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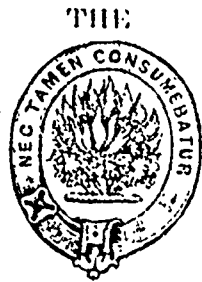
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MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 5.

Vol. IV.....No. 5.

HALIFAX, MAY, 1858.

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

RELIGIOUS INTELLIGENCE.

What is the Duty of the Congregation towards its Sabbath Schools?*

The Christian Church has acknowledged that she has a duty to discharge towards Sabbath Schools. Every section of the Protestant Church in Scotland has in a more or less formal manner made this acknowledgment. Our own Church has done so by the appointment of a special committee of the General Assembly to watch over the progress and interest of these schools within the Church of Scotland. Every Synod and Presbytery in the Church is now periodically called upon to give these schools their serious attention.

But we are not at present to consider the duty of the Church as a whole. We would limit our attention to congregations or "Churches," and ask of these, What is its duty to Sabbath schools?

That it has a deep interest in these schools must be admitted, on the slightest consideration of what these schools are, and what the functions of the congregation ought to be. The Sabbath schools are institutions for supplementing the religious tuition and Christian training which the scholars may elsewhere be receiving; and, in the case of very many of the scholars, for giving them that knowledge of Christian truth which their natural guardians altogether fail to impart. In a greater or less degree, the religious instruction of the children, and the impressions on children's hearts as to religion, depend upon these schools. The parents of the scholars, also, are affected by the schools. If they give their children religious instruction at home, they may be greatly quickened and assisted in doing so by the Sabbath school teacher's co-operation. Their own knowledge of the truth may be materially increased through the teaching which their children receive from others. The moral effect of the inter-

est shewn by others in the spiritual welfare of their children may be to confirm and stimulate their own spiritual concern for them. And in the case of parents who neglect the Christian parent's duty, the Sabbath school is fitted to prove of similar service. The school reminds them of the duty they are neglecting. It may be the means of sending home to them a Christianizing influence, through their own children.

And what is all this to the congregation? Why, is not this the very work for which the congregation, as a component portion of the Church, is preserved? Is not the mission of the Church in the world to testify of Christ to young and old—to seek to win men to the knowledge and obedience of the Gospel?

And then, let us think of the Sabbath school teachers. No work can be more calculated to prove a blessing to their own spirits than that which they are engaged in. Every earnest teacher soon becomes convinced of this. The intimate dealing with the meaning and lessons of Scripture—his difficulties with his scholars—his difficulties with himself—all these combine to make his Sabbath work a school of precious experience and instruction to himself, if only he assume and bear the burden of its duties, as a servant of Christ. And what can be more important to the Church than that its younger members engage in a work so beneficial to them? In the Sabbath schools, the Church sees them engaged in a work fitted at once to enlarge their acquaintance with Christian truth, to make them feel the need for the Holy Spirit's teaching to impress that truth upon the heart, to awaken their sensibilities to the varied wants of their fellow-creatures, and to lead them to an earnest consideration of their own responsibility for their Christian privileges. And in all this, ought the Church not to recognize a training school for the teachers, for the highest blessings and the noblest work of the Christian life? How better than through the duties and varied experience

of the Sabbath school teacher can the Church hope to bring her younger members to that realisation of the Christian life which the apostle desired for the Colossians, when his unceasing prayer for them was, that they might be filled with the knowledge of the will of the Lord in all wisdom and spiritual understanding, and that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God?

It is very obvious, then, that the Sabbath school, in all its aspects, ought to be an object of profound interest to the Christian congregation. The congregation ought to feel the Sabbath school to be its own effort. It ought to identify itself thoroughly with the teachers in their work of love. They are the representatives of the Church towards the Sabbath scholars. The Church ought to give them such countenance as to prove both to the teachers and scholars that the work of the teachers is felt to be the work of the Church.

Now, we humbly think that congregations have failed, to a great extent, to shew this interest in Sabbath schools. That they feel a deep interest in them we thankfully admit. Few objects that are pressed upon the attention of congregations are received with more general favour than Sabbath schools. The requisite funds for their expenses are cheerfully contributed; and there is manifested universally, and in various ways, a high respect for the office of Sabbath school teacher, and an appreciation of his labours. But with all this, we think the Church has failed to identify itself sufficiently with the Sabbath school teacher in his work. It has somehow adopted the idea that the school is altogether an affair of the teacher's. The congregation approves of the school, and is willing, nay, is happy to support the school—but there it stops. It regards the school as something with which it has, as a congregation, no duty to acquaint itself very narrowly. It feels sure the teachers are doing good to

* Paper read at one of the monthly meetings of the Glasgow Branch of the Church Union.

the scholars, and i. admires their self-denial—but somehow or other it regards the Sabbath school as an institution to be left entirely to the minister and the Sabbath school teacher.

We know that these remarks do not apply equally to all congregations. But, after allowing for the deep interest which very many ministers and elders take in the Sabbath schools, is it not true that our Churches, upon the whole, regard them as, in a manner, the private ground of the teachers, and a province of Christian duty with which all who are not themselves teachers have no immediate concern?

This is not as it ought to be. The congregation ought to feel so intimate a connexion with the Sabbath schools, and so deep an interest in them, as to lead them to desire to visit the schools, and ascertain for themselves what it is the teachers are doing in their name. The duty of the Churches to Sabbath schools, then, is, in our opinion, to identify themselves with the teachers, and to take such an interest in the work as can only be maintained and expressed by frequent visits to the schools.

We do not propose that at such visits there should be any interference with the teachers, or any interruption to the ordinary routine of the school. We are not now speaking of visits by those qualified to give the teachers assistance in the work of tuition. What we ask for is, that any member of the congregation feeling a sincere interest in the Sabbath school, and feeling that the Sabbath school teacher is representing the Church to his scholars, should manifest his interest by visiting the school.

If the schools were thus visited, who can doubt that the results to the congregation would be beneficial? Would not their interest in the schools be greatly increased? Would not their Christian sympathies be awakened? Would not their sense of responsibility be quickened? Might they not become impressed at the Sabbath school with the need that exists for a mission of Christian love to the homes of many of the scholars? In short, contact with the Sabbath schools might be of inestimable service to members of a congregation, as it has been to very many of the Sabbath school teachers, both with respect to their own life, and with respect to their usefulness in the world.

The effect of such visits on the teachers would be very important. It would be quite a mistake to suppose that teachers would have any hesitation in hailing such friendly visits. We cannot doubt that not a few teachers have failed in their work for want of some friendly sympathy. With a troublesome and rude class of children, and no apparent effect following from his labours, many a teacher has desponded of success, and been ready to resign the attempt. The visit of some one who sympathised with him in his difficulty might be enough to revive his drooping courage; it

might suffice to remind him of what Sabbath school teachers are too apt to forget in their times of difficulty—that, as servants of Christ, they are never unsupported or alone, for at such times “there standeth One among them whom they know not.” Let it be remembered, too, that Sabbath school teachers, like other people, have their peculiar temptations, to which they will be most apt to yield if they are left entirely to themselves. The constant dealing with the routine of lessons, school management, &c., places the teacher in some danger of becoming a formalist in his duties, and of losing sight of the spiritual aspect of his work. The visit of a pious friend may be of use in counteracting this danger. We may add also that if left too much to themselves, teachers are apt to feel themselves, as it were, a distinct class in the Church, with separate and distinct interests. The evil of this need not be pointed out.

And the effect of such visits will be equally beneficial to the school itself. Is it of little consequence that the scholars see that some importance is attached to the school by others besides those who are engaged in conducting it? They are not surprised that their teachers should desire their constant attendance, and should express great interest in their well-being. They take that as a matter of course. But if something of a similar interest is shewn in them by others, we cannot doubt that many of the counsels addressed to them by their teachers will come home to their hearts with a new degree of authority.

The parents of the scholars, also, may be affected in some degree by the interest shewn in the school by the congregation. The importance of all the teacher is doing for their children may be confirmed to them by the visits of the members of the congregation. The school cannot appear to them an insignificant matter, if others not personally engaged in its management evince so much interest in it.

As to practical improvements in the schools, we look for these to follow from such visits rather indirectly than directly. Under the direction of the minister, the teachers are generally best able to judge of what improvements may be introduced in the management of the schools. On some points, however, the teachers may feel the advantage of having the opinion of an on-looker, and in such cases the visitors may prove of material assistance. One benefit which the schools would certainly receive from such visits as we have alluded to is that discipline would be more easily enforced. Every teacher of a “mission school” knows how difficult it is to maintain strict order in the classes, and how much this difficulty is lessened by the occasional visit of a stranger. This is indeed the point to which we think the attendance of visitors should be first directed. It is obviously in vain to look for good results from a school where the classes are not orderly and quiet.

The calling for absentees is another work in which the visitor might materially assist the teacher. And while speaking to the children of their duty to attend the school, an opportunity would be given to say a few words to the parents upon the duties devolving on them. In this way we can see how the visiting of a Sabbath school might gradually lead to the visiting of a district. And as the Union has recently had the subject of district visitation under discussion, we would ask, if the Sabbath schools might not conveniently, and with some peculiar advantage, be adopted as starting-points for such visitation? The visiting of a district seems a more formidable undertaking than to assist a Sabbath school teacher in visiting his scholars. A person who would not venture upon the former work might undertake the latter; while we feel convinced that, once engaged in visiting for the Sabbath school, the visitor would soon be willing to extend his calls to all the families of the district.

The real prosperity of Sabbath schools must, in so far as human agency is concerned, depend mainly upon the teachers. The minister may direct the whole work, and he may occasionally visit the schools. Even his visits cannot be expected to be very frequent, from the nature of his other occupations on Sabbath. But the teaching and management of the schools must mainly depend upon the teachers themselves. With regard to all details of school management, &c., we think that every security that is desirable will be had, if the teachers meet regularly for friendly conference and for mutual assistance, to consult with one another as to plans and proceedings, and to take what measures they find to be most effective for assisting each other in preparation for their duties in the school. All this let the teachers themselves provide for, under the direction, of course, of the minister.

It seems desirable, also, that the duties of the teachers being so truly religious, there should be occasional meetings among them for prayer, in order that the spiritual aspect of their work may not be lost from their view.

These points the congregation may leave to the teachers, if only the congregation see that the teachers are attending to them.

It appears to us, therefore, that, without interfering in any way with the existing management or system of Sabbath schools, the duty of the congregation towards these institutions is to take a more lively and more intimate interest in them than at present, to realise that they are doing part of the work of the Church, and to prove that the congregation identifies itself with the teachers, by its members paying frequent visits to the schools. The minister and session of a parish may have a committee of their number appointed to take some special supervision of the Sabbath schools, but in our opinion, no provision of this kind ought to be held as doing away with the

obligation resting upon individual members of the Church to make themselves acquainted with the Sabbath schools by personal visitation.

One word more. We have spoken of the duty of the congregation to visit the schools, and of the advantages to be expected from such visitations. Might not great advantages follow also if the parents of the scholars, whether belonging to the congregation or not, were encouraged to be frequent visitors? In addition to the obvious advantage of intercourse between these parents and the teachers and visitors of the school, the lessons they would hear given might be of benefit to them, both as direct instruction to themselves and as supplying them with hints for the tuition of their children at home. C.

THE CHURCH AT HOME.

Endowment Scheme.

APPEAL FROM THE CONVENTION.

"Art thou He that should come, or do we look for another?" inquired John by the mouth of the disciples whom he sent to Jesus. Our Lord's answer, referring to the work of His ministry, was virtually summed up in the words, "The poor have the Gospel preached to them." The office of preaching the Gospel to the poor was that which He specially claimed for Himself. To this office He was anointed; and, in fulfilling its functions, He held Himself to give the crowning proof that He was indeed the Christ. But He claimed the office as well for His Church as for Himself. The work of His outward ministry, on the withdrawal of His bodily presence, was to be continued by the Church to latest generations. Would the Church, therefore, be found faithful to her calling, she must be indefatigable in her efforts to preach the Gospel to the poor. The measure of her diligence in the discharge of this duty, is the measure in which she partakes of the spirit of Christ. Without putting forth her utmost strength in behalf of the perishing poor, she can neither be one with the Redeemer, nor prove to the world that He was sent by the Father.

Viewing the case in this light, has the Church of Scotland, it becomes us to ask, fulfilled the office of a true Church of Christ, as respects the poor of our own land? That multitudes in the midst of us are wretched, and miserable, and poor, and blind, and naked, is not to be denied. What has the Church done to prevent this sad state of things, or what is she now doing to apply a remedy to it? Were those who are afflicted with it, the objects, in their tender years, of her anxious solicitude, and did she then strive, by line upon line and precept upon precept, to bring them up in the nurture and admonition of the Lord? Has she refused to be discouraged, notwithstanding the failure of these early efforts, and does she still continue, by manifestation of the truth, to commend herself to their consciences in the sight of God? Doubtless, in this case, if they shall persist in hardening themselves, their blood must be upon their own heads. But if there are many thousands of instances, on the contrary, to which neither preventive nor remedial measures of any adequate character have been applied, must it not appear as if the chief blame would attach to

the Church? The poor have not had the Gospel preached to them; and, therefore, both the poor have been deprived of the richest gift of Heaven, and society at large of the most convincing proof that the Son of God has come in the flesh, to destroy the works of the devil. On no plea can such a state of things be justified on the part of the Church save on that of the absolute impossibility of her providing the requisite means to enable her to overtake the work. Is this plea tenable?

It might have been hoped that the progress already made by the Endowment Committee would have obviated the necessity of considering the plea which has now been noticed. But it is not to be denied that the operations of the Committee have sustained a severe check from the late monetary crisis. Such a result, under the immediate pressure of that crisis, was perfectly natural. Yet the crisis, if it be fully inquired into, should lead, it is believed, to an opposite result. The liabilities of bankrupt estates under it have amounted to upwards of fifty millions. The total mercantile liabilities of the country have, of course, been much greater.—probably not less than five or six times this sum. All these liabilities have been incurred for the sake of gain; and Scotland, it is well known, has had a share of them fully proportionate to the amount of her population. If, now, we regard the preaching of the Gospel to the poor, according to the estimate formed of it by our Lord himself—as constituting, in fact, the object of most vital importance on earth, and that for which society and all its relations have been ordained—dare we say that we are in want of means to provide the requisite machinery for accomplishing the work? When we hasten to entrust to the doubtful credit of our fellow-men, in the hope of increasing our gains, all but millions untold, can it indeed be that we are believers in God's Word, and partakers of His Spirit, if we yet refuse to accept His pledge, offered on behalf of our poorer brethren, for the comparatively small sum that would suffice to supply them with a preached Gospel? If we allege, as an excuse for withholding our hand, the losses we have sustained, may it not well be—or, taking a large view of the subject, is it not matter of certainty indeed—that we have been subjected to these losses, because our bowels of compassion were shut up from our spiritually destitute brethren? "Ye looked for much," said the prophet Haggai to his Jewish countrymen, who excused themselves from building the second temple on the plea that the time for building it was not come—"ye looked for much, and lo! it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew," &c. Had God pleasure in the erection of a material temple, which could serve, after all, but as a type of the true; and shall He not have greater pleasure in the erection of a spiritual house of lively stones, wherein those stones themselves, as an holy priesthood, shall offer up spiritual sacrifices, acceptable to Jesus Christ? If He resented, therefore, the negligence of the Jews, in respect of the former, can we be surprised that He should resent with yet greater indignation, in the judgments of which we have now experience, our own negligence in respect of the latter? If, again, He blessed the Jews on their hearty resumption of the work, saying, "From this day will I bless you." doubtless still greater blessings

will be bestowed on ourselves, conformable to the more excellent character of the structure to be raised by us, if we will now resolve, in His strength, to arise and build. Only for this reason is the happiness of the people whose God is the Lord still hidden from us, that, never yet, have our poor had the Gospel fully preached to them. "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now here-with, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of Hosts."

We have no room to doubt, it thus appears, of the sufficiency of our means for the work to which we are called; and we have received, besides, the gracious assurance that if we rightly use them, they will be abundantly increased to us. "Whosoever hath, to him shall be given, and he shall have more abundance." Making it our first and highest object, that the word of truth may have free course and be glorified amongst us, we shall assuredly be known among the nations as the seed which the Lord hath blessed. And, blessed of God as the seed which he hath chosen for Himself, that highest blessedness would be ours, of being made fellow-workers with His Spirit in promoting universally the coming of His kingdom, and the doing of His will. With men of all ranks and degrees amongst us animated by the Spirit of Jesus,—a Christian people of one heart and of one soul,—what glorious fields, inviting our labors, might we not hope to be honored in cultivating for God? Are not the myriads of our fellow-subjects in India, with a cry of anguish never before heard—a cry inarticulate, it is true, but on that account only all the more urgent—beseeching us to pass over to their help? From Africa, too, that land of ten thousand wrongs, opened up at last from side to side, comes the agonised cry, resounding through long centuries of oppression, which nought can still but the consolation of the Gospel. To be deaf to such passionate appeals for help, especially when regard is had to our past relations with those by whom they are addressed to us, were surely to incur a no less heinous guilt than that of deliberately renouncing our Christian calling, and denying the Lord that bought us. But how are we to give the help required? Is it not obvious that, to make our aid efficient, the whole circle of our intercourse with our heathen brethren must be stamped with a Christian character—that the Christian magistrate, the Christian merchant, the Christian soldier, &c., must take part in the work, each in his own place, as well as the Christian missionary? By what more powerful consideration, then, can we be moved so to prosecute our great Home Mission that our countrymen of all classes, to whatever lands they may repair, and whatever may be the nature of their more immediate pursuits, shall be known and read of all about them, as living epistles of their God and Saviour? Then, only, may we hope that nations will be born to the Lord at once, when not individual Christians merely, but whole Christian peoples shall travail in the birth.

Edinburgh Sabbath School Association.

On Monday night, the annual meeting of the Edinburgh Sabbath School Association in connection with the Church of Scotland was

held in M'Gregor's Saloon.—Mr. John A. Macrae, W. S., Vice President of the Association, in the chair.

The Chairman, in introducing the object of the meeting, referred to the death of their lamented President, Mr. Pringle of Whybank, to whose memory he paid a highly eulogistic tribute. He then spoke of the progress of the Sabbath school movement, which he said had now assumed proportions of considerable magnitude. He understood that at the present time, out of the 1164 chapels and parish churches in Scotland, only about 100 had no schools in connection with them; and over the schools there presided no less than 9000 teachers. He regarded that as a great fact; and he thought it spoke more for the vitality and earnest determination of their Church than it continued to make such progress in the great work of propagating the Gospel than almost anything else.

Mr. Tawse, the Secretary, then read the annual report. It expressed gratification with the continued prosperity of the Association, which had now been established for ten years. This year there were on the roll 3559 pupils, being an increase of 421 since the previous year; the average attendance was 4563, being an increase of 240; the number of teachers was 558, being an increase of 74. Taking in the whole Presbytery of Edinburgh, there were on the roll 6888 scholars, with an average attendance of 5450 scholars and 631 teachers, being an increase since the last year of 91 teachers and 201 scholars. Comparing these numbers with the returns of the first year of the Association, they found that there had been since that period an increase in the average attendance of scholars in the city of about 2835, and in the number of teachers of 408. The report stated that the monthly meetings had been well attended, but expressed regret that a large number of teachers did not avail themselves of this opportunity of friendly intercourse and mutual prayer and counsel. The Association had issued a new tract, by the Rev. Colin McCulloch of Montrose, which had been circulated to the extent of 25,000 copies.

The Rev. Mr. Smith, of Trinity College Church, moved the adoption of the report, which was seconded by Mr. Allan, one of the Secretaries of the Glasgow Association, and unanimously agreed to.

The meeting was then addressed by the Rev. R. Wright, of Dalketh, and other gentlemen.

Death of the Rev. Dr. Duncan of Dumfries.

(From the Dumfries Herald.)

The Rev. Dr. Duncan, one of the venerable Fathers of the Church of Scotland, and minister of the New Church of Dumfries, died at his residence here on the morning of Saturday the 20th, and was buried on Thursday in St. Michael's Churchyard, amidst the deep affectionate regret of our whole community.

Thomas Tudor Duncan was the fourth son of the late Rev. George Duncan, minister of Lochrutton, in the Stewartry of Kirkcubright, of which parish his paternal grandfather had also been the pastor. His mother was Anne M'Murdo, the daughter of a respectable citizen of Dumfries. He was born at the manse of Lochrutton on the 24th June, 1776. From early childhood he was distinguished no less for the liveliness of his intellect, than for the extremely gentle and amiable character of his disposition. His health was never very robust; and the consciousness of this, probably, in some degree, led him to shun the rougher sports of boyhood, and often rather

to court retirement and the companionship of his books, while the others were at play. But his chief and most beloved companion, the firm and unchanging friend of his boyhood, youth and riper years, the confidant of all his joys and sorrows, was his brother Henry (the late minister of the parish of Rutlivel, the founder of Savings Banks, and author of various well-known popular and scientific works). The confidence existing between the brothers was mutual and implicit, and neither ventured to take any important step without first consulting his brother's judgment; and thus the affection of early life ripened with advancing years into maturity. After pursuing, in conjunction with his brother Henry, his classical education at the Grammar School of Dumfries, young Thomas Duncan matriculated, when scarcely twelve years old, in the University of Edinburgh; and after passing with credit through the literary classes, he was, in accordance with the earnest recommendation of his near kinsman, the celebrated Dr. Currie of Liverpool, enrolled as a student of medicine. While living in Edinburgh, he enjoyed the advantage of frequent intercourse with the many distinguished literary men who frequented the house of his uncle, Dr. Blacklock, with whom he resided; and among the number of his contemporaries and intimate friends were such men as Henry Brougham, John Leyden, David Brewster, Thomas Chalmers, and Andrew Thomson—with the last mentioned of whom, especially, a close intimacy existed throughout life. In 1800, he was elected President of the Royal Medical Society; and after having received his diploma as Doctor of Medicine, he proceeded, in the early part of 1802, on a tour through France and Italy. Returning home before the end of that year, a fair field was opened for the exercise of his talents as a medical practitioner, through the influence and kindness of Dr. Currie. But his mind had received a strong bias towards the Church; and in spite of the remonstrances of his learned friend, he completed his theological course (which he had all along been pursuing), and in 1803 received license as a probationer of the Church of Scotland. On 12th April, 1801, Dr. Duncan was ordained as minister of the parish of Applegarth; and laboured with much comfort and acceptance there till 1806, when he was presented by the Crown to the much more laborious, but less lucrative charge of the New Church parish, Dumfries. Here, for a long series of years, his labours were very great and unremitting. By the general public they might be little noticed, and, perhaps, by some too little appreciated; but the poorer classes especially, of his parishioners well knew how unweariedly, while health and strength were granted him, he laboured for their souls' good; how faithfully, both in public and in private, he sought to warn the sinner to edify the saint, and to cheer the afflicted. During the last two or three years of his incumbency, he was quite unable to officiate in public; but he still continued to take a deep and heartfelt interest in the spiritual welfare of his flock. He died in his eighty-second year, after having been nearly 54 years an ordained minister, upwards of 51 years of which period the field of his labours was Dumfries.

Dr. Duncan as already indicated in our slight sketch of his life, had many eminent qualifications. His scholarship was of a high order. Four or five years ago, we had the honour to publish in our columns a correspondence betwixt Dr. Clyde and him, in reference to some disputed points in modern Greek; and we know that Dr. Clyde had the utmost respect for his classic opponent. It was a credit to Dumfries that she could claim them both. Dr. Duncan's pulpit discourses were models of sacred exposition—simple, clear and impressive. His miscellaneous compositions were peculiarly elegant, and he was master of a charming humour. In antiquarian lore he also excelled. Naturally of a retiring disposition, however, he shrank from all publicity when he could avoid it, consistently with his duty; and

therefore, with the exception of several contributions to "Brewster's Edinburgh Encyclopedia," various religious periodicals, and the like, he never would allow himself to venture into print.

The Sabbath Schools of the Church.

There has not been published, since the year 1813, anything which gives a better view of the state of the Church of Scotland than the Report of the Committee of the General Assembly on Sabbath Schools, given in and read by the Rev. Dr. Craik, Convener, May 20, 1857, with appendix, containing Reports to Synods, &c. They form a closely printed pamphlet of nearly seventy pages, and give a minute account of the Sabbath schools in all parts of the Church during last year. The Report of the Convener occupies two pages, and the remainder is filled with the Appendices. Though the document is meant to be widely distributed among the ministers and Sabbath school teachers of the Church, yet as there are many others of her members and friends who may not see it, and as even those who do, will not be able to grasp and comprehend it without the pains of a minute analysis, we propose in this paper to lay the principle points of the very interesting information it gives before our readers.

The revelations of this paper are not wholly of a pleasant kind. There will be many a manse where its appearance will cause a justly merited pang; and even a mere friend of the Church, not personally concerned, will find something to lament and mourn over in its pages. But while this is so, undoubtedly the document is one of the most cheering description, and affords an irresistible proof of the vitality, the energy, and the piety of the Church of Scotland. We are not about to attempt anything like an estimate of the true place of a Sabbath school, or the indications which it gives concerning the state of things in a parish, or the inferences that may be drawn from its condition; but this much may be asserted generally, that it is a sign of ministerial faithfulness and an instrument of ministerial usefulness. We are highly gratified then on this view, to find the statistics given by Dr. Craik so much larger than those of the previous year setting forth an increase of more than 11,000 children.

Passing from the Report itself to the Appendices with their interesting statistics, we find much that is well worthy of being known and pondered throughout the Church. There are many parishes and chapels which have made no reports this year; as far as we can make out from Mr. M'Kie's notes, 169 have not reported. Of these, a considerable number are known to have Sabbath schools. There are 59 parishes or chapels which have confessed (shall we call it?) to have no Sabbath schools—59 out of 1164 parishes and chapels at present occupied. The number is small when we think of the condition of the North and West Highlands, of which we shall have more to say by and by. The 1164 ministers have 1667 Sabbath schools. In January 1857, there were on the rolls of these schools 109,248 scholars. Employed in teaching these, were 9214 gratuitous and unpaid agents. In the libraries connected with the Sabbath schools there were 118,494 volumes, besides 54 libraries where the number of books was not reported. It then appears that there were upwards of 109,000 children taught in the Church's Sabbath schools in January 1857. But this does not represent the whole number who during the year received

the benefit of Sabbath instruction. Many who had been taught a portion of that session had been removed before the end of it. Many could not come in winter. Many had changed their residences. Many had died during the course of the year. A second column of figures, therefore, tells us the number of scholars who had been enrolled during any part of that year, and if, where this number is not given, we take merely the number on the roll in January, we find that 117,118 children were taught in the Sabbath schools during the year. When we remember that many schools are not reported, we shall not be accused of exaggeration in saying, in round numbers, that the Church of Scotland has under her care, in Sabbath schools, 120,000 children, or nearly a twenty-fourth part of the whole population of Scotland. This is a very gratifying result. It shows that, on an average to each congregation in the Church, there are 1½ Sabbath schools. There is 1 scholar for every 13 scholars enrolled. There is 1 teacher for every 13 scholars enrolled, and 1 for every 10 in average attendance.

This is all excellent in itself. But it is still more so when we contrast it with the miserable Census return, so incomplete and so misleading, which gave for the Church only 1095 schools, 76,233 scholars, and 5836 teachers. Either the Census was grossly wrong, or the Church has added 51,000 scholars to these formerly taught, within six years. We well remember with what a triumph the statement was received in Free Church organs, that there were 1243 schools, 91,228 scholars, and 7797 teachers within her pale,—nearly 15,000 more scholars than in the Church of Scotland. Well, then, how stand the two Churches now? We have before us the Sabbath school Report laid before the last General Assembly of the Free Church, in which there are reported 839 schools, 50,820 scholars in average attendance, and 3881 teachers. It must no doubt be borne in mind that several congregations have not sent in returns, just as in the case of the Church of Scotland. But with all such allowance, the contrast between the Census of 1851 and the two Reports of 1857 is not a little remarkable.

Looking at the statistics of the Church given in the Appendices before us, we find that the six largest synods in the Church have from 1 in 17½ (Fife) of the whole population, to 1 in 29 (Lothian and Tweeddale) at Sabbath school. The six smallest synods (except Ross, which has sent no report) vary from 1 in 20-3-5 (Shetland) to 1 in 175-1-3 (Sutherland and Caithness). The three intermediate synods have from 1 in 18-3-5 (Dumfries) to 1 in 38½ (Moray). The synod which has the largest proportion of Sabbath scholars is that of Fife, where, however, the teachers are not nearly so numerous as they should be, being considerably below the average of the other synods.

We find that the largest presbytery in the Church (that of Glasgow, with a population of 403,720) reports 162 Sabbath schools, and 16,294 scholars, or 1 in 23½. The smallest presbytery, that of Burrae in Shetland (with 3 ministers and 6374 people) has 9 Sabbath schools, and 431 scholars, or 1 in 14½.

The largest Sabbath schools in one parish, under the care of one minister, are either those of the Barony, Glasgow, with 1400 scholars on the roll in January, or those of St. John's, Glasgow, with 1145 on the roll in January, and 1560 enrolled during the year. The smallest Sabbath school in the Church is that of Skirling, in the Presbytery of Biggar, where there were 7 scholars on the roll in January, and 11 enrolled during the year. This reminds us of having

once taught a minister's Sabbath school in his dining-room, where we found four assembled, but we heard that there were twelve on the roll. The next smallest Sabbath school is that of Monzie, in the Presbytery of Auchincarder, which has 12 scholars enrolled.

The seven largest Sabbath schools (reckoning scholars on roll in January last) are Barony, 1400; St. John's, Glasgow, 1145; Monrose Parish Church, 900; St. George's, Glasgow, 867; St. Paul's, Glasgow, 764; St. Andrew's, Glasgow, 722; and Campsie, 700. The seven largest schools (reckoning the average attendance for the past year) are Barony, 1050; Church, 650; Campsie, 620; St. George's, Glasgow, 591; St. Andrew's, Glasgow, 558; and East Church, Perth, 548.

The largest number of teachers are found in the following parishes.—Barony, 104; St. John's, Glasgow, 98; Monrose Parish Church, 93; Greenock, Edinburgh, 86; West Church, Greenock, 68; East Church, Perth, 65; and four other churches have 60 each.

The Synod of Glenclyffe, after many years' silence, has this year sent in a report, and very far one. Some of the parishes, particularly, seem in an excellent state. A minister who has 6 Sabbath schools in his parish (like the minister of Harris) must be in earnest. And the parishes of Skat (in Skye) and Durnish have 4 schools each.

The Synod of Argyll has this year reported. At present, 49 out of 61 churches and chapels have made returns; and these represent 1 in 23½ of whole population at Church of Scotland Sabbath schools.

The Synod of Shetland has also reported this year, and we are glad to say that the *Ultima Thule* is doing well. There is one in 20-3-5 of the whole population at the Church's Sabbath schools.—Shetland standing in this respect higher than Lothian and Tweeddale, higher than Glasgow and Ayr, and almost as high as Perth and Stirling. The noble little Presbytery of Burrae, with its three ministers, has 9 schools, 431 scholars, and 180 volumes in the libraries; and it also makes two excellent recommendations to the Synod—one tending to increase the schools, the other to improve them. The Convener of this Synod is Mr. Morgan of Lerwick, who seems to deserve the thanks of the Church.—*Ed. Ch. Mag.*

MISSIONARY OPERATIONS IN INDIA.—At a large and influential meeting of the Directors of the London Missionary Society, resolutions were adopted to petition Parliament to withdraw its countenance and aid from every form of idolatry in India, and no longer to exclude the Christian Scriptures from the Government schools, and to recommend their constituents to present similar petitions. It was also resolved to make a special appeal to their friends to enable them to send out to India at the least twenty additional missionaries within the next two years. This will require an expenditure of £5000 for passage money and outfit, and £6000 per annum.

TULLYNESSLE.—Owing to the infirm health and advanced years of the highly respected clergyman of this parish, Dr. Paull, he has been anxious for some time past to obtain the services of an assistant and successor. His son, Mr. Wm. Paull, has recently been licensed as a preacher, and has given the highest promise of being a useful and acceptable

clergyman. The parishioners of Tullynessle lately got up a petition to the Earl of Fife, praying for the appointment of Mr. William Paull, which was most readily and most unhesitatingly signed, including the heritors, and transmitted the same to his Lordship, through Mr. John Blaikie. Lord Fife at once acceded to the terms of the petition, and has directed a presentation to be issued in favor of Dr. Paull's son. This is an act which, besides being most highly creditable to the noble Patron, has excited the utmost satisfaction in the parish where Dr. Paull has so long and ably labored, and by the inhabitants of which both he and his family are so greatly respected and regarded.

PARISH OF CRAIGNISH.—The Presbytery of Inverary met in the Church of Craignish, on the 10th current, for the purpose of inducting the Rev. Duncan M'Kellar of Tarbert into the vacant charge. The Rev. Dugald Macgregor of Inverary preached, and afterwards delivered suitable addresses to the minister and congregation. It was exceedingly pleasing to see such a good attendance on a day so stormy, and the whole body of the people give such a cordial welcome to their new Minister as they retired from the church.

CHURCH IN THE COLONIES.

Queen's College, Kingston.

One of the best tests of the efficiency of the educational system of a University is the success of its graduates in examinations by a well qualified and impartial body of examiners. It is with much gratification, therefore, that we observe in the *Canada Gazette* the name of James McLennan, Esq., a graduate of Queen's College, the only one of ten candidates mentioned as having passed "with honors" at the last examination for admission to the office of Barrister. The examinations lasted for five days. Four years ago he no less distinguished himself in the preliminary examination in classics, mathematics, and philosophy, for admission to the Law Society as a student of law. The examination for a place in the University Class was then very strict, and he had as a fellow-candidate a graduate of Trinity College, Dublin,—a College which has always enjoyed the highest reputation; yet such were his qualifications that after a sifting and protracted examination, and a somewhat warm discussion as to the comparative merits of the candidates, his name was appointed to be placed first on the list, and before the Trinity College competitor. This was at a time when the authorities at Toronto were supposed to have certainly no prepossessions in favor of Kingston or its institutions. We know of various other instances in which the graduates of Queen's College have drawn forth high eulogiums at the examinations by the Law Society at Toronto. In fact, not one of her graduates has failed to pass them with distinction.—*Kingston Chronicle and News.*

Letter from an African Missionary.

To the Editor of the Home and Foreign Missionary Record.

DEAR SIR,—Permit me to bring under the notice of your readers the following communication from Likatlong, nearly 700 miles, I understand, north of the Cape of Good Hope, and about the farthest inland station in Africa of the London Missionary Society. (See Dr. Livingston, p. 108.)

Mr. Ross's three eldest girls, to whom he refers, are at present attending Walthamstow Institution for educating Missionaries' Daughters, and perhaps there are few more interesting establishments in England, or in the world. Any friend of missions will be far more than repaid his trouble, should he, when in London, go and countenance this group of fifty girls, collected from all the distant mission-fields of heathendom, where their parents, heroes of the Cross, are fighting the fight of faith—the names of not a few of these being with us household words, as well they may.

The matron, teachers and other officials are delighted to have visitors—perhaps I may say not the less so when they are from *Scotland*—while the dear children are evidently so beyond degree. The training appears to be conducted in the most kindly, able and efficient way, such as must be cheering to the hearts of the fathers and mothers (although, alas! the mothers of not a few of them are no more, having given their lives as a sacrifice to the cause of Christ) of the pupils, as numerous letters from them testify beyond all doubt.—I am, &c.,

R. F. F.

LIKATLONG, Aug. 3, 1857.

MY DEAR BROTHER,—Since I last wrote, I may say we have had uninterrupted prosperity in the Lord's work. "Not unto us, not unto us, but unto his own name, be all the glory." In the month of January last I was privileged to receive into Church fellowship six female converts at Nornane, and how truly cheering to hear how they felt, and of the efficacy of the Holy Spirit by the Word. Truly it is quick and powerful, and the Divine agency omnipotent, in turning sinners from darkness to light, and from the power of Satan to God. On the Sabbath I preached twice, baptised 23 children, and administered the holy ordinance of the Supper to about 128 members. No assistants, as with you on such a high day, but about 16 new candidates at sunseting to be examined and instructed, and those very hopeful and promising. On Monday morning early I rode on to Campbell for the solemnization of a couple in marriage. The gentleman was a missionary's son, and the service was performed in the Dutch language. In the month of February at this station an excellent young man was baptised, and received into the communion of the Church, and, as the conduct of many young men has been very loose and wicked, the case of this solitary one was the more striking, and it seems to have had a most salutary effect, for immediately after about fifteen other converts came forward as candidates, and the most of these are to be baptised and received into the Church next Lord's day. The Lord has been mindful of us, and He will still bless us. Oh, may He keep those few converts as the apple of His eye! In the month of April another excellent man was admitted into Church fellowship. He is between 40 and 50 years, and might have been received in February, only we allowed two more months, that the Church might be fully acquainted with him; and being a good reader, intelligent and industrious—above all, having apparently experienced the second birth—I earnestly hope that he and others will be consistent Christians.

I have just returned from a most interesting journey to the out-stations. I am truly happy to say that the number of anxious inquirers about salvation has greatly increased. At Langopeng I found only two, but it was pleasant to observe that a goodly number of scholars had mastered the reading of the Scrip-

tures; and sanctified knowledge is a most excellent preparation to all who wish to make a profession; indeed, without this, we have many doubts and fears; besides, those who love God will also love to read and consider His Holy Word. "This one thing I do," &c., was the subject of discourse. Oh, that all would but consider this, and press on for the prize of the high calling of God and Christ Jesus. At Borigelong I found 10 candidates for Church fellowship, and many, apparently, may be received very soon. Where heathenism is so prevalent, and where so much wickedness abounds, this is no ordinary triumph. May the kingdom of Satan soon be destroyed, and the kingdom of Christ advanced. Gasebonee, the highest chief inland, lives here, and is pretty reasonable in general to the Church members, only they are greatly troubled with their children always embracing heathen rites and customs. O, how injurious is debased and wicked example! At Taung, where I formerly laboured, the good cause is highly prosperous, so much so that Mahura, the chief, has become quite jealous of his honor. He lately in a great passion broke one of the chapel windows to pieces, threatened to set the whole on fire, took down the bell, and carried it to his own "khota" (enclosure) to call his own "pichos" (meetings). The only reason that he could assign for all this outrage was, that the Church members would not obey him, but that they had made a commando, and killed a thief in the field without judge or jury. I, being well acquainted with the whole affair, was able to show him that the commando was of heathen men altogether, only they forced a believer's son to go along with them; they also gave him a gun, and commanded him to shoot the thief. This was very bad and wicked of the believer's son, but he was forced to do so by his own uncle, a reckless, powerful heathen. No church member could in any way be blamed. Mahura himself said, if a chief found a thief at any time, he had full authority to kill him without any judging. I immediately showed him that he and others, who thought that they had as good a right as he to kill thieves and offenders, destroyed his authority and government, and not believers. He could not gainsay this, but immediately gave me the chapel bell, and said, I give all liberty to hear the Word of God, or not, as they please; I also give liberty to believer's children from all heathen rites, unless they flee to them of themselves. I said, this is all that we desire. If believers are guilty of crime or fault, judge and punish them openly; but to break the windows, threaten to set all on fire, and to take down the bell, were not right. The Word of God has come to you, and to all your people; you have souls, and they need salvation.

I found nine inquirers for salvation, and some of very high families indeed, who ought to be baptised and received into the Church very soon. I do think that all seem to be better for the bitter persecution and ill treatment of the heathen. I pursued my journey to the Bamairas, where I got all amicably settled, as well as being earnestly invited to return and live among them. At the Bamairas I found a great dispersion of people in quest of food; there were also seven candidates for Church fellowship, and very considerable zeal in general for the cause of God. In my return home I was very fortunate in getting several meetings of heathen. These, however many or few, were all addressed upon their sinful state, the only Saviour of sinners, and the great necessity of fleeing from the wrath to come. It is astonishing to see how poor needy sinners

require to be so often warned with the greatest plainness and earnestness. But, upon the whole, I have never witnessed such daring opposition by the heathen, and such undoubted proof of the prosperity of the Gospel, as in my journey. The Transvaal Boers are still persevering in undermining missionaries. It is now reported that Pretorius, their chief, has sent a Moravian missionary, an artisan and agriculturist, to the chief Sechele, at Dr Livingstone's former station. This seems very strange, as they know not the language, nor have they Sechuana Scriptures and school books. Mr. Moffat has held it as an outstation, and has a native teacher, and all needful books there already. There is no end of wonderful things! Mr. Moffat is now on a tour to Sechele, and to Moeclekate, the chief of the Matebule, and it is projected that a missionary be stationed there for the protection of Dr. Livingstone on the opposite side of the Zambesi with the Makololo. I hope the greatest modern traveller will also be the greatest modern missionary; the former is attainable by any bold, intrepid, scientific man—the latter only attainable by a holy man of God, in damnable in persevering, teaching, preaching, and prayer. These are also attainable.

I am, &c., Wm. Ross.

DEATH OF DANIEL McDOUGALL, Esq. NORTH BRANCH, MARTINTOWN.—It is with deep sorrow we announce the death of Daniel McDougall, Esq., Ruling Elder of St Andrew's Church, Martintown. For many years he was a prominent member of society, and took a warm interest in all that concerned its welfare. But it was in the Church especially that his usefulness was felt. Warmly attached to our beloved Zion, he spent much of his time in her service. In things pertaining to the House of God his advice was often asked, and no one, we believe, ever regretted following it; for his counsel, besides being the result of a clear and candid judgment, savoured much of that "wisdom which cometh from above." A loving father and husband, he was also a true and trusty friend. In the exercise of his office, as a ruler in the House of God, he tempered judgment with mercy; and, as a follower of Jesus, he was well acquainted with the doctrines of Scripture, and made it his endeavour, in dependence upon Divine aid, to exemplify its duties by a holy walk and conversation

"Calm on the bosom of thy God,
Fair spirit! rest thee now!
Even while with ours thy footsteps trod,
His seal was on thy brow.
Dust, to its narrow house beneath!
Soul, to its place on high!
They, that have seen thy look in death,
No more may fear to die!"

—Presbyterlan.

MISCELLANEOUS.

The Zemindar.

At the present time, the landed aristocracy of India are invested with a more than common interest, and deserve something more than a passing notice. They hold in their hands the power of good and evil to an extent scarcely dreamed of in Europe, and for the reason that in Asia all real power is highly despotic, especially in the provinces. If the petty trader, the writer, the agent, the broker, with a score of others of various grades and occupations, are constantly in the habit of tyrannising over those beneath them, how much more must

we expect oppression from the all-powerful zemindar—the dispenser of life and property—the owner of not only all the broad acres within his zomindary, but of all the men, women, and children existing thereon.

In the northwest, it was long popularly supposed that civilisation had made great strides, that European ideas were fast triumphing over Asiatic prejudices and eastern habits, and that, in fact, the people were comparatively free, enlightened, and happy. Never was error more complete. Doubtless, more had been done by the government of the northwest towards preparing the people for better things, but in reality as little had been accomplished there as elsewhere. None but those who have laboured in an eastern climate know what it is to bear the heat of the day; none but those who have striven against the darkness and corruption of the Asiatic mind know how sadly slow the work progresses. Even the men for whom you are striving, the poor ryot, the oppressed trader, the poverty-stricken villager, all are dead against you. So strange are they to any generous sentiment, so shut out from sympathy with the rest of the world, that they cannot, they will not, place belief in the labours of the European in their behalf. They spurn the proffered aid; they turn away from protection, convinced in the dark recesses of their own diseased minds, that behind all the fair language and pleasant promises of the white man, there lurks some secret plot for their more complete bondage and destruction.

In reality, then, the tyrannical zemindar possesses fully as much power in the northwest as in Upper or Lower Bengal. We have said that he holds the power of life and property. This is not a mere figure of speech, but a stern, everyday matter of fact. The British authority is supposed to reign paramount over every other power within the limits of the Honourable Company's territories. Outwardly, this is indeed the case; but in reality it is a mere fiction. When the collector or the magistrate of the district passes through with a small army of retainers and native officials on revenue or judicial tours of inspection, all is deference to the English name, and for the time it is highly convenient to allow the fiction to pass current; but once out of sight, all idea of British supremacy vanishes, and the reign of the native recommences: the zemindar is again all-powerful for good or for evil. Alas, how seldom the former.

The zemindar owns the land on which tens of thousands of his fellow-men have their being, dwell, toil, and die; but not only does he claim the soil by which they live—he insists on his right to everything it produces over and above their most pressing wants for the support of life; nay he even sets up a claim to their liberty and their life. All are his, according to the popular reading of the Indian Rights of Man. Woe to the Bengalee who dares to think otherwise! Sad and certain, indeed, would be his fate.

Of course, all of this class are not precisely similar in their characters, dispositions, and mode of managing their zemindaries. There are well-defined varieties of the species. I have known men of rather enlarged views upon general matters, who have had an English education, mixed much with European society, were *au fait* at European politics, and whom one might have expected to have governed their ryots not only with a lenient, generous rule, but in an enlightened manner: these men would have scorned any personal acts of oppression, yet they could never be brought to recognise the ryot's claim to anything beyond a mere animal existence, and often, by their indifference to their affairs, permitted the grossest acts of extortion and tyranny.

Short-sighted as their policy undoubtedly is, inasmuch as the ryot labours no more than he can possibly avoid under this exacting system, they cannot be brought to believe in the possibility of liberality inducing greater exertion, or in the European theory of a prosperous tenantry making a fat landlord. The screw is placed on wherever it is deemed expedient; and unfortunately for both landlord and tenant, it is generally thought to be expedient. When we speak of the 'screw,' we do so in no figurative language, but as having reference to the actual thing done and performed; not always, though frequently, by the zemindar personally, or of his own knowledge, but by the subordinates and middle-men of the estate, whose name is closely resembling that of 'legion.' The zemindar is feared rather than loved.

The Red Light.

The station-master and his men were at their posts, and did their duty timely and faithfully. There was an obstruction on the line; several carriages had to be removed from one place to another. A luggage train was expected shortly: the "red light" was turned toward that direction, and, as the night was clear, it could be seen for a long distance. Though these precautions were taken, it was fully expected that before the train became due, the alterations of the carriages would be fully completed. To the dismay of those engaged in this work, some minutes before the proper time, the train was heard approaching, and notwithstanding the warning of the danger signal, without any apparent slackening of speed. The whistle was loudly sounded, and every other means adopted, but on, on it came—dashed into the carriages, scattering them in every direction. Those who were removing them got clear out of danger, but the engine-driver and his companion were killed. The newspapers duly announced the accident—the line was soon cleared—the coroner's jury was held—and again everything went on as before. It should also be stated that the train

which ran into the carriages was conveying a vast quantity of earth and stones for the formation of a new branch line. Why the driver thus rushed on in defiance of the warning given, no one could tell. Many singular things had occurred, and it was useless to surmise. He had paid a fearful penalty for his neglect, and his history contains a very important lesson.

This occurrence has its counterpart in the moral world, where things are continually happening which would be quite inexplicable but for one sad point which God's book thus states: "The heart of the sons of men is full of evil, and madness is in their hearts while they live, and after that they go to the dead."—Eccles. ix. 3.

Many, very many pass along the road of life, who rush on in spite of all warnings. The red light says, "Stop, there is danger ahead;" but how few take warning, though the wreck of those who have refused lies all around them!

See, the lover of pleasure comes. The red light says, "For all these things God will bring thee into judgment!" "The guests of pleasure are in the depths of hell." "Be not deceived; God is not mocked; he that soweth to the flesh shall of the flesh reap corruption!" The beacon is unheeded. "I shall have peace," he says; and on he goes, feeding his evil desires, making provision for the flesh, walking after the course of this world; but in an expected moment the crash comes, the gay dream is over, the short and (so called) merry life is now ended. The verdict in this case is not difficult to find, though sad to pronounce: "The wicked is driven away in his wickedness."

Next comes one under the guidance of the *pride of reason*. He looks so high, surely he will not even see the red light. He can hardly help that; but then will he heed it? is another question. "O man, who art thou who repliest against God?" "Except ye be converted, and become as little children, ye shall in no wise enter the kingdom of Heaven." We hear a loud laugh of scorn, mingling with the shrill tones of warnings, and soon "the wreck of many a size" is around us.

Next comes the ambitious, panting after worldly honours and distinctions. They must "stand their chance, and do their best." Warning seems almost useless; yet to them the red light says: "The friendship of the world is enmity with God." "A proud look the Lord hateth." "He will bring down the high looks." It is done! How art thou fallen! Thine honour's in the dust—hope perished—the gay dream ended.

But see, others are coming. A long, long train—you cannot even see to the end of it. The love of money drives it, and it is going at a fearful pace, scorning even to carry a single "break." "Let us buy and sell, and get gain," is the

motto on every carriage. A simple child who beholds a noble engine dragging along an immense number of carriages, and laden with dirt and stones, might well wonder to see so much pains taken with what appeared mere rubbish; but he might soon be shown the necessity for all this, and the wisdom of thus acting. But who can show the wisdom of, or prove the necessity for, what is so constantly done, even yoking an immortal spirit, during its threescore years and ten, to do nothing but drag white and yellow earth after it? Yet thus thousands are employed, to the exclusion of almost everything else. Many also act thus who have more than enough already,—more even than they know what to do with. Others could sustain missionaries, support schools, and otherwise bless mankind. But look—they have stopped! Ah, it is only to put on more carriages. See, they start again, and soon reach a fearful speed. "*Ting out the red light!* There is a bridge a-head, and ten thousand to one, if it bear the weight of that ponderous train!" Never warning glared more strongly or clearly. "Take heed and beware of covetousness." No covetous man shall inherit the kingdom of Heaven. "The love of money is the root of all evil." "The rich man shall hardly enter the kingdom of God." Alas, some look so low they do not see it at all. Others read through a coloured medium. Several apply the warning to others in the next train. Now they are near, yea, on the bridge; it cracks—it bends—it breaks; and as all the heavily laden passengers sink in the dark waters, a deep-toned knell is heard, which slowly and solemnly repeats: "What shall it profit a man if he gain all the world and lose his own soul?"

Let the writer and reader each honestly inquire, what is the red light that flashes on my path? Surely there is something of which God especially warns me! What is my easily besetting sin? Wherewith has Satan prevailed over me in past conflicts? In what things have I dishonoured God or injured his cause? Is it pride, peevishness, worldliness, ill temper, selfishness, moroseness, levity, or any other bad thing? What has hindered prayer, grieved the Holy Spirit, weakened the inner man? Let us honestly search this matter out, and then diligently enquire after the cautions, and warnings, and even threatenings, which God has provided. David could say that God's words were "more precious than gold, and sweeter than honey," because "by them he was warned;" and again, "concerning the works of men, by the words of thy lips I have kept me from the paths of the destroyer." And once again, "Thy word have I hid in my heart, that I might not sin against thee." Surely "in the way of righteousness there is life, and in the pathway thereof is no death."

Richmond, Surrey.

J. C.

The Queen's Gift.

The newspapers tell us that Queen Victoria purchased a gift for her son, the Prince of Wales. It is a costly gift, for she has paid three hundred guineas for it. Can you guess what it is?

Children will probably guess each according to their own fancies of what is delightful or desirable; we fear that many will guess all sorts of luxuries, and pleasures, and indulgences, and comparatively few will guess that it is a nobler gift than any merely selfish pleasure.

The gift of the Queen to the Prince is not anything for his own personal use. She has purchased for him the power of relieving misery and want, thus teaching him that there are higher and purer enjoyments than any selfish pleasures; showing him the best use and highest privilege of wealth, and letting him know by experience the truth of the verse in Scripture—"It is more blessed to give than to receive." (Acts xx. 35; Luke xiv. 12-14.)

The Queen's gift was thus announced in the newspaper:—"The Queen has been pleased to present to the London Orphan Asylum, Clapton, the sum of three hundred guineas, to purchase for his Royal Highness the Prince of Wales the right to keep one child always in the Asylum during the lifetime of his Royal Highness."

The parents and children of Britain should profit by the example set them by the Queen. She may be able to do good on a larger scale, but the principle is the same. The principle may be taught to children by small gifts as well as by great ones. Children are too often allowed to squander their pocket-money selfishly. Many children are so liberally supplied with toys, books, and pictures, that it is a positive task of ingenuity to find out some new things for them. Would it not be well to direct such children to a new pleasure?—the pleasure of giving gratification, instead of always receiving it. Would it not be well if they were taught to share with the children of the poor the luxuries of which they are weary? But, much more, would it not strengthen and ennoble their characters, to teach them the duty and the real pleasure of self-denial for the sake of others?

But some children may say when they read this, "It is all very well for the Prince of Wales to give liberally, or for the children of the rich, who have only to ask and receive from their parents whatever they choose; but what have we to do with that? We have no money to give—what can we do? The son of a Queen is no example for us."

Dear children, let me remind you that if you have given yourselves to Christ, you are the children of a great King, greater than all kings, for he is King of

kings, and Lord of lords, and this King has promised that he will give you whatever you ask according to his will. (1 John, v. 14; Matthew vii. 7, 8.)

This great Father has been pleased to place his children in this world in a state of trial and discipline. They must learn to be faithful in little before they can be trusted with much (Luke xvi. 10, 11); they must learn to be faithful over a few things before they can be rulers over many things (Matthew xxv. 14-30).

Remember, too, that you may ask the great King, your heavenly Father, to help you in doing good; he will hear this prayer for the sake of our Lord Jesus Christ, because it is his will and his command that you should do all the good you can to others in his name, and for his sake (Matthew xxv. 31-46; Isaiah lviii. 8-12). He who on earth went about continually doing good will certainly hear and help you, and new powers of doing good will be given if you are faithful in using those you have.

Who can tell what showers of blessing may be brought from heaven to earth in answer to the prayers of the poor and the destitute, or even of a little child? (Psalm xxxiv. 6; Isaiah lxxv. 24; Mark x. 11.)—*Children's Paper.*

ALLIANCE BETWEEN BRITAIN AND PRUSSIA.—There has been very general rejoicing at the alliance between Britain and Prussia, cemented by the marriage of the Princess Royal with the son of the Prince of Prussia. It is to be hoped that this alliance may tend, not only to promote the domestic comfort of the families more immediately concerned, but to form a closer bond of union between Great Britain, and the greatest Protestant Kingdom of the Continent, and to be the means of extending and strengthening the cause of Protestantism, and of true religion.

INTERESTING EXTRACTS.

Importance of Missions.

The believer, anxious for the furtherance of the glory of God, and the eternal good of his fellow-creatures, will delight to extend the knowledge of a Saviour's name to the utmost limits of the world. Having himself been fed with the bread of life, he will seek to impart a freely to others. Apathy on the subject of Christian missions is a sure index of the want of vitality in the soul. And yet, how many will withhold their hand from the good work, and view it with suspicion! How many are ready to administer to the temporal wants of their fellow-creatures, who yet never think of their spiritual, and who urge, as a ground for withholding their contributions from societies, the object of which is the dissemination of Gospel truths in foreign parts, that there is sufficient to be done at home,—as if it were not notorious, that they who are most distinguished for the spiritual improvement of their benighted fellow-creatures in other lands, are especially remarkable for the ready zeal which

they testify to ameliorate the condition of those who have a strong claim to their benevolence, on the ground of being countrymen and neighbours. Assuredly he deserves not the title of Christian, who seeks not to spread abroad the "doctrines of the cross," who can look with morbid indifference on the attempts now made to diffuse far and wide the Gospel of peace and reconciliation; on whom the fact that myriads are daily perishing for lack of knowledge does not stimulate to active exertion in sending forth the only medicine that can heal moral and spiritual disease. His condition is indeed awful, who can deride, with unhalloved mockery, that zeal for the eternal welfare of another, the flame of which has never been kindled in his own bosom. The believer need not be dispirited with disappointments, which accompany the best directed exertions, or cast down when he reflects on the obduracy of the Jew, for the Lord shall yet "redeem Jacob, and glorify himself in Israel." "Zion shall put on its strength; Jerusalem, the holy city, its beautiful garments. It shall shake itself from the dust, arise, and sit down." The attempt, to bring God's ancient people to the acknowledgment of the claims of Jesus of Nazareth to be their long-expected Shiloh, has not met with the same cordial encouragement which has been vouchsafed to missionary exertions among the heathen. And yet, surely there are sufficiently strong motives to aid in the furtherance of this blessed endeavour. The soul of a Jew is surely as precious as the soul of a heathen. He may not be, indeed, involved in all the extreme wretchedness of those who inhabit the "dark places of the earth;" but there is something in his spiritual condition much more fearful. He is not merely ignorant of Christ as a Saviour, but he rejects Christ as a Saviour. His ignorance arises, not from the locality in which his lot has been cast, but from the obduracy of his heart, which will not suffer him to come to the light. His lot has not been cast in the parched and sun-burnt desert, where no water is. The streams of saving mercy are flowing around him on every side, but the gracious language of invitation to come to these waters is too often made in vain. Nor is there lack of encouragement to animate the Christian to aid this good work—encouragement arising, not merely from the gracious promises of God's revealed word, of the final conversion of his ancient people, "whose debtors we are," but from the facts of real conversion which have presented themselves,—facts which the most diligent scrutiny has been unable to falsify. Even among the ministers of our own Church, some are to be found who are of the stock of Abraham. The report of the progress of Christianity among the continental Jews is gratifying in the extreme. Cases of imposition have doubtless occurred—even with the greatest caution and circumspection—a profession of Christianity has been made from some worldly motive, while the heart was unconvinced. This was to have been expected. But surely this ought not to damp the Christian's ardour in this holy cause. Let him recollect the infinite value of one soul; let him recollect that duties are ours, and that we must look and pray for the Divine blessing upon them. Nor need the Christian despair of the ultimate triumph of the Gospel over the debasing worship of heathen idolatry. He will, indeed, mourn over the miserable spectacle of millions bowing down at the idol's shrine—the slaves of ignorance, cruelty, and pollution; living without God, and dying without hope; feeding on ashes; "without understanding, without natural affection—implac-

ble, unmerciful," yet will he be of good courage. Little as may have been done—indeed, compared with Christian privileges and requirements, or with the triumphs of the cross—yet something has been done towards the conversion of the heathen, and ample proof has been set forth that the missionary's labour has not been "in vain to the Lord." The Gospel shall continue to profess every creature to the acknowledgment that Jesus is the son of God, the Debauched indeed is the state of the heathen, melancholy, in too many instances, their temporal condition; fearfully tremendous the eternity to which they are hastening,—still is there a sure ground of hope, "under the starless sky of their unbroken night he buried the elements of all that is great and exalted in our common nature, and when once God's Holy Spirit shall begin to move upon the face of those dark chaotic waters, how shall order spring out of confusion, and rays of light and glory return to us, from the regions of darkness and the shadow of death?"—*Rev. T. Bissland's Preaching of the Cross.*

The Bible Given to the Princess Royal.
BY THE MAIDENS OF ENGLAND.

Among the parting tokens of loyalty and attachment received by her Royal Highness the Princess Frederick William of Prussia is a Bible presented by upwards of six thousand of the maidens of the United Kingdom. This elegant memento is a special large paper copy of Bagster's facsimile *clavio Polyglot*, forming a perfectly convenient volume for constant use; neither trouble nor expense has been spared in its preparation, which was entrusted to Samuel Bagster and Sons, the publishers. It is bound in the richest dark purple morocco, mounted with beautifully chased clasps and corner-pieces of the purest gold, bearing the national rose, shamrock, and thistle, and the arms of her Royal Highness as Princess Royal of England. At the beginning and end there is a double flyleaf of vellum, illuminated in their first style, these designs being composed also of the rose, shamrock, and thistle, with her Royal Highness's arms. At the beginning is brilliantly illuminated, "To her Royal Highness Victoria Adelaide Mary Louisa, Princess Royal; with the loyal, loving, and prayerful wishes of the maidens of the United Kingdom, on the occasion of her Royal Highness's marriage, 25 January, MDCCCLVIII." And on a scroll below the date the words of the blessing,—*"The Lord bless thee and keep thee: the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."* The edges of the leaves are brilliantly illuminated, the ornamentation being relieved by the following sentences: on the top, "Thy word is truth," and "Seek the Lord;" on the sides, "God is love," and "God is light;" and on the lower edges, "Pray always," and "Watch and pray."—Several of these texts were also engraved on the clasps. The Bible is contained in a casket of British oak, which is elegantly carved, the devices being principally roses and their leaves. On the top a large "V." is richly gilt, and the words "Search the Scriptures," painted in enamel; and on the sides and ends are escutcheons, bearing the initial "V." and the arms of the Princess Royal.

The feelings which prompted the maidens of her native land to offer some expression of

their loyalty and affection to the Princess have been fully appreciated by her Royal Highness, who graciously appointed an interview with the three young ladies as the representatives of the many who were privileged to share in the gift. They were received (in a private manner) at Buckingham Palace by her Royal Highness with marked condescension and affability, and on presenting their offering, they read the following address.—

MADAM.—On behalf of the maidens of the United Kingdom we beg leave humbly to approach your Royal Highness, and to offer very respectfully the heartfelt expression of our dutiful attachment and affectionate homage. It has hitherto been our privilege and our pleasure to look up to your Royal Highness with pride as the beloved and illustrious head of the maidens in England, and to find our glory in the loyal devotion with which you have been regarded. Our sincere desire and prayer will now be that your Royal Highness may enjoy a bright and happy future in this life, and a blessed eternity in that which is to come. Since (although the welfare of your Royal Highness must always be dear to the heart of every English maiden) we cannot longer claim that exclusive interest in your royal person of which we have been so proud, we venture, in all humility, to beg that you will be graciously pleased to allow us to present to your Royal Highness a copy of the Holy Scriptures, in remembrance of the joyful allegiance which it has been our happiness to owe to you, and of the noble principles of truth and righteousness which have so long been the ornament and safeguard of our Fatherland.

"Wishing to give the pleasure of joining in this tribute of respect and admiration to many hearts, we have each of us diminished our individual contributions; and, in the hope your Royal Highness will deign to accept our humble offering, we have been so bold as to prepare a statement of the number of those who have aspired to share in the honour of presenting it, and of the districts in which they live, which we are willing to hope your Royal Highness will not look upon as presumptuous.

"With every sentiment of respect and devotion, we have the honour to be, Madam, your Royal Highness's most humble and most faithful servants," &c.

In reply to the Address, the Princess assured the young ladies that both the Queen and herself were much pleased with the offering.—*Illus. London News.*

THE MONTHLY RECORD.

MAY, 1858.

A Native Ministry.

THE time is fast approaching when the young men sent by our Church from this Province to the colleges of Scotland and Canada, for the prosecution of their studies with a view to the sacred Ministry, may be expected to return to their native land, to preach the Gospel and dispense the ordinances of religion among their fellow-countrymen. They have already passed through the usual classes in literature and philosophy; they have now finished another session of their theological course, and in two or three years they will obtain license as preachers of the Gospel and enter on their ministerial duties.

The arrival of so many young preachers at the same time in this Colony will form an important era in the history of our Church, and be hailed as an unspeakable blessing to many thousands of our population, when they shall have the opportunity of listening to clergymen of excellent character and distinguished talents addressing them in their native Gaelic language—the favorite language of Highlanders—and directing their attention to their highest and immortal interests. For one of the chief inducements to lend assistance to the Young Men's or Bursary Fund is to be found in the excellent talents and attainments of those who have been selected—thanks to the discernment and fidelity of the Rev. Messrs. Pollock, McLean, McKay, and other brethren—to study for the Ministry, and in their intimate knowledge of the Gaelic language, the language spoken by those among whom they will be appointed to officiate.

Nova-Scotia, like the other British Colonies on this side the Atlantic, has good grounds of satisfaction and gratitude for the achievements and success of her distinguished sons, who have obtained for themselves and their country renown in the world. For whilst we render our willing tribute of applause to such gallant warriors as the hero of Kars and the defender of Lucknow, and to such public benefactors as the patriotic men who have established our Atlantic steam navigation and originated our railways,—whilst we applaud the talents and eloquence of our lawyers and statesmen, who, in spite of all our local squabbles and miserable party politics, have gained for themselves, on the bench and at the bar, as well as in the halls of legislation, an honorable reputation,—let us not forget the studies and attainments of those who, it may be, in a less conspicuous though not less honorable and useful sphere, are obtaining for themselves and the Province lasting fame. Where so many have done well and arrived at eminence, it may appear invidious to mention names. But the student who, from the seminaries of Nova-Scotia, has carried off, in his first year at college, the highest prize in the Greek class, over two hundred competitors, and obtained the first prize in the chemistry class after only six months' attendance,—who has taken first and second prizes in almost all the classes he has attended, and obtained the degree of Master of Arts, with higher honours than any other candidate for the last five years, in the University of Glasgow, must be no ordinary person, and he possessed of no mean talents and aspirations. And this person is one of our young men, whom we expect soon to be able to welcome among us as a Minister of our Church,—Mr. George M. Grant, of Pictou. Although he has shone pre-eminent among all his

fellows during his academical course, his associates from this Province have no reason to be discouraged or dissatisfied with their position. They have all done, and are all doing, well. Some of them have obtained prizes, and all of them have been most attentive to their studies and successful in their career.

It is pleasing to hear the same glad tidings from Canada which we receive from time to time from Scotland. There, also, at the University of Kingston, we have now, we believe, four students, some of whom have nearly finished their education for the Ministry, and have already secured for themselves the esteem and approbation of leading men in the Church before they have commenced their public services in the colonial vineyard.

Those who have read the history of the Wolfe Island Mission, in the last number of the *Record*, must be favorably acquainted with the name of Mr. Donald Ross, its first missionary, and with his laborious exertions and great success amongst that divided and neglected population. He has certainly, in that situation, given a sure pledge and encouraging promise of much future usefulness, should his life be prolonged. When our young men are preparing to preach, we hope that our people are preparing to hear and to support the Gospel. We trust that our destitute Gaelic congregations will not only give these young preachers on their arrival a cordial Highland welcome as the heralds of the Cross, but provide a liberal maintenance for them during the lengthened and prosperous years of their future ministry in Nova-Scotia.

Support of Religious Ordinances.

There can be no doubt that the prosperity, if not the very existence, of Christianity, as a religious institution for the instruction and improvement of mankind, depends, under God, upon the support which is given to its ministers and its ordinances. If this support is stinted and scanty, there the Church must languish and decay. If it is liberal without profusion, and permanent without diminution, in these places the Church may be expected to flourish and prosper. It is vain to dissemble or suppress the truth when discussing such an important subject as this; “to call evil good, and good evil; to put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter.” The ministers of the Christian religion no longer possess the gift of tongues or the power of working miracles: they are men of like passions with their hearers, who have similar wants to be supplied, and require, as dependant fellow mortals, a certain portion of this world's carnal things, whilst they give themselves continually to prayer and the ministry of the Word.

We are happy to say that this is a statement the truth of which is fully recognized, if it is not always reduced to practice, in the mother country, and it is an attainment which we are happy to say is gaining more and more credit and authority amongst ourselves. The liberal contributions which are now made by all classes in Scotland to our noble Endowment Fund, under the energetic advocacy of Professor Robertson, are intended to render the ordinances of religion more permanent and efficient in the Church, by rendering the stipends of the minister more ample and secure. The United Presbyterian Church in Scotland have also a body of their number chosen for their disinterestedness and religious zeal to go over all the congregations of the Church, and make a strict investigation into the temporal affairs of each congregation,—a duty which, we believe, is always attended to at the Presbyterian visitations of their congregations in this Province.

The Rev. Mr. Purves has submitted an overture to the Free Church Presbytery of Jedburgh, recommending a similar plan in the Free Church, and suggesting that no more deputations should be sent to the presbyteries and deacons' courts of the Church in behalf of the Sustentation Fund, but that the deputies sent should consist of laymen only, and should be sent direct to the congregations of the Church, at such times and occasions as all their members can be reached. He advocates this overture in a very straightforward and practical strain, and employs several powerful and convincing arguments expressed in the most striking and forcible language to carry conviction to the minds of his hearers.

“Let” says he “such a band divide the Church into districts, and resolve, two and two, as our Dissenting brethren do, to visit every congregation of our Church—not the Deacons' Courts or Presbyteries any more, but the congregations,—the mass of the people—and these not in handfuls, as you will find them when summoned on a week night, and on that purpose alone—the better part of them, too, who do not really need any foreign appliance, but in the mass, as you find them, for instance, on the Sabbath, which Paul thought it no desecration to use for such a purpose, or on sacramental fasts. And sure am I, if such men—such disinterested men—would, without any flash of oratory or speechifying—of which we have had fully enough—but in a plain business way—of which we have had a great deal too little—just plainly state our case—not as a thing of charity, but as a thing of simple debt—of hire and labour—of work and payment—our case would be gained, and gained for ever; the office of the ministry would be relieved of the mighty incubus that is now crushing it to the dust, and we would get a rate of maintenance which would no longer repel young men from our colleges as being mere avenues to a lifetime's struggle with general poverty—the worst of all. Such a band of noble men would soon strike out for themselves lines of powerful argument, far more worth than all the rhetors

of the schools. Even to my mind some present themselves, which I don't know how any honest, I don't say even Christian people, could resist. There is that, for instance, of the actual capital sunk in preparing for the ministry, and which is greater by far than in most other businesses. Or estimate in detail the necessary expenses which his office and position in society compel a minister to undergo—his coals, his clothes, his food, his books, his taxes, his travelling expenses, his educating of his children, and a thousand things else, which can soon be expressed in money, and which would show to every eye how short a way that even unreachably sum, the £150, can go to keep soul and body together, not to talk of any provision for wife and children afterwards! Or draw a line of parallel, for instance, between a minister and any other educated man in the same place, a lawyer for example, or the agent of a country bank, or a doctor, or any other person whatever, the worst paid of them all, moving in the same rank, or rather far beneath, and in money matters he is not only at the bottom, he is out of the column altogether, - he is in the list with skilled artisans or Australian labourers, or even, as I have said, a Hurlford collier. And last, and to me best of all, just let these institute a comparison among the members of a congregation as to what they give a year to the various labourers that contribute to their support. I prepare for my people the bread of life; I try to heal their spiritual wounds, secure their titles to heaven, to advance their graces, yet I believe it is a fact, and a most striking fact it is, that over the length and breadth of our land the ministers, the men of God, receive from the individual of the family less than any other workman whatever—the least of all—less than a domestic servant, less than a milliner, less than a merchant, less than a tailor, less than a shoemaker; he is at the very bottom of the scale. You give to every one more by far than you give to him. Would such a state of things continue if exposed by the lips of laymen? Can it continue in a Church that is really alive to God, alive to its obligations—that has anything else than a mere name to live?"

The American Awakening.

It is no longer matter of doubt that this movement is of a depth and extent to affect the whole character of the people of the United States. We have a difficulty in comprehending the character of our Western kinsmen, and they not unfrequently take us by surprise. A year or two ago every mail from the States brought intelligence of spirit-rapping and table-turning. A month or two ago we heard of nothing but the commercial crisis, and could only utter lamentations over the speculative mania and absorbing Mammon-worship under whose power the energetic van of the Anglo-Saxon race seemed to have fallen. On a sudden, before the effects of the crisis can by any means have passed away, we hear that the American people are turning with one consent in a precisely opposite direction; that the Church has obtained the precedence of the Exchange; that prayer-meetings are filled to overflowing; that the dollar, which lately was supposed to

have closed the heart of the nation to every spiritual influence, is flung down in heaps for the extension of the gospel in heathen lands; that conversions are counted by tens of thousands. It would be unwise and ungenerous not to hope much from this remarkable movement; but it is fair to contemplate it, at least for some time, with a certain recollection of that character of evanescence which has attached to many American phenomena. As a democratic people, the citizens of the United States are more susceptible of impressions than ourselves, but experience does not prove that they retain them so long. We would affectionately entreat those American converts who are now rejoicing in the warmth of their first love, to bear this circumstance in mind, not in order to make them doubt the reality of that Divine grace which they believe to have touched their hearts, but to render them vigilant against a temptation to lukewarmness and reaction which cannot fail to await them. We remind them of the infallible test of the Saviour—a test which cannot grow obsolete, and which they will find men who make no pretensions to religion perfectly able to apply: "By their fruits ye shall know them." We hear of their abandoning their places of business for places of worship: but the task they will have to perform is to carry the influence of Christian worship into the place of business. Let us see that the character of the American people has really undergone a transforming and ennobling change; let it become evident that, while an undiminished energy is applied to trade, it is no longer a feverish or gambling energy, but the deliberate and earnest performance of a part of the labour which God has appointed to the sons of men; let a new fervour of zeal be applied to eradicate and cast off those fearful social evils which darken the banner of the States in the eyes of the civilized world, especially the evil of slavery: let those follies of spirit-raising, which have done so much to dishonour the States, and those extravagances of infidelity which have menaced their Christianity, be alike counteracted and expelled. If the revival in the United States bear these fruits, it will prove its own reality, and be a source of blessing to the world. The following are some extracts from the American papers on the subject of this remarkable movement:—*Wit.*

The *New York Independent* of the 4th inst. says:—"The first manifestation of the present general awakening was in New England, particularly in Connecticut and Massachusetts, from which the spirit of the revival spread rapidly through the Middle and the Western States, or rather broke out almost simultaneously in all. Everywhere the number of conversions and of additions to the churches has been unprecedented. No similar revival has passed over the country since the 'Great Awakening' in New England in the days of Jonathan Edwards. And the present far exceeds the

former in the extent of the work. It is not marked by the same intensified enthusiasm and excitement that followed the preaching of Whitefield, or the revivals at the beginning of the present century, in which various physical convulsive demonstrations were witnessed among persons under conviction of sin. On the contrary, the present awakening everywhere gives evidence of calmness, and freedom from wild and unregulated excitement. An unusual enthusiasm prevails, but we hear of no violent and extraordinary demonstrations anywhere. In this city the progress of the work is most encouraging. The Methodist Churches, particularly, have been greatly stirred. Their ministers say that they have never witnessed an equal work of grace. In the Congregational Churches, extra prayer-meetings are held in the Broadway Tabernacle, in this city, the Church of the Pilgrims, and Plymouth Church, Brooklyn; and in Dr. Cheever's, services are held every night in the week. Nineteen persons have been propounded to be received into this Church next Sunday, on profession of faith. In the Reformed Dutch Churches revivals are in vigorous progress, with fruits already gathered. Among the Old School Presbyterian Churches we have heard of no special indications of awakening; while in several of the New School large numbers of conversions have recently occurred. On Sunday last,—though not a general day of communion,—large accessions were made to a few churches in both cities. In the North Presbyterian Church, New York, Rev. Dr. E. F. Hatfield, pastor, an interesting scene was witnessed. Seventy-four persons were publicly received into the Church, sixty-eight of whom made a profession of faith. Of the latter twenty-seven were heads of families, and twenty-two under twenty years of age, many of whom are connected with the Sabbath school. In the first Baptist Church of Brooklyn, in Nassau street, on Sunday evening, twenty-two persons were baptized. The building was crowded to its utmost capacity. In the Methodist Church in Sands street, Brooklyn, of which Rev. Dr. John Miley is pastor, about fifty were received on probation. In the Hanson Place Methodist Church, Brooklyn, there have been more than a hundred recent conversions; in St. Paul's Methodist Church, Jersey City, about an equal number; and in the Methodist Church at Haarlem nearly the same. In the Five Points, the Mission Chapel, under the care of the Rev. N. Mead, has for some time past been crowded by the inhabitants of that district, more than twenty of whom have professed penitence and conversion. In Brooklyn a whole family of Jews recently embraced Christianity. In New Bedford three hundred young people, recently converted, have united with the various churches in the place. Religious meetings, and also temperance meetings, have been for some weeks past held on board of the United States frigate *North Carolina*, at the Navy Yard, at one of the former of which fifty sailors came forward to be prayed for. Nearly twenty extra prayer-meetings, confined to no particular church, are now held at different places in New York and Brooklyn. Many clergymen of the city churches, and many prominent laymen, including merchants and gentlemen in the legal and the medical professions, are seen every day—as they ought to be seen—side by side with the mechanic and the day-labourer, and even the street-beggar. In addition to the numerous meetings advertised in the newspapers and by placards around the city, many others are held in more private circles, such as by the young men or the young

ladies of particular churches, and also by the Sunday schools; and all these lesser meetings partake, more or less, of the same enkindling spirit as the larger, and are proportionably well attended. Such a general awakening has never before occurred in this city, and its progress is watched with increasing interest every day."

The signs of the times indicate that the present religious interest, in common with that of President Edwards's day, may hereafter be known as "The Great Awakening." Certainly since the revival era commencing with 1831, there has been nothing like it. The movement seems to be confined to no sect, section, or class. There has been a simultaneous waking up of the people of God everywhere, and in all branches of the Church, and also a very remarkable turning of the unconverted mind to the consideration of eternal things, which can be attributed to nothing less than the all-pervading and all-powerful workings of the Holy Spirit.

Amongst the most extraordinary of these manifestations is the prominence and importance which the movement has assumed in the City of New York. It has become a common topic of comment there in the daily papers. The revival seems to divide the public mind with the excitement of the stock-market. Men of business turn aside, in the midst of their race for gain, to spend a few minutes at noon, of each day in meetings for prayer.

These daily meetings have grown and multiplied, until they have become perhaps the most striking feature of the movement. The first of them was at the outset only a weekly meeting, and was begun some time last fall, during the commercial panic, in the North Dutch Church. The location was convenient for business men, for whom it was designed, and the invitation was extended freely to all, without distinction of denomination. At the opening meeting, we believe, but six persons were present; at the second twenty, at the third forty, and so on increasing, until recently the Consistory building has been duly crowded on three floors, and according to the *Commercial Advertiser*, "the attendance was so great, and the interest so absorbing, that it has become necessary to open as many as eleven of these places for daily public prayer."

From the accounts we have received of these meetings, we imagine that there may be some undue excitement, and perhaps not the strictest regard to those proprieties which many would desire to see maintained; but the extraordinary pervading of the public mind with religious things, is a fact too palpable to be mistaken. There must be something uncommon abroad, when such a paper as the *New-York Tribune* occupies an entire page in small type, of one day's issue, with an account of the revival, and when the satanic *Herald* finds occasion to make it day after day the topic of blasphemy and ridicule, as well as to furnish its readers with verbatim reports of some of the prayer-meetings. The *Tribune* say:

"The 'Great Revival,' as all men call it, is now an absorbing topic even for ordinary conversation. The religious meetings that are held in various parts of the city during every day, are matters of common and street talk. Notices of meeting for prayer and other religious exercises have been publicly placarded in many of the places where handbills are usually posted. In many counting-rooms and stores, similar printed advertisements have been hung up, calling the attention of business men and others to the devotional convocations. In ad-

dition to these, tracts have been distributed in the cars, in the omnibuses, and in the ferry boats, calling the attention of the chance reader to the subject of religion, quoting passages from the Scriptures, and giving notices of the meetings. Such tracts have even been dropped on the pavements of the streets, for passers-by to pick up—so that "he who runs may read." The attendance, on the Sabbath, at the Churches has been for several weeks past, unusually large. It is a time of encouragement for ministers, and they are preaching with more than usual vigour and earnestness."

We trust that God may grant to those who control this movement, wisdom and grace rightly to manage and direct it, so that it may not degenerate into mere excitement and wild-fire.—*Philadelphian Presbyterian*.

Jewish Missions in Foreign Lands.

I. GERMANY.

The Rev. Mr. Sutter, our devoted missionary at Karlsruhe, has, as the accompanying extract from his latest communication will shew, resumed with his wonted zeal his labours in this field. May the increased hopes of success which he cherishes be speedily realized, and his faithful labours be crowned with a yet more abundant success.

In my intercourse with the Jews of late, I have been cheered with pleasing experiences. I am treated with much confidence and kind affection; and my visit to Jerusalem and the East forms, as it were, a new bond of friendship between them and me. If a Jew or a heathen esteems and loves the messenger of the Gospel, it is, I think, a very good sign that the influences of the Spirit of God are felt in his heart.

I desire to labour for eternity. May the Lord endow me each day with His effectual grace, and with His blessed Spirit, that I may be ever fresh and undefatigable—patient in hope—instant in prayer.

II. TURKEY.

1. *Salonica and Branch Stations.*

The plans submitted by the deputation for the re-organization of these stations have been sanctioned by the committee, and are now being carried out. The Rev. Mr. Marcussohn has been temporarily transferred from *Salonica* to *Cassanbra*, and, along with a Greek agent, will take charge of that interesting district. The movement in favour of Protestant truth continues to advance, and the persecutions to which its friends were for a time subjected have, for the present, been abated. Our missionary entreats for himself and his fellow-labourer the prayers of the Church, that their efforts may be yet more abundantly blessed to the conversion of souls, and the more extensive diffusion of the knowledge of the truth.

Mr. Rosenburg, along with a subordinate agent, will shortly proceed to occupy the branch station at *Monastir*, where the same favourable disposition towards the truth is said to exist both among Jews and Greeks, and it is our earnest hope,

and prayer that "their labour may not be in vain in the Lord."

The charge of the work at *Salonica* itself will, in the meantime, be devolved on the Rev. P. Crosbie and Dr. Wolfe, who, it is hoped, with the aid of the teachers and colporteurs, may, for a time at least, be able to overtake the whole work at that station. They have lately had the privilege of reporting that another of the sons of Abraham has made open profession of his faith in Jesus, and, notwithstanding the efforts of the rabbis to counteract their labours, they continue to have free access to those whose souls they seek.

2. *Smyrna.*

A great and effectual door appears here also to be opened to our missionaries, and, though there are many adversaries, we trust that none of them shall be able to shut it. We commend to the prayerful consideration of our readers the following cheering letter from the Rev. A. Benohiel:—

The commencement of a new year naturally suggests serious reflection on the past. How many opportunities for doing good have been let pass unimproved! How much more good might have been done! How many souls have during the last year passed into eternity unprepared! How many were hastening to the grave without God and without hope in the world! Hardly had the year begun, when, even in the small Protestant community of *Smyrna*, three souls took their departure into another world. On the 3rd, 4th, and 5th, I was called upon to attend to their long home the mortal remains of three Englishmen. But, if a review of the past produces feelings of humiliation, on account of the little fruit that has been gathered from this extensive field, the close of the year has raised one's spirit and encouraged hope, as if to prognosticate better things for the future. Sixteen Greek and three Jewish souls have been providentially placed under our care, and many more, of both nations, give signs of a desire to flee from the wrath to come, and take refuge in Christ. The door is wide open among Jews, Greeks, Armenians, and Turks. The people are willing, and in some instances anxious, to listen to the message of salvation, and to learn the truth as it is in Jesus. Oh, for more faith, zeal, and the grace of perseverance! Oh, for a rich outpouring of the Holy Spirit, and for tongues of fire!

It is not my intention to detail particulars so fully as in my last report. Suffice it to say that scarcely a day passes that I am not visited by inquirers, mostly Jews and Greeks. A young intelligent Israelite has come almost daily for instruction. The circulation of the Hebrew Scriptures has been revived lately, and a considerable number sold.

Thus my duties multiply, and by the grace of God I am enabled to attend to them, although the weather has been very severe lately. There is a great deal of sickness in the place, especially amongst the poor, but I am deterred from visiting them by my inability to minister to their wants.

The year, then, has commenced with many tokens of God's blessing, and good prospects for this Mission. May we have grace to pursue the work earnestly, prayerfully, and in

entire dependence upon the aid of the Holy Spirit.—*H. & F. M. Record.*

Protestant Alliance in Scotland.

At a late meeting of the Acting Committee on Popery, a letter was read addressed to the Convener of the Assembly's Committee, and signed by eighteen students in Divinity in the College of Edinburgh, stating their intention to form themselves into an Association for the study of the Popish controversy; and applying to the Committee for their countenance and advice.

The Committee unanimously resolve to record the high satisfaction which this letter has afforded them, and express their earnest hope that the young gentlemen who have taken the lead in this important matter will persevere and carry out their intention, so that when it shall please God to call them to the duties of the holy ministry, they may be found fully instructed in what cannot be regarded but as the great controversy of the day, and an intimate acquaintance with which will soon be considered an essential qualification for the office to which they aspire. The Committee further express their trust that this small number of students may form the nucleus of an important association, on the formation of which the Church of Scotland may, in after times, have reason to congratulate herself, and to remember with honour the names of those who originated it. They further resolve that every encouragement and assistance in the power of the Committee shall be heartily tendered; and direct that a copy of this minute be transmitted to the students in question.

This interesting Association has accordingly been formed, and most sincerely do we wish it God speed. The Popish controversy has been too long neglected by our own ministers and students. The Romish Church wisely avoids controversy as much as possible. It does not suit her to have her peculiar doctrines and practices dragged into the light of Scripture, common sense, and sound reason. Hence our ministers have too often contented themselves with despising, instead of assailing, the dogmas of the apostacy. Our own times, however, have taught us a different lesson, and we rejoice to find our future ministers seriously engaging in the study of a system, the continued prevalence of which, in this enlightened age, must appear, to those who despise the arguments by which it is defended, as a most extraordinary phenomenon; while its increasing power and influence are sufficient to inspire thoughtful men at once with astonishment and apprehension. It is full time for both our ministers and students to make themselves thoroughly acquainted with "the history, doctrines, practices, and present movements of Popery;" and we trust that this Association will soon comprehend all the students in the hall where it originated, and extend itself to our other Universities.—*16.*

Popular Lectures in Picton.

At St. Luke's Church, Salt Springs, on Thursday the 15th ult., the fifth of a course of lectures on popular and scientific subjects was delivered by the Rev. James Blair, Barney's River. The chair was taken by H. H. Ross, Esq., who introduced the lecturer. The subject chosen was, as previously announced, "Individual Industry essential to Social Happiness." The reverend gentleman commenced his address in a very happy and masterly style, evidencing an earnest desire to edify his hearers, stimulating and encouraging them to individual industry, distinctly proving that it was essential to the prosperity of a nation, colony and locality, and illustrated individuals who by industry raised themselves to the highest pinnacle in science, who dexterously availed themselves of the power of nature to subdue nature. Air, fire, water, steam, gravitation, his own muscular strength, animals rendered obedient to his will, are the instruments by which individual industry has converted the desert into a garden, drained swamps, cut canals, made railroads, turned the course of rivers, cleared away forests, hence fertile fields growing wheat, and every variety of vegetables, for the sustenance and luxury of men. The more individual industry advances, the greater will be its collective influence in the advancement of religious knowledge, science, &c; and at no time did the mental superiority of industrious men produce such changes as they do at present, because they have extended to the utmost parts of the earth, by the individual industry of missionaries, scientific travellers, colonization, and commerce; many are induced, by a spirit of industrious enterprise, to go to new countries, some for the love of gain, and many flying from oppression; but we must not, however, detract from those,—but that an industrious perseverance enabled them to accomplish much which tended to the happiness of the human race. The history of former ages exhibits nothing to be compared with the mental activity and industry of the present. Steam, which annihilates time and space, fills the industrious mind with schemes of progression; but however mercenary the motives for enterprise may be, it is instrumental in bringing individual industry together. Science has never been so extensively and industriously cultivated as at the present time, observations being made on electricity, magnetism,—on the tides, and currents of the air, and those mysterious vicissitudes of temperature and moisture which bless the labours of the husbandman one year, and blight them in another. Though thousands of miles apart, that invisible messenger, electricity, instantaneously conveys the thoughts of the invisible spirit of man to man. Vain would be the attempt to enumerate the improvements that have been made in late years; still our most distinguished men declare that we are scarcely beyond the threshold in improvements; but all, or nearly so, that has been done are the results of individual industry sublimely illustrated.—*Eastern Chronicle Correspondent.*

Appointment of Moderator of the General Assembly.

At the Presbytery of Glasgow on Wednesday, Dr. Hill moved the appointment of Dr. Leishman as one of the representatives of the Presbytery to the General Assembly, as that rev. Doctor was to be

proposed as moderator, having been, according to custom, selected to fill the office by the old moderators. Dr. Paton said that the proposal of Dr. Leishman for the moderator's chair was made by the old moderators in the usual manner. The meetings of the moderators were of a private nature; and he might state as a fact, that this was the method adopted by their friends who lately left the Church. They ought, therefore, to be careful of adopting any other mode of election, especially as, if the moderators did not consult the feelings of the Church and select those suitable for the chair, any member of Assembly could propose another moderator. (Hear, hear.) After some further discussion, Dr. Hill's motion was adopted.

Christianity in India.

The Presbytery of Glasgow, on Wednesday, had under consideration a circular from the General Assembly's committee on the propagation of the gospel in foreign countries, and especially in India.

Dr. Craik said—What I propose is, that, in conformity with a feeling that prevails very generally in the Church, we petition the Legislature as to the importance of spreading throughout India the message of salvation. We do not propose to ask the Government to usurp the functions of a Christian Church—to appoint by their authority persons whom they may recognise as Christian teachers, or to prescribe a form of Christian doctrine which such teachers would be required to proclaim. We have no wish to see any efforts put forth to make proselytes by Government influence and authority, or that inducements in the form of temporal rewards should be held out, with a view to persuade the natives to make a profession of attachment to the Christian faith. But we hold that it is the duty of our Government in India to maintain openly, and without flinching, its Christian character. The Government may in various ways give encouragement to Christian missions. Measures may be taken to secure the native converts from any injurious consequences to which they may be now exposed on abandoning their systems of falsehood and idolatry. By a recent communication, however, from Mr. Sheriff, at Bombay, it appears that "there is no regulation prohibiting Christian converts from retaining offices under Government," and that every reasonable protection against injustice and persecution will be afforded to those who may embrace the Christian faith. It is well that the Government have expressed a readiness to give assistance to missionary schools without interfering with their management, and leaving the religious element in these schools entirely in the hands of the churches with which they are united.

But it is to be greatly regretted that religious instruction of a Christian character is not imparted in all schools receiving from the Government special countenance and pecuniary assistance; and accordingly the Church feels convinced that all regulations prohibiting the introduction of the Scriptures into seminaries instituted and supported by the Government ought forthwith to be abolished, and that every facility ought to be given to the natives for obtaining a knowledge of the truths of revelation.

Dr. Hill seconded the motion, which was agreed to, and petitions were ordered to be prepared for presentation to both Houses of Parliament.

Scotch Church in India.

As respects the cause of Christianity in India, the courts of the Church have begun to take action, and we expect that the subject will be amply debated at the approaching General Assembly.

As our readers are aware, a small aid is extended to the operations of the two Established Churches of the Empire in India. Several Episcopal dignitaries are salaried in that quarter, who have territorial titles taken from great cities, as the Bishops of Calcutta and of Madras. We believe the clergy of the Church of Scotland are quite willing to concede that this arrangement is proper and becoming, and, in such men as Bishop Wilson, they have found evangelical devotedness with the exercise of justice and charity in the case of other departments of the Catholic Church. But it was complained, and with justice, that the National Church here did not receive equitable treatment at the hands of the Government, and that while the incumbents of the Anglican Establishment were increased, the same advantage was not afforded to the sister and co-ordinate Establishment.—Certainly, in future, a different rule should be observed. Where individuals subscribe for the propagation of Christianity *in partibus infidelium*, they will act agreeably to their personal predilections; but the State, as such, was bound in consistency to have employed and patronised the services of both National Churches in the transmarine dependencies of this country. If nothing was done, there was, of course, no invidious distinctions created—but where positive measures were adopted, it was but fair that parties possessing the same claims should fare alike in working out a policy.

The Scotch Episcopal Church.

THE Scotch Episcopal Church is now passing through an ordeal which must make the faint-hearted in her communion tremble, the lukewarm angry, and the right-minded hopeful. It is indeed a

curious spectacle to behold a Church which has always plumed herself upon the very undemonstrative character of her proceedings, suddenly giving herself up with a sort of furious energy to all kinds of appeal to the public at large. One follows hot upon the heels of another. Three bishops publish a declaration. A dean rushes into print with a sermon. A little band of clergy give birth to a letter—two bishops issue a statement to account for their not signing the declaration—another gives his reasons for keeping clear of the whole business at present—while one of the first three is already in the press with an "Explanation" of his "declaration." And it is gravely whispered, that the whole Episcopal Synod have serious thoughts of publishing a book on the matter at issue! Thus, all the seven Scotch bishops are in the field, for it is the seventh that has raised the storm. Bishop Forbes has recently published his primary charge, after taking ten years to think about it, and assuredly it is such a charge that, if it appeared even in a Church the timbers of which were yet sound to the core, must have given it a good shake, and which, in the rickety condition of the Scotch Episcopal Church, threatens to bring down our old home altogether. He has alarmed a certain portion of his communion, and they have incautiously rushed forward to encounter him. Having little knowledge or love for evangelical truth generally as a body, and holding very vague and indistinct notions on the Eucharist in particular, and seeking to condemn an exceedingly able charge by the sidewind of a most indefinite declaration, they have only revealed the sad and forlorn condition of the Church, as well as weakness; and we are credibly informed that the bishop has gallantly nailed his colours to the mast—that he has made up his mind not to yield an inch, certain that he must come off victorious, because he has the Scotch Episcopal Canons and Communion Office on his side.—*Correspondent of London Record.*

The Travels and Researches of Dr. Livingstone, the African Missionary.

In the great work of planting and cherishing colonies, and in the yet greater but kindred work of Christianizing savage tribes, the people of this country will now have a valuable authority which they wanted before. And if, in the kind providence of God, Dr. Livingstone is spared to confer the blessings of a Christian and civilised life on some of the African tribes, we shall derive still greater experience to guide us in missions and in the regulation of colonies than his most instructive book already conveys. We cannot venture in the *Record* to give critical notices even of works like Dr. Livingstone's; but, at the same time, extracts bearing on the life and labours of missionaries

would seem to be appropriate, although few remarks or none should accompany them.

Mode of spending the day at the Mission-station.

Take a single day as a sample of the whole. We rose early; because, however hot the day may have been, the evening, night, and morning at Kolobeng were deliciously refreshing—cool, not the word, where you have neither an increase of cold nor heat to desire, and where you can sit out till midnight, with no fear of coughs or rheumatism. After family-worship and breakfast between six and seven, we went to keep school for all who would attend,—men, women, and children being all invited. School over at eleven o'clock. While the missionary's wife was occupied in domestic matters, the missionary himself had some manual labour, as a smith, carpenter, or gardener, according to whatever was needed for ourselves or for the people; if for the latter they worked for us in the garden, or at some other employment: skilled labour was thus exchanged for unskilled. After dinner and an hour's rest, the wife attended her infant school, which the young, who were left by their parents entirely to their own caprice, liked amazingly, and they generally mustered a hundred scholars, or she varied that with a sewing school, having classes of girls to learn the art: this, too, was equally well relished. During the day every operation must be superintended, and both husband and wife must labour till the sun declines. After sunset the husband went into the town to converse with any one who was willing to do so—sometimes on general subjects, sometimes on religion. On three nights of the week, as soon as the milking of the cows was over and it had become dark, we had a public religious service, and one of instruction on secular subjects, aided by pictures and specimens. These services were diversified by attending upon the sick and prescribing for them, giving food and otherwise assisting the poor and wretched. We tried to gain their affections by attending to the wants of the body. The smallest acts of friendship, an obliging word and civil look, are, as St. Xav. thought, no despicable part of the missionary's armour. Nor ought the good opinion of the subject to be uncared for, when politeness will secure it. Their good word, in the aggregate forms a reputation which may be well employed in procuring favour for the Gospel. Show kind attention to the reckless opponent of Christianity on the bed of sickness and pain, and they never can become your personal enemies. Here, if anywhere, love begets love.

The Result of Missionary Efforts.

If asked what effect the preaching of the Gospel has, at the commencement, on such individuals, I am unable to tell, except that some have confessed, long afterwards, that they then first began to pray in secret. Of the effects of a long-continued course of instruction there can be no reasonable doubt, as mere nominal belief has never been considered sufficient proof of conversion by any body of missionaries; and after the change which has been brought about by this agency, we have good reason to hope for the future. The most thoughtless of them, who kindly treated in sickness, often utter imperious words to Jesus, and, I believe, sometimes really do pray to Him in their afflictions. As the great Redeemer of the guilty seeks to save all who can, we may hope that they may find mercy through His blood, though little able to appreciate the sacrifice He made. The indirect and scarcely appreciable blessings of missionaries going about doing good are thus probably not so despicable as some might imagine. There is a necessity for beginning to tell even the most degraded of these people of the existence of a God, or of a future state, the facts being universally admitted. How curiously God made the

things!" is a common expression; as is also, "He was not killed by disease—he was killed by God." And when speaking of the departed, though there is nought in the physical appearance of the departed to justify the expression, they say, "He has gone to the gods,"—the phrase being identical with "abit ad plures."

On questioning intelligent men among the Bakwains as to their former knowledge of good and evil, of God and the future state, they have scouted the idea of having ever been without a tolerably clear conception on all these subjects. Respecting their sense of right and wrong, they profess that nothing we indicate as sin ever appeared to them as otherwise, except the statement that it was wrong to have more wives than one; and they declare that they spoke in the same way of the direct influence exercised by God in giving rain in answer to the rain-makers, and in granting deliverance in times of danger, as they do now, before they ever heard of white men.

Dr. Livingstone also declares that the farther north a traveller goes in Africa, the more distinct do the natives' ideas on religious subjects become.

Scotland's Place among the Industrial Nations.

The Baron Dupin has just published the first part of the labours of the French Commissioners in the Industry of Nations. In explaining results and differences, he makes the following remarks:—"The Attica of the north, with its naked mountains, its frozen uplands, and its sky of iron—Scotland—sends to the different nations more productions of its soil and its arts than the vast country of Mexico, with its silver mines, worked by hundreds, its eternal spring, its sunshine like that of Egypt, and its vegetation, in the presence of which even that of the ancient promised land and the wonderful East is weak. Scotland, with her numerous flocks, helps to feed London, the city of 2,500,000 souls. By the works of two of her sons, Adam Smith and James Watt, she has anticipated England in the study of riches; uniting practice with theory, she has drawn from the vapours of water the most powerful and most obedient of moving forces. in order to apply it to an infinite variety of arts. At this day Great Britain builds a larger number of iron steamships than are built by all the nations of Europe put together; and of this wonderful work of Great Britain little Scotland does more than the half!"

AMUNIFICENT DONATION.—The London Record states that an anonymous donor has contributed £5000 to the Special Indian Fund of the Church Missionary Society.

UNITED PRESBYTERIAN CHURCH.—The contributions for Foreign Missions in the United Presbyterian Church for the year 1857 amount to £13,535 17s. 6d., and for Home Missions £4,870 6s. 6d. There has also been raised the sum of £18,671 19s., to form a fund for the support of aged and infirm Ministers.

Letter from the Convener of the Colonial Committee

To THE SUPERINTENDENT OF MISSIONS.

The Manse, Ratho,
6th April, 1858.

MY DEAR SIR,—I have just received and read your official report as Superintendent of Missions, which I shall lay before the Colonial Committee at our first meeting. In the meantime let me assure you of the pleasure with which I have perused your communication. It is most satisfactory to find that the clergymen whom we have sent to your colonial branch of the Church are discharging their duties so efficiently, and that you and other brethren who have been longer in the field feel your hands strengthened by their assistance. Our people of all classes, from the most wealthy to the poorest, may rely upon the deep interest which the Church of Scotland feels in the religious welfare of all of them, and her full sense of obligation to promote it as anxiously as if they were in this country, which was once the home of thousands of them. Pray be so kind as you may have opportunity to assure them of this.

I am glad to hear that you are so well and vigorous. You have long and faithfully served the church of your fathers, and I trust that you will yet be spared many years to do so.

Believe me,
My dear sir,
Yours faithfully,
J. C. FOWLER.

Widows' and Orphans' Fund.

The Moderator of the Synod of Nova-Scotia, the Rev. Mr. McKay, of Belfast, P. E. I., requests all the ministers within the bounds to direct their attention to the queries contained in Mr. Morris's letter, published in our last number, respecting the Widows' and Orphans' Fund in Canada, and be prepared with the information solicited by the Secretary of the Board of Managers in that Province by the ensuing meeting of the Synod. We believe that some of our ministers think that we ought to collect that information immediately, in sufficient time for the meeting of the Synod of Canada at the end of this month. But we apprehend it will be difficult to obtain a full and satisfactory report without a regular and deliberate consultation on the subject; and even then we can only give a vague and general reply regarding the collections which may be made in our different congregations for this desirable object.

Meetings of Ecclesiastical Courts.

The General Assembly of the Church of Scotland meets at Edinburgh on Thursday, the 20th of this month of May. Her Majesty has appointed the Earl of Mansfield to be the Lord High Commissioner to the Assembly, and the Rev. Dr. Leishman, of Govan, is expected to be chosen Moderator. The Synod of Canada meets this year, we believe, at Montreal, in the end of the present month. The Synod of Nova-Scotia meets at Charlottetown, P. E. I., on the last Wednesday of June; and the Synod of New Brunswick at Newcastle, Miramichi, on the third Thursday of July.

The collection in aid of the Synod Fund of Nova Scotia is appointed to be made in all the churches and preaching stations on the last Sabbath but one of the month of June—the 20th of that month. The Rev. Donald McKue has been appointed to announce the collection and advocate its claims on the liberality of the friends of the church in the pages of the Record, a month previous to the day fixed for making the collection.

Liberal Collection.

We are happy to announce that after an excellent and appropriate sermon, by the Rev. John Scott, on the morning of Sabbath the 11th of April, the liberal sum of £22 3s. 6d. was collected by St. Matthew's congregation, on behalf of the Widow's Fund of our Church in the Synod of Nova Scotia,—the first collection which has reached the treasurer in support of this benevolent object, furnishing an example worthy not only of approbation but also of imitation by all the congregations within the bounds of the Synod.

Colonial Missions.

Six assistant ministers from the Church of Scotland are at present wanted for New South Wales. The salaries are £130, £150, £200, and £400 per annum, with good prospect of increase.—*M. Rec.*

Letters and Monies received, April, 1858.

John McKay, New Glasgow, with list, £7 15s. Alexr. Morris, Montreal, 5s. Rev. Jas. Steven, with list, £1 7s. 6d. on account. Rev. Donald McDonald, P. E. I., £3. Rev. Mr. Melkobie, Tabusintac, two letters, with lists and £2 7s. 6d. John Ross, W. B. R. John, Pictou, 2s. 6d. Angus McLeod, Mill Brook, M. R., Pictou, with list and £1. Rodk. Fraser, River John, Pictou, 5s. Rev. A. W. Herdman, Pictou, 2 letters with donation to the Widows' Fund; information to be furnished at the meeting of the Synod. Rev. James Mair, Barney's River, with enclosed communication. We are anxiously waiting for remittances from our agents in the country, as large sums are still due to us in different places.

Synod Fund.

1858.
May 4. Balance on hand, £1 9 6½

Home Mission Fund.

May 4. Balance on hand, £178 0 0

Bursary or Young Men's Fund.

April 1. Balance on hand, £252 14 11
Collection W. Branch East River Congregation, 2 17 8
Addition to St. Andrew's Church, Pictou, Collection, 0 5 0
May 4. Amount on hand, £255 17 7

Widows' Fund.

May 4. Collection taken in St. Matthew's Church, Halifax, Ministers' Widows' Fund, £22 3 6
Donation from Rev. A. W. Herdman, Pictou, 0 12 6
£22 16 0

W. M. GORDON,
Treasurer.

I. K.

Agents for The Monthly Record.

Wm. Grant, Esq. Stationer	Halifax.
J. E. Lawlor, Esq.	Dartmouth.
Wm. Gordon, Esq.	Pictou.
John McKay, Esq.	New Glasgow.
Robert Sutherland, Esq.	Earlton.
Robert Ross, Esq.	River John.
Isaiah Fraser, Esq.	Yonge (River John).
Donald McKay, Esq.	Boyers Hill.
Peter Grant, Esq. Elder	Cape John.
John Gray, Esq.	Hopewell, W. B. E. R. Pictou.
Duncan McDonald, Esq.	East Branch, E. R. Pictou.
Angus McLeod, Esq.	Mill Brook, Pictou.
Hugh H. Ross, Esq.	West River, Pictou.
Rev. Alex. McGillivray	McLellan's Brook, Pictou.
Alexander McGregor, Esq.	Big Island, Merriggomish.
William McDougall, Esq.	Piedmont, Merriggomish.
Douglas McPhee, Esq.	Lochaber, near Antigonish.
James W. DeLaney, Esq.	Amherst.
Wm. McNab, Esq. Merchant	Wallace.
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D. Macaulay, Esq.	Fox Harbour.
Mr. Murray, Tailor	Pugwash.
Alex. McKay, Esq.	Turo.
Peter Cruickshank, Esq.	Musquabuit.
John Smith, Esq.	River Inhabitants, C. B.
T. W. Harris, Esq.	Kentville.
J. Edwards, Esq.	Fredericton.
Alex. Balloch, Esq.	St. John, N. B.
James Millar, Esq.	Chatham, Miramichi.
Rev. James Murray,	Bathurst, N. B.
Rev. Wm. Macrobert,	Tabusintac, N. B.
William McLean, Esq.	S. Andrew's, N. B.
R. B. Hallow, Esq.	Kingston, Richmond.
Allan A. Davidson, Esq.	Newcastle, Miramichi.
Alex. Robertson, Esq.	Moncton, N. B.
John W. Morrison, Esq.	Charlottetown, P. E. I.
Fifty McNeill, Esq.	Georgetown, P. E. I.
Rev. A. McKay,	Belfast, P. E. I.
Rev. Donald McDonald,	For regulations under his charge, P. E. I. see 1
Mr. Morrison,	St. John's, New Brunswick.
T. A. Gibson, Esq.	Montreal, Canada East.
Alex. Davidson, Esq.	Toronto, Canada West.
John Paton, Esq.	Kingston, "

FRESH IMPORTATIONS OF SPRING AND SUMMER GOODS, THIS MONTH.

W. & C. MURDOCH & Co., are now receiving their Spring Stock, landing from various ships, and comprising a general assortment of WOOLLEN, COTTON, SILK and LINEN GOODS, of every variety, plain and fancy, and respectfully invite the inspection of buyers.

Also: FELT and SILK BONNETS, Muslin Collars, Habit Shirts, Sleeves, Ribbons, Laces, Stays, CLOTH MANTLES, Dress Caps, Feathers, Flowers, Veils, SHAWLS, Dresses, Gloves, Handkerchiefs and Scarfs of every variety, Cloth Caps, Hats, Combs, READY MADE CLOTHING, Stationery, Plain and Fancy Soaps, Indigo, Tobacco Pipes, Cotton Warp, Starch, Nutmegs, Congee Tea.

WHOLESALE AND RETAIL.

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EAGLE AND PALLADIUM LIFE ASSURANCE COMPANY,
OF LONDON.
Established in 1807. Capital—over ONE MILLION Pounds Sterling.

HARTFORD FIRE INSURANCE COMPANY,
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Incorporated in 1810. Paid up Capital—\$500,000.

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OF HARTFORD, CONN.
Incorporated in 1819. Paid up Capital—ONE MILLION Dollars.

HOME INSURANCE COMPANY,
OF NEW-YORK.
Cash Capital—\$500,000. Reserve Fund—over \$300,000.

PHENIX INSURANCE COMPANY,
OF HARTFORD, CONN.
Cash Capital—\$200,000.

CONNECTICUT MUTUAL LIFE ASSURANCE COMPANY,
LARGE ACCUMULATED CAPITAL.
Income in 1856 - - - - \$776,4180.00
Losses in 1856 - - - - \$208,920.00
Dividends on Life Policies in '56, \$221,493.00
Dividend credit of 40 per cent. on premiums upon Life Policies, in 1856.
Dividend credit of 15 per cent. on Short Term Policies, in 1856.

ARCHIBALD SCOTT,
General Agent.
HALIFAX, N. S.,
1st December, 1857.

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

MURRAY & CO.
Wholesale and Retail Importers of and Dealers in ENGLISH, FRENCH & AMERICAN STAPLE AND FANCY DRY GOODS.
133 Granville Street, Halifax, N. S.

NOVA-SCOTIA & NOVA-SCOTIANS.

A LECTURE, by Rev. G. W. HILL, A. M., Prof. Past. Theol. King's College, Windsor, may be had at the Book Stores in Halifax, at the Book-store of Messrs James McPherson & Co., Pictou, and at the store of Robert Smith, Esq., Truro. Price 75d.
Copious notes have been added to the Biographical Sketches in the Lecture, by the author, since it was delivered.

JAMES BOWES & SONS.

JOHN D. NASH,
AUCTIONEER AND COMMISSION MERCHANT,
VARIETY HALL,
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Consignments of Produce and Cattle from the country promptly attended to, the proceeds paid to order, or admitted by mail.
Orders from the country will receive the best attention when accompanied with the Cash, or a city reference
1st. March, 1858.

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BIBBONS, BLONDES, LACES, SILKS & SATIN
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HOSIERY, GLOVES, &c.
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ADVERTISEMENTS.

NOTICE

Is hereby given that ALEXANDER K. DOULL this day becomes a partner of the firm of DOULL & MILLER. The name of the firm remains unchanged.

DOULL & MILLER.

HALIFAX, N. S.,
1st. January, 1858.

DOULL & MILLER,

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A WOOD LOT of 100 acres, about 13 miles from the above, on the main road leading to River Inhabitants
The above valuable Properties are offered at Private Sale, and if not previously disposed of, will be sold at public Auction, on the Premises, on FRIDAY, the 29th day of May next, at 12 o'clock noon A good title and immediate possession will be given. Apply to W. and C. MURDOCH & CO, Halifax, or
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