure this effect. The man must be made a law to himself, and find his own highest and most prized life in doing that which is right. The sloven must be made to feel that he owes to God the preservation, as far as in him lies, of his own health and that of the community, and the intemperate man, the maintenance both of his rational faculties and bodily energies in their full efficiency. The reckless pauper must be made to loathe the idea of being unnecessarily a burthen to his fellow citizens—the thief to feel, that the homeliest fare, the fruit of honest industry is a sweeter and more satisfying provision than the costliest delicacies, wrongfully acquired; and the able-bodied labourer, that to withhold his hand from his wonted task is to lay it violently upon his own truest life.

But are we able to infuse into our neglected fellow-citizens that sound moral principle which shall be attended with those happy results? Certainly not of ourselves. To infuse it into the heart, and make it to live there, is not man's work but God's. Yet the work must be accomplished, if we are not to perish. To what but this want of principle are we to ascribe the melancholy fact that empire after empire of the ages before us has perished under the weight of its own corruption? The time came when, because there was no longer life within, civilisation degenerated into luxurious effeminacy, and patriotism became absorbed in heartless selfishness. Having ceased to have any true fear of God before their eyes, men ceased also to maintain faith one towards another. There resulted, of necessity, the dissolution of society.\* Is the same doom then reserved for the great and glorious State of which we ourselves are members? Must the British Empire add in its turn another sad memorial of the instability of all human things? Not, my Lord Duke if we be found faithful to the great trust which Heaven has reposed in us. A power has been given us in God's word, which, if rightly applied, is able to regenerate us socially as well as individually. To deny that we have received this power, is either to deny the Bible to be God's Word, or to strip God himself of his essential attributes. To live to ourselves under pretence of despairing of the recovery of our fellow-men, is to be practically infidels. If the Gospel be effectually preached to the poor, the increase of God will not be withheld from it; and to be able so to preach it, we have only to make sure that it live in ourselves. If it do so live, a power is given to us, which must be seen

and felt by all, and which none can resist without being condemned in his own heart. It is of its very nature, wherever it is seen, to command the homage of the conscience, and to prove of necessity either the "savour of life unto life, or of death unto death." Let this power but sit enthroned on the brow of the very humblest among us, and it must be seen and felt to confer upon him an honour and might, as compared with which the most exalted display of mere earthly state cannot fail to wax pale and dim. Here, then, is a power, with the dew of its youth still upon it, as strong and fresh to-day as it was eighteen centuries ago, and must certainly be able to effect the regeneration of society to cleanse and inspire with love hearts full of abomination and horrid cruelty

[To be concluded.]

### United Parish of Cromdale, Inverallan, and Advie—contemplated Disjunction.

The united parish of Cromdale, Inverallan and Advie, containing a population of about 4000 souls, and extending about 20 miles in length by about 12 in breadth, has long been considered a charge very much greater than could be presided over by any minister with comfort to himself, much edification to the people, or credit to the Church of Scotland, and in consequence it has often been seriously talked of to endeavour to get the parish disjoined. There were, however, obstacles which have been thought too serious to be got over, in the way, until recently, when the decease of the much lamented minister of the parish, the Rev. James Grant, seemed to mark a period for a movement in the district, with a view to separate the old parish of Inverallan from the united charge.

This movement has begun in earnest, and from the deep interest which the people in connection with the Church of Scotland take, and evidently feel, in the good work it is difficult to believe that anything short of success can follow the efforts being made.

A congregational meeting of the united parish, called by the Kirk Session, was held in Grantown Church, on Tuesday, the 12th August, at which a committee was appointed to carry out the object of the meeting. It was stated at this meeting that, with a view of erecting the parish of Inverallan into a *quoad sacra* parish, the Right Hon. the Earl of Seafield had generously offered to pay into the Church of Scotland's Church Endowment Fund *one thousand pounds* on condition that the parishioners raise *five hundred pounds* for the purpose of building a manse; and that his Lordship had further signified his intention to give off a glebe so soon as this sum should be raised. A meeting of the committee just mentioned was held in the same place on the 20th August, when the parish was divided into 13 districts, with local collectors to each for the purpose of making a vigorous and united effort to accomplish the object so much desired, and the secretary was

instructed to prepare subscription lists to be handed to the collectors at a meeting to be called for the purpose.

### Sermon at Renwick's Monument.

On Sabbath evening the Rev. George Proudfoot, Glasgow, preached an able discourse at *Renwick's Monument, Minniehute, Dumfriesshire*, from Joshua, iv., 6, "What mean ye by these stones?" This monument, was erected twenty-eight years ago, and stands on a commanding eminence, within a few hundred yards from the spot where Renwick was born. The occasion was altogether an interesting one, the weather propitious, and the inhabitants of the parish of Glencairn and neighboring parishes seemed to sympathise deeply with the spirit of their martyred forefathers. There could not have been less than 1500 present, listening to the minister (a native of the place) as he eloquently and earnestly enforced upon them reflections suitable to the occasion. The preacher chiefly urged upon Christians the duty of holding forth to the world the bright testimony of a holy life, and in appropriate terms described the sin and danger of human interference in matters of religion, and the blessings of civil and religious liberty. The collection is to be applied for the purpose of painting and repairing the monument.—*Daily Mail*.

LIBERAL.—Mrs Rickard of Woodlands has given a donation of £300 to complete the endowment of Inverbrethock Church and parish. This is in addition to the sum of £800 gifted by that lady for the erection of the manse, which was built at her sole expense; of £500 to the endowment, and £100 more to take the matter through the Court of Tiends.

### CHURCH IN THE COLONIES

#### Missionary Report

By the Rev. George Harper, A. M. Preacher of the Gospel, to the Presbytery of Pictou

Proceeding to the east side of the province, in order to visit our people in that quarter, who are still destitute of regular services, I preached in St. Andrew's, Pictou, on Sabbath, the 27th July, both forenoon and afternoon. The attendance was remarkably good. I have already spoken of the highly encouraging circumstances connected with this congregation, so compact and prosperous, and well-organized. But there is one thing, which, although it not frequently came to my mind, I have never addressed to it in any report. It is a remark of a general kind, and applies more or less to all our Churches here, which have regular pastors, but the case of Pictou will, perhaps, illustrate what I mean as well as any. Here, I say, is a man whose character and talents, under favorable circumstances, might command one of the best parishes in Scotland, here is a man doing more actual work in the course of a week than two parochial clergymen in the old country in a month, who has yet an income, as I understand, little more than one half of any of our parish ministers at home. This should not be; at least it should be remedied as soon as circumstances will permit. The income of a colonial clergyman should never be less than the average stipend at home. This surely is not unreasonable, and will only appear so to

men of no spirit. The education of a clergyman is the most laborious and most expensive of any profession. From the time of his entering a Grammar School to the period of his license usually occupies twelve long years; while in half that time and with half the mental labour and much less expense the same individual might qualify himself for the pursuit of some far more lucrative profession.

While staying at Pictou in the beginning of August, I fortunately enjoyed the opportunity of meeting with our new Missionaries, the Rev. Messrs. Duncan and Lochhead. The former left for Charlottetown the following morning, and I had thus scarcely an opportunity of conversing with him, but with the latter I had the pleasure of a few days' intercourse. Mr. L. I regard as a great acquisition to our cause. He has already had considerable experience as a missionary. He possesses a vigorous and robust constitution, pleasing manners, and acute understanding and great powers of observation. In my humble opinion, the Colonial Committee could not have sent a better man to the colonies to support the interests of the Church of Scotland. Besides high qualifications, both from knowledge and experience, he seems to have a sincere love for the work in which he is to be engaged, and although his talents, which are of the first order, could easily have secured for him a rich and comfortable living at home, he appears to have the least connection with that worldly, ambitious class of men who enter the Church only for the sake of its loaves and fishes.—I was told him of the great destitution in the Island, and that to the 10,000 of our adherents there (more or less as they may be) we had as yet only one minister, and that for years this state of matters had continued, he expressed the deepest sympathy for the melancholy condition of so many people, and longed to be where the destitution was greatest. He inquired of me who was Convener here, and asked him if he had brought with him a copy of the Bible. I told him that though I was neither Convener nor vice Convener, I yet knew a good deal about the Island, having had occasion to make several missionary visits thither during the last and present year. As he seemed determined to be upon the ground as soon as possible, I advised him to go at once to Georgetown, if he had not more specific instructions. I think, however, it would have been a very good thing if Mr. Lochhead had, first of all, enjoyed an opportunity of visiting the vacancies of Nova Scotia proceeding to his destination. By the Colonial Committee, to my own certain knowledge, the Island is regarded as part of N. S. and their spiritual interests are in all respects equal. And all the people seem to me to have an equal right to see and to hear the new missionaries. It would do our adherents much good, the sight of them, and serve to encourage them to hope for better times, which we are first approaching, when our young men will be numerous enough to supply all our vacancies, and when none shall have reason to complain that they have been overlooked by the Church of their fathers. It is truly refreshing to my spirits to see so recently arrived from Scotland, who had come so far from home to be employed in the same good work with myself. It was a great relief to find in the desert, to meet with them. When I found Mr. L. such a man as in his ideas approached so near to the perfect ideal of a missionary,—strong, vigorous in his views, enthusiastic, with wide expansive sympathies which ran out, like the tendrils of the vine, to meet even the case of the poor, igno-

rant, debased Indian—around us, I felt more than I could well express. Speaking of Indians, let me tell a story; and I trust Mr. L. will excuse the liberty I now take with his name. He knows it is part of my vocation to write reports, and he knows further that they would be very *stumpy* without something to say. By and by, we hope to see some of his own in the pages of the Record, whose columns will, I am sure, be enriched by such valuable contributions as he will doubtless send.—But, to the story. A straw will show which way the stream is flowing; and from this anecdote the intelligent reader will at once infer that the new missionary to Georgetown is indeed (though this is his least recommendation) a very *smart nian*, which appears to be the highest colonial degree, and one which is often found in practice to be superior to any that the most venerable College could confer. Strolling about one day we visited the wharf, and found a canoe with some Indians landing. It was the first Mr. L. had ever seen in his life; and after surveying it and its dusky proprietors for a little, he prepared, with their consent, to have a trial of the tiny bark, *alone*. In vain I expostulated with him, and in vain the Indians did the same. He had determined to have a sail in the "whirligig"—and to calm the fears of its owners, he assured them that, in case of accident, he could easily swim out with the affair in one hand. In he went and seized a paddle, sat down and took up a position in the canoe, the most scientific he could invent. One or two dexterous strokes soon brought him out into deep water, and onward he went in his perilous career over the smooth buoyant flood, like one who, instead of never having been in a canoe, appeared to have never been out of one.—"Smart Scotch Indian that fellow!" said the dusky chief; "but I very much fear he won't be able to turn her round again—y-e-s."—"Aha!" said I, "he is no Free Churchman that, I assure you, he is not going to leave us this time. And he *did* turn her round after all going out to about the middle of the Harbour; and after some magnificent ornamental flourishes with the paddle, (which seemed to fit his hand like a glove) as if to show that he was perfect master of the craft, he arrived at the point from which he set out, not, however, without eliciting the admiration of all who beheld so remarkable an exploit. Let our brethren of the Presbyterian and Free Churches produce another to match this, and we shall be prepared seriously to treat about a union.—And we expect more soon!

However, I mention this anecdote about the Indians more particularly to show the interest which he expressed for that poor, miserable class of people. In his celebrated sermon before the Queen, our prince of preachers takes occasion to observe that religion is the art of *being and of doing good*. We accept his definition, whether it be his own or not. It is a very good one. Now, there will be found in the world men who for so much pay will give so much preaching; who will preach according to the plan of a certain creed, just as a tradesman will make any article according to order—but beyond the mere formal work of their profession they feel not the slightest sympathy for any Christian object. They neither *are* nor do they care to *do* good—except to themselves.—Their souls are in California, wherever their bodies may happen to be. They are mere shop-divines who support religion because it supports them. But this is a man of quite a different stamp. I am sure he will show himself to be the advocate and supporter of every good and philanthropic cause. I am sure he

feels he is a missionary of the Church of Christ, as well as one connected with the Church of Scotland. He expressed himself deeply interested in the melancholy condition of the Indians, both temporally and spiritually, the former being in a great measure the result of the latter, and was delighted to hear of the progress which Mr. Rand seemed to be making towards their conversion from that base and and iniquitous system which, without greatly affecting their outward character, has yet some hold upon their spiritual instincts.

It was with reluctance that I tore myself away from my brother missionary, who had brought with him so much of the fresh and hearty and cheerful temperament of Old Scotia; but fate or the Presbytery of Pictou had decreed that I should preach next Sabbath in New Glasgow. The Church is now quite finished—it has a noble and capacious interior—and I preached in it the first Sabbath after it was opened. Here could not have been less than 8 or 900 present; and all parts of the house seem well adapted for hearing.

On Friday, the 8th of August, I preached in the School House in the Big Island, Merigomish, to a few of our people there. The attendance was very good. I staid in the meantime with Mr. McGregor, Elder, a useful and zealous friend to the cause, who drove me over next day to Upper Settlement, Barney's River, where I preached on the following Sabbath to a very crowded house. Commend me, when I am upon missionary rounds, to a man from Rannoch or Lochaber!

The following Lord's day I preached at Lochaber. The attendance was very fair. Here, as at Barney's River, I spoke a few words of encouragement, referring to the recent arrival of our two missionaries as a pledge of the interest felt by the Committee on their behalf. I said that I felt assured that these were the forerunners of many more, several of whom would no doubt have *Gaelic*. On Tuesday evening, the 19th, I gave a discourse in the house of Mr. McGregor, South River, Antigonish, when a good many attended.

After visiting some of our people, I next proceeded to East River, St. Mary's, where I preached on Sabbath, the 24th August.—Under the circumstances, the attendance was very good. On another occasion I may refer to St. Mary's.

Here I would beg to introduce an anecdote. The people of this country, I find, are generally of a shrewd turn of mind, with a slight dash of humour about them which gives additional zest to their observations, I was remarking to a man, whom I happened to meet one day, that there was a good deal of native ingenuity about the Nova Scotians. We happened at the time to be passing a field which was divided into three compartments, in each of which there were cattle and horses, all of them having on what are called *pokes*, to keep them from mixing, or prevent them jumping the fences. I pointed to this as an illustration of what I was saying. The man smiled. He then said, aye Sir, but there are other contrivances among us which are not so commendable. Did ever you hear of a *man-poke*, Sir? You see them dumb beasts—how mildly they gaze at each other over the fences; they are, as you see, in three different fields and would fain, for company's sake, be together, being the same kind of critters, but them pokes round their necks won't let them. Now, sir, as Solomon says, the things that are seen are the doubles of the things that are not seen. Them pokes may very aptly be compared to prejudices and prepossessions.—



Though we don't see 'em, we have all pokes on of this kind, more or less, from a small one that would suit a young pig to one that would suit for a horse seventeen hands high. I was thinking, sir, that the *man pokes* are, for the most part, manufactured by our parsons, some of whom wear enormous ones themselves, which they seem to think become them very much.— Do I speak riddles, sir? I am a plain man, and I dwell in a log hut, but I was thinking some day of trying to write a book about pokes, and to call it "Ephraim and Judah." But I hope the time is fast coming when we shall have a good piece sawn of our pokes, so that that our feet may be ready for a spring!" I admitted that the comparison was both amusing and very instructive; and I said that I would put it down in my note book, from which it now emerges into the open light of day

### Presbytery of Hamilton.

This Presbytery held its ordinary meeting at Hamilton on the 10th September. All the ministers and four elders were present, together with Mr. MacKid and Mr. Stevenson, of the London Presbytery. By the formation of the London Presbytery the number of ministers in that of Hamilton had been reduced to ten.

The time of holding the ordinary meetings was altered to the third Wednesday of April, August, and December.

Considerable time was spent in receiving reports of the fulfillment of missionary appointments; which always form an interesting part of the business and is useful as making the several members better informed as to the actual state of our vacant congregations and destitute settlements. The mission field to the north west is a very interesting one, and contains the elements of many future congregations.

The Presbytery again took up the consideration of Mr. Gregor's demission of the pastoral charge of Guelph; when he still adhering to his purpose formerly expressed and all matters affecting his interests, being satisfactorily arranged by the congregation, the Presbytery accepted his demission and ordered the church to be declared vacant.— Mr. Gregor's name is still retained on the roll, and as an ordained missionary he will perform such labour, as the state of his health will allow.

The case of Mr Whyte, remitted by the Synod was taken up. Several testimonials highly favourable to Mr. Whyte, besides those before the Synod, were produced and read. In referring to the proceedings of Synod, Mr. Whyte was questioned in the way of friendly conference regarding his views and feelings, respecting his past conduct and his purposes and desires for the future, and the result was felt by all to be highly gratifying, from the excellent spirit which he manifested and the frankness with which he replied to the enquiries of the Presbytery. After the members generally had spoken their sentiments, which were in all cases characterized by affectionate tenderness towards Mr. Whyte, the following evidence was come to;

"After due deliberation the Presbytery, on motion of Dr. Skinner, seconded by Mr. Robertson, unanimously agreed, that, inasmuch as Mr. Whyte has now furnished satisfactory evidence of repentance, and assurance of becoming conduct for the future, his suspension from his ministerial functions be and is hereby now removed. The Moderator, at the desire of the Presbytery, intimated this deliverance to Mr. Whyte, and addressed to him suitable fraternal admonition and counsel."

A form was agreed upon of blanks to be printed for statistical returns, and it was determined that an abstract of these returns made to the Presbytery at the end of the year should be published.

Intimation was given to the Presbytery that steps were in progress for the formation of a second congregation in Hamilton that a temporary building had been contracted for, to be finished in two months, and that Mr. Burnet would preach therein on Sabbath afternoons, when supply was not otherwise provided. The Presbytery recorded the great satisfaction with which the information was received, their thanks to Mr. Burnet for his liberal offer of services, and their purpose to give such presbyterial supply as was in their power.

A memorial was received from our members and adherents in and around Paisley, in the county of Bruce, setting forth their spiritual destitution, and soliciting aid. Also a memorial from members and adherents at Clifton, praying to be organized as a congregation. Appointments were made to carry out the wishes of both parties. The people at Clifton have just completed a large and extensive church, and as the place is growing with wonderful rapidity, (being the point of connection between the American and Canadian railways at the Niagara River) there is every prospect of a good congregation being formed there.

A large number of appointments were made for vacant congregations and missionary stations, of which the Presbytery have still a large number, notwithstanding that their bounds are considerably circumscribed by the formation of a new Presbytery.

The Presbytery will at its next meeting probably assemble in the new Church, which is rapidly approaching completion. The lofty stone spire is much admired, and the whole building is not only highly creditable to the congregation, but an ornament to the flourishing City of Hamilton.—*Presbyterian.*

### Ordination and Induction at Lochiel and Williamstown.

It is our pleasing duty to state that, in accordance with the intimation in our last number, the Presbytery of Glengary met by appointment at Lochiel, on the 3rd day of September, for the purpose of ordaining and inducting the Rev. Donald Macdonald to the pastoral charge of the church and congregation there. The Presbytery having been constituted by the Rev. Hugh Urquhart, of Cornwall, the Moderator, the Rev. Peter

MacVicar, of Martintown, preached a sermon suitable to the occasion, and after the conclusion of the discourse, and the usual questions having been put and satisfactorily answered, the Presbytery proceeded to the ordination of Mr. Macdonald, who was thereafter received into ministerial communion by the brethren, the ministry, and by the elders as their minister.

The Rev. Dr. Mathieson, of Montreal whose paternal concern for the young pastor induced him to be present, at the request of the Presbytery addressed him on the solemn duties of the office to which he is set apart, and the Rev. Thomas McPherson, of Lancaster, addressed the people in Gaelic, and concluded the religious services of the day with prayer and the benediction. The attendance was large and respectable, and the people who manifested the highest interest in the settlement of a minister among them, gave him a cordial welcome, which, we trust, will prove an augury of success in that portion of our Lord's Vineyard.

The Presbytery again met at Williamstown, on the 4th day of September, for the ordination and induction of the Rev. Peter Watson. The services were opened by Dr. Mathieson with reading of the Scriptures and prayer. Thereafter Mr. Urquhart preached a faithful and appropriate discourse, at the conclusion of which the usual questions were put and satisfactorily answered: whereupon Mr. Watson was ordained to the sacred office of the ministry by the laying-on of the hands of the Presbytery and prayer, and afterwards was admitted to ministerial communion by the brethren present, and by the elders as their minister. Mr. MacVicar then addressed the pastor, and Mr. McPherson, the people. The solemn services being closed with prayer and the benediction, the young minister received a cordial greeting from his numerous flock.

It must be pleasing to the friends of our Zion to hear of these settlements. We hope that, by the blessing of God, they may result in much good. There are other vacancies still in Glengary, yearning for pastoral oversight, may the Lord of the harvest in his own time send labourers into His Vineyard.—*ib.*

### Death of Professor Smith.

It is with no ordinary sorrow that we announce the untimely death of Professor Smith, of Queen's College. The Church and the College have alike sustained a painful bereavement in his early removal. An Oriental scholar of high standing, a gentleman and a Christian, it will be no easy task to supply his place. The dispensation is indeed an afflictive one, and reads a lesson to all. May we profit by it. We hope to be favoured with particulars regarding this painful event and also a sketch of the brief career of this estimable minister.—*ib.*

### Presentation to the Rev. Dr. Machar.

The Rev. Dr. Machar having during the past session of Queen's College conducted the Hebrew classes of the late Rev. Professor Smith, the Trustees desired to show their sense of the important services thus rendered, and which were the more arduous from having been bestowed while the duties of

care of a large congregation were pressing heavily upon the Rev. gentleman. As Dr. Vachar declined to receive any pecuniary remuneration, the Trustees decided upon presenting him with Walton's Polyglot Bible and Castell's Lexicon. A very fine copy of this valuable Bible has just been received from Scotland, bearing date 1657, and in perfect preservation. It is in six large volumes, and contains six versions of the Bible in the original languages. Castell's Lexicon, attached, is in two volumes, and was published in 1643.

This work forms a most valuable and appropriate testimonial. It is rarely met with in private libraries, and we much doubt if so fine a copy ever crossed the Atlantic.—A few weeks since one was purchased for the Library of the House of Commons, costing £42 sterling.—*lb.*

### Rev. Dr. Aiton, of Dolphinton.

#### THE MISSION TO JERUSALEM.

We are experiencing one of the good results of the facilities of intercourse with the Mother country in the presence amongst us of the Rev. Dr. Aiton, Minister of Dolphinton, Scotland, and Author of "Clement Economy," "The Land of the Messiah, Mahomet and the Pope," "St. Paul and His Localities," &c. This excellent Minister, though now advanced in life, has left his parish and family to go through our congregations in hope of stirring-up them, and the Presbyterians generally, to take increased interest in the cause of the Jews in Palestine, and especially in Jerusalem. He offers himself a liberal donation to such a mission, 100 guineas, and devotes, besides, his time to the work in Canada. A Committee has been appointed charged by our Synod with the duty of considering the propriety of establishing such a mission, and, whether the Synod ultimately decide on Jerusalem or some other locality as the field of labour, yet we cordially wish Dr. Aiton success in his arduous undertaking. If the work he has in hand be of God, it will prosper, and the man and the means will be forthcoming. Dr. Aiton offers the monies he has collected to our Synod, should they adopt Jerusalem as their field. If not, he reserves them for that specific field.—*lb.*

#### ST. PAUL'S CONGREGATION, MONTREAL.—

We learn with great satisfaction that the Rev. Mr. Snodgrass, late of Charlottetown Prince Edward's Island, has accepted the call from this congregation, and is now on his way to assume its charge.

May he prove a fitting successor to its late estimable pastor, whose loss the Church mourns, but, "not as without hope." We learn that Mr. Snodgrass is accompanied by two missionaries.

The Colonial field is attracting attention, and ministers having this year arrived in the Lower Provinces from Scotland.

#### MISCELLANEOUS.

The Rev. Mr. Mackenzie on his Experience in Therapia Hospital.

(From The Witness.)

1, Oxford Terrace, 13th August, 1856.  
MY DEAR SIR.—I request the favour of your giving insertion in your paper of Satur-

day to the following statement of my experience in Therapia Hospital, which I had prepared to deliver to the Commission on the understanding that it would be called for, but which the Commission had not time to hear.—I am, dear Sir, yours truly.

JOHN MACKENZIE.

Moderator, Dr. Candlish has connected the proposal to which I now respond with the interim Report on Turkey and the East, as likely to give to it an additional interest; but allow me to say that, independently of this, and for the sake of our Church, I am most thankful that proposal has been made. I regard it, Sir, as nothing less than due to a class of our countrymen who have more than ordinary claims on our interest and sympathies, as having borne no insignificant part in the brave deeds and braver endurance of the Crimean campaign, I mean the seamen and marines of the British navy. I should have been sorry to think that the Free Church of Scotland had so far forgotten her share in the debt of gratitude our country owes to these men, as neither in her Assembly nor her Assembly's Commission to have made inquiry concerning them of one who for many months had been an eye-witness of their sufferings, and who, however unworthy to represent this Church, and though not formally commissioned by her, had yet in fact been her only representative among them. It is perhaps owing to the circumstance that the fleet was not engaged in any action that could compete in brilliancy or importance with those in which the army distinguished itself that the navy has been well nigh overlooked in the public expressions of admiration and sympathy towards the actors and sufferers in the recent war. But it should not in justice be forgotten that there was a naval brigade on shore who performed not the least conspicuous part in the siege of Sebastopol,—that on the contrary, and confessedly in none of the batteries were the guns more splendidly and effectively served than in that of our sailors,—and that they and their comrades the marines, who won for themselves the high reputation of being "bold as lions and quiet as lambs," had their full share of the casualties and of the frightful hardships in the trenches. I need surely, then, be under no apprehensions of the charge of egotism in saying that I am thankful I have now been called upon to give some account of my experience among these men when laid upon their beds of suffering and death.

But before doing so, I may perhaps be allowed to explain the precise circumstances under which I went to the East, and the position in which I found myself when there. It was on reading the harrowing descriptions of the state of the wounded after the battle of the Alma that Mrs. Mackenzie and myself were seized with a strong desire to be enabled to minister to the bodily and spiritual comfort of the sufferers. Having no professional or domestic tie binding us to home (in the very comforts of which we felt discomfort, as we thought of what our brave countrymen were enduring for our sakes in a distant land), it occurred to us that, if we could only find our way to the East we might be of some use to the sick and wounded in the hospitals. But, of course admission to these we could not expect to obtain in a mere private and unauthorized capacity. At this time there had been no talk of sending female nurses to the hospitals, and the uncertain state of my own health forbade my undertaking the responsibility of a regular chaplaincy. For some weeks, therefore, we had abandoned the project as hopeless, when unexpectedly a

way was opened for the gratification of our wishes. Shortly after the departure of Miss Nightingale to Scutari, the Admiralty resolved to follow the example of the War Office by sending a band of nurses to the naval hospital at Therapia, and it having become known that we were willing to go out, Mrs. Mackenzie was requested to collect and take the superintendence of them. This, though shrinking from so new and formidable a responsibility, she did. By the regulations of the navy, as a Presbyterian, could not be sent out as a chaplain, nor, for the reason I have already stated, did I aspire to that office. I was to be sent, however, as a guardian to the whole party, and never doubted, till within a few days of our departure, but that I should have authority to minister at the bedsides of the patients in as far as I was able for it, which was all I wanted. It was only then that I discovered that, for liberty to do anything in the hospital, I was to be entirely at the mercy of the regular Episcopal chaplain who, for any thing I know might be too bigoted a Churchman to grant it. Had we understood this at the first it is probable that we would have declined going unless an official standing of some kind were given to me. But finding that this could not be, only after the arrangements were all completed for our departure,—the nurses engaged and our passages taken,—I thought it best just to pocket my feelings and go, in the hope that the same kind Providence who had opened the way for Mrs. Mackenzie would on our reaching our destination, afford ample opportunities of usefulness to myself. In this hope, I am thankful to say, I was not disappointed, but singularly the reverse.

On our arrival at Therapia, where we were kindly received both by the doctor and chaplain no objection was made to my ministering at the bedsides of the patients. After we had been there about three months, the chaplain returned to his ship at the Black Sea fleet, and was succeeded by another from England, who very cordially expressed his desire to have my co-operation. About this time, as the work in the hospital had somewhat slackened, I took advantage of an excellent opportunity of visiting the Crimea, where I was absent about a fortnight during the second bombardment of Sebastopol. A week or two after I had returned, the chaplain followed my example, and requested me to take his duty for the two Sabbaths he was to be away. But immediately on his return he was taken ill with a fever which nearly proved fatal, and after being laid aside for more than three months, he had to be invalided home. During his illness I had continued at the request of the Admiral to officiate from Sabbath to Sabbath till he should be able to resume his duties, and the result was, that, for the last six months of our residence at Therapia, I was *de facto* the chaplain of the hospital. Although regretting the occasion, I could not but feel deeply thankful for the enlarged opportunities of usefulness thus afforded to me, and that I was strengthened beyond what I could have anticipated for meeting the emergency. Besides a daily class for religious instruction, which shortly before this I had got up among the convalescents, I had to conduct two services on the Sabbath.—one in the convalescent or Palace Hospital, and the other in the General Hospital; and these, I think it right to state here, I conducted according to the form of the Church of England. I would not have adverted to this circumstance at all, but that I have heard that in certain quarters my doing so has been spoken of as a gratuitous and uncalled for conformity. I

shall not suppose, Sir, that any apology for what I did is needed in this House beyond a simple statement of the circumstances; but these I should like to take this public opportunity of stating, to clear myself of the imputation I should be sorry to underlie, of having done anything that could bear the semblance of a repudiation of the distinctive principles of my own Church. Now it so happens that by the Articles of War, Divine service in the navy must always be conducted according to the Liturgy, and that I was not at liberty, even if so disposed, to use the Presbyterian form. But at the same time, I must in candour acknowledge that, irrespectively of this, I would have considered myself as failing in my duty, and as guilty of most unseemly sectarianism, if I had not, in a matter that involved no principle, acted on the Apostle's maxim of becoming all things to all men, and adapted myself to the tastes and habits of those to whom, in God's providence, I was called to minister. I am aware that I am bound by my ordination vow to observe uniformity of worship within this Church. But here I was called to preach the gospel to a congregation of the Church of England, among whom there was the merest sprinkling of Presbyterians. Besides, in addition to the usual hospital congregation, the morning service in the Palace hospital was regularly attended by all the British summer residents in Therapia including the Ambassador's family, by several officers of the Turkish Contingent, then encamped in the neighbourhood, and by some Anglo-Greek families. So that, in these circumstances, I scarcely think that even Jenny Geddes herself would have demurred to what I did.

My proceedings, however, were not allowed to pass unchallenged from a different quarter. Some naval chaplains, who were for several weeks in the hospital as patients, were loud in their denunciation of the sacrilege of a Presbyterian conducting the service; and, though well enough to be present, preferred walking in the garden during the Sabbath service, and regularly absented themselves from the daily morning prayers. A certain Mr. Pyddoke, from Scutari, whom on seeing at the morning service, I had asked to officiate in the afternoon inquired of me thereafter if I was not aware that I was guilty of a breach of ecclesiastical order in presuming to read the absolution, which the Church forbade being pronounced by the inferior order of clergy or by laymen, and characterized the whole proceeding of my reading the Liturgy,—even though I did so in my own black gown, and in a place where it was notorious who and what I was,—as substantially an imposition and fraud! This personal rebuke he followed up by lodging a protest with the Admiral next day against my being allowed to officiate in the hospital, and all the more, as he expressed it, that I had not even the narrow ground to stand upon of being a minister of the Presbyterian Establishment. To this the Admiral courteously but firmly replied by denying his right of interference. But to tell the truth, Sir, these little emeutes of High Church exclusiveness were to me sources of amusement rather than of annoyance, especially as they met with no sympathy, but the reverse, among my regular hearers. On the matter being referred by the Admiral to Sir Edmund Lyons and Sir Charles Wood, they both expressed their entire approval of the arrangement he had made for providing service in the hospital during the illness of the regular chaplain. I was afterwards informed by my kind and excellent friend the Rev. Dr. Blackwood of Scutari, that Mr. Pyddoke

had got himself involved in a correspondence on the subject with Lord William Paulett, the commandant at Scutari, and that it was decided in a conclave of the chaplains there to transmit the correspondence to Lord Panmure, who, unknown to them of course, was formerly one of my elders at Dunkeld. What answer was received from him I never heard; but, at all events, over the little community of Therapia the thunders of the Pyddoke Protest rolled innocuous. The last and crowning High Church attempt to bring me down, was the spreading of a report through some of the ships lying in the Bosphorus, to the effect that I was altogether a strange sort of character, and had given proof of this by marrying one of the old nurses in the hospital!

But let me now turn to more important and pleasing reminiscences. And, first of all, I may state generally, that I found the hospital to be a deeply interesting and most encouraging sphere of labour—far more so, indeed, from the peculiar circumstances of the case, than any ordinary parochial or congregational work. The condition of the men—some dying, others severely suffering or prostrated by disease, and others having had hair-breadth escapes of their lives—rendered them, of course, more than usually accessible on the subject of their spiritual interest. But, independently of this, their general frankness, civility and gratitude for the smallest attentions, made it comparatively easy and pleasant to deal with them. And here, Sir, I must express my astonishment and regret at the terms in which I find our country's defenders spoken of by an eloquent preacher in the metropolis. Dr Milman, in his thanksgiving sermon for the peace. He pronounces a glowing eulogy upon the lady nurses for confronting, among other dangers, "that most appalling danger to a modest mind of all the coarse repulsive manners and habits of the rudest and hardest of mankind,—a danger, wonderful as it might seem, awed down at once, and absolutely and without exception subdued by the unanswerable appeal to the better feelings, by the majesty of goodness, by the tenderness which made kindness more kind, and added a grace even to Christian charity." Never, Sir, was there a more complete, though, of course, unconscious misrepresentation, and I confidently take upon me, in the name of the lady nurses, to protest against all such compliments to their heroism, and tenderness at the expense of the poor fellows they went out to comfort. These men I am persuaded, have far more in them of the spirit of chivalry, and know better what is due to a lady than they who are readiest to traduce them. And I will further say this, that I do not believe you will find ruder or harder specimens of humanity—coarser or more repulsive manners among that neglected and sorely tempted class more sinned against than sinning than you will find among our gospel-beaten population at home. The rudest and hardest of mankind!" I can only wish that every one who has this impression of them could have seen them as I did on one occasion, when a large number of them who had been an unusually long time in the hospital and were invalided home, were taking their departure. The farewell scene between them and their comrades, some of whom they knew they were leaving there to die, was such a genuine exhibition of human nature in its softer phase as I have seldom seen in men, and which no one with human feeling could have witnessed unmoved. The cordial grasp of the hand, the words of honest kindness, and, above all the tender tones with which, as the tears glistened

in their eyes, they bade adieu to those whom they knew they were never more to see, all unmistakably proclaimed the feeling hearts possessed by these rudest and hardest of mankind, whom it has been deemed next to a miracle for even woman's tenderness to awe down and to subdue. And as for their manners, I can only say that, with very few exceptions (and I do not deny that there were exceptions), then manners were to me a refreshing novelty, and that I wish such courtesy as theirs were more common in our country. It quite went to my heart the way in which the poor fellows would express their thanks when I had read a letter to them or written a letter for them to their friends; and I can truly say I have seldom known a happier moment than when so engaged.

But most remarkable of all was the patience with which they bore their sufferings. The prevalent diseases during the winter, when there were but few wounded cases, were frost-bite, dysentery, and consumption, and during the summer, when there were more wounded, fever, dysentery, and consumption, with a few cases of cholera. Never can we forget these awful winter months when each morning we would enter the crowded hospital into an atmosphere that seemed at first all but unendurable, and at night return to our dreary, comfortless lodgings, sick at heart with the tales of suffering we had heard, and the sights of suffering we had seen, or deeply saddened by the unexpected relapse and death of some fine promising youth in whom we had got specially and warmly interested.

And oh! it was piteous to see the boats arriving with their living cargoes of maimed and emaciated victims from the trenches, and these borne, some on stretchers, and others on men's backs, into the hospital. Many of them had all their toes, some their fingers and some their whole feet rotting off through frost-bite. Imagine, too, what in other respects must have been the state of these persons, when for three or four months perhaps they had not once had their clothes off, nor lain in any other bed than the mud li was affecting to hear their expressions of gratitude, when, after being washed (if that were practicable), they were laid in clean and comfortable beds, one poor fellow exclaiming in his rapture, "Oh, this is heaven at last!" So reduced were many of them by disease, that as I looked on their sunken eyes and hollow cheeks I fancied I was speaking to men of sixty, when in fact I was speaking to lads not half that age. Yet amid all their weakness and pain, I never heard an expression of fretfulness or repining, though many of gratitude toward the doctors and nurses for their kindness to them. I scarcely recall an instance of any one who seemed what is called sorry for himself or showed any unmanly craving for sympathy, but I well remember being struck with their quiet uncomplaining demeanour, and the sympathy which some of them, evidently suffering acute pain themselves, would express for the still severer sufferings of others. The wounded were generally more cheerful than the sick, not being worn down by previous long illness and it was surprising to see how little some of them seemed to think of the loss of their legs or arms. There was one remarkable case of a very young lad who was brought to the hospital in such a shattered and wasted condition that the doctors were amazed to see him alive. He had been nearly annihilated by the bursting of a gun and, what with gashes, and bruises, and fractures, he was altogether in a frightful state. It was towards the end of September that he

came to our hospital, and about the end of June that he had been wounded, and during all that time he had lain on his back in the hospital at Balaklava till his back was worse than his wounds. But not less astonishing than his being in life, was his patience and cheerfulness under so much agony. There was a singular gentleness and sweetness about that lad that deeply interested us all, and the surgeon who attended him was filled with admiration of his fortitude. He was several times despaired of, but rallied, and eventually, though slowly, recovered so far as to be sent home to his widowed mother, but, of course, to be an object for life. He always seemed most grateful for being read to and prayed with. He had but little education, and was ill-informed on religious truth, but all that was said to him he seemed to apprehend so intelligently and feelingly, that I have reason to hope that the Spirit's grace was added to that wonderfully placid and cheerful temperament to which, under God, he mainly owed his recovery.

As to the religious knowledge of the patients generally speaking, I found it very defective. Not a few of them were unable to read or write, but while some of them seemed not to care for the privation, others most feelingly deplored it. Had it been at all practicable to form a class of such, I might have tried my hand at the schoolmaster's as well as the chaplain's duties. But this was quite out of the question; and as most of them knew their letters, I did what I could to put them in the way of learning to read, by giving them spelling-books, and occasionally hearing them a lesson. It was pleasing to see the anxiety of some of them to learn, but in most instances their stay in the hospital was too short to admit of their making much progress. Many were the earnest and attentive listeners I found in my endeavours to impart religious knowledge, whether in conversation, in the Sabbath services, or in my daily class for convalescents, in which I read and commented on a short passage of Scripture, and explained one or more of the questions in the Shorter Catechism. Among those who could read (and these, I am happy to say were the immense majority) there was an urgent demand for books, and, thanks to the providence of the Admiralty and the kindness and liberality of the Religious Tract Society, and other friends at home, I had a supply sufficient to meet the demand. The books I found most generally liked were such as the Pilgrim's Progress, Robinson Crusoe, Uncle Tom's Cabin, Chambers's Journal, Hogg's Weekly Instructor, the Leisure Hour, and Christian Treasury. I distributed hundreds of Newman Hall's and Bible's Tracts, which I have reason to think were in many instances attended with good effect. I had also to give away a number of Bibles, when the men were leaving the hospital, as so few of them possessed or had their Bibles with them. My only regret was, that so many of them applied to me on leaving for some religious book to take home with them, and so few of the kind that were suitable for such gifts as conveying religious instruction in the form of interesting narrative.

I had anticipated that I would feel considerable embarrassment and difficulty in speaking alone to the men individually on their spiritual interests in crowded wards where privacy was impossible. And in many instances, no doubt, when the patient was not seriously ill, and the subject was evidently unwelcome I did feel the want of privacy a restraint. But in many cases I found such a willingness to converse, and such a desire for instruction on these subjects, as to prevent all feeling of embarrass-

ment from the presence of others. And especially when death and eternity were visibly near were the icy barriers of false delicacy and shame melted down, and then I could speak to them with my whole heart, in the hearing of their comrades, of their need of a Saviour and the all-sufficiency of Christ. It often fell to me to tell some poor fellow, who perhaps had never suspected he was in danger that he had but a few hours to live, and in some cases I had but that one brief opportunity of speaking with him. These were indeed trying occasions but it is good sometimes to be brought to feel one's utter helplessness and thus to be thrown back in simple dependence on the efficacy of prayer. I had gone one day, after a fresh arrival of wounded, into a ward where several of the worst cases were lying. Among them I found one fine-looking lad whose leg had been shot off at the thigh. The amputation had been badly performed at the camp, and he could only be saved by the operation being repeated, for which he himself expressed a strong desire. At this moment the nurse was with him, and he was suffering such agony that it was vain to attempt speaking to him then. The next day I was told by the surgeon that he had sunk so much that a second amputation was now out of the question, and that I had better inform him that he could not survive many hours. On going to his bedside I found him much easier than on the previous day, and hopeful from that fallacious symptom. It wrung my very heart to bid him cease to hope but though at first incredulous, and evidently unprepared for the announcement that his end was near, he calm, but far from indifferent spirit in which he received it, on my assuring him that such was the doctor's opinion, enabled me all the more calmly and hopefully to plead with him on behalf of Christ. It was touching to hear how he lamented his defective religious education; and as I spoke to him of sin and the Saviour I was greatly encouraged by the interested, intelligent looks, and feeling words with which he responded, and I spoke all the more from the heart because I felt I was speaking to the heart. I endeavoured to make the most of the short time his feeble sinking state allowed for conversing with him, and never did I pray more fervently than when kneeling down beside him, I entreated that the Spirit might give effect to the words I had spoken. Oh how thankful at such times did I feel for the simplicity of the gospel, and that it needed so few words to give it full utterance in a dying sinner's ear, that if the Spirit have but convinced him of sin, we but need—not as in Rome's counterfeit of the gospel's simplicity to point his eye to a crucifix and pronounce the words of priestly absolution—but to point his faith to the Cross on Calvary and say, "Believe on that crucified Redeemer, and to-day shalt thou be with Him in Paradise."

I am sometimes asked, Sir, whether I met among the patients with many decided cases of conversion. Now, that is a subject on which I never like to pronounce decidedly on the strength of any mere professions, especially when I have not had the opportunity of testing these by the after life. But while there were many who showed hopeful signs of being interested and impressed, there were others who, though not seriously ill, and therefore not influenced by the near prospect of death, yet spontaneously, and in the most natural manner acknowledged to me the recklessness of their past lives, and professed their repentance with an earnestness that betokened a deep sense of sin. One of these seemed to have been awakened to serious thought by the narrow es-

cape he had of his life from a rifle bullet which entered close to his temple and passed through his eye, while another ill-favoured looking fellow, who had been wounded in a similar way, seemed wholly unimpressed by it. But whatever uncertainty may attach to death-bed repentances in general, there were not a few in that hospital of which I could not doubt the genuineness. The case of one poor lad in particular who lingered long in consumption impressed me deeply. He had been wild and thoughtless, and had been flogged on board his ship not long before he came to the hospital. Many a talk I had with him; and if ever I listened to the utterance of a broken and a contrite heart, assuredly it was then. Along with the deepest and most heartfelt penitence he evinced the most firm self-renouncing reliance on the Saviour's Work. I was greatly struck with the peculiar tenderness and humility of his spirit, and the absence of all anxiety as to the result of his illness, his sole desire seeming to be, that, living or dying, he should be the Lord's. No mere death-bed evidence of conversion could, I think, be more satisfactory than his.

But there were some whom I had every reason to believe had long known their Saviour. At the time when the hospital was most crowded with frost-bitten cases, I was particularly struck with the appearance of one young lad, a marine, who had lost all his toes and was suffering great agony. He was at this time in too weak a state to converse much; but as I expressed how deeply I felt for him, and represented the consolatory light in which the gospel bids us regard such trials, he replied in such feeling terms, and with such expressive looks from his fine dark eyes, as satisfied me that he was no stranger to gospel truth in its comforting and sustaining power. He continued long in a very feeble and critical state, but ultimately recovered. One evening when he was at the worst, a great cessation was created in the ward where he lay by his suddenly starting up in his bed and, after vehemently clapping his hands, shouting forth like one inspired some passage of poetry. He then with dramatic gestures broke into the most passionate entreaties for Divine mercy till, on the fit subsiding, he sunk back exclaiming "I thank thee, O Father!" On his being removed next morning to another part of the ward, there were found beneath his pillow a copy of Shakespeare and his Bible from which circumstance it appeared that in these delicious ravings might have been traced the poetic and devotional channels in which his thoughts were accustomed to flow. After this the doctor forbade his being spoken to on subjects that were likely to excite him. But I often saw him engaged with his Bible, and found that he had been one of a few like-minded who used to meet together on the heights of Balaklava for reading and prayer. The only other case I shall mention was that of a seaman who had lost his leg on board Sir Edmund Lyons' flagship. He was in a very feeble state and suffering much when he first arrived, but there was something in his appearance and in the tone in which he answered my inquiries which showed me at once that there was the patience and resignation of Christian faith as well as of mere natural fortitude. I found him to be a man of superior intelligence and education. He had been brought up in the Wesleyan body, and had been stationed on the Irish coast-guard when the war broke out. He was for three months in the hospital before he was invalided home, and was my decided favourite among all the patients. He had great delight in his Bible, which he had evi-

decidedly studied to good purpose, and indeed I found such pleasure and profit in his truly Christian conversation, that I fear I was often tempted to give to him much of the time that should have been given to others. When I was on board the Royal Albert the chaplain spoke to me of him in the highest terms, and mentioned, as a proof of the great respect in which he was held, that when he lost his leg a subscription of £50 was made for him among the officers and crew. On his return to England having a wife and family to provide for, he could not depend solely on his pension of a shilling a-day, and needed to find employment of some kind. But this in his maimed condition was not easy. He was recommended to apply for a situation in the London City Mission, but for that his wooden leg was deemed a disqualification. In a letter I had from him at this time he says—"I have received a negative answer from the London City Mission. It appears the Society were satisfied with my written answers to their questions, testimonials, &c., but as there is a good deal of up and down stairs in the Mission work, they think I could not be physically fit for the situation. But this although a disappointment, does not come as a crushing disappointment. I have had to bear many of them since my return to England, but the Lord knows what is best for me. My poor but earnest prayer is, that the Lord will place me where and as He would have me be placed." I had sent him a copy of "The Missionary of Kilmory," and in another letter he says, "I have read the 'Missionary of Kilmory.' It is an account of no common man, and I beg to return my thanks to you, reverend Sir, for it. It requires that grace which God alone imparts to arrive at that state at which he arrived. Oh that we may all apprehend that for which we are apprehended of Christ Jesus. But what need I find, especially since I have been actively employed, to keep my heart with all diligence. May I find the grace of God sufficient for me." This man has now got a boat, and is plying as a waterman at Devonport with a happy to say, good prospects of success.

(To be concluded.)

### Duties of Office-Bearers and Members of the Church of Scotland.

It is a hackneyed but true saying, that this age is a practical one; for while the period immediately succeeding the Reformation, down to the beginning of the present century, was characterised by discoveries in science, the present century itself is characterised chiefly by discoveries in art. We are expending the wealth of thought which has been transmitted to us by our more immediate ancestors. This is true even of our "church principles." Whether these are good or bad, right or wrong, they are at least for a time settled. They have been discussed and re-discussed for the last two centuries. They have been the subject of overtures and petitions, of motions and counter-motions, of disputes and complaints, since our church polity was established. They have been an inexhaustible source of debate in Presbyteries, Synods, and Assemblies, and the result has been the breaking up of Presbyterianism, in its oldest and best stronghold, into several bodies, more united in principle, yet, we fear, more alienated in feeling, than perhaps any other sections of the Protestant Church on earth! Well, then, we are sick of controversy about "church principles," and desire to concentrate our whole strength upon church

practise. We are wearied of this endless tinkering of the boiler, and perpetual changing and shifting of the machinery, and desire rather with such machinery as we possess, whether screw or paddle, sails or steam, to pursue our voyage, and improve our time to the best of our ability. We have no wish to attack or to interfere with other bodies of Christians. These may deny our orders, reject our sacraments, scorn our ministrations, and without exception openly declare war against us, whether on the ground of our being an Establishment, or of our being a corrupt branch, or even no branch at all of the Church catholic. We cannot help this. Let those who thus speak answer to God for what they say! He sees all, and hears all, and is not the God of any party, or of any church, but of those who in every place, and in every church seek to do His will. We are responsible for ourselves, and for ourselves only, and to God we must answer how we use this great talent of the Established Church, which he has committed to our keeping for the advancement of His glory upon earth. If we but sought that glory with a single eye! if, putting every other consideration, and all possible consequences aside, we could, as in the presence of Him who cannot be deceived, seek with true and loyal hearts to make our church an instrument for advancing the good and the happiness of our fellow-men, is it not certain that He would bless us, and that all who saw our good works would glorify Him, and say amen to His blessing except those who, to use the words of a late eminent writer, "love their party more than the church, their church more than Christ, and themselves more than all!"—*Ed. Ch. Magazine.*

## THE MONTHLY RECORD.

NOVEMBER, 1856.

### Colonial Churches

THE Colonial Committee have great pleasure in acknowledging the receipt of L.67 17s. from the Presbytery of Pictou, in aid of the funds of the Committee.

#### THE CHURCH IN NORTH AMERICA.

We once heard a colonial clergyman remark, that the songs of Scotland are far sweeter abroad than at home; and we believe that this same feeling makes the church of their fathers dearer to many of the exiles of Scotland, than she would have been if they had never left their native land. The 137th Psalm affords the text to many a sermon preached by our colonial clergymen, and there are few topics that touch their hearers more than tender allusions to the Scottish Judah—to "the beautiful house where their forefathers worshipped."

How sad it is to think that there should still be so many of our countrymen abroad, who are destitute of the religious ordinances which they enjoyed at home, and who have to "hang their harps on the willows and to weep when they remember Zion!" But we hope that the darkest days are past, and that a season of great prosperity awaits the Colonial Mission of our Church. As it is, we have reason to bless God that so much

has already been done, particularly in Canada, to supply the religious wants of emigrants from Scotland. Owing to the devoted labours of worthy ministers, many of whom have not yet passed from the scene, we think that the foundations are laid of a powerful Scotch church in British North America.

We have recently perused with much satisfaction reports of the Canadian and Nova Scotian Synods of our Church, published in the pages of their own missionary records, and there is still another Synod, that of New Brunswick, which meets later in the summer.

The Canadian Synod met at Kingston in May last, it numbers about eighty clergymen, who are scattered over an immense territory stretching from Quebec to Lake Huron. There were delegates also present from the other two Synods,—from that of Nova Scotia, the Rev. William Snodgrass, the recent minister of Charlottetown, Prince Edward's Island; and from that of New Brunswick, the Rev. Dr. Brooke of Fredericton.

The thought is impressive, of so many Scottish clergymen, who have left for ever the homes of their youth and their fatherland, meeting together to fashion and uphold, in the land of their adoption, a church faithful to the pattern of that one in which their fathers worshipped God,—clergymen who, alike from motives of patriotism and piety, long to have the Scotch Church, at least, co-extensive with the Scotch element in population.

As most of our readers are aware, a change has recently taken place in the state of the Church in Canada, owing to the regularisation of the clergy reserves; but we believe that, through the liberality of the clergymen and the people, the fears of this damaging the Church, which were at one time entertained, are now in a great measure removed. With praiseworthy liberality, the clergymen commuted their life-interests in the reserves, which, of course, were secured to them, so as to form the nucleus of a permanent endowment fund.

This sum, increased by contributions from the laity, and invested at a good rate of interest, already produces a considerable revenue; and we observe that efforts are about to be made to swell the fund so that it may yield at least £100 a-year to all the ministers on the roll. And in this the clergymen have set a noble example. A balance of £14,000, which had been kept back from the regular salary of the ministers, who were formerly paid out of the Reserves, to guard against contingencies, remained in the hands of the Reserve Commissioners. In winding up their affairs they were prepared to divide the sum among the 70 clergymen to whom it of right belonged, and to each of whom it would have yielded £200; but at the recent meeting of Synod, the clergymen by an immense majority, resolved that, instead of appropriating it to themselves, they would throw the whole sum into the treasury of the church. When we think of the small remuneration for their services that many of these clergymen re-

ceive, and of the difficulties they have to struggle with, we cannot help looking upon this as a noble act of self-denial. In plain English, 70 of our ministers in Canada have given £200 each to the Endowment Scheme of the Canadian Church; and we have every reason to believe that their example will not be without influence on the minds of the lay members of that branch of our church. We commend it also to the imitation of both clergy and laity at home when they are called upon to contribute to Dr. Robertson's scheme for the Endowment of Chapels of Ease.

Another interesting feature in the proceedings of the Canadian Synod, is the zeal with which they have taken up the subject of Missions. Though they have great difficulty in supplying destitute localities in Canada, they have resolved to engage in missionary work. We have a strong conviction of the Christian wisdom and expediency of this step, for nothing is more calculated to strengthen a church, than its members taking an interest in the extension of Christ's kingdom beyond their own pale. We have not the slightest doubt but that the Canadian Church will be benefited by her missionary enterprises; for Foreign Missions always react powerfully for good; and we know of no cure for a weak church so likely to be effectual as taking a share in missionary work, and seeking to carry the gospel to those who are still more destitute than its own members.

The subject of a union of the different North American Synods of the Church of Scotland, into one General Assembly, was again before the Canadian Synod, and the decision seems to be, that it is only a question of time. We hope the day is not distant, when this most desirable result will be brought about; and when, if not annually, at least at no distant intervals, members from Scotland will encourage the British North American General Assembly by their presence.

We observe also an accession to the number of the ministers of our Church in Canada, of five additional labourers—three of whom are graduates of their own College in Kingston—one a licentiate of the American Presbyterian Church, and the other from the Irish Assembly.

There are still room for twenty or thirty clergymen more within the bounds of the Synod; and we would press this field upon the attention of our own licentiates, as one where, for many of them, there are greater prospects both of promotion and of usefulness than they can expect at home. And this we may also add, that in Canada, as in other places, the first who go are likely to be the best and best served.

The Synod of Nova Scotia held its annual meeting in July, in the town of Pictou, a place well known in many parts of the Highlands as the home of many Highland emigrants. With this off-shoot of our church, is still the day of small things, no part of the colonial vineyard having suffered so severely at the secession. The present is a time of great prosperity, however, com-

pared with what our brethren there had to endure some years ago, when Synod and Presbyteries had ceased to exist and, of a church that once numbered above twenty-five ministers only three remained,—Messrs. Scott and Martin in Halifax, and Mr. M'Gillivray, "of the Mountain," who had to do duty for a whole county."

At the Synod of Nova Scotia delegates also were present—Mr. Henderson of Newcastle for New Brunswick, and the Rev. Dr. George, one of the professors of Kingston, for Canada,—a clergyman who is respected none the less, that it is told of him that, being the minister of a parish near Toronto during the Canadian rebellion, and the city being at one time threatened by the rebels, with that loyalty which has always distinguished the adherents of our church—he marshalled his parishioners, marched in at the head of the men, and saved the town from pillage.

The Synod of Nova Scotia is composed of three Presbyteries—Prince Edward Island Pictou and Halifax.

In Prince Edward Island, there are now three or four ministers, two of whom, Messrs. Lochhead and Duncan, have recently arrived from Scotland. Within the last month or two three additional labourers have also been sent out by the Colonial Committee to the Presbyteries of Pictou and Halifax so that affairs will now be in a more flourishing condition than they have been for many long and weary years, and grey-haired patriarchs, who "wept when they remembered Zion," and trembled lest they should have to go down to their graves leaving their children as sheep without a shepherd, will now enjoy once more stated Sabbath services. The Colonial Committee, we understand, are still prepared to send one or two more to this field, and then, immediately afterwards, to fill up the vacancies in New Brunswick. The greatest want in the Synod of Nova Scotia, is a few more Gaelic ministers, as there are many long vacant parishes in the neighbourhood of Pictou, where that language is absolutely necessary. Then there is the adjoining island of Cape Breton,—the most neglected spot within the whole mission field of the Church. There we had once a Presbytery with many flourishing congregations, and there we have still many staunch adherents if, in despair, they have not at last left the Church they loved so well. An English missionary would be of no use in Cape Breton, and this is the reason it has been so much neglected, as it has been impossible hitherto to get missionaries able to preach the Gaelic language; every inducement has been offered to lead some to go out, though it be but for a short period, to supply the religious destitution of their countrymen—most pathetic pictures have been held up before them—but in vain. If missionary spirit be wanting, one would suppose that there are other feelings which might lead a few to embark on this by no means perilous enterprise, as Highlanders have long been celebrated for chivalry of sentiment, and the love of kith and kin.

We are aware that the demand at home is almost, if not altogether, equal to the supply of efficient Gaelic ministers; still we hear sometimes of Gaelic preachers acting as missionaries in our Lowland towns, and of others, who have the language but who are unwilling to preach it.

Several very promising young men, natives

of Nova Scotia, having the Gaelic language, are in this country and in Canada, pursuing their studies for the ministry of the Church in their native land; but some years must still elapse before they are ready for the work, and, in the meantime, many are passing away from the world, without any minister of Christ to be with them in sickness and death, and a generation is growing up without the sanctifying and transforming influences of regular Sabbath services. Let us attend, therefore, to our Saviour's prescription, and "pray the Lord of the harvest that He will send forth labourers into His harvest."—*H. & F Record*

[To the Editor of the Monthly Record]

My dear Sir,—

I have a few words to say to the friends of our Church in these Provinces respecting your Periodical; and I shall be glad if you can afford room for them in your next number.

Lest my motives should be mistaken, I beg to state that I have no personal connexion with the Monthly Record, I have nothing to do with its management, and am not responsible, to the extent of a single penny, for the expenses incurred by its proprietors. Its success will put nothing into my pocket, and its failure will take nothing out of it. I have no private interests to serve by the words which my pen is now tracing; and what I say, therefore, is entirely upon public grounds.

Having said this much in order to set myself right with those whose eye may fall upon these lines, I come to what is properly the subject of my present communication.

It was with deep regret that I lately heard that the Monthly Record had hitherto received such slender support as to make it questionable whether the conductors should continue it any longer than the close of the present year.

Whilst this announcement grieved me it at the same time caused me no little surprise. I thought the day had ere now come when the expediency and even the necessity, of calling in the aid of the press in support of every good cause whether political or ecclesiastical, had been too generally recognized to require to be urged upon the attention of men. Such now is the state of the public mind and such its craving for information, that no institution whatever will long continue to prosper without some organ through which those who are working out its objects may communicate their views to the world.

Political parties are well aware of this, and, accordingly, each has its newspaper employed at once in defending its principles and communicating information respecting its objects. Every denomination in religion, in like manner, has its periodical, supported chiefly by that particular body; and by means of which all who claim connection with that body are strongly predisposed to take an interest in its prosperity.

There was a time when our Church enjoyed the advantage of a very influential and well conducted newspaper published in your city; and I have always deeply regretted that it

was not sufficiently supported to enable its proprietors to continue to issue it.

Since the paper I refer to was discontinued our Church has possessed no means in these Lower Provinces, of communicating with her adherents through the press. A large number of her people knew nothing at all of the proceedings of her Church courts, her Missionary Schemes, of her exertions to raise up a native ministry, her efforts to extend her ministrations more widely in destitute localities, nor indeed of any thing that concerned her except in their own limited spheres of observation. Misrepresentations respecting her were often industriously circulated, and because they were, not contradicted, they were, in many cases received by ignorant persons as truth. In this way, some who at one time were united with us, have been drawn away from our communion, becoming, by a process by no means uncommon, first indifferent and then hostile to the Church within whose pale they had been reared. It is true, the Montreal Presbyterian which has been circulated to some extent in the Lower Provinces, conducted, as it has been, with much talent and judgement has done us good service. Still it has been felt that a periodical issuing from a place a thousand miles from Halifax and established with the express intention of being more especially the organ of the Canadian branch of our Church, could not be expected completely to supply the want that was felt in this and the adjoining Provinces.

In common with many of the friends of our Church, I, accordingly, hailed, with much satisfaction the proposal to establish the Halifax Monthly Record; and have, all along, perused its pages with much interest. In the place where I reside, the number of subscribers is very considerable, and I am disposed to think they will increase rather than fall off. I have had occasion to converse with many of them, and in almost every case much satisfaction has been expressed with the information and instruction which were furnished in your pages. Indeed, the only complaint I ever heard uttered respecting your paper was the irregularity of its transmission; and this, I am glad to learn is now, in course of being effectually prevented in future — I was exceedingly sorry to find from your circular, a few weeks ago, that unless the number of Subscribers was increased, the conductors contemplated the discontinuance of the publication.

Now, sir, I am fully satisfied, from what I have myself observed, that if the Ministers of our Church, in their respective localities, would take a little interest in the matter, and a little trouble to bring your periodical under their people's notice, there would be no difficulty at all in greatly enlarging the list of Subscribers. But it has surprised me exceedingly to learn that, most unaccountably, several ministers whom I could name have put forth no exertion whatever on its behalf: that in some congregations the subscribers are very few; and if I am not much misinformed, in some there are literally none at all.

Shall we, Mr. Editor, give those who wish no success to our cause, occasion to taunt us by saying that a periodical professedly the organ of our Church, costing only the trifling sum of half a dollar year, could not meet with sufficient support in three or four British Provinces, to enable its proprietors to carry it on without a loss? I should be ashamed, Sir, to hold up my face and avow my connexion with any denomination, were I to manifest such indifference in regard to its welfare and to the work in which it is engaged.

It is characteristic of all free Institutions that they court enquiry; they have nothing to conceal; for the more they are known the better they are liked. Their object is the public good; and, generally speaking the more widely the knowledge of them and of their object is diffused, the more they will prosper. Despotical Institutions on the contrary, whether political or religious, repress enquiry and shrink from investigation. They shun the light because they cannot abide the exposure which the admission of light would occasion. That Branch of the Church of Scotland existing in these Provinces claims, as I conceive, upon good grounds to be, in the best sense of the term, a Free Church. The parent Church exercises no controul over her. She is free to enact her own laws, and to regulate her own affairs. Her Congregations are perfectly free to call to be their minister any one duly qualified and accredited for that office. She numbers amongst her people in these Provinces the most enterprising merchants the most skilful Cultivators of the soil the most expert artisans; and, in short men who are inferior to none in any of the walks of life.

I am sure there are thousands of such, I speak without a figure to whom half a dollar a year is no object whatever; and, were their attention properly called to it you might count your subscribers by thousands instead of hundreds as at present.

And I do not urge this upon the adherents of our Church by way of making a demand upon their Charity to support a sinking cause, I call upon them to give the small sum above mentioned for which, I am sure you will furnish them with an ample return in the information and instruction which you will provide for them in your pages. We cannot expect gentlemen to continue long to carry on any public undertaking if it does not pay the necessary expences. Our Church owes a debt of gratitude to those public spirited individuals who have started your periodical and I for one tender them my hearty thanks. But empty thanks will not pay the printer. This can only be done by our people, in all our congregations, giving in their names to your agents as subscribers to your paper. This, I am sure, will strengthen your hands, and be an inducement for you to use every exertion to render your publication increasingly interesting and instructive to all who desire to see the prosperity of our

18th Oct., 1856.

### Encouraging Prospects.

The numerous and attached friends and well-wishers of our Church in this and the neighboring Provinces cannot fail to rejoice at the returning prosperity with which we have been lately visited, and the large contribution which has already taken place in the number of our Ministers, after a long season of trial and adversity. Indeed, we have the most convincing and satisfactory proofs that can possibly be obtained of the delight and gratitude of the people, and the talents and acceptableness of the Ministers who have been sent out to them, in the prompt and spontaneous expressions of approbation which have been by the most competent judges so cordially manifested.

In less than two months five Missionaries were sent out by the Colonial Committee, to officiate within the bounds of the Synod of Nova Scotia, four of whom have been already unanimously invited to accept of fixed charges in these Colonies.

The Rev. Thomas Duncan, the first of these Missionaries who arrived in the Province, has received and accepted a call from St. James Church, Charlottetown, and has been lately ordained Pastor of that congregation by the Presbytery of Prince Edward Island, as successor to the Rev. Wm. Snodgrass.

The Rev. A. Lochland, who arrived here after Mr. Duncan, has also received and accepted a call from the Presbyterian congregation at Georgetown, in that Island, and has lately been ordained and inducted to the pastoral charge of Georgetown congregation.

The Rev. Donald McKae, one of our youngest but most promising preachers, received a most enthusiastic welcome from his future late congregation, on the East and West branches of the East River of Pictou, and has been unanimously invited to become the fixed pastor. He has cordially and cheerfully accepted their call, and will be inducted to the pastoral charge of the congregation at the least possible delay.

The Rev. George Boyd, who accompanied Mr. McKae to this Province, has also received a most harmonious invitation from the congregation of St. Andrew's Church in this city to become their minister, and on his acceptance of this call when tendered to him, the Presbytery of Halifax will make the necessary arrangements for his ordination and induction to the pastoral charge of the congregation.

These are certainly most cheering and encouraging events, more especially when it is known how short a time these preachers have been on the field where they were called strangers; when it is understood that all the calls have been most unanimous; and that the congregations have engaged in almost every instance to pay the entire salaries of the clergymen. The Colonial Committee safely send out Ministers to such an earnest and devoted people, and to such a promising field as this. And they are resolved and determined to send us more missionaries. From the following letter received in the month of October, by the Editor of this Journal, from the Rev. Dr. Fowler, Convener of the Colonial Committee, we learn that other two missionaries are now on their way and may be expected in this Province immediately: several missionaries in three months to supply long neglected congregations. We hope those missionaries who are about to arrive will be as successful as their predecessors. Indeed we might safely state in the hearing of

ends of our Gaelic population—that if the Colonial Committee should now send out other Gaelic clergymen to these Provinces, they would all receive pastoral charges if properly qualified, in less than twelve months after their arrival.

**G. A. COLONIAL SCHEME.**

22 Queen St., Edinburgh, 25th Sept., 1850

My dear Mr. Martin,

It gives me sincere pleasure to inform you that the Colonial Committee have appointed two additional Missionaries, the Rev. J. Duff and the Rev. J. Mair, to Nova Scotia. They were strongly recommended to us as clergymen of much worth and ability, and I trust that their ministrations will prove a blessing to our beloved countrymen in your quarter. Your allocation of the Missionaries recently sent, as indicated in your last kind letter, which I received on Tuesday last, is most satisfactory. When on a deputation to America, I visited the spheres of duty which you have assigned to them, and, in my opinion, your arrangement is most judicious. In fixing the places where the two additional labourers, who will be in Nova Scotia immediately, are to minister, I am sure you will keep in view the claims of those who are most destitute of divine ordinances.

I was truly glad to hear, from your letter, that, although you have resigned your stated charge in Halifax, your health and strength are such that you can travel so far in the discharge of your work as Superintendent of Missions. Long may you be spared to the Church in this interesting capacity; pray let me hear from you occasionally, how the good work is progressing, and you may assure our people that the Colonial Committee will continue to do all in our power for them. Believe me,

My dear sir,

Your's faithfully,

J. S. FOWLER

**Young Men's Christian Association.**

The fourth session of this excellent Institution was opened on Tuesday Evening, the 11th instant, with an eloquent and most appropriate lecture by the Rev. Dr. Forrester, Superintendent of Education, "On Moral Education in relation to Young Men," a subject of great importance in itself, which was handled with great ability by the Lecturer. We could wish that all the teachers of youth in this Province were as strenuous advocates for the use of the Bible in our schools as Dr. Forrester.

**Arrival of Missionaries.**

We have much pleasure in announcing the arrival of the Rev. J. Duff and the Rev. J. Mair in the Canada (Steamer) from Liverpool on Wednesday last, as Missionaries from the Colonial Committee of the Church of Scotland to dispense the ordinances of Religion within the bounds of this Presbytery of Pictou.

A three weeks absence from town has prevented us from paying that attention to Mr.

Lochhead's communication and other editorial correspondence which we could have wished in this number. We trust we shall be enabled to devote more time to our journal (and our duty is more arduous than most people are aware of) in our next and concluding number for the present year.

**Rev. William Snodgrass.**

We learn from the Montreal Pilot of the 12th ult. that the Rev. William Snodgrass, the new pastor of St. Paul's Church, commenced his labours in that city on the 12th of that month. In the forenoon he preached from Psalms ii. and last verse;—

"Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

In the evening he delivered a lecture, taking as his text, Matthew 13th Chapter, 31st and 32nd verses. Both forenoon and evening there was a large congregation present.

**ARRIVAL OF THE REV JOHN HUNTER.**—We are happy to note, says the Presbyterian Witness, the safe arrival by the Arabia of the Rev John Hunter, late of Horncliffe, England. Mr Hunter comes to supply the congregation of Chalmers Church in this city.

The Rev Alexander Clarke, minister of the Reformed Presbyterian Church, Amherst, returned by the Arabia from his visit to his native land. We are glad to see Mr Clarke in excellent health and spirits.

**Final Report of the Glasgow Mission to Scutari**

A Missionary prayer meeting was held in Glasgow, on the evening of Sunday the 24th of August, in the Barony Church, when the Mission to the hospitals in the East was brought to a close, and public thankgivings were offered up to God for the success which had attended this effort to instruct and comfort our suffering countrymen. The secretary of the society, the Rev. Norman McLeod, presided, and gave a brief history of the Mission and its operations. The returned missionaries, Messrs. Fergusson and McNair, then addressed the meeting, and narrated shortly what they had done, and the good which they believed had, under God, been accomplished through their instrumentality. The Rev. Mr. Watson of St. Matthew's concluded the interesting services by expressing, in the name of the committee and subscribers, his hearty thanks to the Missionaries for the admirable manner in which they had performed the very trying and important duties assigned to them, and wishing them God speed wherever they were henceforth called to labor. Thanks were also given to Mr. McLeod, the Convener and Secretary, for his management of the Mission, and to Mr. Antton its treasurer. —*Edinburgh Christian Magazine.*

**Municipal Elections**

At the late civic elections, Archibald Scott, Esq. was re-elected Mayor of this city, and the Recorder, Treasurer, and other city officers were also re-elected.

We intend to publish the Proceedings of the Synod of New Brunswick, from the Montreal Presbyterian—in our next.

**Moncton Church.**

ADDITIONAL SUBSCRIPTIONS RECEIVED FOR THE ERECTION OF A CHURCH AT MONCTON

From Miramichi (through Rev Wm Henderson, of Newcastle)

	£	s.	d.
Richard Hutchinson	5	0	0
George Kerr	5	0	0
Rev. Wm Henderson	2	0	0
William Muirhead	1	0	0
James Millar	1	0	0
John Macdougall	1	0	0
A. A. Davidson	1	0	0
James Mitchell	1	0	0
George Johnstone	1	0	0
	£18	0	0

Sums received from Pictou

	£	s.	d.
W. Gordon	2	0	0
Peter Crerar	1	10	0
J. & T. Cremr	2	0	0
Rev. Andw. W. Herdman	1	0	0
Roderick McKenzie	1	0	0
Murdock Macpherson	1	0	0
James MacKinnon	1	0	0
James Huslo	0	10	0
John Costley	0	10	0
Mrs. Doull	0	10	0
Robt. S. Robertson	0	10	0
John Melan	0	10	0
James Crichton	0	10	0
Robert Harper	0	12	6
James S. Lorrain	0	12	6
John Maxwell	0	10	0
W. J. Lorrain	0	7	6
	£14	12	6

Sums received from New Glasgow

	£	s.	d.
J. A. Fraser	2	0	0
Basil Bell	1	5	0
Jas. Fraser, Downie	2	0	0
Neil McKay	1	10	0
Rev. Allan Pollock	1	0	0
John F. McDonald	1	0	0
Donald Grant	0	5	0
John McKay	0	5	0
Alex. McLeod	0	5	0
Alex. Douglas	0	5	0
Smaller Sums	0	5	0
	£10	0	0

**Synod Fund.**

Balance in hand - - - - £3 2 4  
JAMES F. AYERT,  
Treasurer.  
Halifax, 3d Nov. 1850.

**Home Mission Fund.**

Balance in hand 1st November - - £69 5 1  
DAVID ALLISON, TREASURER.



Agents for The Monthly Record.

Wm. Grant, Esq. Stationer	Halifax.
J. E. Lawlor, Esq.	Dartmouth.
Wm. Gordon, Esq.	Pictou.
John McKay, Esq.	New Glasgow.
Robert Sutherland, Esq.	Earlton.
Robert Ross, Esq.	River John.
Roderick Fraser, Esq.	Village River John
Donald McKay, Esq.	Rogers Hill.
Peter Grant, Esq. Elder	Cape John.
John Gray, Esq.	Hopewell, W. B. E. R. Pictou.
Duncan McDonald, Esq.	East Branch, E. R. Pictou.
Angus McLeod, Esq.	Mill Brook, Pictou.
Hugh H. Ross, Esq.	West River, Pictou.
Rev. Alex. McOllivray	McLellan's Brook, Pictou.
Alexander McGregor, Esq.	Big Island, Merrigonish.
William McDougall, Esq.	Piedm. Merrigonish.
James W. DeLaney, Esq.	Amherst.
Wm. McNab, Esq. Mercht.	Windsor.
D. B. Munro, Schoolmaster	Stak. Road, Ridge, Wallace
D. Macaulay, Esq.	Fox Harbor.
Wm. Cooper, Esq.	Pugwash.
John Ross, Esq.	Truro.
John Smith, Esq.	Laldeck, C. B.
T. W. Harris, Esq.	River Inhabitants, O. B.
J. Edwards, Esq.	Kentville.
Alex. Belloch, Esq.	Fredericton.
James Millar, Esq.	St. John, N. B.
Rev. James Murray.	Chatham, Miramichi
William McLean, Esq.	Bathurst, N. B.
R. B. Hallow, Esq.	Kingston, Richibucto
Allan A. Davidson, Esq.	Newcastle, Miramichi
Rev. Wm. Murray,	Moncton, N. B.
John W. Morrison, Esq.	Charlottetown, P. E. I.
Finlay McNeill, Esq.	Georgetown, P. E. I.
Rev. A. McKay,	Belfast, P. E. I.
Rev. Donald McDonald,	For congregations under his
Mr. Morrison,	charge, P. E. Island.
T. A. Gibson, Esq.	St John's, Newfoundland.
Alex. Davidson, Esq.	Montreal, Canada East.
John Paton, Esq.	Toronto, Canada West
	Kingston, "

ADVERTISEMENTS.

FALL GOODS THIS MONTH.

W. & C. MURDOCH & CO.

Are now arranging their new Stock, from the various Fall Ships that have arrived, for the season; consisting of plain and fancy WOOLLEN, COTTON, and SILK GOODS of every class and variety, and invite the early attention of buyers.

ALSO

Soaps, Teas, Indigos, Starch, Pepper, Nutmegs, Tobacco, Pipes, Stationery, Hats, Caps, Boots Shoes and Furs, &c., &c.

Granville Street and Duke Street.

HALIFAX, 1st October.

JUST PUBLISHED.

Price Two Shillings.

A SCHOOL GEOGRAPHY. FOR BRITISH AMERICA.

Being an ELEMENTS OF GENERAL GEOGRAPHY, in which BRITISH AMERICA is treated with the fullness and detail requisite to impart to British American youth some knowledge of their own country. The work will include the Geography of the leading countries of the world, and *Outlines of Physical and Astronomical Geography.*

By Hugo Reid, of Dalhousie College, Halifax.

Author of "The Principles of Education," "Elements of Physical Geography," &c. Dawson, Montreal, Mackinlay, Halifax.

RELIGION IN COMMON LIFE

A SERMON, Preached before the Queen and Prince Albert, by the Rev. John Caird, M. A. Minister of Erroll. Just received and for sale by

WM. GRANT, Jr.

May 5 59 George St.

CALEDONIA HOUSE, 135 Granville Street.

DOULL & MILLER,

Would respectfully inform Wholesale and country buyers that they keep constantly on hand every description of

BRITISH, FRENCH AND GERMAN DRY GOODS.

DUFFUS, TUPPER & CO.

No. 2 Granville Street.

IMPORTERS OF BRITISH AND FOREIGN DRY GOODS.

JOHN DUFFUS. JAMES B. DUFFUS.  
E. TUPPER. JOHN DUFFUS, JR.

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

Also.—Tea, Indigo, and Soap.

January, 1856.

THE BOOK AND ITS STORY.

With other publications of Messrs. Bagster and Sons, London, supplied by the undersigned at publishers prices. Catalogues of Bagsters' Biblical works furnished on application. The Subscribers are also agents for the supply of several British Newspapers and periodicals on the best terms, viz. *Illustrated London News—Picture Times—News of the World—Illustrated Times—Lloyds' Weekly Newspaper—Caselli's Illustrated Family Paper—Weekly Times—Punch—Comic Times* and others. Also, Sole Agents for Bagsters' Patented Prints, Gravure, Landscape views and Studies from nature—Collins Maps of the Seat of War—*Illustrated School Books*, and other Pictorial publications, wholesale or retail.

Medical Warehouse, 31 Granville Street.  
G. E. MORTON & CO.  
January, 1856.

STATEMENT OF THE AETNA INSURANCE COMPANY,

OF HARTFORD, CONN. — 1st MAY, 1856.

Published for the information of persons insured in this Company, through the Nova Scotia Agency.

Gross premiums received for the year ending 1st May.	\$1,624,508 32
Income on Investments.	50,705 56
Losses paid during the year.	884,944 04
Losses paid by the Company since its commencement.	9,429,014 00
Net profits for the past year.	409,426 28
Capital Stock paid up, \$500,000 00	
Surplus balance of profit and loss.	1,000,733 60
	500,733 60

ARCHIBALD SCOTT, AGENT,  
No 30 Bedford Row

MRS. A. REID, MILLINER,

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

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

DONALD FRASER

BOOT AND SHOE MAKER, Arcade, 15, Hollis St., Halifax, N. S.

Orders strictly attended to, and executed with neatness and despatch.

EAGLE LIFE INSURANCE COMPANY LONDON.

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

In division of profits in 1852, £120,000 was added to the sums assured under whole term of Life.

This Company ranks amongst the largest and most wealthy in England.

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

ARCHIBALD SCOTT, Agent.

MEDICAL WAREHOUSE.

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

G. E. MORTON & CO

ARCHIBALD SCOTT,

COMMISSION MERCHANT, LIFE, FIRE, AND MARINE INSURANCE AGENT,

EXCHANGE AND STOCK BROKER.

Office No. 30 Bedford Row, Halifax, N. S.

MURRAY & CO.

Wholesale and Retail Importers of and Dealers in ENGLISH, FRENCH & AMERICAN STAPLE AND FANCY DRY GOODS.

133 Granville Street, Halifax, N. S.

WILLIAM A. HESSON,

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

20 Granville Street, Halifax, N. S.

G. & J. DRILLIO,

SAIL MAKERS, Collins' Wharf, Halifax, N. S.

P. THOMPSON,

GENERAL IMPORTER OF DRY GOODS No 35 Hollis Street, opposite the Province Buildings, Halifax, N. S.

JOHN McCULLOCH,

WATCH & CLOCK MAKER, JEWELLER 36 Granville Street, Halifax, N. S. N. B.—Chronometers Repaired.

WILLIAM SUTHERLAND,

ATTORNEY AT LAW & NOTARY PUBLIC Office No. 31 Bedford Row, Halifax, N. S.

COMMERCIAL SALE ROOM HALIFAX, N. S.

EDWARD LAWSON,

AUCTIONEER AND COMMISSION MERCHANT

JAMES COGSWELL & SON,

AUCTIONEERS AND COMMISSION MERCHANTS Corner of Duke and Hollis Streets, Halifax

THE MONTREAL PRESBYTERIAN

Those persons who are desirous of continuing their subscription to the MONTREAL PRESBYTERIAN will please forward them to

ARCHIBALD SCOTT, No. 30 Bedford Row, Halifax, N. S.

THE MONTHLY RECORD

Is Printed for the Proprietors by

JAMES BOWES & SONS.

BOOK AND JOB PRINTERS—AND PAPER BULK No. 6 Barrington Street, Halifax.