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THE

MONTHLY RECORD

OF THE



Church of Scotland in Nova Scotia and the adjoining Provinces.

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

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RELIGIOUS INTELLIGENCE.

The Late Rev. Thomas Hunter.

At the close of a sermon on Revelation vi. 8, lately preached by the Rev. Dr. Macfarlane of Duddingstone (who was Convener of the General Assembly's Committee at the time our lamented missionary, Mr. Hunter, was ordained), the following eloquent and appropriate reference was made to the distressing circumstances which have deprived the Church of Scotland of her first missionary to the North-West of India—

We cannot close these observations on this vision of the Apocalypse without calling more especially on the people of God to "come and see," that while it passes by and awakens awe, it may not deprive them of the rich consolations of the Gospel. No doubt, death is a universal appointment; and by a law, whose influence none can elude, this world, while delivered from the foolish and vain—from the wicked and the vile—from the plagues and curses of the community, is also bereft of the good as well as the bad—the useful as well as the injurious—of public and private benefactors—of those who have turned many to righteousness—who have saved states—who have adorned families—who have proved in their day and generation a blessing to the world, and an honour to the religion of their Saviour and God. Nor is it to be supposed that the righteous are clear of the destroyer's hoof when the judgments of God are abroad on the earth—when, in the language of Cowper:

"God proclaims
His hot displeasure against foolish men,
That lead an atheist life,—involves the heavens
In tempests, quits his grasp upon the winds,
And gives them all their fury, bids a plague
Kindle a fiery boil upon their skin,
And putrify the breath of blooming health.
He calls for famine, and the meagre fiend
Blows milder from between his shriv'ld lips,
And taints the golden ear. He springs His mines,
And desolates a nation at a blast."

In such seasons, brethren, it is not to be anticipated that while the pestilence walks in darkness, or destruction wastes at noon-

day, the very best of God's people should see from the secret place of the Most High, safe and secure, the gathering judgments. Much less do they stand on sacred ground rescued from the inroads of death, when God withdraws His restraining hand, and man is left to be a scourge to his fellow. How sad then the spectacle of the promiscuous massacre of thousands—corpse heaped upon corpse, and limb torn from limb, in quivering agony, till sickened by the sight, there is nothing left us but to close our eyes upon the appalling vision. How indiscriminate the fury that spares neither age nor sex—meeting nothing in an infant's cry, or a mother's prayers—nothing in the helplessness of youth, or in the infirmities of age—nothing in the tenderness of a common nature, or in the possession of a common form, to appease its vengeance or slake its thirst. How refined the atrocity which impales the father with other tortures than those of iron—which, if it spare him the slow fire or suspend the sword for a little over his head, does so only to reserve him for the heavier ordeal of agonies he cannot alleviate—of tortures inflicted on the wife of his bosom or the light of his eyes, which he can as little avert in his impotency as he can avenge in his wrath! Alas, for the horrors of such a scene of atrocity, darkening the page of history, and leaving behind it its foulest stains on the human race! The wilderness, where the serpent hisses and the wild beast howls—the tornado, in its fury spreading desolation far and wide over the plains—the volcano, with its liquid fires, in one fell swoop hurrying promiscuously thousands into the grave—are but the faintest emblems of this cruelty. War, thou hast no wound—famine, thou hast no scourge—pestilence, thou hast no sting, to inflict like this. Its story is borne to the ends of the earth on the piercing shriek of an outraged humanity; and as it arises before God, laden with the sufferings of the dead, and the cry of the fatherless, and the widow, and the orphan, methinks I here

another voice, not low and feeble but loud as the sound of many waters and of mighty thunderings. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the face of the earth?"

It is not for me, on such an occasion, and in this place, to detail those scenes of suffering with which we are all familiar, or to expose those wounds which are bleeding so profusely in the homes and in the hearts of many around us. With these a stranger may not intermeddle; and in the hour of sore bereavement—when the sister is mourning for the brother, or the wife for the husband—when the parent is mourning for his offspring, or the son for the father who gave him birth—we would only remind them of One who, depriving death of its terrors and the grave of its sting, has let in the light and comfort of another world on all the darkness and desolation of this. What a blessed thing it is we have such an High Priest within the veil, all sufficient in His grace as He is all-prevalent in His intercession, accessible to us at every season, and never more so than when pressed down with affliction, we are ready to faint or fail by the way. And far less, my friends, would we venture to penetrate the councils of the Almighty, and drag into light those secret things which belong to Him. There is a wide-spread diversity of opinion as to the immediate causes which have hurried on this sad catastrophe, and it is only right that so momentous an event should be thoroughly sifted in its origin, as it has made itself felt in its effects. This much, however, we believe, that when that investigation is complete, it will not be found that the blame of this wide-spread disaffection is resting with him who, taking his life into his hand, has been proclaiming to the heathen the glad tidings of salvation. Rather would we say, in the language of a writer in the leading journal of the day: "Above all, let the British Government assume a more consistent and dignified position than heretofore,

on the all-important subject of religion. Wholly withdrawing its direct countenance and support from all Hindoo and Mohammedan shrines, let it openly and frankly avow its own belief in Christianity. While it proclaims anew the unchangeableness of its policy of neutrality, or non-interference with every other faith. Such a candid avowal, coupled with such a proclamation, would help to dissipate the spell of mystery and delusion which its past ignoring or virtual repudiation of the Christian religion has tended to throw over the universal mind of India, filling it with the strangest suspicions, gloomiest fears, and most sinister apprehensions; in a word, let us see honesty and disinterested kindness, manly firmness and unimpeached fidelity, strong common sense and Anglo-Saxon energy, rise to their proper ascendancy in this sorely-distracted land; and out of the soil that has been savagely drenched with the blood of massacred British matrons, maidens and children, will yet spring forth the stateliest monuments of a glorious, consolidated British dominion." But be that as it may, we are this day called upon, as the members of the Church of Scotland, to lament the loss of one, the most zealous of missionaries, as he was the best of Christians, cut down prematurely in his usefulness, and, with his wife and child, most brutally slain. It was not to gain for himself the wealth that perisheth in the using, or to fight the battles of his country and win its applause, that Mr. Hunter urged his way into the deepest recesses of heathen idolatry. Other and different were his motives, and other his aims. With a single eye to the glory of Him whose servant he was, he had devoted himself, at no external bidding, but under higher suggestion, to the honorable calling of a missionary, and, selecting India as the place of his adoption, had offered himself to the service of the Church. My first interview with him is yet fresh in my memory, when, bearing a note to me from his own clergyman, Dr. Glover, who spoke very highly of his piety and worth, he made known to me his desire of being placed at the disposal of the India Mission. His services, I need scarcely add, were most gratefully accepted. For some years previously a considerable sum, gifted by a generous donor, had been in the hands of the Committee, to be appropriated in establishing a mission to the Sikhs; and, as everything seemed settled in the state of the Punjab, and the prospect of continued peace and order in that distant Province of the British dominions was universally cherished, it was at length resolved that the intentions of the donor should be carried into effect. The Punjab was now to be added to our stations abroad; and after the most careful consideration of his character and claims, to which we received the most ample attestation, Mr. Hunter was selected as our first missionary. How carefully he prepared himself for his destined sphere, more than one Report to the General Assembly has given the proof.

To his honor be it said that, though distinguished as a student in his preliminary course, he did not count any acquirements too great for the calling of the missionary, or any talents too pre-eminent in the discharge of its functions. Having his whole soul filled with a sense of its importance, he sought to prepare himself for it by the acquisition of all knowledge which might either contribute to furnish his mind or to further his work, and long before he sailed, had availed himself of the opportunity of mastering at home those Eastern dialects which are generally left to be mastered abroad. At length the term of his probation was complete, and on the 19th day of July, 1855, Mr. Hunter was ordained in St. Andrew's Church, Edinburgh, to the office of the holy ministry, and thereafter was set apart as our first missionary to the Punjab. On that same day he was united in marriage with one of a kindred spirit, gentle and amiable, and devoted—a helpmate, indeed, never to be separated from him in life, as in death they were not divided. Never, we believe, did any missionary leave us followed more earnestly and hopefully with the prayers and blessings of the Church. Simple and unaffected in his piety, he had secured the affection of all who knew him; and ardent and devoted in his zeal, tempered by prudence, he gave the assurance that there would be nothing wanting on his part, under the blessing of God, to commend himself to universal approval. Accordingly we know that at Bombay, where he tarried for a season, brief as his stay was, it was not without its fruit. Long will his name be cherished there by all who knew him, while it cannot fail to be embalmed in the memory of those who, by his instrumentality, were either converted to Christianity, or by his ministry were built up in the faith. At Sealcote, also in the Punjab, the place of his destination, we cannot suppose that, short as his career has been, it has left behind him no memorial of one who was ready to spend and be spent in his Master's service. It may be that even now some poor idolater is weeping over his bloody grave, or that, in days more remote, when the hurricane has spent its force, and that fearful tragedy has been played out to the last, the Sikh may point in mournful gratitude to the spot where the murdered missionary sleeps, who spoke to him of God and Christ, of heaven and hell—ay, and sleeps not alone, for close by his side there are others sleeping—his murdered wife and his murdered child—not to rise again till the heavens are no more, and the elements melt with fervent heat. Oh how mysterious, brethren, are the visitations of Providence—how sudden and irregular are the visitations of death! And yet we must not murmur, we must not repine. We must not question Jehovah's will, we must not arraign Jehovah's ways. That was a dark day, and mysterious too, in the history of the Church, when Stephen, surrounded by the murderers of his Lord, was himself overtaken by a bloody death.

And yet the Gospel tells us, "he fell asleep." How soothing is the expression, bringing before us, in its peaceful imagery, the idea of the laboring man, after a day of toil, sinking to rest, and imparting all the repose of the evening scene, even to the rough and painful bed of Stephen! That day had to him been a day of agony—his body had been roughly handled, his frame had been shaken by convulsion; but now the struggle is over, and the sleep of the martyr is the sleep of peace. "Cease then," might we not say, "ye unbelieving Jews, to lay around his riven tenement. The tempest of your persecution has swept over him, and his shattered bark has now reached the sheltered lake. Your land has been stained with his blood, but his spirit has sought its home in the skies." And what thought, on another soil the cry has been heard of domestic fury, not to be appeased but by a deluge of blood? Blessed be God, it cannot last. It may mar man's features, anticipate corruption and the worm, but it cannot touch God's image; it may rend asunder the body, but it cannot tear the immortal spirit from the hand of God. When the worst is done, the rage of the heathen has only dispatched by a rough road the soul of the believer to the blessed mansions of his Father's house. It cannot touch them there. Their warfare is over, their work is done. The soldier has put off the helmet and put on the crown. The servant of God who proclaimed His name, has been called away to behold His glory. The child that was torn from its mother's breast, is with her now in a better land, and clothed in white; the robes they wear shall be never soiled and never rent. All, all who believed in Jesus are in heaven now, the high place of their refuge, and the rock of their strength; and, standing in its safe retreat, where the foot of the Assyrian cannot creep, there is no presumption in the thought that they are awaiting around the throne the arrival of those to whom, though not permitted to say "farewell" upon earth, they would have with them in heaven, to partake of their blessedness, and share in their joy. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they?" And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night, in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Love of Brothers and Sisters.

Brothers and sisters should make it a duty to promote each other's happiness. They should take pleasure in pleasing each other, instead of being selfishly taken up, each promoting his own separate enjoyment. They should never envy each other's gratification. Envy in children is likely to grow into a most baneful and malignant disposition. Each must do all he can to promote the happiness of the whole. They should never be indifferent to each other's sorrows, much less laugh and sport with each other's tears and griefs. It is a lovely sight to see one child weeping because another is in distress. If there be any one of the family that is in bad health, or weakly, all the rest instead of neglecting that one, ought to strive to the utmost to comfort him. How pleasing a sight it is to see a child giving up his play time to read or converse with a sick brother or sister. This tender attachment should, of course, become stronger and more visible as they acquire greater power of reason to understand their relationship, and the design of Providence in forming this relation. Instead of this, however, we sometimes see brothers and sisters become more and more indifferent to each other as they recede farther from the period of infancy. They should now reason upon the closeness of their relationship, and let the understanding give an additional impulse to their hearts. A family of grown up children should be the constant scene of uninterrupted harmony, where love, quieted by ingenuity, puts forth all its powers to please, by those natural good offices and minor acts of beneficence, of which every day furnishes the opportunity, and which will, while they cost little in the way of money or labour, contribute so much to the happiness of the household. One of the most delightful sights in the world, where there is so much moral deformity to disgust, and so much unkindness to distress, is a domestic circle, where the parents are surrounded by their children, so usefully and happily employed

What is Home without a Father.

If any of our readers can read the following touching article without deep emotion for departed loved ones, it must be because of their good fortune in never having been called to part from dear relations. But he who has a treasure beneath the clods of the valley, may have to brush aside an unbidden tear as he makes this description of a "home without a father" his own case.

What is home without a father? Sad, dreary and cheerless! I have sung in days gone by, days when I was merry and light-hearted, "What is home without a mother?" though I did not realize its meaning. But I have realized, from the very depths of my soul, that home without a father is lonely, gloomy and mournful, beyond description.

Two weeks from to-day he sat by the fire, and we were all happy then. But now he "sleeps the sleep that knows no waking."

"At twilight's soft and pensive hour," we gather around the old stone hearth, and listen to the crackling of the glaring fire; but it has ceased to be cheerful. No sound is heard but the wailings of our mournful mother, or the prattle of our sweet little sister, asking, in childish accents, "if papa is gone to live with God." The family circle is broken, and our dear father has been borne to that land from which no traveller returns. Now that he is gone, how every little kind act, every approving smile, and every word of kindness, is remembered with fondness.

We remember too, how happy his laugh would ring out, as seated around the supper table he would relate some amusing anecdote. But it pleased our Father who is in heaven to release his spirit from its house of clay, and take it to its eternal home. The last enemy, which is death, came with his scythe in his hand, and hard and heart-rending was the struggle between them. But death was the strongest, and in a few short hours those sparkling eyes, that ever looked on us with delight, were closed forever; those hands, which had ever clasped our own with such warmth and affection, were cold and stiff; and that heart that had loved us so fondly from our earliest infancy, was pulseless and stilled in death. We buried him near our own Forest Home. As I stood by the grave, and heard the frozen clods fall on his coffin, I thought, what sorrow can be greater than this! Now he sleeps on the cold hill-top, where the January wind howls and shrieks among the branches of the stately oak that stands near by, as if to protect that sacred spot from the wild freaks of the too rough winter's blast. "Home is home, be it ever so homely." But oh! how sad to know we have a home without a father!

THE CHURCH AT HOME.

Endowment Scheme of the Church of Scotland.

A public meeting of the members and friends of the Church of Scotland, was held in the County Rooms, Aberdeen, on Tuesday, 6th October, for the promotion of the Provincial Scheme of Church Endowment—more particularly in the 5th or Northern Province, which embraces Aberdeen, Banff, and the other Northern Counties.

The large hall of the building was quite crowded with a highly influential assembly—including a considerable number of ladies. Amongst the noblemen and gentlemen present, were: His Grace the Duke of Richmond, K. G.; Rev. Dr. Robertson, Convener of Assembly's Committee; Mr. Leslie, of Warthill; Mr. Gordon, of Fyvie; Capt. Innes, of Lairney, Col. Lumsden, of Belhelvie; Gen. Sim, H. E. I. C. S.; Provost Henry; Mr. Yatus, of Kincorth; Dr. Laing; Dr. McDonald; Professor Crookshank, &c., &c.

Among the clergymen present were: Rev. Drs. McPherson, W. R. Pirie, Forsyth, Bissett, Cruickshank, Taylor, Paul; Messrs. Wilson, Dewar, Fraser, Lang, Baxter, Smith—Old Machar, &c., &c.

On the motion of ex-Provost Henry, the Right Hon. Lord Haddo, M. P., was called by acclamation to the chair, after which Rev. Dr. Forsyth offered up prayer.

The noble chairman then said: Ladies and Gentlemen, I need hardly say that I feel extremely the honor of occupying the chair at this large and respectable meeting, because I consider that the object which has brought us together is an object of the greatest importance, and therefore the most honorable which men can possibly meet together to consider. Gentlemen, I need hardly remind you that the scheme before us is not merely a scheme to increase the dignity and importance of the Established Church of Scotland. We regard with reverence and attachment the Church of Scotland; but other denominations preach the Gospel of Christ with as much purity, and their ministers adorn their profession with as much excellence of life; but other denominations have not the facilities of territorial division which, we consider, gives to the Established Church its advantages. [Loud applause]

I am glad to say that the scheme has already received a large measure of support. You are aware that the Queen has given a large sum—a mark of favor which must be very gratifying to this district of Scotland, which she has chosen as her occasional residence. [Applause] Those who occupy a high social position have also come forward liberally, in support of the scheme. But we should look, with equal complacency, on the small sums. I see, by the lists, some instances of three half-pence a-year being given by the poor, thus showing that we have the population in great part on our side; and in this consists the true glory of the Church of Scotland.

The Rev. Dr. Robertson, who was very cordially received, next addressed the meeting. He said: My Lord Haddo, Ladies and Gentlemen, I have looked forward to this meeting for some time with humble confidence that it might prove, by the blessing of God, the beginning of the end of the task in which our Committee has been so long engaged. Some six or seven years ago, a meeting in support of our scheme was held in this room, at which the Right Hon. the Earl of Aberdeen, the distinguished father of our present chairman, did us the honor to preside. The meeting then held I have ever regarded as that which first gave the Endowment Scheme the place which it now occupies in the eyes of the country. We were then prosecuting the scheme on a somewhat different plan from that on which we are prosecuting it now, but, since that meeting, I rejoice to say our career has been one of uninterrupted success. And certainly none of our subsequent meetings has been followed by happier results than that which

was held last autumn, under the auspices of another distinguished nobleman (the Duke of Richmond), with whose presence we are again honored to-day. When we speak of raising a sum of £2,000 for each of twenty chapels in this northern province, or a gross amount of £40,000, it may be thought that we have entered on a task that exceeds our strength. But large as the sum to be raised is, I think you will not regard the cause desperate, when I now tell you that the result of our Elgin meeting has been that more than a full third of it, or upwards of £14,000 is already subscribed. Meetings have lately been held in furtherance of the subscriptions for this province, in Wick, Golspie and Inverness; and I am deeply gratified to be able to state that, in all these districts, the members and friends of the Church are prepared to second our efforts with the liveliest zeal. The evils to which it is the object of the Endowment Scheme to apply a remedy, are now well-known to the country. The social changes which have taken place within the last fifty years, whatever counterbalancing advantages may have attended them, have left large masses of our fellow-citizens destitute of adequate means of religious instruction and training. The result, as might have been expected, is, that in our principal towns and other great centres of population, multitudes are found to be wholly regardless of religious ordinances. Estimates have been made with reference to some of our more densely crowded districts, by Dissenters as well as Churchmen, which would make the proportion of the population in this unhappy condition, amount to nearly a half. Perhaps there may be some exaggeration in those estimates, but the fact is not to be denied that the proportion is very large. That this is a sore evil, and one that calls loudly for remedy, every man who calls himself a Christian must at once acknowledge. Even if no dangerous consequences should appear to result from it, still, on the principles of the gospel, it cannot but involve danger. On these principles it is righteousness only that exalteth a nation, and that only is a righteous people whose God is the Lord. Besides, the question touches each of us personally. Our faith in the gospel cannot be genuine—we cannot be made partakers of its blessings—we cannot escape the penalties due to an unworthy profession of it—if we fail to charge ourselves with its grave responsibilities. And is it not one of the very first of these responsibilities that, as we have freely received, we should also freely give? If, then, we have been neglecting the duty of communicating with our brethren in need, we have been but too surely exposing both ourselves and our country to God's righteous judgments. May it not be the fact of our having been thus hiding ourselves from our own flesh, that has meanwhile provoked God to put forth his hand to vex us in a distant part of the empire? That the grievous mutinies and

India are wholly unjustifiable on the part of those who have excited and abetted them makes it but all the more clear, that this thing is from God. Shall there be evil in the city, and the Lord hath not done it? Assuredly the grave circumstances in which we are placed as regards India are an impressive call addressed to us to search and try our ways, and turn again to the Lord. "Is not this," he says, "the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" We cannot, therefore, be guiltless of the blood of those of our brethren who are living in ignorance of God, if we fail to improve every opportunity that we can command, of commending ourselves to their consciences in His sight, by manifestation of the truth as it is in Jesus.

Regarding the work in which we are engaged as properly the work of the Christian community, we hold that if it is to be accomplished in the most efficient manner, the whole body of the members and friends of the Church must take part in it. The moral and religious elevation of the classes which are meanwhile sunk beneath the level of society, vitally important as this elevation undoubtedly is, is yet not the only end that we have in view. We would have the members and friends of the Church do something for themselves, at the same time that they relieve the spiritual necessities of their destitute fellow citizens. Could the latter, we ask, have fallen so low, if the former had been faithful to the solemn trust reposed in them? By raising a part, then, we hope to raise the whole; and we firmly believe, that there is no man, whatever be his rank in life, who shall cordially cooperate in our work, but will derive the greatest benefits from it, both for himself and for others. I will bless him in his own soul—it will bless him and make him a blessing in all the relations of life. It were, indeed, a benefit of unspeakable moment to the whole country were there to be awakened and called into lively exercise in each of us a just sense of that obligation, of the very essence of the Gospel, which binds the Christian to be his brother's keeper. Did we truly fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, what humble yet assured confidence should we be enabled to repose in all the dispensations of Providence towards us? I have already observed that a living Christianity, instead of having lost its power, is the only real power in the world—a power, in truth, of irresistible might, sustained by the arm of the Omnipotent Himself. This truth, so apt to be forgotten in prosperity, yet in times of trial and adversity indelibly impresses itself on every mind that is open to conviction. What is

our hope, to-day, amidst the swellings and tumults that have arisen in a distant part of the Empire, but that, by humbling ourselves before the Lord our God, we may move Him to dissipate the clouds of judgment which threaten us, and to gladden us anew with the light of His countenance. To this duty we have been called by the pious injunction of our beloved Sovereign, and I trust we shall engage in it, as with one heart and with one soul, mingling our prayers with hers, confessing our sins, and resolved to turn from them, in the Divine strength, with full purpose of, and endeavour after new obedience. Would we but observe, as becomes a Christian people, the day that has been set apart as a public day, of solemn fast, humiliation, and prayer, we can doubt that we should have our burdens lightened, our souls refreshed, and our strength made equal to the duties required of us? Yes, Christianity is power that power, indeed, against which no combination of the so-called forces of unrighteousness, let them be ever so firmly knit, shall be able to make good its ground. Keep ye the fast which the Lord hath chosen, that we hide not ourselves from our own flesh nor suffer the poor of our land to be without the bread of life, God himself will be our refuge and strength, a very present help in trouble. Our light shall break forth as the morning, and our health shall spring forth speedily; and our righteousness shall go on before us; the glory of the Lord shall be our rearward. Is it not He that went up with His people of old, in a pillar of cloud by day, and a pillar of fire by night, to cast out the heathen before them, and to plant them in the land which he had promised to their fathers to give unto them? He is still the same, and we have but to plead our just cause before Him with broken and penitent hearts, to have Himself for our defence, and to see enthroned on the brows of our warriors that manly resolution and energy which their treacherous and cruel adversaries shall be unable even to look upon. Keeping the fast which the Lord hath chosen we shall be kept by him in return, as the apple of his eye; we shall be saved out of all our troubles; we shall have our mouths filled with songs of deliverance. The Duke of Richmond then said—My Lord Haddo, Ladies and Gentlemen, after the powerful and very eloquent appeal which has been made both to your judgment and to your feelings, I feel that it would be inconsistent with my duty, not being a member of the Established Church, to detain you at any length upon the present occasion, but I, might, if I were to do so, perhaps weaken the able arguments of the rev. gentleman. It would be impossible for me to speak more strongly than he has done. I cordially and entirely concur in every sentiment which has fallen from him—(cheers). And may I be permitted to express the hope that we in the northern counties, may be the first to raise the necessary funds for an object of such essential importance to the vital

terests of our fellow-men?—(cheers.) We shall not only, by doing so, prove our deep debt of gratitude to our beloved Queen for her munificent donation to the scheme for this district, but we shall confer upon the immediate districts, and the inhabitants of our distant Highland islands, the inestimable blessing of having a resident parish minister amongst them, who can independently, and without fear of injuring his temporal concerns, exhort, rebuke, and encourage those of his church.

Synod of Lothian and Tweeddale

THE Synod of Lothian and Tweeddale held their half-yearly meeting in the High Church yesterday. The Rev. J. L. Blake of Stobo, the retiring Moderator, preached from John vi. 28, 29, after which the Rev. Mr. Lochtie of Carrington was appointed Moderator for the next year.

The Synod having called for the report of their Committee on Parochial Collections,

The Rev. R. H. Muir, Dalmeny, said that, as usual, the committee's report divided itself into two parts—the first in regard to collections for the Schemes of the Church, and the second in regard to sums contributed for religious, educational, and benevolent purposes other than those enjoined by the General Assembly. In regard, first, to the collections for the Schemes of the Church, the returns showed— from the Presbytery of Edinburgh L.1992 5s. 1d. being, as compared with the amount collected during the previous year, an increase of L.15 1s. from the Presbytery of Lamlithgow, L.361 17s., being an increase of L.32 17s. 10d.; from the Presbytery of Dalkeith, L.330 7s. 1d. being an increase of L.15 18s. 3d.; from the Presbytery of Haddington, L.241 15s. 6d., being an increase of L.27 18s. 11d.; from the Presbytery of Peebles, L.209 18s. 7d., being a decrease of L.14 18s. 5d.; from the Presbytery of Dunbar, L.118 10s., being an increase of L.22 16s. 8d.; and from the Presbytery of Biggar, L.97 7s. 10., being an increase of L.15 13s. 1d.—showing the gratifying result of an increase in the case of every Presbytery, except one, and from the whole Synod a total for the Schemes of the Church of L.3385 1s. 0d. Then, in regard next to the returns made of sums contributed for religious, educational, and benevolent purposes other than those enjoined by the General Assembly, the committee reported from the Presbytery of Edinburgh, L.7999 15s. 2d.; from the Presbytery of Lamlithgow, L.224 12s. 11d.; from the Presbytery of Dunbar, L.174 7s. 1d.; from the Presbytery of Biggar, L.38 9s. 2d., from the Presbytery of Dalkeith, L.315 13s. 1d.; from the Presbytery of Haddington, L.169 12s. 6d.; and from the Presbytery of Peebles, L.118 8s. 0d., giving a total sum from the whole Synod of L.9041 18s. 2d., and which, added to what has been collected for the Schemes of the Church, gave a grand total of L.12,427 0s. 0d.

University Commission.

The Government Commission of Inquiry with reference to the Universities and Colleges of Aberdeen, whose advent here is noticed in our report of the Town Council meeting of Wednesday night, commenced its sittings on Thursday, 29th October, in the Town Hall. The three Commissioners, viz., Colonel Mure,

of Caldwell, Wm. Stirling, Esq., of Keir, M.P., and Cosmo Innes, Esq., Advocate, Edinburgh, were present, Colonel Mure presiding. Mr. W. Dunn acted as Secretary to the Commission. The Very Rev. Principal Dewar, Marischal College; Sub-Principal Thompson, King's College; the Lord Provost, several members of Senators of both Colleges, with other gentlemen, were present.

PETERHEAD.—A deputation from the Town Council of Stirling, the patrons of the East Parish Church there, and now vacant by the translation of the Rev. Mr. Stuart to St. Andrew's, Edinburgh, after hearing the Rev. James Mitchell of the Parish Church here, preach at both diets on Sunday last, offered him the presentation to the vacant charge. The duties at Stirling are much less onerous than those of his present position, and the emoluments considerably greater, not to speak of the superior advantages of the locality. Notwithstanding Mr. Mitchell, with a self-denial which reflects the highest honor on him, has intimated his determination to decline the offer. We trust now that speedy and energetic means will be adopted by the congregation, to provide assistance to Mr. Mitchell, in the discharge of his present arduous duties; and we are glad to learn that the members of the Kirk Session, having previously subscribed in a liberal manner themselves, are about to appeal to the congregation and the friends of the Church, for their aid in erecting an additional place of worship.

NEW MILITARY CHAPLAINCY.—The Right Hon. the Secretary of State for War has, at the suggestion of the Colonial Committee of the Church of Scotland, agreed to the appointment of a military chaplain at Aberdeen; and, on their recommendation, has appointed the Rev. Alex. Campbell to that office.—*Aberdeen Free Press.*

MODERATORSHIP OF THE GENERAL ASSEMBLY.—We are authorised to state that the Rev. Dr. Leishman, of Govan, will be proposed as Moderator of the next General Assembly.—*Edinburgh Evening Post.*

CHURCH IN THE COLONIES.

Church at Osnabruck.

We have learned with much pleasure that the Colonial Committee have with a judicious liberality appropriated the handsome sum of £150 sterling in aid of the Church now being erected on the banks of the St. Lawrence at Osnabruck by the congregation there. The condition attached to the grant is, that the Church be freed of debt. This the grant will enable the people to accomplish, as, anticipating a grant of a much less sum in answer to a supplementary subscription, which had reached £190. The Church, which will cost £1,200, is a handsome brick structure with a stone tower and slate roof, and, as a specimen of architecture, reflects much credit on all concerned in its erection. The Congregation are well deserving of the assistance so generously accorded them by the Committee. Within the last four years, and since the settlement of their present pastor, the Rev. R. Dobie, they have erected a brick manse on the glebe at a cost of £350, of which the people raised £200. Of the cost of the Church over £500 were raised in the Township, in addition to the

supplementary subscription of £200, while £280 were subscribed in Montreal and about £50 in Cornwall by friends of the Church in those places. We are pleased to refer to such encouraging efforts on the part of a rural charge, and, while we feel assured that the active aid and liberal generosity of the Colonial Committee, and the interest they are evincing in our Synod, will encourage many a heart among our adherents, we rejoice that in this instance their bounty has been so deservedly bestowed. They who help themselves are most deserving of help. But these frequent instances of the benefits resulting from such an organization as that of the Colonial Scheme should stimulate and encourage us to the formation of a similar scheme designed to aid weak charges in the support of the Ministry and the erection of Churches and Manses.—*Presbyterian.*

At St. Andrew's Church, Kingston, the seventh day of October.

Which day the Commission of Synod met by appointment of Synod and was constituted with prayer by the Rev. Jas. C. Muir, Sederunt. Revs. Dr. Machar, Dr. Williamson, James C. Muir, Thomas Macpherson, Donald McDonald, and William Snodgrass. Dr. Williamson was chosen Moderator of this Meeting. Papers connected with Col. McDougall's complaint having been laid upon the table, parties were called, and none appearing, no action was taken.

Read a petition from parties connected with the New Church of St. John's, Hamilton, to the Colonial Committee of the Church of Scotland, praying for a grant of £100 sterling per annum for three years, to any minister who may be settled over them; and praying further that the Colonial Committee would, in consideration of the numerous destitute congregations within the bounds of the Presbytery of Hamilton, send additional labourers from whom the petitioners might select a minister. Read also an extract from the records of the Presbytery of Hamilton, sanctioning the application. It was unanimously resolved that the Commission appreciate the great importance of the formation of a New Congregation in the vicinity of Hamilton, and, taking the peculiar circumstances of the Petitioners into account, agree to the necessity of a grant in aid for the maintenance of a minister, but, not being in a position to name any particular sum, instruct the Presbytery of Hamilton to transmit the application of the Petitioners to the Colonial Committee together with an extract of the minute sanctioning the same, a copy of the Title Deed of St. John's Church, an extract of this minute, and a full and particular statement of the position of the Petitioners, their prospects as a congregation, and the support they are willing to give at present for the maintenance of ordinances amongst them, and to solicit the Colonial Committee to give the whole matter their most favourable consideration.

The Commission, having been apprised that since the last annual meeting of Synod the Colonial Committee have most promptly and liberally responded to the appeals of Presbyteries for additional labourers, no less than five missionaries having been recently appointed unannouncedly agreed to record their gratitude to the Colonial Committee, their sense of the new and very weighty obligation which this intelligence imposes upon the Church to engage with all diligence in the work of supplementing the Temporalities Fund, and their

hope that the arrangement made at last annual meeting of Synod for this purpose shall be duly attended to by the parties to whom it is more immediately intrusted, and that in every congregation a collection shall be made and remitted to Hugh Allan, Esq., Secretary to the Temporalities Board, before the first day of April next. The Clerk was instructed to attend to the publication of this minute in the October number of *The Presbyterian*.

The following minute regarding the mutiny in India was unanimously agreed to.

The Commission, having taken into solemn consideration the appalling and distracted state of India, occasioned by the disaffection of native troops, and feeling an anxious solicitude, in common, they behave, with all right-minded men, respecting the issue of events, are deeply impressed with the conviction that to all Christians an urgent call is addressed humbly to implore Almighty God to arrest His fearful visitation, and therefore resolve that it is the duty of this Commission to issue their earnest recommendation, and they hereby do most earnestly recommend to all Ministers and Congregations to continue in fervent prayers and supplications both publicly and privately, and to make such other improvement of the present dispensation as may be conducive to edification, that the Lord may be pleased to forgive the sins which have provoked His indignation, and of His infinite goodness to overrule and bless the deliberations of Her Majesty's advisers, and render effectual all means that may be used with a view to the speedy restoration of peace and order in the Indian Empire. The Commission direct this minute to be printed and distributed among the ministers of the Church without delay, and request them to read the same from their pulpits.

The Clerk called the attention of the Commission to the circumstance that, owing to the death of the late Clerk, the minutes of the Annual Meeting of Synod in 1856 are not yet engrossed in the records of Synod.

The Clerk was instructed to engross the minutes *pro forma* from the printed copy.

Read a document purporting to be an extract minute of the proceedings of a recent meeting of the Board of Trustees of Queen's College, soliciting the co-operation of the Commission in their endeavours to obtain the consent of Dr. Cook, of Quebec, to become Principal of the said College. The extract not being duly attested, the Commission did not feel warranted in receiving it. At the same time, Drs. Machar and Williamson having stated that they were present at the meeting referred to, and that they are aware that, as expressed in the said document, it is the earnest wish of the Trustees to obtain the co-operation of this meeting of the Commission in the matter, it was unanimously agreed that inasmuch as this meeting is composed of only six members of Synod, they cannot take upon themselves to regard an expression of their opinion as an indication of the opinion entertained by the Church at large. The Clerk was instructed to transmit an extract of this minute to the Secretary of the Board of Trustees of Queen's College.

The attention of the Commission was called to the present state of the Bursary Fund, when it was unanimously agreed to record the following resolution:

That the Commission taking into consideration the great destitution of ministers in connection with our Church which even now exists, while the population of the Province is very rapidly increasing, and being persuaded that in no other way can congregations pro-

vide the attainment of an adequate and permanent supply of preachers for our Church by so small an amount of pecuniary aid than by their regular contributions to the Bursary Fund to assist deserving young men studying for the ministry; and, further, taking into consideration the increased expense of boarding at Kingston, most earnestly recommend and enjoin all the Presbyteries within the bounds of the Synod to use all diligence in seeing that the appointment of Synod with regard to a collection for the above Fund be duly contemplated, and that the collections be transmitted to Andrew Drummond, Esq., Kingston, Treasurer to the College, before the first of January next.

The Meeting was then closed by the Moderator pronouncing the Benediction.

Presbytery of Montreal.

A *pro re nata* meeting of this Presbytery was held in St. Andrew's Church, Montreal, on the 30th day of September last, for the purpose of making arrangements for the distribution of four missionaries and the direction of their labours. There were present the Revs. John McDonald, Moderator, Dr. Mathieson, James Anderson, James C. Muir, William Simpson and William Snodgrass and Alexander Morris, Esq., Elder. There was read a letter from the Rev. William Mair, apologising for his absence, and referring to the opening that exists in his neighbourhood for the labours of a missionary.

The Presbytery having approved of the calling of this meeting, the Clerk, read official intimation of the appointment of the Revs. John Moffat, John Rannie and James Patterson, in addition to the Rev. James Herald, whose appointment was reported to a previous meeting, to act as missionaries within the bounds of the Presbytery.

The following resolutions were then moved, seconded, and unanimously agreed to:—

1. That this Presbytery should record, and does hereby record, its deep gratitude to the Gracious Head of the Church for His special goodness in enabling the Colonial Committee of the Church of Scotland to respond as they have done, to our applications for missionaries.

2. That the thanks of this Presbytery be transmitted in the most cordial terms, to the Colonial Committee for the promptitude and liberality with which they have met our wishes and appeals in reference to the spiritual wants of our destitute congregations and mission fields.

3. That this Presbytery regards the appointment of so many missionaries as a plain and emphatic call to all diligence in overtaking the spiritual destitution within its bounds, to all faithfulness in stirring up the people everywhere to a grateful sense and liberal appreciation of their privileges, and to all constancy in the exercise of an anxious desire to assist and encourage the expected missionaries in every possible way; and further that this Court views the efforts of the Colonial Committee in its behalf in the light of an unquestionable assurance that they are prepared to respond with equal generosity to applications that may be

made to them by other Presbyteries of the Church similarly situated with this Presbytery in respect of spiritual destitution.

The Clerk was instructed to transmit a copy of the foregoing resolutions to the Secretary of the Colonial Committee.

None of the missionaries having arrived, the Committee on Supplies was instructed to distribute their labours to the best advantage, in the event of their arriving previous to next regular meeting.

It was agreed to refer to the first regular meeting the propriety of devising a plan for getting the vacant congregations to pay a certain sum for each Sabbath's supply so that the heavy expenditure incurred by the Colonial Committee, in behalf of the Church, in this quarter for the next three years, may be spared as much as possible.

PADDINGTON, N. S. WALES,
7th April 1857.

REVEREND SIR—We have the honour to inform you, that at the annual meeting of the Synod of Australia in October last, we were instructed to convey the cordial and unanimous thanks of the Synod to your reverent Committee, and, through your Committee to the ministers, elders, and members of the Church of Scotland, for the aid so largely and liberally extended to the Synod in the prosecution of its missionary labours in the colony.

In expressing the high sense entertained by the Synod of the many and great obligations under which it lies to the parent Church, we feel called upon at the same time to record our debt of gratitude to Almighty God for the large measure of success with which He has been pleased to bless your and our efforts to diffuse the blessings of a pure Gospel in this distant branch of the colonial vineyard.

It was the most pointed of our instructions to make your reverent Committee fully and accurately acquainted with the sentiments and real position of our Synod relatively both to the parent Church, and the various Presbyterian bodies in the colony. This we feel we strongly called upon to do, inasmuch as we have been pained to learn that considerable misapprehension does or did at one time exist regard to this matter. We say not, on the part of your Committee, but on the part of many ministers and members of the Church of Scotland. We feel well assured that whatever may have been the expressions of sentiment by individual members on this most delicate and important question, the Synod as such has taken no step, and pledged itself to no conclusion at variance with its duty or attachment to the Church of Scotland.

Since the meeting of Synod in October, the various Presbyteries of our Church have, in reply to your circular of date 18th September 1856, had opportunity of making you more fully acquainted with the history of the negotiations antecedent Union with the representatives of the "Synod of Eastern Australia,"—for we need hardly add that with any other section of the Presbyterian Church we need had conference on the subject. You are, therefore, in possession of the articles tendered by our Synod as the "Basis of Union," any material modification of which, or addition to what our Synod has declared it cannot and will not accept. Such being the case, we feel we should comply with the spirit of our instructions by continuing our further remarks to the neg-

ations anent Union which have taken place since the date of last meeting of Synod.

The Committees of the two Synods have met twice. On the occasion of the first meeting, very little of a practical nature was done. The second meeting was held on the 13th February last. The representatives of the Synod of Eastern Australia expressed themselves satisfied with our Articles, *quoad hoc*, but desiderated an expression of opinion on a certain point not referred to in the articles, and strongly insisted on the necessity of appending to them a declaration having for its object "to prevent divisive courses in future." As this declaration was of a nature to involve the whole controversy between the home Churches, and indirectly indeed, but very obviously, referred to it, we most unhesitatingly refused to subscribe to it. We expressed then, as we have had occasion to do before, our determination to accede to no statement or declaration which could even by implication be held to refer, either in the way of censure or otherwise, to the position assumed by the Church of Scotland in the late unhappy controversies. And it must be plain to your reverend Committee, that had we done so, we should have violated the instructions given us on our appointment by the Synod—acted, in other words, in a manner at variance with the acknowledged sentiments of the large majority of its members who, with the lay members of our Church generally, are warmly attached to the Church of their fathers.

As, however, we felt it would not be justifiably rashly to break off negotiations on this important matter, we concluded the seditious of the Committees to which we now refer, by requesting our brethren the representatives of the Synod of Eastern Australia, to deliberate, and forward to the moderator of the Synod of Australia, a statement of the ultimate modified terms on which they would or could consent to an union of the two bodies. That statement, which has come to hand, we subjoin.

From what we have now had the honour of reporting to your reverend Committee relative to the negotiations between the two Synods anent Union, we confidently trust that you will be enabled to regard the conduct of our Synod throughout, as perfectly honourable and consistent. We do concur in thinking that, could an independent Australian Presbyterian Church be formed on a basis which would secure the consent, respect, and friendly regards of the Church of Scotland, it would be a consummation for which we should have cause to be grateful. At the same time, our attachment to the parent Church, as well as our sense of duty, forbid us to accede to any union, the terms of which not only would reflect on her, but would not receive her cordial sentence of approval.

In conclusion, we beg to repeat the acknowledgment of gratitude and respect which we have already made to your reverend Committee on the Synod's behalf, and with our earnest prayers for the continued, and even increased, prosperity of the Church of our fathers, we remain, &c.

J. A. MILNE, Moderator of Synod of Australia.

J. NIMMO, Clerk of Synod.

ST ANDREW'S CHURCH, FERGUS.—On Tuesday, the 29th ult., the members of this Church, residing in Flora, presented their pastor, the Rev. George Macdonnell, with a handsome Family Bible as a small mark of their esteem for his zealous and faithful discharge of the duties of a minister of the Gos-

pel, as well as an acknowledgement of his unwearied kindness in affording them Divine Service at great personal inconvenience, each alternate Sabbath, at Flora or Salem. Mr Macdonnell at present preaches every alternate Sabbath in Salem at 3 o'clock, p. m.—*Fergus Freeholder.*

MISCELLANEOUS.

Reformation in Scotland.

It is only since the Reformation that Scotland can be said to have had any public opinion within it. The qualities of courage, constancy and pride, had long been known as the characteristics of Scotsmen, in many countries of which their good swords had been the safeguard. But the people at home, having in effect no constitutional privileges, could take little part in public events, beyond steadfastly following their leader to the field. The Reformation, however, nowhere produced social results more striking than in Scotland. Its effects on the character of the nation sunk to its very core; and no changes in public or social affairs, neither shade or sunshine, persecution or power, have ever been able to eradicate or weaken them. Starting from very much the same point, the Reformation in England and Scotland took very opposite directions. The views of the leading men in both countries were not, at first, dissimilar. Knox was offered a bishopric, and even had a part in the preparation of the liturgy; and between the English articles and the Scotch confession there is little difference of doctrine. But they diverged as events proceeded. The English Reformation was a compromise. That of Scotland was thorough and complete. It was the work of powerful, able and learned, as well as earnest men; men conversant with affairs, and of name and note in Europe. So well did they know their countrymen, and so prescient and statesmanlike was their policy, that amid all the divisions which have taken place among the Scottish Presbyterians on subjects relative to secular interference, not one worth recording has arisen out of disputed doctrine, discipline or worship. In the work of government and politics, endurance is the truest test of strength; and it never was given to men of mean or narrow minds to complete a great and permanent social revolution.

Two elements concurred to make the Scottish Reformation as much a political as an ecclesiastical movement. In England the revenues of the Roman Catholic Church descended, in a great measure, to its Episcopalian successors. The order of Church polity was not materially different, excepting in the super-eminence of the Pope's power, and in Scotland the very groundwork of Episcopacy was swept away by the appropriation by the Crown of the property of the Church of Rome. The tithes found their way into the hands of lay titulars, or remained in those of the Crown, subject to a moderate stipend to the Minister of the cure. This of itself operated in favor of ecclesiastical parity; and, although a most arbitrary act, and loudly complained of by the Reformers at the time, doubtless had the effect of preventing the growth of enormous benefices, and of giving a popular and even healthy tone to the relations between the body of the clergy and the body of the people.

But the main element of strength in the Scottish Church polity, and one too often lost sight of by historians, is that which lies at the very root of the political history of Scotland. The Scottish Church was and is a constitutional republic. It is not a system of government by ecclesiastics. It embraced the whole body of the laity, not only in the relation of people to their pastor, but in that also of participators in the government of the ecclesiastical community. The congregation chose the lay elders to sit in session with the minister, and direct the affairs of the cure. The kirk session sent its quota of elders to the presbytery of the district. Each presbytery sent an elder to the General Assembly, and the royal burghs also were entitled to a lay representative of each, in that supreme ecclesiastical tribunal. Thus Church government struck its roots deep into the very foundations of society. The prosperous burgher, the well doing tenant, the independent farmer, with his paternal acres, from being entirely left without part or power in the tide of public events which rolled past him, acquired for the first time the feelings which follow on privileges and responsibility. They sat side by side with peers and lords as constituent, active, and influential members of the great machine. They learned the lesson once, and they never forgot it. From vassalage they sprang at once to be freemen. With the fervor of their nation, they maintained these earned rights as an heir-loom from their fathers, with a tenacity equal to that with which they fought for their national independence. Through the perfidious reign of the first James—through the direst tyranny of Charles—through the open persecutions of his two sons—they never wavered in their steadfastness to the Church polity which Knox had founded and Melville had matured. And thus King William found them in 1689.—*Edinburgh Review.*

Importance of India.

We do not suppose our readers generally spend much time on newspapers, but few of them can be ignorant that the native soldiers in India, called sepoys, have lately been in a state of rebellion. In some places they have risen up against the few white people living amongst them, and have remorselessly put them to death. These facts have called the attention of this country to India; and they make thoughtful persons consider how vast and important a country India is, and to how great an extent we are dependent upon it for our outward prosperity as a nation. This early rebellion also ought to lead all Christians among us, old or young, to consider if Britain, while it exercises such a sway in India, has not provoked God, by its neglect of the spiritual welfare of a people, from whom it has been so long deriving so many temporal advantages.

Let us now give a very condensed statement of facts, showing the importance of that great country. The Portuguese, after discovering the way to India by the Cape of Good Hope, more than three centuries and a-half ago, sent a fleet every year to the Indian coast, which returned to Lisbon laden with riches and with merchandise. About a hundred years after this connection between Portugal and India had been established, a number of English Merchants (in 1599) applied to Queen Elizabeth for sanction to trade with India. The sanction granted by the

Queen was the first foundation on which was afterwards established the well known East India Company. Thirty-three years afterwards (in 1632), the Mogul Emperor of Delhi, (a city of great extent and incomparable splendour with all its British stores in the hands of the rebels), granted to these English merchants license to trade and establish a little factory near Orissa, in Bengal. The Dutch, the French, and the Danes had, meanwhile, acquired similar privileges. In 1707, a little factory, defended by a wall, and garrisoned by 155 soldiers, received the name of a "Presidency." Such was the foundation of our immense Indian empire. We cannot stay to tell how, a hundred years ago, the King of Delhi captured the English factory at Calcutta, and threw into a dungeon, 18 feet square, well known under the name of the *black hole*, about 150 Englishmen, of whom there survived, after one day's confinement, not more than four and twenty; how the English nation was provoked by this barbarity to take revenge; how Calcutta was fortified; and how, by a succession of encroachments, Britain has established her sway, not only over the three Presidencies of Bengal, Madras, and Bombay, but practically over the whole of India, with its population approaching to two hundred millions of souls.

We cannot enter into a detailed description of this vast and densely peopled country. A few leading facts are all we can here take time to name. The Himalaya mountains rise far above the elevation of the loftiest point in Europe. Six Ben Lomonds, piled on one another, would not rise so high as these towering heights. The river Indus flows 1700 miles, spreading itself at some places over a breadth of six or even nine miles. From the sea to Lahore, a distance of nearly twice the length of Great Britain, a whole fleet of ships could pass without obstruction. The population, as we have seen, is on a gigantic scale, as well as the mountains and rivers. In the denser parts of India, you cannot pass on for a mile or two without coming upon some new village or town teeming with a population of several hundreds, or even thousands of souls. We close this very meagre statement by adding the appalling facts, that while there are a considerable proportion of Mohammedans in India, (in Bengal amounting to one-tenth of the population), and while Europeans amount to about one man in five hundred, the remainder are idolaters; it being computed that the idols there are more numerous than the people, and rise at least to the number of three hundred thousand.

Here, then, dear young readers, is a field calling for your exertions and prayers. We do trust that when the young readers of these pages have taken their places in our congregations as men and women, they will be found doing an hundredfold more for India than their fathers have done. Let them count the awful events that have been passing lately over that mission-field, as a call at once from God and from man, to help a better and more enduring kingdom in India than any that Britain can claim, even the kingdom of Christ. Let them pray that this very shock now felt in that great country may, under God, help to shake Satan's kingdom to its foundation, "that those things which cannot be shaken may remain."—*U. P. Juvenile Magazine.*

Lord Palmerston on India.

The following is an extract from Lord Palmerston's speech at the Lord Mayor's Banquet on Monday night, referred to in our last:—I was in hopes, said his Lordship, that at our meeting to-day we might have had to announce the arrival of farther intelligence from that quarter, of the globe on which all eyes are fixed, and to which the hearts of mankind are directed. I was in hopes that we might have had—not a confirmation—but ampler details of that splendid exploit in arms by which the capital of Delhi has been conquered, and I trust that before many hours are over, we shall receive intelligence which will cheer the hearts of every Englishman, and will prove that the capture of that stronghold of the mutineer rebels has decided the fate of the contest, and that what remains to be achieved is merely a sequel to that which has already been accomplished. (Cheers.) It is impossible for any Englishman to allude to that which has been achieved in India—not by soldiers only, but by civilians, by individuals, and by knots of men scattered over the whole surface of a great empire—without feeling prouder than ever of the nation to which we have the happiness to belong. (Cheers.) There never was an instance in the history of the world of such splendid examples of bravery, of intrepidity, of resource, and self-reliance accomplishing such results as those which we have lately witnessed. The Government at home, on the other hand, may justly pride themselves on not having been unequal to the magnitude of the occasion. We took the earliest opportunity of despatching to India a great army—an army which had not yet arrived when those great victories were accomplished, but which when it shall arrive, will render that which remains to be done comparatively easy of accomplishment, and will, I cannot entertain the slightest doubt, re-establish the power and authority of England upon an unshakable basis throughout the whole of our Indian empire. (Loud cheers.) My noble friend Lord Panmure has alluded to the spirit which has been displayed in this country, and I am proud to say, that although we have despatched from these shores the largest army that I believe ever at one time left them, we have now under arms in the United Kingdom as many fighting men as we had before the news of the mutiny reached us; and therefore, if any foreign nation ever dreamed in its visions that the exertions which we had been compelled to make in India has lessened our strength at home, and that the time had arrived when a different bearing might be exhibited towards us from that which was safe in the moment of our strength, the manner in which the spirit of the country has burst forth, the manner in which our ranks have been filled, the manner in which our whole force has been replenished, will teach the world that it would not be a safe game to

play to attempt to take advantage of that which was erroneously imagined to be the moment of our weakness. (Loud and prolonged cheering.) It has been the fashion among the people of the Continent to say that the English nation is not a military nation. In one sense indeed—in the sense—that assertion may be said to be true. An Englishman is not so fond as the people of some other countries are of uniforms, of steel scabbards, and of iron helmets.—(A laugh)—but no nation can excel the English, either as officers or soldiers, in knowledge of the duties of the military profession, and in the zeal and ability with which those duties are performed, and wherever desperate deeds are to be accomplished—wherever superior numbers are to be boldly encountered and triumphantly overcome—wherever privations are to be encountered—wherever that which a soldier has to confront is individually or collectively to be faced, there, I will venture to say, is no nation on the face of the globe which can surpass—I might, without too much national vanity, say, I believe that there is no nation which can equal—the people of the British islands. (Cheers.) But while we do justice to the great bulk of our countrymen in India, we must not forget that person who, by his exalted position, stands at the head of our countrymen there. I mean the Governor-General. Lord Canning has shown throughout the greatest courage, the greatest ability, and the greatest resources; and, from the cordiality which exists between him as the head of the civil service, and Sir Colin Campbell as head of the military service, we may be sure that everything which the combined experience of both can accomplish will be effected for the advantage of the country. The task of Lord Canning will be indeed a difficult one. He will have to punish the guilty, he will have to spare the innocent, and he will have to reward the deserving. To punish the guilty adequately, exceeds the power of any civilized man; for the atrocities which have been committed are such as to be imagined and perpetrated only by demons sallying forth from the lowest depths of hell. But punishment must be inflicted—(cheers)—not only in a spirit of vengeance, but in a spirit of security, in order that the example of punished crime may deter from a repetition of the offence, and in order to insure the safety of our countrymen and countrywomen in India for the future. (Cheers.) He will have to spare the innocent, and it is most gratifying to know that while the guilty may be counted by thousands, the innocent must be reckoned by millions. It is most gratifying to us and honourable to the people that the great bulk of the population have had no share in the enormities and crimes which have been committed. They have experienced the blessings of British rule, and they have been enabled to compare it with the tyranny exercised over them by their native

"To the word 'alms' there is no singular, in order to teach us that a solitary act of charity scarcely deserves that name."

chiefs. They have had therefore no participation in the attempts which have been made to overthrow our dominion. Most remarkable it is that the inhabitants of that part of our empire which has been most recently acquired (I mean the Punjab), who have had the most recent experience of the tyranny of their native rulers, have been most loyal on the present occasion, and most attached to their new and benevolent masters. (Cheers) Lord Canning will have also to reward the deserving; for many are they, both high and low, who have not only abstained from taking part in this mutiny, but who have most kindly and generously sheltered fugitives, rescued others from the assaults of the mutineers, and have merited recompense at the hands of the British Government. I am convinced that if Lord Canning receives—as I am sure he will—that confidence on the part of her Majesty's Government and of the people of this country—without which it is impossible for a man in his high position to discharge the duties which have devolved upon him—it will be found, when this dreadful tragedy is over, that he has properly discharged his duty, and that his conduct has not only been governed by a sense of stern and unflinching justice, but also by that discriminating generosity which is the peculiar characteristic of the British people. (Cheers.)

Lord Palmerston's Organ on the National Humiliation.

The *Morning Post* of yesterday, in an article on this subject, says,—“It should be borne in mind that a public fast-day ought not to be a mere national formality, adopted for the sake of appearance, but a veritable taking to heart of the faults which more particularly have been the cause of the calamities that now distress us. It is an acknowledgement of blame actually incurred, and of a fixed purpose of reforming that in which the blame consists. Unless we really intend to make needful reforms, a day of humiliation is a mockery, and a most irreverent farce. The one day's devotion must therefore be followed up by the next day's actual improvement, and by continual improvement thenceforth. And this improvement must be seen in respect of those very things which we have acknowledged to have been in great part the occasion of our present sorrows. The treatment which India has received from Great Britain is not that which antecedently might have been expected from a civilized nation of our pretensions. We have derived immense revenues from that province, but we have made the poorest conceivable return. We have been culpably slow in introducing amongst the Hindus the civilized and civilizing arts. We have gained great accession of territory, and with it comparative security from the designs of hostile principalities on our frontier; but we have been shamefully backward in our efforts to develop the humanity of the races that have come under our sway. We have left them to their ignorance and barbarism without any adequate endeavour to improve them in either particular. In our eagerness we have forgotten that we were a Christian nation,

and have acted upon infidel principles. We have countenanced idolatry—we have made our troops present arms to the image of Vishnu—we have discouraged judicious and proper efforts to evangelize the heathen, and have attempted the task—or suffered it to be attempted—by efforts most injudicious and improper. We have drawn enormous supplies of material wealth, but we have shown no sense of the responsibility which such wealth brings. We have made whole provinces to feel the power of the cannon and the sword, but we have not tempered our sway, or conciliated affection for our rule, by any adequate exhibition to them of the triumphs of purity, morality, simple intention, and sound faith. And the same recklessness which has kept us from our duty in these respects has kept us quiet in conscience under many shortcomings of other kinds. The defective organization of the native army, the neglect of the lessons of experience, and of the timely warnings of the great men who have won renown in India, together with the flagrant readiness, in too many instances, to sacrifice everything to revenue and profit—all have concurred to form an aggregate of wrong doing of which we now reap the results, and which the severest judgments now admonish us to deplore and amend. Our humiliation and fasting will have been utterly useless unless we return to active life with settled purpose to rectify those evils.

THE MONTHLY RECORD.

DECEMBER, 1857.

Collection for the Bursary Fund.

THE readers of the *Monthly Record* have already been made aware that the collection for this Fund was by the Synod appointed to be made on the first Sabbath, being the 3d day of January, 1858. The object of the Fund is of such importance that we are persuaded it has only to be brought before our people to meet their hearty approval and their liberal support. It is in the recollection of all in these Colonies that, in years past, collections were made in behalf of the Young Men's Scheme, and that a number of promising young men were sent to Scotland and Canada to carry on their studies for the sacred Ministry. The advocates of this Scheme have again and again dilated on the importance of training a native Ministry, and on the fact that only on a native Ministry can the country depend for a continued supply of Gospel ordinances. It was for the purpose of enabling the sons of Nova-Scotia to prosecute their studies to this end, that this scheme was set on foot. And we believe the present position of its affairs as described from time to time in the pages of the *Monthly Record*, gives ample proof of the ability and diligence of those who have had the oversight of it, both in the allocation of the money entrusted to their appropriation, and in the selection of young men which they have made; all of whom are continuing to give the highest satisfaction by their progress in literature and philosophy, and

some of them in theology. It was to carry on and accomplish the same laudable design, that the Scheme we now advocate was lately adopted by the Synod, and regular collections appointed to be made in its behalf. To accomplish not only for a time, as the above-mentioned Scheme proposed, but to keep up a continued supply of native Ministers, a permanent and progressive system was considered expedient. As a first start towards this important object, the Young Men's Scheme was exceedingly well planned, and in the circumstances in which the Church was then placed, it was absolutely necessary. Now, however, while there are young men preparing sufficient to supply the immediate need, and when others are beginning to evince a desire for study, it has seemed fit to the Synod to change in some degree the manner in which the money collected in future is to be applied; hence the Scheme has assumed the name of the Bursary Fund. The change made, is with a view to attain these two most desirable ends: 1st, That the young men deriving aid from its funds, may be highly educated; and 2nd, That any seeming partiality in selecting young men, may be avoided. In order that these may be attained, it has been resolved that bursaries be founded in connection with Queen's College, Canada, to be held only by students from the Synod of N. S., studying with a view to become Ministers of the Church of Scotland in their native land. These bursaries,—to be gained by public competition,—must necessarily fall to the most deserving; thus the object is attained of encouraging the young men to greater and greater exertions in acquiring knowledge, in order that they may outstrip their fellow-students, and gain at once the bursary and the honor—and the allocation is made to depend in no degree upon favoritism, but upon scholarship. The extent to which this can be carried out depends entirely upon the liberality of the friends of the Church. To them, therefore, the Synod, in the name of the Church, now appeals, and trusts the appeal will not be made in vain. And the many qualifications that a Preacher of the Gospel must possess, the next in importance to a truly Christian spirit is knowledge. Our Lord even taught us such by his example in choosing the learned Paul for an Apostle, whose writings also are chiefly preserved, his learning having enabled him to reason with more power and effect, so that when addressed by him, even Felix trembled. If at any time learning has been required among the Ministers of Christ, it is much more so at the present moment, when ignorance and error are running apace throughout the length and breadth of the land. False views and erroneous opinions are springing up around us like rushes in the swamp, threatening soon to destroy among us not only the Church of Christ, but the peace of society, unless the strong hand of knowledge is applied in time; and if the heart is to be sought for which earnestly

desires that the cause of Christ may prosper, and support of the Christian Ministry in the social well being of Nova-Scotia our land, and hear our prayers for the increase, where can it be expected to be good of the Church in Nova-Scotia and found, if not within the breast of a native, throughout the world.

who has been nurtured on the soil, and fed by the industry of the men we desire to benefit? Come forward, then, ye lovers of your country and friends of our Church, with liberal offerings on this occasion, that many such men may be enabled to become Ministers among you. Do your utmost to foster youthful talent and piety. Be stirred up as ye love the cause of Christ—ye love yourselves—ye love your little ones—yea, the nearest, dearest and most binding ties call on every one to come forward and give a helping hand, that a well-educated Ministry may be raised up for Nova-Scotia—such an one as, while it boldly proclaims the love of Christ, may repel, with successful weapons of wisdom, the calumniators of the doctrine of the Cross; may stir up the dead and careless heart; may heal divisions in our distracted country, and lead each of us to see that, in the practice of Gospel duties, lie the greatest happiness and highest hopes of man, as well as the prosperity of our land. To the truly Christian heart, an appeal from a fellow mortal is almost unnecessary. It feels a higher appeal—an appeal from its God and Saviour—and love burning within it leads it to glorify God. It is for this cause we entreat all who call themselves by the Christian name to come forward with a helping hand, that God may be glorified among us by the salvation of sinners—that we may be enabled to provide the means whereby many may be turned from the error of their ways to God—from the paths of vice to the ways of holiness. Are there not among us many desiring such an end—many praying that such an end may soon be attained? Let our desires call forth more earnest prayers and more liberal contributions. How long shall the sleep of careless negligence lie on our congregations, and on our Ministers? Our fellow countrymen in Britain's Isle are counting the money raised for the cause of Christ month after month, by hundreds of thousands, and shall we be listless? Shall we continue to be a burden to our mother church, when we can assist ourselves and each other, seeing she has burdens enough otherwise? Shall we continue to draw from her Missionary resources, when now in our manhood, those supplies that were needed for our infancy? The liberal hand and willing mind may do great things. Prove, then, Christian friends, and workers together with God, to the world on this occasion, to men and to angels, that still there is some liberality among us—that still there is a desire for Zion's prosperity—that still there is a spark to kindle in your breasts a flame of love to Christ and Christ's cause. Manifest this noble disposition by liberally contributing, each one as God hath prospered you, to this most desirable object; and may God bless our endeavors for the continuance

P. S.—It may be pleasing for the friends of the Church to learn that there are four diligent and accomplished young men, studying theology in the University of Glasgow, under the auspices of the committee, and other two nearly as far advanced in Queen's College, Canada, and that two promising young men lately left Prince Edward's Island with the sanction of the Presbytery, to commence their studies for the Ministry at Queen's College, Kingston. Nearly all these young men are intimately acquainted with the Gaelic language, and five or six of them will return to Nova-Scotia as Preachers of the Gospel, or ordained Ministers, in less than three years hence—a rather distant though cheering prospect for our vacant Gaelic congregations in this Province.

Church in New-Brunswick.

Recollecting the time when there was but one congregation connected with the Church of Scotland in New-Brunswick, and acquainted with almost all the appointments, removals and inductions which have since that time taken place in the Province, it is pleasing to find that, upon a retrospect of more than thirty years, a flourishing branch of the parent Church has been planted in that extensive Colony, and a regular Synod constituted, with two Presbyteries, thirteen ordained Clergymen, and between twenty and thirty Churches and Preaching Stations. Hopeful and encouraging as her present state is, and rapid her extension, we believe that the Church of Scotland, like other Churches, is still in her infancy, in a Province where the population is continually on the increase, and where new settlements are opening up, year after year, in every direction throughout the forest.

We are happy to find that her Ministers and Missionaries are extending their visits to the remotest and most inaccessible districts of the country, and everywhere they meet with adherents ready to welcome them, and anxious to profit by their missionary services.

We have been led into this pleasing train of thought, on perusing Mr. Stott's account of his visit to the Grand Falls, on the Upper Saint John, nearly 200 miles from the Bay of Fundy. Although Mr. S. has only lately been appointed by the Colonial Committee, and inducted to the pastoral charge of the congregations of Woodstock and Northampton;

he has already found leisure to visit the Presbyterian families on the river Tobique, and now, in the month of October at the request of the Presbytery of St. John, he has been enabled to pay a second visit to Tobique, and, at the same time extend his labors to the Grand Falls. As he performed this journey of more than fifty miles on foot and during the day, he had an excellent opportunity of viewing the splendid forest scenery in that part of the Province, with the well-cultivated fields, the opening clearings along the banks of the river, and on the road side. In such a secluded district, we cannot expect to meet with the intelligence and refinement of large cities. To a stranger lately arrived from Scotland, the appearance and conversation of the new settlers in the forest always appears more striking and remarkable than to those who have been for twenty or thirty years in the country. Mr. Stott met on his journey with some very blunt and eccentric, and he became acquainted, also, with some very kind people. He did not prolong his stay at Tobique, on his journey up the river, only intimating his intention to officiate there on his return, and proceeding onwards to the Grand Falls. He was benighted in a rain storm, about two miles from the Falls, and compelled to proceed to the house of Mr. McLeish, a Roman Catholic, where he met with great kindness and hospitality, and remained till next morning. On arriving at Grand Falls he found that Mrs. McLauchlan, in the absence of her husband, had speedily given notice of sermon for that (Wednesday) evening. He preached in the evening at Hammond's Hall, kindly granted by the proprietor, from whom he received much hospitality. There were about sixty people present, of different denominations. Taking for his text the appropriate exhortation of the Apostle, "Hold fast the form of sound words," Mr. Stott, as an honest and steadfast Presbyterian, boldly and faithfully stated and illustrated the peculiar doctrine of the Church on some of the most momentous subjects, assuring his audience, in the conclusion of his sermon, of the willingness and ability of the Church of Scotland to send a Missionary to Tobique and the Grand Falls, and to support him for a time should there be a desire for such services, and a disposition to aid in a pecuniary way.

During his stay at the Falls, Mr. S. was introduced to Mr. Anderson, a Scotchman

and a staunch adherent of our Church, whose heart still, after a long absence, beats warm for his native land, and its tried institutions. He is almost the founder of the Grand Falls Town, which has gradually increased since he settled there, although it has come far short of his expectations. To Mr. Leslie, another Scotchman from the neighborhood of Aberdeen, he was also indebted for kind civilities and much information. Mr. Leslie informed him that, on the laying out of the town, several lots were set apart for the Churches of different denominations: four acres for the Church of England, two for the Presbyterian, two for the Baptist, and two for the Methodist Churches. Mr. Anderson has paid for the lot of two acres assigned to the Church of Scotland, 20s., in name of the Church of Scotland, and holds the property by a valid title for the congregation that may hereafter be formed, and the Church which may be soon erected in that place.

Mr. S. is persuaded that there is ample room for Missionary labor at the Grand Falls. There are already, a number of settlers in the immediate neighborhood, and the population will, no doubt, rapidly increase when the bridge is finished across the Falls, throwing open a wide country on the opposite side of the river, where there is a large extent of excellent land still unoccupied. At present service is only performed once a fortnight, in the English Church. There are, it is true, but a few Presbyterians, but they are zealous and public-spirited, and, if properly attended to by a clergyman of active habits, prudence and piety, others would join themselves to their society, and in this way they might soon be grouped together into a regular congregation. It is believed that many would willingly contribute to the support of public worship who would not, at first, connect themselves with the Church; so that, the sooner a Missionary is appointed for this station, his success is likely to be the greater. As to the qualifications of the Missionary, Mr. Anderson insisted much on the propriety and almost necessity of having some knowledge of the French language, which is spoken in the patois of the country, at the Falls, at Madawaska and other settlements on the Upper St. John.

Tobique being only twenty-three miles distant, a faithful and diligent Missionary could occasionally extend his labors to that

district, and to the Presbyterian families above the Falls, on the route to Canada.

We learn from his Journal, that Mr. Stott drew up a petition for a Missionary from the Presbytery of St. John, which he left for signature at the Grand Falls and at Tobique—the two most important stations in this remote part of the Province.

Leaving the Falls in Mr. Anderson's waggon—who acted, on all occasions, the part of a true-hearted and hospitable Scotchman—Mr. S. arrived at Arestook, and, travelling to Tobique, he baptized on Thursday evening, after Divine Service, seven children. The Presbyterians of Tobique are, most of them, from Ireland; they have remained firm and steadfast in their attachment to the Church, under many disadvantages, and they would give a Missionary, on his visits among them, a kind and cordial welcome.

Detained by the state of the weather at Tobique, Mr. S. attended and officiated at the funeral of Mrs. Murphy, one of the oldest settlers of the place, on Friday, and, starting in the stage on Saturday evening, reached his home at Woodstock, on Sabbath morning, in sufficient time for Divine Service.

Mr. S. makes some very just and appropriate observations, in the conclusion of his Journal, on the expense necessarily attending these missions. Of this deficiency in our ecclesiastical arrangements, we ourselves have had long and painful experience; and we should think that, when the Presbytery of St. John requires any of its members to undertake a distant mission to a neglected part of the Province, they would feel themselves bound to see all his expenses paid, either by the people to whom he ministers, or from the Home Mission Fund, which the Synod of New-Brunswick has established for this express purpose.

Mr. S. appears to be eminently qualified for this important work, and he ought certainly to be assisted and encouraged in prosecuting it.

Search for Truth.

AMID the jarring discord of opposing creeds, it is pleasing to mark, at the present day, an increasing spirit of earnestness in the search after Scriptural knowledge and Bible truth. If there is any faith to be put in mere numbers, there is abundance of evidence on every hand—numbers without number numberless of Books—written in explanation and illustra-

tion of Holy Writ—to prove that if the great mass of Christians are not enlightened on the subject of the history, doctrines, and other points of their religion it is not for want of opportunity. Upon this as upon most other subjects we are greatly in advance of those who have preceded us. Cheap literature has opened up a highway of communication between the thoughts of the most gifted and learned, and the minds of the poorest and the humblest in the land. What our forefathers would have given anything to possess, we have the privilege of easily obtaining. Commentaries on the scriptures, which were only to be found in the houses of the comparatively wealthy, less than half a century ago, may now be seen in the cottages of the poor. The fact that there is so great a demand for popular religious works, proves the existence of a strong relish in the public mind for that kind of reading. Nor does the supply fall greatly short of the demand. For a few shillings we may possess ourselves of the most valuable aids in the interpretation of the Scriptures, and enjoy the benefits of the labours of the wise and learned of past ages in unfolding the lessons of Divine wisdom.

Doubless, we ought to be very grateful for our privileges in this respect. For to whom much has been given, of them shall much be required. If the light shines around us from so many points, and with such brilliant effulgence, are we not blameworthy if we obstinately shut our eyes against it. It is true, that while all scripture is given by inspiration, all that has been written in illustration if it is not of equal authority; still is there much that is both profitable and edifying to be found in volumes widely scattered and easily accessible. It is a plain duty, to be constantly adding to our knowledge of divine truth. Increase in grace and in the knowledge of true religion are always coupled together in the Bible. "Grow in grace," says St. Paul, "and in the knowledge of our Lord and Saviour Jesus Christ." If, from the nature of their avocations, the great majority of mankind are unable to reach so high a degree of attainment in this respect as those, for example, whose profession it is to teach religion, yet may every man of sound mind and ordinary understanding, coupled with a due amount of perseverance, obtain as much as is necessary for his salvation. The great truths it is incumbent on him as a spiritual being to believe and to realize in his inmost consciousness, are so plainly delineated on the pages of the inspired record, that it is impossible for the diligent reader of the sacred volume to fail in apprehending them. As the young astronomer, desirous of obtaining an acquaintance with the laws of our system, fixes his eye first of all on the great central point, the sun, in relation to which alone the motions of the planetary bodies can be understood, so the Christian regards Him who is so fitly called the "Sun of Righteousness," in relation to

whom alone, in his person, his character and his work, the great scheme of redemption be understood. Instead of dissipating the mind on mysterious and complex themes and involving ourselves in endless questions about words, it becomes us rather to consider him, of whom the mere disputer may all the while be in danger of remaining ignorant. As to what many very good men express of faith, it is, in my view, of little or importance, without its object! Ministers should not content themselves with preaching *about Christ*, but they should really preach *Christ*. Then without their awkward definitions of faith, it would clearly appear to the people, that simply looking unto Jesus is the faith of the operation of God. It is not preaching about *faith*, but preaching *Christ*, the object and subject of faith, that is preaching the Gospel. It is not preaching how believers are justified, but how God justifies the ungodly, that is the gospel."

Nowhere, in sacred subjects, does there seem to be more literary activity at the present day than in the exposition and illustration of prophecy. We have occasionally had to notice in this journal works of this description; and we did so on the principle that prophecy forms so large a portion of scripture it ought to receive a fair share of attention in every properly conducted religious magazine. Take away this department of revelation, and our Bible would indeed be reduced to very meagre dimensions. In the direction of popular commentary on these subjects there can be no question, says a clergyman of a sister church, but the Americans are in advance of our slow-moving divines at home, many of whom would not venture an opinion upon any disputed point, even if they were capable of forming one, for fear of being proved to be in the wrong? How far this remark is applicable to the clergy of our own Church we are not prepared to say. Certain it is, that with the exception of one or two names of some note, we have not among the clergy of the Scotch establishment many able expounders of prophecy. The learned and eloquent pastor of Lady Church recently issued an excellent volume of sermons on the apocalypse, but having shortly after to travel for the benefit of his health, the new views which he so ably propounded, but only partially developed, were left incomplete. The "Times" newspaper, which does not often take up such subjects, pronounced upon the work in question the highest encomiums.

The Early Closing Movement.

The Early Closing Movement has become exceedingly popular of late, with all classes of society. Men have discovered that they are something more than machines. They are not now content, as formerly they were, to sit at the desk or labor at the bench with unwearied intermission, for sixteen or eighteen hours out of every twenty-four. They aim at a higher

standard. Whilst actively employed, and deeming it an honor to work, they conceive that their time and attention should not be wholly engrossed with commercial pursuits. They are deeply impressed with the conviction that they require something more than pelf, to add to their comfort and happiness, that they have aspirations which neither the wealth of a Croesus nor the power of an Alexander, even though multiplied ten thousand fold, could ever satisfy; and that, if the hours of labor were abridged, the profits, at the end of the year, would be as large—much expense would be saved by late trading—and both employers and employed would have much time which is now wasted, to devote to recreation, and to their moral and intellectual improvement.

This movement is one upon which momentous interests are suspended, which, we trust, will not be overlooked. In this age of enlightenment, and social and political progress, men are not estimated so much by what they have, as by what they are, and, if business men are henceforward to occupy their proper position in society, and give a tone to the mass among whom they dwell—if they are to fulfil their mission, and leave the world better than they found it—if they are to be instrumental in ameliorating society—in raising the lower classes to the position they ought to hold, and in furthering the interests of morality and religion—they must not be so much the slaves of the shop, the counting-house and the factory, as they have been. Hitherto it has been too much the practice among business men to neglect or only partially to attend to these matters. But the time has gone by for man to be a slave. Other claims and duties rest upon him as a member of the social circle, and we fondly hope the present movement for early closing will not cease its operations until it has obtained that amount of time which we are persuaded the majority of employers will most willingly give, that both they and their young men may cultivate those powers with which they have been endowed, and discharge with greater credit to themselves and more profitably to the community in which they reside, those duties which they owe to God and man.

The young men are convinced of the evils of the system under which they now labor. They deplore the lateness of the hours, and the consequent want of time for intellectual and moral improvement. Every one of them would rejoice that the system were entirely abolished, but what signifies this knowledge and these convictions, if vigorous efforts are not put forth to obtain the object? Let employers who are favorably disposed to the movement, agree among themselves to shut their places of business. Let the young men petition those employers who are disposed to view this movement with indifference, to accede to their wishes, and let them show by their conduct that they are, in earnest, and worthy of what they seek. Let Young Men's Christian Associations and other societies take up the matter vigorously. Let the clergy, let congregations, and let all who have any influence, as they value the souls of these young men and the interests of true religion, give them their active support and encouragement, and doubtless success will attend their united efforts. Nor let any be discouraged or deterred from closing their places of business, by a few stubborn individuals refusing to do so. Such men have been, and may, probably, still be found; but why should two or three, or probably half a dozen, give the law to a city like that in which we dwell, and deprive hundreds of an invaluable

hoon? If these men forget or choose to overlook the duties which they owe to themselves and others, is that a reason why we should follow their example? If these men waste much precious time, and deprive others with the employment of their privileges and rights—through late hours and excessive labor, disease is engendered, and many prematurely consign to the silent tomb—is that a reason why we should perpetuate the evil, and be guilty of our brother's blood? To appeal to such men every argument has been already used, we know would be in vain. To follow their example would be equally injurious and wrong. The proper course, in such a case, in our view, we believe, is to pursue the duties of our consciences—to accede to the general movement—to close our stores at the appointed hour—and thus practically to show that we wish to do to others as we desire they should do to us.

Nor need we anticipate any evil from refusing to shut their shops with us. Expenditures have decreased much of late. Purchases are mostly made during the day. The majority prefer doing business with day light, and the intelligence, wealth, influence and respectability of the community not only prefer making their purchases during the day, but favorably on the Early Closing Movement, will undoubtedly encourage those who entertain the same sentiments.

Here, then, we have seen the commencement of another winter. This we conceive to be the most favorable time for agitating the question. Let not the winter pass away in idle words—in talking about the desirability and propriety of doing something—but let a vigorous commencement be made now, and sure we are that the vast majority will heartily support you, and that, ere many weeks pass, your labors will be crowned with success.

Introduction of the Rev. Mr. Stuart.

On Sunday the Rev. Dr. Gillan of Glasgow introduced the Rev. Mr. Stuart to his charge, the parish of St. Andrews Edinburgh, by preaching the forenoon diet in the parish church. He selected his text from the book of Revelation, v. 6—"And I beheld, and, lo, in the midst of the throne stood a lamb, as it had been slain." After an eloquent exposition of his text the venerable minister, in introducing Mr. Stuart, took occasion to congratulate a congregation on the appointment of so able a Master in Israel; he then described the excellent talents and attainments of Dr. Crawford's new colleague, passing a high eulogium on his character, and recommending him to their affectionate acceptance. In the afternoon the Rev. Mr. Stuart preached from Luke vi. 1—"He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." His discourse was replete with beautiful illustrations. The church was crowded to excess. The Magistrates' Council attended, with their officers and wives, and in their official robes, and companies of Bailies Kay and Blackadder, Treasurer Borchell, councillors Hill, Dymock, Hay, Green, Potts, Gorrie, Mackinlay, Dr. Murray, Forrester and Deacon Convener James. We understand that this has been the first occasion upon the introduction of a new minister to the City churches, since the secession, where the patrons have attended officially, first Sunday to countenance the new appointment; and, in the absence of the Lord Provost from town, the arrangements were made by Bailie Kay.

Presbyterian Missions Sixty years ago,

[From the "Christian Instructor."]

EXTRACT OF A LETTER FROM THE LATE REV.
M. DRIPPS.

CORNWALLIS, NOV. 16th, 1798.

A small circumstance sometimes leads to important events. In consequence of falling in with a Captain Caldwell, with whom I sailed from New York to Halifax last season, I have undertaken and nearly finished a journey of above 700 miles; visiting a number of small settlements; and preaching generally twice, sometimes thrice a week, in most of the places which I visited. I was received with joy and treated with respect; and though I have just reason to complain with the prophet, "Who hath believed our report and to whom is the arm of the Lord revealed," I have at the same time good reason to believe that my labours have not been altogether in vain.—Almost all the places which I have visited are destitute of the ordinances of the gospel, and in some of them, though settled for thirteen or fourteen years, there had never been a Protestant minister before my arrival. The settlements are generally small, and not able to support a minister, though they seem earnestly desirous to enjoy the gospel. Some of them appear to be unavoidably fixed by Providence in their present situation, and understand by experience the import of that Scripture, "Not a famine of bread, nor of water, but a famine of the word of God." Two well informed and sober missionaries might, I think, have sufficient employment, and in all probability have much success among them. A strong constitution, and a knowledge of the French language, would be necessary qualifications in those who would choose to minister in the places to which I allude. Among the greater part much ignorance of Christianity prevails, though I found a few well informed persons in almost all the settlements where I preached.

Captain Caldwell, whom I mentioned above is from the Bay of Chaleur in Lower Canada, where there are a few Protestants from the North of Ireland, from Scotland, and from the States of America; they live by fishing. The Captain informed me of their destitute situation with respect to religious instruction, and wished me to go with him to the Bay. I could not then comply with his request, but promised to use my influence so far as it would go, to procure them a supply of sermon. Accordingly, after his arrival, he informed his friends and acquaintances of our conversations and my proposal. They met, drew up a petition, and sent it round to the Presbytery of Truro last summer. At my own desire I was sent out by the Presbytery, left Truro on the 24th of July, and on my way preached at Poictou and Tata-magouche in Nova Scotia, and at four different settlements in the Island of St. Johns: arrived in the Bay of Chaleur on

the 26th of August. I remained there, visiting and preaching in different settlements till the 11th of October. On my way to Nova Scotia I came to Miramichi river, in the Province of New Brunswick. I travelled up the river in canoes upwards of 100 miles; preached in six different places; walked sixteen miles through woods to a branch of St John river, where is a small settlement of Scottish people, mostly disbanded from the 42nd Regiment at the conclusion of the American War. I was much entreated to remain a few days and preach with them; accordingly I preached on a Wednesday, Friday, and Sabbath, and came off for Fredericton. From that I came down to St. Johns river, eighty miles in a canoe; from St. Johns I crossed the Bay of Funday to Digby and Annapolis, and on the 4th of November arrived at Mr. Graham's, Cornwallis, with whom I expect to lodge till I get a little recruited from the fatigue of my journey.

Most of the places which I have mentioned you will find in late maps of North America. The Bay of Chaleur is about 120 miles long, about thirty miles wide at the entrance, about half way up, twenty miles broad, and at last ends in a large river called Restigouche, where is a small settlement of Protestants whom I also visited. The mountains on each side of the river are extremely high: on the 29th of September there was a fall of snow, and the mountains were clothed in white; but since that time the weather has been remarkably pleasant; now it begins to grow cold.

On the Canada side of the Bay are three Roman Chapels, on New Brunswick side two. The Catholics are mostly of French extraction. For want of instruction, some of the Protestants have been drawn over, and embraced the Roman religion. I doubt not but an industrious Protestant missionary might be the means of preventing many, especially of the young from embracing the Roman religion, and of inducing others to embrace the Protestant. The inhabitants of New Carlisle and Restigouche, the two principal English settlements there, have drawn up a subscription of nearly £100 a year for the support of a minister; they have drawn up a petition to the Presbytery of Truro, wishing them to send to Scotland for a minister. The petition I have now with me, and shall present it to the Presbytery when they meet.

MATTHEW DRIPPS.

Conversion to Protestantism in France.

The *Siecle* describes the conversion to Protestantism of a considerable number of the inhabitants of the Vienne, and praises the conduct observed by the Protestant clergymen in this circumstance. It says: "Some few years ago there was not a Protestant in Neuville, the chief town of the

department of the Vienne. In 1849 several inhabitants asked permission of the mayor to invite a Protestant clergyman to expound to them his doctrine—not that they were Protestants, but that they might decide on their future conduct. The mayor, like a prudent man, advised them to reflect well on their request; he did not wish to refuse them the practice of a right, but he, at the same time, wished to avoid the reproach of having advised them to act with rash haste. The advice of the mayor was followed; two years were passed in reflection, and in 1851 a deputation waited on the Protestant clergymen of Poitiers, and invited him to visit their town and expound to them the principles of the Protestant faith. The invitation was accepted, and the Clergyman accompanied by a colleague, held two conferences at Neuville, at which from 500 to 600 persons were present. After the second conference the ministers, far from seeking to impose their faith on the inhabitants, declared that they would not again return to the town without a formal invitation. A written appeal to them was speedily covered with signatures, and at the third sitting a formal Protestant service was performed. Nearly 200 persons had freely embraced the reformed faith. We call the attention of our readers to the character of this Protestant propaganda, which we should be happy to see imitated in every religious propaganda. The clergymen of Poitiers did not impose their doctrines on the population at the risk of disturbing public order or of troubling the peace of families. Their dignified and measured language did not certainly carry away the population to the extent that might have been effected by a passionate appeal, but it produced serious and intelligent conversions. The Protestant clergymen did not menace those who remained in the Catholic Church with Divine anger or with the flames of Hell; and by their conduct they have proved their tolerance, and have respected the belief of their brethren. We would that all propagandas were carried on in this calm and powerful attitude, which becomes all those who believe themselves to be marching in the way of truth. May their good example not be lost!"

Christianity in India.

"If I were asked what advantage would accrue to the people of India should they all become Christians, I need only refer to the difference between a native and an European Government. There can be no doubt that the Government of the East India Company is capable of many great improvements; but, faulty as it may be, it is as much superior to the native Government as the sun is superior to a candle. The Government, aided by the various Christian communities, has introduced into India improvements of a most extensive and beneficial character; and if we were entirely driven out of India to-morrow, the good effects of our rule would be felt for

years to come. Nothing is more false than the statements of many of the English newspapers that we are hated and detested by the people of India; on the contrary, all the more enlightened portion of the population agree that no former rulers have ever done so much to benefit the people as the English. We have introduced law and order into a country that was before a scene of anarchy and confusion; we have afforded protection to life and property as complete as in England; we have established courts of justice with something more than the name; bribery is no longer openly practised, and the fees of the courts are fixed, and the decisions of the judges are faithfully observed. We have established in the large towns of India colleges, schools, hospitals, and dispensaries for the sick; asylums for the distressed and the aged; institutions for all kinds of science; workshops for mechanical trades; botanical, horticultural, and zoological gardens; public museums, concerts, colleges for native languages and literature, electric telegraphs, post offices, and railways; built bridges, made canals and irrigation channels, built bungalows for travellers, and made fixed charges for all kinds of service; introduced a regular system of currency, and weights and measures, and opened exhibitions of agriculture and general industry all over the country. No doubt at present India is vastly behind England, and but little is done compared to what is still undone; but then it must be remembered that the country is more than six times larger than Great Britain; that we have not been complete masters for above seventy years; that the climate is much against us and the natives are too ignorant and bigotted to offer us much assistance. The difficulties we have to encounter are immense, and the improvement is immense likewise. No people but Christians could do such things. The pagan religion expressly forbids many of them, and discountenances them all; the Mohammedan conquerors made a few feeble attempts, but, with the exception of their vast forts and castles, left the country even worse than they found it. We have abolished slavery, the suttee, and Thuggism, and allow all creeds and all classes equal freedom, both in religion and politics; we have introduced printed books, steam engines; taught the people chemistry, astronomy, and geography; educated thousands of females who were before left in utter ignorance, and made the native soldiers five times as efficient as they were before. In all the large towns under the English rule the population is rapidly increasing, and since I left England they have commenced at Calcutta, Madras, and Bombay, to pave and clean the streets, to drain and water the roads and houses, to lay on a supply of water, to have an efficient police, to regulate public fairs and markets; gas is introduced, large shops are opened, and factories established. Compared with what England is now, the country is in a deplorably backward state; compared with what India was 100 years ago, it must be a paradise. We have, it is true, much to put up with, but we have also much to be thankful for; and with all our inconveniences, we have many comforts and enjoyments. If you could visit us now, in this wild and outlandish country, you would, I expect, think that, in some respects, at least, India was a jolly, pleasant country. Just compare us with the native States around here, and you would think that, with all the faults of the East India Government, they

were one of the greatest blessings that ever Asia knew.

"One of the greatest faults of the Indian Government is their leaning too much to the native prejudices; instead of studying their caste and their various religious vices as they do, they ought to introduce improvement with a bold and firm hand. This they do not do. They are too much afraid of the bigotted priesthood of the country, and often proceed slowly and cautiously from fear of giving offence. Another cause of their slow progress is that almost all the East India Government servants come out here quite young, and are consequently more apt to imbibe the notions and the prejudices of the natives; and most of our most intelligent writers allege that many of the Government servants learn of the natives instead of teaching them. This state of things is now, however, rapidly passing away. The Government begins to see that a body of native Christians are better subjects than a body of pagans, and that one of the chief obstacles to improvement is their false religion; although they do not attempt to interfere with it, yet they look with far more favour upon missionary exertions than they used to do, and many of the highest members of the State are not ashamed to become distributors of Bibles and tracts, patrons of Christian schools, and the like."

The Indian Government and Christianity.

The following significant remarks appear in the *Morning Post*—understood to be Lord Palmerston's organ:

"We have shown too much deference to Hindu feeling. Had we shown it less favor we might not now be deploring the blood of our murdered countrymen. What was done in clemency has been construed into supineness, and a necessary dependence on the arms of the sepoys for our supremacy in the East. The British Government scrupulously abstained from every attempt to turn Mussulmans or Hindus into Christians. Nay, more, it has even contributed to the actual support of idolatry, and made the concession of Christian principle to heathenism to be the genius of our rule. We presented the example of Government sacrificing religious conviction to political expediency, and encouraging what we knew to be wrong for the sake of an easy tenure of power and of economical facilities of administration. To this day we concede the observance of every religious festival, to the number of some thirty or forty, making them holidays in all public offices, and so placing them on a par with our own Christmas-day, Good Friday, and Sunday. Nor is this all. We have tolerated Hindu usages for which no toleration was demanded. We have strained all virtue and decency to humor fastidiously obscene fancies, and to sanction disgusting celebrations which the Hindu religion authorises, indeed, but does not enjoin; and we have disclaimed to a fault even the most reasonable intervention in these matters.

"The present insurrection very naturally gives rise to questions as to how far this worldly-wise policy is seemly or consistent with the position and prerogatives of Christian rulers. Our dealings with these Eastern savages have doubtless been dictated by the most praiseworthy motives. By forbearance and consideration for their ancient traditions, and by selecting them to fulfil important posi-

tions of trust, it was intended to elevate the native character, to engender a reciprocity of feeling and an identity of interest. But in this we have failed. The result shows that the native character is lowered, and respect for Europeans is greatly diminished. In our extreme delicacy not to infringe religious latitude we worse than obstructed the growth of good principle, for we actually aided the propagation of heathenism. The Koran was ordered to be taught in every Government school; but the Bible was not in any—not even as an historical or moral book; nor might a Government teacher explain any portion of it, however strongly requested to do so. What ever may be our future attitude towards Oriental superstition, it is quite obvious, that our policy herein must be changed. It has proved unsuccessful in tranquillizing native prejudice, or creating native loyalty. Had we marched sword in hand to Christianize the empire, we could scarcely have committed a greater error. The undeniable fact that the grand object of this bloody rebellion was the re-establishment of the Mogul dynasty—the re-establishment of the stern, intolerant Islam, especially notorious for making converts by unsparing persecution—is a direct contradiction to any charge of British proselytism; but it is a contradiction that indicates clearly enough that the idea of enforcing conversion is not in itself abhorrent to the Indian mind, and deprives them, on their own principles, of a complaint against our Government for trying to effect their conversion, even had it tried to do so.

"All reasonable men must repudiate our attempts at compulsory conversion of heathens; but we must, for the future, be equally determined not to encourage or countenance customs repugnant to our ideas of right and wrong, and forming no part of the essentials of the religion of a good Hindu or Mahomedan. Knowing, as they do, our opinions, they cannot understand why we should place them in reference to the moral law of England, or what they consider a freer footing than Englishmen. Hence their contempt of us. Let them feel the power of England's moral law by its establishment among them, and they will begin to have some respect for our religion. Let us plainly avow ourselves Christian rulers, allow of toleration to all religions as far as they do not violate the laws of the country, but no further; and putting down with a high hand all that is contrary to or exceeds the principle. By wholly withdrawing its support from all Hindu or Mohammedan shrines, unbecoming the representatives of a Christian people, the Government would assume a consistent position, which the Hindus will soon learn to respect; and out of the blood which has been savagely drenched with the blood of offending English men and women will yet spring the stately monument of a glorious and consolidated British dominion."

PROTESTANTISM IN RUSSIA.—There are at present more than three millions and a half of Protestants in Russia, in a population of sixty-five millions. The strength of Protestantism is in the Province of Finland, with a population of 1,636,000, most of whom belong to the Lutheran Church.

FUND FOR THE SUFFERERS IN INDIA.—The Sultan has sent a contribution of five thousand dollars to the fund for the relief of the sufferers in India.

"Unionist" Party in the Church of England.

The Unionist party in the Church of England, with their organ the Union, are proceeding to lengths in the advocacy of Romanist doctrines, and practices never before ventured upon by Tractarians. Their great idea is the hastening of a union of the Greek, Romanist, and Anglican Churches. A conference on this subject is expected, says a correspondent of the *Christian Times*, soon to meet in Paris. "There is connected with this party a society for making known the doctrines of the Church of England on the Continent, the secretary of which is the Rev. H. Heyrick, of Trinity College, Oxford. The intention of this Society is to represent the Church of England, as approaching so nearly to that of Rome, that words only separate them. The sacrifice of the altar, the propitiatory priesthood of the clergy, the seven sacraments, are some of the doctrines which it maintains to be held in common." The representations of such a party naturally tend to weaken the hands of Protestants in Roman countries on the Continent, by giving an altogether distorted view of our English Protestantism, and, indeed, by bringing it into contempt.

At home, a "First Catechism of Christian Doctrine" has lately been published by three Unionist Clergy. The Rev. Hugh Robinson writes indignantly in regard to it, to the *Yorkshire Gazette*. After giving a number of extracts to show its Popish tendency, he says, "Though it talks in one place about Extreme Unction, and in another recognises the Bishop of Rome as the primate of the Western Church yet its author is not, as far as I can ascertain, in communion with the Church of Rome, but with that of England; its patrons are not (professedly) Romanists, but members of a Church which authoritatively applies to several of the doctrines and positions of the Romish Church, the uncompromising outspoken epithet of damnable! Has it come to this with us, that, in this 19th century, the Articles of the Church shall be signed, and its Liturgy read, and its revenues appropriated by men who have devoted themselves, body and soul, to undo that work which the Church was established to maintain, to advocate those principles against which the Church itself is a living protest?"

The Romish organ, the *Weekly Register*, says that this party appealed to the very existence of the Union newspaper as a proof that their views are gaining ground, and that consequently they ought still to remain in the Establishment. "Was there anything like it," they will ask, "in the palmy days of Tractarianism? We boldly profess all Roman doctrine, except the Papal Supremacy, and no one hinders us." Has the Church of England the power to eject from its communion men who go to such extremes? A number of them are said to be on the eve of leaving it of themselves, and their departure is only cause of congratulation, and not of regret. But are they to be permitted to remain nominally in the Church till they have poisoned the minds of numerous followers? and are they to be tolerated in the bold enunciation of principles directly opposed to the Articles of that Church while professedly members of its communion? If it means exist for their ejection at present, it is certainly time that new measures should be adopted, and we are certain that the leading men of the Church, in the passing of such measures, would have the hearty sympathy of the country.

Religious Freedom in Turkey.

The following case tends to prove the good faith of the Turkish Government in carrying out the religious liberty guaranteed both to Christians and Mohammedans. At Constantinople a Turk and his wife and child have been baptized by the American missionary, Dr. Hamelin, with the name of "Freeman." It appears that on the 3d ult, two officers of the Porte went to the office of Dr. Hamelin after previous notice, to investigate the case of the Freeman family, converted from Mohammedanism to Christianity. Dr. Hamelin at first demurred, but a strict examination took place. The officers of the Porte examined Mr. Freeman. The object to ascertain whether he had been driven from Islamism to Christianity by any trouble or supposed wrongs, but the answers were deemed satisfactory by the Turkish authorities. Mrs. Freeman was then subjected to the same ordeal, after which it was arranged that the Turkish lady and her daughter should have an interview together. The result convinced Dr. Hamelin that there was no compulsion in the case, and the ceremony was therefore performed. The account adds, "It is the will of his Majesty our Sovereign, and it has become the established law of the empire, that every subject, without any exception, should enjoy entire religious freedom. The Mussulman is now as free to become a Christian as a Christian to become a Mussulman." Two days previously Dr. Hamelin married a young Protestant American to a Turkish lady who had been baptized in Malta.

Education Scheme.

Appointed in 1825, in order to supplement the parochial school system, and to provide the means of a religious and secular education to the more destitute districts of the Highlands and Islands, the Committee at once proceeded to establish schools wherever the claims of the parishes were most urgent. The number of these gradually increased, and the Committee have now the satisfaction of supporting 180 schools in various parts of Scotland, and all of these are planted in localities, which without the aid thus afforded by the Church, would be totally destitute of the means of obtaining even the most elementary instruction. Nearly 20,000 children receive education in these schools while Sabbath classes are connected with the great majority of them.

In addition to this, the Committee, with the aid of Government, maintain Normal schools in Edinburgh and Glasgow, where male and female teachers receive professional training, and from among whom the country at large, as well as the Committee's schools, is supplied with teachers. The number of students at present in training, is 200.

All this is accomplished at a very small outlay, the annual income of the Committee (irrespective of grants received from Government, specially for the Normal schools), being not much above £4000.

ROMAN CATHOLIC INTOLERANCE.—The Bishop of Strasburg has issued a circular recommending all persons in his diocese to burn Protestant bibles, and all books and tracts whatsoever published by bible societies, which may be in their hands.

PRESBYTERY OF DUNDEE.—A meeting of the Presbytery of Dundee was held on Thursday. Present—Rev. Mr Honey (Moderator), Rev. Dr. Adie, Rev. Messrs Robertson, Lyall, Elder, Grant, Reid, Taylor, and Ritchie; and Mr W. Thoms, elder. It was agreed that the ordination of Mr. Yule as a missionary to the Jews should take place in the East Church on Thursday, at twelve o'clock noon—the Rev. Dr Ritchie of Longforgan to preach and preside. It is intended that Mr. Yule shall in the first instance proceed to Turkey.

CHURCHES AND CHAPELS IN IRELAND.—In Ireland there are 1,397 established churches, and 534 Presbyterian, and 132 registered buildings for public worship belonging to Methodists, Reformed Presbyterians, Baptists, Independents, and Moravians.

Letters and Monies Received, November, 1857.

Wm. Gordon, Picton, for Alex. Strumbey, 2s. 6d Home Mission Fund on acct. of Synod's subscription to Record, £5. John W. Morrison, Charlotte Town, P. E. I., with list £3 1s. 3d, and H. H. Ross, 5s. per hands of Rev. Jno. Martin. D. Fraser, Belfast, P. E. I., per hands of Angus McLean, 7s. 6d. From our correspondent in Barbice, several letters with the accompanying enclosures.

In consequence of the arrival of so many missionaries within the past twelve months, our Church Courts have been enabled not only to provide a supply of religious ordinances in our old congregations, but also to open up several new mission stations. We shall be most happy to receive and to publish such accounts of the progress of these new stations as our missionaries find it convenient to furnish for publication in our pages.

In looking forward to another year, we must rely upon the continued assistance and support of our agents and friends to sustain and extend the circulation of our monthly periodical in their respective localities. This is the only agency on which we can depend in the prosecution of our labors for the support of our missions and the prosperity of the Church.

Synod Fund

Dec. 10. Balance on hand - - - £1 9 6d

Home Mission Fund

Nov. 16. Amount on hand.....£123 14 7
Collection St. Andrew's Ch. Picton, Rev. Mr. Herdman.....9 2 0
24 Collection St. Andrew's Ch. Halifax, Rev. Mr. Boyd.....3 10 5
Donation Female Friend, by Rev. Mr. Boyd.....1 0 0
25. East Branch, East River Congregation.....3 2 0
McLellan's Mountain Congregation.....2 4 11
East Branch, East River Congregation.....1 12 6
West Branch, East River Congregation.....3 5 0
New Glasgow Congregation.....2 10 0
St. Matthew's Church Halifax.....11 5 0
Little River, Musquodoboit, per Rev. Mr. Wilson.....1 18 0
Dec. 10 Amount on hand.....£163 5 5

Bursary Fund.

Dec. 10. Balance on hand - - - £215 4 0

WM. GORDON,
Treasurer.

Agents for The Monthly Record.

- | | |
|---------------------------|--------------------------------|
| Wm. Grant, Esq. Stationer | Halifax. |
| J. E. Lawlor, Esq. | - Dartmouth. |
| Wm. Gordon, Esq. | - Pictou. |
| John McKay, Esq. | - New Glasgow. |
| Robert Sutherland, Esq. | - Charlottown. |
| Robert Ross, Esq. | - River John. |
| Roderick Fraser, Esq. | - Village River John. |
| Donald McKay, Esq. | - Rogers Hill. |
| Peter Grant, Esq. Elder | - Cape John. |
| John Gray, Esq. | - Hopewell, W. B. E. R. Pictou |
| Duncan McDonald, Esq. | - East Branch, E. B. 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, Merrigomshic. |
| William McDougall, Esq. | - Piedmont, Merigomshic. |
| Dougald McPhee, Esq. | - Lochaber, near Antigonish. |
| James W. DeLaney, Esq. | - Amherst. |
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| D. B. Munro, Schoolmaster | - Stake Road, Ridge, Wallace. |
| D. Macauley, Esq. | - Fox Harbor. |
| Mr. Murray, Tailor | - Pugwash. |
| John Ross, Esq. | - Truro. |
| Peter Cruickshank, Esq. | - Musquodoboit. |
| John Smith, Esq. | - River Inhabitants, C. D. |
| T. W. Harris, Esq. | - Kentville. |
| J. Edwards, Esq. | - Fredericton. |
| Alex. Halloch, Esq. | - St. John, N. B. |
| James Millar, Esq. | - Chatham, Miramichi. |
| Rev. James Murray, | - Bathurst, N. B. |
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ADVERTISEMENTS.

REMOVAL NOTICE.

DOULL & MILLER

Respectfully inform their friends and the Public that they have removed into the premises Nos. 37 & 38 Hollis St., fronting the Province Building, being the first building south of Messrs E. G. Fuller & Co's American Book Store, and formerly occupied by Messrs. J. B. Elliot & Co and Mr Philip Thompson. Main entrance from the North Door.
April 1. CALEDONIA HOUSE.

CHURCH OF SCOTLAND COLONIAL SCHEME

THE COLONIAL COMMITTEE will be happy to receive applications from Ministers and Licentates of the Church, desiring to be employed in the Colonies. The mode of application and other circumstances connected with Colonial appointments, will be found in certain Memoranda in another part of this number.

The Committee have received the most pressing applications for Ministers and Licentates able to conduct Divine service in the Gaelic Language.

Any further information regarding appointments will be given by the Secretary, 22 Queen St, Edinburgh.—H. & F. M. Record.
12th August 1857.

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