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OF THE

## Church of Scotland in Nova Scotia and the adjoining Provinces.

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

Vol. IV.....No. 12.

HALIFAX, DECEMBER, 1858.

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### INTERESTING INFORMATION.

#### A Great Scotch Preacher.

Mr. Caird's name is already known to the English public as that of the author of a sermon on *Religion in Common Life*, which was published two or three years ago by Her Majesty's command. Every Sunday during the autumn sojourn at Balmoral, the Queen and court worship at the little parish church of Crathie; and at various times several of the most popular preachers of the Church of Scotland have there preached in the presence of royalty. Mr. Norman McLeod of Glasgow, Dr. Cumming, Mr. Stewart, of St. Andrew's, Edinburgh, and other eminent Scotch clergymen, have officiated at Crathie Church, and in more than one instance with so favorable an impression, that the manuscripts of the discourses have been required for the Queen's private perusal. But Mr. Caird was the first Scottish minister who received a royal command to give his sermon to the public; and indeed, with the exception of the Bishop of Oxford, the first preacher who had been so distinguished during Her Majesty's reign. Many circumstances, apart from the merits of the discourse, contributed to secure for it a very large circulation in England as well as Scotland; and we have been informed that no single sermon published in modern times has been so extensively read. Somewhere about a hundred thousand copies of it were exhausted in Britain: a still greater number were required for the United States, where the republicans were eager to know what sort of religious instruction was approved by a queen; and the sermon, being translated into the German tongue, was republished in Germany with a recommendationary preface, by the Chevalier Bunsen. At that period it became known for the first time to the English public that there had arisen in Scotland a new luminary; a great pulpit orator who was held by many to be equal to any who had preceded him,

Chalmers and Guthrie not being excepted. And the published sermon seemed almost to justify the enthusiasm of Mr. Caird's warmest admirers. We were happy to be able to express a most favorable opinion of its literary characteristics, and we believe that among intelligent readers there was but one opinion of it, as an ingenious, eloquent, sensible and interesting exposition of an important practical subject.

Mr. Caird made his reputation as a preacher while minister of Lady Yester's Church, Edinburgh; but about ten years since he retired from the bustle of a city clergyman's life to the country parish of Errol, in Perthshire. From his seclusion there he occasionally emerged to preach in the large towns of Scotland, and far from being forgotten or lost sight of in his country, retirement, his popularity appeared ever on the increase. Whenever he preached in Edinburgh or Glasgow, the crowds that followed him had hardly been equalled since the great days of Dr. Chalmers; and the fame to which *Religion in Common Life* attained did not surpass the expectations of his Scotch admirers. A few months since Mr. Caird, now a clergyman of thirteen years experience, was transferred from his country parish to the beautiful church recently erected in the West-end Park at Glasgow, to which we are sorry to see its builders were too Protestant to give a saint's name. There, with undiminished fire, and unslackening popularity, Mr. Caird preaches twice every Sunday. The stranger in Glasgow, if he wanders on Sunday afternoon in the direction of the Park, will see a well-dressed eager crowd hurrying towards the Park Church; and we understand so overcrowded was the building at Mr. Caird's first coming, that it has been found necessary to furnish the congregation with tickets, no one being admitted without producing one. Mr. Caird, we believe, is of opinion that in order to produce its full impression, a sermon ought not to be read, but to be delivered as if given *extempore*; but as the labor of com-

mitting a discourse to memory is great, he reads his forenoon discourse, and delivers without any manuscript that which he preaches in the afternoon. The afternoon appearance is thus the great one, and it is to that service strangers who wish to hear the eminent preacher generally go. And although it is in the nature of things impossible that a great orator should be always at his best, we believe that hardly any one who goes to hear Mr. Caird of an afternoon, however high his expectations may have been, returns disappointed.

Let us suppose that by the kindness of some Glasgow acquaintance we have succeeded in procuring tickets of admission to the Park Church. In the midst of a throng which has converged from many points to the steep ascent which leads up to it, we approach the stately Gothic building, with its massive tower, which, standing on an elevated ridge of ground, looks on either hand over the distant din of thronging streets beneath to the quiet country hills far away. We find our way into the church, and we have time to look around us, for there is still half-an-hour before the service begins.

It is just two o'clock. Every seat is crowded, and the passages are gradually filled with people who are content to stand. And as the last tones of the bell have died away Mr. Caird ascends the pulpit, wearing, as Scotch ministers do, the black silk preaching gown and cassock. His appearance is natural and unaffected. Of the middle size, with dark complexion and long black hair, good but not remarkable forehead, a somewhat careworn and anxious expression, and looking like a retiring and hard-wrought student of eight-and-thirty—there we have Mr. Caird. He begins the service by reading the psalm which is to be sung, and we are struck at once by the solemnity and depth of his voice, and we feel already something of the indescribable charm there is about the whole man. The psalm is sung by a choir so efficient that the lack of the organ is hardly felt. Then

the minister rises, and, the whole congregation standing, offers a prayer. The Church of Scotland has no liturgy, and every clergyman has to prepare his own prayers. These are commonly understood to be given extemporaneously, and generally they are extemporaneous; but as we listen to those sentences, uttered with so much feeling, solemnity, quietude, and fluency, we soon know that the prayers, filled with happy turns of expression, containing many phrases and sentences borrowed from the Liturgy, and some (or we are much mistaken) translated from the Missal, and all conceived and expressed in the simple beautiful liturgical spirit, have been, if not written, at least most carefully thought over at home. At one time Mr. Caird's prayers were ambitious and oratorical; but now their perfect simplicity tells of more mature judgment and taste. We cannot say whether the congregation has so far mastered the essential difficulty of unliturgical common prayer as to be properly joining in those petitions; but the perfect stillness, the silence and stirlessness that prevail in church, testify that the congregation is at all events intently listening. The prayer is over—only a quarter of an hour. Then a lesson from Scripture is read, chosen at the discretion of the clergyman; then comes the sermon. You cannot doubt, as you see the people arranging themselves for fixed attention, what portion of the worship of God is thought in Scotland the most important. The service in that country is essentially one of instruction rather than one of devotion. The text is read; it is generally such as we feel at once to be a suggestive one; it is sometimes striking, but never odd or strange. Then Mr. Caird begins his sermon. He has no manuscript before him, not a shred of what the humbler Scotch calls *paper*, and abhor as they abhor a vestige of Rome; but who could for a moment be misled into imagining those felicitous sentences extemporaneous, or that masterly symmetrical discussion of the subject, so ingenious, so thoughtful, so rich in fine illustration, rising several times in the course of the sermon into a fervid rush of eloquence that you hold your breath to listen to—the excogitation of the moment? In hearing Mr. Caird you have nothing to get over. There is nothing that detracts from the general effect; none of those disagreeable peculiarities and awkwardnesses in utterance, in gesture, in appearance, in mode of thought, which grievously detract from the pleasure with which we listen to many distinguished speakers till we get accustomed to them, and learn to forget their defects in their merits and beauties. He begins quietly but in a manner which is full of earnestness and feeling; every word is touched with just the right kind and degree of emphasis; many single words, and many little sentences which when you recall them do not seem very remarkable, are given in tones which absolutely thrill through you: you feel that the preacher has in him

the elements of a tragic actor who would rival Kean. The attention of the congregation is riveted; the silence is breathless; and as the speaker goes on gathering warmth till he becomes impassioned and impetuous, the tension of the nerves of the hearer becomes almost painful. There is abundant ornament in style—if you were cooler you might probably think some of it carried to the verge of good taste; there is a great amount and variety of the most expressive, apt, and seemingly unstudied gesticulation: it is rather as though you were listening to the impulsive Italian speaking from head to foot, than to the cool and unexcitable Scot. After two or three such climaxes, with pauses between, after the manner of Dr. Chalmers, the preacher gathers himself up for his peroration, which, with the tact of the orator, he has made more striking, more touching, more impressive than any preceding portion of his discourse. He is wound up often to an excitement which is painful to see. The full deep voice, so beautifully expressive, already taxed to its utmost extent, breaks into something which is almost a shriek; the gesticulation becomes wild; the preacher, who has hitherto held himself to some degree in check, seems to abandon himself to the full tide of his emotion: you feel that not even his eloquent lips can do justice to the rush of thought and feeling within. Two or three minutes in this impassioned strain and the sermon is done. A few moments of startling silence; you look round the church; every one is bending forward with eyes intent upon the pulpit; then there is a general breath and stir. You think the sermon has lasted about ten minutes; you consult your watch—it has lasted three quarters of an hour. If you are an enthusiastic Anglican you say to yourself, "Well that comes to the mark of Melvill or Bishop Wilberforce." If an enthusiastic Scotch churchman you say to yourself, "Well, I suppose Chalmers was better; but I never heard preaching like it, save from Guthrie or Norman McLeod."

Then follow a brief collect, a hymn, and the benediction; and you come away, having heard the great Scotch preacher. We may very fitly call him so; for except Dr. Guthrie and Mr. McLeod, there is no one whom the popular judgment of Scotland in general places near Mr. Caird. And though every district of Scotland and every town has its popular preacher—and though many congregations have each their own favorite clergyman whom they prefer to all others—still the very best that the warmest admirers of other Scotch ministers can say of them is, that they are better than Mr. Caird. He is the Scotch Themistocles. Even those who would place another preacher first, place Mr. Caird second.

It is rarely indeed that we find such a remarkable combination in one individual of the qualities which go to make an effective pulpit orator. Mr. Caird's mind has the knack of producing the precise kind of

thought which shall be at once worthy of the attention of the best educated and most refined, and effective when addressed to a mixed congregation. And that is the practical talent for the preacher, after all. No depth, originality, or power of thought will make up in a sermon for the absence of general interest. No thought or style is good in the pulpit, which is tiresome. There is an insufferable but lofty order of thought which you listen to with an effort, feel to be extremely fine, and cease listening to as soon as possible. John Foster, who scattered congregations, was beyond doubt an abler preacher than Mr. Caird; but he *did* scatter congregations, and therefore he was not a good preacher, finely as his published discourses read. There are other preachers who attract crowds by preaching sermons which revolt every one who possesses good sense or good taste; but in distinction alike from the good and unpopular preacher, Mr. Caird has the talent to produce at will an order of thought elevated enough to please the most cultivated, and interesting enough to attract the masses. He has a good foundation of metaphysical acumen and power; strong practical sense; then great powers in the way of happy and striking illustration; indeed, he traces knowledge between the material and the spiritual with a felicity which reminds us of Archbishop Whately. Mr. Caird has also that invaluable gift of the orator—a capacity of intense feeling; he can throw his whole soul into what he says, with an emotion which is contagious. Further, he has a remarkably telling and expressive voice, and a highly effective dramatic manner. Add to all these qualifications that, from natural bent fostered and encouraged by unequalled success from his first entering the church, he has devoted himself steadfastly to the single end of becoming a great and distinguished preacher. That end he has completely attained. For at least ten years he has held in Scotland the position which he now holds; and the fortunate incident of his preaching at Crathie extended his reputation beyond the limits of Scotland. Mr. Caird is certainly the most generally popular preacher in the Scotch church, and he deserves his popularity. We cannot, of course, go into the question of mute inglorious Miltons, and of flowers born to blush unseen. It is possible enough that among the Cumberland hills, or in curacies like Sydney Smith's on Salisbury Plain, or wandering sadly by the shore of Shetland fords, there may be men who have in them the makings of better preachers than Bishop Wilberforce, Mr. Melvill, Mr. McLeod, or Mr. Caird. Of course there may be Folletts that never held a brief, Angelos that never built St. Peter's, and Vandycks who never got beyond sixpence a day. There may be, of course, and there may not be; and what is known must for practical purposes be taken for what is.

It may readily be supposed that the announcement of a forthcoming volume of

sermons by so distinguished a preacher did not fail to excite much interest in the district where he is best known. Little Tom Eaves, who at different times has given Mr. Thackeray so much valuable information, assured us, on his return from a recent visit to Edinburgh, that the eminent publishers who have sent forth this volume, were content to give for its copyright a sum which, for a volume of sermons, was quite extraordinary—as much, in fact, as Sir Walter Scott received for *Marmion*. Mr. Caird's book is sure to have many readers. Many educated people in England will feel curious to know what sort of preaching is at a premium in the Scotch Church, where many things are so different from what they are among us. And we think we have been able to trace one or two indications in the volume, that Mr. Caird had an English audience in view. On at least two occasions we find the word *Sunday* ("a *Sunday* meditation," "*Sunday-school* teachers") where we are mistaken if most Scotch preachers would not have employed the word *Sabbath*, which is in almost universal use north of the Tweed. But in Scotland, no doubt, Mr. Caird will find the great majority of his readers. Numbers of people who have listened to the fiery orator will be anxious to find whether the discourses which struck them so much when aided by the accessories of a wonderfully telling manner, will stand the severer test of a quiet perusal at home. So here is Mr. Caird's volume.

Here, then, we have the spent thunderbolts, motionless and cold. Here we have the locomotive engine, which tore along at sixty miles an hour, with the fire raked out and the steam gone down. Here, in short, we have the sermons of the great Scotch pulpit orator, stripped of the fire, the energy, the eloquent voice, the abundant gesticulation, which did so much to give them their charm when delivered and heard. There is but one story told as to the share which *manner* has always had in producing the practical effect which has been felt in listening to all the great orators, from Demosthenes to Chalmers. Manner has always been the first, second, and third thing; and Mr. Caird could not publish his manner. We can examine his sermons calmly, and make up our mind about their merits deliberately, now. To do so was quite impossible while we were hurried away by the rushing eloquence of the living voice.

No doubt, then, this volume will disappoint the less intelligent class of Mr. Caird's admirers, who expect to be as deeply impressed in reading these discourses as they were in hearing them. No words standing quietly on the printed page can possibly have the effect of the same words spoken by the human voice, with immense feeling, and with all the arts of oratory. To expect that they should have an equal effect is to expect that the sword laid upon the table should cut as deeply as it did when grasped in a strong and skilful swordsman's hand. Mr. Caird's manner we know is a remarkably effective one; and of course the better the speaker's manner, the more his speech loses by being dissociated from it.

Still, after making every deduction, they are noble sermons; and we are not sure but that, with the cultivated reader, they will gain rather than lose by being read, not heard. There is a thoughtfulness and depth about them which can hardly be appreciated, unless when they are studied at leisure; and there are many sentences so felicitously expressed that we should grudge being hurried away from them by a rapid speaker, without being allowed to enjoy them a second time. And Mr. Caird, we feel as we read his pages, has succeeded in attain-

ing a great end: he has shown that it is possible to produce sermons which shall be immensely popular, and popular with all classes of people; while yet all shall be so chaste and correct that the most fastidious taste could hardly take exception to a single word or phrase. In Mr. Caird's sermons there is nothing extravagant or eccentric either in thought or style. There is nothing unworthy of the clergyman and the scholar. There are no clap-trap expedients to excite attention; nothing merely designed to make an audience gape; nothing that possibly could produce a titter. The solemnity of the house of God is never forgotten. Mr. Caird has no peculiar views, no special system of theology; he preaches the moderate and chastened Calvinism of the Church of Scotland,—precisely the doctrine of the Thirty-Nine Articles. He does not tell his hearers that the world is coming to an end; he finds nothing about Louis Napoleon in the Book of Revelation; he does not select queer texts or out-of-the-way topics for discussion. It is no small matter to have proved in this age of pulpit drowsiness on the one hand, and pulpit extravagance on the other, that sound and temperate doctrine, logical accuracy, and classical language are quite compatible with great popularity. It is pleasant to find that discourses which are thoroughly manly and free from sentimentalism or cant prove attractive to a class which is too ready to run after such preachers as Mr. Charles Honeyman; and that sensible and judicious views, set forth in a style which is always scholarly and correct, and enforced by a manner in which there is no acting, howling, ventriloquism, or gymnastic posturing, can hold vast crowds in a rapt attention, which would please even that slashing critic of the pulpit, *Habitans in Sirco*. Wide as the pole apart is such popularity as that of Mr. Caird from such popularity as that of Mr. Spurgeon and his class. It is very often with contempt and indignation that people of sense listen to "popular preachers." No doubt such preachers may be well fitted to please and even to profit the great multitude who have little sense and no taste at all; but it is a fresh and agreeable sensation to the reviewer when he discovers a man whose eminence as a preacher is the sequel to a brilliant career at the University; whose sermons indicate a mind stored with the fruits of extensive reading and study; who shrinks instinctively from whatever is coarse or grotesque; who is perfectly simple and sincere without a trace of self-consciousness; in whose composition there is nothing spasmodic, nothing aiming to be subtle and succeeding in being unintelligible; and who seems so far as it is possible to judge, to be actuated by an earnest desire to impress religious truth upon the minds of his hearers. And, indeed, when we think what is the great end of the preacher's endeavors, we feel that all mere literary qualities and graces are of no account whatever when compared with the presence of that efficacious element in the sermon which makes it such as that it shall be the means of saving souls.

By this time, we doubt not, our readers are impatient of our remarks, and would like to hear Mr. Caird speak for himself. We proceed to give a more specific account of the contents of the volume.

It contains eleven sermons, the fourth being divided into two parts, intended, we presume, to be preached at different times; and a glance at the Table of Contents at once makes us suspect that the sermons have, with a view to publication, been materially changed from what they were when they were preached. Sermons

in Scotland, as in England, have a sort of average length, from which they do not deviate materially except on extraordinary occasions. But while Mr. Caird's first sermon occupies forty pages, the second occupies only twenty-five, the fourth twenty, and the fifth thirteen. The first sermon is thus three times as long as the fifth, and twice as long as the fourth. So if the fifth sermon be of the standard Scotch length of three quarters of an hour, the first would occupy in the delivery two hours and a quarter. Or if the first sermon is to be taken as the standard, the fifth would crumble up into the "just fifteen minutes."

The subject of the first sermon is *The Self-evidencing Nature of Divine Truth*; its text is, "By manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. iv. 2.) It is a scholarly and masterly production; but the thought which forms its staple is more severe than is usual in Mr. Caird's discourses. It is, in short, a view, set out with consummate tact and ingenuity, of the internal evidence of the truth of the Christian religion. We should ask our university men and our clergy to read this sermon the first. They will find in it a strict and unerring logic, great skill in simplifying and illustrating abstract ideas, and a style which could scarcely be improved. But when we pass to the discourse which stands next in order we find much clearer indications of the power of the popular orator.

It is on *Self-Ignorance*: the text, "Who can understand his errors." (Psalm xix. 12.) We almost wonder in reading the former sermon how Mr. Caird can be so popular; but when we read this, more especially if we have heard Mr. Caird preach, and can imagine the fashion in which he would deliver many passages, we have less difficulty in understanding the matter. Here is the introduction, which would attract attention at once:

"Of all kinds of ignorance, that which is the most strange, and, in so far as it is voluntary, the most culpable, is our ignorance of self. For not only is the subject in this case that which might be expected to possess for us the greatest interest, but it is the one concerning which we have amplest facilities and opportunities of information. Who of us would not think it a strange and unaccountable story, could it be told of any man now present, that for years he had harbored under his roof a guest whose face he had never seen—a constant inmate of his home who was yet to him altogether unknown? It is no supposition however, but an unquestionable fact, that to not a few of us from the first moment of existence there has been present, not beneath the roof, but within the breast, a mysterious resident, an inseparable companion, nearer to us than friend or brother, yet of whom after all we know little or nothing. What man of intelligence amongst us would not be ashamed to have had in his possession for years some rare or universally admired volume with its leaves uncut? or to be the proprietor of a repository filled with the most exquisite productions of genius, and the rarest specimens in science and art, which yet he himself never thought of entering? Yet surely no book so worthy of perusal, no chamber containing objects of study so curious, so replete with interest for us, as that which seldom or never attracts our observation—the book, the chamber of our own hearts. We sometimes reproach with folly those persons who have travelled far and seen much of distant countries and yet have been content to remain comparatively unacquainted with their own. But how venial such folly compared with that of ranging

over all other departments of knowledge, going abroad with perpetual inquisitiveness over earth and sea and sky, whilst there is a little world within the breast which is still to us an unexplored region. Other scenes and objects we can study only at intervals: they are not always accessible, or can be reached only by long and laborious journeys; but the bridge of consciousness is soon crossed—we have but to close the eye and withdraw the thoughts from the world without in order at any moment to wander through the scenes and explore the phenomena of the still more wondrous world within. To examine other objects delicate and elaborate instruments are often necessary: the researcher of the astronomer, the botanist, the chemist, can be prosecuted only by means of rare and costly apparatus; but the power of reflection, that faculty more wondrous than any mechanism which art has ever fashioned, is an instrument possessed by all—the poorest and most illiterate alike with the most cultured and refined have at their command an apparatus by which to sweep the inner firmament of the soul, and bring into view its manifold phenomena of thought and feeling and motive. And yet with all the unequalled facilities for acquiring this sort of knowledge, can it be questioned that it is the one sort of knowledge that is most commonly neglected, and that, even amongst those who would disdain the imputation of ignorance in history or science or literature, there are multitudes who have never acquired the merest rudiments of the knowledge of self?"

The third sermon is upon *Spiritual Influence*. Its text is that passage in the Saviour's speech to Nicodemus, "The wind bloweth where it listeth," &c. (S. John iii. 7, 8.) Here the preacher argues in defence of the Christian doctrine of Regeneration, maintaining that whatever difficulties surround that doctrine have their parallel in Nature. The "heads" here are three. The analogy between Nature and Revelation is traced in regard to *Supernaturalness, Sovereignty, or apparent Arbitrariness, and Secrecy*.

The fourth sermon is from the text, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." (John i. 18.) It is divided into two parts, the subject of the former being, *The Invisible God*, and that of the latter *The Manifestation of the Invisible God*.

The sermon which comes next is, we think, one of the most eloquent in the book: it contains, perhaps, finer passages than any other. And although it is highly wrought up in several parts, there is not a word in it to which the severest critic could take exception. It is on *The Solitariness of Christ's Sufferings*: the text, "I have trodden the wine-press alone." It sets out with the following beautiful and natural introduction:—

"There is always a certain degree of solitude about a great mind. Even a mere human being cannot rise pre-eminently above the level of his fellow-men without becoming conscious of a certain solitariness of spirit gathering round him. The loftiest intellectual elevation, indeed, is nowise inconsistent with a genial openness and simplicity of nature, nor is there anything impossible or unexampled in the combination of grasp of intellect that could cope with the loftiest abstractions of philosophy, and a playfulness that could condescend to sport with a child. Yet whilst it is thus true that the possessor of a great mind may be capable of sympathising with, of entering kindly into the views and feelings, the joys and sorrows of

inferior minds, it must at the same time be admitted that there is ever a range of thought and feeling into which they cannot enter with him. They may accompany him, so to speak, a certain height up the mountain, but there is a point at which their feebler powers become exhausted, and if he ascend beyond that, his path must be a solitary one.

"What is thus true of all great minds must have been, beyond all others, characteristic of the mind of Him who, with all his real and very humanity, could "think it no robbery to be equal with God." Jesus was indeed a lonely being in the world. With all the exquisite tenderness of his human sympathies,—touched with the feeling of our very sinless infirmity,—with a heart that could feel for a peasant's sorrow, and an eye that could beam with tenderness on an infant's face,—he was yet one who, wherever he went, and by whomsoever surrounded, was, in the secrecy of his inner being, profoundly alone. You who are parents have, I dare say, often felt struck by the reflection, what a world of thoughts, and cares, and anxieties are constantly present to your minds into which your children cannot enter. You may be continually amongst them, holding familiar intercourse with them, condescending to all their childish thoughts and feelings, entering into all their childish ways,—yet every day there are a thousand things passing through your mind, with respect, for instance, to your business or profession, your schemes and projects, your troubles, fears, hopes and ambitions in life, your social connexions, the incidents and events that are going on in the world around you,—there are a thousand reflections and feelings on such matters passing daily through your mind, of which your children know nothing. You never dream of talking to them on such subjects, and they could not understand or sympathise with you if you did. There is a little world in which the play of their passions is strong and vivid, but beyond that their sympathies entirely fail. And perhaps there is no spectacle so exquisitely touching as that which one sometimes witnesses in a house of mourning—the elder members of the family bowed down to the dust by some heavy sorrow, whilst the little children sport around in unconscious playfulness.

"The bearing of this illustration is obvious. What children are to the mature minded man, the rest of mankind were to Jesus."

We have not space to do more than mention the subjects of the remaining sermons which make up the volume. The sermon which follows that on *The Solitariness of Christ's Sufferings*, is a sort of companion piece, on the text "Rejoice, inasmuch as ye are partakers of the sufferings of Christ." (1 Peter iv. 13.) There is a discourse on *Spiritual Rest* which we think less happy; a very able one on the text "I wish that thou mayst prosper and be in health even as thy soul prospereth" (3 John 2); another admirable sermon on all things are yours," which Mr. Caird preached before the Queen last autumn. There is a temperate and judicious sermon on *The Simplicity of Christian Ritual*, in which the author cautions us against attaching too much consequence to such things as church architecture and stately church services.

The last sermon in the volume is on *The Comparative Influence of Character and Doctrine*. The text is "Take heed unto thyself, and unto the doctrine." (1 Tim. iv. 16.) And Mr. Caird, not perhaps with very critical accuracy, maintains that St. Paul, in writing that text, placed the two matters to be attended to in the order of their importance. Thus signi-

fying that the life was of more importance than the instruction, that it was the preacher's duty to take heed, first to himself, and secondly, to his doctrine. Whether the general principle be implied in the text or not, there is no doubt it is a sound one. and the sermon enforces the old story, that example is better than precept, with extraordinary ability and eloquence.—*Fraser's Magazine*.

## THE CHURCH AT HOME.

### Presbytery of Glasgow.

The ordinary monthly meeting of this Reverend Court was held on Wednesday,—the Rev. Mr. Hill of Kilsyth, Moderator.

#### DR. McLEOD OF ST. COLUMBA.

A letter was received from the Rev. Dr. McLeod of St. Columba's Church, stating that, from years and infirmities, he found it necessary to apply to the Presbytery to sanction the appointment of an assistant and successor. To this end he was willing to give £150 per annum, during his life, to make up the stipend of the assistant.

A committee was appointed to arrange with the managers of the church, and report.

At this stage of the proceedings a numerous deputation of lay members of the church entered with a memorial on the subject of church settlements.

Dr. Gillan asked leave to introduce the deputation, which being given, Mr. Hannan gave in the following memorial, which was read by the Clerk at the table:—

"To the Reverend the Presbytery of the Church of Scotland:

"The memorial of a meeting of lay members of the Church of Scotland, held at Glasgow on the first of October, 1858,—

"Respectfully sheweth,—That your memorialists have observed with deep regret the proceedings which have taken place in the Church Courts for several years past in cases of disputed settlements; and, considering the evils that must result to congregations and parishes, in the event of ministers being settled contrary to the wishes of the people, your memorialists beg respectfully to represent to your reverend Court,—That in their opinion it is essential to the interests of religion, and to the welfare of the Church, that the principles of non-intrusion be distinctly and unequivocally recognised in the laws for regulating the settlement of ministers. That Lord Aberdeen's Act, although so far beneficial in securing to the people the privilege of offering objections and reasons against the settlement of a presbyter, has yet been found in practice not sufficient in all cases to prevent the intrusion of unacceptable ministers on reclaiming congregations; and that proceedings have taken place, in cases of disputed settlements, which, besides occasioning great expense and delay, have led to discussions inconsistent with the dignity of the Church Courts, and done much to disturb christian peace and harmony in parishes and congregations. That the regulations issued by the General Assembly, having reference only to the form of procedure under the act, cannot correct any defect in the act itself; that no new regulations issued by the General Assembly could have the effect of an amendment of the act; and especially that no such regulations could ensure uniformity of practice in different Presbyteries, or even in the same Presbytery in different cases, or in the superior Courts on appeal from Presbyteries. That it therefore appears to your memo-

rialists that a change in the law for regulating the settlement of ministers is required, in order to prevent the evil of unacceptable settlements; and that the most constitutional remedy is to obtain from the Legislature a supplementary measure giving effect to the call as the ancient and constitutional rule of the Church, requiring that the call to a presbytery be signed by an adequate number of communicants before any settlement can be made by the Presbytery.—JAS. HANNAN, Chairman.

Mr. HANNAN then rose and said—Moderator—We appear here as a deputation appointed by a meeting of elders and lay members, to present a memorial in relation to the present state of the Church. In the unavoidable absence of Sir James Campbell, it devolves on me to lay the memorial before you. I much regret the want of his presence, for his calm and clear judgment, his hearty concurrence, and his influential position as a friend of the Church, would have added weight to the memorial, even in addition to the great importance of its object. I do not consider it requisite that I should detail the reasons or circumstances which have impressed us with the propriety of the steps we are taking, for these must be well known to you all; and, indeed, in our conferences with several of your number, as well as with clergymen of other Presbyteries, we have experienced they are alive to the importance of the subject, and that their deepest sympathies are with us. Neither do I consider it necessary to state all our proceedings before determining on the present memorial. Yet I may say that it was with sincere love to the Church of Scotland, with anxious desire for the furtherance of the Gospel of peace, and for the promotion of harmony in the Church in general, that we have conducted all our proceedings, and in the same spirit we appear before you now. The memorial is from some of the warmest friends of the Church,—it was adopted, and the present deputation appointed, by a respectable and influential meeting, and without a dissentient voice; it is thus the expression of gentlemen of various views and feelings, but, in this, of united mind. I need not advert to the memorial in its individual declarations, yet permit me to say that we consider the Church Courts have much in their power, and might, to a great extent, prevent the evil which we feel to be so serious. We trust the Church will so act, and, as far as in her lies, prevent such proceedings by maintaining the dignity of her Courts, the purity of her membership, and deal with tenderness to the consciences of her witnesses and of all her people, permitting no infusion into her proceedings which would infringe upon her position, or their rights and privileges as members of the body of Christ—that she should clearly and unequivocally carry out the principle that no minister should be intruded on any congregation. But while we believe the Church can thus do much—and we pray she may do it—we feel there is an amendment required in the Legislature's act which would clearly establish that desirable position. And we feel that such an amended enactment would be beneficial to the Church, the patron, and the country; it would promote harmony betwixt all,—it would prevent distressing heart-burnings and disagreeable proceedings, and even more dangerous apathy. The amendment we consider as most certain to effect these benefits is that the call be made a *reality*, reviving that which is at present a formality in the Church, and making it a valid, essential, vital part of the proceedings of an appointment. We do not say what proportion of communicants should constitute a valid call,—we leave that to be evolved by you and the

other Church Courts in your discussions,—we only ask that no minister should go up without the support "of a band of men whose hearts the Lord has touched." We feel this Court will give every due consideration to the memorial, and we pray you may be guided so that all may conduce to "God's glory—to peace on earth, and good-will to men." Permit me merely to add further, we are very confident we have general sympathy with our proceedings—even in high quarters—and that as the Church may determine, she will find willing hearts and hands to confirm and legalize her desires and proceedings.—(Applause.)

Dr. GILLAN proposed that the memorial be received. He felt deeply indebted to the gentlemen who had given so much attention to that important subject—a subject, indeed, of vital importance to the well-being of the Church. Recent events had shown it to be a subject calling for their immediate attention; and whether they looked to the importance of the subject, or the high character of the memorialists, the memorial was, indeed, worthy of the most careful and respectful consideration. He had to move that, in order that every member of the Court might have an opportunity of thinking over the matter, the memorial be, in the meantime, received most thankfully and respectfully, and lie upon the table until next ordinary meeting.

Dr. HILL said that no man living in Glasgow or knowing the high position of the gentlemen presenting the memorial, could have the slightest hesitation in saying that it was worthy of their best consideration. He therefore seconded Dr. Gillan's motion.

The motion was then agreed to, and the deputation withdrew.

### Synod of Aberdeen.

This Synod met at Aberdeen on Wednesday. The Rev. Dr. Robertson, Convener of the Endowment Scheme Committee being present, was requested to address the Synod on that subject. The rev. doctor, in responding to the invitation, stated that the result of the appeal to the subscribers in the Edinburgh group of counties had been so well met, that he hoped at next Assembly the Committee would be able to report that ten new chapels would be in Court from that group.

Thursday, 11th November, was appointed as a day of thanksgiving for the late abundant harvest.

The Committee on Theological Prizes reported that the sum of £170 has been contributed. The Committee recommend that one prize of £12 should be given at the end of session 1859-50, to be continued every two years. The report was adopted, and the scheme cordially recommended.

### Synod of Fife.

This reverend Court met at Cupar on Tuesday. The first Sabbath in November was appointed to be observed as a day of thanksgiving for the late abundant harvest. An overture was proposed by Mr. Fisher, calling the attention of the Synod to appoint a day for pressing upon their respective congregations within the bounds the duty of family worship. The overture was agreed to, and it was agreed to call the attention of congregations to the matter on the same day as the thanksgiving. Dr. Cook then stated, with reference to the Education matter referred to at last Synod meeting at Kirkcaldy, they expected that by this time

their proceedings would have been further advanced, but he made a few remarks now to show the matter had not been dropped. He stated that they had a meeting at Cupar some time ago, at which Mr. R. B. Dalgleish presided, and that Lord Leven had consented to be the President of the Association; and it was hoped that ere long there would be a large body of subscribers throughout the country, with the view of giving aid to the non-parochial schools in the country; and he hoped the various clergymen in the country would lend their aid to the object of the Association. Mr. Cochrane highly approve of their scheme, and suggested that the ministers in the different districts should supply statistics which may be required for the advancement of the object. Dr. Cook approved of the suggestion; and after some other remarks on this subject, the Synod adjourned.

### Opening of Alloway Church, Ayr.

This church was opened for public worship on Sabbath by the Rev. William Shaw, minister of the first charge, Ayr. The rev. gentleman delivered an eloquent and appropriate discourse from 1 Peter iv. 9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who had called you out of darkness into his marvellous light." The Rev. Dr. Gillan, of St. John's, Glasgow, preached in the afternoon, from Rev. xxii. 17: "And the Spirit and the Bride say, Come; and let him that heareth say, Come; and whosoever will, let him take the water of life freely." At both diets the church was exceedingly well filled, chiefly by the inhabitants of the districts. Among others present was the venerable Mrs. Begg, the sister of the poet Robert Burns. The church is very neat in appearance, and has a large stained window fronting the road, the gift of James Baird, Esq. of Cambusdoon: "In memory of his beloved wife, Charlotte Lockhart, who laid the foundation-stone of this church; born 28th Oct. 1822; died 29th Dec. 1857—much and justly lamented." The church is seated to hold about 400.

### Death of Dr. Paull, of Tullynessle.

We have this day to announce—and we do so with sincere regret—the death of the venerable Dr. James Paull, minister of Tullynessle, who departed this life in his own manse on Thursday last, 21st. October, after a somewhat protracted illness, or rather a gradual decay of his physical constitution—the result of advancing age. During the whole of this time, however, his mental powers were happily preserved to him in their full vigor, and only a few days ago a letter from him, written with all his wonted earnestness of purpose and clearness of conception, was read in the Synod of Aberdeen, exhorting his brethren to persevere consistently in their opposition to the fusion of the Art Classes in the Aberdeen Colleges, to which he had been from the beginning of the controversy decidedly opposed, and which was listened to in the Synod with all the respect due to the opinions of one who had so long and so ably guided its deliberations. It is pleasing and interesting to think that he had thus died as he had lived, devoted even in his last hour to the promotion of what he believed to be for the welfare of his country and the interests of the Church of Christ.

Dr. Paull was ordained in the year 1805.

having been appointed to the charge of the congregation of Greyfriars in this city, chiefly through the influence of the late Mr George Thompson, father of our respected Dean of Guild, who, by an understanding with the Town Council, had become, to a certain extent, personally responsible for the expenses connected with the maintenance of public worship in Greyfriars Church, on condition that Mr. Paull should be its minister. Mr. Thompson's expectations were not disappointed. The church, which had been previously almost empty, rapidly filled under Mr. Paull's ministrations, who left it with an overflowing congregation, and established for himself a character as one of the most popular ministers of the north. His resignation of Greyfriars took place, about the year 1812, when he was presented by the then Earl of Fife (through the influence we believe, of the Craithes family) to the church and parish of Tullynessle, with the concurrence of the parishioners, among whom he has since faithfully labored, and who, becoming day by day more warmly attached to him as they learned more and more to appreciate his devotion both to their temporal and spiritual interests, ultimately gave a striking proof of their confidence in petitioning the patron for the appointment of his son, so soon as he was licensed, to be the old man's assistant and successor—a petition which, much to Lord Fife's honor, was instantly agreed to; and we know that this event not merely added greatly to himself to the venerable father's comfort and happiness during the brief space that remained of his after-life, but that such happiness was unspeakably enhanced and intensified by the manner in which the presentation had been procured, and the handsome way in which the promise of it was intimated to him.

After his settlement at Tullynessle, Dr. Paull took an active share in the business of Church Courts, and continued so to do, as has been already mentioned, during his whole life. He was a keen supporter of what was then called the Moderate party—though, in fact, in those days the differences of Church politicians were of the narrowest kind, the high party fully admitting the legal rights of patrons, and desiring only to modify or regulate them by strictly legitimate and constitutional means. When, however, the excitement with regard to popular rights and claims reached its maximum about the year 1832, generating that anti-patronage movement in the Church which ended in the Veto Act, Dr. Paull was amongst the most decided of those Churchmen who protested against that measure, as not merely questionable in itself, but as in direct opposition to the laws of the land, and consequently certain to lead to the most disastrous consequences to religion, if not to the breaking up of the Church itself; and this he maintained, not merely in his place in the Church Courts, but also through the Press, in a pamphlet addressed to "The People of Scotland," which he published along with Mr. Prie, of Dyce, and which, at the time, had a wide circulation. While, however, Dr. Paull thus steadily and strongly maintained his own views, he did so in such a Christian spirit, and his speeches were so distinguished by gentlemanly urbanity, that he was respected even by his opponents; nor do we believe that during this prolonged contest—when every point was fought with a vehemence equal perhaps to anything ever recorded in history—Dr. Paull made a single personal enemy. It was admitted, in fact, that he merely defended the opinions of his whole life, and that, while he defended them with the earnestness of one who conscientiously believed

them, he did so also with the utmost deference for the honest convictions of those who conscientiously differed from him.

From the date of the Secession, Dr. Paull was looked upon as substantively the leader of his Presbytery and Synod, and this was, in a certain sense, officially recognized by his election to the Moderatorship of the General Assembly, for the year 1816. His performance of the duties of that office were distinguished by the same gentlemanlike tone and bearing which peculiarly characterized his whole conduct, and which, combined with his knowledge of business, and strict impartiality, tended in no small measure to elevate his position and influence throughout the Church at large. His election to the Moderatorship, however, in no degree diminished his attention to the business of the inferior Courts; on the contrary, from that time he continued, and of course with augmented authority, to aid and guide the deliberations of his brethren, and we believe that, till the day of his death, he was not above twice, or at most thrice, absent from the semi-annual meetings of the Synod. Many will remember with emotion how frequently, and with how much pathos, the good old man was wont to say in later times, that his medical advisers and his family were sometimes opposed to his attendance on the Synod, but that he loved so much the society of his brethren, and felt so happy in their sympathy and kindness, that nothing save the hand of death could separate him and them. And now the hand of death has fallen upon him, but he descends to the grave full of age and honor, and the whole of his life justifies us in yielding him to his God and Savior, full of faith and hope.

As a Church politician Dr. Paull, while firm to his principles, was characterized by extreme fairness and courtesy. He listened to every man's views, both privately and publicly, with the utmost patience, and tried always rather to win by conciliation, than to force opinions by direct opposition. He rarely, if ever, lost his temper—and hence in public discussions the moderation of his language, combined with the solemnity of his appeals, and the peculiarly popular mode under which he stated his arguments, seldom failed to produce considerable effect. The age during which he formed his opinions was not, perhaps, one that fostered enlarged views of subjects, but his were always safe, and implied that it was greatly better to keep what was doing good and working well, than to risk plausible changes hurriedly, of which no one could possibly foresee the consequences. It remains to be seen whether this principle might not, with considerable advantage, be mixed up with our sweeping generalizations of the present time. His knowledge of form in detail, was accurate and extensive, and indeed we doubt whether he has left any one behind him who had studied with more anxious care the working constitution of the Church.

Dr. Paull has left a widow and family to deplore their loss; but we feel assured that their sorrow will be alleviated, so far as it can be alleviated by human means, in the sincere sympathy not only of his more intimate friends, but of all of every denomination, who respect uniform consistency in a public and undeviating integrity in a private life, reaching, at the time of his death, we believe, to upwards of four-score years.—*Aberdeen Herald*.

## Educational Establishments for Clergymen's Daughters.

A circular has been addressed to the ministers of the Church of Scotland and the Professors in the Universities of Scotland, by the Rev. D. Esdaile, minister of Rescoun, submitting for consideration a scheme for the education of their daughters. Mr. Esdaile explains that the idea originated with his brother, Dr. Esdaile, late Presidency Surgeon, Calcutta.

"Conversing with me on the difficulty of procuring a good education for my children, he asked why I did not invite my brethren to organize a scheme for giving their daughters a really useful and liberal education at the smallest possible cost? Being well aware of the great results producible by combining the pecuniary means of so large a body of benevolent and intelligent individuals, I encouraged him to develop his ideas; and after discussing the matter in all its bearings, he was kind enough to draw up a scheme for the purpose of delivering us from what is confessedly a source of much anxiety and embarrassment. . . . We all know how hard it is with our limited means to furnish a liberal education to our sons, and that when, after much self-denial on the part of our families, this has been provided, we find it impossible to procure for our daughters such an education as they ought to receive, and such as may enable them so to use their talents as to extricate themselves from the painful dependence to which so many of them are reduced when deprived of the shelter of the paternal roof. By permitting donors to a certain amount to acquire the right of presenting pupils for admission to the Institution at a reduced rate, all Ministers and Professors subscribing to the Institution may be assured that the thorough education of their daughters shall not be interrupted by the death of their parents. The daughters of Scottish Ministers in India and the Colonies, and of Missionaries connected with the Church of Scotland, may also receive the benefit of a thorough education in the land of their fathers, by means of the proposed Institution. It is calculated that the benefits contemplated by this scheme may be realized by the annual expenditure of L.1,000. And when the nature of the proposed Institution is made known, donations from the sons of Ministers and Professors in all parts of the world may be confidently expected." Mr. Esdaile states that he has "already received very gratifying proof of the interest excited by the proposed Institution." Dr. Esdaile's letter, with a sketch of the scheme, states its object to be "to give the best useful and ornamental education at the smallest possible cost." The means of doing so to be raised by subscriptions and donations from both the clergy and laity. The house to be in some retired situation near a railway station, and not far from one of the principal places of education in Scotland. The total expenditure is estimated at L.800 per annum. Dr. Esdaile says, "The whole scope of the education given ought to tend to the exaltation of useful labor, and show its perfect compatibility with the highest refinement.—*Aberdeen Herald*."

## Church Extension at Shott's Works.

We record with pleasure the spirited and successful movement that is now being made in this place by the friends of the Church of Scotland. Shott's works and district around contain upwards of 4000 inhabitants, for whom there is no available provision by the Church, owing to the long distance from the parish

churches of Shotts and Cambusnethan, which are four and six miles respectively. The Rev. Messrs. Watt and Hutton long felt the destitute condition in which this portion of their parishes was placed, but were unable, from various local causes, to meet the spiritual wants of the district. At length, however, Thomas Brown, Esq., a most Christian man, and a staunch friend of the Church, succeeded to the management of Shott's Iron Company's Works; and, with his co-operation and assistance, backed by several of the more influential parties resident in the place, a scheme was set on foot some time ago (aided by a grant from the Home Mission), which enabled them to engage the services of a Probationer of the Church. This scheme has now been in active operation for three months, under the charge of the Rev. J. D. Grant, late of Carlisle; and the success already attained far exceeds every expectation. The large hall where Mr. Grant preaches, both at noon and evening, is already crowded at both diets of worship. The want of a larger and more commodious place of worship has led to steps being taken to erect a church, and already several handsome subscriptions are announced for that object. Were the spiritual destitution of this place sufficiently brought before the benevolent friends of the Establishment—the poor man's church—we have little doubt but aid might be got to help in this laudable and Christian effort. Now that regular services are every Lord's day enjoyed in the place, and seemingly much appreciated by a large and increasing congregation, the want of dispensing sealing ordinances is much felt. The people, believing that the Presbytery of Hamilton might entertain the proposal favourably, resolved upon petitioning the Rev. Court to take Mr. Grant upon trials for ordination; and on Monday last got up among themselves and signed a petition, containing no less than 616 names. The object of this petition is warmly supported by Mr. Brown, and Rev. Messrs. Watt and Hutton, and what is a gratifying fact connected with the locality itself is, that the majority of those who signed it are Dissenters and Free Churchmen. As was to be expected, the Presbytery, at their meeting on Tuesday last, received the petition with approval and commendation, and as some preliminary matters had to be arranged before they could proceed with the ordination, appointed a committee to confer with the people, and report at next meeting. As matters now stand, and with so favourable prospects, we doubt not but in a short time we shall have to record the erection of an additional church in connection with the Establishment, with a flourishing congregation, and an ordained minister.

Ever remember in your attempts to reform men that the fault lies more in their hearts than in their heads.

### The Endowment Scheme of the Church of Scotland.

MEETING AT KELSO.

On Friday a large and influential meeting was held in the Town Hall of Kelso, for the purpose of hearing an address from the Rev. Dr. Robertson on behalf of the Lay Association recently formed in the District in connection with the Church of Scotland's Endowment Scheme. Allan Elliot Lockhart, Esq., of Borthwickbrae, M. P. for Se Kirk, presided.

The Lord Advocate in expressing his regret that professional engagements prevented his attending, said—"Attached to our own Church, I cannot but feel that, in practice, we do not fully carry out the theory of its constitution. We leave our ministers to do more than they can overtake, and we so leave them without that encouragement and support which they would enjoy, were the elders and other lay members of the Church to aid them in those important branches of their duties which extend beyond the pulpit. We are too apt, as members of an Established Church, to rest contented with the privileges we thus enjoy, instead of taking example from our brethren of other denominations, and working with them in the common cause of our great Head and Master."

The Chairman said—"While they could not but regret the absence of such men from the meeting as the Lord Advocate, it was also a source of great gratification, that there was so large and influential an attendance. (Applause.) At the meeting held in Kelso to promote the Endowment Scheme of the Church in March 1857, a committee was appointed to carry out the object of that meeting. That committee came to the resolution to establish a lay association for promoting the objects of the Scheme, and also for promoting union between the lay and clerical members of the Church of Scotland. The Association had been mainly successful, and the present meeting had been called in order that the members and friends of the Church might confer together as to the means by which the association, and the lay members of the Church generally, might most effectually advance the cause of the Redeemer.

Dr. Robertson, in the course of his speech, enlarged on the important objects, which the Endowment Scheme was calculated to subserve, and enforced the obligation which lay on every individual member of the Church to take part in the work.

For his part, he believed that the great ministry of Christian congregations would not be fully understood and appreciated until every member of the Church felt himself and herself called upon to go forth, and minister for Christ among their fellow-men, and to advance His cause on earth by every means in their power. The Rev. Doctor then proceeded at great length, and with much effect, to explain and enforce the nature of the duties which devolved on

the members of the Church, as such, and as citizens of the world; and concluded a most eloquent address as follows—"While we must perform all the duties of life in our several positions, we must never forget that there is an injunction laid on us to seek first the kingdom of God and His righteousness, and all things else which He deems fit shall be added thereto. Our voice is not in the Senate of the country, and we may not be called on to give evidence on high questions of State or privilege. But we may, by our example, and

our godly life and conversation, by words of life and heavenly wisdom, which we may bring to bear on the souls of those around us—strive to win many to Christ, and thus aid in the advancement of his kingdom in the world, and the ushering in of that time when we shall present the spectacle of a Christian nation—not in name only but in deed and truth. The Rev. Doctor resumed his seat amid loud applause.

Major Baillie proposed the first resolution, to the following effect:—"The lay members of the Church now present, deeply impressed with the great principle of the Reformed Church that, whatever may be their sphere, all the members of the Church have a duty to perform, as well as a privilege to enjoy, in the work of the Church: resolve, that in their various localities, and according to the abilities of the members, they will, by the blessing of God, endeavor to strengthen the hands of their respective ministers, and generally use every exertion to call forth a warmer interest, and more strenuous efforts, in the cause of the Redeemer."

The Rev. Mr. Phin, of Galashiels, proposed the next resolution to the following effect:—"The ministers now present having heard, with lively satisfaction, the assurance of support on the part of the lay members of the Church, resolve to avail themselves of that support to the extent, and in the modes which local circumstances may render practical and expedient."

The Rev. R. MacRae, of Hawick, seconded the motion in a speech of great ability.

The Rev. Mr. Ritchie, of Jedburgh, moved the appointment of a committee to carry out the objects of the association, which was seconded by Robt. Oliver, Esq., of Lochside, and approved of, as were all the other resolutions, unanimously.

### Synod of Argyll.

The Synod of Argyll met in the Parish Church of Inverary on the 1st inst. The Rev. Dr. Smith laid on the table an interesting report of the Sabbath schools within the bounds of the Synod, from which it appeared that, in spite of many local disadvantages peculiar to the Highlands, they were in a prosperous condition. After the routine business of the Synod was over, a very interesting and important statement was made by the Rev. Mr. McArthur, of



North Bute, in answer to a question put, by a member of Synod touching the recent secession of upwards of 300 Highlanders from the Gaelic Free Church, Rothesay, and their application to the Presbytery of the Established Church for supply of ordinances. The Synod highly approved of the conduct of the Presbytery of Dumoon in the matter, and especially of the minister of North Bute, who is minister of the entire Gaelic population of Rothesay, for his prompt supply of sermon to that people.

### Sermons in Glasgow.

On Sabbath night the sermons in the City Hall were resumed for the season—the Rev. Mr. Arnot delivering the introductory discourse. The hall was crowded in every part by a most attentive auditory, who listened with deep interest to a powerful, practical, and eloquent sermon, founded on verses 20-22 of St Jude's Epistle. On the same night the Rev. Dr. McLeod, of Barony, preached in Hutchesontown Church. The church was densely crowded. The eloquent divine delivered an eminently practical and instructive discourse to an obviously deeply interested auditory.

## CHURCH IN THE COLONIES.

### Missions in Ceylon.

Ample fields for missionary exertion are opening on every side. The following most important communication directs the attention of the Church to the claims of Ceylon. The great difficulty arises from the want of missionaries. Native catechists and teachers can, it appears, be recommended, but they would require European superintendence, and this the Committee are unable to supply. The suggestions contained in this able letter are very valuable, and deserve careful consideration. Would that the means of missionary effort were commensurate with the extent, variety, and urgency of the demands!—*H. and F. M Record.*

THE MANSE, KANDY, CEYLON,  
August, 1858.

REV. AND DEAR SIR,—I take the liberty of bringing to your notice some circumstances connected with Ceylon, in the hope that the Committee for Foreign Missions, of which you are Convener, may be induced thereby to establish a mission in some part of this island. I feel, as I believe all others do who preach the Gospel to their countrymen in a heathen land, that a Christian Church in a heathen country, if it fulfills its functions, must be a Missionary Church. This is necessary both for the maintenance of the spiritual life, and the direction of the Christian energies of its adherents; and so long as a Christian Church thus situated does nothing for the heathen around, its more pious members must have a painful sense of inefficiency and unfaithfulness.

Now there are a large number of Presbyterians in Ceylon, the descendants of the Dutch, and a majority of the European residents. There are two Chaplains of the Dutch Church and two of the Scots; but while the other leading denominations are all represented here

in the mission field, there is no Presbyterian mission. The result is, that some of our people do very little for missions either personally or by pecuniary aid; others, I am glad to say, contribute largely towards the missions of other denominations, and do much to promote their success, though they would naturally prefer giving their assistance to missions of their own Church; but the fact that we have no mission undoubtedly represses a considerable amount of energy and interest on the part of our people, which, under other circumstances, might be called forth, and militates painfully against the public character of the Church.

I therefore think it my duty to call the attention of your Committee to this field, and to mention some particulars which appear to me to show that a mission may very easily be established in Ceylon, and that the prospects of its success would be highly encouraging.

1st. *The Locality.*—A short time ago I consulted a gentleman well qualified to give an opinion as to the desirableness of founding a Scots mission in the island, and as to the most suitable place. The gentleman is a Scotsman, and a Presbyterian, and is well known both in Ceylon and in Southern India as a most devoted friend of missions. Some years ago he gave up a lucrative situation under Government, and now, though still a layman, devotes his whole time and energies to the spread of the Gospel among the heathen; his chief agencies being the printing and diffusion of religious publications in the native languages. He at once said that there is ample room, and mentioned the following places in the neighborhood of Kandy which might advantageously be occupied, I need scarcely say that if other parts of the island were taken into account, the list might be multiplied tenfold.

(1.) *Kaigalle*, twenty-six miles from Kandy, on the Colombo Road. Population of surrounding districts 54,000. Quite unoccupied.

(2.) *Badulla*, eighty-four miles from Kandy. Population 41,000. The district is large. A native minister of the Gospel Propagation Society.

(3.) *Gampolla*, twelve miles from Kandy. Population dense in many parts of neighbourhood.

(4.) *Matille*, sixteen miles from Kandy. Population 37,000. District large. Native Baptist missionary.

(5.) *Kurnegalle*, twenty-six miles from Kandy. A catechist connected with the Church (of England) Missionary Society.

These are a few of many places, any one of which might be made the head-quarters of a Scottish Mission. Kandy itself is the head-quarters of the Episcopal and the Baptist Missions, the only Missions in the central province of Ceylon. There are, at present, three European missionaries of the English Church, and one of the Baptist, resident here, and they employ a number of catechists; but as the population of the province is above 224,000, large districts are quite unoccupied. Most of these places which I have mentioned being native towns of some importance, have resident officers belonging to the civil service, and as there are coffee estates in the neighborhood, an English service might be kept up on Sabbath, for the benefit of the Scots planters, who are now unprovided for, and who would gladly avail themselves of such assistance.

2. *Outward Difficulties in the way of conversion.*—These press much less heavily upon the natives of Ceylon, than upon the natives of India. Heathenism is less bigoted and less

influential, and the restraints of caste are much less rigid—indeed, caste, although it prevails in a modified form, is opposed to the tenets of Buddhism, the religion of the Singhalese. The means of livelihood are very easy, and are not affected by conversion to Christianity, so that any mission has, humanly speaking, a much greater chance of reaping fruit early in Ceylon than in India, while its funds are not in danger of being burdened by the converts.

2. *Assistant Labourers.*—In Ceylon there are a large number of descendants of the Dutch and Portuguese, who form an intervening class between the British residents and the natives. Many of them are clerks in the Government service, and many professional men, lawyers, and doctors of good standing. Though of European descent and ideas, and now speaking the English language, they are identified with Ceylon by birth, and as they, for the most part, speak the native language, and have been accustomed to the Singhalese from infancy, they have a much readier access to their minds and modes of thinking, than one who has lived in Europe till the age of manhood. The majority of the better classes of these Burghers, as they are usually called, are Dutch descendants, and are Presbyterians; and it does appear to me, that we have an element among the young men of this class which we might use largely in connexion with our missions in the East. They are accustomed to the climate, familiar both with the language and ideas of Europeans and natives; and as they are at home here, they can and do live respectably on much smaller salaries than those who have to send their children to Europe for education, and who look forward themselves to returning. I am quite persuaded, that if a missionary were sent out by the Committee, and one of the stations I have mentioned selected, that the Rev. Mr. Palm of the Dutch Church in Colombo, could recommend to him one or two young men who could at once enter upon their duties as catechists or teachers, having in view their being ultimately raised to the ministry; and I feel confident that the result would be highly advantageous. Might I take the liberty of recommending young men of this class, for your Institutions in India also? I have at present under my care, a young man who has for some time been anxious to study for the ministry in connexion with the Dutch or Scots Church, but until I came out did not know how he could accomplish it. He has received as good a secular education as the place affords and now comes to me daily to read Latin, the Greek Testament, Mental Philosophy, and Hill's Lectures in Divinity; and I have no hesitation in saying, that he is quite equal to those of his own age at home. It is his intention, upon my advice, to proceed, in the course of a year or less, to one of our institutions in India, where he can receive theological instruction, make himself useful as a teacher should his services be required, and undergo training for the ministry, until such time as the Presbytery for the bounds, with consent of the authorities at home, may see fit to license and ordain him. I have not yet communicated with any of our missionaries who have charge of these Institutions, on the subject, but I do not anticipate any difficulty in his being received. And, indeed, I am confident that from this class, and through the medium of these Institutions at the various presidencies, a number of most useful labourers for our Eastern mission-field might be raised up.

4. *Pecuniary Assistance in the Colony.*—All

the missions in Ceylon receive considerable local aid from the Europeans and native converts, and I believe that were there a mission of the Scots Church in the Island, it would be liberally supported. There are, as I have said, four organised Presbyterian congregations, the salaries of whose clergymen are paid by Government; and I am much mistaken if a liberal annual collection might not be expected from each of them.

I have not written the clergymen on the subject, but I can scarcely doubt that they would gladly urge their congregations to make such collections. In addition to these a stipend is secured, and an application has been made to the Colonial Committee for another Scots clergyman to labour in the coffee districts of this province, and, if God spares us, as soon as he arrives in the colony, steps will be taken to get another. Now, in the event of all taking an interest in the mission, as I think they would be glad to do, a considerable portion of its expenses might be raised in the island. That our people are ready to contribute is proved by their contributions to the missionary schemes of other denominations.

I have now before me the reports of two local societies for the past year—one, the report of the mission to the Tamil coolies from India, in connexion with the Church (of England) Missionary Society, the other the report of the Singhalese Tract Society—and I observe the name of one of my own elders as a subscriber to both. It may perhaps do good to some people at home, when I mention that his subscription to the first society for the past year amounts to £65, and his subscription to the other amounts to £25.

As illustrative of the state of feeling in Ceylon, I beg also to give an extract of a letter which I received from a planter a short time ago. "It is an undoubted fact," he says: "that the position of our Presbyterian Church in Ceylon is in a very backward state, and to whose fault it may be imputed, I know not. No common efforts on our behalf have ever been made; the result has been that nearly the whole of the Scotch Presbyterians have at least nominally gone over to Episcopacy. We attend Episcopalian services, subscribe to, and support them. All the missions, societies for charitable and religious purposes, are in the hands of and directed by the Episcopalian bishop. Now, with yourself, I am anxious for the extension of religion in every way, without reference to any particular form; still, having a very strong preference for our own national forms and system, I cannot but see with regret that a Church which has done and suffered so much as ours, and which holds such a high position in our own land, should allow, without one single effort, her numerous adherents to be drawn away by other denominations, while I am convinced the effort has only to be made in order to meet with success—for we are strongly in favour of our own forms and discipline, as opposed to Episcopacy." This extract is rather for the consideration of the Colonial Committee than for yours; still it shews the state of feeling among our people in Ceylon, and that if they had an opportunity of supporting a local mission of our own Church to the heathen, they would not be found wanting.

5. Another advantage I have cursorily alluded to before. The site selected for the mission might be one where an English service could be maintained on the Sabbath, for the benefit of members of our Church situated as the writer of the above extract is. I do not suppose this would occupy very much of

the time of the missionary, nor interfere with his labours among the heathen, and in return for this service I am sure it would afford the greatest pleasure to those of us who are chaplains to do everything in our power, personally, and otherwise, to promote the success of the mission. I can only say for myself, that it would be a great pleasure to me were there a mission of our own Church in this province to take an interest in.

There are other circumstances which I might mention, such as the favourableness of the climate, so much cooler, particularly in this province, than in India, and the abundance of religious publications in the native languages; but I hope I have said enough to induce the Committee to take up this field, and if such is their resolution, I shall be very happy, if God spares me, to communicate any further information they may require. I would, in the meantime suggest that if they think favourably of it, a suitable person should be sent out, and allowed for himself to inspect the country; and report upon the most desirable site before it be finally determined. He will then have no difficulty, I believe, in getting suitable teachers and catechists to assist him in carrying on the work. If the Committee determine otherwise, I shall very much regret it, but even in that case I shall not despair, for if the parent Church declines to undertake the work, I shall hope that the branch of our Church in Canada may be induced to take it up.—I am, &c.,

CORGE W. SPROTT.

#### Queen's College, Kingston—Opening of Classes.

We learn with pleasure that the attendance at this Institution is steadily increasing. On the recent opening of the Arts Classes there were 22 new intrants, and it is believed the number will be increased to 30. Of this, the highest number which have yet entered on the first year's Classes in the College, we are glad to state that no less than 7 are from the Lower Provinces. We doubt not that our College will grow steadily in usefulness and reputation, and prove of much value to our Church, as its School of the Prophets.—*Presbyterian*.

#### St. John's Church, Hamilton, Canada.

The induction of a minister over this new charge, which we chronicled in our last, is deserving of more than a simple notice in the records of the meetings of a Church Court. There is a wide room in our Province for Church extension, and well-directed efforts to that end will not fail of success. In the instance before us the territorial plan, which has been so successful elsewhere, was adopted. A Sabbath School was opened—divine worship was conducted on the Sabbaths, and at length a Mission Chapel was erected, and now we have the result in a regularly organized congregation, with a settled pastor. To the zeal and energy of the minister of St. Andrew's Church, Hamilton, the Rev. R. Burnet, is, we believe, due the credit of the initiation of this scheme, and of the steps which led to the erection of St. John's Church. We

rejoice that the original efforts have been followed up by faithful missionaries, and crowned with so much real success.—*Ib.*

#### Degree of D. D. from Queen's College.

The Senatus Academicus of Queen's College, at a meeting held on the 6th ult., conferred the degree of Doctor in Divinity on the Rev. James C. Muir, of Georgetown, C. E., and on the Rev. Alex. McGillivray, of McLennan's Mountain, Pictou, Nova Scotia. Although the Royal Charter of the University of Queen's College, granting power and authority to confer degrees in the several Arts and Faculties, is dated in the fifth year of Her Majesty's reign (1811), this, we believe, is the first occasion on which the Senatus have exercised the right of conferring a degree in Divinity. On this account the recipients and their friends may consider the honor as greatly enhanced, and we trust that hereafter it will be dispensed with such chariness and discrimination that its value will be fully sustained. We hope those reverend gentlemen, whose names as yet are the only ones composing Queen's College list of Doctors in Divinity, and who, we believe, are highly deserving of the acknowledgement that has been made of their ability and attainments, will be long spared in their respective and important spheres of usefulness.—*Ib.*

#### St. James' Church, Charlottetown.

To HENRY D. MORFETH, Esq., St. Avard's,

Dear Sir—We, the undersigned Trustees representing the congregation of St. James' Church, Charlottetown, in connexion with the Church of Scotland, cannot suffer you to leave our shores, for a far distant clime, without giving expression to our affection and esteem for you in all the relations in which you have stood to us, for many years, alike in your private and in your official capacity.

As Chairman of our Board, we cannot soon forget the advantages we have derived from your judicious counsel and efficient aid in every emergency; while your personal qualities have justly gained our attachment and confidence—which, however interrupted by lapse of years and change of place, cannot be dissolved in time.

When we revert to the early history of this branch of our beloved Zion, and remember that you were one of those who energetically "bore the burden and heat of the day," in assisting to lay the foundation of the first Presbyterian Church in this city, it becomes a source of pleasing and grateful reflection that after some trials and seasons of discouragement you leave us, as a congregation, in a state of hopeful progress, under a settled ministry, and provided with the means of grace in as rich abundance as is enjoyed by many older and highly favored communities.

While it is cheering to reflect on the steadfastness with which this congregation maintains the ground it originally occupied—on the addition to its numbers, and the spirit and regularity with which the public ordinances of the Gospel are observed by the great body of its members, it yet becometh us to pray the Author of every good and of every perfect

gift, that it may please him to maintain what he has wrought for us, nor suffer us to go back, but yet to abound more and more. In these aspirations,—though separated from us by continents and oceans—we feel assured you will ever distinctly join.

Permit us to express our sincere regret that you have deemed it your duty to decline the sacred office of the Eldership, though more than once pressed upon your acceptance.

And now, dear sir, in bidding you farewell, we would include in our best wishes all who are near and dear to you in domestic ties; that you, Mrs. Morpeth and family, may be guarded amid the perils of the deep; that you may experience in your new home in another hemisphere, a full measure of earthly felicity, and that "the Head over all things to the Church may make you perfect, stable, strengthen, settle you." And if in His inscrutable Providence we should never meet here again,—that He may grant unto you and unto us a blessed re-union beyond the shores of time, is the unfeigned prayer of, dear Sir,

Your faithful friends,

THOMAS DUNCAN, Minister,  
JAMES ANDERSON,  
JAMES WATTS,  
JOHN W. MORRISON,  
KENNETH MCKENZIE,  
D. STEWART,  
W. R. WATSON.

Rev. Sir and Gentlemen,—I cannot express how deeply I am impressed with a sense of your kindness and affectionate regard; nor shall I attempt it further than to say, I feel very grateful to you, and that your address is peculiarly consolatory to me at this trying time.

Believe me, gentlemen, if my humble endeavors to promote the prosperity of our beloved church have been at all beneficial, the credit is due to you, and not to me, for I am not unmindful that without your kind support and co-operation, anything I could possibly have done would have been but of little avail. For many years we have sat together at the same board, and it is very pleasing to reflect that from our first meeting together, until now that I am about to be separated from you—and how painful that separation is to me God only knows—nothing has ever occurred to interrupt, even for a moment, the harmony and kindly christian feelings which should ever be cultivated, and without which, permit me to say, no church can ever prosper.

In years to come, if God should spare me, and when far away from so many I love so well, I shall be often thinking of you, for I feel I shall have to live much on the past. We little appreciate health while we enjoy it,—sad experience has convinced me, too, that we do not know how much we love our friends, until we are about to be parted from them, in all human possibility, never more to meet on earth again.

Accept, gentlemen, my sincere thanks, not only on my own behalf but also on behalf of my wife and those who are near and dear to me, for the kindly wishes you have been pleased to express towards them and me.

And now, revd. sir and gentlemen, with hearty prayers for your welfare here and hereafter, I bid you, all, most affectionately, farewell.

H. D. MORPETH.

Charlottetown, I. E. I., Nov. 15, '58.

To the Rev. Thos. Duncan, Minister, Jas. Anderson, Jas. Watts, J. W. Morrison, Kenneth McKenzie, D. Stewart and W. R. Watson, Trustees of St. James' Church.

## INTERESTING EXTRACTS.

### Winter.

(Concluded from last Number.)

Such, at a cursory glance, appear to be the aspect and tone of our winter scenery. But the keenly observant eye discovers even at this desolate season, and in the midst of seeming monotony, that endless variety which characterises every province of creation. On close inspection, indeed, all we behold is varied. Whatever be the season, and wherever lie the scene of our observation, though many things are apparently similar, yet none are exactly or really so. At certain times and places, the mutual resemblances between all the common objects of sense, all that solicits the eye or the ear in the landscape, may be so numerous and striking, that a feeling of monotony ensues; groups of mournful sights and sounds may, in the dead of the year, successively impress us with a sense of melancholy, and incline us to set a limit to the usual prodigality of nature; but yet true wisdom, aided by quick and active observation, easily draws the dull veil of uniformity aside, and reveals to the admiring eye boundless diversity even in the ravaged and gloomy scenery of winter.

Are the woods so uniformly dead, as, on a first survey, they appear? The oak, the ash, the beech, and most of our forest-trees, have lost their varied foliage; but, with the exception of the larch, the numerous varieties of the fir and the pine retain their leaves, and variegate the disrobed grove with their un fading verdure. In the woodland copse, or lonely dell, the beautiful holly still gladdens the eye with its shining and dark-green leaves. Nor are our shrubberies without their living green. The laurel and the bay defy the blasts of winter, and continue to shelter and beautify our dwellings. The flowers have not all vanished. One of the fairest, and seemingly one of the most delicate of them all, the Christmas rose, spots the garden or shrubbery with its bloom, unhurt by the chilling influences of the season. Before the severity of winter is over, the snow-drop emerges from the reviving turf, the lovely and ventures herald of a coming host. Thus, in the period of frost, and snow, and vegetable death, the beauty of flowers is not unknown; but rather what survives or braves the desolating storm is doubly enhanced to our eyes by the surrounding dreariness and decay.

And are the atmospherical phenomena of this season monotonous or uninteresting? Independently of the striking contrast they present to those of summer and autumn, they are of themselves grandly diversified. The dark and rainy storm careers over the face of the earth, till the flooded rivers overflow their banks, and the forest roars like a tempestuous sea. The hoar-frost spangles the ground with a white and brilliant incrustation, or the snow, falling softly, covers the wide expanse of mountain, and

wood, and plain, with a mantle of dazzling purity. Then the dark branches of the trees, bending under a load of white and feathery flakes, have a picturesque aspect and seem to rejoice in the substitute for their lost foliage. And how fantastically beautiful are the effects of frost! Water is transmuted into solid forms of a thousand different shapes. The lake, and even the river itself, becomes a crystal floor; and the drops of the house-eaves collect into rows of icicles of various dimensions, differently reflecting and refracting the rays of the mid-day sun. The earth is bound in magical fetters, and rings beneath the tread. The air is pure and keen, yet not insufferably cold. Calm and clear frosty days, succeeded by nights that unveil the full glory of the starry firmament, are intermingled with magnificent tempests, that sweep over the land and sea, and make the grandest music to the ear that is attuned to the harmonies of nature.

Variety seems to be a universal attribute of creation. It is stamped upon the heavens, the earth and the sea. The stars are all glorious; but "one star differeth from another star in glory." The sun eclipses them all; and the moon reigns among them like their queen. The earth is covered with numberless mountains and hills, thick as waves on the ocean, and more wonderfully diversified. From the tiny hillock to the cloud-piercing peak, no two eminences are wholly alike in shape or size, or in any single quality. What valley or plain, what tree, or flower, or leaf, or blade of grass, is in all points similar to another? Search the whole world, and you will find no pair of any of these created things exact counterparts to each other in regard to weight, color, structure, figure, or any other essential or accidental property. The animal world is as endlessly diversified. Not only is the distinction between the various genera and species wide and impassable, but between the individual of each species no perfect similarity exists. Twins are commonly most like each other; but yet we are at no loss to distinguish between them. Even when we take two parts, however apparently alike, of two individuals of the same species, we find the same diversity. The variety observable in the human countenance has long been a matter of remark and admiration. The general features are the same in all; but their color, their relative size, and numerous other particularities, are curiously different. Hence we can at once recognise an individual among a thousand, even when they are of the same stature and complexion with himself. The diversity of colour is truly astonishing, and is the source of much beauty and enjoyment. Though the primary colours are only seven, yet these are so mixed and blended over all nature as to delight the eye with thousands of different hues of all degrees of depth and brilliancy. Let us look at a bed of blowing summer flowers, and behold the ravishing wonders of colour.

The unstained silvery whiteness of the lily, the deep crimson of the rose, the dark and velvety blue of the violet, the bright yellow of the wall flower and the marigold, are but specimens of the rich and gorgeous hues that delight us with a sense of beauty and variety. The fields and lawns, with their bright green, spotted with white clover and crimson-tipped daisies; the meadows, with their buttercups, and all their peculiar flowers; the woods, with their fresh spring verdure, and their flaming autumnal robes; and the mountains, at one time bathed in a deep azure, at another shining with golden sunlight, all exhibit the marvellously varied touches of that pencil which none but the Omnipotent can wield.

This universal variety is not merely a display of infinite skill, but is equally beautiful, pleasing, and useful. It adds immensely to our enjoyment of nature, and greatly enhances our idea of God's creative attributes. It furnishes us with the means of discrimination, without which the earth would be to us the scene of confusion.—Were there only one colour, and were every mountain, for example, of the same shape, or every shrub and tree of the same size, how dull and monotonous would be every landscape! And if every human face were exactly alike, how should we be able to distinguish a friend from an enemy, a neighbor from a stranger, a countryman from a foreigner? Or, to take an example still more impressive, were the powers and passions of every individual mind in every respect similar, that diversity of character and pursuit which constitutes the main spring of society and civilisation would not be found. In all this there is adaptation and wise design.

Thus, amidst apparent uniformity, the necessary variety every where obtains.—Nor does this variety ever run to excess. Utter dissimilarity is as rare as complete resemblance. All things are beautifully and usefully varied; but they also all wear the distinguishing marks of the same great Artist, and can all be arranged into classes, the individuals of which bear to one another the most curious and intimate resemblances. There is in nature a uniformity that is as beneficial as variety itself. The leaves, flowers, and fruits of a tree or shrub, though infinitely varied in their figure and appearance, are yet all so much alike, that they can easily be referred to their parent species. All the animals of a kind have each their peculiarities; but every individual can at once be recognized by the naturalist's practised eye. Thus has the Author of all things so blended variety and uniformity together, as to delight, yet not bewilder us, with exhaustless novelty; to enable us to class his works into great groups of genera and species, and thereby to exercise our powers of reason and observation in tracing the delicate resemblances and disagreements that meet us in all our inquiries. In the classification of these resemblances and disagreements philosophy is mainly employ-

ed; and but for them the active and enquiring mind of man would find no motive for the exertion of its loftiest powers. We live and move in a world of inanimate substances, infinitely diversified in form, colour, and chemical properties, and intermingled with organic structures that ascend from the extreme of simplicity to all that is wonderful and complex in contrivance, and that possess almost every conceivable diversity in their essential qualities as well as their modes of existence; and to bring order out of this seeming confusion,—to observe, to generalise, and to classify,—to note the limitless variety of created things, and yet to discover the divine harmony that pervades them all, is the noble province of the philosopher, and even of the humblest lover of nature, who would enjoy aright the objects of his love, and adore with due intelligence the great Author and End of all.

O Lord! every quality of thy works is the result of infinite wisdom. The grand diversities of the seasons, with all their distinguishing characteristics, the beautiful harmony and unlimited variety of nature, alike evince thy goodness and demand the gratitude of man.—*Philosophy of the Seasons.*

### Moses on Mount Pisgah.

BY THE REV. J. T. HEADLEY.

(Published by request.)

Moses was denied entrance into the land of Canaan. Though he had braved the wrath of Pharaoh, renounced his worldly expectations, periled his life, and led on the hosts of Israel for forty years through the wilderness, for the sole purpose of reaching the promised land, his eyes were never to be gladdened by the sight. He had escaped the wrath of his pursuers—the pestilence that swept so many thousands to death—the bite of the flaming serpents that strewed the camp with so many thousands more—even the decay of the body itself—to die at last by special decree in sight of the very object of all his toils—the anticipated rest from all his labors. The sea had been passed—the murmurs of the people borne with—the long, weary desert travelled over—forty years of the prime of life exhausted, to secure one single object, and then he died with that object unreached, though spread out in all its tempting loveliness before him.

Angry when the people clamoured for water—daring to carry out the commands of the Lord in a petulant manner—assailing the people hastily, without sanctifying them for the great miracle about to be performed—addressing them roughly, and claiming the credit of the miracle, though, perhaps, unintentionally, saying, "Must we bring water out of the rock?" and smiting, in his vexation, the rock twice instead of once, as he had been commanded, and thereby injuring the antitype—

Moses had so displeased the Lord that he denied him entrance into Canaan.

In whatever relations we behold Moses, with the above single exception, he is ever the same sublime and majestic character. Noble by nature, great by his mission, and greater still by the manner in which he accomplished it, he ever maintains his ascendancy over our feelings. We see the fiery promptings of the heart that could not brook oppression, in the bloody vengeance he took on the Egyptian who would trample on his brother. Preferring the desert with freedom, to the court of Pharaoh in sight of injustice, he led the life of a fugitive. Called by a voice from heaven to go back to deliver his people, he again trod the courts of the King of Egypt.

But not in the presence of Pharaoh when he withstood the monarch to his face, and brought down the thunders of heaven on his throne—not on the beach of the sea, with one arm upraised toward heaven, and the other stretched out over the water, while the waves that went surging by, stopped and crouched at his feet—not in the midst of the raining manna—not in the lifting of the brazen symbol in the midst of the flying serpents, while the moan of the suffering and cries of the dying struggled up from a mighty encampment—not when, between the mountains, his stately form shone in the light of the blazing, fiery pillar, while the tread of the mighty multitude shook the earth behind him—nor even when he stood on shaking Sinai, his guard the thunder, and his vesture the lightning, and talked with the Eternal, as friend talketh with friend—not in all these awful relations does he appear to be so majestic and attractive as is the last event of his life.

Behold the white tents of Israel, stretched over the plain and swelling knolls, at the foot of Mount Nebo. It is a balmy, glorious day. The sun is sailing over the encampment, while the blue sky bends in love over all things. Here and there a fleecy cloud is hovering over the top of Pisgah, as if conscious of the mysterious scene about to transpire there. The trees stand green and fresh in the sunlight; the lowing of cattle rises through the still atmosphere, and Nature is lovely and tranquil, as if no sounds of grief were to disturb her repose. Amid this beauty and quietness, Moses assembled the children of Israel for the last time, to take his farewell look, and leave his farewell blessing. He casts his eyes over the leaders beside, and over the host, while a thousand contending emotions struggle for the mastery in his bosom. The past, with its toils and sufferings, rose up before him; and how could he part with his children, murmuring and ungrateful though they had been, whom he had borne on his brave heart for more than forty years? Self-collected and calm he stood before them, and gave them his blessing. He made no

complaints—never spoke of his hardships in their behalf; made no allusion to his anguish in leaving them on the very verge of Canaan, the object for which he had toiled so long. He did not even refer to his death. In the magnanimity of his great heart, forgetful of himself, or else not daring to trust his feelings in an allusion to his fate, he closed his sublime address in the following touching language:—"The eternal God—thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before thee. Israel then shall dwell in safety alone. Happy art thou, O Israel! who is like unto thee: O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" Noble language—noble heart! Carried away in the contemplation of his children's happiness, he burst forth into exclamations of joy in the moment of his deepest distress. But did not that manly voice falter, and that stern lip quiver, as he advanced to bid them his last adieu? For a moment, perhaps, the rising emotions checked his utterance. They had been the companions of his toil—the objects of his deepest solicitude. A common suffering, a common fate, had bound them to him by a thousand ties. He looked back on the desert: it was passed. He looked forward to Canaan: it was near. He turned to the people: they were weeping. He cast his eye up Nebo, and he knew he must die. Although no complaint escaped his lips—no regret fell from his tongue, a deeper paleness was on his cheek, and a sterner strife in his heart than he had ever felt before. Though outwardly calm, his stern nature shook for a moment like a cedar in a tempest, and then the struggle was over. His farewell was echoed in melancholy tones from lip to lip through the vast host as he turned to ascend the mountain. As he advanced from rock to rock, the sobbing of the multitude that followed after tore his heart-strings, like the cry of a child for his parents, and it was long before he dare trust himself to turn and look below. But at length he paused on a high rock, and gazed a moment on the scene at his feet. There were the white tents of Jacob glittering in the sunlight, and there the dark mass of Israel's host, as they stood and watched the form of their departing leader.—Those tents had become familiar to him as household scenes; and as he gazed on them, now far, far beneath him, and saw the cloud overshadowing the mysterious ark, a sigh of unutterable sadness escaped him. He thought of the bones of Joseph he had carried forty years, that were to rest with his descendants, while he was to be left alone amid the mountains.—Again he turned to the ascent, and soon a rock shut him from view, and he passed on alone to the summit.

There was spread before him the land of Canaan. He stood a speck on the high crag, and gazed on the lovely scene. Jordan went sweeping by in the glad sunlight. Palm trees shook their green tops in the summer wind, and plains, and cities, and vineyards spread away in endless beauty before him. But, ah! methinks he saw more than the landscape smiling beneath the Eastern sky. Was not the history of the future unrolled before him? Did he not see the spot of Bethlehem, and also the star that hung over it? Did he not see Jerusalem in its glory and downfall? Did he not hear the birth-song of the angels? Did not a mysterious mount rise before him wrapped in storm and cloud, through whose gloomy foldings gleamed a cross? The clouds rolled away, and lo, the Strength of Israel, the Refuge of Judah, hung in death. Again the vision changed—the sepulchre was open, and like an ascending glory that form rose to heaven.

The scene vanished from his sight, and with the rock for his couch, and the blue sky for his covering, he lay down to die. O, who can tell what the mighty law-giver felt, left in that dreadful hour alone! The mystery of mysteries was to be passed. No friend was beside his couch to soothe him, no voice to encourage him in that last, darkest of all human struggles. No one was with him but God, and though with one hand he smote him, with the other he held his dying head. How long was he dying? God alone can answer. What words did his quivering lips last utter? God alone knows. Was his last prayer for Israel?—his last words of the Crucified? From that lonely rock did a shout go up: "O death, where is thy sting? O grave, where is thy victory?" Of that last scene and its changes we know nothing, but when it was over Moses lay a corpse on the mountain top. And God buried him. There he slept alone—the mountain cloud which night hung around him was his only shroud, and the thunder of the passing storm was his only dirge. There he slept while centuries rolled by, his grave unknown and unvisited, until at length he is seen standing on Mount Tabor, with Christ, in the transfiguration. Over Jordan at last!—in Canaan at last!

I will not speak here of the instruction this scene affords, but from the very summit of his sorrows, where he had gone to die, Moses, for the first time in his life, caught a view of Canaan. He did not know, as he went over the rocks, torn and weary, how lovely the prospect was from the top. In this world it frequently happens that when man has reached the place of anguish, God folds away the mist from before his eyes, and the very spot he selected as the receptacle of his tears becomes the place of his rapture.

For thirty days did the Israelites mourn at the base of that mountain over their

departed leader, and then mournfully struck their tents and moved away.

## MISCELLANEOUS EXTRACTS.

### National Prosperity.

To a superficial observer—especially to one who forms his opinions of men and things under the influence of a carnal mind, looking at the things which are seen, and having no spiritual vision to see Him that is invisible, and discern the things that belong to His kingdom—it may very naturally appear as if the achievements of military prowess, the counsels of legislative wisdom, and the researches of science and philosophy brought to bear upon public and private schemes and enterprises, were the safest means and surest pledges of national prosperity and greatness. Neither are they, as means, to be undervalued; but yet neither are they to be overvalued, as if, instead of being only means, they were the efficient and sufficient causes of the end desired. The sources of a nation's real strength and enduring prosperity lie much deeper in the mighty and heart-stirring moral influences which move its whole mind, and pervade the general masses of its population, and bring into captivity to higher and better principles the thoughts and affections which are the main-springs of action—those influences which elevate the character, and impregnate it with something of a heavenly origin; which control the wild despotism of selfish passions, and purify the fountains which in their natural state send forth the bitter waters of individual and national sin. It is an axiom established on the authority of God himself, that "righteousness exalteth a nation, but sin is a reproach to any people." And the elements of these moral influences, of this national righteousness, we can look for only in national religion. It is the wildest of all theories, and one refuted by the painful details of every day's experience, to imagine that such an effect can be produced by education apart from religion,—by the mere enlargement of the mind without the cultivation of the heart. And for the constant preservation of that pure and holy flame upon the altars of our land, to whom can we look, as instruments in the hand of God, but to a race of devoted, and laborious, and heavenly minded ministers, penetrating the dark corners of our country's wildernesses, and pouring over them the light of the gospel of life,—extending their peaceful dominion, and exercising a salutary influence as the salt of the earth, by which the natural process of corruption may be stayed, and the Kingdom of righteousness and peace silently and gradually established?—*Professor Scholfield.*

### Wonders of Creation.

Some animalcule are so small, that many thousands together are smaller than the point of a needle. Leewenhock says there are more animals in the mill of a fish than men on the whole earth; and that a single grain of sand is larger than four thousand of these animals. Moreover, a particle of the blood of one of these animalcule has been found, by calculation, to be as much less than a globe of 1-10th of an inch in diameter, as that globe is less than the whole earth. He states, that a grain of sand, in diameter but the 100th part of an inch, will cover 125,000 of the orifices through which we perspire; and that of some animalcule, 3000 are not equal to a grain of sand. Human hair varies in thickness from the 250th to the 6000th part of an inch. The fibre of the coarsest wool is about the 500th part of an inch in diameter, and that of the finest only the 1500th part. The silk-line, as spun by the worm, is about the 5000th part of an inch thick; but, perhaps, a spider's

line is six times finer, or only the 30,000th part of an inch in diameter, inasmuch that a single pound of this attenuated, yet perfect substance, would be sufficient to encompass our globe. Speaking of odours, the author says, a single grain of musk has been known to perfume a room for the space of twenty years. How often, during that time, the air of the apartment must become charged with fresh odour! At the lowest computation the musk had been subdivided into 320 quadrillions of particles, each of them capable of affecting the olfactory organs. The diffusion of odorous effluvia may also be conceived from the fact, that a lump of assafoetida, exposed to the open air, lost only a grain in seven weeks. Again, since dogs hunt by the scent alone the effluvia emitted from the several species of animals and from different individuals of the same race, must be essentially distinct, and being distributed over large spaces, must be subdivided beyond our conception or powers of numbers. The human skin is perforated by a thousand holes in the space of a square inch. If, therefore, we estimate the surface of the body of a middle-sized man to be sixteen square feet, it must contain not fewer than 2,301,000 pores. These pores are the mouths of so many excretory vessels, which perform the important function in the animal economy of insensible perspiration.—*Shaw's Nature displayed.*

## THE MONTHLY RECORD.

DECEMBER, 1858.

### Missionary to British Columbia.

WE observe with much pleasure that the Colonial Committee, with a promptitude and liberality highly creditable to the office-bearers of our General Assembly, have resolved to send out without delay a missionary to British Columbia, Vancouver's Island, and have agreed to allow him a salary of £300 per annum, with passage and outfit. This is a most praiseworthy and judicious movement.

Well would it have been for our Church in many of the Colonies where she is still struggling for existence, if the same zeal and energy had characterised the proceedings of the Colonial Committee forty or fifty years ago, which we see now so abundantly displayed. Thousands and tens of thousands of our colonial population, now found in the ranks of other denominations, would, under diligent and faithful pastors, have in all probability remained steadfast friends of the Church.

The proposed appointment is not only a cause of sincere and fervent gratitude to the Father of mercies, it also furnishes an additional and loud call to increasing liberality on the part of the friends of religion, both at home and in the colonies. It is not as generally known as it ought to be, that our missions in Nova Scotia have become rather a heavy burden upon the funds of the Colonial Committee of late years, amounting annually to £700 or £800. This large expenditure can only be reduced, if our missions are to be kept in their present state of efficiency, by the increase of congregational contributions, and larger home mission funds among ourselves.

We believe that the efforts which are now making in different parts of the Province, will tend to diminish the amount of the Committee's expenditure for the present year, and enable them either to appoint additional Gaelic missionaries within the bounds of our Synod, an extremely necessary and desirable undertaking, or direct their attention to other fields of usefulness, loudly demanding their assistance.

### Rev. Alexander McGillivray.

Our readers in these Lower Colonies will learn, we are fully convinced, with much pleasure and satisfaction, that the University of Queen's College, Kingston, Canada, has conferred the degree of Doctor in Divinity upon the Rev. Alexander McGillivray of McLennan's Mountain, one of the oldest and most devoted and laborious ministers within the bounds of our Synod. Mr. McGillivray's services, which have been thus publicly recognized and appreciated, are well known and have been of great importance, more especially among the Gaelic population in these Colonies. At the time of the melancholy division which unfortunately took place in the Synod of Nova Scotia, when so many of her members gave in their adherence to the Free Church, and others left without a moment's notice for Scotland,—when the minds of the people were completely bewildered and distracted, by strong declamation and conflicting statements—Mr. McGillivray was left alone, among a population of many thousands, to minister to the best of his ability in eight to ten vacant congregations. For several years, he continued to discharge all the duties of the pastoral office with unwearied diligence and fidelity, preaching, visiting, and dispensing the sacred ordinances of religion, until he was cheered and relieved, by the arrival of one missionary after another, of the greater portion of his extended charge. Every person who visits Pictou, who makes himself acquainted with the history of recent ecclesiastical events and witnesses the present harmony and liberality of so many Gaelic congregations in that place, must be convinced that a deep debt of gratitude is due, under the divine instrumentality, to the influence and exertions of the Rev. Alexander McGillivray. May his useful life be prolonged for many years to enjoy the honor which has thus generously been conferred upon him, to minister to the spiritual necessities of a large and attached flock, and to see the happy fruits of his labours in the increase of our missions and in the appointment of a number of additional labourers to co-operate with him in supplying our destitute congregations with the ordinances of religion.

### Report of St. Matthew's Church District Visiting Society for 1858.

The committee of St. Matthew's Church District Visiting Society beg leave to report, for the information of the Church and the public, that they have pursued their unobtrusive, but, as they believe, useful labours, during the past year, and are happy to state that the Society is in an efficient condition, and that the several districts of the city are supplied with active and zealous visitors.

The collections made during the year amount to the sum of £74 2s. 5d.; also the sale of garments, made under the superintendence of the committee, has realized the sum of £34 14s. 11d., all of which has enabled the committee to conduct the affairs of the society satisfactorily and to afford substantial relief to the destitute.

The leading feature of this society is, that poor women and children are furnished with work at a fair rate of payment, and are thus encouraged to form habits of industry and usefulness, and to cultivate feelings of independence and self-respect.

The work furnished consists of materials for making rough garments, useful to the poorer classes. These garments are made and sold at reduced prices, or given in charity to the aged or bed-ridden, the sick and the destitute.

The committee distributed in charity during the year various sums, amounting to £20 1s. 7d.; also a sum of £13, laid out in the purchase of tea and sugar and other groceries. These modes of relief, however, are not resorted to except in cases of necessity, in which the parties are unable to work, or where other causes render it judicious in the opinion of the visitors to give direct charity.

The committee again appeal to the liberality of the Church and public for further support, being fully persuaded that a great amount of good is effected through the agency of this society; and they pray that the Divine blessing may continue to be vouchsafed on the humble efforts of this society, and on the efforts of the other societies in this place engaged in the same cause, and that those who contribute to their funds, as well as those who are partakers of their bounty, may be blessed alike with the true riches, even the "unsearchable riches of Christ."—"He that giveth to the poor lendeth to the Lord." "It is more blessed to give than to receive."

OFFICE BEARERS—1858.—*Patroness*, Mrs. Allison; *Treasurer*, Miss Murdoch; *Secretary*, Mrs. Murdoch; *Asst. Sec'y*, Miss Duffus; *Committee*—Mrs. Fairbanks, Mrs. Duffus, Mrs. Hunter, Mrs. Jardine, Miss Brown, Mrs. Fletcher, Mrs. Sutherland, Mrs. O'Brien, Miss McNab, Miss Hosterman, Mrs. Esson, Mrs. Alex. Scott, Mrs. Story, Mrs. George Mitchell, Mrs. Andw. Mitchell.

### Diocesan Church Society.

We have received a copy of the Twentieth Annual Report of the Executive Committee of the Diocesan Church Society of Nova Scotia, for the year 1857, and have perused its pages with much attention and pleasure. It is a lengthened and important publication, extending to fifty-two pages, and comprehending besides the Report itself, also the Constitution and Bye-laws of the Society, a general account of the different funds which it advocates, with numerous subscription lists from all parts of the Province. The formation of such a Society at a time when the Parent Society in England was curtailing her expenditure in this Province was a wise measure, and the liberal support which the Society now receives from her members indicates the healthy and prosperous condition of the Church of England in this Colony. We learn from the Report that the Total Receipts of the Society during the year 1857 for different objects: Widows and Orphans Fund, Bishopric Endowment Fund, Endowment of Parishes, Superannuation Fund, and for General Purposes, amounted to the handsome sum of £1,687 being more for General Purposes than in any former year. During the year the Society has paid £695 17s. 4d. towards the support of Missionaries, being a larger amount than has ever been paid before toward this object. In this way aid has been given toward the support of clergymen in the following sixteen places at the average rate of £50 each, taking care to call forth the exertions of the people as far as possible. Newport, Albion Mines, Maitland, Sherbrooke, Bridgewater, Pugwash, Westport, Milford, Rawdon, Guysboro', and an assistant at Annapolis, Truro and Liverpool—a travelling missionary on the Western Coast, and a travelling missionary and his assistant on the Eastern Shores of this Province. The returns made to their Bishop by the missionaries at these several places testify to their diligence and the general success which attends their labours. The Society has paid during the year towards the building of churches £15, and towards the erection of parsonages £22. The Committee have returned to several of the parishes Books to the value of £17 10s. in lieu of their remittances. The returns from the Local Committees to the Treasurer furnish the amount of contributions from each congregation, some of which are very liberal. St. Paul's parish in this city contributes £200 12s. St. George's £82, St. Luke's £23, and the Bishop's Chapel £27; Liverpool contributes £74 11s., Dartmouth £15 18s. 2d., Annapolis £31, Beaver Harbor £30, Lunenburg £25, and Mahone Bay £26, Sydney £26, Ship Harbor £24 and Truro £22 10s., with a number of smaller sums from £5 to £10. £15 and £20 from other congregations.

The rates of subscription vary according to the circumstances and liberality of the donors. To encourage young persons to subscribe to the Society the smallest sums are inserted in the lists and published in the Report, whilst the wealthy members of the church subscribe £5, £8, £10, and some of them £12 annually. It is from these different sources that the Church of England is enabled to assist and support so many of her missions in this Province, and extend the ordinances of religion amongst her adherents in the poorest and remotest as well as the wealthiest districts of Nova Scotia.

### Education in Musquodoboit.

This settlement, both Upper and Middle, has been for the last quarter of a century distinguished for its intelligence and industrious habits. No one can travel from one end of the settlement to the other, a distance of upwards of twenty miles, without perceiving the most manifest proofs of the truth of this remark. Three or four weeks ago we returned from a long tour throughout the eastern counties, including Cape Breton, and finished off in Middle Musquodoboit, and we saw about double the quantity of ploughed land here to what we witnessed in any other settlement; and, besides, we observed a number of farmers engaged in that first of all improvements in agriculture—drainage. The leading road in the settlement is of a superior character. Originally well made and well kept, we question whether there is to be found anywhere in the province the same number of miles of road in such order, and that too entirely supported by statute labor. A variety of causes has no doubt contributed to this state of things. One of these is evidently the advanced state of education in the settlement. For the last twenty years or so, the settlement has been favored with a succession of eminent and successful teachers, who have been instrumental not only in diffusing enlightened views on the subject of education, but on other kindred topics. In confirmation of this, we have only to refer to the superior style of several of the school-houses. Witness the one in the Upper Settlement in which Mr. Colquhoun recently taught; and still more, a new one in progress of erection in the Middle Settlement. In the last mentioned edifice there was a soiree held on the 11th inst., at which we happened to be present, and never did we attend a meeting so well sustained throughout, by the admirable tact of the chairman, and by the excellence of the speeches and the music,—not forgetting the good and substantial tea and desert that were served up. The chair was occupied by Mr. Thomas Sedgewick, student in divinity, and the meeting was addressed by the Rev. Mr. Sedgewick, Messrs. Dechman, Eliakim Archibald of Tatamagouche, McCurdy, Kent, and by the Rev. Dr. Forrester, Superintendent of Education. The peculiar charm of the meeting was the free and easy interchange of sentiment that prevailed, rendering it truly a social meeting in all its aspects. But the fabric, however important, is only the shell of education,—the kernel is the style of education imparted; and the inhabitants of Musquodoboit are fully alive to all the advantages arising from the modern improvements in the science and art of teaching, and to the importance of maintaining the Normal School in a state of high efficiency, if the cause of popular education is to progress. Accordingly, they have contributed their due quota of normal students, and are extending their encouragement by employing their services in the different schools of the settlement,—and, we are glad to add, with some measure of success. The editor of this Journal,

had recently a communication from the Rev. John Spratt, a true veteran in the cause of education, and who, octogenarian though he be, is still laboring to extend its blessings along the Eastern Shore, from which we make the following extracts:—"I think that the Normal School teachers are rising in favor in Musquodoboit. Mr. Archibald, from Truro, has successfully cultivated a piece of rough ground at Little River, and raised the school at that place to a high degree of efficiency. The teacher at the head of Musquodoboit from Cape Breton has won an honest reputation by his active labors. A Miss Archibald, from Stewiacke, has broken up a virgin soil in a poor place at Benzie's Brook. I was astonished the other day to see the activity and energy which this young woman had introduced into the school, and the great progress which young children had made in geography and Scripture reading."—*Journal of Education and Agriculture.*

### Opening of the Winter Session of the Normal School.

This Institution was opened according to announcement on Wednesday, the 10th instant. The three first days, as usual, were occupied with the enrollment of the names of the pupil-teachers and with the testing of their attainments in the common branches of education. Monday the 15th and Tuesday the 16th, were also occupied with preliminary work in the various departments, each teacher exercising the whole at one and the same time. On Wednesday, the 17th the formal opening of the Institution took place by the delivery of a Lecture by the Principal. The subject of the lecture on this occasion was, "*The Office of the Teacher.*" After a few introductory remarks Dr. Forrester proposed to bring under the consideration of his audience the following topics:—1st. The nature of the office itself; 2nd. Its responsibilities; 3rd. Its importance and usefulness; 4th. The high qualifications it demands, and the duty of diligent preparation for their attainment; 5th. The condition of education at this moment in the Province, and the peculiar difficulties and encouragements of the Teacher. These points, embracing such an immense range of thought, the Doctor merely glanced at. But it is earnestly hoped that both from the appropriateness of the theme and the reasonable observations made, the students in attendance have been fired with professional enthusiasm, and that they will prosecute their studies with unwearied diligence and success. After the delivery of this lecture, the students were all classified into three divisions and commenced their work straightway. It has been wisely and judiciously arranged by the Directors of this Institution that one week's grace shall be allowed for the admission of Students. On the expiry of that time the doors are shut, and none are afterwards admitted without their names being submitted to the whole of the pupil-teachers, the reasons of their lateness stated, and the sanction of the whole school for their admission obtained.—*Jl.*

### The Scotch in Australia.

GEELONG, Victoria, Aug. 8, 1858.

I have already told you that this is a Scotch Colony, and so it essentially is. The very name of the country of which Geelong is the chief town smacks of the land "ayont the Tweed." They call it the country *Grant*. The Mayor of the Town is a Scotchman. His name is Dr. Thomson. He was the first man who drove a bullock team between Geelong and Melbourne; and at the time he drove it, no other white man would undertake the task for fear of the black natives. He was not only the first teamster but the first Colonial surgeon; while the first lawyer was also

a Scotchman, known as Mr. McNeill, and as realt-  
 ape was not largely in requisition in those days,  
 he added to his legal business the calling of a  
 butcher and sold legs of mutton in Collins  
 Street, Melbourne. It is not perhaps so worthy  
 of notice that the first Tobaccoist in Victoria  
 was a Scotchman likewise, though the date of  
 opening his tobacco-shop, as that of the first one  
 opened in the colony, may certainly be deserving  
 of record. Twenty years have not passed away,  
 for it was the 28th of September, 1839. It was  
 in the same year that the Government sale took  
 place of the land on which South Geelong (one  
 of the prettiest suburbs of the town) now stands.  
 I took the trouble the other day to look over the  
*Government Gazette* of the time to see what this  
 land was sold for. Divided into 38 allotments  
 it was vendid for £1,395, and the purchasers,  
 were all countrymen of mine; their names being:  
 Alexander Thomson, C. Nicholson, William Kerr,  
 Alex. McMillan, D. Wallace, S. A. Donaldson,  
 and Robert Milne. This land must within twenty  
 years have increased in value at least a hundred  
 fold. Smart villages and snug suburban resi-  
 dences are now scattered over it in every direc-  
 tion, and an iron bridge in course of construction  
 over the Barwen will soon cause that which is  
 now the suburb to become an integral portion of  
 Geelong itself.

Nor are the Scotsmen out here at all ashamed  
 of their nationality. On the contrary, they glory  
 in it; and cherish, in every possible way, the  
 reminiscences of the romantic land whence they  
 came. Here, in Geelong, is a Society known as  
 the *Comunn na Feinne*, or Fingalian Society,  
 numbering many members, and instituted, as  
 their prospectus states, for "The Cultivation of  
 the Gaelic Language and Scottish Nationality,  
 Morality, Philanthropy, Archaeology, and what-  
 ever may interest or instruct." The society  
 numbers, I believe, about two hundred members.  
 Its chief is his Excellency Sir Henry Barkly, the  
 Governor of Victoria, and its officers are the  
 principal men of the town. The members have  
 their Highland Dresses, and on festive occasions  
 don the tartan and phillbeg in true Caledonian  
 style. In the course of the summer, they hold  
 gatherings at which the national games of Scot-  
 land are prominent features, and the songs of  
 Scotland listened to with patriotic affection.

**THE LATE CAPTAIN VICAR'S REGIMENT, 97TH.**  
 A lady, deeply interested in the spiritual welfare  
 of the army, has generously contributed £100 to  
 the Soldier's Friend Society, 15 Exeter Hall,  
 London, for the purpose of sending a Scripture  
 reader to India, to labor exclusively in this regi-  
 ment. Besides the Earl of Radnor, the Misses  
 Fanshawe, D. F. McCord, Esq., Bengal service;  
 Sir Henry Martin, Lieutenant-Colonel Dalry,  
 Major-General Sir Hope Grant, K. C. B., Major  
 Maxwell, Her Majesty's 34th Regiment, and a  
 few others, have contributed £220 towards the  
 support of the establishment in England, Scot-  
 land, Dublin, Belfast, and Fermoy in Ireland.—  
 In Belfast alone, within the last two months, the  
 military missionary has gratuitously distributed  
 to soldiers in barracks, pensioners, constabulary,  
 Sabbath schools, soldiers' wives, sailors, &c.,  
 2865 Bibles, books, tracts, scientific, and military  
 works, &c.

The Turkish Government has despatched a  
 small number of young men to Edinburgh, with  
 a view of their studying medicine and graduat-  
 ing there, in order that they may afterwards  
 enter in their professional capacities, the army  
 of the Porte.

The Galway Transatlantic Company have  
 issued a circular in which they say that arrange-  
 ments are now in progress by means of which  
 they shall be able to insure to the public com-  
 munication between London and New York in  
 six days.

**THE NEW ARMY CHAPLAINS.**—Gen-  
 eral Peel, Secretary of State for War, has  
 appointed the Rev. John Dick, late As-  
 sistant Minister in the High Church,  
 Glasgow, to be Presbyterian Chaplain to  
 Her Majesty's Forces in Dublin.

**ANNIVERSARY CELEBRATION.**—The  
 300th anniversary of Queen Mary's death  
 and the dawning of the Reformation has  
 been duly observed in London by Reli-  
 gious services, in which Dr. Cumming and  
 the Bishop of London were the most con-  
 spicuous orators.

**PRESENTATION AT RENFREW.**—On Thursday  
 evening, a large and influential assemblage of  
 the parishioners met in the Parish Church,  
 for the purpose of presenting the Rev. Robert Ste-  
 phen, their newly-appointed pastor, with a gift  
 of welcome. James Smith, Esq. of Jordanhill,  
 ably discharged the duties of the chair, and in  
 neat and eloquent terms presented Mr. Stephen,  
 in the name of the ladies of the congregation,  
 with an elegant pulpit-gown and cravat, a  
 time-piece, and study Bible. Mr. Stephen, in  
 feeling terms, acknowledged the elegant gifts pre-  
 sented to him at this early period of his connec-  
 tion with the parish, and expressed the deep  
 gratification he had experienced in the course of  
 his visiting, by the kindly reception accorded to  
 him by all classes, whether Churchmen or Dis-  
 senters. The Rev. Dr. Macleod, of the Barony  
 Church, urged upon the meeting the importance  
 of the cordial co-operation of the members of  
 the church with their minister. After a few obser-  
 vations from various members of the congrega-  
 tion, the meeting separated.

The Rev. Dr. Fowler, Convener of the Colonial  
 Committee of the Church of Scotland, had an in-  
 terview with General Peel, at the War Office, on  
 Monday, the 15th November.

**To the Agents and Readers of the  
 Monthly Record:**

**GENTLEMEN,**  
 By mutual arrangement with the gentlemen  
 who have hitherto conducted the "Monthly  
 Record," the number for January will be is-  
 sued in a new and more convenient form from  
 the Pictou Press,—and, as the issue shall be  
 limited to the number of subscribers, it is re-  
 quired that the new lists, *prepaid*, shall be in  
 the hands of Robert Doull, Esq., merchant,  
 Pictou, before the 20th December.

The Record, as heretofore, shall be purely  
 a religious paper—devoted to the diffusion of  
 religious and missionary intelligence, with  
 special reference to the operations of the  
 Church of Scotland at home and abroad.

The managers having secured the services  
 of a well qualified gentleman to take charge  
 of the editorial department, they trust to be  
 able, by careful and judicious selections of  
 the matter admitted into its pages, to make  
 the Record a useful and welcome visitant to  
 its readers; and, as the new issue, owing to  
 the change in the form, will necessarily incur  
 more expense in the "getting up" than the  
 old, while the price remains at two shillings  
 and sixpence as formerly, it is earnestly re-  
 quested of agents and others friendly to the  
 undertaking, that they use all diligence in ex-  
 tending the circulation of the paper.

The greatest care and attention shall be  
 paid to the transmission of the Record to the  
 proper addresses. THE MANAGERS.  
 Pictou, 27th Oct., 1858.

**Moderator of the General Assembly.**

We are authorized to state that the Rev. Dr.  
 John Cook, of St. Leonard's, St. Andrew's, will  
 be proposed as Moderator of the next General  
 Assembly.—*Edin. Courant.*

**Collection for the Widows and Orphans'  
 Fund.**

The annual collection for the Widows' and  
 Orphans' Fund is appointed to be made in all  
 our churches and preaching stations on the se-  
 cond Sabbath, the 9th day of January, 1859.  
 The Rev. Mr. McKay, of Belfast, is directed to  
 make the regular announcement, and advocate  
 the claims of this Fund in the pages of the  
 Monthly Record.

**St. Matthew's Church.**

The erection of this new and spacious edifice  
 for the accommodation of St. Matthew's congre-  
 gation is advancing with much rapidity. The  
 walls are finished, and the building roofed in;  
 and it is expected that the church will be opened  
 for public worship early in the ensuing autumn.

**Letters and Monies received—Nov.**

Rev. Donald McDonald, P. E. I., £5,—to  
 whom we tender many sincere thanks for his  
 unwearied and successful exertions in our  
 favor. Wm Gordon, Esq., Pictou—Funds  
 entered in the Record. D. Fraser, Belfast,  
 P. E. I., 2s. 6d. Angus McRae, Belfast, 5s.  
 "A friend of the Auld Kirk" overlooked, but  
 will be attended to.

Remittances of arrears will be thankfully  
 received and duly acknowledged as formerly.

**Colonial Churches.**

The Colonial Committee have great  
 pleasure in announcing the following contri-  
 bution to their funds.—*H. & P.' Mis-  
 sionary Record.*

Pictou, Nova Scotia, Oct. 4, 1858.  
 Enclosed you will please receive first of ex-  
 change for £127 7s. 5d. sterling, from our Homo  
 Mission Scheme to the Colonial Committee.—I  
 remain, &c.,  
 W. GORDON, Treasurer.

**Home Mission Fund.**

Dec. 1. Balance on hand .....	L 20 10 0
Donation of a friend to Home Mission Fund, per Mr. John McKay .....	1 0 0
St. Peter's Road, P. E. I., 3s. 7d. Is- land currency .....	0 3 0
	<u>£21 19 0</u>

**Bursary or Young Men's Fund.**

Dec. 1. Balance on hand .....	L 250 1 9
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**Widows' Fund.**

Dec. 1. Amount on hand .....	L 22 16 0
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**Synod Fund.**

Dec. 1. Balance on hand .....	L 1 11 0 1/2
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**Jewish Mission.**

Dec. 1. St. James' Church, Ch'town, P. E. I., Island currency .....	L 0 7 0
Donation of a friend to Indian Fund, Island currency .....	1 0 0

P. E. I. cy. .... L 1 7 0

One-sixth off, .....

N. S. cy. .... L 1 2 0

WM. GORDON, Treasurer.



**Agents for The Monthly Record.**

Wm. Grant, Esq. Stationer	Halifax.
J. E. Lawlor, Esq. -	Dartmouth.
Wm. Gordon, Esq. -	Pictou.
John McKay, Esq. -	New Glasgow.
Robert Sutherland, Esq. -	Carleton Place.
Robert Ross, Esq. -	River John.
Roderick Fraser, Esq. -	Village River John.
Donald McKay, Esq. -	Rogers Hill.
Peter Grant, Esq. Elder	Cape John.
John Gray, Esq. -	Howell, W. B. E. R. Pictou.
Duncan McDonald, Esq. -	East Branch, E. R. Pictou.
Angus McLeod, Esq. -	Mill Brook, Pictou.
Hugh H. Ross, Esq. -	West River, Pictou.
Wm. Fraser, Esq. -	McLellan's Mountain, Pictou.
Alexander McGregor, Esq. -	East Branch, E. R. Pictou.
William McDougall, Esq. -	Piedmont, Merigonishe.
Dougald McPhee, Esq. -	Lochaber, near Antigonish.
James W. DeLancy, Esq. -	Amlerst.
Wm. McNab, Esq. Merchant.	Wallace.
D. B. Munro, Schoolmaster	Stake Road, Ridge, Wallace.
D. Macaulay, Esq. -	For Harbor.
Mr. Murray, Tailor -	Pugwash.
Alex McKay, Esq. -	Turo.
Peter Cruickshank, Esq. -	Musquodowit.
John Smith, Esq. -	River Inhabitants, C. B.
T. W. Harris, Esq. -	Kentville.
J. Edwards, Esq. -	Fredericton.
Alex Balloch, Esq. -	St. John, N. B.
James Millar, Esq. -	Clatham, Miramichi.
Rev. James Murray,	Bathurst, N. B.
Rev. Wm. Macrobie,	Tabusintac, N. B.
William McLacan, Esq. -	St. Andrew's, N. B.
R. B. Haidin, Esq. -	Kingston, Richibucto.
Allan A. Davidson, Esq. -	Newcastle, Miramichi.
Alex. Robertson, Esq. -	Moncton, N. B.
John W. Morrison, Esq. -	Charlottetown, P. E. I.
Finlay McNeill, Esq. -	Georgetown, P. E. I.
Rev. A. McKay,	Belfast, P. E. I.
Rev. Donald McDonald,	For congregations under his charge, P. E. Island.
Mr. Neilson,	St. John's, Newfoundland.
T. A. Gibson, Esq. -	Montreal, Canada East.
Alex Davidson, Esq. -	Toronto, Canada West.
John Paton, Esq. -	Kingston, "

**FRESH IMPORTATIONS OF FALL AND WINTER GOODS, THIS MONTH.**

W. & C. MURDOCH & Co., are now receiving their Spring Stock, landing from various ships, and comprising a general assortment of WOOLLEN, COTTON, SILK and LINEN GOODS, of every variety, plain and fancy, and respectfully invite the inspection of buyers. Also: FELT and SILK BONNETS. Mush Collars, Habit Shirts, Sleeves, Ribbons, Laces, Stays, CLOTH MANTLES, Dress Caps, Feathers, Flowers, Veils, SHAWLS, Dresses, Gloves, Handkerchiefs and Scarfs of every variety, Cloth Caps, Hats, Combs, READY MADE CLOTHING, Stationery, Plain and Fancy Soaps, Indigo, Tobacco Pipes, Cotton Warp, Starch, Nutmegs, CONGO TEA. WHOLESALE AND RETAIL.

**LIFE AND FIRE INSURANCE AGENCY.**

No. 30 BEDFORD-ROW, HALIFAX, N. S.  
**EAGLE AND PALLADIUM LIFE ASSURANCE COMPANY,**  
 OF LONDON.  
 Established in 1807. Capital—over ONE MILLION Pounds Sterling.

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

**ZETNA INSURANCE COMPANY,**  
 OF HARTFORD, CONN.  
 Incorporated in 1819. Paid up Capital—ONE MILLION Dollars.

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

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

**CONNECTICUT MUTUAL LIFE ASSURANCE COMPANY,**  
 LARGE ACCUMULATED CAPITAL.  
 Income in 1856 - - - - \$776,418 0/0  
 Losses in 1856 - - - - \$208,920 0/0  
 Dividends on Life Policies in '56, \$221,493 0/0

Dividend credit of 40 per cent. on premiums upon Life Policies, in 1856.  
 Dividend credit of 15 per cent. on Short Term Policies, in 1856.  
 ARCHIBALD SCOTT,  
 General Agent  
 HALIFAX, N. S.,  
 1st December, 1857.

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

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

**COMMISSION AGENCY.**

The Subscriber is prepared to effect SALES of MERCHANDISE; also Insurances upon Property of all descriptions, collect and adjust Accounts, negotiate the sale of Bills of Exchange, receive and transmit Freight by railway or water conveyance, and personally to give the strictest attention to any business entrusted to him, at a very moderate commission.  
 THOMAS M. FORRESTER.

**JOHN D. NASH**  
 AUCTIONEER AND COMMISSION MERCHANT,  
 VARIETY HALL,  
 HALIFAX.

Consignments of Produce and Cattle from the country, promptly attended to, the proceeds paid to order, or remitted by mail.  
 Orders from the country will receive the best attention, when accompanied with the Cash, or a city reference  
 1st. March, 1858.

**SAMUEL GRAY**  
 BARRISTER & ATTORNEY AT LAW,  
 AND NOTARY PUBLIC.  
 Corner of Hollis and Sackville Streets.  
 OPPOSITE J. D. NASH'S VARIETY STORE,  
 HALIFAX, N. S.

**ALEXANDER SCOTT & CO.**  
 General Importers of and Dealers in  
 BRITISH AND FOREIGN DRY GOODS,  
 No. 49 George Street, Halifax, N. S.

**JAMES DONALDSON**  
 Wholesale and Retail Importer of, and Dealer in  
 ENGLISH, FRENCH & AMERICAN STAPLE AND FANCY DRY GOODS,  
 38 Berrington Street, Halifax, N. S.

**WILLIAM A. HESSON**  
 MERCHANT TAILOR AND CLOTHIER,  
 Orders from the Country punctually attended to  
 Clergymen's and Lawyers' Gowns made  
 in the most modern style.  
 20 Granville Street, Halifax, N. S.

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

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

**COMMERCIAL SALE ROOMS,**  
 HALIFAX, N. S.

**EDWARD LAWSON,**  
 AUCTIONEER AND COMMISSION MERCHANT.

**THE MONTHLY RECORD,**  
 Is Printed for the Proprietors by  
 JAMES BOWES & SONS.

**ADVERTISEMENTS.**

**NOTICE**

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

DOULL & MILLER.

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

**DOULL & MILLER,**

Wholesale Importers and Dealers in  
 BRITISH FRENCH AND AMERICAN DRY GOODS, GERMAN CLOTHS AND HOSIERY, SWISS WATCHES.

**DUFFUS & CO.**

No. 3 Granville Street,  
 IMPORTERS OF BRITISH AND FOREIGN DRY GOODS.

JOHN DUFFUS. JAMES B. DUFFUS.  
 JOHN DUFFUS, JR.

A large and well assorted stock of Dry Goods Ready Made Clothing, &c always on hand, which are offered to Wholesale Dealers at low prices for Cash, or approved Credit.

Also, Tea, Indigo, and Soap.

**DRS. MACALLASTER & PAINE.**

SURGEON DENTISTS,

(At the sign of the Golden Tooth.)

49 GRANVILLE STREET, HALIFAX, N. S.

Artificial Teeth, from one to an entire set, inserted in any style known to the Dental Profession.

Teeth filled, extracted, and cleansed in a superior manner.

All work warranted to give entire satisfaction in every case.

August 9.