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MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, 10.

Vol. II....No. 1. HALIFAX, JANUARY, 1856. 2s. 6d. per ann. in advance.

SACRED LITERATURE.

Decalogue;

A series of Discourses on the Ten Commandments, with an Introductory Essay and Concluding sermon. By Robert Gillan, D. D., Minister of St. John's Parish, Glasgow. Glasgow: T. Murray & Son.

These discourses were delivered by their talented and indefatigable author in the ordinary course of ministerial duty, and apparently without any view to publication. They afford every admirable specimen of those instructions which the present incumbent of St. John's Church is accustomed to provide, which have placed him in a high place in popular estimation, and secured for him, in a most unpromising locality, the adherence of a large, intelligent, and warmly attached congregation. Every part they exhibit strongly marked impressions of his own mind and character, and they could not fail to be listened to without manifestations of acceptance and satisfaction, which at once dictated the propriety of their being committed to the people in a permanent way, through the medium of the press. As a specimen of pastoral diligence and fidelity, the volume possesses more than ordinary claims to respect and affection, and it will doubtless be received and regarded by those who are desirous of spiritual improvement as the cherished memorial of one who has their best interests sincerely and deeply at heart, who watches for their souls as he that must give account, who is willing both to spend and to be spent in their service, and has proved himself to be indeed a man that needeth not to be ashamed, rightly using the word of truth. But the merits of these discourses entitle them to occupy a far more exalted position than that for which they were originally intended; and in presenting them to the public, Dr. Gillan has rendered a most valuable service to the cause of truth and piety. Such a testimony to the obligations of Christian morality was never more loudly called for, or calculated to be more admirably useful or more worthy of general attention than at the present day. The preacher has deeply and most importantly treated in the treatment of it has put forth all the energies of his acute and vigorous mind. His style is hackneyed and familiar, his glowing

and animated style has imparted all the interest and freshness of novelty. Sameness of arrangement could not be avoided, but it has been modified, and relieved by an agreeable and instructive variety of illustrations. An essay on moral obligation, designed to establish the unimpaired authority of the law, as a rule of conduct, forms a suitable introduction to the work; and an equally appropriate conclusion is supplied by an argument tending to show the insufficiency of the law, as the instrument of a sinner's justification, and fitted to shut up the reader to the necessity of accepting Christ as the end of the law for righteousness to every one that believeth. Each of the Ten Enactments constitutes the theme of a separate discourse, in which the requirements of the law are pointed out with a distinctness and perspicuity, and enforced with a power and persuasiveness, which render them intelligible and impressive, and at the same time attractive and interesting, no less to the simple and unlearned than to the most refined and fastidious. A tone of lofty and devout sentiment pervades and animates the work from beginning to end, conveyed in strains of fervid and impassioned eloquence. Dr. Gillan has accomplished the task which he undertook with his characteristic ability, and has produced a book which well deserves, and we hope will obtain a large circulation. The fear of extending this article to an inconvenient length, prevents us from subjoining some quotations especially from his account of the law of the Sabbath, which forms a considerable and most valuable portion of the volume. We beg to recommend in strong terms the whole work to the favourable attention of our readers.—*Glasgow Herald.*

Reformers before the Reformation, principally in Germany and the Netherlands, Depicted;

By Dr. C. Allman. The Translation by the Rev Robert Menzies. Vol. 1. *The Seed of a Reformation, in reference to the General Spirit of the Church, and certain particular abuses.* Edinburgh. T. & T. Clark. 1855.

Of all the volumes of the foreign theological library, valuable as many of them are, that before us appears to be the most readable. Allman is universally esteemed one of the most

elegant writers in Germany. His works have none of that hazy mysticism which is so apt to be mistaken for profundity, and which, indeed, is so very profound that the writers themselves could scarcely tell you the meaning, if it should happen to have any. In the present case however, the thoughts, the language, the arrangements, are thoroughly English. Everything is just as it would have been, had the work proceeded from the pen of a learned and accomplished Englishman. Nor has the author been less fortunate in his translator. Mr. Menzies is thoroughly acquainted with the language and literature of Germany. Already from that great storehouse, he has given several important publications to the world with ability and success. Experience has improved his power, and we shall be surprised if for a long time we meet with any version superior to that now before us.

The subject is one of much interest. In the times of the Papacy there were many wise and good men who groaned under its burdens, and who were anxious that its abuses should be remedied. Such a change however, they were not destined to see. The time was not yet to come; but they strove to hasten its arrival, and did much by their labours to pave the way for a Reformation. Hitherto their merits have not met with the reward which they deserved. But their lustre was overshadowed by the greater glory of those who won the triumph. They were the pioneers, and without their exertions the field would not have been so well prepared for the advancing standards of the conquering armies. Allman, therefore, has done a service to the Church and to the cause of truth, by rescuing their names from that oblivion into which they had sunk, and where they seemed destined to remain. Those commemorated in the present volume are John of Goch and John of Wesel, both men of religion and of very considerable talent. Their works, of which they published many, had a very considerable influence on the spirit of the age, and even Luther himself confessed that he was much indebted to them. We are not much given to prophecy—that we leave to the learned men who devote themselves to this subject—but for once we will venture to predict that this will be one of the most popular works which the Messrs Clark have published. Of one thing we are certain—that it deserves to be so.—*The Edinburgh Evening Post and Scottish Record.*

Apocalyptic Regeneration :

A series of Lectures on the Book of Revelation, with a Dissertation on the Origin and Nature of Symbolic Language, and on the Use of Hieroglyphs by the Prophets. By the Rev. ROBERT POLLOK. Vol. I.—Glasgow : Thomas Murray & Son.

As a general rule, we do not profess to review religious books. Even if a political and literary journal were a suitable medium for such criticisms, the leisure and quietude of mind necessary to do justice to the exalted themes involved, would often, we fear, be wanting. The work before us, however,—particularly in so far as it treats of the origin and nature of symbolic language,—is sufficiently within the scope of our ordinary duties, to entitle it to some consideration at our hands.

All great works, even of human origin, have depths of meaning which challenge the ingenuity of generations to fathom. The "Iliad," the "Divine Comedy," "Hamlet," and "Paradise Lost," have had endless commentators. How infinitely more provocative of investigation and controversy must be the mystical books of the inspired writers, filled with the wondrous oracles of Heaven, uttered in the blazing language of the East, and with images blinding to mortal eyes from their very excess of light! The Revelation of St. John the Divine, with its curious symbols and tremendous visions, has tasked the profoundest intellects of the Church from the times of the early Fathers downwards. Many have abandoned it in despair as apocryphal. Amongst these was Martin Luther. Calvin has likewise been praised for wisdom in not writing about it. That the style of the Apocalypse differs considerably from the gospel and the epistles of St. John is undeniable; but the reason of its authenticity having been questioned, even by sects and synods, has undoubtedly been owing to its alleged unintelligibility. Some have even pronounced this mystic book to be a fabrication by the heretic Cerinthus who is said to have lived at the time, and to have been a personal opponent of the Seer of Patmos. The balance of ecclesiastical authority having long since established the Revelation of St. John among the genuine canonical books, it continues to this day, and will probably continue to the end of time to fascinate the imaginations of mankind by its symbolic grandeur, and puzzle their understandings with its prophetic visions.

The controversies which have grown out of the Book of Revelation in later times have related not to its inspiration or authenticity, but simply to the interpretation of its oracles. Dr. Cumming of London has recently blown the coal of disputation to a somewhat alarming fierceness, by representing the cholera, the potato-blight, Papal aggression, the Russian war, and other late or present visitations, as the emptying of the vials of God's wrath, fulfilment of St. John's awful prophecy, and the harbinger of the speedy ending of the world! Various redoubtable champions holding opposite opinions have rushed into the arena, including, strange to tell a comedian of this city, in the person of Mr. Harcourt Bland, who, we may add, has proved himself in theological warfare, a gentleman of considerable cunning of fence. The work whose title we have given appears opportunely as a most elaborate and scholarly attempt to inculcate rational views, and quiet unnecessary alarms. Mr. Pollok breaks at once the meshes of an immense amount of logical entanglement by asserting the identity of meaning of all the symbolical terms and sacred hieroglyphics used throughout the Scrip-

tures, and subordinating every prediction of the Apostle to the history of the Church of Christ, and not to the secular history of nations. The very learned and well-reasoned Dissertation prefixed to the Lectures supplies a simple, and so far as we can judge, solid basis for the interpretations which follow. Mr. Pollok has no sympathy with those who put a literal meaning upon language which is clearly symbolical, or who affix to it fanciful or ingenious significations not sanctioned by the uniform purport of the figurative language of Scripture. He opposes Cumming, Elliott, and others, in the constant reference to Rome as the thing symbolised in the Apocalypse, and aims at expounding prophecy instead of courting disinction as a prophet. For example, having found from Zechariah and other parts of Scripture that a horse is a Scripture hieroglyph for a divine or providential dispensation, he applies it in this uniform sense to all the four seals and accordingly escapes the diversified interpretations which have led certain other expositors into confusion. "It is evident," he says, "that if there be such a thing as prophetic language, every hieroglyph must in every instance retain its identity so as uniformly to unfold its appropriate generic sense." This is the master-key whereby he proposes to unlock all the mysteries of prophecy; and certainly his interpretation of the seals according to the principle thus set forth, and in a purely spiritual sense, has the merit of harmony and simplicity, and gives, in fact, the *coup de grace* to those secular interpretations which have led men, from time to time, to mix up the history of the church with the history of temporal dynasties, and betrayed them into wild and perilous paths of prophecy, causing them of course to look exceedingly foolish when their confident ratiocinations were unfulfilled.

So far as he has proceeded in the present volume—which is on., he first of a series—Mr. Pollok does not attempt to lift the veil from the future. "Very diversified and interesting subjects," he says, "await us in the Lectures on the trumpets and vials, in which the same mode of interpretation must be carefully maintained, by a strict continuation of the uniform sense of symbolic language, and by showing that prophecy fulfilled becomes the history of the Church of Christ, and not the profane history of the kingdoms of this world." All, we are sure, who peruse this volume, which displays ample learning, a vein of vigorous good sense, and a homely but forcible style, will look forward with interest to the succeeding volumes.—*Glasgow Citizen.*

"The Apocalypse has a potent spell of attraction about it, and almost all have felt more or less the influence of the charm that draws them to read it. The deeply mysterious and enigmatical character of the book, exhibiting a panoramic view of singular and striking scenes—the curious combination of hieroglyphic images it contains, and the highly figurative style of Oriental poetry that characterises its descriptions—the portentous secrets that are believed to lie hidden beneath its seals, and to describe the destinies of the church or the world to the end of time, have in all ages of the Christian Church attracted the attention of speculative as well as stimulated the ardour of pious and devout inquirers. The interest excited by passing events has in the present day given a fresh stimulus to the study, and there is scarce any one department in the field of literary exercise on which so many labourers have employed their energies, as in the inter-

pretation of unfulfilled prophecy. Peers and commoners—foreign and fireside travellers—lecturers on the platform as well as in the pulpit, have occupied themselves with "Apocalyptic Sketches;" and if proof were wanting of the lively and extensive interest that is felt in the subject, we need go no farther than our own city, in which, within the present year, as large a representation of all classes of the community assembled to listen to expositions of the signs of the times, as were found congregated either at the meetings of the Brunst Association or at the Crimean Banquet.

"There are not a few, however, who soot all attempts at exploring the sea of unfulfilled prophecy, and it must be acknowledged that no small reason for the scepticism of such persons has been afforded by the failure of many bold adventurers who have set out on a voyage of discovery on these unknown waters. The scepticism of the one class, however, appears just as worthy of censure as the rash and presumptuous arrogance of the other. In every department of knowledge, sound and accurate views have been arrived at only by slow and laborious advances, and when we remember that notwithstanding all the absurdities of judicial astrology, observations on the heavens were patiently continued till sounder principles led to the sublime discoveries of modern astronomy; when we bear in mind that amid the dreams and fancies of the alchemists, an experimental knowledge of the nature and affinities of material bodies gradually increased, till it opened up the large and beautiful domain of modern chemistry—why should we doubt that equally bright and happy results may be anticipated in the dark paths of Apocalyptic research. If many who rushed with confidence into this field of inquiry have been covered with the shame of confusion and ridicule, from their wild fancies and conjectures being found so wide of the mark, success has rewarded the labours of others; and to mention no more, the instance of Fleming alone, who, at the beginning of last century, with extraordinary sagacity anticipated the outbreak of the great French Revolution in 1792, as well as the European convulsions in 1848, may serve to show that there are data to go by—there is firm ground on which knowledge can be built, in this and other departments of inquiry. Nay, far more; for since the spirit of God inspired the Seer of Patmos to record his Apocalyptic visions, and the concurring testimony of every age, of the Christian Church has recognized the Revelations as a portion of the Sacred Canon, the book must have been designed for important uses; and, therefore, in endeavouring to understand its mystic pages, instead of incurring the charge of seeking to be wise above what is written, we are adopting the course which faith in the authority of revealed truth manifestly prompts us to pursue.

"The Rev. Mr. Pollok of this city, who has made "the Revelation of St. John" for many years a special subject of study, has published the first volume of a series of expository lectures on this inspired book; and we confidently pronounce it a valuable contribution to the class of religious literature to which it belongs. He proceeds in a very scientific manner, and the work is introduced by a very learned and interesting dissertation on the nature and use of symbolic language; and it is not till he has prepared the way by attaching to the symbols of the Apocalypse a fixed and uniform sense, as determined by the writings of the Old Testament prophets, that he begins to apply the ascertained meaning to the interpretation of St. John's. He differs from a numerous and pre-

vailing school—the School of Newton, Elliott, and Cumming—in considering the Revelation as describing the future fortunes, not of the nations, but of the Church of Christ. The theory is not new; but Mr. Pollok's explanation of many things is new; and although we may not agree with all his conclusions, he has undoubtedly shed much light and interest on the scenes described in the early portion of "the Revelation." His views are brought out in a lucid manner, as well as enunciated with great precision of language; and although he states his opinions boldly, and exposes without scruple what he deems the mistakes and errors of others, it is done not in a tone of dogmatism, but with the mild, yet firm confidence of one who feels that he has discovered a scheme of interpretation, which affords a key to unlock the mysteries of "the Revelation," and maintain the unity of divine truth. The first volume only is published as yet, and if, as we believe it is, a fair specimen of the work, we anticipate, with confidence, that the public will give a favourable reception to the whole series, which is to be comprised in four volumes.

"The work is beautifully got up, and does credit to the taste of the publishers. Unlike the ponderous tomes in which expository lectures on Scripture used to be contained, it is well fitted, by its size and elegant exterior, to be an ornament to a drawing room, or to lie on a lady's work table."—*Glasgow Herald*.

COTEMPORARY OPINIONS.

Opinions respecting the Church of Scotland.

OPINION OF HER OWN MEMBERS.

"It is strongly felt by your Committee," says the eloquent Convener of the Endowment Committee, Professor Robertson, "that it is altogether essential to the success of the great work in which it has been your high privilege to engage, that there should be revived in the congregations, and among the friends of our National Church, and anew developed in the impressiveness of its living reality, the just idea of the Church of Christ. It is this idea, and this idea only, quickened into life, in all who truly love our Zion, and constraining them, in consequence to look not every man on his own things, but every man also on the things of others, that will first deprive of its aggressive power, and ultimately eradicate the widely spread moral and social deterioration which we have now so deeply to deplore. Thus recognising and discharging their respective reciprocal duties the union of the members of the Church among themselves will be, and will be felt to be, a veritable brotherhood. Each will be an important link in the common chain of brotherly love,—each will be his brother's keeper,—each will bear his brother's burden,—and all will be as lively stones, built up a spiritual house; an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. The high and the low, the rich and the poor, will again meet together in God's house,—not as men of strange and alien races, but with the mutual affection and sympathy of brethren in the Lord—rejoicing in their

common relationship to their common Head and, by a lively practical expression of their deep Christian interest, each in the other, constraining the world to exclaim anew, "Behold these Christians, how they love one another!" Thus will the Church have salt in herself, to preserve her from contamination; thus will the peace of God that passeth all understanding, keep the hearts and minds of her members, through their sovereign Head; and thus, therefore, will be arrested, by the hand of omnipotent Love itself, the abomination that maketh desolate. But so animated and organized, with her joints thus girded about, and her light thus burning in all the effulgence of love, the Church will exert, also, an irresistible power of aggression. To occupy and to cultivate, for her Lord and Master, every desolate place of the land, will be felt by each of her members to be a labour of love, in the successful prosecution of which he himself has a profound and enduring personal interest. It is a labour, therefore, in which he will engage with his whole heart, which he will commend to Heaven by his fervent prayers, which he will reckon it his highest honour to countenance, which it will be his purest joy to sustain by his Christian liberality, and to apply his hand to which, as opportunities may serve, he will eagerly covet as an invaluable privilege. In a word, the missionary enterprise to be undertaken,—the churches to be planted, and the provision to be made for their full efficiency,—will be felt to be the work of the whole Church, and claimed too, as the privilege of the whole—a work in which the very humblest of her members is to have his appropriate and indispensable function; and a privilege to be enjoyed in full, only as it shall be shared in by all. To advance this enterprise, ministers and their congregations will take sweet counsel together; they will survey together the field to be occupied; they will point out one to another—so provoking each other to increased love and good works—its many desolations; the labourers who may be more immediately set apart for its cultivation, will be equally the sent of their prayers and the sustained of their bounty; and for every effort of those labourers, to plant in the waste the seeds of Divine truth, they will be careful to prepare the way by practical ministrations of brotherly-kindness and charity. If there be not this mission of the whole Church, neither our stone-and lime extension, nor even its occupation by labourers, in themselves zealous and devoted, will secure the success of the undertaking, in the full accomplishment of which both our Church and country have so vital an interest.

OPINION OF THE FREE CHURCH.

"As regards our brethren and friends in the Establishment," says the Rev. Dr. Candlish, at a late Free Church meeting in Glasgow, "with many of whom we may co-operate in the work of the Lord, we must never for-

get nor allow the world to forget, that we hold that Establishment to be a thing of yesterday, a creation of Lord Aberdeen's—(laughter and loud cheers)—a thing which has existed only since 1843, and which, if not a creation of Lord Aberdeen's is at least the creator of the Court of Session and the House of Lords—that we hold the present Establishment to be a pure novelty, not the old Church of our fathers, but a Church got up when we were driven forth from our connection with the State. We did not leave behind us the Church of Scotland; we did not leave any Church at all, except a Church constituted anew in terms of a decision of the Court of Session and House of Lords. (cheers.) However much we may esteem, and be willing to co-operate with, many in the Establishment, we cannot be parties to any proceeding that shall acknowledge the Established Church as dating from any period before 1843. The date of the existence of the present Established Church of Scotland is 1843; the date of our existence is 1560. We can trace our unbroken pedigree through many vicissitudes, trials, and persecutions, from that eventful year when first the General Assembly met in Scotland; by all the historical signs and marks which can possibly identify a national Church, we can certainly trace our descent far more clearly than any bishop can trace back his, to the apostles. (Laughter and cheers.) That being our position, we are not, in the exercise of any false and spurious charity, to be found for a moment admitting that the Established Church, as it now exists, is a Church of older date than the last thirteen years. I am prepared to maintain that these views are entirely consistent with the purest and widest exercise of Christian charity; but, be that as it may, they are the views which, in consistency, the Free Church must hold, maintain, and avow in the face of all the world. (Cheers.) They may be branded as fanatical, called sectarian, abused as uncharitable. I cannot help that; it is the truth as I would it, and as the Free Church holds it. (Cheers.) We maintain, on the one-hand, as regards other non-established Presbyterian bodies, that we are the church from which their fathers seceded; and on the other hand, we maintain, as regards the present Establishment, that we are the old, hereditary Church of Scotland—the present Establishment being only thirteen years of age.—*Witness*.

OPINION OF THE UNITED PRESBYTERIAN CHURCH.

DR. CANDLISH AND THE ESTABLISHED CHURCH OF SCOTLAND.—We doubt much if Dr. Candlish will ever take a degree in Heralds' College, where forestry is cultivated in the form of genealogical trees. His taste for culture needs itself to be cultivated. With regard to the pedigree of the Established Church, he first commits a blunder in a matter of fact, and, like a traveller on the wrong line of rail, the farther he proceeds the farther he is from his destination. The Court of Session, and the House of Lords in

its appollate capacity, did not make a new Establishment, which Dr. Candlish refused to accept in lieu of the old Establishment which had till then existed. The Courts of law do not make or alter constitutions—they are only the authorised interpreters of what the law is; and if they told Dr. Candlish that the Established Church did not and could not, consistently with existing law possess privileges, which he honestly believed it did possess, this only shewed that he was ignorant of the constitution of the Church of which he was a minister, but it did no more—a declaration of what the law was, did not and could not alter the law itself. The Established Church then remained unchanged,—the change consisted in the new light Dr. Candlish and his brethren obtained—and as well might any litigant in all broad Scotland, believing himself to have certain legal rights and finding he was wrong, inveigh against the courts, and declare that he had been illegally deprived of these rights as might Dr. Candlish in maintaining that so entirely wrong were the judges that history must be inverted to do him justice. Greatly as we respect Dr. Candlish and his brethren for leaving a church in which they believed they had certain privileges—necessary in their opinion to the proper organisation of a Christian communion—they must excuse us if we refuse to acknowledge that it was the Established Church which left them, and not they who left the Established Church; and that, by the change, it has ceased to be historically the Church of Scotland.—*Scottish Press (United Presbyterian Journal).*

Papal Concordat with Austria.

After the revolt of Sardinia and the loss of Spain, the Pope begins to find consolation in the servile submission of Austria. Seldom has a nation more ignominiously bowed the neck to be trodden upon by the occupant of the Vatican. The act would be ineffably pusillanimous and base at any time, but at the present hour it is rendered especially so, by contrast with the brave demeanor of states that make no pretensions to the high political standing of Austria. When Sardinia and Spain are wiping out the disgrace of ages by shaking off the yoke of Rome, Austria chooses the moment to prostrate herself in the very dust before that Power. Nothing has occurred since the Revolution of 1816 which reads more emphatically to Protestants, the needful lesson of vigilance in reference to a Power which steadily pursues, alike in prosperous and in adverse fortune, its intrigues against the liberties of mankind. When one looks back to the year we have named, and thinks of the long series of disasters and mortifications which have befallen the Papacy since that time, and especially when one calls to mind the recent losses it has sustained in the defection of the States which were long amongst its most devoted adherents, one would have thought that the Papacy would have no heart for such an attempt at present. We might have looked to see the Papacy put on sackcloth and walk humbly for a few years to come. But these do not know it who think that humili-

ation will tame or failure dispirit it. It has the art of rising by its falls; and those who think that such a scheme is too much for Rome when tormented by revolution within and humiliated by defection without, and that they may repose a little, are on the high way to become her victims. Whatever is possible she will dare. It is when the world is lulled into security, and lulled by the very idea of her powerlessness, that she makes her spring. Well she knows that it is in the spiritual that her great strength lies. When she has waxed lordly and political she has waxed weak. At these seasons she has provoked envy, not excited veneration. But when she has come to be strip of her political power, and has been compelled to cast herself upon the spiritual element, she has begun to recover. It is in the midst of distresses, and buffetings and nakedness, that Rome has over laid the foundation of her victories. When will the nations understand the terrible and irresistible subtlety of the Power they have to deal with? But what shall we say of Austria, whose statesmen have sold themselves and their country to the Pope? How far the deed may be acquiesced in by the body of the people we cannot say; but certainly their rulers have made a holocaust of all their rights and immunities in this concordat. The longer we contemplate that document, the more we see it to be a truly unfathomable abyss into which Austria has flung herself. The Concordat subjects both the pockets and the consciences of the subjects of Austria to the domination of the Pontiff. Its provisions are most sweeping, and may well startle us. There is not a law of the State which it does not unsettle; there is not an institution in the country with whose working it does not interfere; there is not an order of functionaries whose power it does not abridge, nor a class of citizens whose rights it does not encroach upon. In fine, it loosens and unhinges the whole framework of the Austrian State.—*The Witness.*

THE CHURCH AT HOME.

Jewish Mission.

DONATION TO THE FUNDS.

We have great pleasure in announcing the munificent donation of £250 to the Funds of our Mission. This sum having been placed at the disposal of the Rev. Dr. Cumming of London, by a gentleman who had been reading Dr Cumming's work with interest and profit, and who was thereby deeply impressed with his obligations to the Jews, has been kindly conferred by Dr. Cumming upon the Jewish Missions of the Church of Scotland.

The benevolent donor requests the sum to be entered as from "A Son of North Africa."

In the last *Record* we had the painful duty to discharge, of announcing to the friends of our Mission, the removal of our faithful and devoted missionary, the Rev. J. C. Lehner, from the scene of his labours. Various communications which have more recently been received by the Convener, bear testimony to the deep sense entertained by his fellow-labourers in the mission, and by the pastors resident in the locality which

was the scene of his labours, of his personal holiness of life and walk; of the laborious and self-denied devotedness which distinguished his ministry: and of the painful nature of the bereavement which the missionary cause has sustained in his death. We feel a sad gratification in communicating to our readers the following extract from an Address to the Committee of the General Assembly, by a body of the Pastors resident in Darmstadt, and the immediate vicinity:

"It has pleased the Almighty to call away our beloved brother in the Lord, the Rev. Mr. Lehner, from his earthly pilgrimage, and, as we have no doubt, to associate him with His elect Church in heaven. By his death, you have sustained in your missionary work a great loss, a loss in which we likewise participate, and over which we are mourning with you. For to us, too, he has been a friend, and a brother. He has laboured among Israel in an unassuming manner, and faithfully cast forth the good seed. In churches, too, he has, for the benefit of the Christian population, delivered the good message of the salvation in Christ. We are persuaded that the seed which he, with faithful devotedness and much prayer has sown for the enlightening of erring and blinded Israel, in this country, cannot be lost, and that many a one of this people, on a future day, will joyfully confess to have received through him, the first impulse for seeking and finding his eternal Lord the King."

The address from which the above sentences are extracted, is subscribed at Darmstadt, 16th October, 1855, by seven Pastors of the Church.

The following communication has been received by the Convener, from Mr. Sutter, dated *Karlsruhe*, 30th October:—

Mrs. Lehner has already communicated to you that painful loss which not only she and her children, but we all and our work, have sustained in the decease of her husband, our dearly beloved brother, Lehner, on the 11th instant. He died of a lingering pulmonary consumption. In November last year, on a tour in the country, in very inclement, rainy and stormy weather, he contracted a bad cold and with a rather suspicious cough, of which he never got rid again. Being a man of a strong will, not easily yielding to difficulties, he felt no apprehension of his case being so dangerous. He laboured on with wonted activity and faithfulness, during the whole of the very cold and severely trying last winter, and only last spring he gave in to the entreaties of his medical adviser and his friends, and allowed himself to take rest for a few weeks. But he soon girded himself to fresh activity, and during the summer he appeared indeed to be better and got stronger. He was engaged in the discharge of his duties nearly up to the end of his earthly pilgrimage, and he made a missionary tour in the country as late as August. Thus this true and faithful servant of the Lord died, so to speak, in his harness. He was an affectionate husband and father, a true brother, a warm and faithful friend, an accomplished, experienced missionary,—in one word, a true Christian in all the relationships of his life, &

pattern of every virtue. As a Jewish Missionary he had not the privilege to see much of the fruit of his labours, but he was a man of rare faithfulness in the discharge of his duties as Messenger of the Gospel. All his strength and energies were spent in his holy vocation. And whilst he was a man of prayer; he led his life hid with Christ in God; to him the world was crucified, and he to the world, arisen with Christ, he was heavenly minded, seeking for those things which are above. At the day of the great revelation, his labours and prayers for Israel will come to light. The seed which this faithful servant of the Lord has sown in the Duchy of Hesse, since he has been appointed by the Church of Scotland for that field, will yet spring forth and bear glorious fruit. As Elijah's mantle fell upon Elisha, so may the spirit that was in our dear departed brother be given to some one whom we not yet know, and who may be thus willing and enabled to carry on the good work, from which our brother has gone to his rest. His funeral took place on Sunday afternoon, the 14th instant. Among the numerous attendants on the mournful occasion, there were to be observed a considerable number of Hessian clergymen. Mr. Stern of Speyer, our dear Scottish friend, Mr. Taylor and myself reached Darmstadt in time to be likewise present. The Rev. Mr. Huth and myself spoke at his grave. He was a shining light also among the Protestant Christian population of the Grand Duchy of Hesse, and it is not to be forgotten that many who were spiritually benefited by him, will bless the Church of Scotland for having sent such a man among them. Our beloved Committee may have the satisfaction to know, that a work has been commenced and carried on by their departed labourer, of the fruits of which they will see and rejoice in eternity. The true servants of the Lord and faithful labourers in His vineyard are few, and painful as it is to mourn the loss of such a brother as our dear Lehner was, who for many years yet (he was only 49 years of age) might have been a blessed instrument for the promotion of the Redeemer's kingdom, still the reflection that the Lord has called such a chosen vessel of His redeeming love and mercy into His eternal rest, and that one of our small missionary band is now mingling in the hallelujahs of the Church triumphant before the throne of God, where in eternal praises they sing the glory of the Lamb, who washed them in His blood, and bought them as priests and kings unto God,—this reflection is full of comfort and replete with spiritual joy. May this spiritual joy prove especially a strong consolation to the mourning widowed wife of our departed brother, with her two now fatherless children! Recommending them to your kind and fatherly sympathy, I would pray the Lord, who is a father of the fatherless and a judge of the widows, to be their all-sufficient stay, and strength, and help, and kindly to protect them and care for them. May a poor widow cast all her cares upon Him, and may she with her children realize the precious promise, that the righteous shall not be forgotten, and his seed be found begging bread.—*Home and Foreign Missionary Record.*

Glasgow Soutari Mission.

We publish portions of Mr. Fergusson's journal, though of an old date, in order that our readers may be able to realize the various interesting conditions of mind in which a captain finds our soldiers to be, when laid on

a sick-bed, and also to show what a blessing it is to have one to minister to their spiritual wants.

March 23d.—Heard yesterday from his medical attendant that one of my men could not get better. Resolved to endeavour to lead his mind to thoughts suitable to his position. The poor fellow has been lying wounded since Alma. I feared he might be clinging to life, but was glad to find him otherwise minded. He said he had been praying to be taken away, and that, if an angel from heaven should give him the choice to live or die, he should prefer the latter. He was religiously impressed in early life. He told me he used, when about twelve years of age, to retire for prayer behind one of the trees on Glasgow Green at five o'clock in the summer mornings. But he learned to frequent the tavern, and then he gave up prayer; and from bad to worse he went on, till no one would employ him, he was such a drunkard; then he was obliged to enlist. He appears sincere in his profession of attachment to Christ. Weeps inconsolably; says his sins have been so great that he cannot expect mercy. Was invited by a doctor to minister to a man apparently drawing near his end; he turned out to be an Irish Presbyterian whom I had not seen before. The poor man wept when I asked for him, and seemed truly thankful for my visit. There is scarcely a case but is full of interest. Took a pot of jam to a young man for whom I felt a strong affection; he is spoken of in a report of 10th inst. A few seem so hardened that I can make nothing of them.

March 24th.—One young man awakened to a sense of his danger as a sinner, by the perusal of Ryle's tract, "Do you pray?" He said he had been taught to read his Bible, and to say his prayers, but that he now felt he had never in reality prayed. He had read the tract three times over, and it had made a deep impression on his mind. Was apparently indifferent to all I said to him before; now the tears steal down his cheeks. Many are thus impressed when death seems approaching; but what gives point to this case, the young man is getting better. Visited the Harem Hospital. Several inquirers there. One, with tears, asked me to come back soon. Several Roman Catholics begged for tracts, which I gave them.

March 25th, Sabbath.—The Harem Hospital at eleven. A much smaller attendance than usual, in consequence of Mr. — having given a second service in the form of the Church of England last Sabbath after mine. Distributed six Bibles, and visited those Presbyterians in their respective wards who were unable to leave their beds. Afterwards, visited special cases in General Hospital. Found the young man, mentioned in note of yesterday, reading with deep interest "James's Anxious Inquirer," which he received from me. J. M.G. still weeping over his sins. He says he has known to do right, but has done wrong. Was surprised to hear from —, alluded to in note of 23d, that he had thought of becoming a Roman Catholic. He had asked one of the orderlies to call a priest in the morning; but, the medical man getting notice of it, judged it proper to examine him to see whether he was capable of judging for himself, and they resolved to send for me. Meantime, having come uncalled, I found the patient very glad to see me. I learned from him that, some time ago, his nurse had advised him to pray to the Virgin, and that he had been thinking that some advantage might

attend their ceremonies. His professed reliance upon Christ is, I fear, all pretence. After having spoken some time to him, and read a portion of the Scripture, and prayed with him; I was about to depart, when, unsolicited, he offered me his hand, that he would not join the Roman Catholics. I tried to convince him that his Protestantism would not save him. Bonifacio House (female hospital) at half-past two,—attentive hearers; and again, at General Hospital at four,—a small but attentive audience. After service, visited — again. Found that the nurse had been with him, and had tried to prevail upon him to become a Romanist. He told me he had made up his mind to remain a Protestant. Must investigate this case.

March 26th.—Visited the whole of General Hospital. — quite resolved to die in the Protestant faith. M.G. better, in health, and more cheerful in mind. When I gave him a Bible, he exulted as a child would at the reception of a toy. W. B. says he is able to say, "The will of the Lord be done." T. B. apparently dying, amid true peace. When I began to repeat to him the twenty-third psalm, he took it from me, and went on himself; but his emotions choked him, and he was unable to proceed. I helped him; and he repeated, amid a flood of tears, and with joy unspeakable and full of glory, the last verse,—

"Goodness and mercy all my life
Shall surely follow me,
And in God's house for ever more
My dwelling place shall be."

It is indeed a glorious sight to see the frail and feeble tabernacle of clay thus lost sight of, amid the glory of even the threshold of the home of many mansions.

March 27th.—Visited first the special cases in the General Hospital, and then went with my bag, crammed full of books and tracts, to the Harem and Palace Hospitals. Several cases of great interest at both of these places. One man, recovering from fever, wished particularly to be instructed how he could be saved. He seems truly humble, and fears he has committed the sin against the Holy Ghost. While I addressed another, who was exceedingly fond of my visits, I observed his neighbour apparently suffering much, and remarked that he was very poorly. "Yes," he replied, "but your words are precious." I replied that they were not my words, but the words of the Holy Spirit; and I took a Bible and read a portion. The whole ward listened with the most profound attention, Catholics as well as Protestants. I then kneeled down between the two men to whom I had specially addressed my remarks, and prayed for them and all present. Tears of gratitude flowed, and I was entreated to return soon. In the Palace Hospital, I went into a small ward merely to inquire for the health of the patients. I knew none of my men were there. I had called twice before, and spoken a few words into the ear of a young man to all appearance dying. The second time I saw him, he was able to speak a little. I said I hoped the chaplain had been calling upon him. He replied that he had never seen but one gentleman; he did not know it was he who now addressed him. As he appeared rather anxious to receive instruction, I spoke to him freely. To-day I found him weak, but much better. There was only himself and a Roman Catholic, apparently asleep in the room. After I had conversed with him for a few minutes, he requested me to shut the door, and fasten it, lest any one should disturb us. He then said, "I shall be

very much obliged to you, Sir, if you will offer up a short prayer. I know there is some little difference between our church and yours, but I don't mind that." After prayer, I gave him something suitable to read. This is a truly hopeful case. One of my men in another ward showed very great interest in the spiritual welfare of his neighbours, which makes me hope he may be himself one of the Lord's hidden ones. He took me to see another man of the Church of England, ill of fever, whom I spoke to and prayed with. Another of my people I found very ill. He told me he was dying, and must prepare to leave this world; but that he was not fit to die, for he had been a great sinner. I tried to set before him the fullness and freeness of the Gospel offer. He was much moved, and showed his acquaintance with the Scriptures by saying, "Yes! Christ is the way; for, in the 14th chapter of John, He says, 'I am the way, the truth, and the life; no man cometh unto the Father but by me.'" When I left him he gave me his hand with great satisfaction. These are only a few of the day's blessings in the course of my labours.

March 28th.—Visited the whole of General Hospital. — died yesterday. He had lain since Alton. The orderly, a Romanist, thinks he must have gone at once to heaven, he suffered so much here! One man, who expected to embark for home this week, has been taken very ill; but, generally, there is much improvement among the men in point of health. 140 new patients received to-day from the Crimea,—only six of them dangerously ill.

March 29th.—Visited the whole of my field of labour,—the General, the Harem, and the Palace Hospitals. Of the 140 fresh arrivals, only six are Presbyterians. One, who expected daily to sail for England, died last night,—another of the many fearful instances of the uncertainty of life.

March 30th.—Did some little things for D., then went to the Palace with a dozen Bibles, expected to have too many, but found I had too few. It was a very great pleasure indeed to distribute the Word of Life to such grateful recipients. Spent two hours in the wards of the Barrack Hospital in the evening with the medical officers, and witnessed the death of a poor fellow just come in from the Crimea.

March 31st.—Went to the wharf with a fatigue party, carrying two boxes of Bibles and a parcel of tracts, and saw them shipped for the Crimea. Afterwards visited the whole of the General Hospital. One of my people died about noon in great peace, apparently the peace of God. The rest of my men seem all getting better. There are many hardened cases, but some, I doubt not, will remember their vows. One, who has been brought up from the gate of death, wept when I reminded him of the Lord's goodness and, "I should not soon forget it." Another, after I had prayed at his request, said, "May the Lord bless you, Sir, with everything that can sweeten life; and when you leave the world, may you be received into those mansions where there is fullness of joy, and pleasures for evermore."

We rejoice to say that Mr. Fergusson's health is so re-established that he returns speedily to his old labours.

The Late Rev. James Thomson, D.D.

The Rev. Dr Thomson, minister of the parish of Eccles, whose death, at the venera-

ble age of eight; seven, we announced on Saturday last, was the author of several works of merit. Besides the articles "Scripture," "Superstition," and others, which he contributed to the earlier editions of the *Encyclopædia Britannica*, he published, within the last few years, three volumes of Lectures on St. Luke, and, quite recently, a volume of Lectures on the Acts of the Apostles. These works were noticed, with commendation, as they appeared, in this journal. Like all Dr. Thomson's writings, they are distinguished by their good sense, simple language, their useful and practical tendency. Dr. Thomson was universally respected and beloved by all who knew him. He was an ardent student, particularly of the Scriptures, with which he had attained to a great acquaintance, and which he regarded with a profound veneration. In the same degree, he felt a repugnance to all human dogmas when set up as authorities in religion. Few men, probably, have studied the Sacred Volume with more earnestness or with greater candour or singleness of aim. Dr. Thomson had great powers of conversation, and was a delightful companion even to the last. He retained much of that politeness which distinguished a bygone generation. He took great delight in witnessing the advancement of knowledge, particularly of Biblical knowledge, and he often expressed regret that he should not live to see the vast improvement which it would produce upon the minds and lives of men. But his most striking characteristics, perhaps, were the generous tolerance of his temper and the liberality of his sentiments. Nothing appeared to him more repugnant to Christianity than that bigotry and narrow-minded dogmatism which have been so often claimed as genuine exhibitions of its spirit. On the whole, there will be no difference of opinion among those who knew him—that Dr. Thomson was an able, and honest, and a good man. Such clergymen are the best ornaments and the strongest pillars of the churches to which they belong.—*Scotsman*.

University and King's College, Aberdeen.

On Tuesday last, the session of study at this ancient seminary was opened in an unwonted, but most commendable and imposing manner. The newly-appointed Principal, followed by the whole staff of Professors, in their robes, proceeded to the Public School, in which was assembled an unusually large number of students, together with several clergymen and others, to witness the ceremony. After prayer, Principal Campbell proceeded to deliver his inaugural address—which, for vigor of thought, chasteness and force of style, and appropriateness of counsel was both most apposite to the occasion, and well justified his elevation to so distinguished a place in that University. Heartly and repeated bursts of applause interrupted the delivery of the address, at the close of which and after the benediction, the students separated into their respective class-rooms to begin the business of the session. It was a gratifying sight to see the staff of Professors again complete, about to enter on their respective duties with a vigor and talent nowhere surpassed, having at their head a Principal possessed of such powers of mind,

enriched by such stores of liberal learning; and, as their junior, the newly-appointed Professor of Greek, a young alumnus of their own, and of such surpassing promise—of whom any University might well be proud.

Ordination.

On Thursday last, 22d inst., the Rev. Andrew Leiper was ordained minister of Greenhead Church, by the Established Presbytery of Glasgow. The Rev. Dr. Runciman, of St. Andrew's Church, presided, who, in an eloquent and impressive manner explained to the minister and people the duties of the new relation formed between them. A service was held in the church in the evening, which was very numerously attended; at which C. H. Murray, Esq., Chairman, in the name of the congregation, presented Rev. Mr. Leiper with a large and valuable collection of books, chiefly theological. Mr. Leiper made a very appropriate reply, and the meeting was afterwards addressed by several of the city ministers. We understand that this is likely to be a most harmonious settlement. Mr. Leiper has officiated as missionary in the church to which he has been ordained for almost a year and in that time the number of seats let has increased more than threefold, while the communicants and Sabbath-school teachers have augmented in a similar proportion.—*Glasgow Herald Novr. 26, 1855.*

Colonial Churches.

The Committee have recently appointed the Rev. John Ogilvy, assistant at Gamrie in Banffshire, and the Rev. Peter Macvicar, assistant at Bonhill in Dumbartonshire, as missionaries within the bounds of the Presbytery of Montreal, and the Rev. Alexander Buchan, minister of St. Ninians, as a missionary within the bounds of the Presbytery of Kingston. They have also appointed the Rev. William Murray as a missionary within the bounds of the Presbytery of Miramichi, with the view of his being ordained as minister at Moncton in that Presbytery. All of these gentlemen have sailed for their respective destinations, and the Committee fondly trust that the labours of these missionaries will be blessed for the spiritual good of the many thousands in those localities.

The Committee are deeply pained to think that there is a great want of Gaelic ministers and missionaries in Canada and other provinces, and that at present they are unable to comply with the repeated requests that have been made to send out any. They do hope that ere long, they will be in a condition to satisfy the wants of the many thousands of their Gaelic countrymen who have so urgently appealed to them.—*Home and Foreign Missionary Record.*

Tain.

Sept. 18, 1855.—We observe with pleasure the following paragraph in the *Glasgow Citizen* of Saturday last:—"The Rev. David Ross, who has been assistant in the Parish of Roseneath for the last 18 months, has now been appointed assistant to the Rev. Mr. Watson of St. Matthew's Church, Glasgow, by the unanimous wish of the congregation. Mr. Ross

during his stay at Roseneath, had the whole duties of the parish to perform as minister, which he has done in such a manner as won the esteem and regard of all, and, as a mark of respect, the inhabitants of Roseneath, and summer visitors resident there, have presented him with a valuable gold watch and gold guard-chain, as well as several volumes of excellent works, in acknowledgements of his valuable pulpit services and high private worth. Mr. Rose is the third son of the Rev. Lewis Rose, of this town, and promises to be a zealous, talented preacher of the Gospel. Like his father, he is gifted with more than ordinary talents, fitting both for the high and holy office they occupy as ministers of the Church of Scotland.

Auldbar.

The chapel, rebuilt with so much taste by the late P. Chalmers, Esq., in the romantic glen of Auldbar, was used as a Protestant place of worship for the first time on the evening of Sabbath week. The Rev. Peter Myles, minister of the united parishes of Auldbar and Abereemno, conducted the service.

Moderator of the General Assembly.

We are authorized to state that the Rev. Dr. John Croubie, of Scone, will be proposed as Moderator of the ensuing General Assembly.—*Edinburgh Evening Post.*

Church of Scotland Endowment Scheme.

We believe that his Grace the Duke of Roxburgh has manifested his interest in this Scheme by contributing towards it the munificent sum of £600.

THE CHURCH IN THE COLONIES.

Missionary Report to the Presbytery of Pictou.

By the Rev. George Harper, A. M. Preacher of the Gospel, 7th December, 1855.

I may begin by stating that, since the date of last report, I have at length enjoyed the opportunity of visiting almost every recent station within the bounds of the Presbytery; so that I have now travelled over nearly the whole range of the Missionary field around Pictou. Besides the usual Sabbath-day services, I have frequently also preached upon week days, when requested to do so, or when there appeared a chance of being useful. I have also visited the sick in the different districts, when their cases were made known to me. In addition to the performance of these duties, I have likewise endeavoured, in every way in my power, both publicly and privately, to encourage the people to wait with patience a short time longer, until their spiritual wants can be better supplied than they unfortunately are at present. "When shall we have a Missionary of our own?" is a very common and quite a natural question, with those who

for years have confidently been waiting the arrival of fresh labourers, and who are not even yet disheartened, being fully satisfied of the kindly regard entertained for them by the Colonial Committee of our Church, as well as the desire of our Ministers to render them in the meantime all the assistance in their power. I reminded them of what ought to be highly encouraging both to ministers and to people, namely, that while it is an undoubted fact that our chances of obtaining Missionaries are daily increasing, we may look forward with the highest degree of assurance to the time, now not far distant, when all our waste places shall certainly be supplied. In the course of between three and four years, as I understand, this very desirable object will be attained by the arrival of the young men, now prosecuting their studies so successfully at home, and in Canada with the view of returning to this colony at the end of that time. In them seem to be centered the hopes of the Church in this colony; and it is truly refreshing to think that if in the meantime only two or three additional Missionaries could be found willing to come out, even though one of them had English only, to labour though it were only for a limited period, our beloved Zion might yet flourish in Nova Scotia, and enjoy perhaps a greater measure of prosperity than has yet fallen to her lot in this quarter of the world.

I may state that, since the 30th of September last to the date of this report, embracing a period of two months, I have in all officiated on twenty four different occasions, including services on week days. The following is a list of the times and places; viz.

| | No of sermons preached. |
|-------------------------------|-------------------------|
| Rogershill, | 5 |
| West Branch, River John, | 2 |
| Cape John, | 2 |
| Wallace, | 2 |
| Stake Road, | 1 |
| Gulf Shore, | 1 |
| Up. Settlement, Barney's Riv. | 2 |
| Lower Settlement, Do. | 1 |
| Lochaber, | 2 |
| East River, St. Mary's, | 1 |

I need scarcely say that the above statement includes only the vacant congregations; and I now proceed to enter more into detail.

On the 30th of September, in pursuance of the instructions of Presbytery, I preached at Rogershill, and was pleased to find so respectable an attendance, although I was told that more would have been present on the occasion, if the people had been quite certain of my coming. Staying a day or two in the place, I embraced the opportunity of giving a discourse in a Schoolhouse on Monday evening, the meeting being well attended; and on my way to the town of Pictou I again preached in Rogershill Church on a Wednesday afternoon, but owing to a misunderstanding as to the hour of meeting, many had left before I arrived. I enjoyed a further opportunity of preaching in Rogershill, on the following Wednesday,

in company with the Rev. Alexander MacKay, of Belfast, who at the conclusion of the services, after having himself preached in Gaelic gave an address in that language, in which as I understood he suggested various useful hints, (which I trust the good people will keep in remembrance,) relating to their condition and prospects as a congregation. It would be a pity that so large and respectable a body of people should fall away, for want of a proper understanding of their circumstances. The same remark applies to the congregation of Wallace and Pugwash. The prospects of receiving additional Missionaries being now so much greater, than they were at any former period, it seems clearly to be the duty of these congregations, as well as of others in the same situation with them, to remain firm and united, and instead of showing signs of grumbling and discontent with what no man can in the meantime help, I humbly conceive that there ought to be every desire to occupy the interval in building manses, and in otherwise preparing to receive Missionaries. And I think I may take it upon me to say that this very desirable Consummation—their obtaining Ministers of their own—the Presbytery of Pictou, as well as the Colonial Committee, will do every thing in their power to forward.

On the 7th October. I preached at West Branch, River John, to a large and attentive audience; and on the Sabbath following I visited Cape John, where we have also a considerable number of adherents and a very fine Church, the fruit of Mr. Mackay's exertions. On the following Sabbaths I officiated in St. Andrews Church, Pictou, and in the Church at Gareloch, respectively, to allow the Ministers of these localities to go and baptise children in the districts where I had been preaching not being myself yet ordained.

Thereafter, in the beginning of November, I returned to Wallace, preaching in the village church, on the 4th, in the forenoon, and in the afternoon at the Schoolhouse, Stake Road. On the following Sabbath, when I intended going to Pugwash, it happened to be the Rev. Mr. Dorrrough's day for officiating in our pulpit there, this gentleman, as I formerly mentioned, preaching in our church once a month. In these circumstances, I went to the Gulf shore and preached there in the forenoon and again at Wallace on the same day, in the afternoon. On all these occasions I am glad to say the attendance was very good.

Following up the order of my presbyterial appointments I found my way to Barney's River, 80 miles from Wallace, preaching at the Upper Settlement on the 18th of the month. The weather being propitious a considerable number attended; and at the conclusion of the second service, I intimated that I should be very happy to preach in the Lower Settlement in the middle of the week. In compliance also with the request of some of the Elders, I at the same time intimated that after divine service on that

occasion, a meeting would be held to take steps for repairing the Church, Upper Settlement. Accordingly, we met in the afternoon of the following Wednesday, but owing to the day being very stormy, and travelling difficult, only a few attended, and the matter of repairing the Church was in the meantime postponed. It would appear that the sum of £40 has already been subscribed for that purpose, but as it would require about double that amount to do all that is necessary, a fresh effort requires to be made. It is to be hoped that it may be successful, and that the building may soon be put in a satisfactory condition. Surely a pound or two spent in so good a cause as the furtherance of the Gospel in one's own neighbourhood, and for one's own benefit, by those who are able to afford the same, could hardly be better employed—would scarcely ever be missed—and certainly never regretted.

I may here take the opportunity of mentioning, that some of the leading people with whom I conversed upon the subject seemed very anxious that the Presbytery should, if possible, make arrangements to hold Diets of Catechising in the Barney's River District, some time during the ensuing winter. In answer to these suggestions I replied, that I had no doubt this would have been done before now, had the means at command been sufficient for that purpose; but that I believed their wishes would certainly not be lost sight of, whenever a suitable opportunity occurred of carrying them into effect. And I need scarcely say that the same remark applies as well to other districts where the people manifest a very proper feeling, by expressing themselves strongly on this subject, the importance of which can hardly be overestimated.

While I staid at Barney's River, the weather continuing rough and stormy, I was uncertain how to act, when through the kindness of Mr. Alexander McGregor, Elder, Big Island, Merrigomish, I was able to reach Lochaber by the end of the week, he undertaking to accompany me the whole distance which is very considerable, while part of the road is at this season none of the best. I preached in the Church at Lochaber, on Sabbath the 25th November. Considering the state of the roads, the attendance was very good; and I have every reason to believe that if a Missionary could be got for these Districts, much might be done to strengthen the cause of the Old Kirk among the highlanders of Lochaber, the most of whom would probably never have forsaken her, if a proper opportunity had been afforded them from the first of showing their attachment.

To the kindness of Mr. McPhie, South River, Antigonish, I was indebted for conveying me to East River, St. Mary's (a distance of 30 miles from Lochaber) where I preached on Sabbath the 2nd December, in Mr. Camerons house, there being at present no Church of ours in that quarter, although I was glad to find that a small Church (capable of holding about 200) was in course

of erection. It is very creditable to our people to have proceeded so far with their building without assistance or encouragement; and as I am told that several of our adherents who were concerned in the erection, have now with their families left the country, the remainder of the work would seem to fall somewhat heavily upon the others, who are at present few in number. I was informed that twenty pounds would go far to finish the Church, and it is of course desirable that this should be done as soon as possible, as it is now a year and a half since it was first commenced, and as it may be prejudicial to the building to remain as it presently stands in a half finished state.

And I may take the liberty of stating that I do not know a case, where the funds of the Colonial Committee could be better applied, or where the Presbytery would seem to be more justified in making an application for assistance.

It may be proper for me here to state that I have felt it to be my duty, on every proper occasion, both publicly and privately, to recommend our "Monthly Record," a copy of which ought to be subscribed for by every adherent of our Church in the lower provinces, and I have reason to believe that the increased number of subscribers for the next year, will show that my appeals have not been altogether in vain. Those who have themselves subscribed ought to recommend it to others, and do their endeavours to get new names added to the list, as they cannot fail to see that its conductors are labouring with might and main to forward their best interests. And I was much pleased to find that all with whom I spoke on the subject, seemed convinced that our paper was worth more than double the sum charged for it. Some of them observed to me that they would have become subscribers from the first, if they had known to whom to apply for a copy. To obviate difficulties upon this score, I would beg respectfully to suggest to the managing Committee, that a List of Agents for the different districts be made up and published in the January Number, or as soon as possible thereafter.

Altogether, though the season was not very favourable to pleasant travelling, I must confess that I was gratified with the result of my Missionary tour through the settlements of Barney's River, Lochaber and St. Mary's, embracing a circuit of upwards of 100 miles. One thing only I lamented, and that was the comparative spiritual destitution of our people in these localities, although they are satisfied that everything has been done to supply their wants, consistently with the demands of our other congregations. Our friends are far more numerous than one would suppose, and only require attention on our part to strengthen their attachment. I am satisfied that if a suitable Missionary were to labour steadily in these districts, the numbers might very soon be doubled. Everywhere the people are beginning to find, that our Scottish Judah is very far

from being that dead and rotten thing which they, who ought to have known better at one time represented her to be, but that she is indeed a church of Christ of rowing strength and increasing usefulness, both at home and abroad, showing even now by most evident tokens that she is not without the blessing of her Divine Head, under whose gracious smile she is yet destined to accomplish still greater triumphs in spreading the glory of His great name, who in times past has been her guardian and protector amid the rolling billows of contention, which have so often beaten against her in vain. I have not been very long in this colony, but the more I extend my observations, the more I am convinced that those who have forsaken us have been labouring under a complete delusion as to our true character and pretensions as a Church. Of this I may here mention an instance. I was lately conversing with a person on the melancholy results of the disruption in these colonies, when he observed that he knew for certain that many now regretted the steps they had taken in leaving the Established Church of Scotland, with which, as the venerable Church of their fathers, all their better and holier feelings were interwoven; but that, being mostly poor people little read in Church History, they had been induced to do so from the very ambiguous title assumed by those who at that time had succeeded from her, which had led not a far to the natural conclusion that some arrangement had been made at home, by which they were to have the ordinances of religion sent among them free of all expenses on their part; while, on the other hand it was asserted that we, who remained true to the Church, had the design of imposing burdens upon them greater than they were able to bear! "I am convinced," he remarked, "that this is far from being the case, for the wealthier people at home connected with the Establishment have shown the greatest regard for their poorer brethren in the colonies, by sending out Deputations and Missionaries to labour among them, whom they are willing to support until the people themselves are able to do so; at the same time very properly expecting of them to pay as much as they can reasonably afford for the support of Gospel ordinances, which is the plain and obvious duty of every man to do according to his abilities. So that," he continued, "if there is one Church *frater* than another it truly is the Established Church of Scotland!"

Missionary to Moncton.

From "The Presbyterian."

MR. EDITOR,—Yesterday I received a copy of the *Westmorland Times*, of date Nov. 15, published at Moncton in New Brunswick, out of which I have taken the following paragraph:

"We are pleased to be able to state that a letter has been received by the Rev. Mr. Henderson, of Miramichi, from the Secret

ry of the Colonial Committee of the Church of Scotland in Edinburgh, intimating that the said Committee have agreed to give £500, in aid of building a Presbyterian Church in Moncton, and that the Rev. William Murray, a missionary lately appointed, is now on his way to this place.

Mr. Henderson is authorized to draw for the money, and Mr. Murray may be expected by next mail."

One good effect of the late Deputation of our Synod to this Province in August last will be to bring us into closer communion with the ministers and churches there, so that we shall rejoice with them in their successes, and speak such words of encouragement as may cheer them onward in their blessed work. The Synod of New Brunswick has appointed Dr. Brooke, of Fredericton, as their Commissioner to the Synod of Canada at our next meeting. It will be a new source of gratification to us, to meet with him and the Commissioner from the Synod of Nova Scotia. It will, I am persuaded, be the commencement of a pleasing and profitable intercourse, among the Synods of our Church in the British Provinces of North America, that may in process of time unite them into one General Assembly.—I could wish to draw the attention of our readers to the locality referred to in the preceding extract, and I will do it by giving some of my recollections in connexion with my visit to it in August last.

On the evening of Monday, August 20th, a very interesting meeting was held in St. Andrew's Church, St. John's the church in which the Synod of N. B. was convened, of which the Rev. William Donald, A. M., is minister. The Hon. John Robertson was in the chair, whose long experience in public assemblies prepared him to discharge the duties on this occasion, with the highest propriety. The assembly was large, the speaking was forcible and appropriate, and a deep interest appeared to be awakened on the subjects that were discussed. The large and respectable congregation in this city is strongly attached to the Church of our fathers, and the order of its home sanctuaries is maintained with pious veneration. One variation only I observed; the congregation stood up whilst singing the psalms. The music conducted by a well trained choir was excellent, and was not confined to the choir but was general throughout the church.

About 12 o'clock at night, four of our ministers, accompanied by a few kind friends went on board the steamer that plies between St. John's and the head of the Bay of Fundy—a distance of about 100 miles. I ought to mention to the honour of the professor, the Hon. William Walker, that each of the ministers was presented with a free ticket, and the best accommodations were secured for them—the best not being such as travellers are accustomed to call by that name, for the Maid of Erin is devoted to hard work, not to luxury. The tide runs so strongly in the Bay, and rises to so great a height, that the commanders of ves-

sels are compelled, in order to avoid mischances, to regulate their time of sailing by the great tidal movements. The Maid of Erin steamed out of St John's harbour about 3 o'clock, A. M., and was nearly half way on her voyage before breakfast was over on the following morning. About 2 o'clock we reached the bend of the Petitcodiac river, the place of our disembarkation, for the land journey to Miramichi. One thing struck me as remarkable at the landing; the vessel was at once run aground into the mud. The water was several feet from the wharf built of pine-trees, rising nearly as high as the masts of the steamer. The water continued to rise rapidly, until it reached the wharf, and covered log after log of the cross timbers, and within little more than a quarter of an hour the steamer, that had just run her nose into the mud, was floating abreast the landing-place, and loading and unloading were going on at the same moment with the utmost expedition, lest the Maid of Erin should be left in the mud somewhere by the receding tide. I got ashore with my fellow-travellers, and we found a comfortable hotel in the Town of Moncton.

This town is situated close to the river on an extended flat. The streets are regularly laid out, and some of them well built up with good frame-houses. It is like many of our new towns or villa in Canada West, and may be deemed the beginning of a great city that shall be. The railroad, nearly completed, intended to connect the bay of Fundy at Moncton with the Gulf of St. Lawrence at Shediac, is an enterprize to which great importance is attached. It crosses the Isthmus, here a distance of about fourteen miles, which unites the Province of New Brunswick to that of Nova Scotia. Unhappily the road though it be nearly completed, is at a stand-still for want of funds, and the patriots of the locality are fervently longing for more propitious times to enable them to complete some bridges, and to set the iron-horse, as a being of life, upon the rails. It will be by and by no doubt. Matters ought not to remain long in their present condition.

The Presbyterians of Moncton, or the Bend, have not for a long time enjoyed the benefit of a regular ministry. The Rev. Mr. Henderson, now of Newcastle, Miramichi, resided for some time here, but the place does not appear to have then been ripe for the formation of a church and the maintenance of a pastor. It has continued to receive occasional service from Mr. Henderson and others of our ministers, and now in the good providence of God, it seems about to take a place among the regularly constituted Churches of the Synod of New Brunswick. May the Divine Head of the Church fulfil the desires of his people.

Notice had been sent from St. John's to the Bend, that the Rev. Dr. McGill, one of the Commissioners from the Synod of Canada, would preach on Tuesday evening; but from some cause it had been received only that morning, and in consequence could not

be circulated. At 6 o'clock a considerable number of people were assembled in the Methodist Church to worship God and to listen to the message of salvation. Arrangements were made for Divine service in the same place on Sabbath week following, the Trustees of the Church having with kind promptitude granted to us the use of it. On that morning the church was filled. It may hold nearly 500 people. What number might be adherents of our Church was not stated to me. On the afternoon in a free or common Church I addressed a goodly number of persons on the importance of Sabbath Schools, and on the right method of conducting them. The church much smaller than the Methodist one, was crowded in the evening by an audience which was, as I was informed, for the most part Presbyterian. I should have stated that the Rev. Mr. Donald, our minister in St. John's had officiated in the same order on the preceding Sabbath.

This then is the people that we congratulate on the prospect of having a minister soon settled among them. That they will receive him with affectionate cordiality, that they will minister to his temporal wants according to their ability, that they will aid him by their hearty cooperation in his sacred work, we vorily believe. There are men of wealth and influence among them, who, for their own sake and that of the locality in which their lot is cast, will not refuse to strengthen his hands and encourage his heart.

The Churches of New Brunswick have no assistance from any public fund. The minister's support must be derived entirely from the liberality of his people. A few congregations are constrained to seek aid from the Colonial Committee of the General Assembly of the Church of Scotland. Most grateful they are for this aid, always generously given when a good case is presented.

Montreal Novr. 28th. 1855. R. M

Lancaster New Church.

On a recent visit to the village of Lancaster we were much struck with the many improvements that have lately been made there in the shape of new Buildings, &c.—But with none were we so much pleased as with the new Presbyterian Church, which is situated on the rising ground behind the Village, and is an object of beauty and admiration to all around. It is truly a handsome edifice, and reflects the highest credit on the taste and devotedness of the Presbyterians of Lancaster, who have grudged no labour and spared no cost, that a suitable house might be erected, wherein the Lord "might record His name, and come unto them and bless them."

This Church, we understand, was commenced about 8 years ago, in accordance with a plan drawn by James Doull, Esq. Architect. The walls were raised at that time, and the roof was finished under the able superintendence of Mr. John Stuart, builder, who did ample justice to his part of the work. From the scarcity of funds or some such cause, nothing farther was done until last spring, when the Building Committee resolved to make every

exertion to have it finished before winter; and, to the lasting honor of several of its members, be it said, that they hardly gave rest to their bodies or repose to their minds till their resolution was carried into effect, and the desire of their hearts realized.

For this purpose they were fortunate in securing the services of an active and experienced Builder, Mr. William Ferguson, Vankleek Hill, who fulfilled his contract "in a neat, substantial and workman-like manner, and considering the great amount of work he had to perform viz: the seating, plastering and painting of the whole in the short space of 5 months, was enabled to deliver the key of the Building so handsomely finished, that it will vie in every respect with any other of the same kind in Canada.

So highly satisfied were the Committee with Mr. Ferguson's work and conduct altogether that they unanimously resolved to present him with the sum £50 over and above his contract price, thereby giving him a *substantial token* of their approbation and a good recommendation to any other Congregation who may require his services.

The Church was opened on Monday, the 20th October, by the Rev. Mr. McPherson, Minister of the congregation, who offered up a solemn and fervent prayer in the Gaelic language, and was followed by the Rev. Dr. Mathieson, of Montreal, and the Rev. Mr. Urquhart, of Cornwall, who severally delivered eloquent and appropriate discourses in English to attentive, delighted and overflowing audiences.

It must now be a matter of great joy to the Congregation that, in God's Providence, they have been enabled to erect for themselves a House of Prayer. We trust that "glorious things" will afterwards be said of it and them, and that, under the pious ministrations of their able and affectionate Pastor, Sabbath after Sabbath will find them increasing in holiness and in the knowledge of the Saviour, so that at last, when they are called from the Tabernacle on earth, they may be found meet for taking their places in the Temple above, "that House not made with hands eternal in the Heavens."—*Cornwall Constitutional.*

Death of the Hon. John McGillivray

We regret to have this week to announce the demise of this much esteemed and highly respected gentleman. He died at his residence near Williamstown, Glengarry, on Saturday last after a lingering illness at the advanced age of 78 years. Mr. McGillivray was a native of Inverness-shire, Scotland, which place he visited a few years ago, having, we understand, fallen heir to a large estate in that place. He was formerly a partner in the Hudson's Bay Company, from which he retired with a handsome competency, and afterwards filled many offices of honour in his adopted country, and was one of those who contributed largely to render Canada renowned for her sterling loyalty to the Sovereign to whom she owed allegiance. As a perfect gentleman in society, and a pious Member of the Church of Scotland, his memory will be long cherished by every one who possessed the honour of his acquaintance, as well as by all those who knew him only through the fame which his good repute had gained. *him—2d. Oct.*

MISCELLANEOUS.

"What thy hand findeth to do, do it with all thy might."

No man need be idle from "not finding work" in Christ's kingdom. The Master gives to each servant "his work,"—that which he is best suited for by his peculiar gifts and position in life; and that, consequently, which he can, best do. No servant, then, who is "willing to work," can long search for his work in vain. But how often is the work, searching for the servant! In how many ways does it come seeking him, and saying, "Do this!" What we require is not so much to find our work, as to be found by our work; and when it does find us, to do it with all our might,—to "labour while it is called to-day, seeing the night cometh when no man can work."

How much is lost by the crime of offputting! We call this a "little sin," forsooth!—we smile at it as if it were a petty infirmity; and yet if we review life, or even one year of life, and consider what we have lost to ourselves and others by not doing our given work at the given time,—by not writing, for instance, the letter given us to write to this absent or sick friend,—by not visiting this acquaintance in difficulty or distress,—by not given that advice when it might have been given,—by not engaging in some labour of love, or by letting slip some other opportunity of doing good—Oh! we shall no longer think that a trifling sin which has been followed by at least losses of good, such as we can reckon up to an "intolerable sum," even when we recall but a few events of one year! We had no want of work, our hands found abundance, but we did not do it at all; or if so, certainly not "with all our might!"

Our Lord gave the disciples a glorious work to do when He asked them to watch with Him in the garden during His last hours of sore agony but they yielded to the weariness of the flesh. The precious opportunity was lost,—they awoke, but it was too late. "Sleep on now," said the Saviour, "and take your rest!" As if He had said:—"There was a Work of sympathy and love you could have done for me, as well as one of watchfulness, lest yourselves should fall into temptation, but you refused the work given you. Now, indeed, you awake, but it is too late; my hour is come. Behold, he who betrayeth me is at hand!"

It is true that Jesus forgave them, but did they ever forgive themselves? Methinks they often mourned their loss: "We could have shewn our love!—we could have watched with Him one hour!—we could have done all this, and more than this, but we slept! The hour passed, and never, never can it be recalled!" Readers, take warning.—"Whatsoever thy hand findeth to do, do it with all thy might!"

I can at this moment remember many grievous losses to myself, and maybe to others, from (what at the time appeared to be) the trifling sin of off-putting. But instead of recording those, let me mention one or two instances of an opposite character, which will illustrate the good of doing at once what is given us to do, and the evil that might have ensued from delay.

I once attended an old man on his death-bed. He was very lonely, and very poor, and more than fourscore years of age. He was naturally very shy and timid, and suffering from many unbelieved doubts and fears. It was sad to see an old man so far from peace with his Father; yet he had been regular in his attendance upon ordinances, and led what is termed "a

quiet, inoffensive life." I found him, however, very earnest, inquiring, and thoughtful; but very weak in his faith as to the good will of God towards him, and in the freeness of the Gospel offers of pardon and grace to him. I felt much interested in his state of mind. One afternoon I was passing his door. I had seen him the day before. His illness seemed to be the lingering weakness of old age. It was within a few minutes of my dinner hour, and I had been labouring since morning. A strong impulse seized me to enter the sick man's house. But the flesh argued for delay, and pled fatigue, and want of time, and to-morrow, &c. Yet the words, "What thy hand findeth to do, do it," rung in my mind.

I entered, and found the old man very weak. "Oh! sir," he exclaimed, alluding to a previous conversation, "is the Lord indeed willing to receive a poor sinner like me?" I again pressed a few truths upon his mind; and when parting I strongly urged the importance of an instant closing with Christ. In bidding him farewell, I said, "As freely as I offer you my hand, and with infinitely more love, does Jesus offer to be your Saviour. Believe, and thou shalt be saved!" He seized my hand, eagerly, saying, "I believe it!" and promised, according to my request, to resign himself and all his concerns in earnest prayer into Christ's hands the moment I left his poor and lonely room. "You will pray for me sir?" he asked, as I was departing.—"Yes," I replied. "To-day, sir!"—"This hour," was my promise, "but," I added, "no delay—no, not a minute!—remember you are to pray immediately to Jesus, Farewell!" I sent for a person to sit by the old man, as he seemed weaker than usual. In about half-an-hour after parting from him, the woman whom I had requested to attend him came running to my door with the intelligence, that she had found him dead!

It is now fourteen years ago since this happened and I have so far remembered the impression which it made upon me as to the importance of doing at the time whatever work is given us to do that I could relate not a few remarkable instances (amidst, alas! many neglects) of the good results of immediate attention to duty, which the memory of this very case helped to enforce. One occurred a few months ago, which I cannot help recording.

One evening, and, as in the previous case, after a laborious day, I was passing in the street of a small provincial town, a house which had been an hospital in "the cholera year," and which since then, had been occasionally used for any dangerous cases of fever, or dangerous disease, especially among the resident or vagrant poor. Again, by one of those strange suggestions that come, we hardly know how or where at the time, it occurred to me to ask if there was any one in the hospital; and again the flesh pled for delay. But I could not somehow pass the door without inquiry, though I almost yielded at my impulse to do so as being superstitious. I was told that a poor woman had been there for some days, who seemed to be dying of consumption. I entered the room where she lay. I found her confined to bed, an emaciated creature, with skeleton hands and sunken eyes, a severe cough, and apparently about fifty years of age. She did not know me; and all I knew of her was, that she was very poor and very lonely in the world, and a stranger. After a few ordinary observations about her weak state of body, when she expressed her sense of helplessness as to recovery, I said "I suppose when you die, no one in the world, poor woman, will miss you?"—"No one cares for me," she replied in a tone of sadness. "No one!"

I asked.—“No, sir, not one that I know of.”
 “Do you not think God cares for you?” I said kindly to her.—“I don’t know,” she replied in a half whisper, turning her eyes away.
 “He knows you, at all events,” I said.—“No doubt of that, sir.” “And is it not something,” I continued, “to be known personally—even you with all your cares, and pains, and anxieties—to the great God who made heaven and earth, and who is able, at all events, to help and supply every want of your body and soul?”
 “Aye, sir, I did not think of that. It is something indeed!” “But what,” I asked, “if this God has an interest in you—cares for you—loves you?” “Oh! sir, I have been a great sinner—a great sinner!” “God knows that better than you do,” I replied; “and He hates your sins with infinite hatred,—but what if that same God, nevertheless, commands you, saying, ‘Believe in the Lord Jesus Christ, and thou shalt be saved?’—and beseeches you to be reconciled to Himself?—and says to you, Come now, and let us reason together, though your sins should be as scarlet, I shall make them white as snow?” “And then I spoke to her for a long time of the love of God to lost sinners.

I have been privileged to address the same words of truth and life to many a sinner, in health and in sickness. I have seen, in many cases, the power of the truth, through God’s grace, to enlighten the mind and change the heart; but never did I behold so visible an effect produced upon a human spirit, in the same time, as upon that poor and unknown woman! Even as the mercury is seen slowly rising in the tube when heat is brought near it, so did her heart and soul seem to rise more and more to God, in faith, and love, and hope, and penitence, as the grand theme of the love of Jesus was presented to her. At first she looked thoughtfully,—then she raised herself up in bed,—then clasped her hands and lifted her eyes to heaven,—and again and again exclaimed, “Oh! thank God! thank God! thank Him that I have heard such words as these!” After remaining more than an hour, and praying with her, she besought me to come back next day. I promised to do so; but earnestly urged her immediately to pray to Jesus Christ, and to tell Him her whole heart,—to confess her sins to Himself, and to ask, nothing doubting, the blessings which I had taught her to expect from Him. She gladly promised to do so, but said, “Don’t forget to-morrow, sir.” “Never fear,” I replied, “if I am alive and able to come; but there is no to-morrow given us! Don’t you forget to-day; for now is the accepted time,—now is the day of salvation.” “God bless you, sir! Oh! thank God! thank God!” were the last words I heard. I called next day, according to promise, at the door of the small hospital, and found she had died the night before, and was already buried! What her name was, or history, I never could learn: but I here hopes that the name of that poor woman will be found in the Lamb’s book of life!

I cannot illustrate at present by other cases, though many crowd upon my memory, the importance of our doing whatsoever our hands find to do, but let me give one or two advices to my young readers especially, before bringing these cursory remarks to a close.

Never judge by appearances as to the relative importance of duties. What seems the least important, may be all-important. Had the widow not given her mite the day she did the treasury, but delayed it for another week, how much would she herself, and the whole Christian Church, have lost by the delay! Our daily rule is, “*Whatever our hand findeth to do, do it with all our might.*” Let this be

impressed upon us at the beginning of another year. Let it be a subject of daily prayer, as well as an object of daily endeavour, to do our right work at the right time. God in His providence will never leave you at a loss as to what to do, and when to do it; but will lead you, if you will only be led by Him. Carry the burden He imposes, and you will never find it too heavy; for He will always give sufficient strength to bear it. But you must, in your own strength, carry whatever other burdens are imposed by your own wilfulness. Now, God does not give you the burden of many years to carry,—no, not of one year, not of one week. He even forbids your taking anxious thought for the morrow. But He gives you to-day,—nay, the present hour only; and He says, “Take care of this.” He gives you one duty at a time, and says, “Do this.” He measures out your time in seconds, and your work in small parts, and commands you to do the given duty in the given time. Yet this loving order of things is just what men will not acquiesce in! They live in time past, or time to come, but not in the time present, which alone is theirs. They carry the burden of what has been, and what may never be, as if the burden of what is, was not sufficient; and then they complain of their much work and little time,—their great cares and little comforts! Oh! when will we learn the lesson so essential to our peace.—*to live well the one hour, and do well the one work, which God in that hour gives us?* And thus, by attending to each short step, we shall reach the end of our journey, though the far off horizon may be veiled in clouds! and by using well each portion of our time and ability, the grand talent of life will be improved to the glory of our Master! “Ho that is faithful in the least,” must in the end be found “faithful in that which is much!” Begin a new year, then, making this resolution in the strength of God, that “whatever thy hand findeth to do, to do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest!”
 —Ed. Christian Magazine. N. M.

The Covenanters

Have been held up as objects of scorn, they have been portrayed as fools; they have been portrayed as cowards; they have been portrayed as hypocrites; they have been portrayed as fanatics. The men who conducted the movements of the Tables, were not fools. The men who broke the victorious troops of Lucas on Marston Moor, were not cowards. The men who submitted to the thumbcrew, the boot, and the maiden, in defence of their religious principles, were not hypocrites. Whether they were fanatics or not, is a question, the reply to which will depend upon the view we may take of the two other questions,—viz., whether the people of Scotland had a right to form opinions for themselves on the subject of ecclesiastical polity, and whether, having come to the conclusion, by a good or bad process of reasoning, that presbytery was the only form of Church government sanctioned by the Apostles, they were bound to yield implicit obedience to bishops? The pictures which have been drawn of the ignorance and vulgarity of the Presbyterian preachers, have been grossly distorted. Baillie was a ripe scholar. Rutherford was an accomplished polemic. Selden acknowledged himself beaten in argument by George Gillespie. The discourses of Henderson attracted crowds to the church of Saint Antholin’s. The simple eloquence of William Guthrie has won its way to the hearts of thou-

sands of the Scottish peasantry. That sub-lunary objects cannot constitute the portion of creatures who were made in the image of their Creator, was a truth which the Covenanters learned in the school of affliction. They set their hearts on God. In the contemplation of His excellence—in the possession of His love—and in the promotion of His glory,—they found a happiness purer and better than the world could give them. The doctrine of justification by faith without the works of the law, which had been preached by St. Paul to the Pharisees of Jerusalem, the sophists of Athens, and the voluptuaries of Rome,—which had been maintained, during the darkness of the middle ages, by the Albigenses in Languedoc, and by the Waldenses in the Valleys of Piedmont, which had been proclaimed at the Reformation with trumpet tongue by Luther, in opposition to the corruptions of the Romish Church,—this doctrine was published, in its scriptural purity and simplicity, by the ministers of the Covenant. A vast multitude would assemble on some upland moor to listen to a sermon from Welsh or Blackadder, from Kidd or King, from Cargill or Cameron. It is not the sun shining in his strength—it is not the mountains rising in wild grandeur around them, that they appear to see; it is not the voice of the preacher, now breathing the soft words of tenderness, now swelling into tones of passionate expostulation, that they seem to hear. Their thoughts are far away. The eye of faith is fixed on the Son of God dying on Mount Calvary, bearing the curse of the law that they may be delivered from the wrath to come, enduring the shame of the Cross, that they may wear a crown of glory that fadeth not away. It is the spear thrust into His side—the crown of thorns piercing His sacred head—the blood streaming from His wounded limbs, that they appear to see. It is the exclamation wrung from the illustrious sufferer, “My God, my God, why hast Thou forsaken me?” that they seem to hear. Their hearts glow with love to Him who has loved them in their guilt—who has loved them in their ruin—who has loved them unto the death. “What shall we render unto our Lord for all His benefits towards us?” they ask. “We will live to Him,” they say. “We will consecrate to Him our whole existence. We will strive to fulfill His wishes, to advance the interest of His cause in our native land. We may be hated by the minions of a licentious king. What of this? We know that God loves us,—that He loved us before this world was called into existence,—that He will love us when this world, with its verdant fields, its flowing rivers, and its waving forests, shall have passed away. We may be spoiled of our goods by a licentious soldiery. What of this? We know that God has bestowed upon us spiritual blessings inestimably precious,—that he has expiated our guilt, pardoned all our sins, renewed us in the spirit of our minds, impressed upon us the lineaments of His own character. We may pass our lives in exile. What of this? We know that heaven is our home, and that believers, in all parts of the world, are our brethren, beloved of the same Father, ransomed by the same Mediator, sanctified by the same Spirit. The chains of slavery may be fastened around us. What of this? We know that we have been emancipated from the bondage of corruption, and introduced into the hallowed liberty of the children of God. Our enemies may subject us to frightful tortures. What of this? We know that our Heavenly Father notices every sigh we breathe, every tear we shed, every sensation of pain we feel, every cry of agony we utter. We may die

on the scaffold, What of this? We know that death is the portal to eternal life. We know that the light of the Saviour's love will illuminate the regions that lie beyond the grave. We know that angels will conduct our souls, as soon as they are separated from our bodies, to the Zion which is above, the New Jerusalem, where we shall behold the majesty of the Lamb that was slain—where we shall enjoy His favour without a single moment's intermission—where we shall employ the faculties of our purified spirits in celebrating the praises of His redeeming love.—*Edinburgh Christian Magazine.*

Progress of our Indian Empire.

WHATEVER affects the interest of India cannot but awaken our own. That great country covers 1,200,000 square miles, being an area equal to the third part of all Europe. It contains nine or ten races, differing from each other in language, religion, literature, and arts, and numbering upwards of 170 million souls. India, moreover, has been committed to the charge of Great Britain, by a series of what might be called miraculous providences, in order, no doubt, to be brought up in the nurture and admonition of the Lord, and our responsibility for the manner in which we discharge this duty is so momentous, as to be well nigh overwhelming.

In spite of many defects, the British rule has been an unspeakable blessing to the natives of India, who have made more progress under our sway than could have been possible for them under any other upon earth.

The material progress of India has of late been marvellous. The Ganges canal alone, recently opened, winds its way, like a huge artery, for 800 miles across the plains, and sends the life blood of its waters through countless tiny veins, to irrigate otherwise dry and parched lands, thus securing to the people produce annually worth about seven millions and a-half sterling, and increasing it in the same period to the value of £1,200,000. One great trunk-road, from Calcutta to Peshawur, stretches in an unbroken line 1423 miles. The railway is pushing its iron arms through tiger forests, over sacred rivers, and rapidly laying down a path along which the iron horse will snort, as it wheels its peaceful load of formerly strange and hostile tribes from Cape Comorin to the Himalaya. Already the Hindoo can send his letter for three farthings for 1500 miles from frontier to frontier, while the telegraph flashes its messages in a second over spaces, that the quickest despatch would formerly have taken weeks and months to travel. The progress of India in a civilization reaching to the minds, and affecting the ideas and moral habits of the people, has been, if possible, still more remarkable and cheering. The freedom of the person, of the press, and of commerce, is better secured to our subjects 12,000 miles off, than to any of our continental neighbours under the eye of the government and their police. The horrible system of Thuggee, which numbered its tens of thousands annually, and the equally ferocious and deadly murder gangs of the Dakoits, also a system connected with a sort of devil's religion, have been put down. Female infanticide which desolated families, and the funeral pile, on which in Bengal alone 600 widows were once annually consumed, have been laid under the ban of murder, slavery has been made illegal, while the dreadful human sacrifices, which demanded in Orissa alone about 1500 men each year, have almost

disappeared. Such glorious results as these, let it be remembered, have been achieved by the Indian Government, by the wise and righteous rule of British statesmen and British merchants. Our churches are acquainted generally with the names and labours of missionaries, who have done their part well in improving the people of India; but they ought also to know and cherish the names of those civil servants of the Company, who, with singular wisdom, philanthropy, and perseverance, and, in many cases we know, while we may hope in all, actuated by the highest Christian motives, have left behind them imperishable renown, in the history of savage tribes whom they have emancipated from cruel customs, and introduced into the path of advancing civilization. Such men as Sleeman and his fellow thug-hunters; Wauchope among the Dakoits and robber castes; Outram, Augustus Cleveland, Dixon, and Macpherson, in civilizing Bheels, Kouds, and other savage tribes; Duncan, Walker, Ludlow, Raikes, &c., in saving the child; and Lord William Bentinck in saving the widow, with other illustrious names of well known officials—Munro, Lord Hastings (who first set the press free), Elphinstone, Charles Grant, Metcalf, &c., will live in history, as among the greatest benefactors of the human race.

But the Christian Church has also done much for India, with her direct agency. Since 1813, when missionaries were first permitted freely to enter India, the mission staff has increased to 450 missionaries, with 700 catechists, while the church is represented by upwards of 4000 Christian youth of both sexes, 21,000 Christian converts in full communion, and five times that number under Christian instruction.—*Id.*

THE MONTHLY RECORD.

JANUARY, 1856.

Home Mission Collection.

WE are now about to enter on a new and, we believe, much more successful and promising era in the history of our Church, than any of those through which we have hitherto passed. It is now high time to shake off the feebleness and inactivity of early life, and make an united and aggressive movement to place ourselves on a firmer basis, and in a more advantageous position for carrying, as a Christian church, the glad tidings of salvation throughout the length and breadth of the land. Hitherto most of our congregations, from distance, recent formation, local influence, and various other causes have been too much detached from each other, and from the superintendence of the Church Courts, each one pursuing its own separate course, attending only to its own individual interests: if successful, becoming prosperous and flourishing; if on the other hand neglected and forsaken, necessarily languishing and decaying. This is certainly not a desirable state of things;—not the condition in which a Presbyterian Church ought to be left for a single moment, when its members ought to be connected by the closest ties, and united together as a living and vigorous body, under regularly constituted Courts, and deriving nourishment and support from the same exalted and glorious head.

A conviction has been long felt and cherished by the zealous, public spirited and liberal

friends of religion amongst us, that efforts should be made to bring our different congregations into closer union and connection with each other,—that the office-bearers and members of our churches should be faithfully and affectionately reminded, that it is the duty of brethren in the same Christian community, to have a fellow-feeling for and a cordial sympathy with each other;—that the strong ought to assist the weak;—that those who enjoy the blessing of religious ordinances should remember and befriend those who are deprived of the means of grace;—that as members of the same family and one holy brotherhood, they should rejoice with each other in prosperity, and sympathize with each other in adversity;—that they should "bear each others burdens, and so fulfil the law of Christ."

Believing this to be the condition of a united and prosperous Church, it is certainly to be lamented that the extensive destitution of religious ordinances, and the suspension of the functions of our ecclesiastical Courts for a number of years, has greatly retarded the growth, and interrupted the manifestation of this friendly intercourse. We were becoming, though friends in profession and fellow-Christians, gradually strangers to each other. But now when a number of our vacancies have been supplied, and when our Presbyteries and Synod have by the superintending goodness of God, been once more re-established, it is fondly to be hoped that our whole religious community will be restored to a more healthy and prosperous state;—that our Sabbath schools will be revived,—our benevolent institutions invigorated,—a missionary spirit excited and propagated,—and the cause of the Redeemer, for which his Church was originally constituted, and is still maintained in our world, greatly advanced.

A large portion of the business transacted at the late meeting of the Synod, consisted in the introduction and adoption of measures, for the furtherance of these and other kindred objects,—for encouraging more frequent communion at the Lord's Table,—for collecting statistics,—promoting pastoral visitation,—obtaining Gaelic Ministers,—and conducting a friendly correspondence with sister Synods, and other presbyterian denominations in these Provinces. Among other objects of prominent interest, the establishment of a Home Mission Fund was earnestly advocated, and recommended to the fostering care and liberality of the church. A Home Mission Committee was appointed,—an annual collection directed to be made in every congregation, and means employed to render the fund as productive and useful as possible. The Synod have done their part in originating the fund, it remains for the people to sustain and increase it. A loud call—an earnest appeal—is now made by your ministers and elders for assistance, in the arduous work in which they are engaged, and for enlarged liberality in the support of Home Missions. By far the larger portion of this Province is to us a missionary field. For it is a striking and remarkable but undeniable fact—a fact which cannot be too generally known, or too frequently remembered—that whilst we have adherents, in large or smaller numbers, and some of them our most steadfast and tried friends, in every County in Nova Scotia, Cape Breton and P. E. Island; our present staff of Ministers is stationed in only two counties in Nova Scotia—HALIFAX and PICTOU—and in one county in the Island of Prince Edward.

It was not so always. There was a time, which we can easily recollect, when we had Ministers labouring with much diligence and acceptance in eleven or twelve counties, and frequently visiting the adjoining districts. It may be so again. For we have seen great vicissitudes in the history of our church, consisting only of three ministers, on our arrival in the colony, increased to two or three and twenty—again in a most extraordinary and unexpected manner reduced to three—now, again, beginning to increase, and yet about to be enlarged in the good providence of God, in the present and coming generations, to an indefinite extent. For although we have only a few ministers, and one travelling missionary now labouring with unwearied diligence, and much success among many thousands of our population, a number of additional missionaries are required, and we are assured may be expected in the ensuing spring; and it is certainly the duty of the whole Church, as well as the congregations, to which they may be appointed to minister, to aid the Colonial Committee in Scotland in providing funds for their support. It is therefore with no ordinary satisfaction we introduce into our columns, the following earnest appeal from the Convener of the Home Mission Committee, when announcing the collection for the Home Mission Fund. The collection which we have no doubt will be liberal, is to be made in all our congregations and preaching stations, in the ensuing month of February; and the sums, including such subscriptions and donations as may be obtained, are to be remitted forthwith to David Allison, Esq., Halifax, the Treasurer under the direction of the Synod.

HOME MISSION FUND.

The Committee of the Home Mission Fund beg to remind the Ministers of the Church, that by appointment of the Synod, the Annual collection on behalf of the Fund, is to be made in the month of February in all the congregations and stations within the bounds of the Synod;—and they earnestly hope that each minister, will bring before his people,—and before those he addresses at preaching stations,—the claims of this Fund,—on the occasion of his giving the intimation of the collection, on the previous Sabbath.

The Committee embrace the present opportunity of stating generally, for the information of the Members and Friends of the Church, that the Home Mission Fund was instituted, at the late meeting of Synod, and that the object of the Fund is to defray the expenses incurred by the Colonial Committee in Scotland, in sending out missionaries,—and to support such Missions, until they shall have been inducted as pastors of distinct charges.

Though there are so many adhering congregations still vacant,—and so many new congregations might be formed,—as well as scattered localities which require to be visited Ministerially,—within the bounds of the Synod,—yet the Colonial Committee have only one Missionary, at present, labouring in this large field, and there is reason to believe, that the little success of the Committee in engaging preachers to enter on a field where their services are so much needed, arises in no small degree, from an apprehension that no adequate provision can be

made by the Colonists themselves, for the support of a stated Ministry,—and that Ministers coming out here, must, when their term with the Colonial Committee expires, return to Scotland or be left to struggle on, with an inadequate income, the rest of their days.

It is earnestly hoped, therefore, that the collections about to be made, in behalf of the Home Mission Fund, will be such as will disabuse the minds of the Licentiates in Scotland in regard to the particular just alluded to,—will demonstrate the ability and desire of the members and friends of the Church to maintain religious ordinances in their midst,—and in particular, that the collections from the vacant congregations and preaching stations, will give proof of a liberal spirit,—and warrant a confidence, that ample provision will be made for the support of the Ministers who may settle among them.

JOHN SCOTT,
Convener of Committee of H.M.F.

Presbytery of Pictou.

STUDENTS IN THE UNIVERSITY OF GLASGOW.

WITH a view to provide a supply of Pastors for the Gaelic congregations in the Eastern parts of this Province, and at the same time afford encouragement to promising young men, to qualify themselves for the office of the sacred ministry, it is well known that the Presbytery of Pictou sought out, with much anxiety and care, and sent home to Scotland, several years ago, a number of hopeful scholars to prosecute their studies in the University of Glasgow, who on receiving license would return to Nova Scotia, to preach the Gospel to their fellow-countrymen. The object is highly praiseworthy in present circumstances, when we have neither a provincial University, nor a Divinity Hall to afford the regular course of education, for the Ministry prescribed by our Church.

The proposal first made, we believe, by one of our Nova Scotian clergymen, who had himself studied in Scotland, has all along met with much encouragement; liberal sums have been subscribed in the different congregations, to assist the young men in prosecuting their studies. Much interest is felt in the advancing progress of their literary and philosophical as well as theological education; and high expectations are entertained of their future success and usefulness as Ministers of the Gospel. They are all young men of most respectable talents and excellent character; they have all distinguished themselves in the classes through which they have already passed, and some of them, on the strictest test and on undoubted authority, are among the brightest scholars of the age. Nova Scotia has no reason to be ashamed of the attainments of her ingenuous youth, if they do justice to their talents, and find a sufficiently large and conspicuous sphere for their developement. We have again and again had an opportunity of directing the attention of our friends to the proficiency of these students, when recording the rewards which were bestowed on them, and publishing extracts from their letters to their relatives and friends in this Province; and it affords us much satisfaction to lay before our readers another very pleasing extract from a letter, addressed to the Rev. Allan Pollok of New

Glasgow, by one of these students from the East River of Pictou, who received, if we are rightly informed, last season, one of the highest prizes in the Logic class. The letter was written some time ago; and long ere this he and his fellow students have entered on the study of Moral Philosophy and other kindred branches, to enable them to complete their preparatory education for the Christian Ministry three or four years hence.

SOMERSET HOUSE, GABELOCH HEAD,
11th October, 1855.

Rev. and Dear Sir,—As long as we remained together, I did not feel that there was occasion that we should be writing individually the one having nothing to communicate more than the other; I have been, accordingly more in the habit of writing to Mr. McLean, while the others did so to some other member of Presbytery. But now that we are separated I think otherwise, and I know that the presbytery have a right to know how we are engaged, that they severally have a claim upon each of us to an extent that we can never requite them for. Although I have been long in writing, I certainly do think and believe that I am deeply indebted to you and the other members of presbytery as well as to the people, my own dear countrymen, for their exertions on my behalf, and when I speak for myself I presume to do so for us all. I hope and I must say I am not indifferent to the many blessings that have been showered on and around me, mainly through your exertions. I owe you a debt which I feel to be a heavy burden; yet methinks in it I can trace the finger of God, as having opened up this channel,—wherein his goodness might flow to me—and, accordingly, I am strengthened and enabled to look up to Him and thank Him for His unbounded goodness; and I trust that ever deeply impressed with my responsibility to my God and my Country, I will be enabled to use every opportunity that may present itself, to fit and prepare me for that arduous task and high-calling, in which I profess to be engaged; and so returning if God spares my life—to my native country in the fulness of the Gospel of Christ—I may testify in word and deed that the glory of God is the only motive that actuates my whole conduct.

All summer I was in a gentleman's family in this place. I was extremely glad to get the offer, as I had nothing to do in Glasgow, and wished very much to leave it in the hot weather, but did not know very well where to go. It was merely accident that brought me to this place, and I am sure I don't regret it in any way. Last Session was a tremendous hard one. Logic and Middle Greek, I am told, taken together are the most difficult classes in College if so they are now past. I stood it notwithstanding the toil and anxiety, very well, and was quite as healthy when the session ended as when it commenced; but not quite so strong. I did not study much in Summer. I thought it advisable not to do so—better lay in a good store of health whereon to fall back in Winter. I am now quite strong.

Thanksgiving day in P. E. Island.

Belfast, 11th Dec. 1855.

The Presbytery of Prince Edwards Island, in connection with the Church of Scotland, had under its consideration, at last meeting, *inter alia*, the propriety and duty of appointing a day of thanksgiving to

Almighty God, for the late abundant harvest, in accordance with the custom of the Church at Home, when it was agreed to hold the day, which, it was fully anticipated, would be appointed by the Government of the Island for the same purpose. The government accordingly—as usual in former years, appointed the 6th current, of which timely notice had been given to the various congregations throughout the Island. For our part we cannot conceive of anything more pleasing and ominous of good than to find those in Ecclesiastical and civil authority in harmony, acknowledging the God of providence as the fountain of all our blessings—temporal as well as spiritual. Were both to unite, in union of spirit and with heartfelt gratitude, to acknowledge and adore Him, whose is the earth and the fullness thereof, as the Bestower of every good and every perfect gift, and who bestows many of his gifts with rich profusion and an impartial hand—causing his “sun to shine on the evil and the good, and sending rain on the just and on the unjust,” we know nothing which would so fully foreshadow the predicted time, when “all the kingdoms of this world would become the kingdoms of our Lord and Saviour Jesus Christ.

We are well aware, that sometimes, and we believe too often, objections are raised against governments interfering in such matters, and especially against the imperative form in which their edicts are usually couched.

But surely if we are bound to obey those in authority in anything, it is especially incumbent on us to be submissive in things not only allowable, but highly commendable.

We for our part (the writer) were much pleased with the manner in which the proclamation was issued, on this occasion; containing as it did, an imperative injunction on all to observe the day, as a day of thanksgiving, with a recommendation to all clergymen, to keep worship in their respective churches. Some will probably say, why not merely give a recommendation in general terms to all. We can conceive very satisfactory reasons why it is absolutely necessary to give a clear and unmistakable injunction or command. Couched, in no other terms, could it have its designed and legitimate effect of restraining from their wonted callings, such as will not be disposed to yield to a recommendation, and preventing them at least from disturbing those in their devotions, who are disposed to render unto God a willing service. And were it only for this reason, which is not the most cogent that might be adduced, the churches ought to feel grateful to Him who is supreme over all, for having put it into the hearts of those who receive all authority from him, to exercise that authority in restraining such as are not willing to render even a bodily service, from exhibiting outward contempt, and thus preventing the undisturbed services of God; among willing and grateful subjects who are required to serve him without distraction.

The said day was observed in St. John's

church, Belfast, when the pastor of the congregation worshipping there, preached in both languages from the words, “Honour the Lord with thy substance, and with the first fruit of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” Prov. iii. 9 & 10. At the close of the services a collection was taken up, which was designed to be appropriated, together with sums previously raised—as had been intimated on the previous Lord's day, to pay for certain improvements which are being made in the church. The collection taken up on the occasion amounted to £34 5s. This, we hope, was an indication of some heartfelt gratitude to God, for his great kindness in the harvest, as well as for the preaching of the Word, and a desire to honour the Lord with their substance, by having the house dedicated to His service, presenting a becoming appearance, seeing that he not only causeth the earth to bring forth plentifully for man and for beast, but also adorns the fields and the woods with varied and beautiful hues, fitted to gratify and please the taste of all those purer spirits, who are capable of admiring the beautiful and ornamental, which is so profusely strewn over all God's works,—showing everywhere the traces of the inimitable skill and agency of Him, who, in nature and in grace, is wonderful in counsel and excellent in working.

MINISTER'S WIDOW'S FUND.

A member of the church has to acknowledge the receipt of twenty five shillings from the Rev. A. Matheson, D. D. of Montreal, who, together with his colleague, cheered our church courts and people so much last summer by his presence; as also a similar sum of twenty five shillings, N S. currency, from Mr. Edmonstone, the Dr.'s respected Elder, who accompanied him to our Synod. In the meantime, Mr. Editor, I beg to ask who is the Treasurer or Secretary of said fund? or is it true that friends at a distance afford better proofs of greater regard for the clergyman's interests than those do, who receive the best days and energies of those set over them in the Lord, to watch over their eternal interests? If so, ought they not to be reminded, that those who have to administer spiritual comfort to the desponding and the dying of those committed to their care, should reasonably expect a readiness to make some suitable provision for the temporal wants of those for whom he is bound, both by nature and grace, to entertain a legitimate solicitude, in regard to their comfort, when he has ceased from his labours—solicitude too, which he must cherish in a greater degree, if he has reason to fear they are left among those who are indifferent to their happiness? Waiting to receive your reply, I shall reserve further remarks, which may be made, until I learn whether the friends of the church have been stirred to activity by the rousing appeals which have been addressed to them on this subject, by the above mentioned Rev. Gentleman.

Public Meeting, New Glasgow.

On Wednesday, 19th day of December, a meeting was held in St. Andrew's Church, New Glasgow, attended by delegates from nearly all the congregations within the bounds of the Presbytery in connection with the Church of Scotland viz: From the Town of Pictou, West River, Roger's Hill, Cape John, River John, Salt Springs, Middle River, East Branch, and West Branch, East River, McLennan's Mountain, Barney's River, Lochaber and New Glasgow.

The meeting was convened by order of the Presbytery, for the purpose of adopting measures to provide for the spiritual destitution, which now prevails so extensively among the adherents of the Church of Scotland in this province; and also, for devising means to secure a future supply of Ministerial Labourers.

The meeting being opened by Prayer, John McKay Esq. being chosen chairman, the following Resolutions were proposed consecutively, and unanimously adopted.

First.—Moved by John Holmes, Esq. seconded by Duncan McDonald, Esq.: That this meeting express their sense of gratitude for the benefits which have been conferred upon them by the Colonial Committee of the Church of Scotland in past years; especially for the efforts the Committee made to supply their spiritual wants; and as the meeting represent a large extent of country, they earnestly remind the Committee that great destitution still exists, and would respectfully urge their claim and pray that ministers may be sent out to break the Bread of life among them;—and that John McKay, N. McKay, James Fraser, William Fraser and William Gordon, Esquires, be a Committee to transmit a copy of this Resolution to Scotland, and to bring the destitution which prevails more in detail before the Committee;—and also, that the Presbytery of Pictou be requested to transmit documents to the same effect.

Second.—Moved by Mr. Hugh Ross of River John, seconded by Mr. Alexander Ross of East River; Resolved—that while admitting the desirableness of having a seminary of Education established within the Province for training young men for the ministry, to supply the future wants of the Church in the lower Colonies, yet in the opinion of this meeting, the time has not yet arrived to justify an attempt to maintain such an Institution.

Third.—Moved by Mr. John Campbell of East Branch, seconded by Mr. Duncan Matheson, Middle River: Resolved—that for the purpose of providing in the near time for the future wants of the church, the “Young Men's Scheme,” which has already afforded much satisfaction, be hereafter more liberally supported, and further extended, and that vigorous efforts be made to raise funds, that may enable the Presbytery to add yearly to the number of young

men sent to the Universities of Scotland or Canada.

Fourth.—Moved by Mr. John Gray, West Branch, seconded by Mr. John McMillan, Cape John: Resolved—That with the view of furthering the object mentioned in the last resolution, a clergyman visit each congregation within the bounds of the Presbytery—preach to them on a week day—bring the matter before them and open a subscription list, leaving the congregations themselves to arrange for the collecting.

Fifth.—Moved by Mr. John Mckenzie West River, seconded by Mr. Archibald McPhie, Lochaber: Resolved—That the Presbytery use all diligence to obtain promising young men willing to devote themselves to the Ministry, that the selection of such young men solely remain with the Presbytery, and that the opinion of this meeting is that these young men should be sent to the Scottish Universities.

Sixth.—Moved by William Fraser Esq. Seconded by James Fraser Esq: That the chairman send copies of the foregoing resolutions for publication in the January number of the Halifax Monthly Record of the Church of Scotland.

JOHN MCKAY,
Chairman.

The Rev. George W. Spratt.

Most encouraging letters have been received from this highly respected clergyman since his return to Britain in November last. He reached Liverpool, in the Cunard Steamer, on Sabbath the 18th of that month, ten days after leaving our shores, and preached in one of our churches in that city on the evening of the day of his arrival. Proceeding soon after to Scotland he had the pleasure of meeting with some of his relatives, and a most delightful interview with the Rev. Norman McLeod, of Barony Parish, Glasgow, who received him most cordially, entered readily and zealously into communication with him on Church matters, and expressed an anxious desire to visit the different University Seats, and address the students and preachers at these Institutions, with a view to arouse their attention to the present circumstances of the Colonies, and obtain additional labourers to supply our wants. Mr. Spratt has himself met and heard of several young men who are turning their thoughts to this quarter of the world, and anxious to obtain such information as may direct them in their future course, and he appears to be confident that a number of Missionaries will be sent out to these Provinces in the ensuing spring. He has also pledged himself to support with all his influence, the petition for a Gaelic Deputation, which was so cheerfully and unanimously recommended at the last meeting of the Synod and to advocate our cause on all occasions as he finds opportunity, not only by personal solicitation and entreaty, but also through the press and other useful channels. "The Colonies," he assures us, "with God's blessing, shall occupy a large share of my thoughts."

of a crowded audience, by the Rev. DAVID FREEMAN (Baptist Clergyman). The subject, MONACISM, was treated in an able and judicious manner, and the sympathy of his hearers, with the views of the lecturer was heartily evinced by repeated bursts of applause. The appeal to the wealthy citizens of Halifax on the duty of establishing a suitable seminary for the education of their daughters, incidentally introduced, was well-timed and we trust will not fail of effect. The next lecture will be delivered on Tuesday evening the 8th of January, by the Rev. DR. CRAMP, of Acadia College. The interest in this Association appears to be undiminished. We are glad to learn that a similar institution has been established in the sister city of St. John and is highly successful operation. We are indebted to the politeness of its corresponding secretary for a copy of the Constitution and Bye-Laws, and of the Inaugural Address of its President. — Wesleyan of the 20th ult.

Notice of Joint Meeting of Committees, on Co-operation.

In consequence of an arrangement made with the Rev. James Ross, the Convener of the Committee appointed by the Synod of the Presbyterian Church of Nova Scotia to correspond with similar Committees of other Presbyterian Synods in this Province,—a Joint Meeting of Committees will be held in Poplar Grove Church, Halifax, on the first Wednesday of February, 1856, at 3 o'clock

The Rev. Messrs. Marun, McGillivray and Pollok, and Dr. Avery—the members of the Committee of the Synod of Nova Scotia, in connexion with the Church of Scotland, on co-operation with the Synod of the Presbyterian Church of Nova Scotia—will please to govern themselves by this notice.

JOHN SCOTT,
Convener of Committee on Co operation with the Synod of P. C. of N S.

Ecclesiastical Affairs in New Brunswick.

We have extracted from the Montreal Presbyterian for the month of December, a very interesting communication containing an account of the Missionary station at Moncton, in New Brunswick, to which the Rev. William Murray has been recently appointed; and it affords us much pleasure to see such extensive and promising fields of usefulness as this occupied by able and faithful pastors. During the past year it has been our happy privilege to publish some truly excellent communications from our correspondents in New Brunswick; and we trust that during the year on which we have entered we shall be frequently assisted and encouraged in our editorial labours by their esteemed favours.

Provincial Thanksgiving.

On Thursday, the 27th ult. the inhabitants of this Province were invited by the Lieutenant Governor in Council, to engage in this truly delightful and appropriate exercise, at the present moment; and notwithstanding the temptations to dissipation

on such occasions,—at the very time when the Railway Commissioners were offering every facility in their power to resist the constituted authorities, and encourage the neglect of one of the most important duties of the christian religion, there were found respectable and attentive congregations in 'nearly' all the Protestant churches of Halifax who were determined to "obey God rather than man." We hope we shall never live to see the unhappy hour when Railway excursions shall be openly and unblushingly advertised in this city, either on Fast or Thanksgiving days appointed by public authority, or on the Lord's day.

Monthly Record for 1856.

RELYING with perfect confidence on the continued support of nearly all our subscribers, we have sent our first number for the current year to each of them, and shall continue to do so, unless we receive notice to discontinue during the present month.

We are inclined to think that the number who wish to discontinue their subscription is very small indeed, whilst we have every reason to believe that our subscription list will be greatly increased by the activity of our agents, and the zealous and indefatigable exertions of our ministers during the course of the year.

We are reluctantly compelled for want of space, to postpone the publication of "A Missionary visit to Lochaber," so promptly transmitted to us by a much respected correspondent, and other valuable communications, till next month.

The "News of the Month" is also omitted for the same cause.

We have also been compelled with much reluctance to exclude from our columns for this month, a very valuable notice of Mr. Pollok's work on "Apocalyptic Regeneration" by an esteemed correspondent, and friend of the author, in P. E. Island, after it had been set up and ready for publication.

Treasurer of the Synod Fund.

JAS. F. AVERY, M.D., George St., Halifax.
To whom Collections and Donations are requested to be sent.

Treasurer of the Home Mission Fund.

DAVID ALLISON, Esq., Water St., Halifax.
To whom Collections and Donations are requested to be sent.

The second lecture before the YOUNG MEN'S CHRISTIAN ASSOCIATION of this City, was delivered on Tuesday evening last, in presence

Agents for The Monthly Record.

| | |
|---------------------------|-------------------------------|
| Wm Grant, Esq. Stationer | Halifax. |
| J. B. Lawlor, Esq. | Dartmouth. |
| Wm. Gordon, Esq. | Pictou. |
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ADVERTISEMENTS.

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January, 1856.

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THE SUBSCRIBER has received by the various arrivals from Great Britain, his supply of Autumn and Winter Goods, viz.:

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The Rainbow of the Covenant.

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Streams in the Desert.

The Excellent Woman as described in the Book of Proverbs.

Elisha

Cheever's Lectures on the Pilgrims Progress.

Mothers of the Wise and Good.

Baxter's Saints Rest.

Pearls of Great Price.

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Missionary Enterprise.

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