

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, 16.

Vol. I., No. 5.

HALIFAX, MAY, 1855.

Price 2s. 6d. per ann.

THE CHURCH AT HOME.

Extracts from the Report of the Endowment Committee to the General Assembly—May 1854.

Every year, as it passes, impresses your Committee with a deeper conviction of the vital importance of the great cause in which they are engaged. By men of all creeds and professions society is felt to be in an unsatisfactory state. Every man capable of reflection, indeed, is becoming more and more alive to the fact, that a vast amount of power is lost to the best interests of the country, and that these interests are subjected to very serious and positive evils, through the ignorance and degradation of large masses of the community; particularly in our principal towns and populous mining and manufacturing districts. The nation, as a whole, is giving it to be understood, by unequivocal proofs, that it has come at length to regard the continuance of this state of things with impatience, and even with indignation. A voice has gone forth which proclaims, in terms of no uncertain import, that the country will no longer endure that multitudes of its citizens should be left to wallow in ignorance and dissipation, a burden on its resources, and a foul reproach to its boasted civilization. In the determination which it has evinced to wipe away this reproach, and to relieve itself of so intolerable a burden, the country is unquestionably right. Would that it were equally right and equally united in respect of the remedy to be applied! But this, alas! is far from being the case. The hope is entertained by many, that the regeneration of society may be effected by means of themselves altogether inadequate to the accomplishment of such an object. Education is the panacea of one party; improved wellings, of another; rational and manly amusements, of a third; and the catalogue may easily be extended. Your Committee are by no means disposed to deny that a certain amount of value may belong to one and of the proposed remedies. If collected

into a proper whole, and pervaded by a proper spirit, there is none of them, indeed, but which might tend more or less to the healthful development of the human being. But rightly to integrate and animate them, is just the great problem which we are called upon to solve; and in vain shall we seek for any principle capable of effecting its solution, save in the Gospel of Jesus Christ. The man must be reformed from within; a new life must be communicated to him; and the life must alike pervade all his powers, and regulate all his acquirements, before he can adequately fill his place in society. It is not only in the letter, even the Gospel itself is insufficient to effect the necessary change. To make the dead live, we must ever keep in mind, not the work of man, but of God. With Him, and with Him exclusively, is the residence of the quickening spirit, which no external means, how soever adjusted, or how earnestly soever applied, can of themselves command. Still, if God himself has furnished us with means, to which He has given His own eternal sanction, we have surely abundant reason to hope, that from the diligent use of them, the blessing of His increase will not be withheld. Where, we may well ask, has He disappointed the expectations with which He has inspired His human offspring? If the husbandman daily cultivate his field, and commit to it, at the proper season, the precious seed, do not the dews and rains that distil from heaven, and the rays of light and heat that stream forth from the sun, as he travels from day to day with unwearied strength, fulfil the just expectations of human toil, and bring about, at the appointed time, the months of harvest? If, moreover, a more enlightened husbandry be applied, does not the law hold good, universally, which gives, proportionally, an enlarged return? The like rule obtains in every department of human industry. In no case has earnest and well-directed application come short of its just recompense. Witness the almost innumerable discoveries and successful applications of science in our

own times—discoveries and applications of which our fathers did not so much as even dream. What improved facilities of intercourse, to give but a single instance, are now enjoyed by us, in consequence, both by sea and land; and how marvellous the additional resources which such facilities are obviously destined to furnish! And is the supposition, then, to be reconciled either to the primary intuitions of reason, or to the explicit declarations of His own Word, that God should have more pleasure in lighting up anew the midnight lamp of science, or successively rewarding the persevering toil of the man of art, than in blessing the labours of those who serve Him with their whole hearts, and make it their first and highest care to seek the coming of His kingdom, and the universal rule of His everlasting righteousness? No. If the labours of His own people have not been abundantly blessed for the building up of Jerusalem, it is not because the Saviour does not long to see of the travail of his soul;—it is not because His bowels of compassion do not yearn for the conversion of sinners;—it is not because His grace is withheld, where it is made the object of fervent and unceasing prayer;—it is only because those labours have not been adequately rendered. Alas! it is still true, that the children of the world are wiser in their generation than the children of light, and apply a zeal and diligence for the acquisition of things which are to perish in the using, that may well put to shame the lethargy and slowness of hand of those who yet profess to labour for an eternal crown. So far, indeed, is the Most High from taking more pleasure in efforts not directed to the advancement of His own kingdom, than in the humble services of those who keep this object continually in view, that, if He have respect at all for the former, it is only that there may be made sure to the latter their just recompense of reward. Yes; how mean soever may be the object that stimulates the immediate agent, there is no discovery of human science, there is no application of human art, that shall

not yet find its culminating point of honourable distinction in contributing to the advancement of the divine kingdom. Even now, were their hearts but right with God, were they but sufficiently strong in faith and love, the spiritual Israel might go in and take possession of the whole land. With God there is no variableness nor shadow of turning—His rule of government is subject to no change; and, therefore, were there but the requisite preparation on the part of His own people, the days of His right hand would be no less manifested in these latter times than they were in the beginning of the Gospel, when it was preached by those who had received it from the lips of the Redeemer himself. How devoutly were such a consummation to be desired! The true prosperity and blessedness of a community, all of whose members should be cultivated as becomes their rational and responsible nature, would be such, indeed, as the world has never yet but very partially seen, and as no power of language can adequately describe. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord!" What exalted dignity might we then attain to as a nation—to what height of solid and enduring prosperity might we not rise—and what incalculable influence for advancing the kingdom of God among men—the kingdom of truth, and peace, and righteousness—might there not, with the divine blessing, be exerted by us throughout the whole world, were our citizens but universally cultivated and trained in accordance with the full requirements and responsibilities of our Christian profession! In such a case, it were not too much to say, even in a temporal point of view—whether regard were had to the extent and character of our industry and trade, to the amount of profits to be reaped by us, or to our husbanding and improvement of those profits—that our true national greatness were, in fact, but just to begin.

Notwithstanding, then, the discouraging inferences often drawn from an experience which, were it properly understood, would be seen to supply no ground for them, your Committee continue to cherish the conviction, that the work in which they are engaged is a perfectly practicable one; nay, that it must and shall be accomplished whensoever the divinely-appointed means shall be faithfully applied to it. Of such means a main part is unquestionably to be found in the diligent administration of the offices of the Christian ministry. In the judgment of your Committee, however, it is essential to the due fulfillment of these offices that all take part in them who profess to be led by the Spirit of Christ,—each labouring diligently and cheerfully for the edification of the whole body, according to the measure and the quality of the gifts which have been bestowed upon him. It was justly observed by that distinguished Christian teacher and minister, the late Dr. Arnold, that there is no individual to be found, be his gifts and diligence ever so great, that can adequately supply, by his own unassisted labours, the spiritual wants of

even the least populous of our parishes. To suppose the contrary, were sanction of Scripture itself—to suppose that the human body could be maintained in a condition of health and strength although the functions of only some one of its members were to be efficiently discharged. The Christian Church is an organized whole; and so, though confessedly in a much less measure of completeness, is each Christian congregation. What, then, we ask, is the fundamental law of organized being? It is simply this, that each part exists for the whole as well as for itself, and that the whole exists again, not more for itself than for the several parts. And the reciprocal action between the whole and its parts—the ministry of each to each—if essential to existence, is, if possible, yet more essential to development and growth. To edify and make increase of itself in love, therefore, it is indispensable, on the part of each Christian congregation, that it be pervaded by such a spirit as shall make every man his brother's keeper—as shall make every man, in the obedience to the royal law of Christian liberty, love his neighbour even as he loves himself, and love him, therefore, with that self-sacrificing love which rejoices to spend and to be spent to promote his welfare. Never, it is our decided conviction, will the power of divine truth be made manifest in our parishes as it ought to be manifested, till every member of the Christian congregation of each parish feel it to be at once a duty incumbent upon him, and a privilege to be eagerly coveted, and fervently cherished by him, to co-operate heartily with his parish clergyman, as God shall give him ability and opportunity, in ministering to the Christian well-being of all to whom his good offices can be made to extend.

Jewish Mission.

(Appeal from the Convener)

In making announcement of the Annual Collection, the Committee deem it their duty, in the discharge of the trust with which they have been honoured by the General Assembly, to call the earnest attention of their brethren throughout the Church to the special claims of the Jewish Mission, and the peculiar obligations laid upon the Gentile Christian communities to seek, in the use of all appointed means, the salvation of the Jewish people.

It is a painful reflection that, during a lengthened period, these claims and obligations were so wholly disregarded by all the Churches of the Gentiles, and that the feeling of interest in the welfare of the house of Israel has been awakened in the minds of Gentile Christians only as it were yesterday. Such a fact may well be regarded as matter of deep humiliation; for surely, if the promises of God concerning Israel, and His purposes in regard to the Gentiles, which shall be fulfilled in the restoration of the Jewish people, were duly considered, we should see zeal and prayerful earnestness in

this cause everywhere prevailing among the members of the Christian community. It is truly cause of fervent gratitude to God that He hath permitted the Church of our fathers to occupy, in these latter days, a field of service in this high and holy cause; and although she hath yet accomplished only a very small part of the work which hath been graciously put into her hand, we may trust, nevertheless, that He who despiseth not the day of small things will grant to her enlarged opportunities of usefulness, and will command upon her, in abundant measure, the blessing promised to all who seek the welfare of the house of Israel.

In regard to the operations and present state of the Jewish Mission, the Committee beg to refer to the periodical accounts published in the *Home and Foreign Missionary Record*. Since the date of their last Report to the General Assembly, the Committee have been enabled to provide, from among the licentiates of the Church, a fellow-labourer to their missionary at Cochin, whose services, they trust, may be rendered, by the divine blessing, subservient to the furtherance of the Gospel. Their missionaries in Germany are all engaged in the zealous prosecution of their important labours; and the Committee trust to be enabled, ere long to announce the opening of a mission in the city of Paris, in accordance with the instructions given by the General Assembly.

With this brief notice of the operations the Committee now cast the interests of the Jewish Mission on the sympathies, the prayers, and the liberal offerings of their Christian brethren in the Church of Scotland, not doubting that their appeal will receive a willing response on the part of all her pastors and of all her people; and trusting assuredly that the Lord will put it into the hearts of His servants to shew the charities of the Gospel unto the scattered sheep of Israel.

In name and by appointment of the Committee,

ADAM D. TAIT,
Convener.

The following short extract from a letter written by the Rev. Mr. Drennan, one of the Church of Scotland's missionaries to the army in the East, to the Rev. Mr. Buchanan, one of the ministers of Leith, will, we are sure, be read with great interest. Oh that our prayers were more frequent and fervent on behalf of our afflicted countrymen lying in the hospitals at Scutari, on the bed of suffering and disease:—

SCUTARI, 18th January 1855.

"MY DEAR SIR,—I fear, &c. &c.
"Ever since I came here, I have been so unwell that, after getting through my hospital duty, I have felt quite unfit for any further exertion, even that of writing a few letters. What with the long continued sea-sickness, from which I suffered so much in our protracted voyage, and the shock which I got on the morning when I had such a miraculous escape from shipwreck, I was far from well when I landed; and, as you may imagine, the scenes which one has to witness here are not the best calculated in the world to make one better.

For a beginner, it is really mournful work this. To walk through miles of sick and wounded—when I say miles, I speak not in figure, but in sober earnest—to see here the sunken features of the last stages of dysentery, and there the vacant stare and restless movements of delirium—to hear, on the one side, that hard dry cough of a galloping consumption which makes you shudder, and, on the other, the smothered groan which tells of wounds that would make your flesh creep to look upon even for a moment—to be for hours amongst this; and then, when you speak to these poor fellows, to hear the feeble faltering tones of apparently decrepid old age from those who, but a short time before might well have been taken as models of manly strength and vigour, it is very sad. Often has my heart sunk within me, and I have had to go and seek relief in the open fields, amongst other and far different scenes. Already, however, do I begin to get accustomed to this, as one must do if he is ever to be of any service here, and I can now go about my work with some considerable amount of comfort. And really when one gets over the first shock, which every one must experience whose feelings are in the least degree sensitive, at moving about in the midst of so much suffering, there is very much to cheer one on here in the work to which we have been called. It is, indeed, truly encouraging to receive the hearty welcome which I everywhere meet with from our poor suffering countrymen. And when I speak to them of home, and friends, and their past lives, and seek from that to lead them on to thoughts of their higher relationships, and of the better life which is through Christ Jesus, the earnestness with which they enter, in very many cases, into these things, and the gratitude which they express, and their strong desire for a speedy renewal of our intercourse, make my work, in spite of many drawbacks, very hopeful. God grant that it may prosper in reality, as well as in seeming. Talking of the welcome which I receive, I was very much affected by what one poor fellow told me to-day. He said, that on my visiting two men in his ward three or four days ago, he was very hopeful that I would come and speak to him too; but I went away taking no notice of him. At this he was grievously disappointed, for he knew of no way of communicating with me, till he thought that if he wore his Highland cap it might attract my notice on my repeating my visit. And so he lay there, poor fellow, for days, with his cap on, watching eagerly for my coming, and hoping that his plan would succeed. This incident, you will say, is amongst the smallest, but yet it struck me somehow very much.”

Bonhill Parochial Association.

This Association has now come to the close of its second year. In spite of some difficulties, such as depression of trade and dearth of provisions, it has still progressed favourably. During the year ending December 31st, the sum of £45 2s. has been collected, and allocated as follows:—

| | |
|-------------------|---------|
| Education Scheme | £7 19 8 |
| Home Mission | 8 1 5 |
| Colonial | 4 17 6 |
| Foreign Mission | 5 12 6 |
| Jewish do. | 5 15 1 |
| Endowment | 4 15 5 |
| Church Library | 3 14 1 |
| Parish Missionary | 4 2 4 |
| | £45 2 0 |

During the same period, collections were made at the church-doors as follows:—

| | |
|-------------------|-----------|
| Home Mission | £3 4 7 |
| Colonial | 4 0 0 |
| Education | 4 14 10 |
| Endowment | 6 3 0 |
| India | 3 11 6 |
| Home | 4 8 0 |
| Wives of Soldiers | 9 11 5 |
| Library | 6 0 3 1/2 |
| Sabbath Schools | 5 6 9 1/2 |

By Parochial Association,

| |
|----------|
| £46 15 7 |
| 45 2 0 |
| £91 17 7 |

Giving, in all, for religious purposes during the year 1854, the above sum of £91 17s. 7d.

The Rev. Dr. Cumming.

The Rev. Dr. Cumming is an honourable and eminent example of the proverb, which so assiduously of late has been thrown into the teeth of Scotchmen, that our countrymen are everywhere to be found, throughout the world, occupying the foremost positions in the four most distinguished professions—the Army, the Navy, the Law, and the Church. A native of Aberdeenshire, and with many disadvantages to contend against, such as that most obvious one of our uncouth dialect, Dr. Cumming has made his way through life by the unaided exercise of his own commanding abilities, and the following up of his own steadfast purposes.

Dr. Cumming first discovered himself to the public, as a man of first-rate ability and great capacities for controversial debate, in the memorable argument which he held at Hammersmith with one of Rome's redoubtable champions, whose signal and overwhelming defeat formed the foundation on which has since been established the reputation of his skilful and triumphant opponent. In that controversy he displayed the learning of a Divine, the power of a logician, and the rhetorical force and energy of an eloquent and practised orator. His career has since resembled a continued ovation. As a preacher, he occupies one of the most prominent positions among the divines of the metropolis of this country—as an author, he is known to, perhaps, a larger circle of readers in the religious community than any other author that could be named. His merits as a writer are fully as great and distinguished as his pulpit appearances and oratorical displays. Dr. Cumming is an honour to his country and an ornament to the Established Church. In these circumstances, the visit of this eminent divine to our Western Metropolis will be regarded with no ordinary interest. Yesterday, Dr. Cumming preached on behalf of the University Missionary Association, in St. George's Church, which was densely crowded in every part. By taking as his subject the all-engrossing topic of the war, the Doctor at once advocated the cause of the Missionary Association in its most practical aspects, and arrested, we might

say absorbed, the attention of his audience. The discourse was principally a most admirable and telling refutation of the fallacies of the "Peace Society," exposing the hollowness of their principles when viewed in the light of reason, Scripture, or common sense. The most remarkable features of Dr. Cumming's sermons are the surprising clearness with which his positions are stated, the vivacity of style, language, and illustration by which they are enforced, and the invincible logic by which they are defended and made good. His sermon on this occasion was every way worthy of his reputation, and evidently made a deep impression on his audience. We observe that Dr. Cumming gives the first of two lectures on prophecy in the City Hall this evening, and we have no doubt the expositions of the Rev. gentleman on this interesting theme will be received with that attention which they will unquestionably merit.—*Glasgow Constitutional.*

THE Lord Advocate's Education Bill of the present year is, if not worse than that rejected before, certainly no better. On Friday, the learned lord obtained leave to bring in his new scheme. He avowed the substantial identity of the measure with that of last session. And this admission saves us the necessity of parading details, as it will suggest and arouse opposition anew on the same grounds as hitherto. The provision made for religious education will be held as highly unsatisfactory by thousands in Scotland, and will be decidedly opposed not only by the Church, but by the great body of those chiefly interested in the population of the soil. It was amusing to hear the learned lord expressing his desire to put down sectarianism by his bill, the same as if it were only in the parochial schools that sectarianism was heard of, and as if it were not usually at the domestic hearth that the young learn to attach themselves to a particular creed. Did our oldest reader, in the most retired parish of Scotland, ever hear of a quarrel, or bicker, or fight about Old Light or New Light, about one sect or another, on the village green after school skaling? Certainly not. Our unhappy differences have been generated and kept alive in another arena. The Lord Advocate allowed the present efficiency of the parish schools, but felt convinced that the visits of the Presbytery to the schools did not constitute an efficient superintendance. We could wish to know how often an inspector has it in his power to visit every school in the land, and whether highly educated men, ever engaged in the highest sort of education—many of whom were in early life teachers themselves—do not form as good a supervision as the other arrangement? Mr. Stirling spoke well in the debate, and although a member of the Church of England, passed a warm eulogium on the parish schools of Scotland, while admitting the deficiency of England in educational appliances. The hon. gentleman, however, would be willing to allow the Lord Advocate's bill to apply to towns, so that the rural districts were spared its operation. We believe this view of the case will be taken by others, though many will, of course, be impressed with the conviction that it does not keep up with the abstract requirements of public duty. In the debate it was somewhat strange to

find Lord Elcho professing friendliness to the Church of Scotland, and a wish to serve her interests, by supporting this bill. The two things realise a practical contradiction. To deprive the Church, of the educational powers which she has yielded for centuries—to separate the parochial schools from the Church of which these seminaries form a buttress, and yet to affirm that such a blow will not harm but benefit the Church; is really monstrous. We do not say that the Church, in its spiritual and administrative character, *qua* such, would be very greatly weakened even were the present bill successful, but a grievous injury would be done to that great institution, and a valuable adjunct removed and extinguished. We cannot help here referring to certain sentiments put forth by honourable members as to what may be called the religious and Church aspects of the case. Mr. Baxter, the new member of the Montrose burghs, while he admitted the unsectarian character of the teaching in the schools, held, however, that the control of the Presbyteries would lead them to be regarded as sectarian in Scotland, where a deal of importance was attached to doctrine and religious differences. Such a view of the case may be maintained, broadly regarded—but it is fallacious in its application. There have been numerous sects in Scotland. The old Secession split into many parties, and perhaps before all is over the new may part asunder—tumble into two or three different bodies. But none of these sects ever departed from the doctrine and polity of the national establishment. There was the same “plat” of church government, in all cases, the same doctrines, the same subordinate standards. And the children of the separatists attended the parochial schools, reading along with their co-mates of the Church the same Bible, and committing to memory the same Catechism. Religious differences did not affect the schools, therefore, in the way of doctrine and religion, to any appreciable extent; and as for such sects as the Romanists, there is not, we believe, a complaint on record that the creed of any Popish child had been tampered with while under instruction at the parish school. These facts have their bearings on the assertion of Lord Duncan, that the Church of England represents the opinions of the majority of the people, while the Established Church of Scotland does not. This is erroneous, we believe, even as to mere statistics; but as respects personal convictions, it is utterly wrong and untrue—for the religious views of the Church are held nearly universally in Scotland, and this has been the case since the Reformation. Another difference, pointed out by Mr. Walpole, betwixt the two countries, regarded in an educational view, is this, that while in Scotland we have a tried education scheme—the system of centuries—a system which is even still advancing, England has no national plan of education. Too much is not to be made of the argument, for while the one fact tells in favour of Scottish education, the other does not, *per se*, justify the plan of Sir John Pakington. Some would say, as the Scottish system has wrought so well, assimilate the state of England to it, rather than provide an arrangement which is neither secular nor religious, but if religious at all, rendering the teaching contingent on the views of a majority of poor-rate-payers. That the Lord Advocate’s Bill will benefit the Free Church there can be no manner of doubt. It will cut off one demand for money, and lighten the burdens of the membership. Mr. Cowan,

argues differently, but we cannot agree with the hon. gentleman as to his conclusions. There is doubtless a boon to this sect lurking amidst the flowers in the nosegay which so many men of different views smell at so complacently.

There is, we trust, no prospect that this bill will pass. It is certain to encounter the same opposition as the former rickety bantling, which last year was deposited in the tomb of all the Capulets. It is the same device, no better substantially, and will deservedly have the same fate. Mr. Walpole well pointed out to the promoters of the scheme that there are debates wide in their scope, as to topics delicate and important, to come on before such a measure can be disposed of. Lord John Russell has a bill on education before the house, so has Sir J. Pakington, so has the Lord Advocate, so has Mr. Stirling. We believe that the bill of the latter gentleman would be received with wide favour in Scotland, and certainly the measure of justice it deals out to the parochial teachers will occasion opposition in no quarter worthy of regard.—*Edinburgh Post*.

DUNBLANE—MEETING OF PRESBYTERY.—At the meeting of Presbytery on Tuesday last, commissioners from the Presbytery of Penpont appeared to prosecute the translation of the Rev. Mr. Boe, minister of Dunblane, to the parish of Durrisdeer. A petition strongly objecting to the translation, and numerously signed by heritors, elders, and parishioners, was at the same time laid before the Presbytery, and Mr. Boe having stated that under these circumstances he felt himself constrained to leave the matter entirely in the hands of his brethren, the Presbytery, after grave deliberation, unanimously refused to sanction the translation.

DEATH OF THE REV. P. MYLES, MONIFIETH.—It is with sincere regret that we have to record the death of this truly excellent minister of the Gospel. After a painful and protracted illness, which he bore with Christian patience and resignation, Mr. Myles was released from his sufferings on the evening of Saturday last. It is a little more than twelve months since he was admitted minister of the parish of Monifieth, to which he was called by the unanimous voice of the people. During his short ministry there, however, he had endeared himself to his flock by the earnestness of his pulpit appeals, and the assiduity of his week-day visitations from house to house. Mr. Myles was characterised by great modesty of deportment, and humble devotedness to the work of the ministry. His discourses were practical and earnest, suited alike to the highest and humblest capacity. During the two years of his incumbency as minister of St. David’s Church, in Dundee, he had established a well merited popularity, and had gathered around him a numerous and attached congregation. Among the last times he ever preached was on the occasion of the autumn sacrament here, when he officiated in the East Church, but at that time he was evidently labouring under the disease which soon after laid him aside from public duty. We believe Mr. Myles was in his 27th year.—*Dundee Courier*.

FEMALE EDUCATION IN INDIA.—A fancy bazaar was opened in the Music Hall on Wednesday, in promotion of the Scottish Ladies’

Association in connection with the Church of Scotland for the advancement of Female Education in India. The sale, which took place under distinguished patronage, was well attended, and numerous purchases were made. The articles perhaps that attracted most admiration were a number of beautiful silver ornaments sent from Calcutta, to be sold in aid of the funds of the Association. The Hall was tastefully decorated, and the music of a military band also contributed to the pleasure of the Company. The interest continued unabated yesterday, and at the close of the sale the proceeds, including about £50 taken at the doors, were not supposed to be under £300.

ORDINATION AT NENTHORN.—On Tuesday the 13th ultimo, the Rev. Manners Hamilton Graham was ordained to the office of the holy ministry and pastoral charge of this parish, by the Presbytery of Kelso. The Rev. Mr. Lamb of Ednam, conducted the public services of the day with much ability, preaching an excellent discourse from 2 Cor. v. 20, “We are ambassadors for Christ;” and afterwards delivering addresses to the young minister and his flock, in terms alike distinguished for their faithfulness and affection. At the conclusion of the devotional services, Mr. Graham received a most cordial welcome from his parishioners, which must have been most gratifying to him.—*Edinburgh Evening Post*.

GREENOCK.—Spring Sacrament was celebrated on Sabbath. The Rev. John Caird of Errol assisted the Rev. Dr. McCulloch in the West Parish Church,—serving two tables and preaching in the evening. In the former service Mr. Caird’s style of address was altogether different from that of his pulpit addresses. His tone is soft, chastened, subdued, with more of the “thoughts that breathe” than of the “words that burn.” In the evening his discourse was the most remarkable we have yet heard from his eloquent lips. His subject was the new birth. His treatment of it masterly and magnificent. The impression produced, especially by his fervid closing appeal, upon the vast enchained auditory was most solemn and affecting. The church was crowded for nearly an hour before the commencement of the service.—*Glasgow Constitutional*.

THE CHURCH IN THE COLONIES.

The following interesting report has recently been transmitted to the Committee, from the Presbytery of St. John’s, New Brunswick:—

Report—Rev. John Ross to Presbytery of St. John, New Brunswick, dated Sept. 27, 1854.

In giving to the presbytery an account of my ministerial duties in the large parishes of St. Andrew’s and St. Patrick during the past year, it is not deemed necessary to specify particulars minutely, because, in their kind, the duties are numerous and extended. I cannot be sufficiently thankful to the merciful Head of His Church for the aid of His promised grace which makes them pleasant, though laborious. While trying to impart spiritual instruction or support to others, I receive it myself; and my happiest hours are those which are spent in the pulpit or the Sabbath school, in the family visits or at the bed of sickness. In this congregation in St. Andrew’s there has not anything happened since my last report. Our

Sabbath school is now, as then, regularly and well conducted, and much invaluable truth is imparted to the young, which, with the divine blessing, will in time produce its appropriate results. The preaching of the Word of God is generally well attended, and listened to with marked interest. Twelve members have been added to the communion of the professing people of God in this church during the past year; while not a few of long standing have entered the world of spirits, to enjoy, I trust, a holier and more satisfying communion. But there has not been in the congregation or Sabbath school any increase of importance, because there are no such inducements for men of business to settle here, nor for our native youth to remain in it, as are to be found in the different departments of busy life in the towns and agricultural districts of the neighbouring republic. But although, from our situation and want of trade, we are more liable to lose our natural strength than perhaps any other congregation in the province, our church has for thirty years maintained a prominent part in forming the religious and moral character of the young, and in directing and comforting the feeble and aged members of the Church of Scotland. Had our people remained with us in other districts, our congregation would have been amply self-sustaining. The building is sufficient to accommodate 900. It is elegant in the design, strong in the workmanship, and is not encumbered with any debt; yet all that could be raised last year from pew-rents, the only available source of support for the ordinances of religion, was £100 currency, which has been paid to me, but not yet all collected from the people. Every Christian society in the parish receives foreign aid. A larger measure of worldly prosperity may yet be found in St. Andrew's, and a year or two will decide its fate in this respect.

To the Church of St. Patrick I have regularly ministered one Sabbath in each month since the beginning of March, when the severity of the winter began to abate, and the people were able to attend the public services of religion. Eight week days have since been occupied, at different times, in visiting the families in the several localities, and preaching in a schoolhouse or private dwelling each evening. These meetings are well attended.

Some families who were not in the habit of attending public worship at all, have since become regular hearers on the Sabbath; indifference appears sometimes to be aroused to thought, and a spirit of inquiry is excited. The sacrament of our Lord's Supper is dispensed to this church (as it is in St. Andrew's) each year in June and October. The communion roll is seventy-five. The Sabbath school is conducted in the same way, and generally by the same persons, as last year. A hundred small volumes have been added this season to their library. These are read by old and young at home in the long winter evenings, and often with effect. Bibles and catechisms have also been more required, and furnished to some extent. The house of worship is neat, in good order, and also free from debt. In the past year nine persons have been added to the communion of this church for the first time; they are almost all in the prime of life, and their characters and principles encourage good hopes as to their future usefulness and stability in the church. It is not eight years since I first visited this Presbyterian settlement. The house of worship had then stood for some years neither floored, pewed, nor plastered. The people appeared to be discouraged by the poverty of some, and the apathy of others, in

any further attempts towards its completion. I suggested that they should contract, without delay, to complete the work; that they should sell the pews for four or five years, as the cost might require, at a price sufficient to cover the expense; and after that they should be rented annually to assist in supporting the ordinances of religion. This idea was approved and followed, and in less than a year it was finished as it now stands, and in regular connection with our Church. It is well filled every Sabbath I preach there, with an attentive congregation, composed, to some extent, of different denominations, and is, upon the whole, allowed to be a very useful institution in that part of the country. From this congregation I have received for services since my last return, £222 currency. Thus, nearly £100 sterling is all I have received from St. Andrew's and St. Patrick, and therefore, without the seasonable and liberal aid granted by the Committee of the parent Church, it would have been impossible to meet the heavy expenses arising from the greatly increased value of almost every article of consumption.

I have in the last eight months, including my journey to the meeting of our synod, travelled over 1000 miles, performed 67 regular services, and dispensed the sacrament of our Lord's Supper twice to each church, accompanied with the usual week-day services, without any assistance from my brethren.

As a minister of the Church of Scotland, I can scarcely conclude without an expression of regret that so many settlements in the county of Charlotte, containing a large proportion of Presbyterians belonging to our Church, should have been so long without the benefit of her ministrations, and have at length accepted the services of other sections of the Presbyterian Church, not from any apparent disaffection to the Church with which they were united by the most sacred ties; but from a despair of receiving the ordinances of religion again at her hand. In the past season two additional Presbyterian ministers (not of our Church) have been employed in this county. It is indeed some consolation to find, that if the people are not within the pale of our communion, they are not without the pale of the pure scriptural standards of doctrine and discipline which she has long established and maintained. I trust the late appointment of two missionaries to this province will be productive of much good; and I pray the Lord to prosper His own work.

Another report has just been received from the Rev. A. McKay, which contains much valuable information in regard to the districts around Pictou.

Report—Rev. A. McKay to the Conference, dated Roger's Hill, Pictou, January 16, 1855.

The second year of my missionary services, under the auspices of the Colonial Committee, having expired some time ago, I beg to submit an account of my labours, and of the condition and activity of our people within the sphere more immediately under my inspection during that period.

During the greater part of the past year, my labours have been principally confined to the four districts of Roger's Hill, Cape John, Earlton, and West Branch. Besides services rendered in these districts, I visited Wallace and Pugwash congregations once in two months until the latter end of the year. I also spent three weeks among the Belfast people, Prince Edwards Island, during the summer months, and assisted the neighbouring clergy-

man in this county on sacramental occasions on several Lord's days. In the first four mentioned districts I preached forty-one Sabbaths during the year, for which £123 currency will be transmitted to you by this mail, by W. Gordon, elder, Pictou, whose various kind and generous services to our church here have become proverbial. I also received £5 sterling for the three Sabbaths which I preached in Belfast, and £3 11s. sterling for services given at Wallace during the two last years. It is expected that the good people of Wallace will yet send some additional remuneration to our treasurer, to be transmitted to the committee, for services which they received at the expense of the Church.

In these four districts, to whose interest my name was principally devoted, it will be gratifying to the Committee to learn that there is very manifest growing attachment to our Church, and various indications of general improvement. This will appear more evident and satisfactory by giving a brief account of the state of these districts a little more than two years ago, contrasted with their present condition. Then a call and bond had been got up from the three districts of Rogers' Hill, West Branch, and Earlton, to which 173 names of heads of families had been appended. The Cape John section was then entirely overlooked. And even after I came to the country, I had so many statements—no doubt *ex parte* statements—indicating that the people there had been almost wholly alienated from our Church,—that I did not visit them till some months after my arrival. Nor had our people there received one Lord's day service from a minister of our Church, as far as I can learn, during the previous eight or ten years. Towards the close of last summer, however, the Roger's Hill and Cape John sections unitedly got up a call and bond; with the view of securing my services exclusively among themselves. In the former section ninety-nine heads of families had signed and eighty-six in the latter. Nor were these signatures merely formal signatures to a call, but engaging to pay for the permanent services of a settled minister. (And in the West Branch and Earlton districts there are now about 130 or 140 who are desirous of supporting the Gospel among themselves.) During the past year, too, the Cape John section erected a neat and handsome place of worship, which is completely finished outside, their church having been burnt down some years ago. And now, within about seven miles along this closely settled district, there are only five or six families who are not in connection with our Church. The Roger's Hill section erected a superior and comfortable building some years ago, which is now in excellent repair. It was, moreover, agreed, at meetings held lately in these two districts, to purchase a glebe and build a manse for the benefit of their future clergyman, and means are being procured for immediately carrying out this desirable object.

In the other two districts there are two churches. The West Branch church—the outside work having been erected some years ago—was completely finished inside during the past two years. The Earlton building is still held in dispute, although it is confidently believed, that our people, by adopting legal means, could recover it solely to themselves. They have used every possible means to effect an amicable and satisfactory settlement, that they might render it comfortable for divine service. They have hitherto failed. These two sections are now so united and strengthened, that they are most anxious to secure the ser-

vices of a clergyman for themselves; and in order to encourage me to come and take the oversight of their highest interest, they have resolved to procure a manse and glebe for a clergyman. They are now fully prepared to do so, and are only waiting to obtain a suitable place. With a little assistance from the Committee for two or three years, they will, God prospering, be fully able thereafter to maintain themselves. They possess the chief ingredients—willing minds and generous hearts; and I do not know where I would promise a devoted pastor more satisfaction in the prosecution of his work.

From these briefly stated facts, you will readily perceive how soon the people rally around our Church, and likewise, that the interest the Committee have taken in this field has not been without manifest good results from without at least. And their increased desire for Gospel ordinances is surely a satisfactory indication that the labour has not been in vain in the Lord. And when it is taken into account how long these people have been neglected—as shewn in my last letter to the Committee—how oft hope deferred hath made the heart sick, and that their present efforts are made in fondly cherished anticipation, it is believed there are few parallels, either in this country or at home, of such manifest progress in so short a time. And yet, in the Cape John section, which was hitherto most neglected, they only received sixteen Lord's day services during the first two years of my missionary labours. It is true, that all this has not been effected without labour and anxious care in some instances, and it is likewise true, that I might have accepted a call and have settled down in one or two districts, and thus have relieved myself of much labour, and the Committee to some extent at least, of the onus of remunerating me for my services; but I trust they will consider that it was more judicious, and for the more general interests of our Church, to collect and build up her waste places, especially when they find that now, instead of having one congregation, there are two much better prepared to support two ministers than they were then to maintain one. And I can assure you, that any one possessed of the generous feelings of humanity—not to speak of the bowels of compassion and sympathy common to every Christian—and seeing the fond and ardent attachment of the people to our beloved Church, could not but feel sad at the thought of leaving any one of them uncared-for or neglected.

Towards the close of last summer my health began to fail so fast that it became a serious question with me whether I should venture to continue to labour in even two of these sections. After many anxious thoughts, I was forced to the conclusion, that if there was any likelihood I should be spared for future usefulness in the Church of Christ, I must settle down in one charge, where I would not require to travel from one church to another. About the time my health seemed to be in the most critical state, I received a call from the Belfast congregation, which was the third time I was solicited to settle among them. Considering the state of my health at the time, and that there was only one church in that charge, I regarded this a providential opening of the great Head of the Church; so that, notwithstanding the many ties which bound me to this field, the devotedness of the people, and the sad thought of leaving so wide a field unoccupied, I conceived it my duty to accept of this call; and proceed immediately to that destitute and needy congregation. In consequence,

however, of the many urgent and pressing solicitations of the people here, combined with a growing reluctance to leave them destitute, and having been directed, during the interval between the time I accepted the call to Belfast and the time I resolved to leave for that congregation, in the gracious providence of God, to what tended, in a great measure, to relieve my ailment, I thought it advisable to remain here till the spring, in hopes that the committee might provide for their destitution before that time. And now I desire to be thankful that my health is very much improved. Many of the people here, therefore, entertain the hope that I may still remain with them; but having agreed to go to Belfast when the state of my health in a great measure rendered me unfit for active duties, it might appear unjust not to render them the best energies of my improved health. I have, however, no personal interests but those of the Church to consult, and I feel morally and in honour bound, therefore, to enter on duties there early in the spring, unless they are otherwise supplied ere that time arrives.

The Committee will thus see that, owing to circumstances which I have as briefly as possible shewn, I am necessitated to surrender my present interesting field into their hands; and to them we must look, as we most anxiously do, for labourers to occupy the field as early as possible. It is hoped that the people's readiness to repay the Committee for their share of the missionary services will serve to shew that they have not been insensible or ungrateful for your kind interest in their spiritual welfare. The sum above specified has been raised by them at very short notice, which shews that they have given with ready minds. When, moreover, you consider the active measures taken by each congregation to provide comfortable homes for their pastors, besides engaging to pay a yearly stipend of £150, it is believed their friends will be stimulated to further exertions in their behalf. This stipend may be regarded as the minimum. As the congregations increase, of which the last two years afford good encouragement, the means of support, if not found sufficient, may be increased.

Let not those who may be disposed to sympathize with this people entertain the idea that these districts are one *treeless* forest. Although the people have long wanted the ministrations of the preached Word, these forests have been giving way, during the last thirty or forty years, before the resistless energy of an industrious and sober people; so that now the scarcity of its noble and wide-spreading appearance is in many places felt, rather than its superabundance. Between the churches in each district, and almost to every door, there are roads passable for carriages. The Roger's Hill church is situated on a level road, seven or eight miles from Pictou, and the Cape John church is on another line of road, about ten miles from Pictou. This settlement, which is bordering on the sea, is one of the most flourishing districts in the country. The two churches are distant about ten miles, and two-thirds of the services are required in the Roger's Hill church. The other two churches are six miles distant, and require alternate services in each church. The aspirant to usefulness in the Lord's vineyard in this land—now almost bordering on Scotland in comparison with these distant climes to which multitudes now repair for worldly aggrandisement—may regard this field, in some respects, preferable to Scotland. Here there is no squalid poverty, such as the eye of the devoted pastor at home

meets with, demanding his sympathy. In almost every home he may enjoy a comfortable repast as need requires, which is given with a hearty good will and joy for the visit of one whose presence they esteem above every other. These are rather plain truths to relate, but the realization of them is certainly agreeable. In fact, that which principally renders this field less desirable than that of Old Scotia, is the great lack of labourers, and the consequent loneliness and onerous duties devolving on those in the field. But he who gives himself heartily to the good work here, ought to feel that he is carrying out the true spirit of the Gospel more fully than were he to remain in highly-favoured Scotland. In the one case, he is ministering to those who have every reason to expect they shall be supplied; in the other, he is complying with the strong entreaties of those who have been long neglected, and who, unless the Lord of the harvest shall influence some one or more to come to their help, will long lie a moral wilderness.

Having submitted these facts, as illustrative of this most interesting and important field, I would most urgently, but very respectfully press their claims on the attention of the Committee, and on the attention of all who feel any interest in the ardently devoted adherents of our beloved Church. They rely on me submitting their condition to you; and I desire, in doing so, to be faithful to them and to myself. I have therefore aimed at no colouring. They look to you, hopeful and most anxious that you will do your utmost for them. They are very sensible and grateful for all you have done for them, of late years, in sending out deputations and more permanent supplies. They rejoice in every manifestation of prosperity in our beloved Zion, and often pray with you for her stability and increased usefulness. And every intimation of an additional labourer from their fond mother is hailed with universal joy. We believe, therefore, that any good done for your kinsmen "scattered abroad," shall be amply repaid with the richer blessings from the great Head of the Church resting on yourselves at home. Indeed, an attentive observer cannot but observe, that greater success has attended the Scottish Church since greater interest has been taken in the spiritual welfare of their countrymen abroad. How little was done for them during the all-absorbing years of "conflict," and during the previous years of her history, to what might have been done, and what is actually now done? And who can fail to notice the prosperous state of the Church at home, beyond the most sanguine expectations—prosperity, too, simultaneous with increased interest in their colonial brethren! Ought not this to be traced to the approbation and smiles of Him who enjoins a special care to be exercised over those of His own fold? And ought it not to be regarded a call to persevere in the same good work? Let us not be forgetful that good done to one in the name of a disciple—and not a few disciples there are here hungering and thirsting after the bread and water of life—shall not merely be rewarded in the Church on earth, but more fully in the Church triumphant.

We hope, then, while our Church is taking much interest in the heathen in the east, that, after the example of our blessed Lord, your brethren according to the flesh shall receive the first and chief share of your zeal and regard. And while there are many among us offering up earnest prayers to the Lord of the harvest to send faithful pastors to care for them, we desire to believe that He who hath the hearts of all men at his disposal, will incline and dis-

poss such as delight in doing His work and going on His message, to listen to the heavenly voice, and speedily come over to engage in the Lord's work among us.

Noble Example.

The committee have to acknowledge, with no ordinary feeling of satisfaction and gratitude, the receipt of a communication from Mr. Fraser, an old settler in Nova Scotia. The sentiments expressed in that communication do honour to the Christian patriotism of the worthy donor; and it is hoped the practical proof of attachment to the Church of our fathers, and pious zeal for the spiritual welfare of our colonial brethren thus afforded, will not be lost. Let his example stimulate others to "go and do likewise."—*H. & F. M. Record.*

I am a native of Inverness-shire, Scotland. I emigrated to this country fifty years ago. I am now an old man. In looking back, I cannot review the past without recognizing the hand of God, who led and sustained me amid all the difficulties which, for many of the first years of my settlement here, I had to endure, and without being constrained to own that His goodness and mercies were great towards me. I have made for my family what provision my circumstances admitted, and I thank God that, after doing so, a little remains above what my wants shall likely require. This, and it is but little, I have resolved to give to aid in promoting the blessed work. I am aware of the interest felt by the Church of my fathers in her expatriated children in the colonies, and, in common with the rest of persons, it revives in me the remembrance of home and strengthens my affection for the venerable institution which I was so early taught to revere and love. I therefore wish to place the small sum of £30, currency, I have thus set apart, at the disposal of the Colonial Committee entrusted with the care of the colonies; and my wish and my humble request are, that it be devoted to that object that they may consider best calculated to promote the cause of Christ, in the dark places of the earth. I trust the Colonial Committee will not refuse to accept and employ this small donation to the cause of Christ, thus entrusted to them by one of the many thousands in Nova Scotia whose hearts are filled with gratitude for the anxiety evinced by the Church of Scotland to supply their spiritual destitution. My earnest prayer is, that the God of all grace, who is able to bring about, by the smallest means, the great purposes of His kingdom, may bless the small tribute of gratitude which I thus offer for the conversion, and comfort, and eternal happiness of immortal souls
DONALD FRASER.

DEATH OF THE REV. A. H. MILLIGAN.—We announce with deep regret the melancholy death of the Rev. A. H. Milligan, not long since happily settled at Russeltown, Beauharnois. His bereaved relatives and congregation have our warmest sympathy. The stroke is a peculiarly afflictive one to his people, who had previously to his induction, been long without the services of a pastor. We trust, however, that the vacancy will be soon supplied, as the congregation is numerous, and warmly attached to our Church. We understand that Mr. Milligan had for some time exhibited a tendency to apoplexy, stupor being sometimes induced. The removal is indeed a sudden one, and warns us all in the strongest terms, "Be ye also ready.—Presbyterian.

MISCELLANEOUS.

Leila Ada.

AN AUTHENTIC NARRATIVE.

We have seldom read a memoir with more pleasure than the little work recently published under the above title—a pleasure which arises not only from the loveliness of the character which it portrays, but also from the exquisite dress in which it is presented by its gifted author. It is an invaluable contribution to this department of literature, and must awaken tender emotions in every one that reads it. One cannot easily lay aside the volume after once commencing it, until the sweet lamb, whose short but eventful earthly pilgrimage is here delineated, is safe in the arms of the great Shepherd in heaven. An unusual interest attaches itself to the memoir of Leila Ada, from the fact that she was a child of Abraham, a member of the once chosen race of Jacob. What Christian is there who will not follow her with intense interest as she seeks, from her earliest years, the face and favour of the God of her fathers, and as she at length finds in Jesus her own dear Saviour! She endured persecution dreadful to mention, and that from her own kindred, because she clung close to the cross of Jesus,—persecution all the more fearful and hard to bear from the fact that her feelings were sensitive, and her heart affectionate, to a remarkable degree. And then, after enduring shame for Jesus' sake, calmly and joyfully trusting all to Him who had loved her and washed her from sin in his precious blood, she is permitted, like a wounded dove, to nestle once more in her own dear home, until she should stretch her wings to fly away to that land where "the wicked cease from troubling and the weary are at rest."

But we are anticipating. Leila Ada was born in a romantic spot near Cornwall, England. From her earliest years this fragrant blossom gave indications of a loveliness and symmetry of character, which afterwards was so fully developed. Early deprived of her mother, she was carefully educated by her remaining parent in learning, secular and sacred. Gifted with a quick intellect, lofty imagination, and poetical love of the beautiful and the true, she advanced rapidly in the sublime path of science. She learned several languages well, and what was especially valuable, she gained the complete mastery of her own English tongue and became able to express her thoughts in it with an artist's skill.

At the early age of thirteen, we find among her papers a prayer, in which she dedicates herself unreservedly to the service of God; "They that seek me early shall find me," is the Divine promise, which was signally fulfilled in her case. Soon after, we find her laying down rules for herself, the first of which is an index of the guiding principle of her life. "I resolve," she says, "that the salvation of my soul shall be my first and great concern." Again, "I will daily study the Scriptures." "I will never waste a moment." Who can doubt but that it was the Holy Spirit which led this sweet child to make and fulfill such resolutions!

She has now attained her eighteenth year. Her father, filled with a desire to tread the soil of the Holy Land, resolves to go, with his daughter, to visit that once favoured spot. We find her, in the anticipation of this pilgrimage, thus addressing her God in prayer. "Thou Infinite Eternal! go with me. I visit that

land which has in a special manner been visited with the exhibitions of thy miraculous power—where my fathers worshipped." She has not yet learned to pray in Jesus' name. Again she writes, "I have determined to read the book which the Christians call the New Testament." Here is increasing light; God is leading her to the Gospel.

In the vernal month the pilgrims sail from England. We wish we had time to follow them up the picturesque Rhine, amid the sublime grandeur of the Alps, and the unparalleled scenery of Switzerland. An ardent admirer of nature, she had a graphic pen to describe the beauties which her soul felt. It is solemn to find her, while thus contemplating this grand panorama, turning from such scenes to her inward state, to make this record.—"I know not the way of salvation. In the Talmud I have no faith. The more I read the lovely Scripture, the more clearly do I perceive that the Talmud is altogether a fabrication of man." Another ray of light has dawned upon her mind.

To Italy, the classic land of art and song, the father and daughter next bent their way. The Cathedral of Milan, the bay of Venice, Florence "la bella," the Eternal City with its gloomy Coliseum, and its unsurpassed St. Peter's, filled their souls with all the emotions which nature and art can excite. Then they sail over the blue Egean Sea, and at length land at Athens. Even here Leila's soul turns heavenward. "I was transported in admiration and praise of that being whom I love is heaven." At Constantinople she thus breathes forth her aspirations:—"The gloomy valley passed, I shall be for ever with my Lord." She has appropriated faith; she can say "my Lord." Blessed faith.

Smyrna and Antioch are passed, and our pilgrims are in the Holy City. Here is the city where Jesus was crucified; she sees him to be her Saviour. "That he was the Messiah, I no longer doubt. . . . Now, my Lord and Saviour Jesus Christ, my hope is in thee, my prayer is unto thee." At length the lamb has found her shepherd, the dove has found her ark. Henceforth her faith is firm, immovable; she is a Christian; she never swerveth.

As yet she speaks not to her father of the change within her. He is yet a Jew, and she knows that it would fill him with unspeakable anguish to learn that she believes in the despised Nazarene. They return to their pleasant home in England. Her first thought is to find some humble Christian church, where she may join in the worship of Jesus. About three miles from her father's house she finds such a Bethel, and to it, on each returning Sabbath evening, she bends her steps. Alone she traverses the darkest path to the sanctuary, for there she hears the gospel of Jesus. Thus for a time, like Nicodemus, she seeks Him whom her soul loved, under the veil of night and secrecy. But at length her faith grows stronger, and she makes known her case to the minister. She professes her faith in the Messiah, and is admitted to the sealing ordinances of the New Testament Church. Heavenly peace and rapturous delight fill her soul. "And now," she says, "my heart is fixed; my heart is fixed to live in Christ."

Her first act as a Christian, is to write a letter to her father, acquainting him with the profession of the Nazarene, replete with the most touching filial tenderness and holy boldness, in stating the foundation of her faith in Christ, and urging upon him the acceptance of the Saviour she found so precious to her own

soul. She presents the arguments for Christ's divinity, Messiahship, atonement, and resurrection, in a manner at once clear and unspeakably affectionate. In the course of an argument proving that there is no deed, except the crucifixion of Jesus, to which the Jews have, in all ages given their consent, which can be assigned as an adequate cause for the fearful curse which has pursued them for eighteen hundred years, she quotes from the writings of Rabbi Solomon Marochan, as follows:—

"The prophet Amos mentions a fourth crime, for which we have been in our captivity—selling the just one for silver. It manifestly appears to me, that for selling the just one, we are justly punished. It is now one thousand years and more, and during all this time we have made no good hand of it among the Gentiles, nor is there any likelihood of our ever any more turning to good. O, my God, I am afraid lest the Jesus, whom the Christians worship, be the just one whom we sold for silver!" With what power must an admission from a learned Rabbi come to a Jewish mind?

Leila lays this letter in her father's room, the morning, with tremulous steps, she enters her father's presence. It is a sorrowful meeting for both. He is still an affectionate parent, but he feels that he is a Jew who cannot countenance apostasy, even in her whom he loves most on earth. In vain she tries to prove that Jesus is the Christ, he bids her leave the room, giving her a week in which to reflect, and telling her, that if at its expiration she still persists in her faith, she must be banished from the home of her childhood. That solemn week she spends in communion with her Lord—she passes—she goes to her father, and tells him that her faith is firmer than ever. She is sent away—like her father, Abraham, she goes out, not knowing what might be the issue of events. She is sent to her father's brother, a strict observer of the law, to be fully instructed in Judaism, with the hope that she might be induced to adore Jesus as the Christ. At her uncle's house, she is introduced into the circles of gaiety and fashion, that she may be led to think less upon the subject of religion. At first, her relatives treat her with kindness and respect, but when they see she is unmovable, kindness changes to cruelty, and respect to indignity. She is not permitted to sit at the family board. Once, she hears a servant say, "Eudice, let us turn our coats and go and pray to the Carpenter's Son." Thus does Leila bear shame for Jesus' sake.

At length the trial comes, compared with which all those which preceded it are as nothing. Two Rabbis and several other Jews come to her uncle's house, determined either to reclaim or anathematize the gentle Leila. A bell, by which she was usually summoned, when her presence was required by her uncle, and which the servants derisively named "the Christian's bell," calls her to meet the elders of her nation. On the stairs she meets her cousin, a young man who is at heart Christian; he tells her to be firm, for a great trial is awaiting her. She appears before her judges with full reliance on the Saviour. After dinner they spread their Jewish books on the table and begin their arguments with her. For seven hours she reasons with them with a heavenly mildness and dignity. She still says, "I believe in Jesus." A Rabbi rises—"Then," he says, "on God's behalf I smite thee," and the blow falls on her cheek. The other Rabbi asks her, "Do you still believe in Jesus of Nazareth as your Messiah?" "I do, I will,

I ever shall; I hope soon to be in heaven with him." Then one of them spits in her face. Might she not adopt the prophetic language of the suffering Messiah—"For thy sake I have borne reproach, shame hath covered my face. I hid not my face from shame and spitting." O! what a glorious promise does the Saviour leave to his faithful followers—"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

The Rabbis excommunicate her, and pronounce an anathema against any Jew that will keep her company. She leaves her uncle's house. Where shall she go? She proposes to engage herself as a governess or servant in some Christian's family. She writes to her father, telling him all that has happened. His righteous indignation is aroused against the cruel men who have so unfeelingly cut her off from her nation. He even sends them a request that they will extend the excommunication to himself, for he is resolved never to enter a synagogue again, or to receive any Jew, except his own family, into his house. He receives his daughter with open arms, and she is again happy in her father's love.

Disease has fixed its fatal dart in Leila's bosom. The hectic flush tells too plainly that this earth will not much longer be a home for her, but that she is soon to pass away to the "better country." Her few remaining days she spends in trying to do good to those around her, nor are her efforts unrewarded. Constantly, earnestly she urges her father to come to Jesus, nor are her gentle pleadings addressed to him alone, but she writes to her brethren, according to the flesh, epistles full of earnest entreaty, that they will attend to the salvation of their souls—that they will go to the cross of Christ. In the society of her father, and her cherished Christian friends, she gently fades away, for disease lays his hand lightly on her head, though this progress is none the less sure on that account.

She is lying on the bed of death. "Father," she says, "will you grant me one request—a dying request?" He could not refuse. "It is that you will never doubt Jesus, my Saviour. Read the New Testament." And then that father confesses to his dying daughter, "I believe in Jesus." Happy father! happy Leila!

Her last words were, "Farewell, my dear papa. I am going to glory. Serve Jesus. You will soon be there."

She has gone to join the throng who praise Jesus in the temple above. "These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb."

Her father did not long survive her. He too sleeps in Jesus.

It is difficult, nay, impossible, to compass the memoir of this lovely Christian within the limits of a newspaper article, without being forced to omit the record of much that is interesting. We cannot too strongly recommend those who read this short and imperfect sketch to peruse the volume bearing the title of "Leila Ada," written by Osborn W. T. Heighway, and which has been republished in this country.

This narrative should give us great encouragement to labour and pray for the salvation of the Jews. They are not beyond the reach of the love of Jesus; they sadly acknowledge, in the prayers which they annually offer on the great day of atonement, their desolate state—"Woe unto us, for we have no Mediator!" O Christians, can we hear this doleful knell of all their best hopes, and shall we not tell them, in the language of the apos-

tle John, "We have an Advocate with the Father Jesus Christ the righteous?" Let us go to them in the spirit of our Lord, who said that he came to save the lost sheep of the house of Israel, and tell them that there is no other name except his, given under heaven, where by we must be saved.

W. N. S.

The Strength of the Church.

We are at this moment entering upon a marvellous epoch in the history of the World, and are opening a great volume in European history, to be followed by, perhaps, the most memorable events that have happened since the beginning of the World. I really feel awed by the position of the Christian Church, I do not know to what to compare it. I feel sometimes that we are in that position towards the enemy that our army was at Waterloo about five o'clock in the evening, at the moment when the cavalry and infantry went down steadily to fight, but a short moment before the battle concluded, and when they brought the charge along the whole line. I think we are in this position; the whole world is opening to the Christian Church, and she must rise and do something as she never did it before. May every regiment, may every part of the Christian Church, rise up, go in, and take possession of the land. We have had our Genesis commencing at Home! we have had our Exodus, and missionaries are gone abroad, we have had our Leviticus, and all our laws and regulations are laid down, we have had our Numbers, and our travels in the wilderness, now going back, and now going forward; and I think we are opening the Book of Joshua. Now in an especial sense we are to cross the Jordan, enter in, and take possession of the land. Some people think that it augurs ill for this view of the case that we commence the war by making alliance with Turkey. But the Book of Joshua commences with the alliance of the Israelites and the Gibeonites. They were more acute diplomats than ever were the Russians. They got the better of Joshua, but yet, when he had lifted up his hand, and pledged his honour that he would assist them, he was not backward in the day of battle; and the sun stood still, and gave him an opportunity of keeping his truth and fealty to them. I do not look at these alliances as a bad augury for us. I think it is rather a strong proof that we are in the right; that, contrary to our feeling as men, contrary to our feeling as Christians, and by the cause of truth and righteousness, and we have no object of our own to gain. But, if we are to do this work, I take it there must be an immense revolution in the Church. I think we have not a glimmering of what is before us. I do hope that in the next twenty years people will smile at us, just as we smile at the wonder of our ancestors when they saw coaches going six miles an hour. I do believe that very soon, instead of being amazed at what is doing, the Christian Church will look at an idol as we look at a fossil brought up out of the earth—and this is not very far off. The truth is, there is a force in the Christian Church not yet defined. There is a latent force in every Christian man, infinitely more than the man himself knows. Look at a story which I had from a friend who visited the pastor of a small parish in a portion of Germany, who educates poor children, and stirs them up to a divine life. When you come to ask him, "Can you do anything for Christ? his answer is, "Yes we can; we have no money, but let us select six men, and

teach these Christian men to be shoemakers, to be agriculturists, to be field-labourers; and I will teach them theology and the languages." That man has been labouring for years; and that humble man, and his assistants in that humble village, have prepared these men for foreign usefulness. Some months ago, afraid that they might be corrupted by Europeans, they built a ship; and these men, educated in this poor parish, in a ship built by themselves, are gone to Africa. This is the force that is in a man. I repeat, there is this force in the Christian Church; and, if you would draw it out, what an ample force it is! You talk of your great forces in the East, you talk of your army. I defy all the forces under Sir Charles Napier, all the forces under France and England, to make a primrose grow; but the dew can do it—the sun of heaven can do it. There are forces which all the material Powers of Europe cannot exercise. I defy all the material forces in the world to quicken a human spirit, to bring a soul to God; but we have in the Church of Christ these forces, according to the power that worketh in us. And what an omnipotent power it is, if you, and I, and every man, had, but faith to draw upon it, to take advantage of it, to believe in the Word of God—the power inexhaustible, and able to convert a world! The other day I was requested by a brother minister, who was well, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who during three years' sickness had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit, I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ears these few words, "I am strong in Him." The words were few, and uttered feebly; they were words of a feeble child in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart—they seemed to make the world more beautiful than ever it was before, and brought home to my heart a great and blessed truth. May you, and I, and every one else, be strong in Him!—*Speech by Rev. N. Macleod.*

A TURKISH RELIGIOUS CEREMONY.—On Friday last the eyes of "infidels" were treated to the sight of an imposing religious ceremony, which can only be seen every third or fourth year. At intervals of that length the carpet which covers the tomb of the Prophet at Mecca is replaced by a new one, and the sacred "cast-off" is then sent by the Chief Molla of the holy city to Constantinople, to be placed in the chamber of relics in the palace of Topcapou on the Bosphorus. On the day just mentioned, the last received of these precious fabrics was carried in great state to its place of deposit, accompanied by a grand cavalcade, composed of the Sultan, the Sheikh-ul-Islam, the Grand Vizier, and all the high functionaries of State. A gorgeously carved and gilded coach, drawn by four splendidly caparisoned horses, contained the sacred covering of the Prophet's tomb, and as it rolled gently by, hundreds of the faithful bowed low before the precious freight it bore. I thought—how many more will Mohammeden Constantinople yet survive to receive?—*Correspondent of Morning Chronicle.*

THE COMFORTS OF VOLUNTARIISM.—According to the "Congregational Year Book for 1855," which has just made its appearance, there are at present 3244 Independent places of worship in England and Wales. According to the same authority, there are, however, only 1941 Independent ministers in England and Wales. These statistics, furnished by the Congregationalists themselves, establish a fact of which we have already heard from other quarters, that is, that there are hundreds of Independent congregations in the sister island without ministers. With all the boasted advantages of Voluntarism, it cannot, even in rich England, provide itself with the first necessities of a Church. The Independents, with the redoubted Dr. Foster at their head, have a Society for the Liberation of Religion from State Patronage, but they are certainly in much greater need of a Society for the Liberation of Religion from Starvation. It appears that there are in England and Wales no less than 1303 places of Independent worship without ministers.—*Belfast Banner.*

The Church of Rome in Piedmont.

VIENNA, Feb 3.—By the telegraphic despatch, dated Rome 30th January, which I forwarded to you yesterday, we had a confirmation of what has been known here for some time past, namely, that the relations between Piedmont and the Holy See are assuming a more and more serious aspect. In a recent allocution which his Holiness the Pope held at a Consistorium, the excommunication of King Emmanuel and the members of his government was not directly pronounced, but it was clearly implied in an indirect way. His Holiness very adroitly and diplomatically contented himself by pointing out the canons of the holy councils for offences against the rights and property of the church, such as are still being persisted in by the King and government of Piedmont, in spite of all the remonstrances, exhortations, and notes which he fruitlessly addressed to them; and also by stating that all these judgments undoubtedly apply to the case in point. Now, it is also well known that the punishment awarded by the church authorities to the offences in question is nothing less than excommunication. His Holiness, therefore, in other words, says: "Let those whom the cap fits put it on." This is rather a clever mode of avoiding, at least for a time, the impending open rupture and consequent dilemma. But how will the clergy and the essentially religious, nay, more or less bigoted, people of Piedmont construe this indirectly expressed, but, nevertheless, sweeping ban of excommunication; and what will be the probable consequences thereof? Will the premeditated spoliation of the ecclesiastical estates, the abolition of divers other rights to which the Holy See lays claim, be persisted in? Supposing, for instance, that the clergy, supported by the judgments of the holy councils, should hereafter refuse to administer the holy sacraments to any of the members of the Liberal anti-Church party, what endless and grave embarrassments would this not lead to! And yet these embarrassments are in their embryo, and we may shortly expect to hear of their interesting development.—*Morning Chronicle.*

HOWEVER we may regret the fact, true it is, that there is a very noisy, if not powerful, section in the House of Commons who are resolved to remove all real and efficient distinction between the Sabbath and the other

days of the week. In short, they are anxious to introduce into this country what may be shortly, but expressively, called the French Sunday. This is a day generally devoted, on the continent, to plays, concerts, games, masquerades, reviews and recreations—or, rather, dissipations of all sorts. For the sake of appearance, a few hours are devoted to religious exercises, or what may be supposed to stand in their stead, but the real business of the day is sensuous pleasure and animal enjoyment. Of course, it would not do in this country to suppose that we should come all at once to this fearful abnegation of spiritual duty—such an abrupt arrival at the natural and intended terminus of the movement would be too revolting. Accordingly, Sir Joshua Walmley and his supporters are careful to limit themselves in the outset to the scheme of opening the British Museum and National Gallery, in order, as is alleged, to promote the "moral and intellectual improvement" of the people. Grant this principle, where would they stop? It is clear that the doors of the Crystal Palace, the Colosseum, the Zoological Gardens, the Italian Opera House, Astley's Circus, Albert Smith's Mont Blanc, Madame Tussaud's Den of Horrors, and the thousand other sights and shows of London—together with every similar place of entertainment throughout the provinces—would be immediately thrown open on the Lord's Day. The fatal step once taken, all the consequences are inevitable. Undoubtedly we hold the restricted plan of Sir Joshua Walmley to be just as complete a violation of the Divine Command as would be the consummation to which we have referred, and we equally oppose the insertion of the point of the wedge as of its entire bulk. But, surely, we are entitled to complain of the dishonesty of the advocates of the proposed system, who conceal from the public the natural tendency and inevitable result, if not the premeditated object of their present movement. Let them not conceal that their design is to render the Sabbath subservient to secular occupations connected with mental and physical recreation, and thereby to displace the solemn ordinance of the Lord of the Sabbath. Such an avowal would be only candid, as it is consistent with facts. We are glad, however, that, meanwhile, the attempt to rob the country of its most precious blessing—the Christian Sabbath—has been defeated, and we trust we shall not see the attempt repeated for some time.—*Edinburgh Post.*

THE MONTHLY RECORD.

MAY, 1855.

As our readers will have observed we have made a slight change in the title of our record, giving it a wider application so that the name may be more accurate.

In agreeing upon a title at first we thought of adding the additional clause but it was suggested that as we had no authority to act for the neighbouring provinces, and as we were uncertain to what extent we would be supported from them, it would be safest to err on the side of modesty and restrict the title to Nova Scotia. Since then, however, we have received suggestions

from several of our friends in the different provinces as to the propriety of changing the name so as to include them, and even mentioning that for want of this, some of their neighbours were backward in supporting it, so that our own scruples being thus removed, we have much pleasure in adopting a title of wider application. To many of our friends in the adjoining provinces we are deeply indebted and so long as they are without any separate periodicals of their own, we shall hope for a continuance of their support. We need hardly say that it will afford us the greatest pleasure to receive communications from them as to the affairs of the church in their localities, as we are most anxious to enrich our pages with as much colonial intelligence as possible. Hitherto the members of our church in one part of the country have been almost entirely ignorant of what their friends were doing in another, and thus much influence for good has been lost, church feeling has been in some places at least at a low ebb, and christian zeal has flagged. We have not yet done what we could have wished to remedy this defect, indeed, our colonial information has been received in a great measure from the Home Record, but we trust in the future to receive more frequent communications from the interior and from the adjoining provinces.

Wallace and Pugwash.

Intimation having been duly given from the pulpit that a meeting would be held in the church of Wallace, on Thursday the 5th ultimo, at 11 o'clock, A. M., with the view of taking steps for the appointment of a minister to the pastoral superintendence of the above populous and extensive district, as well as for the consideration of other matters connected with the interests of the congregation, a considerable number of the heads of families, and others, attended at the time appointed.

The meeting having been opened with prayer by the Rev. George Harper, who immediately thereafter retired, Mr. Campbell, Fox Harbour, was called to preside. The Chairman having briefly stated the objects which had called them together, Mr. Purves informed the meeting that though while lately in Edinburgh he had made inquiries at the office of the Colonial Committee with regard to the prospect of receiving a minister, he regretted very much that his efforts to make arrangements had proved unsuccessful. Not only was there little or no prospect in the meantime of their having a Gaelic Minister sent out to them, but he was sorry to say there was no choice in the matter as though he had done everything in his power, he could find no suitable person with or without Gaelic willing to come out and undertake the charge of the congregation.

In these circumstances, and as the congregation had already had various opportu-

nities of hearing the Rev. George Harper, who had for some time been stationed in the district, the meeting after due deliberation unanimously resolved to give the Rev. gentleman a call to be their pastor.

We have no doubt that the Presbytery of Pictou, who have long felt an interest in the prosperity of this attached congregation, will lose no time in making the necessary arrangements for moderating in a call to the Rev. George Harper. We understand that Mr. Harper has already signified his willingness to accept their call when tendered to him by the Presbytery. In a letter to the office-bearers at Wallace Mr. H. intimating his willingness to become their pastor, states, "that under the circumstances however, and as the people of Georgetown being some time ago apprised of my destination are anxiously looking for my arrival on the Island, I humbly think that out of a regard to the spiritual wants of our brethren in that quarter, I could not do better than proceed in the first instance to my destination so soon as the navigation opens with the view of spending a month or six weeks among them, returning again to Wallace at the end of that time. And I have little fear that the congregation of Wallace and Pugwash having themselves been so long deprived of religious ministrations will grudge the time so spent among their brethren of Georgetown, but will most willingly agree to dispense for a few weeks with my services to enable me to visit them as a missionary.

Trusting that the relation which we hope soon to be formed may conduce to the spiritual benefit and mutual advantage both of minister and people, and may tend to the glory of God and the interests of the Redeemer's Kingdom.

Believe me,

Dear Brethren,

Ever yours sincerely,

GEO. HARPER."

In regard to the above, we have much pleasure in seeing that our friends in Wallace and Pugwash are soon to have a minister of their own, and that another name is to be added to the list of our clergy in this colony. The district is undoubtedly one of great promise, and under the care of an active and zealous labourer—(such as we hope Mr. Harper will prove,) much might be done to extend the borders of our Zion in that quarter. But while we congratulate the people of Wallace on the attainment of their wishes, we cannot but regret that the people of Georgetown are in the meantime without a minister. We trust, however, that they will not long remain so. The filling up of the above vacancy, by diminishing the extent of the field yet to be occupied, renders their chance of soon obtaining a minister so much the greater. And as we are credibly informed that the number of Students attending our Divinity Halls in Scotland is now nearly double what it was only a few years ago, we have every reason to believe that, at no distant period, not only Georgetown, but every other vacancy in these colonies, will be abundantly supplied with missionaries from the parent church. In the meantime it is

only to be expected that the most important fields—we mean of course those that are self-sustaining—will be first occupied.

It will be observed, from Mr. Harper's answer to the call, that he very properly intends taking the earliest opportunity of paying a missionary visit to the Island. We cannot but commend his intentions; being of course quite at liberty to accept a call from any congregation in this colony or elsewhere, there is not now any blame attached to him for not proceeding to his original destination, though out of a regard to the welfare of the church there, he seems still anxious to do so. And we sincerely trust, as we have every reason to believe, that by the time he has organised a congregation at Georgetown, there may be another ready to take his place in the Island.

Extract

From the Records of the Synod of Nova Scotia, in connection with the Church of Scotland.

St. Andrew's Church, Pictou,
5th July, 1854.

The Synod adjourned to meet at Halifax on the first Tuesday of July, 1855.

W. SNODGRASS, Syn. Clk.

The Poetical works of George Herbert WITH LIFE, CRITICAL DISSERTATIONS AND EXPLANATORY NOTES BY THE REV. GEO. GILPILLAN.

New York, D. Appleton & Co., Broadway.
BOSTON, JAMES NICOL, MDCCCLIV.

George Herbert then, was a Christian poet. Should our readers be led to peruse his work "The Temple" and supposing they are already acquainted with the writings of such as Milton, Young, Cowper and the author of the Course of Time, they may desire to know wherein he is distinguishable from those of his brethren in Christian song. It is to be observed then, that the Temple is not an Epic and therefore professes nothing in common with the great work of Milton. The latter in a train of scenes and by the mouth of several personages, God, Angel, Devil and Man, brings before us majestic thoughts on the fall and future restoration of man. The theme is lofty and he is more than equal to the mighty converse. He stoops rather than soars. He finds no difficulty in making the great beings he introduces speak in character. His verse which is a singular excellence, without the pedantry of the scholar, with classic taste and scripture allusion, carries us along through the glories of heaven, the bowers of Paradise and the horrors of hell. But though Herbert denominates his work a Temple and his pieces appear as forming part of a plan, not as occasional bursts, the effusions of the hour or the outbreathing of the Poetic spirit open to be roused by all objects in thought or experience, yet they possess the lyric character. They are in short hymns on Christian experience. The lofty description, the rolling thunders of heaven's battles and the sharp clang of the embattled spirits of evil are out of his

sphere and he essays no such high travel. His poetry is the sentimental journey of Christian devotion. His lowly muse, creeps along the narrow way of Christian faith. The blessed calm of the Sabbath morn is somewhere her theme: the loneliness of virtue calls forth her verses. Now is She bowed down with the burden of sin weighing upon the inmost spirit. She finds her woe and her joy in the cross of Calvary and cries:

"Since blood is fittest, Lord, to write
The sorrows in and bloody light
My heart hath store; write there, where in
One box doth he both ink and sm."

Again, as her only comfort she invites Jesus Christ to give her comfort:

1. "Come my way, my truth, my life,
Such a way as gives us breath,
Such a truth as ends all strife,
Such a life as killeth death.
2. "Come my light, my feast, my strength,
Such a light as shows a feast,
Such a feast as mends in length,
Such a strength as makes his guest."

In his description of the Sabbath do we obtain an insight into the deeply devotional spirit of Herbert:

1. O day most calm and bright
The fruit of this, the next world's bud
The endorsement of supreme delight
Writ by a friend and with his blood
The couch of time, cares calm and lay
The week were dark but for thy light
Thy torch doth show the way.
2. Sundays the pillars are
On which heaven's palace arched lies.
The other days fill up the spare
And hollow room with vanities
They are the fruitful heads and borders
In God's rich garden that is bare
Which parts their ranks and orders.
3. The Sundays of man's life
Threaded together on times string
"Make bracelets to adorn the wife
Of the Eternal glorious king.
On Sunday heaven's gate stands open
Blessings are plentiful and ripe
More plentiful than hope."

One characteristic then of Herbert's verse is its unpretending lyrical character. It is the penitent's description of human nature and human sin, an humble delineation of pious sentiment. It is the breathing of a broken and contrite heart.

And besides the lowly piety of his song, it is remarkable for the cheerfulness of its views. His piety is by means of the sombre Puritan cast. Religion is with Herbert by no means as with many a perpetual funeral. His breathings of prayer are not, to use the language of a living poet, "muffled drums beating funeral marches to the grave." His religion is a healthy lightsome feeling. He walks in his cure as a child of the day and has an eye for the beauties of nature, a feeling for the joys of life, and a tolerable god opinion for the beauties of human nature. In this, though far inferior to Edward Young in grandeur and solemnity of imagination and inferior even in his own style, serene of thought and expression, yet in lightness of heart, in healthy Christianity which from its own nature is cheerful, his Muse is a far more pleasant guest in the soul than that of Young. The

Muse of Young is a character made up of philosophy, religion and tragedy: Herbert is a goddess, graceful and gay who equips her gem with the mantle of sincere piety. Young is splendid; Herbert is never brilliant but calmly beautiful. Young deals with the most solemn subjects; Herbert handles alike the solemn and the joyous. Young's muse walks in the night: Herbert's in the joyous sunlight of summer and spring. With Herbert's Apostrophe to the Sabbath compare Young's impressive address to night:

O majestic night, nature's great Ancestor, day's elder
And fated to survive the transient sun
By mortals and immortals seen with awe
A starry crown thy raven brow adorns,
An azure zone thy waste; clouds, in heaven's loom
Wrought through varieties of shape and shade
In ample folds of drapery divine
Thy flowing mantle form, and heaven throughout
Voluminously pour thy pompous train:

Young's spirit was embittered: Herbert's was genial and warm with healthy sentiment. Young had tried life, for he was old when he wrote his great work and as a consequence mis-called it: Herbert also had lived and he loved life well. Young was already dead in his poetry at least to the joys of this while still in health and enjoying opportunity to weave something beautiful out of the tangled yarn of human existence; Herbert was alive to its beauties while his hand touched his lute with the feebleness of approaching death: "The "Night Thoughts" are the sour outbreathings of disappointment in attaining the objects of a distempered ambition: the strains of Herbert are the opening burst, the outswelling prelude of an eternal song of praise. The poetry of the one is a Temple lit up with gloomy grandeur; the clusters are dark; the rays of light are rich and gorgeous but streaming all into the eye through darkened and discoloured glass. The drapery is heavy hanging in rich folds of thought and song but so sombre as to cast a gloom over the spirit, and our step in the shrine of his song sounds the hollow sound of vaults, of tombs and dusty death: but the "Temple" of Herbert is lit up with inspiring pictures of beautiful life and a happy Canaan above. As the psalmist to his harp and psaltery, so Herbert to his lute sings joyous praises and the soul thrills with deep but cheerful sentiment, the eye brightens and the heart leaps for joy. The sentiment is truer than that of Young, though it may not be so powerful nor may the soul shiver and tremble with such stern delight. The contrast is as great as between the Frenchman's cry in the moment of opening battle of "Vive Napoleon" and the stern Gaelic moan of "Lochlann no more." His stanzas on "Religion" express his view of things.

All may of thee partake, -
Nothing can be so mean
Which with this tincture for thy sake,
Will not grow light and clean.

This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told.

The poetry of Herbert is lowly and cheerful. He does not, travel in the splendid

triumphal car of Milton's Epic, gracing his march with snatches of classic lore, and scriptural allusion, pleasing with marked digression, almost surfeiting with exuberance of imagination and elevating our souls to the heroic glories of Epic poems; nor does he, revelling in gloomy splendours, make us stand in awe and trouble. He erects a "Temple," and without shewing in one view its proportions, conducts us from chamber to chamber and from cell to cell, where the Christian spirit celebrates its devotions, and makes us feel the odour of sweet incense, the fragrance of piety, and admire the lights of devotion. It is impossible for us to give a correct idea of the "Temple" by quotations, more especially before we have referred to the peculiar blemishes of the poem. But as one example of his manner and "ex uno disce omnes" for Herbert is equal, take the following: The Subject is Prayer.

Prayer, the churches' Lanquet, Angels' Age,
God's breath in man returning to his birth,
The soul in paraphrase, art in pilgrimage,
The Christian's plummet sounding earth and heaven.
Engine against the Almighty, sinner's tower,
Reversal thunder: Christ's-side-piercing spear,
The six days world transposing in an hour,
A kind of tune which all things hear and fear.
Softness and peace and joy and love and bliss,
Exhaled Ganna, gladness of the east,
Heaven in ordinary, men well drest
The milky way; the bird of paradise.
Church Bells beyond the stars heard, the soul's blood
The land of spices; something understood.

It will be seen from the quotations which have been made, that the poems of Herbert are not without their defects. It is unfortunate that these are such as somewhat to conceal his genius. In his case his faults have not become him. The egotism of Byron imparts a peculiar vein of feeling to his poetry, and excites interest, but not so the inelegancies of Herbert. The first defect we should comment upon is want of freedom of fancy. His genius does not soar beyond the limits of so much fixed, positive, truth. His subjects would almost literally form a body of Divinity. It might be regarded as a poetical "Marekii Medulla." It looks within too much and does not gloss itself sufficiently in the mirror of nature. The poet in vigorous language tells us what Truth is, and what the Sunday is, and what Virtue is: but could he also see and worship God in the mountain's brow, the forest primeval, the waving landscape and the silver stream, we should exult more freely in his measures, and our hearts should leap more merrily along in the advancing tread of his pious strain. The true poet of piety turns his vision without and within. He looks upon nature and gathers inspiration from the mountain's brow and the midnight tempest, from the bruises of the human spirit and the sallies of joy. David's psalm in which he describes the firmament in its glory and closes exulting on the excellence of God's law, shows this freedom of sentiment and this truth to nature equally in the wide boundless universe and the little but immeasurable because spiritual world of the human spirit. Herbert deals too much with the

abstract, and too little with the concrete. His poetry is a poetical speculation revelling in all phases of thought, and presenting truths in every possible form. This, however, lends it an air of heaviness and makes it often dull. Its stiffness would be happily relieved by unshackled outbursts of poetry which are plainly repressed.

Another defect in George Herbert is to be sought in his turns of language, and closely associated quaintness of thought. There are too many sharp turns in his speech, closely resembling wit. These were out of place in any feeling delineations. But especially are they incongruous in religious poetry. Indeed all turns of expression that are not natural injure poetry. The easier and more negligent it is the better does it find access to the soul. There is one poem in which Herbert describes with deep fervency and seriousness the sufferings of Christ, where these turns of wit, these quips of fancy and this labored point are lugged in with singular inappropriateness. He represents the Saviour's sufferings in his own words, each stanza ending with: "ever grief like mine." When we read that poem, we cannot but regret that taste which could introduce such words into such lips at such a time and in such circumstances.

This observation, however, leads to another in justification. Herbert follows the literary taste of his time. At the time of Herbert purity and beauty of English style was not at its highest stage. Speaking generally it had declined. Far rather would we have the style of Chaucer in the 14th than that of most writers in the 16th and 17th centuries. There was an unhealthy exuberance about it, which darkened and encumbered the thought. We find this in prose writers most unmistakably, because they had more perfect freedom to express themselves as they pleased. Thus in the essays of Bacon, which are vigorous in thought and generally rich in expression, in which indeed there is a perfect plethora of ideas, we find recurring ever and anon those cramped expressions as an homage of the great man to the corrupt taste of his times. We discover this quality in the style of Hooker. Sometimes it adorns more than defaces. In the writings of the English Seneca, Bishop Hall, it brings out the pith and point of his sayings and renders them more forcibly because more naked and angular. This quality was full blown in the times of the first and second Charles. It stained our literature, which recovered itself only after the revolution, when church, state and literature seem to have righted themselves. During the reign of James the first this style was fashionable both in poetry and prose. The writings of James himself are full of it. All literature was a constant witticism. James punned and joked, (and his jokes were not foolish, but good, as D'Israeli has shown in his *Curiosities of Literature*; and Sir Walter Scott has well represented in his romance.) Herbert had spent much of his time at court, and this appears in his writings. During that period, indeed, Shakespeare wrote some of his plays, Milton, his *Paradise lost*, and John Bunyan, his beautiful allegoric journey. But these men were superior to the evanescent tastes of any age. They could take to pieces the false education of their minds, and, falling back upon nature, cast off the dross that contact with the depraved taste of society had gathered around them. And even with them, though we do not find it in the poetry of Milton we find it in his prose. Shakespeare exhibits forced wit, John Bunyan did not lie under the temptation at all, for, though his memory now is sweet in the Christian heart, he was then an obscure man and did not come into contact with the literary fashions of his time. Herbert's defect was the defect of his age. We would gladly say more of Herbert and his times, and his brothers in Christian song, but we believe that enough has been said to induce those of our readers who are lovers of such reading to prosecute the matter farther, and gain a more intimate acquaintance with the pious breathings of the Pastor of Bemerton. In their hands we are contented to leave him who, in the retirement of his study, his garden and its silent bower, sung the temple of Religion, the true temple, the spiritual domain of religious feeling, truth and beauty in the soul. The world was full of its ancient temples, and could point to its splendid piles and majestic memorials of the past of other days, but this spiritual temple, this delineation of spiritual experience, the true Christian Temple will outlive them all. If my readers, any of them, have ever gone far to see the abbeys, the cathedrals, the ruined monasteries of a former age, we trust that they shall visit this temple also. Let them take the guidance of Herbert and let them go with him along the floor of this great spiritual house, rich with gems of thought and truths of revelation more fully revealed, and let them turn their eyes with him, upward to the vault of heaven sparkling with stars invisible to the eye of sense, as common stars in the day time, but visible to the eye of faith through the night of the world full of trial, affliction, and death. If they seek for wisdom to direct them in ordinary life, they will find it here, for the poet is a truthful man. They will find it also plain and un-garnished, in which the wild flight of fancy shall not blind the eye to the soberness of fact. If they would relieve themselves for a time from the grave splendour of "Paradise lost," the tedium of the "Course of Time," which is too often poetical prose, and the soul-sickenening terrors of the "Night Thoughts," with strains of song breathing a sounder piety and a purer spirit, they will find this in the stanzas of Herbert. If they wish to obtain an insight into the religious sentiment which was reposing in many a quiet country home in that day, while the King was writing and talking of witches, or meditating ecclesiastical reforms, they may see it, as in a mirror, in the poems of Herbert; for, having spent part of his time at court, part in town, and part in the country, he fairly represents general religious thought. When they see its force, and the soundness of constitution in the body of Christian Truth and Christian feeling, they will not be surprised that such sentiment, embittered in the wars of Puritan and Royalist, should become bitter as gall, and make the nation reel like a drunken man. If they seek for condensed wit and wisdom, they will find them in the "jacula prudentum," or "cutlandish sentences, proverbs, etc., selected by Mr. George Herbert, late Orator of the University of Cambridge." They will find thoughts which demand reflection. They will need for themselves to evolve their beauty. Perhaps they may now and then need to throw aside some dross, as the Australian digger knocks the quartz off his nugget of gold. But be assured, there is much to be made of these poems. However, let us close our observations with the words of the Author of Festus:—

All rests with those who read; a work or thought is what each makes it to himself, and may be full of great dark meanings, like the sea with shoals of life rushing, or like the air beaught with the wing of the wild dove sweeping miles broad o'er the far western woods with mighty glimpses of the central light, Or, may be nothing, bodiless, spiritless."

Westchester Mountain, &c.

ALTHOUGH the means at our command of supplying our numerous vacant stations in this colony are in the meantime but limited we do not think our ministers and missionaries can fairly be charged with any lack of zeal in striving to embrace within the sphere of their labours as wide a field as each can possibly overtake. We regret, however, to learn that our missionary at Wallace, who as will be seen from another column, is now about to leave for Georgetown, Prince Edward Island, has been unable during his stay in the district, in consequence of his time being so much occupied to pay a visit to the friends of our church in the above interesting settlement. Such, however, we understand was his anxious wish if it had at all been in his power to carry it into effect, and our adherents in that quarter as well as in other neighbouring settlements not yet visited may confidently rest assured that however remotely situated some of them may be, their spiritual interests will not be overlooked, nor their wants forgotten. As soon as an opportunity offers, they may expect to receive a visit from some one of our missionaries.

We may mention that besides preaching regularly every Sabbath, either in Wallace or Pugwash, our missionary who at present occupies that extensive district has had various meetings for religious purposes at the Stake's Road and Fox Harbour on all which occasions notwithstanding the season of the year, the attendance was always very full, Victoria Settlement also, though situated at a considerable distance in the interior, and in spring almost inaccessible from the

state of the roads, has received a second visit from him on Wednesday the 18th of last month; when we are truly gratified to learn there was a considerable increase in the number of attendants both old and young.

Altogether, it affords us much pleasure to be able to state that affairs in that portion of the colonial vineyard seem to wear a most prosperous aspect, and augur well for the future.

St. Matthew's, Halifax.

The Annual Collection in aid of the Colonial Mission of the Church of Scotland, was made in this church on Sabbath 15th, and amounted to the sum of £30, which has been transmitted to Edinburgh. Apart from their intrinsic value, this and such like contributions to the schemes of the parent church have a most beneficial influence. They strengthen the ties of sympathy and attachment, binding us closer together.

At home they are hailed as substantial evidence that their exertions are appreciated. And the christian people there who are doing so much for the spread of the gospel, are stimulated and encouraged when they find that many thousands of miles away, they have fellow-churchmen and fellow-workers who are uniting their prayers and means with theirs to build up the waste places of our Zion.

LATEST INTELLIGENCE

Glasgow Mission to the Hospital at Scutari.

Letter from the Rev. Mr. Ferguson to the Secy.

"SCUTARI, Monday Morning,
12th February, 1855.

"When I arrived here on Wednesday last, the 7th inst., I found your kind and most welcome letter awaiting me. I hope you have received my note from Malta.

We sailed from Corfu on Saturday, and landed at Constantinople on Wednesday morning—a quick and pleasant passage. The number of 'sail' that were finding their way along with us in the direction of the Bosphorus, was so large that it was with difficulty we could find our way through them. We were told at Constantinople that 400 had arrived that morning, and there seemed to be nearly as many to come. They had been wind-bound in the Archipelago; and when the wind changed to south, they were all driven up the Bordanelles together.

"Praised be the Lord that, in His most merciful providence, I am again at work; for during the past summer, to use the words of Charles Buxton, I have 'suffered much from the pain of inaction and the obscurity that hangs upon the future.' I feel grateful to your Committee for having sent me to this most important field. I wish I could give you some idea of the state of things here; but it is hopeless to attempt it, at least at the present time. A little experience of the work, I trust, leave me more leisure. So far as I have seen, the sick have every comfort.

I find that even upon the spot, as well as at home, there are many opinions. I have asked every man to whom I have spoken as to their comforts, and every one says we have everything we require. Several have spoken strongly of the kindness shewn them by all parties. But I would not speak decidedly as yet on any point. Things here are upon such a large scale, that it would require not a few days, but a few weeks, to judge correctly of the management of matters; and, besides, that is not my business.

"As this is the first of, I trust, many letters, allow me to give you a brief account of my first doings here. After a most tedious delay on board the 'Bahiana,' in expectation of a small steamer which was expected alongside, to take off the packages which were addressed to Scutari, I took a caïque across the Bosphorus, and was thankful, after a frightful tossing, as in a nut-shell, to find myself and all my baggage safe on the landing-stage at Scutari. I loaded a pair of Turks, and walked towards the Barrack hospital. On the way, an old gentleman on horseback accosted me, from whom I learned that Mr. Fraser, of the Free Church, had just arrived, having come overland. He kindly guided me to the main gateway, and told me where to find the senior chaplain and the commandant, of whom I wished to report myself. I afterwards learned that my unknown friend is Mr. Bracebridge, who, with his lady, is living here with Miss Nightingale. Mr. Sabin, senior chaplain, received me most kindly, went with me to the commandant's and quartermaster's offices, and invited me to dine at six p. m. He and Mrs. S. live along with Mrs. Denny, wife of Colonel Denny, of 71st Highlanders. He could not give me a bed, as a chaplain had just arrived sick from the Crimea, to whom he had given lodging. I was turned into my room with no other furniture than my baggage; and having unfortunately brought bed with me, I had the prospect of spending the night upon the boards, wrapped in a plaid. I rather liked the idea of trying the kind offer of a mattress and quilt from a brother chaplain next door. The officers get room; but no furniture. The consequence of not knowing this before leaving home, was a whole day spent at Pera, purchasing, through the medium of signs, a few necessaries. I paid £2, 5s. for a bed, mattress, and quilt; £1, 7s. for two pairs of sheets; and £1, 10s. for a blanket.

"I was very happy to find Mr. Drennan, here, who was ordained as chaplain by the Presbytery of Edinburgh. The day after my arrival, I took a walk through part of the hospitals. You ask, 'What are my first impressions?' It is difficult to say—the vast magnitude of the whole well confounded me. I walked first round the lower corridor of the Barrack hospital, a distance of about three-quarters of a mile, in a narrow passage lined on each side by my fellow-countrymen, as closely as is possible, to allow the necessary space between each bed. The great majority are suffering from diarrhoea, some from dysentery, rheumatism, fever, &c.; some have been lying ever since the battle of Alma, with little prospect of getting better; some are dying (the mortality somewhat less of late, between fifty and sixty are laid in one grave daily); some are convalescent, and are walking about on tottering and aching limbs, and many upon crutches; some expecting soon to return to their hard labour in the trenches, or on the heights; and some to return to their native land, to tell the soldier's tale, and to reap the rewards of their honourable toils. Many are lying on their beds in good health; but with painful wounds: and some with frostbitten feet—here, a toe or more—there, nearly a whole of one, or of both, lost.

"But there is no end to the variety of their sufferings. It is truly a sad, a heart-sickening sight. And this corridor is a mere fraction of the whole. There are, I am told, from seven to eight thousand at Scutari alone, and they appear to be arriving from the Crimea almost daily. They were carrying them in on stretchers the whole day yesterday. I saw one poor fellow literally 'skin and bone,' seated on a bed, getting his entire body cleared of several months' accumulation of filth. The look of satisfaction, which shewed itself upon his spare features and hollow eyes, at once more getting a sight of his skin in its natural state, would have been a rich reward to me though I had performed the disagreeable work of scrubbing him! As I came from the hospital this afternoon, about five o'clock, I met a few artillerymen just coming from the Crimea. One poor fellow was creeping along with much difficulty. I asked him how he did, and what was going on at Sebastopol. He seemed to know little about it. His reply was: 'There is a deal of sickness in the camp' His feet were swollen, so that his shoes would not hold them. But when I suggested that he should get a carry, he smiled, and said: 'Oh! no; I'll make it out.'

"It did seem to me a puzzling task to find out a few Presbyterians among so many thousands; and the Episcopal chaplains all said they would not like to undertake it. Mr. D. and I agreed to divide the field—he taking the Barrack, and I the General hospital. Every body here is overwrought, and things in general are, of course, imperfectly attended to. I heard a medical man say yesterday, that people at home know nothing at all about the real state of matters here. Before he came out, which was lately, he had said, 'Where, in the name of wonder, can all these medical men who are already at Scutari, go to? Now, he sees it is physically impossible that any man can do the work assigned to him with any satisfaction. One hundred-and-seventy patients, allowing only five minutes to each, would require fourteen hours a-day to see them all daily. No man can stand in these wards the half of that time. The orderlies are constantly being laid up with fever.

"I began my labours in the General hospital on Saturday last. On the preceding evening, a chaplain told me that he had seen that day a Presbyterian who wished much to see one of his own chaplains, as he had never seen one since he left home. I went immediately, and had a talk with him. He was able to move about, and promised to attend a meeting on Sabbath, in the chaplain's room. He had no Bible. There are very many in this state, particularly in the General hospital. It is quite distressing not to be able to put the Word of Life into their hands. If you only heard how they thank me when I promise to procure them a Bible. 'I'll be very much obliged to you, sir.' This case encouraged me to set to work on the following day; so, handing it over to my colleague, to whom it belonged, I went to my own division.

"Oh! when will these Testaments be here? The desponding wish: 'I had a complete

copy, psalms and paraphrases, and all; but it went with my knapsack, and I fear I shall never see it again,' almost rends my heart, when I meet it by the hearty words: 'Here, my good fellow, is a new copy for you; regret not the one you have lost.' It would amuse, as well as melt you, to hear and see some men say: 'My Bible is gone with all my traps.' The arms are thrown out, and the hands opened wide, to shew how empty they are; and, when able, held up to shew that he is indebted to another for the very shirt he wears; and with a becoming indifference for an old knapsack, and an air, I think, peculiar to a soldier, he exclaims: 'I have nothing here!'—apparently grateful that he is still here himself, although all else is gone.

"Well, my plan was to go over the whole hospital, talking a few minutes to each man; and beginning at corridor A, I walked up between the two first beds, having learned, from the ticket attached to each, that I had two Protestants beside me. (The new tickets have English and Scotch Protestant upon them.) Both were so willing to listen, and I felt so much inclined to prolong the conversation, that I soon discovered my plan would not do. One of my friends, with honesty portrayed in his face, said: 'I was thinking that may be this was a warning to me.' A hopeful state; and though not Scotch, I must see him again. I speak to all, even to Catholics, when opportunity offers. One told me yesterday, he was a Catholic; but would be thankful for a good advice from any one. The hopeful lad of whom I have just spoken, pointed me to a Scotchman near by. This one told me where I would find another, and so on till I found myself surrounded by Scots Greys, mostly from Edinburgh and Glasgow. In this way I saw and conversed with fifteen; and with all I found no difficulty in entering upon the chief object of my mission. I have now the addresses of thirty-two; but I have not made the acquaintance of all these, as I got a list of names from the English chaplain.

"Here I must close, or be too late for to-day's mail. I shall write again on this day week. To-day I have to take writing materials to the hospital, to write some letters to my friends by their bedside.

"To the queries of your letter I shall reply after I have the necessary information."

Baptism of Seven Natives,

In connexion with the Church of Scotland's Mission, Madras.

On Sabbath evening, the 17th December, a very gratifying service was held in the Mission House of the above mission. At the close of public worship, which was conducted by the Rev. W. Grant, the missionary, seven Hindoo converts, who had all been for some time—several, indeed, for a long time—candidates for baptism, took their places in front of the pulpit. They were,—1, *Chinnatumbi*, (now Paul,) by profession a native doctor, upwards of fifty years of age; 2, *Agamburum*, (Ascerthan,) a young man, about twenty-five years old, who had been employed for upwards of two years in the mission; 3, *Theroo-man*, (Isaac,) a young native, about twenty-1, *Monicum*, (Paul,) 5, *Ponambulum*, (John,) 6, *Comorappen*, (David.)—these three last,

were about eighteen years of age, and had been living for a considerable time in the mission; 7, *Kigum*, (Kezia,) a native girl, about sixteen, who had also been residing about a year in the mission house.

Mr. Grant gave a short account of each, stating that all had been under Christian instruction for a considerable time—at least a year—some, indeed, for several years; and that they had, during a period of probation, afforded every reason to believe that they were sincerely desirous of being truly the Lord's. He then put a number of questions to them—some in English, and others in Tamil,—regarding their past state as heathens, and their present hopes and resolutions as disciples of Christ. Having received satisfactory answers, after praying for the divine blessing, and an address to the candidates, he proceeded to administer the sacred ordinance, the seal of their admission into the Church of the Saviour; and then, in prayer, committed them to the care of the Shepherd and Bishop of souls. May they be strengthened with might in the inner man by the Spirit of God dwelling in them, and enabled so to live as to adorn the doctrine of God their Saviour in all things!—The attendance of Europeans, East-Indians, and native Christians on the occasion, was numerous. A number of heathens were also present.—*The Home and Foreign Missionary Record.*

The South-West Church.

We observe from an advertisement in to-day's publication that this splendid edifice, erected at the entrance of Kelvinhaugh Street, in the immediate vicinity of Sandyford Toll, and in the centre of a locality which has, almost as if by magic, become a very extensive district of the city, and the residence of wealthy and influential citizens, is to be opened for public worship on the 22nd of April. This structure has been reared by the voluntary subscriptions of some of the wealthy and generous friends of the Church of Scotland, chiefly resident in that quarter, to supply a desideratum, there being no church connected with the Establishment within a considerable distance; and as the formation of the West-End Park will soon create a new community in the vicinity, the same gentlemen have resolved to erect another of equal magnificence at Kelvingrove, to be designated the "North-West Church." What the structure on the Kelvingrove grounds may be, we believe, has not yet been determined; but judging of the exquisite taste of the promoters by the manner in which the South-West Church has been designed and executed, we anticipate something still more gorgeous in the north-west. The church at Sandyford is in the pure Gothic style, from designs by Mr. Emmett, of London. Exterially there is the same chaste adherence to style as is displayed in the interior. There are three windows in the east and west ends of the buildings, the latter being the front, but those in the east are the more elaborate, and five on each side. The pillars supporting the roof, which is in three sections, are built of stone, brought from Caen, with which also the whole interior walls are faced, to the exclusion of plaster. The ceilings are of imitation oak, and harmonise most agreeably with the other portions of the building. The fine effect is unbroken by the intervention of galleries; the seats in the area, formed of Memel and pitch pine, being, in cathedral fashion, without doors, spacious

in their breadth, and to be cushioned throughout. The pulpit is peculiarly primitive in form, and quite in keeping with the architecture of the church. The heating apparatus is of the most approved construction, capable of very delicate control, and such as to secure the comfort of the congregation. The massive doors, with their old gothic hinges, are faced with oak, stained and varnished in the first style of the art. The church is seated for 1100, but, for the width of some of the passages, forms can be placed so as to increase the accommodation. Underneath the church there is ample accommodation for schools, and a large hall for congregation or other meetings. It is proposed to divide the under compartment of the building into three by glass screens, one of the aisles being set apart for a female, the other for a male school, the centre forming the larger hall, which we have referred to; each of the schools having a play-ground attached. On the whole, the building does honour to the city, and reflects the highest credit on the zeal and liberality of the gentlemen who have aided in its erection.—*Glasgow Constitutionnel.*

Letter of the Rev. Edward Stallybrass

Formerly missionary in Siberia, but now missionary to the Russian prisoners of war in England

It gives an account of the visit of Mr. Stallybrass to the Russian prisoners at Plymouth:—

Clapham, Jan. 31st, 1855.

My Dear Sir,—Having just returned from Plymouth, I am anxious to give you a short account of the result of my visit.

In consequence of the arrangements which your western missionary, Mr. Lawes, has kindly made, I found no difficulty in obtaining access to the different wards of the prisoners. I arrived at Plymouth early on Saturday morning, the 27th inst., and in company with Mr. Lawes, proceeded to the prison. Mr. L. introduced me to Mr. Pearson, its chief warder, who received me very kindly, and at once obtained an interview with the governor of the prison. The latter kindly allowed me to have free access to the prisoners, only wishing me to abstain from speaking to them on politics,—which I found no difficulty in promising.

I first visited the hospital, where I found a Finnish woman, who is married to a Russian in an apparently sinking state. She had a Swedish Testament, which she is able to read and understand. As she speaks the Russian language, I was able to hold conversation with her. She listened attentively and thanked me, while I exhorted her to look to Jesus as a poor helpless sinner, and assured her of His ability to give to the uttermost, and of His willingness to save her, &c. I saw her every day during my stay at Plymouth; and when I came away she said, "Many come look at me, and shake their heads, but I am unable to understand anything they say, and it is truly comforting to have some one to speak to, whose words I can understand."

I proceeded to some of the wards, and in conversation with many of the men, all of whom seemed pleased to see me. I felt the advantage of having spent twenty-four years in Russia, and endeavoured to speak to the hearts, and hope that in some good measure I succeeded. I found that all who can read have copies of the New Testament, either in Russ, or in some other language which the

know; and that they received these on their first arrival at Sheerness. This afforded me an opportunity for speaking of the privilege of possessing the New Testament, and their duty and interest in making themselves acquainted with its contents, and obtaining an interest in the blessings it reveals. One man wished to raise a discussion on the cause of the war, asserting whereas the English rely on the French, the French on the English, and the Turks on both—their Czar relies on God alone, and is fighting only in the cause of religion;—a delusion into which the poor fellows have been cheated. I declined to discuss the point with them, but reminded them of the fact, that by the providence of God they are here, and have important time and opportunities afforded them, which I besought them diligently and faithfully to improve. I repeated my visit to them in the afternoon, with similar results.

On Sunday morning I took with me a parcel of tracts, which had been kindly supplied by the Religious Tract Society. I remained with them till dinner time. These tracts contain in them the grand distinguishing truths of the Gospel, with earnest exhortations to repentance and faith. They were received with avidity, and I earnestly hope that a blessing will attend the perusal of them to many. Surrounded by group after group, I distributed the tracts, and then successively addressed them on the great subjects which they contain. This I thought, for the present, at least preferable to holding a more formal service with them.

I repeated my visit on Monday, and distributed the remainder of my tracts. One ward contains Jews alone. They are chiefly Poles, but speak the Russian language with fluency. I had a long discussion with them on the merits of the New Testament. They, alas, discover much of the hardness and unbelief of their forefathers. They point to the Russians, as if they were a fair specimen of the holy religion of Jesus. They, as a people, give too much occasion to blaspheme that holy name, by which they call themselves. The Jews, however, received some tracts, which they promised to read.

On the whole my visit, as an introductory one, has been very encouraging; and I think the way has been paved for repeating it with advantage.—I am, dear Sir, very truly yours,
EDWARD STALLYBRASS.
Mr. W. A. Blake.

Free Church Presbytery of Edinburgh.

We have no heart to dwell on the extraordinary proceedings of the majority in the Free Presbytery of Edinburgh on Wednesday last. They must have produced throughout the Church and country—we can answer for it in this quarter—one uniform feeling of disgust and indignation at their unfairness and pusillanimity. But such scenes of remorseless partisanship, in which good and able men are so far left to themselves as to disregard public opinion, forget what is due to venerable age and gravity of Christian character, and set at naught the labours and sacrifices of long years for the purposes of the hour, are calculated to affect the mind of the Church with a deeper and more enduring sentiment. Every member of our communion must blush and hang his head in shame and sorrow for this humiliating exhibition of human frailty, and acknowledge before God and man that it is but the natural result of self complacency and self-exaltation which

have too often characterised the Free Church. Her great spiritual Head is now teaching her by a process of stern discipline to "cease from man." The breaches of the Disruption have scarcely been built up, and the walls of our beloved Zion consolidated, when she is torn by internecine dissensions, all the more bitter and inexorable that they involve not the shadow of a principle, but are the ebullitions of unhallowed ambition and personal jealousy. In a time of peace without and prosperity within our Free Church, her rowers have rowed into the great waters, and embarked her spiritual interests upon a controversy the most gratuitous that ever afflicted a community of rational men. From this miserable and humiliating contention the thoughtful members of the Church will turn with heavy, but not hopeless hearts to the only Source of peace and comfort, and seek with greater earnestness than ever, for our Church and its counsels and counsellors. "The wisdom that is from above," which is "first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."—*Scottish Guardian (Free Church Paper.)*

THE SCOTCH IN LIVERPOOL.—A fact not a little creditable to the working-classes in Liverpool, belonging to Scotland, was mentioned last week by a member of the Relief Committee there. "Mr. Thomas Grey calculated that only 0.2 per cent. of the whole Scotch population had obtained relief, because their national independence of character prevents them asking for assistance under the deepest privations, and he proposed to raise a small fund for the express purpose of rendering aid in those cases where poverty exists among the Scotch poor."

News of the Month.

We are sorry to inform our readers that the prospect of peace seems to be still distant. The new Russian Emperor appears determined to prosecute the war with the utmost vigour, and great preparations are being made on both sides for the summer campaign. The state of the Allied army is now vastly improved, and is being daily reinforced. As soon as the Sardinian contingent reaches the Crimea and some regiments which are on the way from India, it is confidently expected that something decided will take place before Sebastopol. The Baltic fleet is again on its way towards the Russian strong-holds in the North, fitted out with gunboats and floating batteries to act in the shallow waters. So grand and thoroughly equipped a fleet never before sailed from the shores of Britain and the nation thinks of it with pride and confidence. In the mean time negotiations are going on at Vienna, but there is little hope of their leading to a satisfactory termination. The German powers are still vacillating and fears are beginning to be entertained in many quarters that Austria will ultimately take her stand on the side of Russia. The best understanding still prevails between France and Britain. Great preparations were being made in England for the reception of the French Emperor and Empress who were about to pay a visit to Her Majesty. The

New British Ministry appear to be animated with the determination to uphold the national honour and all parties seem disposed to give them a fair trial. Some of the usual irreligious measures have again been pressed upon the attention of the House of Commons. A Bill to throw open public places of amusement on the Sabbath was brought forward and we are happy to say rejected, and it is a gratifying circumstance that only one Scotch member voted in its favour. Leave has also again been granted to bring in a bill to legalize marriage with a deceased wife's sister, although both established churches and dissenters generally look upon such marriages as incestuous. The Lord Advocate has again brought forward an Education Bill for Scotland similar to that which was rejected last year, and we are happy to see that it is again likely to meet with the determined opposition of the church and to be defeated. A new Education Bill for England has also been brought forward by Sir John Pakington which seems to be liable to similar objections as the Lord Advocate's.

In our own province the most exciting topics at present are the dissolution of the House of Assembly, and the General Election which is to take place in the end of this month. As is usually the case both political parties are sanguine of success, and no doubt strenuous efforts will be made on all sides to return their favourite candidates. The prospects of the spring are cheering, and the agricultural labours of the season have been renewed after the long winter.

Liberal Donation.

A lady has sent to the Rev. Dr. Craik, of St. George's, Glasgow, the sum of £100 for the following schemes of the Church of Scotland:

| | | | |
|----------------------|-----|---|---|
| The Education Scheme | £20 | 0 | 0 |
| The Home Mission | £20 | 0 | 0 |
| The Colonial Scheme | £20 | 0 | 0 |
| The Jewish Mission | £20 | 0 | 0 |
| The China Mission | £20 | 0 | 0 |

We are glad to learn that His Excellency Sir Gaspard Le Marchant has appointed Friday the eleventh of May, to be observed as a public day of solemn fast and humiliation throughout this province, that so we may humble ourselves before Almighty God, in order to obtain pardon of our sins and send up our prayers to the Divine Majesty for his blessing and assistance on our aims, and for the restoration of peace to her Majesty's dominions. We feel assured that this will be hailed by the population of this province as a most proper and Christian step on the part of our rulers, and that they will feel it both a duty, and a privilege to devote the day to this sacred object.

It is not for a Christian people to forget that God is the ruler of the Universe, that the destiny of Empires is in his hands and that he has promised to honour them that honour him. Thank God our church has no sympathy with those who hold that the chief magistracy of a Christian country is stepping out of his sphere when he calls the attention of those over whom he rules to the propriety of publicly acknowledging their sinfulness and seeking the mercy and favour of the Most High.

ADVERTISEMENTS.

IMPORTANT TO FARMERS!

Just Issued from the Press of **JAMES BOWEN AND SONS**, Halifax, and for Sale at the Book Stores, Price 7½d.

REMARKS AND SUGGESTIONS ON THE AGRICULTURE OF NOVA SCOTIA,
By **JAMES ROSS**, Faddan Farm, Rawdon.

The author of this Pamphlet was awarded the Prize at the recent Industrial Exhibition, for the best Essay on Agriculture.

Copies of the **PRIZE TALE AND POEM**, by **MAUDIE**, are now for Sale at the Book Stores, and at the office of the Publishers.

CHEAP DRY GOODS.

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

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

GOODS THIS MONTH.

Just opened, a further addition to Stock on hand, consisting of Black Coburgs, Circassian Robes, Muslins, Black Lace Veils, Braces, Sword Muslin Habit Shirts Collars and Sleeves, Silk and Cotton Handkerchiefs, Blankets, Blue Drills, Denims, Blue Serges, White, Printed and Twilled Shirts, Reefing Jackets, Brown and Blue Beaver Coats, Plain and Fancy Dress Shirts, and various other Garments on hand. Also, Indigo, Tobacco Pipes, and American Warp.

W. & C. MURDOCH & CO.
68 Duke Street, and 22 Granville Street.
Halifax, 12th Jan'y.

CALEDONIA HOUSE,
135 Granville Street.

DOULL & MILLER,

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

MRS. A. REID,
MILLINER,

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

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

MEDICAL WAREHOUSE.

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

G. E. MORTON & CO.

VALUABLE BOOKS

For Sale at the Book-Store of **W. GRANT, JR**
69 George Street.

- Sketches of Church History, by McCrie.
- Revival of the 18th Century with Sermons, by Whitefield.
- Haliburton's Memoirs with sketches of his Times, Puritan Divines:—Charnock, Bunyan, Howe, Adams, Baxter.
- Bunyan's Pilgrims Progress.
- Heathen Converts to the God of Israel.
- The Baptismal Soul, by Cumming.
- Message from God, do.
- Manual of Christian Evidence, do
- Expository Reading in Revelations, do.
- Psalm for the Day, do.
- Cox's Geography and History of Palestine.
- Do. Manners and Customs of the Jews.
- Willison's Sacramental Directory.
- Josephus, Works.
- Todd's Students Manual,
- Do. Lectures for Children.
- Fleming on the Rise and Fall of Papacy.
- Cyclopedia of Religious Anecdotes.
- Do. Modern Religious Biography.
- Do. Religious Denominations.
- The Pathways and Abiding Places of Our Lord.
- The Priest and the Huguenot
- Brown's Dictionary of the Bible.
- Cruden's Concordance.
- Minister and his People.
- Cumming's Lectures on Daniel.
- Do. On the Parables.
- Elijah the Tishbite.
- Jenk's Family Prayers.
- Clark's Scripture Promises.
- Bright Rays of Reviving Showers.
- Paley's Whole Works.
- Milner's Church History.
- Cranmer's Life and Times.
- Wreath around the Cross.
- Bogatzky's Golden Treasury.
- The Rainbow of the Covenant.
- Fletcher's Choice Works.
- Streams in the Desert.
- The Excellent Woman as described in the Book of Proverbs.
- Elisha.
- Cheever's Lectures on the Pilgrims Progress.
- Mothers of the Wise and Good.
- Baxter's Saints Rest.
- Pearls of Great Price.
- Skeletons of Sermons.
- Scenes from the History of the Christian Church.
- Missionary Enterprise.
- Bunyan's Holy War.
- Angels Whispers.
- Daughters of the Cross.
- Life and Labours of Doddridge.
- A Lamp to the Path.
- The Preacher and the King.
- Smith's Precious Things.
- Whitefield's Sermons.
- Mason on Self-Knowledge.
- Abbot's Young Christian.
- Todd's Sunday School Teacher.
- The Female Student.
- Watts World to Come.
- Naphthali or the Wrestling of the Church of Scotland.
- Memoirs of a Youthful Christian.
- Boston's Fourfold State.
- Do. Crook in the Lot.
- Meads almost Christian.
- Jenk's Family Devotions.
- Beauties of Modern Sacred Poetry.
- Bible Stories.
- Fox's Book of Martyrs.
- Companion to the Altar.
- Burn's Youthful Piety.
- Nelson's Journal.
- Bunyan's Hearts Ease.
- Hills Is It Well.
- Sacred Lyre.
- Wilson's Sacra Privata.
- Smith's Still Waters.
- Do. Green Pastures.
- Mother at Home.
- Barren Fig Tree.
- Abbott's Corner Stone. Fire Side. Chit at Home.
- Mother at Home. Way to do Good. Parental Duties. Young Christian. Every day Duty.
- Baxter's Now or Never.
- Do. Call to the Unconverted.
- Sacred Muse.

BAGSTER'S BIBLICAL WORKS.

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

BAGSTER'S POCKET POLYGLOTT BIBLE.
Bagster's English New Testament with Book of Psalms.

Bagster's Hebrew and English Psalter.
The Book and its story, with the other publications of the same firm.

Printed catalogues with prices supplied, gratis, and specimen copies shown on application to **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 to.
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 Building,
Halifax, N. S.

JOHN McCULLOCH,

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

WILLIAM SUTHERLAND,

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

COMMERCIAL SALE ROOMS
HALIFAX, N. S.

EDWARD LAWSON,

AUCTIONEER AND COMMISSION MERCHANT

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 BOWEN & SONS,
BOOK AND JOB PRINTERS—AND PAPER RULES
No. 6 Barrington Street, Halifax.