

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, iv.

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INTERESTING INTELLIGENCE.

Cumming's view of Church Establishments.

It is taken for granted by those who are easily led by the bold and vehement opinions of others, who set themselves up as the advocates of popular rights and liberties, that there is something inherent and corrupt in the very nature of a church establishment. On the contrary, we believe it is clearly shown, from the history of the past, that christianity is never more successful, as when its objects are wisely and efficiently carried out in union with the state.

To us, this seems the only proper system in which, in a christian country, every individual connected with the Church of Christ, should be carried on "decently and in order." Let us into God's earthly fold men of all characters will find their way, as well among the wild as among the tame; for the Kingdom of Heaven is compared to a net that was cast into the sea and gathered of every kind. The wicked and designing men will from time to time creep into the Church among the tares as well as in Established Churches, as shepherds of the sheep, and by and by they will themselves far more anxious to become leaders of a party than to reform mankind. And hence divisions arise—introduction of strife, confusion, anarchy, where peace, order and order ought ever to reign.

It is our theory. The most, however, that can possibly be made of this subject is, in the absence of direct scriptural instructions upon the point, it becomes purely a matter of opinion what system is the best. We are here left to the exercise of their judgments, as much so as in the plan and form of a place of worship, the government and letting of the pews, or the style and pattern of the minister's

however this may be—whatever system men may hold with respect to the

constitution of a Church of Christ, its connexion or non-connexion with the state, one thing we think is certain, namely, that a difference of sentiment in this respect ought never, under any circumstances, where this is the sole and only matter in dispute, be made the foundation of strife and bitterness. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." Zeal for a party ought never so to blind our eyes, as that we cannot see the image of Christ in our redeemed brethren who may in some things differ from us. There ought to be no bad feeling on the part of those who profess to be the common followers of Him, who has strictly enjoined on all who are called by his name to "love one another."

And yet alas! it is too often the case with those who, following the same identical creed, differ only in trifles light as air, to adopt the opposite maxim, and instead of loving, to hate each other,—a precept worthy only of the Gospel of Satan, who, it is well known, was the first dissembler. Upon a subject which, in any really vital sense, is a matter of little or no importance, parties should charitably agree to differ; for it must be clear as noonday, to any one who regards the matter with an unprejudiced mind, that, in its ultimate issues, the deepest interest involved in the question affects only the manner in which the ministers of religion are to be paid; and whoever wishes well to religion must feel that, if no sure and adequate provision is made for its teachers, the good work, now left to the instrumentality of men of like wants as well as passions with others, is liable from many petty causes to be obstructed—at least, that it cannot otherwise be so efficiently carried on.

Let us hear what our friend Dr. Cumming of London, says upon this subject. He, like ourselves, though living out of Scotland, and deriving no pecuniary benefit whatever from its endowments or patronage, still on principle clings to the idea of an establish-

ment, as the wisest and best arrangement for furthering the ends of the Gospel of peace. And here we cannot help remarking that it is to be regretted, that the eloquent Doctor cannot for a brief period be spared from his many pressing avocations, to come over and help us here in Nova Scotia, as a deputation. Were it in his power, we are sure he would most willingly visit and encourage us; but in the meantime we must rest contented with his written opinions, which are precisely the same, as those he would advocate with all his far famed powers of oratory, were he actually in the above capacity, to visit our ice-bound shores.

The following quotation is from the very popular little volume, only recently issued, which has been already noticed in your pages, entitled "The End," a book which, like all his other numerous and stirring productions, so well adapted to the present age, is well worthy of a careful perusal.

Speaking of the rapid decline of Romanism throughout the world at the present moment, Dr. Cumming takes occasion to make the following observations. "I believe in my conscience—and if some differ with me I regret it—that a National Church with a faithful and devoted ministry, whether on this side the Tweed or on the other, is a national blessing. And as long as in that National Church such noble Articlors as the Thirty-nine, or such a pure Confession as the Scotch, are echoed and ministered from the pulpit, so long it is a privilege, and to me a duty as well as a privilege, to adhere. I love my own Church,—I love my National Church; I think it combines that amount of freedom, and yet of deference to authority that is most important. We may depend upon it in the present day we need not be afraid of what some are frightened at, the erastian power; that is, the Queen's power; we need not be afraid of what others call, again, the power of the people. But the power that I dread, the dark shadow that I shrink from as perilous in these times, is the power of the priest, or

even of "p...ter writ largo." I do believe that one of the greatest advantages of an Established Church is, that it keeps the priest in his place, and will not let him on the one hand make himself an ecclesiastical tyrant, nor on the other allow him to break out into mountebank ceremonies, and revive exploded superstitions, and indulge in extravagancies that do not minister to the edification of the people, but rather cast discredit upon that sublime and simple thing, the worship of God in spirit and in truth. North of the Tweed, all know, and painfully know, that in 1843 some excellent and godly men felt it their duty, as I believe their mistaken duty, to secede from the National Church in quest of a better and a purer. I fear that they are now bitterly feeling that they have not found it; for whenever we seek new churches, we do not find that we have got truer ones, we have only changed from one to another,—sometimes from a better to a worse, not always from a worse to a better. That the Church has been weakened by the secession of those excellent men; and that both establishments, the one from inner elements, the other from outer elements, are at this moment in, at least, a precarious condition, is transparently true. And how sad is it also that our Schools in Scotland are likely to be dechristianised, and to be made simply schools for secular instruction. All this is fulfilling the predictions of God; and whilst there may be sin in those who would lift their hands against these churches, whilst there may be unworthy motives in those that oppose them—I pronounce not—yet the fact of their ruin is predicted, as the result of the fall of this great city in the heavings of the last earthquake. But blessed fact! the vessel may be shattered, yet the precious aromatic perfume that is within will only spread the more, the ship may founder in the waves, but, like Paul's crew, Christ's chosen ones will all reach the shore. Establishments may fall, but the Church of Christ remains bright as the sun, and fair as the moon, and terrible and impressive as an army with banners, because of the ordeals she has passed through.

The Jews—No. 5.

THE NESTORIANS ON THE LOST TRIBES.—Conch

In such a brief notice as the present, it is impossible for us to do more than glance at the leading facts bearing upon the subject, which is one of considerable intricacy, and would require much patience to follow it, throughout all its various ramifications. The author of the present treatise seems fully aware of the difficulties and prejudices which beset the investigation,—difficulties arising from the long lapse of time since the captives of Israel were first led away, weeping into the wilderness in an age when the greatest events cast but a faint shadow on the historian's page—and prejudices derived

from the almost universal opinion which prevails, that the Ten Tribes, like the great body of the Jews, are still unconverted. Still, relying upon that faithful declaration which assures us, that "He that keepeth Israel shall neither slumber nor sleep," he believes their identity can be established by the clearest and most satisfactory evidence; and, deeply impressed with the great importance of the subject, he has industriously collected, and brought before us such an overwhelming mass of testimony of various kinds, that it seems difficult to refuse our assent to the accuracy of his conclusions.

The first branch of proof is founded on the tradition of the Nestorian Christians, that they are the descendants of the Israelites and that they came from Palestine. This tradition is, by the Nestorians throughout Assyria and Media, received as a well known truth, and is supported by the testimony of Jews and Mahomedans. Again, the places to which the Ten Tribes were deported,—Assyria, Halah, Habor, Gozan, Harah, Media, are now occupied by the Nestorian Christians. He next adduces historical evidence proving that they *never were removed from Assyria*, which is confirmed by various circumstances, as well as inferences from the prophetic writings. Their language is further proof, being the same as that spoken by the Jews in their region. The names applied to them—Beni Israel—Nazareans—Syrians—Chaldeans—also indicate their Hebrew origin. The author observes that the name of *Nestorians* is one disliked by the people thus designated. They rarely apply it to themselves, and they are averse to its application by others, lest, as it seems, they should be thought to participate in the reputed heresy of Nestorius, a Bishop of Constantinople, who was excommunicated from the general church, A. D. 431. But this is a name justly honoured, and established by long conventional usage, and there seems no good reason for now discarding it. Farther, the observance, by the Nestorian Christians, of the peculiar rites and customs of the Jews, furnishes very strong evidence of their Hebrew origin. They offer sacrifices, perform vows—present first fruits to the Lord, and pay tithes; although the last two are not now of universal use. Again, the Sabbath is regarded by the mountain tribes with a sacredness greater than among other Christians in the east. The Nestorians have also the "preparation before the Sabbath," commencing about three hours before sunset on Saturday, when all except necessary labour should cease. Again, the Sanctuary and the Holy of Holies still exist among them, and they attach great importance to the construction of their churches, having also the same strong attachment for their ancient places of worship as the Jews had for their temple. They observe the Jewish practise in regard to the purification of women, and abstain from swines flesh, which they regard with abhorrence. Moreover, their feasts and festivals bear a close analogy to those of the

ancient Jews. The Passover they observe as their principal festiva, calling it by the original name of *Pascha*.

Dr. Grant adduces many other equally striking proofs of identity. Their physiognomy, he says, bears a close resemblance to that of the Jews of the country in which they dwell, and their names are as strikingly Israelitish as their physiognomy, such as we meet with in the Bible,—Jonah, Joseph, Jessu, Miriam, Martha, Rebecca, &c. Most of them also live in separate tribes, and their government very nearly resembles that of the ancient Hebrews. The avenger of blood and the cities of refuge still remain as of yore. Their sentiments and feelings with regard to the Jews, towards whom they entertain a settled antipathy, is also another very important element of proof. The force of this argument can well be understood at the present day, when viewed in reference to our own religious quarrels; the closer the union which once existed, the more bitter the rancour on separation! Further still the surrounding nations, the Nestorians remain a peculiar people. Though surrounded by Persians, Turks, Koords, Arks, Armenians, Jews, and Yezidees, they have very little intercourse with either. In social and domestic customs, forms of salutation, hospitality, regard for the poor; in entertainments, dress, ornaments, espousals, as well as in their daily occupations, they are the same as the ancient Israelites.

The conversion of the ten tribes to Christianity, our author admits, is a matter well calculated to awaken surprise, if not incredulity. The following is a brief summary of the arguments under this head. 1. Some of them were present, and heard the Gospel on the day of Pentecost: "*Parthians and Medes*,"—Parthia, at that period, comprising the country of *Adiabene*, or that part of Assyria where the greater part of the tribes then resided. 2. The apostles and primitive disciples made it their first business to preach the Gospel "to the lost sheep of the house of Israel." 3. The ten tribes were in a state peculiarly favourable to the reception of the Gospel. They were hardened by rejecting the personal ministry of Christ, or by aiding in the work of crucifixion. 4. History furnishes evidence of the conversion of the ten tribes to Christianity under the preaching of the apostles and their immediate successors.

"But," says Dr. Grant, "the inquiry may be made, why, if the ten tribes were early converted to the Christian faith, there no mention made of it in any of the apostolic writings? In reply, I ask, why there no mention made of the labours of the zealous Thomas and others, who came to them the Gospel? Is not the silence of Scripture in relation to them presumptive evidence that they were labouring at a distance from the writers of the New Testament?" Reference is here made to the defence of Paul before King Agrippa, when the apostle incidentally alludes to the part of the ten tribes; and to the Epistle

James which furnishes evidence still more conclusive of their conversion to Christianity in Apostolic times. And having by these and other passages established this fact, he proceeds to show that the Nestorian Christians are their direct descendants; inasmuch as 1. They inhabit the same places that were anciently occupied by the ten tribes. 2. Nestorian churches and prelates have flourished in an uninterrupted succession in the same places where they were founded by the apostles among the Israelites. He further mentions that on his showing some of their most intelligent scholars the account of the captivity of the ten tribes under the Assyrian Kings, they said at once that this must have been the occasion of their removal from the land of their fathers.

The prophecies relating to the ten tribes, and their future prospects, is the subject which next occupies the attention of our author. And here he maintains that if we have no clear prophetic intimations of their being so early visited in mercy, there are to say the least of it, certainly none to the contrary. Passing by those of more doubtful import, he calls attention to certain passages which have a direct and specific application to Israel, and about which all critics, ancient and modern, are fully agreed. Here he refers to the first three chapters of Hosea, and quotes Fuller's exposition of them. These are addressed chiefly to the ten tribes. Under the form of signs and parables, he delivers in the first chapter some very pointed reproofs to that idolatrous people, but concludes with great and precious promises to their distant posterity. Our space, however, will not allow of comment, and we only here remark that the application of this part of holy writ to the past history and present condition of the Nestorian Christians is both ingenious and striking.

The third and last part of this interesting volume is devoted to the examination of other prophecies which the best commentators, ignorant hitherto of the discovery of the ten tribes, have left in acknowledged obscurity, but which are now comparatively clear. A chapter, entitled "the sealed remnant," is founded chiefly on the seventh of Revelation, showing that the Nestorians, during the rise and persecutions of the Mahomedan power, were shielded, by bearing the seal of God in their foreheads, from the impending calamities which were coming so heavily around them. In the seventh chapter of the same book, they are found acting an important part upon the stage under the designation of "the two witnesses." "In every other place in the Bible," says Dr. Grant, "and we believe in this place also, the olive tree personifies the people of Israel, and the candlestick the Christian Church. Hence the conclusion is unavoidable, that the Hebrew and Christian churches are conjointly represented by these symbols in the description of the two witnesses." The zeal and perseverance of the Nestorian Christians, in propagating the

Gospel are well known to every reader of history. Their Missionary labours extended nearly or quite through the long period of twelve hundred and sixty years, (equivalent to the same number of days in the prophecy,) a fact which enters into the history of no other people in the world. In the twelfth chapter, we find allusion to "the Church in the wilderness" with which they are identified, and the Eastern antichrist with Mahomed.

We close the present notice with an interesting extract from this most instructive volume, which we would strongly recommend to the perusal of our readers. Speaking of the religious aspect of the present age, he says,—"if this be not the dawn of the millennial sabbath, it is at least 'the preparation before the sabbath.'" If we are to believe that the period of the seventh millenary is to be the sabbath of the world, we should not forget that the Jewish Sabbath, from which the analogy is drawn, had its preparation on the afternoon of the previous day, in which all the remaining labour of the week was finished, and that the season of sacred rest began with the setting sun. Upon this hypothesis we must conclude, that the work of the world's conversion will be fully accomplished before the end of the present thousand years, now so nearly expired. Hence it is time for the preparation of the MILLENNIAL SABBATH to begin."

As our readers will doubtless feel an interest in the subsequent career of this eminent servant of our common Lord and Master, we subjoin the following narrative of the Mission until the period of his lamented death, which took place at Mosul a few years afterwards. In the year 1841 Dr. Grant returned to Kurdistan, and introduced his associates into the mountains. In the course of twelve months, he had traversed the hills in every direction, and founded at least one important mission station at a rising village near the Zab. For some time matters went on prosperously—he had renewed his acquaintance with the Kurdish chiefs, whose countenance and support were so essential to his success; but at length the evil day came; his popularity suddenly declined, and he had adversaries at work, both in secret and openly. He had to dread or encounter both the insecurity spread abroad by the Kurds, and the opposition introduced everywhere by the rival emissaries of Rome, and by the high-churchmen of another church. Both causes had conspired to extinguish the Nestorians, as a sect, in the plain of the Tigris; nor did their brethren in the mountains escape the Kurdish hostilities. Instigated by their Turkish governors, these lawless hordes gradually extended their ravages in successive years from the time of Dr. Grant's first visit, until in the summer of 1843, they broke with complete massacre and ruin, over the country of the Tigris. Dr. Grant fled

with the mission property to Mosul. For a time his influence served to stem the torrent of persecution; but at length the Nestorians were subjugated in the mountains, and the mission swept away. Disappointed, exhausted, enfeebled in frame, he soon afterwards sank under a fever, caught from the fugitives whom he had received into his house at Mosul, where he supported, clothed and attended them; and he died in April 1844. He was lamented even by those whose faith was not his, and whose hearts had been animated against him; and in the mountains he is not forgotten. "I never," says Mr. Layard, the discoverer of Nineveh, "heard his name mentioned by the Tigari, without expressions of profound respect, approaching almost veneration."

THE CHURCH AT HOME.

Scutari Mission.

MR MACNAIR'S JOURNAL.

September 16—Sunday.—Preached this morning in barracks to the men on duty. Audience smaller than last day,—between twenty and thirty, and one woman. Several of the men employed in bringing up invalids just arrived from the Crimea. At half-past ten in the Palace Hospital,—audience ten or twelve, with as many more in bed. At two in Barrack Hospital,—audience seventeen of whom twelve were invalids. The smallness of the attendance is often discouraging, though, considering the limited number of Presbyterians in an hospital, and the fact that some are confined to bed, or otherwise disabled from attending, there is reason for thankfulness that even so many are found present. Perhaps in the Barrack Hospital the audience is most disproportionate to the number of invalids. This is partly to be accounted for by the immense space which is covered by this hospital, rendering the distances which many have to come too great for them in their weak state of health. But no doubt a more thorough visiting during the week, if it were possible to give it, would bring out a larger number; and this must be aimed at.

I was surprised to-day to see C. J. in the Barrack Hospital. He was discharged some time since from the General Hospital, has been on duty here since, and expected to be sent back to the Crimea. But human prospects are often thus blighted.

September 17th.—A wet day. Visited in Barrack Hospital, saw several men in J. corridor; visited one half of A, and all B. and C. Am generally well received, and attentively listened to, though sometimes difficult to know, whether this is the result of that military training which teaches deference to a superior officer, or springs from a real interest in what is spoken. Saw one fine young lad, who had been at the assault on the 6th and 7th, and though obliged to go to hospital before the taking of the Malakoff and Redan, and subsequent possession of Sebastopol by the allies, had seen the Russian Ships on fire before leaving the Crimea. Was more surprised in the evening to read, in the district orders for the day, a copy of a letter from her Majesty, expressive of her congratulations to her brave army on their recent success, and at the same time her sympathy in regard to the

losses which have been sustained, and the sufferings which many of them were called to undergo. This letter must have been telegraphed to the Crimea, after the decisive event of the 8th was known in England, and a copy transmitted here by ship from the Crimea.

September 18th.—Called this morning at the Harem (hospital a little way from the Palace), having heard that a number of fresh patients have been recently admitted. Have not visited this hospital much of late, owing to the very small number of Presbyterians here. On my last visit there were only two in hospital. To-day I found that one of these had gone to England, but that seven others had been admitted. These men being all convalescent, promised to attend service at the Palace on Sabbath. On my way home called at the General Hospital, and visited one-half of the upper division. Met one or two interesting cases. Distributed some books here, as I had done in the Harem. Visited corridor E. of the Barrack Hospital in the afternoon, and found several new cases to add to my list. Am surprised to find so many men without copies of the Scriptures. Thousands must have been distributed here and in the Crimea. Some instances, however, do occur in which men evince a real desire for the Word of life, and these I am always glad that friends at home have put it in my power to supply.

September 22nd.—Visited, as usual, this week in all the hospitals. With one or two exceptions, none of the men are seriously ill. Large drafts are being sent home.

September 23rd.—Preached to-day, as formerly, in the morning to the men on duty, about thirty in attendance, in the Palace to about a dozen, besides those in bed (some of my audience had walked over from the Harem); in the Barrack Hospital to upwards of twenty invalid, and about half-a-dozen others, and in the General Hospital to eleven.

September 24th.—Had a long day of visiting in the Barrack and General Hospitals, ending with calling on a sick officer at the Kiosk, as I contemplate being absent to-morrow.

September 25th.—Had set apart this day, in accordance with a practice I have followed for some weeks past, of taking one day in the week of entire relaxation from all hospital work. In this I believe I shall have the sympathy, as well as the approval, of every member of the Committee. There are few who can engage, day after day, in the same round of duties, without the intervention of, at least, the weekly rest. And the work of chaplain to an hospital has too little variety to form an exception to the rule. As the Sabbath is to me as much a work-day as any of the seven, I feel myself justified in employing another as a rest-day. And, though the scarcity of chaplains might seem to some a sufficient reason for intermitting this practice, I feel that, on the other hand, this makes it all the more incumbent to take every precaution for the preservation of health. And if, by such practices as I refer to, I have been enabled to visit Broussa, (as noticed on a former page,) to hold intercourse with friends at a distance, to thread the tortuous windings of the Bosphorus; to dip into the valleys in the interior, and behold the bounties of Providence in the abundant produce of vineyards, and oliveyards, and figtrees; to climb the steep banks of neighbouring heights, and wade through the tall heather which clothes them; to take my stand on some commanding eminence, and from one and the same spot feast the eye with pictures of the Black Sea dotted with sails—the Bosphorus, its sides capped with stately palaces, itself

clouded with smoke from the busy passage-boats plying on its surface—the far-famed Stamboul, with its portly domes and pointed minarets, covering seven hills, and with its ample suburbs, containing a population of well-nigh one million souls—the extensive cypress-groves, rising, according to eastern usage, over the houses of the dead—and the sea of Marmora, displaying, on one hand, huge factories with their tall chimneys, washing, on the other, the shores from which the Olympic range rear their heads, and bearing on its bosom some giant steamer freighted with news from home; if, I say, I have had my soul enlivened and my heart enlarged by such views and prospects as these, I trust I shall not be considered as therefore wanting in duty, so long, at least, as there are no cases in hospital, under my charge, calling for daily visits. Rather may I not expect, from a survey of the works of nature and of art, to derive new strength for carrying the message of mercy to those placed under my charge. For one thing I cannot be too grateful, that, whether owing, in part to this practice or not, I have hitherto been in the enjoyment of excellent health. To God be the praise.

I was resting myself after this day's ramble, when intimation was brought to me that one of my patients in the General Hospital, had been very low to-day, with fever, and a few minutes later a soldier came with a message from the Barrack Hospital, saying that a sergeant who had come in a day or two ago, was anxious to see a Presbyterian chaplain. Both cases I found time to visit, as well as one or two others in neighbouring wards, thankful that my day of relaxation has still left me some time for duty.

September 26th.—Visited in Barrack and General Hospitals, and saw, among others, the two men referred to last evening. The sergeant wished me to write to his wife, so I took down some particulars to note in the letter. Saw also B. W. in a very weak state. He was to have gone home with last draft, but was then too poorly to be put on board ship. Last night he was scarcely conscious when I saw him, and to-day was restless, and seemingly in great pain. Read and prayed with him. How many cases have I now seen, to shew, if need were, the folly of trusting to a sick-bed repentance. When the body is racked with pain, the mind is little fitted for entertaining the great question which it is so loathe to solve in the day of health. In the next bed to this young man lies an Episcopalian, with whom I have often conversed, and who is suffering from a wound or bruise inflicted by a sand-bag. Last night he was in great pain, and could not bear the weight of the bed-clothes. Then he confessed himself a sinner, and was ready to listen to all I had to say. To-day the pain is greatly gone, and I am glad to think that he is not destitute of gratitude to the Giver of every blessing. I trust that his spared life may see resolutions of amendment carried out.

September 27th.—Visited in Palace, and the worst cases in Barrack Hospital. To-day I am sensible of a considerable diminution of late in the number of patients throughout the hospitals, and if they continue as at present, I can see a gleam of hope, and conceive a faint prospect of overtaking the work entrusted to me. But the prospect is but faint, as the men are so scattered that much time is consumed in finding them out, and passing from ward to ward, and from hospital to hospital. Besides, the diminution in the number of patients does not serve to diminish the number

of public services, while the smallness of each audience has a tendency to depress the spirit and weaken the energy of the preacher. So that, on every account, I trust that no long time will elapse without bringing some fellow-labourer to this field.

September 28th.—In the course of visiting to-day saw sergeant A. in the General Hospital, and had some conversation with him. He has, before now, given me some details of his history. By his own account, his father was a pious man, and very strict disciplinarian, and found it necessary to submit, but did not receive much grace. At last, taking offence at some of his father's, he ran away, and enlisted. Some time after this his father purchased his discharge, though the son told him he might save himself the trouble, as he would probably enlist again. And so he did, and does not entertain the least feeling of regret or remorse. He will coolly tell you he never expects to regain his health, or to revisit his native country. He has no faith in the righteousness of the part Britain is acting in the present war, and yet would rush with all his might against the thick of the enemy. He professes to think it too late for him to repent and amend, and is content to take his chance with others. I expressed my sorrow for his unhappy position, but fancy he thought I might as well have spared my pains. I had before left a copy of "Alleluia's Alarm" with him, and entreated him again to read it.

I have often thought that such unhappy cases might serve as a warning to parents. There are, no doubt, instances in which the best discipline is defeated in its aims. But this is a not unfrequent error in training to treat only as a matter of duty what should spring from a principle of love, and to make that instruction a task which might be rendered, to a great degree, a pleasure. That parent comes nearest to training up his child in the way he should go who resembles most our Father in heaven; and in His government righteousness and peace meet together, mercy and truth embrace each other.

This evening received a box containing, among other things, a very neat communion cup. "From a few of my late flock in Gourcock, for the use of their countrymen in the East." It is a very handsome and appropriate gift, and I hope soon to be able to put it to use. The box also contained a most suitable collection of books and tracts for the use of the sick and wounded, the gift of the Sabbath school connected with my late congregation in the same place, which I shall have peculiar pleasure in putting into the hands of the men in hospital.

September 29th.—Spent an hour or so in the Barrack hospital, and saw most of the men who are confined to bed. Engaged afterwards in writing out Journal, and letters for Monday's mail, and in making preparations for the duties of to-morrow.

September 30th.—Sunday. No service that morning in Barracks, the men having been marched out for inspection. The usual services in the Palace, Barrack, and General Hospitals. At the conclusion of the sermon in the Barrack Hospital, administered the ordinance of baptism to the child of a sergeant who had applied to me for this on the previous Sabbath. About thirty men present, and, from the extreme rarity of the dispensation of the ordinance in such circumstances, it is to be hoped that the impression made upon them will be salutary and solemnizing.

Education Scheme.

STATEMENT OF THE COMMITTEE.

The Committee of the Education Scheme would earnestly request the attention of the Ministers and Members of the Church of Scotland to the very peculiar circumstances under which they make the present claim, under the authority of the General Assembly, on their Christian liberality, assured that if those circumstances be considered they will not appeal in vain.

The immediate object of the present Collection as will be seen from the annexed quotation from the deliverance of the last General Assembly, is to provide the Education Committee with the funds which, in consequence of recent alterations in the Privy Council Regulations, are absolutely necessary for the support and efficiency of the Normal Schools.

If the importance of these Seminaries it is not necessary for the Committee to speak. It is quite evident that, from the superior training which is there given, to fit young men for the duties of their future profession, and from the pecuniary advantages to which those Teachers are admitted, who have finished their course successfully, an increasing number of students will every year be attracted to them, and that the fact of their having been trained there, will be a strong recommendation to them when applicants for schools. Of this other religious bodies both in England and Scotland are fully aware; and they have likewise perceived that their influence on the education of the country will depend very much on the efficiency with which their Training Colleges are conducted. The General Assembly's Education Committee have also felt that it was their duty, if they would maintain the influence of the Church in the education of the young, to take the steps pointed out by the Committee of Council for putting their Normal Institutions in Edinburgh and Glasgow to the highest possible state of efficiency.

The committee trust that the following short statement, in explanation of the nature and necessity of the demands which they have had to meet, will be satisfactory.

The Normal Schools, both in Edinburgh and Glasgow, are supported by the fees of the pupils of the Practising Schools and of the Normal Department, by a grant of £500 from Government, met by an equal sum from the funds of the General Assembly's Education Committee, and by Government payments on account of students who succeed in taking certificates of merit. It was stated in the last Annual Report that the Privy Council had resolved on the extension of the period of Normal School training to two years. The immediate effect of this new arrangement was to make necessary an extension of the class-composition, and a considerable addition to the teaching staff in both seminaries. While the expenditure was thus largely increased, the allowances made on account of students of the first year were so far reduced by the Privy Council, as a temporary consequence of the operation of the new plan, that the funds of the Scheme have received from that source £400 less than in the previous year. The Committee have consequently been compelled to make such large advances from the general funds of the Scheme, that, without a liberal response to the present appeal, they will be wholly unable to meet the obligations of the present year.

It was under these circumstances—anticipating increased expenditure and a diminished

income—that the Committee were constrained to solicit the General Assembly to grant the Collection which it is now proposed to make.

In conclusion, the Committee have again earnestly to express a hope that all who are interested in the success, extension, and stability of the Education Scheme will respond to this appeal. Under any circumstances, however prosperous, the large expenditure which the Committee have been obliged to incur, would have embarrassed them in making provision for the maintenance of the Assembly Schools; but at present, when the ordinary income has been unfortunately for two successive years considerably deficient, and when the next ordinary collection does not take place till March 1857, the Committee feel it their duty to state distinctly to their brethren that, unless aided by a liberal collection, it will be absolutely impossible, with the means at their disposal, to meet even the ordinary expenditure of the year on which they have just entered.

In name and by appointment of the Committee,

JOHN COOK, D.D, HADDINGTON,

Convener.

The Late Rev Dr Robertson of Edlestone

It is with deep regret that we have to announce the death of the Rev. Dr. Robertson of Edlestone, which took place at the manse, there, on Monday night last, at eleven o'clock. The reverend gentleman had been suffering for some time past from a severe attack of illness, but it was not thought that his death would have happened so quickly as it did. Dr. Robertson had been minister of the parish of Edlestone for thirty-six years, and was the fourth generation of the family who had been pastors of that parish. For nearly 200 years the pastorate had been handed down from father to son; and the beneficial influence of this succession is abundantly apparent in that unanimity and good feeling which prevails all over the parish. But that bond of union is now sadly broken, and the last of that long line is gathered to his fathers. "The Robertsons of Edlestone" has been a household phrase throughout the country for many generations. The family, previous to any of them becoming ministers of the parish, were long proprietors in that neighbourhood; and the consequence was that, even before becoming its pastoral superintendents, their interests were identified with those of Edlestone. The name of the late incumbent will long be cherished as among the precious memories of every individual in his parish, for he was indeed a father to them all. As a parochial minister he was devoted in his superintendance over all under his charge, and laboured earnestly to promote their temporal and eternal welfare. As a minister of the Church of Scotland he was ever consistent in his attachment, and so thoroughly was he appreciated that, at the time of the Disruption, there were very few who separated from his ministry; and even those who felt it to be their duty to leave the communion of the Church still maintained a high respect and attachment to the reverend gentleman, whose loss they now, in common with others, deeply deplore. He will long be missed, not only in his own parish, but over all the country. Wherever there was a scheme of benevolence, or a mission of mercy to be promoted, Dr. Robertson was ever ready to aid it. The Presbytery of Peebles has lost a father, whom each member regarded with sincere love, the

Church a zealous and prudent friend, his parishioners a devoted pastor, and the blank his death has made in his family and to his friends will never be repaired.—*Express*.

Commission of the General Assembly.

An extraordinary meeting of the General Assembly of the Church of Scotland was held yesterday in Edinburgh, for the consideration of the Lord Advocate's Parish School Bill. The Rev. Dr. Bell, Lanarkshire, Moderator of the Assembly, occupied the chair. Dr. Cook of Haddington, in a powerful speech, in which he criticised the various provisions of the measure, showed the stringency with which the Scottish Legislature had taken care that the parish schoolmasters should be religious men, moved that the Commission adopt a petition against the bill. The motion was seconded by Dr. Bryce, and supported at great length by Professor Robertson, Dr. Craik, Professor Swinton, and others. The main ground taken by the speakers was, that the bill provided no security whatever for the religious character of the teachers to be elected under the bill, and that the present attempt to separate the schools from the Church was a violation of the Act of Security, and at variance with all the privileges which were by law secured to the Church of Scotland. There was no opposition offered to the motion, which was unanimously adopted. The petitions were directed to be intrusted to the Earl of Dalkeith for presentation in the House of Commons, and to the Duke of Buccleuch for presentation in the House of Lords.

The Commission adjourned at half-past four o'clock.

Close of the University Session.

DISTRIBUTION OF PRIZES.

The Senatus of the Glasgow University and the students assembled yesterday in the Common Hall, on the occasion of the distribution of prizes to students who had successfully competed during the past session. The Very Rev. Principal Macfarlan presided, and opened the proceedings with prayer. The prizes were then awarded, the gold medals being delivered to the successful competitors from the hands of the Principal, and the other prizes from the different Professors. At the termination of these proceedings, the Principal delivered a brief parting address, counselling the students, during the recess, so to employ their time as that they might return next winter in renewed vigour both of body and mind. He announced the subjects of essays to be written during the recess, and for which successful competitors were to receive the University prizes. He also intimated that liberal bursaries to a certain number of students for three years had been offered by a gentleman of this city who did not wish his name mentioned. In course of his observations, the Venerable Principal referred to his own long and pleasing experience in connection with Glasgow University. Seventy-two years had now elapsed since he first had the honour of receiving a prize on Maitland's foundation, in the Common Hall which existed before this other Common Hall was erected. He was happy to say that the conduct and industry of the students during the session now past bore very favourable comparison with any former session of which

he had recollection. Discipline had not ceased to exist, but it had been suffered to sleep during the whole of this last session. The Principal dismissed the assemblage at a few minutes after twelve o'clock noon.

Convocation of the Clergy.

A meeting of the prelates and clergy of the province of Canterbury was held on Tuesday. The Archbishop of Canterbury presided. The Bishop of Lichfield presented a petition signed by a large number of clergymen and laymen of the English Church, praying that measures might be taken for the restoration of Wesleyan Methodists to the Church of England, by means of the admission of their ministers to episcopal ordination. The Bishop of St. David's said the petition contained insinuations against the bishops of the Church, which made him think it would be contrary to the dignity of that House to receive it. The Bishop of Exeter said that the followers of John Wesley were guilty of the sin of schism, and that Convocation should be extremely cautious how they invited such persons to join them without due inquiry. Several of the bishops expressed similar opinions, and it was at last agreed that the petition should lie on the table. Their Lordships then adjourned until next day. The Lower House assembled in the Jerusalem Chamber, but the business transacted was wholly confined to the vexed question of Church discipline. The *London Record*, one of the organs of the Church of England, in referring to the checks placed by the Upper House to the discussion of this subject by the Lower, says,—“The whole relation at present held by the bishops of the Church of England towards their clergy, to say nothing of the laity, presents the aspect of a Prelacy as strikingly different from the primitive Episcopacy of the apostolic times as can well be conceived.”

Movements against the Lord Advocate's Bill.

The Presbytery of St. Andrews, at their meeting on Wednesday, adopted, on the motion of the Rev. Dr. Cook, an overture to the General Assembly, and a petition to Parliament, on the Education Bills. The overture to the Assembly recommended measures to ascertain the amount, and the locality of any deficiency that may exist in the means of education—urged the necessity of efforts being made to supply these where they may be needed; and, in particular, suggested that in the case of every new church or chapel that may be erected, a school should be erected in connection with it. The petition to Parliament stated, while some of the provisions of the Lord Advocate's bill relating to parochial schools might be of advantage, there were others which they viewed with regret and alarm. “Your petitioners (it was added) regarded the union of the parochial schools with the Church of Scotland, not only as sanctioned by statute, and solemn treaty, and ancient usage, but as the great means by which, under the blessing of God, this connection of education in these schools with religion has been so happily secured. Your petitioners, accordingly, not only apprehend that the abolition of that union, as proposed in the seventh, ninth, and eleventh clauses of the said bill, would occasion contentions and divisions in every parish, but regard the abolition of that union as inconsistent with the principles

on which the parochial schools were established, and destructive of the security for the religious character of the education to be given in their schools.”

Edinburgh Sabbath School Association.

The seventh annual meeting of the Edinburgh Sabbath School Association, in connection with the Established Church, took place on Tuesday night in St. Andrew's Church—Charles Bailie, Esq. advocate, Sheriff of Strathguskel, in the chair. The Report for the past year was read by the Secretary. It stated that the number of children on the rolls of the various schools during the year was 4638, and that the average attendance had been 443 teachers and 3701 scholars, being an increase over last year of 44 teachers, and 390 scholars. The Report took notice of the movement now in progress for making a great and vigorous inroad on the waste places of the city. It stated that, encouraged by the great success which had attended a similar movement in Birmingham, it had been resolved that the whole of the city should be simultaneously visited, for the purpose of ascertaining the exact status of those who did not enjoy the benefit of Sabbath school instruction or Sabbath evening teaching at home. On the motion of the Rev. Dr. Muir of St. Stephen's, seconded by E. S. Gordon, Esq. advocate, the Report was unanimously adopted. Afterwards resolutions, pledging the meeting to renewed and extended exertions in the great and necessary work of Sabbath school instruction, were moved, and addresses on the subject delivered by the Rev. Dr. Gillan of Glasgow, Rev. Messrs Hill of Kilsyth; W. Scott Moncreiff, late of Penicuik; Mr. James Macrae, W.S., Mr. Allan, Mr. Spence, Mr. Stevenson, and others.

GLASGOW SABBATH SCHOOL ASSOCIATION.
On Tuesday night, the ninth annual meeting of the Glasgow Sabbath School Association in connection with the Established Church was held in the City Hall. From the Report, it appears that, at the 31st December 1855, there were in the city and suburbs connected with the Church of Scotland, 127 schools, with an average attendance of about 10,300 scholars, and 1167 teachers. The eight country societies, with which this Society corresponded, reported that, at the 31st December last, there were 22 schools and 194 teachers, with an average attendance of 1984 scholars,—the average over the last year being 10 teachers and 224 scholars. The Rev. Dr. Gillan moved the adoption of the Report, which was unanimously approved of.

Glasgow Normal School.

The annual examination of the Glasgow Normal School, in connection with the Church of Scotland, took place in presence of the Presbytery, on Wednesday, 30th April. There are 82 students and fully 600 children in daily attendance. At the close, Rev. Dr. Craik, convener, Drs. Hill, Napier, and Jamieson, severally expressed, in the warmest terms, their approval of the excellent manner in which the pupils under the rector and the various masters acquitted themselves in all the branches taught, as well as of the highly efficient state of the institution generally. The great and increasing interest taken in this seminary by the public was manifested by the numerous assemblage of parents and

spectators who were present throughout the day.

Religion in Common Life.

It is a mere waste of space for us to criticise this sermon. It has not only received the approval of the sovereign, but also of the nation, which has corroborated her judgment as to its merits. For ourselves we may be permitted to express our deep and unalloyed thankfulness that the Established Church of Scotland has the most popular living preacher within her pale and that the Queen of Britain has heard him preach such a sermon, and has had the Christian sense and piety to commend its publication. Its circulation has been immense, and its praise has resounded, without one discordant note, among all the Churches. Our earnest prayer and glad hope is, that this splendid success will but lead to a still deeper humility in Mr. Caird's own spirit, and therefore to a higher glory still in all his future labors.—*Ed. Chris. Mag.*

THE LATE PROFESSOR MENZIES—As one friend, Professor Allan Menzies, in every year since the Magazine commenced has contributed to its pages valuable papers, especially upon the Missions of the Church, has been called home. Great is his loss, but great and bitter is the loss of his many friends. His noble catholic spirit, his readiness for every good work, and earnest zeal at doing it; his gentle, pleasing manners, his high and refined sense of all that was true and lovely, and of good report, made him respected, trusted, and loved by men of all parties, and by Christians of all churches. But only those who had the privilege of enjoying his friendship could estimate the quiet depths of his spiritual life, the tenderness of his conscience, the constant overflowings of his love, and the touching humility and unselfishness of his disposition.

It is only when such men leave us, and their light is here extinguished, that we in some degree realise what they have been to us, and what a precious gift from God is “this present evil world” is even one man who truly loves God and his neighbor, and what a glorious world that must be where all are “just men made perfect,” and “like the angels of God!”—*Id.*

NEW ESTABLISHED CHURCH IN GLASGOW—The Glasgow dean of Guild Court have just extended their sanction to the erection of a splendid church in connection with the Establishment in the West End Park. The building, externally, is about 130 feet in length, by about 70 in width, with a nave and aisles similar to those of the Cathedral. The church is seated to accommodate from 1000 to 1100 sitters. The cost will be about £2000.

THE CHURCH IN THE COLONIES.

Meeting of the Synod of Canada.

The annual meeting of this, the highest judicatory of the Canadian Church, will be held at the city of Kingston, in St. Andrew's Church on the last Wednesday in May, the

98^a where we trust that there will be a large attendance of both ministers and elders. The session will be an exceedingly important one, as matters of grave interest with regard to the future of our Church will doubtless come under discussion. It has been a subject of regret that so few elders feel it their duty to take part in the deliberations of the Synod; but we trust that there will be an improvement in this respect. Besides the adjustment of the position of the temporalities of the Church, and the appointment of a Board of Officers for their management, there will be many features of interest. It is probable that delegates from the Nova Scotian and New Brunswick Synods will be present, to reciprocate the movement initiated last year, and that the subject of a General Assembly for British North America will come under discussion. We trust a way may soon be opened for so important an effort. One result of the attendance last year of correspondents to the Synods of the Lower Provinces was the favorable position assumed towards Queen's College by those bodies. We hope that the suggestion made at the last Synod will be complied with, and that the authorities of Queen's College will be prepared with a report, detailing the number of students attending the theological, medical and arts faculties, and giving information with regard to the institution generally. Such a report would, we are satisfied, prove interesting and useful, and do much to draw out the sympathies of the people towards the College, and induce them to contribute liberally to the Building Fund.

The subjects of Sabbath observance, Sabbath schools and statistics, and the supply of the ministry for existing and future vacancies, will also probably come under review. The position of the French Mission will claim attention with a view to its maintenance and extension. The Home and Foreign Missions will also require consideration. While we think that in each Presbytery of our Church at least one missionary should be employed, if the men can only be obtained, we conceive that the time has fully come when our Synod might safely enter upon a foreign mission. We are persuaded that such an effort would have a most beneficial effect, and, if decided on, our sympathies would lead us to care for the long wandering sheep of the House of Israel. We are aware that the Parent Church contemplates the commencement of a mission to the Jews in the City of Jerusalem itself, but from deficiency of funds has delayed adding it to the other efforts of the Jewish mission. How graceful would it be for this young and vigorous offshoot of the Parent Church, to tender her the means of supporting a missionary in Jerusalem, and how salutary would the effect be upon the people of both Churches, stimulating and encouraging to increased efforts in the great cause of evangelization. We are convinced that to the Canadian Church, the result would be in the highest degree beneficial. The quarterly reports of our own missionary would be read with deep interest, and we are certain that the Church of Scotland would gladly furnish a suitable man for so important a position. The expense would not be a serious one for our Church, as £300 currency per annum would be amply sufficient, by no means a large sum, to be contributed by so many congregations.

Such are probably some of the topics which will engage attention; and their importance is such as to satisfy us that it is very desirable that the attendance of the Synod should be large. Coming to their duties with a solemn

sense of their responsibility, and accompanied by the prayers of our people, we earnestly trust that the labors of its members may be overruled for the good of the Church and of the Province, and that the blessing of the great Head of the Church may descend abundantly upon all their deliberations and all their efforts. —*Presbyterian.*

Appeal to the Church in behalf of Scotchmen abroad.

(From the Edinburgh Christian Magazine.)

WITH your kind permission, I wish to call the attention of your readers to a part of the mission field of our Church, and to point out the great work which we have yet to do. The neglects of the Church are so many, and her efforts have been so small, in proportion to her ability and her responsibility, that I am indeed almost restrained from calling attention to them. But I am persuaded it is better that the truth should be known; and if there are those whose hostility and unholy sectarianism will find gratification in contemplating our shortcomings, I pray God to give them a better mind. As for churchmen, I earnestly hope that none of them will have their attachment to the Church weakened by any facts that I may bring forward, but that, on the contrary, they may be stirred up to pray more, to give more, and to work more in her behalf than hitherto, so that she may be brought at least abreast of other denominations. While our Church shares with all Christian churches the responsibility of seeking to enlighten the dark places of the earth, there is one field that is peculiarly her own, and of that I intend chiefly to speak. I allude to the SCOTCH POPULATION ABROAD; our fellow-countrymen and fellow-churchmen out of Scotland, whether in the British colonies, in the public service, or in foreign countries—those who, by their birth and by their baptism, have a claim upon the Church to care for their souls. Let us turn first to

BRITISH NORTH AMERICA.

To the north of Canada lies the immense district of country known as the Hudson's Bay Territory. By far the greater number of Europeans who are to be found at the posts in that wilderness—officials, clerks, traders and trappers—are Scotchmen from the Highlands and Orkneys, thence selected because of their birth in a northern climate. And what has the Church done to follow these sons of hers whom she baptized, with those spiritual and hallowing influences that surrounded them in their early homes?—Nothing. The Roman Catholic priest finds his way through the dense forests to their trading posts, and, in the long winter evenings, talks with them beside their roaring log fires; but there they live and die without ever seeing the face of one of their own spiritual teachers. They have many things to remind them of Scotland, but the Church is wanting. Ah, it is a sad subject this of the Scotch Church not following Scotchmen to the ends of the earth.

Coming south to Canada and the lower provinces, we find three provincial synods of our Church, and about a hundred clergymen scattered over an immense territory, from Lake Superior to Newfoundland. Of these a small number were sent out by the Church; many went on their own responsibility, some were educated in the country, and some originally belonged to other denominations. Most of them are laborious, self-denying men; not a few are noble missionaries; men who have

done the work of whole presbyteries, who have endured poverty and hardship, who have traveled far and near, through deep forests, beneath summer's heat and winter's cold, to point the eyes of their dying countrymen to the Saviour lifted up upon the cross; men whom the General Assembly should stand up to welcome if they made their appearance in its midst.

But still these hundred clergymen are utterly unable to overtake the people adhering to our Church. We are told, by those who know the country, that if we would follow our people, if we would treat them as all other denominations treat them, it would be necessary to send a hundred more clergymen to the North American field without delay. From all quarters of British North America, from the new territories that are so fast filling up on the shores of Lake Huron, from the Highland districts of Gungarry, from New Brunswick, Nova Scotia, and Prince Edward Island, the most urgent appeals for ministers are ever and again sent to our Colonial Committee. We are told of districts of country where there are thousands of Scottish churchmen who have been unvisited for many years, and whose children are growing up unbaptized; we are told of congregations, able and willing to support pastors, having been vacant for ten, fifteen, and twenty years, we are told of fine old Scotchmen, with tears in their eyes, saying they would die in peace, if they only saw a clergyman of the Church of their fathers settled among their children; we are told of others using such language as this: "We see Methodists, Baptists, Roman Catholics, representatives of every name, save of the Church in which we were born, and in which we wish to die."

The loyalty with which Scottish churchmen in the Colonies have clung to the Church is truly wonderful, and is enough to make us at home inquire, whether, as a Church, we deserve such affection? But, notwithstanding this loyalty, we have already lost much ground. Whole communities have been alienated through our neglect, and, sick with hope deferred, have gone for ever from the Church of their fathers. Thus we read in the *Missionary Record* for February: "The Presbytery of Halifax, which once numbered three clergymen in Halifax, one in Dartmouth, one in Laurencetown and the adjoining districts, one in Cornwallis, one in Shelburne, one in Yarmouth, one in Lunenburg, one in Bermuda, one in Newfoundland, is now reduced to three." And we are told that several of these congregations have been alienated from the Church solely from want of clergymen. If those who are most indifferent to missionary enterprise, and who take no missionary periodical except the *Edinburgh Almanac*, will have the goodness to consult its pages, and to compare the clerical lists of different years, they will find some startling, and, to us, humbling disclosures. After the division of the Church in Canada, I believe that the numbers of the clergymen who adhered, and who separated, were very nearly in the proportion of fifty to thirty.

Now the relative position is entirely changed. The Church in Canada has eighty clergymen, the new body a hundred. And it is just because their friends at home have taken up the matter with far greater energy, have sent out men of some note to found colleges, and to occupy important places, just because they have supplied the demand, while the watch-towers of our Zion have been left desolate. Still, the sterling religious loyalty of our people is not

to any great extent shaken. Still, as they sing the songs of Zion in a foreign land, they look back with feelings of the tenderest affection to the parish church where they were baptized, and around which lies the dust of their kindred, and vow that they will never forget the "beautiful house where their forefathers worshipped." Still there is material for a great and powerful Church in British North America, if the Church at home would but arise in her might and pour in fifteen or twenty clergymen from year to year, till the most pressing wants are supplied. But the present is a most critical time. I know that already some of our best clergymen are oppressed with doubt lest they are sinning against God, in seeking any longer to keep up the attachment of vacant congregations to a Church which does not seem to be able to do anything for them. I saw lately a letter from a Colonial clergyman, from which I take the liberty to give an extract. He says: "A very few years will decide the question in my mind, whether the Church of Scotland is to have — ought to have — a place and a name in these Colonies, and the solution of that question depends upon the supply of ministers that may come to our rescue from one source or another. If that supply does not come, then, as I am a minister of the Church of Scotland, and cannot at present think of anything else, I will have to go to Scotland to do so with satisfaction to myself, and what I shall be obliged to consider duty to my Church and these Provinces, for I think it will be a sin to uphold the Church of Scotland with scarcely more than a name."

I turn next to

AUSTRALIA.

And there a similar, if not still greater, destitution stares us in the face. It must be painfully obvious to every member of the Church, that we have done almost nothing towards taking advantage of the wonderful openings that the discovery of gold has caused in Australia. The present is a great formative period in the history of that Colony, and the seed sown now will bear fruit for ages. What has the Church done in this crisis? While the Scotch population has been increasing with wonderful rapidity, the death vacancies among our clergymen have been little more than supplied. The consequence is, that multitudes of our people are completely destitute of those spiritual privileges which they enjoyed in their native land. Surrounded with temptations, they have none to care for their souls, and if they go down to the pit, is the Church that baptized them clear of their blood? Another consequence is, that many of the friends of the Church in this Colony, comparing her trifling efforts with those of other denominations, have lost faith in her spirituality, and grown lukewarm in their attachment. Australia was in a great measure true to the Church after the secession of 1843; but since the death of one or two of the old pillars of our cause, such as Dr. McGarvie, and the efforts of the last few years so far below those of others, we fear that we have lost our vantage ground. And, indeed, however much it is to be regretted, it is scarcely to be wondered at when we find the state of things to be such as this. "According to the last census it would appear that our brethren of the Church of Scotland in South Australia amount to 5,264 while the Free Church numbers only 1,542, yet the latter have four ministers of their denomination laboring in the Colony, while among the 5264 of the National Church

there is only one." — Vide *Record* for February. No wonder our friends despair.

I turn next to the

MILITARY AND NAVAL STATIONS.

Though an immense number of Scotchmen spend their lives in the public service of their country, the Scotch Church may be said to be unknown in these departments. She is unrepresented at one and all of the great naval and military stations. At Gibraltar, Malta, Corfu, Bermuda, &c., where there are always great numbers of our adherents no spiritual provision is made for them. This is all the more inexcusable, that the present army regulations, unjust and dishonorable though they are to the Church, would for the most part ensure a tolerable salary to clergymen at these stations. I have said unjust and dishonorable to the Church. And is it not an insult to the Church, the nation, and to those brave men who are the flower of the British army, that Scotch clergymen receive less for attending the military than ministers of the Southern Establishment? * Then, to turn to the navy, a still worse injustice meets us, for it is part of its regulation that no person shall be appointed a chaplain therein who has not been regularly ordained deacon and priest of the United Church of England and Ireland. † These wrongs should not be submitted to any longer. It is because they have been too long borne without remonstrance, because we have allowed our Church to be treated as a dissenting sect, as any Scotch Churchman who enters the army or navy feels at once, that we have lost so many of the higher classes of the country.

I turn next to Scotch communities in

FOREIGN COUNTRIES.

There are none of her Majesty's subjects more prone to push their fortunes abroad than the Scotch. Wherever one travels on the continent, or elsewhere, he finds the so-called English population to be largely made up of Scotchmen. Now, although I am not able at present to quote the precise words of the Consulate Act, I know that according to the provisions of that Act a Scotch clergyman may be appointed, and will be chiefly paid by the British Government, wherever a certain number of Scotchmen reside, and a certain sum is raised. But this most important provision has never, I believe, been taken advantage of, except in the case of Buenos Ayres in South America, and the consequence is, that multitudes of Scotchmen are thus lost to the Church, and return home in due time Episcopalized. Go where you will into foreign countries, you find side by side with the British consul the English chaplain, though most of her Majesty's subjects, for whose spiritual instruction he has been appointed, were born north of the Tweed. There must at present be at least ten or twelve places of great importance, including several of the capitals of Europe, such as St. Petersburg, Brussels, &c., where the Act I have alluded to can be taken advantage of, and surely it should, without delay. "Too many of our leading people have for ever been lost to

* An Episcopal minister in Scotland, though a dissenter, receives more, I suppose, for attendance on the military, in proportion to their number, than a parish clergyman. On Colonial stations, the treatment of Scotch ministers officiating to the troops, when compared with the treatment of Episcopal ministers, is often most unfair. Why do not the leading men of the Church take some action against such indignities? What means the omission, in the army list of the names of Scotch chaplains at the seat of war?

† The difficulty connected with appointing a Scotch clergyman as chaplain to a ship can easily be got over by appointing one or more to a squadron.

the Church of their country through this neglect in time past, and the legitimate influence of that pure worship for which our fathers died has thus been carelessly thrown away. Some time ago I read, if I mistake not, in one of the publications of the Presbyterian Church of America, an article suggesting the propriety of their establishing a Presbyterian Church at all the capitals of Europe, for the accommodation of their traveling countrymen, and for the spread of apostolic truth in these stragglers of error. Why has the Church of Scotland never thought of this?

Having thus partially surveyed the work to be done, let us look

AT HOME,

and see if we can discover any traces of a missionary spirit at all adequate to the crisis. What is the Church doing or purposing to do in this lamentable state of affairs? Is she repenting of the past, shaking off her lethargy and girding herself for a great effort? Alas! we find, first of all, a widespread ignorance of missions in general, and of our Church's missions in particular. A great portion of our people know little or nothing of our missions — of our missionaries, how many there are, where they are, what they are doing, and what they are not able to do. The adherents of other denominations read their "Records," and thus have their piety quickened, their interest in the extension of Christ's kingdom intensified, and knowing the cause they are supporting, they give of their substance as God has prospered them. How many families are there belonging to the Church whose dissenting servants read their missionary circles in the kitchen, while the *Home and Foreign Missionary Record* of the Church of Scotland has never found its way to the library or the drawing-room! The truth is, a very small portion of families belonging to the Church read the *Record*, and the rest know necessarily very little about what is going on. As a natural consequence of this, we find a vast amount of indifference. If, instead of abusing her downward, she had but used it aright, what glorious missionary church might not the Church of Scotland have been! How many dark places might she not have enlightened! If every parish in the country was supporting a missionary abroad, we would be doing as more than dissenters are doing. But what is the present condition of things? The comparative indifference of our people to the extension of the Redeemer's kingdom can be proved by the most unquestionable statistics. A considerable number of our parishes refuse to collect for the Mission Schemes at all. If we take those which do collect, and turn to the lists at the end of any copy of the *Record*, we find appended to the names of large and influential congregations sums of which almost any dissenting place of worship of like ability would be ashamed.

When we compare the sums raised for missionary purposes by the two leading dissenting denominations of Scotland, after supporting their own ministry, with that raised by the Church, with her thousand parishes, her titled aristocracy, her large landowners, her paid clergy, we have reason to be humbled in the dust. Indeed, it is impossible for a Scotch Churchman to take an interest in the great movements that are now going on in the world for the extension of the Saviour's kingdom, without being constantly pained at the remembrance of his own Church.

I read in a recent number of your Magazine a statistical table of Protestant Missions, in

which the Scotch Church is placed immediately after the Wesleyans. The number of missionaries set down as belonging to the Wesleyans is 427, with 781 assistants. Next, indeed, for that body, whose members are for the most part in the humble walks of life, and who have first of all to support their own ministry. But what of the National Church of Scotland that stands next in the table? Missionaries, *fourteen*, assistants, *eight*; and of these fourteen we all know that several are of foreign birth! Of course our Colonial missionaries are not included: and I think it likely, although I am not certain, that in the case of the Methodists they are, still the difference is most startling. Worse still, I turned up some time ago the prospectus of a magazine published in London, part of which I give "Compiled principally from the official papers of the Baptist, London, United Presbyterian, Free Church, and Church (of England,) Missionary Societies, in which is given, A view of the progress of Christian Missions throughout the World." &c. No mention of the Church of Scotland; and how sadly significant the omission! The Church of Scotland has the unenviable distinction of being the *least missionary of all churches*. May God our heavenly Father revive us in the midst of the years. May He make the preaching of His Gospel effectual to the conversion of our people, for certainly if more of them were converted to God, and to the love of the Lord who died for them, our missions would not remain long in their present condition.

G. W. S., B. A.

Missionary Report

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

I concluded my last report by mentioning that additional elders seemed to be wanted for the Wallace congregation, the present number being found insufficient. I likewise alluded to the meeting which had been held in reference to financial matters. And I now proceed to the usual narrative account of my missionary efforts, which I trust have been blessed to the spiritual improvement of those among whom I have been ministering in sacred things. Since the end of January last, I have in all officiated about thirty different occasions, preaching occasionally in schools and private houses. On the forenoon of Sabbath the 27th of January, I preached in the Village Church, Wallace, when the attendance, considering the state of the weather, was very good. I may here remark that I sometimes find it difficult to obtain the services of a precentor. Sacred music, which forms so appropriate an accompaniment to divine worship, does not seem so generally cultivated among the members of our congregations as could be wished. This is the more to be regretted as the symmetry of the service in our Scotch churches is thereby very much marred, and devotional impressions greatly lessened by the want of that which would deepen and elevate them. Perhaps something might be done to improve instrumental music here as at home, where a strong reform movement is presently going on, as may be seen from any of the newspapers. I do not of those who would approve of the introduction of instrumental music into our churches. I believe that the human voice, when improved by culture, is the best of all instruments for lifting up the song of praise to Him who has so miraculously endowed it with celestial utterances. But I believe at the same

time that, here as elsewhere, *cultivation* is needed to develop its capabilities. The young of both sexes would soon find it to be a most delightful task, and be better fitted to join in the solemn services of religion, having their tongues as well as hearts tuned to the worship of their great Creator, whose praises it ought ever to be their highest pleasure to advance. That the praising of God by the singing of hymns and spiritual songs is a duty incumbent on all Christians, I believe will be generally admitted; and that the tunes should on all occasions be suited to the psalm sung none will deny. For my own part, however, I may mention that I have a decided preference for the primitive and plainer tunes, and that I deprecate light and airy music as altogether unfit for congregational worship. Further, it has often appeared strange to me that those who had cultivated the art of singing, should be silent only in church, where their gifts might so appropriately be manifested in the divine presence and for the divine glory. Surely He, who is the giver of every good and perfect gift, has a right to the homage of all his intelligent offspring; and as he has declared that he takes delight in the offering of praise by the sons of men, it becomes all who approach his sanctuary to offer their best services at the footstool of that throne, around which angel and archangel vie with each other in one continued strain of celestial psalmody.

In the afternoon of the same day, I officiated in a private house at the Ridge, Stake Road, where, as I mentioned in my last report, a lady had been preaching on the previous Sabbath. I understood that the meeting referred to was well attended, and that the discourse delivered by this female preacher was sound and edifying. Since then, she has been lecturing in many places around Wallace with much acceptance. A man asked me one day if I did not think it right that women should be allowed to preach, and I was almost tempted to reply, in the words of a celebrated Doctor on a like occasion, "Sir, a woman's preaching is like a dog's walking on his hinder legs; it is not done well, but you are surprised to find it done at all." I said, however, in answer to the question, that I believed it was far from being a new thing, as we learn from history that among other pagan corruptions which crept into the Christian Church, some of the early sects adopted the practice of having female preachers; and in modern times the greater number of speakers among the respectable society of Friends are women, as well as among the Revivalists and Arminian Bible Christians. As a general rule, I said I believed it was wrong, not being countenanced by the word of God, which was the best guide in such matters. At the same time, a case might now and then occur of a female possessing peculiar gifts and graces which might qualify her to teach religion. But, on grounds of reason and observation, it seemed quite beyond the province of woman to preach the gospel. It is true that females have distinguished themselves in the literary world, but only in novels and poetry. No work requiring profundity of thought has ever been written by them—in law, medicine or divinity. It seems inconsistent with the character of their minds; says Milton,

"For contemplation he, and valor formed,
For softness she, and sweet attractive grace."

But the Bible is the best standard. I happened to meet the lady some time afterwards, and enjoyed the pleasure of a conversation with her. She conscientiously believes that her

labors are not in vain; she seems intelligent and pious; and I did not think it became me to raise an ecclesiastical quarrel with one who might be my grandmother, and who I understood had been preaching the gospel many years before I was born. But to continue.

On the occasion now referred to the attendance was excellent, in fact three rooms were quite crowded, many of those in attendance being from a distance of several miles. On such occasions I find it very profitable to expound in plain language some interesting passage of scripture, such as the parables and sayings of our Lord, showing by references to the Old and New Testaments the wonderful harmony that exists throughout all parts of Scripture. In these exercises the hearers, by their marked attention, seem to take great delight, and it is my sincere prayer that the good seed of the word may fall on many hearts, and produce in due time the fruits of holiness.

On the following Wednesday, I preached in the afternoon to a number of our friends in the back settlement of Wallace, in the house of Mr. Robertson, an old and firm adherent of our Church, whose attachment, like that of many others, is rendered so much the stronger from the pleasant recollections retained by him of the Establishment in the days of her glory. Had the weather been somewhat more propitious, the attendance would doubtless have been very good, as we have a considerable number of families in that neighborhood, who are well deserving of an occasional visit from any of our ministers or missionaries visiting the quarter. As it was, the room where we met was nearly full, the singing was conducted in Gaelic, and the discourse listened to with great interest, and, I trust, with much spiritual benefit to the hearers.

The following Sabbath was very stormy. Nevertheless, as I make it a rule to endeavor on all occasions if possible to keep my appointments for preaching, I managed to reach Pugwash, though with some difficulty. I officiated there in the forenoon to a fair audience considering the weather; and in the afternoon I drove down to Fox Harbor, where I preached in the new school-house, the attendance being very good. As mentioned in a previous report, this station is one where much good might be done by occasional preaching, a very considerable number of our friends residing in the neighborhood.

On Sabbath, the 10th January, I preached at Rogershill, both forenoon and afternoon. The day being favorable, the attendance was excellent. At the conclusion of the second service, I deemed it not inappropriate to say a few encouraging words to our people, in reference to the expected supply of additional laborers in this portion of our Lord's vineyard. I stated my firm and decided conviction that at no distant period all our vacancies would be well and fully supplied, several young men having on a recent occasion actually offered themselves to the Colonial Committee for that purpose. After the long night of destitution, I said it was pleasing to think that the dawn of a brighter day was approaching, than had ever shone upon the Church of Scotland in this Colony. It became us all, therefore, both ministers and people, to thank God and take courage for the future. On the Sabbath following, I preached at Cape John, holding two sets of worship. On every occasion I have been here, the numbers in attendance have always been very good; nor was the present an exception. The district is populous and contains many friends of our Church, and is, in fact, a very promising field.

On Sabbath the 24th February, I visited West Branch, River John. Here also we have many devoted adherents, and as usual the audience was numerous, the travelling being good. The Church is now in a tolerable state of repair. On the Sabbath following, being the 2d of March, I preached at Earlowen. The attendance was excellent, the church being quite full. There was a mixture, however, of the members of other denominations; and it is gratifying to every Christian man to find that sectarian prejudices are at length beginning to disappear, and a feeling of harmony to be restored, it being now more generally acknowledged that we are all members of one body whereof Christ is the head, and that the truest church is not necessarily the newest church, but the one which labors most to advance his glory and extend his dominion.

On the Sabbath following, I preached at Wallace in the forenoon, and at Fox Harbor school-house in the afternoon. On both occasions, the attendance was very fair. On the Friday following I again preached in Mr Robertson's house, back settlement, Wallace, to a considerable audience. And on the following Sabbath, I visited Pogwash, preaching there both forenoon and afternoon. The Sabbath following, being the 23d of March, I officiated in the village church, Wallace, in the forenoon, and in the afternoon in a private house at the Ridge, Stake Road, where, as usual, the attendance was excellent.

MISCELLANEOUS

Advantages of Industrial Schools.

It may well be esteemed a privilege to be allowed to bear testimony, however feebly, to the inestimable benefits conferred on our land by the institution of industrial and ragged schools. For the great truth is pressed more solemnly and significantly upon us every day, that the battle of this country is to be lost or won by abandoning or reclaiming its outcast population. One trembles to think what would have been the result had Christian patriotism been twenty years later than it was of discovering this simple secret—(hear, hear.)—had 200,000, a standing army of juvenile delinquents, been permitted to grow up year after year in the British islands, unreclaimed and uncared for. Church and country alike uttering the heartless plea, "Am I my brother's keeper?" The old system of penal enactment and coercive restraint had its centuries of trial. It has been weighed in the balances and found wanting. The youthful culprit, emerged from the stern discipline and contaminating fellowships of the jail—savage and untamed as he entered—his appetite only whetted for fresh misdeeds—hydra-headed vice lashed for the moment into silence and subjection, rose only when the restraint was removed with renovated energy. The system of moral suasion and kind treatment was substituted. These unhappy outcasts were made to feel that they were the objects of Christian sympathy. Instead of imagining, as they had done, that a cold, selfish, heartless world was a deceiver, and deceiving as themselves, they learned to repose confidence in their benefactors. They were brought to

feel for the first time that they were the recipients of kindness, to know for the first time the music of the word "home;" and the magic power of love accomplished what chain and cell, lash and prison, had failed to do. We all know that the gentlest and most silent agencies are often the most powerful. It has been said of the tubular Menai Bridge that the deflexion of it is greater under the warming rays of the sun than even when a monster train is passing over it. The tree in the forest which has defied ruder influences has at last had to yield under the silent falling of the snow-lake. The axe had not marked it. The breath of the tempest had passed over it unscathed—but flake by flake of virgin snow softly and gently loaded its branches—it succumbed and fell! (Applause.) The same moral influence has been brought with success to bear on these neglected children. Society awoke from its long guilty dream to discover that, nestling under these neglected rags, there beat many a noble human heart. The confession arose, and it has been faithfully echoed year after year in this hall, "we have been very guilty concerning our brother." Philanthropy has cast the hardest of these human hearts into the crucible of love—that heart has been melted, its passions calmed, its crimes bewailed. Aye, Sir, and in many instances that soul has been saved! Who, I ask, can look upon these poor neglected waifs of our population,—houseless, unsheltered, a terrible combination of ignorance and depravity, graduates only in vice, wandering stars, which have been suffered to drift away in devious and distant orbits from all that is kind, and sympathizing, and generous in our common humanity, uncommiserated while they lived, unwept for when they died? who but must feel that they are not in the position their Creator intended them to occupy; and that by cruel misfortune they are degraded to a sphere immeasurably beneath their birthright as children of immortality? We always pity and commiserate fallen greatness. The animal wallowing in the mire we do not pity; it is his native element, it would be unhappy elsewhere. But the prodigal, sharing its miserable hours, we do commiserate. He is not in his right place, away from his Father's halls and his Father's presence. We do not pity the insect or the worm crawling on the ground. It is earth born, and therefore its happiness is of earth. But the wounded eagle that has been cleaving the skies, soaring up with bold pinion to the sun, if we see it with broken wing fluttering and struggling on the ground, we pity it. Why? Because it has fallen from its native element. That child of the skies has been hurled with disabled wing from its freeborn scarpings. While the vile worm creates no pity, that fallen monarch does. (Applause.) Or, if I may be allowed another illustration, since your last meeting, indeed but a few months ago, England's great capital was breezed with hozaanahs as a free people welcomed a free sovereign to the land of the

free. Whatever other feeling may have heaved high in the bosoms of these congregated thousands, pity would have had no place. It was a proud and befitting homage to one who has thrown a lustre of historical glory around his country and its arms, and who, amid the soiled jewels in the crowns of Europe, wears his untarnished. But how different,—how vast the contrast from the case of royal exiles who more than once within recent years, and in the memory of most of us, have trodden our shores. How ever responsible for their own sudden downfall, few hearts there were which did not offer their tribute of pity and sorrow for departed greatness. The hereditary scepter hurled in the dust, and, outcast and banished and forlorn, come to plead at an empire's gates that were never yet closed against the fallen. (Applause.) So it is with these outcast prodigal children, the objects of your pity. The crown has fallen from their heads. See these bundles of miserable ragged tatters, the filth without, nothing to the beggary, ignorance, and moral pollution within. Is it over these the great poet of humanity utters his apostrophe, "What a piece of work is man! How noble in reason, how infinite! In faculty, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god!" O Lucifer! Son of the Morning, how art thou fallen! lying prostrate in the dust, a torpid, loathsome hyacinth, instead of mounting, like your fellows, with golden wings, to the regions of light and liberty, and joy. (Applause.) Alas! with them, too, there is this mighty difference, that their degradation is not their crime, but their misfortune. They have been more sinned against than sinning. (Hear, hear.) If they are called by the opprobrious epithet of "human vermin," whose blame is it that they are so? If they have been unfeelingly taunted by one of the lauded intellects of the day, as "attired in the unalterable livery of scoundrelhood," whose fault is it that this new and terrible representative class has been suffered to rise up in the midst of us in monster proportions? If they have been by a more truthful title designated "the Arals of the street," "their hand against every man," must it not be confessed, it is because long every man's hand has been against them?" But now, thank God, Britain has awoken, and is awaking still more, to her duties and responsibilities to these wilderers of Ishmael. Abandoned by their own parents,—cast off by drunken and reproachful fathers and mothers, whose oaths are the only dreadful form of prayer their children ever heard,—their natural affection brutalized into heartless cruelty,—I say forsake of their natural guardian, the public step *loco parentis*,—thanks to the patriotism and philanthropy of Scotchmen; the State, too, has interposed, and is at this moment interposing, by salutary enactments; although it does not by any means absolve the natural protector from his duties a

obligations, yet when these are perverted or abused, public authority nobly interferes to shield the defenceless and forsaken. It either coerces that degraded father to do his duty, or does it for him. If the one refuses, it stretches out its hand to that helpless outcast, and seating him on one of the benches of your ragged or reformatory schools, exclaims, "This my child was dead and is alive again, it was lost and is found." (Applause.) We hail it as a token for good that that wide gulph of separation which so long yawned between the upper and lower classes, — the extremes in society, — is now happily in many ways being bridged over. We have benevolent societies, numbering in their acting Committees the best blood of the land, their members cheerfully treading the lanes and alleys in these neglected wildernesses of human life. We have noblemen who feel it no disgrace to their coronets to preside at working men's associations, and take part in lectureships for the humbler classes; and though last, not least, we have our own beloved Queen, as the true mother of her people, and as the true granddaughter of good King George III., setting the proud example of entering the Highland shieling, — listening to the strange accents of the Celtic tongue — (cheers) — teaching the young Princes of England the eternal beatitude, — "Blessed is he that considereth the poor, — the Lord will deliver him in the time of trouble." (Loud applause.) I have often thought that there is a false partiality, — a sentimental sympathy not infrequently manifested for distress at a distance, — pitying misery, and pain, and heathenism not seen, to the overlooking and ignoring of that which is at our own doors. How our hearts were wrung with chivalrous compassion for those brave and devoted soldiers of ours who, a year ago, were perishing with cold and hunger in our terrible struggle in the East. They deserved all the sympathy they received. Not a tear too many was shed, not a sigh too many heaved, nor these neglected, and suffering, and fallen brave. But, without for one moment wishing to detract from a nation's devotion to her warriors, I believe were the case examined, were the records I perused last week in connection with another benevolent object in Glasgow investigated, we should feel — unsurrounded, indeed, with the halo of martial renown, the pomp and heraldry of war — sufferings as great, and privations as terrible, and tales as sad, in the garrets and winds of Edinburgh and Glasgow as in the wiry trenches and dismal night-watches of the Crimea. (Cheers.) I would say the same with reference to the young heathens we wish to gather into our ragged schools. Let me from me to utter one disparaging word about our missionary schemes. They are the barometers of a Church's spiritual life, — the articles of a dying or reviving Christianity. But while we indulge a right sympathy for the heathen abroad, is it not often done while there is an unfair proportion of interest in the heathen that

are near? In our zeal for the remote, we forget that seething cauldron steaming forth its corruptions in the midst of our dense cities, — a dreadful volcano sending its poisonous lava streams into the very vitals of society. Supposing that tidings reached you that at your own port of Leith or Granton some vessels had arrived from distant lands, freighted with a hideous cargo of human beings, unreclaimed savages, branded negroes, wild in their demeanor, with wan and squalid forms, what a burst of noble and magnanimous feeling would these hapless crews call forth. Many a sympathizing visitor, many a gay equipage would be seen speeding down to the quay to gaze on that crowd of imported misery, and pour in willing benefactions for their temporal and spiritual relief. But do you ever think that every day this awful and heart-rending picture is in your very town a sober reality, — that a ship manned with a shivering, ragged crew (and all the more sad because they are in the infancy of their being) is anchored at your own doors. Anchored, did I say? Nay, rather plunging and heaving in life's terrible sea, the neglected young voyagers calling from their port-holes in the old town, as they see the beacon-lights of luxury which stud the new, "Come over and help us." Is it fair, I again ask, to hear the cry from the distance and to shut our ears to the piteous wail of hapless thousands perishing within our own sight? I believe if we were witnesses to the miseries and distresses which at this moment, while I am speaking, might be seen in this city, we should not retire to our downy pillows with such light hearts tonight, without an effort to dry these embittered tears of injured and degraded childhood. (Applause.) I regret extremely the absence of the reverend Doctor, for if he had been present he would have relieved me from the necessity of making any particular reference to the great Bible principles which have been recognized in connection with this Ragged School ever since its formation, and which, I trust, shall never undergo either alteration or modification. I rejoice to think that, when this vessel of which I have spoken, with its ragged crew, nine years ago drew near to shore, that then it cast anchor, and has ever since retained its moorings under the majestic shadow of Protestant Bible truth. (Applause.) Its unchanging principle is, "the truth, the whole truth, and nothing but the truth." — not the truth dealt out in homopathic doses; not religion, a mere matter by the way, to be conveniently shoved into a corner, to which the children, after the other and more important lessons of the day are over, are to come with exhausted brain, and give to it the dregs and remnants of their time; not religion, some awful isolated mystery, divorced from daily life and school hours, but that which is the business of all hours, and which ought to be interfused and intermingled through all. Long may the day be distant when the chief glory of this

and other kindred institutions as Bible schools will be in any way tampered with. (Cheers.) You might train up these juvenile delinquents in all secular knowledge; but apart from religious and moral instruction, you would train them only to be learned thieves; not honest men and humble Christians. You would teach them the scientific knowledge of the crowbar. By a course of instruction on the lever and pulley, dynamics and acoustics, conductors and non-conductors, you would drill them on scientific principles into a more dexterous dealing with locks and keys, and the management of ascents and descents; you would kindly superadd to the practice of their professional skill a knowledge of the theory. But, by leaving the heart uncultured by religious truth, you might elevate them to be very angels in intellect, while at the same time they might be demons in depravity as ever.*

* (Speech of Rev. J. R. Macduff at the annual meeting of the Original Ragged Industrial Schools.)

A Well-spent Sabbath.

A well-spent Sabbath promotes domestic affection. The members of the family have the opportunity that day of being all together, and of cultivating one another's acquaintance. Neatly dressed in their Sunday clothing, and cleansed from the dirt that begrims some of them during the week, their appearance is better fitted to begot respect and affection. If the Sabbath did nothing more than encourage cleanliness, it would be an important blessing. Self-respect is greatly promoted by the workman being able to turn out on a Sabbath morning with his well dressed family, and fill their pew in the house of God. The respectful feelings of others are attracted to such a family. The workman feels that to be able to appear thus on the Sabbath, is something worth exerting himself for. His industrious wife feels the same. Both are reluctant to squander money and time, because one of the effects of such extravagance will be to prevent them from appearing at church with their children. It is remarkable how closely the loss of Sabbath-keeping habits is connected with self-respect. When a man has no desire to appear decent with his children on the Sabbath, it may be presumed that his self-respect is gone, and it will be no easy matter to keep him from degradation and ruin.

A well-spent Sabbath furnishes moral energy against temptation and vice. The immense proportion of crimes that spring from neglect of the Sabbath is a well-known fact. Many criminals while under sentence of death, or of transportation, have confessed that their career commenced with Sabbath desecration. The painter, Hogarth, so remarkable for his minute acquaintance with human nature, in his series of pictures illustrative of "The Rake's Progress," which ended at the gallows, introduced him as an apprentice, playing marbles on a tombstone during divine service. The committee of

the House of Commons, appointed in 1852, to investigate the subject of Sabbath desecration, remark in their report, that Sunday labor is generally looked upon as a degradation; and it appeared in evidence that in trade, in proportion to the disregard of the Lord's day, was the immorality of those engaged in it. One of the witnesses examined, a respectable baker, declared he would hardly train up his children to the business, because he was afraid of their morals being corrupted, through the Sabbath desecration required by the occupation as practised in London. The journeymen bakers in London, amounting to eight or ten thousand, are seldom in church; general looseness of moral principle is the consequence; from this very circumstance they feel that they are degraded; and not less from a regard to their character than to their health, comfort, and spiritual welfare, petitioned Parliament in a body, to devise means for relieving them of Sabbath work.—*North American Review.*

THE MONTHLY RECORD.

JUNE, 1856.

Anniversary Meetings in May.

We believe that there is no month in the year in which there are so many public anniversary meetings held in Great Britain, and such an amount of ecclesiastical and missionary business transacted as the month of May. It is found to be a most convenient season for traveling, at the commencement of summer, when able and eloquent representatives from different religious denominations and benevolent institutions are congregated in the same cities, and the sympathies of the religious public are powerfully excited, and their contributions poured into the Christian treasury. It is in this month that the large anniversaries of England centred in the metropolis, and stretching their branches throughout the empire and the world, are held; and it is then also that the annual meetings of the supreme ecclesiastical Courts in Scotland are convened. We have only had an opportunity of perusing abstracts of the proceedings of some of these public meetings, and can therefore find room for a very brief and condensed summary in our columns this month.

The following short notices of the anniversaries of the British and Foreign Bible Society, the Church Missionary Society, the Wesleyan Missionary Society, and the Protestant Reformation Society, will enable our readers to form some idea of the magnitude of these great institutions, of the extent of their influence, and the beneficent effects of their operations:

BRITISH AND FOREIGN BIBLE SOCIETY.—The annual meeting of this society was held on the 7th ultimo, at Exeter-hall. The chair was taken by the Earl of Shaftesbury. The Rev. S. B. Bergoo read the report of the committee for the past year. From this it appeared that the receipts of the year ending March 31, 1856, had exceeded those of any preceding year (including the special funds) The amount applicable to the general purposes of the society was £65,624 13s. 9d., and the amount received for bibles and testaments £63,100 16s. 4d.; making the total receipts from the ordinary sources of income £128,725 10s. 1d.; being £4,274 0s. 7d. more than in the last year, and £3,059 11s. 3d. more than in any former year. The issues of the society for the year were as follows:—From the depot at home, 952,145; from depots abroad, 522,249; total, 1,474,394 copies, being an increase of 23,518 copies over those of last year. The total issues of the society now amounted to 30,863,901 copies. The ordinary payments had amounted to £125,099 0s. 1d., and the payments on account of the Jubilee and Chinese New Testament Funds to £9,714 0s. 9d.; making the total expenditure of the year to amount to £134,813 0s. 10d. The society was under engagements to the extent of £89,910 5s. The meeting was afterwards addressed by the Bishop of Carlisle, the Rev. Canon Stowell, the Rev. Canon Bickersteth, the Rev. James Spence, Lord Teignmouth, the Rev. Mr. Landells, and the Rev. G. Clayton, &c., and several resolutions were adopted.

THE CHURCH MISSIONARY SOCIETY.—The annual meeting was held at Exeter Hall, London, on the 6th, Mr. T. B. Horsfall, M. P., was present. The total amount received during the year on behalf of the society was £115,208 4s. 8d. The expenditure had been—On account of the general expenditure of the society at home and abroad, including China, £109,799 6s. 8d.; on account of disabled missionaries, &c., £5,291 2s. 5d.; making a total of £115,280 9s. 1d. There were at present in connection with the society 128 stations, 203 clergymen, English, foreigners, natives, and East Indians, 33 European lay agents, nine European female teachers, (exclusive of missionaries' wives); 1,716 native and country born catechists and teachers of all classes. The number of communicants in 1853 was 16,772; in 1854, 17,124; in 1855, 17,909; in 1856, 18,739. The report having dwelt upon the financial position of the society, proceeded to point out the great need there was of missionary candidates to carry out the great objects of the institution. A Turkish mission had been established in the Mediterranean. In New Zealand and other parts of the world the missions of the society had been prosperous.

WESLEYAN METHODIST MISSIONARY SOCIETY.—The annual meeting of this society was held on Monday morning, the 5th ultimo, in Exeter-hall; the Earl of Shaftesbury in the chair. The noble chairman, in commencing the business of the meeting, paid a high tribute to the activity and usefulness of the Wesleyan body, observing that the missionary cause was one in which all denominations of Christians could and ought to combine. The financial report then read by the secretary, shows an increase in almost every considerable item of receipts, both in the home and foreign income. The total ordinary home income, for the year ending December 13, 1855, amounts to £79,832 16s. 5d., which,

with the contributions of foreign auxiliaries, &c., brings the total to £119,122 4s. 9d., being an increase of £8,073 10s. 5d. over the receipts of the previous year. Thirty-one missionaries and seven wives of missionaries have been sent out by the society since the last anniversary. The report was adopted after some lengthy addresses, and the meeting separated.

PROTESTANT REFORMATION SOCIETY.—The twenty-ninth annual meeting of this society was held on Monday, the 5th ultimo, at the Hanover-square Rooms, London. Mr. George Finch presiding, in the absence of the president, the Right Hon. Lord Colthorpe. The balance-sheet gave an increase of subscriptions over those of last year of £132 18s. 10d., and £65 19s. 8d. in remittances from auxiliaries. The society had been engaged during the past year in diffusing books, sermons, lectures and sermons, to counteract the influence of Popery, there being 819 Roman Catholic chapels and stations situated over this Protestant land, with a staff of 1,142 priests, besides the inmates of 93 nunneries and 17 monasteries. The special mission of the society had been vigorously carried on. Its missionaries, under the superintendance of the local clergy, were 7 in London, 16 in the country, and 14 in Scotland. To maintain those agents cost £200 a month, and the committee are anxious to create a reserve fund to make up any deficiency in the monthly receipts, in order that no missionary may be withdrawn from his post of labor. The abstract of the cash account for the year ending the 31st of March last showed a balance in hand of £384 14s. 10d., and the meeting addressed by several clergymen and gentlemen, including the chairman, the Rev. Dr. Cramming, and the Rev. Canons Bickersteth and Stowell.

The Scotch papers furnish full and lengthened accounts of the proceedings of the United Presbyterian Synod, which was this year held at Edinburgh on the 5th ult. The synod has 115 students attending the Divinity Hall. The Home Mission Committee has assisted 80 congregations from its funds. Under the charge of the Foreign Mission there are 67 congregations in Canada, 24 in Jamaica, and missions in Trinidad, Old Calabar, Cafraria, Australia and India. The receipts for the Home Mission Fund during the year have been £5,928, and for the Foreign Mission £12,197, in all £18,125, being an excess over last year of £625. A long and animated discussion took place on the subject of the organ in churches originated by a memorial from one of their congregations in Clarence street, Glasgow, in favor of instrumental music in public worship.

After a protracted debate, the following motion by Dr. Thompson, of Edinburgh, was carried by a large majority:

“That inasmuch as the use of instrumental music in public worship is contrary to the uniform practice of this Church and of the other Presbyterian churches in this country, and would seriously disturb the peace of the churches under the inspection of this Synod, the Synod refuse the pe-

tion of the memorialists, and at the same time enjoin sessions to employ all judicious means for the improvement of vocal psalmody."

A similar discussion has also taken place, and a similar decision been given on the same vexed question by the Presbyterian Synod connected with the Free Church in England. After a long and exciting discussion, this Synod decided at the annual meeting at Liverpool in the end of April, "That the introduction of instrumental music in public worship is disapproved by this Church, and enjoin all Presbyteries to take order that no such innovation be introduced in any of the congregations within their bounds, but to take steps as far as practicable to encourage and cultivate the harmonious exercises of vocal music." It remains to be seen whether the friends of the organ will submit to these decisions. We find the memorialists in Glasgow have strongly protested against the decision of the Synod as hasty and informal, and reasons for dissent had also been given in to the Synod in England. We hope we are not now to have a new sect of Organ Presbyterians formed, to disturb and divide the whole Presbyterian body in Britain and America.

The General Assembly of the Church of Scotland would not meet at Edinburgh until the 22d of May, and therefore we cannot expect to receive much intelligence from this court by the first steamer. We shall be enabled to furnish our readers with as full an abstract of the most important proceedings as our pages will admit, in our next number. We observe from the London papers that Lord Belhaven has been appointed her Majesty's representative to the General Assembly. Several clergymen's names have been mentioned as persons likely to fill the high and important office of Moderator.

Special Meeting of Synod.

A special meeting of Synod was held at Pictou, by appointment of the last annual meeting of Synod, on Wednesday the 7th inst. In the absence of the Moderator, the Moderator, the Rev. A. McGillivray, took the chair, and constituted the meeting with prayer. There were present Rev. A. McGillivray, Rev. A. Pollok, Rev. A. McLean, Rev. A. W. Herdman, Rev. W. Snodgrass, and Messrs. Cullen and Gordon. The instructions of Synod appointing this meeting, and specifying the business to be transacted, were read. Reports of Presbyteries as to the measures recommended by them for the Synod to adopt, on the subject of the resolutions of last annual meeting with reference to Queen's College, Canada, and the formation of a General Assembly, embracing all the Synods of the Church in British North America, were read for. A report from the Presbytery of Prince Edward Island was the only one read. This report, which will be found in our record of the proceedings of that

Presbytery, having been read and the recommendations contained therein having been unanimously approved of, the correspondent to the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, was instructed to govern himself accordingly.

Presbytery of Prince Edward Island.

This Court met, according to adjournment, at St. James's Church, Charlottetown, on Wednesday, the 30th ultimo, and was constituted. There was a full attendance of members. The minutes of the last meeting having been read and adopted, the Clerk reported that he had written to the Secretary of the Colonial Committee, agreeably to instructions, relative to the want in the Island of additional ministers, but that he had received no reply. The supply of St. David's, Georgetown, once a month, was continued.

The Presbytery took into consideration the two resolutions transmitted by the Synod, respecting the matters submitted to the last annual meeting, by the deputation from the Presbyterian Church of Canada, in connection with the Church of Scotland, and, after due deliberation, disposed of them in the following terms:

"With reference to the resolution respecting Queen's College, Canada, the Presbytery are unanimously of opinion that the present circumstances of the Church in this part of British North America are such that they cannot recommend the adoption by the Synod of any definite, active measures or efforts in support of Queen's College, and that the utmost the Synod can do is to confirm what has already been done by the resolution passed at the last annual meeting, in which the said College is brought under the notice of the Church in this country, and declared to be deserving of patronage and support, it being therein implied (the Presbytery conceive,) that the Synod will be happy, through the subordinate courts or individual members, to transmit any sums of money that may be placed at their disposal in behalf of Queen's College, and also to encourage, and, if necessary, to aid young men should any be disposed to study for the ministry in that institution."

"With reference to the resolution respecting the formation of a General Assembly embracing all the Synods of the Church in the British North American Colonies, the Presbytery recommend the Synod to instruct their correspondent, to communicate personally to the Synod of the Church in Canada the resolution passed at last annual meeting, and to convey, in the most favorable terms, the sentiments of the Synod as expressed therein, and, in the event of the question being discussed by the Synod of Canada, to give his most favorable attention to any scheme that may be propounded."

Mr. Snodgrass moved, in accordance with a notice given at last meeting, that the Presbytery overture the Synod to take the position of the Church in this country into their most serious consideration, with a view to the framing of a uniform constitution, on the plan adopted by the General Assembly of the Parent Church, relatively to chapels in Scotland. The motion was put and carried unanimously, and the draft of an overture agreed to accordingly.

The Session Clerk of St. James's Church, Charlottetown, being in attendance, produced

the Session minute book, the Communicant's roll book, the Registers of births and baptisms, marriages, deaths and burials, which were examined, found correctly and well kept, and ordered to be attested accordingly.

After disposing of other matters, the Presbytery appointed their next meeting to be held in the same place on Monday the 30th of June next.

Presbytery of Pictou.

YOUNG MEN'S SCHEME.

WE become every day more and more delighted with the course which the Presbytery of Pictou is now pursuing to educate young men for the sacred ministry in our Church. It has already recommended itself to the favor and liberality of many warm friends, and if more fully developed by additional reinforcements of students, it will ultimately provide an able race of young ministers in the colony. The accounts which we receive from Scotland of the character, talents and success of all the young men sent home from Pictou are very encouraging. Whilst all have done and are doing well, Mr. G. M. Grant has surpassed the most sanguine expectations. It is impossible to read the following extracts (although not intended for publication,) from his letter of the 8th May last to a beloved parent, without astonishment and admiration. Nova Scotia has just reason to be proud of not a few of her distinguished sons, and should Mr. Grant's valuable life be preserved, he appears to be eminently qualified to make his native land renowned, as a student occupying the very first rank in all the branches of literature, science and philosophy to which his attention is directed.

"This has been my best year at the University, but having taken more than the usual classes for a third year's student, I found that I had overrated my strength, and did not therefore expect to be very successful. However, I have carried off the first prize in chemistry, and the first in moral philosophy. I am much pleased with the chemistry prize, for I knew nothing of the subject previous to last session, and the Professor has given me a certificate which I transcribe verbatim.

"Mr. G. M. Grant attended my course of lectures on chemistry from the 7th November to the 24th April, during the session 1855-56. I have much pleasure in adding that Mr. Grant was regular and assiduous in his attendance throughout the session. He uniformly acquitted himself in a highly creditable manner at the weekly examinations, and gained the first prize in the junior division of the class. I have no hesitation in ranking him as my most distinguished student during the period referred to. He has acquired an intimate and extensive knowledge of the principles and leading facts of chemistry, and he has displayed peculiar aptitude and power for prosecuting the study of physical science. Mr. Grant unquestionably possesses great and rare abilities. To quickness of perception and superior excellence of memory, he adds the power possessed by few of communicating in clear and concise terms his thoughts and knowledge to others.

"I found him mild and diffident in disposition, urbane and respectful in manners, exemplary in conduct and unweariedly diligent in his studies. In a word, from daily observation during six months, I have been led to form a very favorable opinion of his character, disposition, and abilities, and can therefore confidently recommend him to the consideration of those who have it in their power to promote his interest, or favor his views."

FREDERICK PERRY, M. S. F. R. S.,
Professor of Chemistry.

"I value this certificate more than the prize. The prize in the moral philosophy

came to me, contrary to my expectations. My competitor was Mr. F., the English student who defeated me last year in the logic. There has been a stiff contest between us during the session that has just closed. I felt almost sure that he was again to be successful, but by a very large majority of votes the first prize was awarded to me. On this subject I have nothing more to say except to return my heartfelt thanks to the giver of all good, the common and living Father of all humanity for his kindness towards me throughout another session; once or twice, hard work and late hours threatened me with sickness; I was getting very weak and very pale, but by the good mercy of God I was sustained in good health the whole winter, while many students stunted and stronger were down several times.

Perhaps you would like to know how many students were in my classes. In the chemistry there were about one hundred, all of whom, except two or three in the junior division, i. e., were first year's students in the class. In the moral philosophy there were eighty-eight, of whom sixty-six were in the senior division, i. e., were at least nineteen years of age. Thus you see in some of the classes a division is made according to the length of the attendance; and in others according to the age of the students.

"I am delighted to hear that the Pictou Presbytery contemplate sending home two or three more young men. I am daily more and more convinced that this is by far the best way of securing a supply of well-educated, liberal-minded ministers; men of the new world who have enjoyed all the advantages of the old; and who will understand the exact position in which the different churches or divisions of the great Christian army stand to each other; men not imbued with sectarianism, nor having their usefulness marred by ignorance of the world; and men who, from coming in contact with the great intellects of the day, can meet the demands of the age and resist the attacks of heresy and infidelity, and who from seeing the want and wo, the wretchedness and demoralization of the lanes and vennels of Glasgow and Edinburgh, will know to sympathise with the poor and address the gospel to their conception.

[For the Monthly Record.]

What is Church Music?

This is a question which, in these days of splendid churches, improved tastes, and pulpit eloquence, demands an answer. If we are advancing, let our progress be not partial, but let it extend to every part of our worship. If we listen to remarks, however, made by persons with reference to the music in Church, we shall find that most of them have formed an opinion, or erected a standard, according to which they give deliverance—in other words, have virtually answered the question. Thus, when Church music is mentioned some think instinctively of an organ. In Episcopal Churches especially, when it can be afforded, the Organ is used; and we do not wonder that an episcopalian should laud organ music, and do his endeavour to set up this instrument, for, in remote country places, we have often observed that without its deep and soul stirring tones, his much admired service is bare and unbestirring. We may observe too, that it is a

proof to us of the stern truth and reality, the unartificial basis and genuine durability of the Scotch service, that notwithstanding it is often accompanied with the worst music that in other circumstances we remember to have ever heard, it still preserves a certain amount of interest, and is sufficient to carry along with it our emotions in a greater or less degree.

A number of United Presbyterians, who are building a Church in Claremont Street, Glasgow, begin to hold similar views of Church Music with our Episcopalian brethren, for they have quite lately memorialised the U. P. Synod respecting the introduction of an Organ to this place of worship. As their Memorial embodies the views of those who advocate organ music in the House of God, we, for the benefit of our readers, take the liberty of quoting it. "The Memorialists are of opinion that their efforts to improve themselves in the important and delightful exercise of praise, so as to attain to a well-conducted service of singing in the public sanctuary will, in addition to regular congregational practice, be greatly aided by the use of an instrument, as a leader and supporter of their Psalmody; and with this end in view they desire to obtain the use of an Organ in the place of worship now in course of completion, to be used only with the sanction and under the superintendance of the Session of the congregation. The Memorialists state, further, that they have not taken action in this matter without serious and prayerful deliberation, and they have come to the conclusion that the use of an organ for the purpose of simply leading and supporting the voice in the praise of God, either at the family altar, or at the public sanctuary is not opposed to, but is countenanced by the Holy Scriptures, which they believe to be the only rule of faith and practise. They submit also, for the consideration of the Synod, that the lawfulness of such instrumental aid in the worship of God is acknowledged by, and has long been in use, among almost all the Evangelical Churches in Europe and America, including the Orthodox Presbyterians of the latter country; and that the principle is so far admitted among ourselves as that at least one U. P. congregation in Jamaica, supported, to some extent, by the Mission funds of the synod has, for a number of years, employed an organ in the public worship of God, without challenge and to the edification of its members."

We observe also from a late correspondence in the Montreal Presbyterian that our friends in Canada are agitating the same question.

Our old friend the Rev. Dr. Candlish too, seems interested in the question, and even in some degree afraid of it; for he has sounded as it were an alarm to the Churches. He tells us, in a late pamphlet that it touches some of the highest and deepest points in Christian Theology. May we venture to say that in our opinion, it touches them but slightly. The duty of praise in general rises certainly out of such points, but the mode of it, as we think, is a matter to be determined by circumstances. He turns the attention of the church to the subject by the republication of two pamphlets written by Ministers of our Church in 1807, for the organ question is an old one. The late Dr. Ritchie was the author of one of them. He was Minister of St Andrew's Church, Glasgow, and introduced an organ into that large and splendid Church, was interdicted thereon by the Presbytery; and on

being transferred to Edinburgh, was caricatured as a street musician in the act of turning forcibly the handle of a barrel-organ to an appropriate and well-known air,

"We'll gang," &c.

Others understand by "church music" the singing of an accomplished choir. When we hear the remark, "We hear good singing at such a particular church," you will find it means, generally, the possession of a good choir; that is, good singing in one particular pew, the pew, namely, where the choir happens to sit. This, however, can scarcely be entitled to the name of church music; for we hear the music nowhere else in the church. The exception of a gentleman who has learned a little music in his youth, and is good at manufacturing a bass, or that of a lady who is skilful to improvise a tenor, is worthy of being noted, however; and if we could always convince ourselves that such did not esteem their own singing at all very highly, and had not the least thought of being heard by others, we should certainly admire it much. With reference to the mass, however, it is certain that while they may be, within the range of possibility, singing in their hearts, they certainly are not singing with their voices; and it is of the latter we speak at present. May we attempt to describe church music? Subject to correction, we beg to refer to the following essentials.

(To be continued in our next)

Subscriptions for Moncton Church.

THE Rev. William Murray, in transmitting for publication the following list of contributions he has received for the erection of a new Presbyterian Church at Moncton, begs leave, in his own name and in the name of the congregation to return to the Presbyterians of Halifax his warmest thanks for their very liberal encouragement; and to assure them that as his success has exceeded his and their expectations, so it cannot fail to exert a most beneficial effect on the future prosperity of the congregation, and to encourage others to be equally liberal. Mr. Murray feels that he cannot express too strongly his sense of the kind reception he met with from the people of Halifax. Coming among them, as he did almost a total stranger, he found himself everywhere welcomed as a friend, and therefrom a neighboring Province, his cause warmly espoused and as readily responded to as though he had been conferring a personal favor on themselves. While Mr. M. would regard the liberality of the Presbyterians of Halifax as a favorable sign of their religious prosperity, he is confident that prompted as he believes it was by a right spirit, they will not lose their reward. One thing he is sure of, that neither he nor his congregation will so forget the debt of gratitude they owe them.

HALIFAX, May 13th, 1856

Archibald Scott, Esq.	£2 0 0
Messrs. Doull & Miller,	3 0 0
C. Murdoch, Esq.	2 10 0
Wm. Young, Hon.	2 10 0
James F. Avery, Esq.	2 0 0
Messrs. G. & A. Mitchell,	4 0 0
A. Keith, Hon.	2 0 0
Messrs. R. Noble & Sons,	2 0 0
Alexander McLeod, Esq.	2 0 0
George McKenzie, Esq.	2 0 0
John Kandick, Esq.	2 0 0
John Duffus, Esq.	2 10 0
James Stewart, Esq.,	2 0 0
J. Williamson, Esq.,	1 0 0

J. Strachan, Esq.,	£2	0	0
James McNab, Hon.	2	0	0
Messrs. Thomson & Esson,	2	0	0
John Gibson, Esq.,	2	0	0
D. Falconer, Esq.,	5	0	0
Rev. John Scott,	1	0	0
John Robinson, Esq.,	1	0	0
William Murdoch, Esq.,	5	0	0
Angus McLean, Esq.,	1	0	0
John Watt, Esq.,	1	0	0
W. & C. Grant,	1	0	0
W. A. Hesson, Esq.,	1	0	0
W. Merrick, Senr., Esq.,	1	0	0
Chas. E. W. Wiswell, Esq.,	1	0	0
D. Murray, Esq.,	1	5	0
John Munro, Esq.,	1	0	0
Samuel Gray, Esq.,	1	0	0
Alexander Scott, Esq.,	1	0	0
John McGregor, Esq.,	1	0	0
Thomas Hosterman, Esq.,	1	5	0
John Taylor, Esq.,	1	0	0
Hugh Lyle, Esq.,	1	0	0
Adam Reid, Esq.,	1	0	0
James Malcolm,	1	0	0
James C. Hume, M. D.,	1	0	0
William Sutherland, Esq.,	1	0	0
Joseph Robinson, Esq.,	1	0	0
Thomas Bolton, Esq.,	1	0	0
A friend,	0	5	0
Robert Malcolm,	0	10	0
F. McLean,	0	10	0
Samuel Weir,	0	10	0
James Rhind,	0	10	0
Archibald Sinclair, Esq.,	0	10	0
Philip Thompson, Esq.,	0	10	0
Charles McQueen,	0	7	6
Daniel Thom,	0	5	0
James Watt,	0	10	0
Nicholas Vass,	0	10	0
William Kandick,	0	10	0
Alexander Knight,	0	10	0
Charles Hosterman,	0	5	0

From the Fredericton Head Quarters, May 2

The Rev. Dr. Brooke.

On Friday last a deputation from the congregation of St. Paul's Church, of this place, in connection with the Established Church of Scotland, waited upon their Pastor, and presented him with the following Address, which was read by Professor Jack, D. C. L.

It is, perhaps, proper to explain that when it was understood that an honorary degree was to be conferred upon their respected pastor, certain members of the congregation immediately determined to defray the fees usually connected with such affairs. Accordingly the matter was privately arranged before the reverend gentleman had become aware of the matter. In order, further, to show the spirit which actuated all parties, it is proper to add that after the diploma had been procured, the College officially declined to receive any fees in the case.

ADDRESS.

FREDERICTON, May 14th, 1856.

Rev. and dear Dr. Brooke:—On behalf of the congregation of St. Paul's Church, in Fredericton, we, the undersigned, desire to take this opportunity of expressing to you the great satisfaction we experienced on the occasion of your recent promotion to the Honorary Degree of Doctor of Divinity, the Diploma for which we have now the pleasure of handing over to you.

This public recognition by our Provincial University of the learning and theological attainments of one, whom a most zealous and efficient discharge of the duties of a Christian minister renders year after year more highly appreciated and better beloved by the members of his congregation, is regarded by all as not only honorable to him who has received it, but also as creditable to the institution from which it has emanated.

The members of the Church of Scotland in New Brunswick, as well as those of the same church in Canada, whatever you are about to proceed on a deputation from our Provincial Synod, will, we are persuaded, participate with us in the feeling which we have above so imperfectly expressed.

That your public mission in the present instance may be both pleasant and successful, and that on your return your labors here may long be continued for our soul's welfare, and finally crowned in Heaven with the highest reward, is the constant prayer of,

Rev. and dear Dr. Brooke,
Yours, most affectionately and sincerely,
Signed by the Elders, Trustees and Congregation.

REPLY.

FREDERICTON, May 16, 1856.

My dear Friends:—It is with very great pleasure that I now receive the expressions of your satisfaction on my having the honorary degree of Doctor in Divinity conferred upon me, and it is very pleasing to me that the Diploma for the same comes to me through your hands.

It would be unmanly affectation in me were I to be backward in stating how much I have been gratified both by the honor which has been conferred upon me, and by the handsome manner in which it has been bestowed, and thus gratification has been very much increased on my being assured by you that it is shared by the members of my own congregation, and other friends in the community.

You are pleased to speak approvingly of the estimation in which my labors as your minister are held, and to assure me that year after year they are more highly appreciated. I trust that I shall never forget that I serve a Master in Heaven whose approbation, above all, it is my duty to seek, and whose work I am bound to do; yet very precious is it for me to be assured of the increasing acceptableness of my ministerial labors and the increasing affection of my people. I desire to ascribe the praise to him who, while we sow, can alone give the increase. It is with humble thankfulness to Him who is the Great Head of the Church that I have been permitted to see some fruits of my labors, that I have observed the congregation steadily growing in numbers, and I trust many of them also in grace.

I should be very ungrateful were I not to acknowledge, as I now do from the heart, that your regard to myself personally has been manifested on many occasions, not by words only, but by numerous and substantial tokens of affection.

The time you have chosen for this public demonstration is very gratifying to me affording, as it does, a proof of your attachment to the Church to which we belong. I am about to proceed as a Delegate from the Synod of this Province to that of Canada; and I will tell them, with no small delight, of the warm hearts of the kind friends that I leave behind me in a place where I have now spent many happy years.

I heartily join with you in the prayer that my mission may not be without its beneficial results: and you may rest assured that I shall bear you often in my mind, and remember you in my prayers when I am far away from you.

I shall rejoice to return to my home and to my labours; for I assure you I am never so happy as when going out and in amongst you, and breaking amongst you the bread of life.

I prize very highly the prayers you offer up for my success in my ministerial work, and also for my own temporal and eternal welfare. I must now bid you farewell for a short period, and hoping soon to be restored to you with my heart encouraged and my hands strengthened for my work.

I must now bid you farewell for a short period, and hoping soon to be restored to you with my heart encouraged and my hands strengthened for my work.

I am,
My dear friends,
Your affectionate Pastor,
JOHN M. BROOKE, D. D.

Representatives to the Synod of Canada.

We are happy to find that the Rev. William Snodgrass, of Charlottetown, and the Rev. Dr. Brooke of Fredericton, have proceeded as representatives from the Synods of Nova Scotia and New Brunswick to Canada to attend the annual meeting of the Synod of that Province which met at Kingston in the end of last month.

Meeting of the Synod of Nova Scotia.

The annual meeting of the Synod of Nova Scotia in connection with the Church of Scotland will be held this year at Pictou, on the first Thursday of July next. Every year the proceedings of the Synod are becoming more and more interesting and exciting. And as business of much importance relating to the state of the Church in this Province will be brought before the meeting, and representatives may be expected both from New Brunswick and Canada, it is desirable that there should be a full attendance of all the members of the court on that occasion.

Young Men's Christian Association.

On the forenoon of last Lord's day a sermon was preached in St. Matthew's Church, by the Rev. John Scott to the young men connected with the Association, and a collection was made in aid of its funds which amounted to £11 6s. 6d.

Home Mission Fund.

1856.	Amount formerly received	£	s.	d.
	St. Andrew's Church, St. John's, N.S.	62	19	6
	collection, by the Rev. F. Nicol,	7	0	7
		£	70	13

DAVID ALLISON,
Treasurer

HALIFAX, 3rd June, 1856.

Synod Fund.

Amount received to this date,	20	0	8
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JAMES F. AVERY, M.D.
Treasurer

HALIFAX, 3rd June, 1856.

THE MONTHLY RECORD.

Agents for The Monthly Record.

Wm. Grant, Esq. Stationer	Halifax
J. E. Lawlor, Esq.	Dartmouth.
Wm. Gordon, Esq.	Pictou.
John McKay, Esq.	New Glasgow.
Robert Sutherland, Esq.	Earlton.
Robert Ross, Esq.	River John.
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