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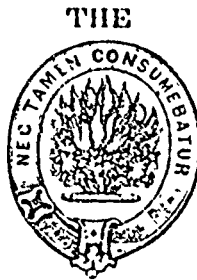
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OF THE

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. 6.

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RELIGIOUS INTELLIGENCE.

Sermon by Rev. Dr. McCulloch, of Greenock.

BUY THE TRUTH, AND SELL IT NOT.—Proverbs, xxiii, 23.

Like other proverbial forms of speech, these words are elliptical. They mean more than they say. And, to apprehend their full import, we must paraphrase them, and construe them as if they had run. "Buy the truth," at whatever cost, "and sell it not" at any price.

And what is the truth we are here commanded to buy? It is manifestly the truth in matters of religion, or, as an apostle would express it, "the truth as it is in Jesus." Not that we are prohibited from buying other kinds of truth. By divine charter we are free of the whole realm of truth. The Bible, so far from shutting us up within the walls of the temple, and barring us from general knowledge and inquiry, encourages us to go forth over the universe, to survey and investigate all the works and ways of God. It enjoins us to "prove all things." It is the friend of truth of every sort, and on every subject, and the foe of nothing but falsehood and sin. Well, as was to be expected in a book which aims to be a divine revelation, its main concern is with religious truth. And accordingly, it is to this highest department of truth that the wise king primarily and specially refers, when he says to his readers, "Buy the truth, and sell it not."

At present I take for my text only the words "Buy the truth." And from these words I deduce three lessons regarding religious or divine truth, which I would earnestly commend to your serious consideration.

I. Divine truth is worth possessing. This is plainly implied in the text. For we could not be fitly commanded to buy the truth at whatever cost, if it were not a thing above all price—a possession of surpassing worth.

Even when viewed merely as an accession to our intellectual stores, divine truth is a desirable possession. A true idea on any subject is a thing which all earnest thinkers highly prize; and he is ever accounted a privileged person who is deeply versed in the truths of science or the facts of history. But what are just ideas about science or history, compared with just ideas about religion, about God and Christ, about sin and salvation, about judgment and eternity? To be thoroughly conversant with these, is obviously to have at our command a circle of ideas the noblest, the sublimest, the most momentous that can enter or occupy the human mind.

But the intellect is not the only faculty which divine truth is fitted to benefit. It has benefits for all our faculties. It has benefits for the conscience, for the will, for the affections, for our whole spiritual nature. Is there any such sure arouser of a slumbering conscience as the truth in reference to the future eternal retribution? Is there any such sure pacifier of a guilt-stricken conscience as the truth in reference to the sufficiency of Christ's atonement? What is there that can break the human will of its proclivity to evil, and bend it Godward, if not a sure knowledge of the redeeming love and fatherly character of God? What is there that can charm away the human affections from "things on the earth" to "those things above, where Christ sitteth at the right hand of God," if not a sure knowledge of the beauty of holiness and the blessedness of heaven? In short there is no part of our nature which divine truth is not adapted to purify and elevate. There is nothing dark in us which it cannot illumine; nothing low which it cannot exalt, nothing weak which it cannot strengthen; nothing wrong which it cannot rectify. It has light for the dark soul, and life for the dead soul, and salvation for the lost soul. It is the grand emancipator which unlooses the soul from its bonds and makes it free—"free indeed"—free from guilt, free from sin,

free from sorrow, free from the fear of death, free to love and to do God's will, free of the city and kingdom of God. All this, and far more than all this, can divine truth achieve. And surely, if the one thing needful for a man be a clear and calm and holy soul—a soul at peace with God and with itself—a soul attuned to goodness and strong for duty, and buoyant with hope—then of all things worth buying and possessing, the best and most precious must be that truth which effects such divine enfranchisement and ennoblement of soul.

II. Divine truth may be possessed by us. In commanding us to buy it, the text obviously assumes that it may be bought and possessed. Nor can there be a doubt that, with respect at least to us and our fellow-countrymen, the assumption is just.

There are, indeed, lands which have no market where divine truth can be purchased. Among the heathen there is little on sale pertaining to religion, except error and delusion; and it is much the same in Mohammedan countries, and even in those nominally Christian lands where the priesthood prohibit the reading of the Scriptures. But, happily, in this favored land of ours, truth is in the market, and that market open to all comers. Here there is free access to a Book which contains the whole counsel of God—a Book indited by the Spirit of God, for the express purpose of revealing "the truth"—and a Book withal so complete in its subject-matter that nothing requires to be added to it, and so perspicuous in its style, that nothing but prejudice or indolence can prevent it from being understood. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Nor is the written Word the only means which God has provided for bringing the truth within our reach. He has further provided and promised the teaching of His Holy Spirit. In the case of a human author,

we have usually to be content with only such knowledge of his sentiments as his book supplies. The author goes not with the book, and is not present with the reader. I might wish while perusing some abstruse or profound treatise, to have the writer by my side as its interpreter. I might wish to have him near me, that I might ask him to elucidate his doctrines or solve my difficulties. But the wish were vain. The writer is far distant from me, or perhaps he has gone to his grave, whence he cannot come back to help me. But quite otherwise is it with the Divine Author of the Bible. He is everywhere present. He is by the side of every reader of His holy Book. Ay, and instead of being reluctant to aid the efforts of the struggling soul, He takes pleasure in opening men's eyes to understand the Scriptures, and in establishing their hearts in the truth. His promise is, that He will be with His people alway, even unto the end of the world. And never does that precious promise fail—never does the prayer go up to His throne, "Open Thou mine eyes, that I may see wondrous things out of Thy law," without being followed by a divine manifestation of the truth to the mind and heart of the earnest applicant.

However, then, it may be with those who are without the Scriptures, and have not heard whether there be any Holy Ghost, there can be no doubt that, by every one of us, divine truth may be bought and acquired. And it deserves special remark that, when actually bought and acquired, divine truth becomes a man's own in the strictest and fullest sense of the phrase. We call a man's wealth his own; but in how limited a sense is it his! Though his, to be held and used in trust, so long as he has it, yet his, it is not and cannot be, in the sense of enriching him permanently. We call a man's estate his own; but how loose is his hold of it! To-morrow he may have to sell it to meet an unexpected liability; and, sooner or later, he must die and leave it to others, himself wholly and forever losing it. How different is it with divine truth! It, when possessed, does not stand outside of a man and apart from him, like his money or his estate. It enters his intellect, his conscience, his will, his affections. It becomes the food of his soul; and, just as bodily food is turned into flesh and blood, so it is turned into thought and motive. It becomes, so to speak, part and parcel of his being, and, as such, it abides with him, to attend him in all his duties, to support him in all his trials, cheer him on the bed of death, and pass up with him to his heavenly mansion. Moneyless, landless, possessionless he may be as regards this outward world; but he is a real possessor, notwithstanding—the possessor of a rich and inalienable domain in the kingdom of truth.

III. On the third lesson of the text I must speak at greater length, because of all the three it is the one which we most need to be taught, and yet are the slowest to

learn. It is this—that divine truth can become our actual possession only by our paying a price for it.

Of course, in speaking of a price, I do not mean money. To any one who should expect to procure truth at such a price, the only fit reply would be, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." The price I speak of is of another quality. It is a price to be paid, not by the hands, but by the mind and heart. It is an expenditure, not of outward, but of inward wealth—an expenditure of mental and moral effort.

If man's judgment was unbiassed by the love of sin—if his mental eye was single, so that his soul might freely admit the light—then no self-denying effort would be needed, in order to a clear apprehension and cordial belief of the truth. In that case an attentive perusal of the sacred Book would be enough; he would have but to read, in order to understand and approve, and become wise unto salvation. But unhappily, in the present state of human nature, there is no such singleness of mental vision. Man's judgment is blinded by his love of sin, and is therefore disabled from readily apprehending and approving God's truth. He loves darkness, because the light condemns him; and, loving darkness, he refuses to look at the light; or, if he looks at it, it is only to behold it refracted and discolored by the darkness in which he abides. There is a cloud between him and the bright stars of heavenly truth—a cloud created and fed by the fogs and vapors steaming up from his own corrupt heart. And hence, although those heavenly stars are ever shining serenely on in the Scripture firmament, and shedding down their holy light to guide his darkling steps in the way of peace; yet by him they are either wholly unseen, or only beheld through a medium which distorts their form, and dims their splendor.

Now it is obvious that, in such a state of spiritual blindness, no man can buy divine truth and make it his own, unless he is prepared to pay down a price for it of strenuous and self-denying effort. Nor will it suffice to put forth merely such an amount of effort as may enable him to peruse the Scriptures, and to pray for the teaching of the spirit. The Scriptures, indeed, must be perused, and the teaching of the Spirit prayed for; for it is only by the study of the Scriptures that divine truth can be surely known; and it is only through the help of the Spirit that divine truth can be clearly understood and cordially loved. But these, though the primary, are not the only conditions of success. Apart from the temper of mind in which we read and pray, no mere study of the Scriptures will transfer the truth from the printed page to our souls, and no mere prayers for the Spirit will bring down illuminating grace. Here, everything depends on the spirit of mind which underlies our efforts. And quite bootless, therefore, must be our reading and praying, if we fail to read and pray in a right spirit—that is, as I under-

stand it, in an earnest, and independent, a deferential, and an obedient spirit.

[TO BE CONCLUDED.]

Fast day Sermon, St. Paul's Church, Montreal, Friday, November 24th.

The Rev. William Snodgrass, pastor of the congregation, preached from these words of 2. Kings, ch. 12, v. 24;—"This thing is from me." Having stated the occasion of the fast, and remarked that Her Majesty the Queen, followed by her chief ministers in the other British Colonies in imitation of her example, had appointed a similar day for humiliation and prayer in the Papal Kingdom, the preacher said:

Our Christian people have not, indeed, waited for or required an authoritative edict to incite them to cry for mercy and deliverance. Night after night at the domestic altar, Sabbath after Sabbath in the House of God, the prayers of the righteous have been loudly presented at a Throne of Grace. But we ought to regard it as a matter of thankfulness that our rulers, not disregarding the vast resources placed by God at the command of the British Empire, and not undervaluing the Christian intrepidity and bravery of the British warriors, but feeling, as we trust they feel, that all strength is from the Lord of Hosts, and that without His blessing the most prompt and powerful efforts to quell rebellion are in vain, have invited the people, for whose benefit they are clothed with authority, to look to the Ruler of the Universe as their refuge and defence in this day of trouble. There have been times when the propriety of this course has been loudly questioned, and angrily discussed. Many have doubted, and many others have denied, alike the right and wisdom of the State in the appointment of days of humiliation and prayer. It has been held to be a departure by the civil authorities from their proper functions. It has been regarded as an intolerant abrogation of sectarian opinions, and an injudicious over-riding of conscientious scruples. It has been interpreted as a meddling interference by Cæsar with the affairs of Christ. But the present occasion stands out from all preceding ones of a similar kind in so bold a relief—so terrible and imminent has been the danger with which we were threatened; so horribly has every feeling of humanity been outraged; so savage and unrestrained has been the madness for destruction; so brutal and blood-thirsty has been the immolation of unoffending women and helpless children—that the nation's heart has been shocked by the wail of a crime which has reached the nation's ears. Judging from the readiness with which the conduct of our rulers has been approved, and their calls obeyed, it would seem that everywhere the disposition to cavil and object is less than heretofore, and that for once the general sentiment of the subject has been righted. Oh! that it

times less perilous, and when we endure and deluging a great portion of our Eastern territory with human blood, is a manifestation of God's sovereignty, a display of His wrath, an instrument of His will, a fulfilment of His purpose.

Should men cease to be godly when they are raised to positions of civil trust and authority? Should the people be less concerned about the moral character and Christian principle of their representatives than about their political wisdom and parliamentary tactics? Should legislative enactments be denuded of every vestige of the fear of God, and contain no simple expression of regard for His eternal laws of righteousness and truth? Should the sovereignty of God be acknowledged publicly in the time of war, and all that publicly disowned in the time of peace? Should we invoke His mercy when in wrath He visits us and rebukes our sins, and fall back on human policy and temporising expediency when the pressure of his offended justice is withdrawn?

It may be difficult to define precisely the imaginary limit where the purely civil ends, and the purely spiritual begins—where the authority of the magistrate should cease, and the independence of the Church become supreme; but the very thing for which the Church exists, and at every manifestation of which she is bound to rejoice, is uncircumscribed by any such line; for the obligation to *hear and honour the Lord in all our acts*, lies upon us, whether we stand on this side or that, whether we be called to rule or obey.

There may be times when the interference of States is rightly considered, and deservedly denounced as injudicious or oppressive, or just as there may be times when the expectations and demands of the Church are extravagant, but, for many reasons, it is well that there are also times when it is all but universally felt to be the duty of the civil authorities to ordain (whether their commands be listened to or not) that the means divinely appointed for the attainment of the essential elements of national success shall not be neglected. For, oh! surely, surely, whatever be our position, it is right to feel, and publicly avow our dependence upon God for the establishment and prosperity of our kingdom, and to remember that He, by whom kings reign and princes decree justice, will not hold us guiltless, if we disregard or practically deny His sovereignty, and refuse the admonitions and warnings which He gives in His daily providence.

Having observed that his congregation would naturally suppose, from his choice of a text, that the words selected are intended to be regarded as transferable from the events in connection with which they were originally spoken to the occasion of this fast, he said:—Brethren, it is even so. I believe, and desire you to feel, that God is as audibly and distinctly asserting of the Indian mutiny as of the Israelitish revolt: "This thing is from me." I believe that the wide-spread disaffection and open rebellion of native troops, by which atrocities unparalleled in the annals of crime have been perpetrated, destroying the lives and property of multitudes of our countrymen,

and deluging a great portion of our Eastern territory with human blood, is a manifestation of God's sovereignty, a display of His wrath, an instrument of His will, a fulfilment of His purpose. The chief argument in this part of the discourse, was founded upon the attributes of Deity. You believe that God reigns, and that He reigns with supreme and universal authority, though that authority may be openly questioned and practically disavowed by His rebellious subjects. You believe that He is clothed with the attribute of a perfect and unerring wisdom, though that wisdom may be unsearchable in its excellencies and demerits, though its character may be impugned by sinful, short-sighted, doubting men, and though by the prevalence of evil, its fulness may be concealed and its brightness darkened. You believe in the infinitude of His intelligence, according to which His administration of a moral government, proceeds in undeviating and irresistible conformity to a definite and settled plan, although the sufferance of unmentionable crimes, and the temporary successes of a bloodthirsty violence, may cross your perceptions with apparent contradictions and seeming departures. You believe your God to be omniscient, and that there is no spot of His immeasurable dominions, which can possibly be concealed for a moment from His view, and no event in the unbeginning past, which was ever unknown to Him, or in the unending future, that can take Him by surprise, or thwart the provision he hath made for its occurrence. You will not let go your conviction that His justice is inflexible, though at one time, in mercy, He stays its immediate execution, and afford the amplest opportunities for repentance and amendment; and though at another time, He pour His judgments upon the earth with startling suddenness and appalling desolation. You cannot, for an instant, entertain the thought that the Lord God of heaven and earth, who sitteth upon the circle of the universe, and before whom the inhabitants of this world are as grasshoppers, can ever cease to be jealous of the honour and obedience which belong exclusively and inseparably to Him. Believing all this, and viewing every event, great and small, adverse and prosperous, in the light of all this do you not feel it would be to sacrifice out-right, the clearest and most intelligible conceptions of Deity,—do you not see it would cost you an utter renunciation of all that is most fixed and certain, as well as most precious and consoling, and land you in the depths of a most comfortless and hopeless abandonment—were you to imagine that there is anything in the Indian mutiny, marked, though it be by the basest treachery, and accomplished by the most fiendish cruelties, and reeking with the blood of the righteous and the wicked indiscriminately shed, to satisfy you that God may not say of it as He said of Israel's revolt, though it too was introduced by vice, consummated by oppres-

sion and folly, and continued through many a scene of cruelty and carnage—"This thing is from Me?" Oh! yes, my brethren, it is even so. Of this, as of every national disaster, it must be said,—This thing is from God. The sin which is the cause of it is man's, but the evils which are endured by it are of God's prescription. It is His testimony against insulted prerogatives and broken laws. It is His wrathful punishment of faithlessness somehow manifested, of abominations somewhat sanctioned, of iniquities somewhere committed. If we are to measure the sins, which have provoked Him, by the magnitude of the terrible judgments with which we are visited, and if we are agreed to accept his dealings as a national chastisement, how fearful is the guilt which is laid at our door! how base the ingratitude with which we are accused! how deep the humiliation to which we should be reduced! But though man's sin be the cause of it, God's glory, and His only, shall be the result of it, as He hath said, "I am the Lord, that is My name, and My glory will I not give to another, neither My praise to graven images. God's justice shall be honoured by it, for at length it will be seen that neither nations nor individuals can disregard His will with impunity, and that the responsibilities of subjugation and conquest must quadruple with His eternal laws of righteousness and truth; and while the faithful and unoffending have been massacred, another and better day will reveal the super-abounding mercy of the Lord, in calling them to the glorious enjoyment of the martyr's reward. His omniscience hath provided for it—by Him its origin was aforesaid, its course defined, its limits prescribed. His wisdom shall be justified by it, for it will issue in the furtherance of His gracious plans, and the fulfilment of his glorious purposes, and tremendous as is the evil inflicted by it now, it will yet result in the accomplishment of good, far more than commensurate with the evil endured. His sovereignty owns it; for though the men of this generation may fail to see it in all its bearings, and though they who shall be after us, may talk of it with amazement, but without understanding, there are even now before God's throne, some actors in this scene of murderous rapine, whose spirits, released by the traitor's musket or the assassin's knife, exult in the perfection of God's counsel, and the adorable supremacy of his righteous authority.

All this might seem an assertion without a particle of proof. Be it so. What is man, the wisest and the best, circumscribed in the littleness of his being to a speck of earth, limited and obstructed in every survey he takes of the immensity and wondrousness of the Almighty's works, crippled and stumbling at every effort to discover the reason and harmony of things, and in comparison with the infinite and eternal Jehovah as nothingness itself—what is man, that he should essay to explain the operations of a universal sovereignty and unlimited power,

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or to disclose the secret councils of the uncreated mind, or to offer a reason for the mysterious course which Providence pursues or to attempt a justification of that wisdom which is supported by Omniscience and which arranges and provides for every bursting bud or falling leaf, as well as for the origin and overthrow of kingdoms? It is enough, if from the history of the past and the observation of the present—confined and stinted though they be,—we are supplied with countless proofs of a presiding skill, adapting its resources to the accomplishment of pre-determined ends, prescribing and sustaining laws the obedience of which secures a happiness proportionate to the extent and strictness of their observance, effecting unexpected good through the instrumentality of abounding evil, making the sufferings of the few, for which it is unblamable, administer prosperity to the many, and in no single instance that has ever yet been discovered chargeable with the slightest deviation from what we know to be right and true. Provided with these gleanings of actual knowledge, illustrative as far as they go of the doctrines of revelation, we may take our stand in the exercise of a faith founded on God's holy word and unchangeable perfections, and rejoice in it as "the substance of things hoped for, the evidence of things not seen." And sure we are, that whatever else may be accomplished over and above what is revealed, no jot or tittle of all that the mouth of the Lord hath spoken shall fail to be fulfilled or suffer contradiction. And he hath said,—"Righteousness exalteth a nation; but sin, is a reproach to any people;" and He hath said,—"and the heavens shall vanish away like smoke and the earth wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished:" and He hath said,—"the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted:" and He hath said,—"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord that exerciseth loving kindness, judgment and righteousness, in the earth; for in these things I delight, saith the Lord;" and he hath said,—"The idols he shall utterly abolish." And is he not saying now of the Indian mutiny, as he said of old of Israel's revolt,—"This thing is from me"?

Oh yes, my brethren, by all the desolations that have swept o'er India's plains, by all the enormities which have indelibly and forever blackened the page of her history, by all the torments with which her towns and villages have smoked, by all the once peaceful homes that have been converted into dens of crime and houses of slaughter, God is saying,—"This thing is from me." By the tale of woe wafted to every shore, declaring to a startled world what villainous

and hellish atrocities have been perpetrated in the broad blaze of day, and in the sight of high Heaven, by a mistrusted and traitorous soldiery—how helpless women and innocent children have been cruelly massacred, how the missionaries of the cross have been martyred, God is saying,—"this thing is from me." By the bereavements and losses sustained by families in many lands, by the unequalled interest which is everywhere taken in the progress of events, by the anxieties everywhere felt for the safety of the living and the honor of the dead, God is saying,—"this thing is from me." By His violated laws and awakened vengeance, by all the evil already done and the greater good yet to be effected, by the reverses we have experienced through disaffection and rebellion and the successes we are now attaining by the magnanimous bravery of our troops, by all the glory taken from humbled terror-stricken man and all the glory accruing to his Maker, God is saying,—"This thing is from me."

The preacher then proceeded to advert to the provocative causes and instructive designs of "this thing." Under this head he stated and illustrated some general principles, such as,—the common but not always realized expectation that the visitation of sin should be indicative to some extent of the guilt incurred, for while there are certain calamities sure to result from certain wicked courses there are many sins the punishment of which is neither confined to the scene of their commission nor limited to the parties more immediately chargeable with their guilt;—the suggestiveness of the evils we endure in recalling our sins to remembrance and the readiness and ease with which we trace connections between our sufferings and our iniquities, as an illustration of the general truth no evil befalls us of which sin in some form or other and committed at one time or another is not the cause;—the non-confinement in a vast number of instances of the effects of sin to the position and happiness of individual agents, but the pollution of the various relations of life which by the vices of individuals are rendered conductors of mischief and misery to connections and dependents, for example, the vices of a father not only act directly upon himself by the consequences of which they are naturally productive, but in many ways entail sufferings and hardships upon his children—the sins of a people reflect upon the character of their rulers, and the errors of a government are borne by its subjects, Taking these principles for our guidance, yet by no means pretending to allege an unexceptional conformity in every particular, we may conclude, with reference to the calamity with which our Indian empire has been overtaken, that as it is nationally felt and lamented, so we are nationally implicated in the guilt which provoked it. We are not free to wash our hands and say, we have nothing to do with these massacres, we are innocent of these torrents of blood. We may have had no voice in the management

of Indian affairs, we may have taken little or no personal concern with the state and prosperity of the country, with the laws that have regulated its commerce, with the means by which its armies have been raised, or with the provision made for its civilization by the adoption of educational measures. Our sin may be that we have not done what we might have done. Unless we can fairly and honourably disconnect ourselves with the country to which the Indian empire belongs, and which, through its government, is responsible for the improvement of all the resources that by conquest are placed at their command, and for the discharge of all the pressing duties which the subjugation of ignorant and barbarous tribes implies, we must hold ourselves to be partakers of the sins and shortcomings which are being visited upon us with such wrathful fury. Let us not rashly accuse the British Government for their treatment of India, unless we assume that as a British people we have done our duty to India. Let us not condemn our rulers for their shortsightedness, neglect and mismanagement, until we are satisfied that we ourselves, with the same responsibilities to honor, would have acted better.

We can never excuse the indifference which has been felt in reference to the fact that the debasing rites of a dark idolatory and demoralising barbarism have been practiced by thousands of our fellow-subjects, but are we ourselves not chargeable with indifference and inactivity? Have we prayed as often and as fervently as we ought for the extinction of these corruptions? Have we demanded that the altars should be razed and the graves plucked up? Have we been content to benefit by the commerce of that country, and to remain unaffected by its towering iniquities and blasting abominations? And are there no sins apart from these of which we have been guilty as a people, and of which we are this day reminded? Have we been grateful as we ought to have been for the bounties with which Providence has blessed us in this rich and fertile Province? Have we been truly sensible of the advantages we enjoy, and diligent in their improvement? Are there no scathing abominations amongst us; no vicious indulgences, no public crimes, at the thought of which we should be humbled and grieved? Oh, let us lay to heart all our sins and shortcomings, and see how righteously our God hath been displeased with us. While we supplicate the removal of His curse and the return of His favor, let us resolve to be more mindful of our exalted privileges, less regardless of His will, and less inactive in His service.

This discourse was listened to throughout with deep attention, and at the close of the service a collection was made in aid of the Indian Relief Fund, amounting to £28 5s 9d.

"Some hearts," says Southey, "are like certain fruits,—the better for having been wounded."

THE CHURCH AT HOME.

Jewish Mission in Turkey.

Your Missionary staff in Turkey consists at present of four ordained Ministers, a medical Missionary, two Lay Missionaries, and several native agents. The Rev. A. Benohol, who, at the time their last Report was given in, was the only agent your Committee had actually at work in this field, has, by his conduct and labours during the year, justified the recommendations they had received, and the opinion they entertained of him. Mr. Leopold Rosenberg, who was in the service of the American Mission at Salonica at the time when that station was transferred to the care of your Committee, and who was highly recommended to them by his former employers, has proved an efficient and devoted labourer in his Master's cause, aiding the other missionaries in acquiring the native dialects, sharing with them the duty of conducting public worship, and taking the principal charge of the school. The Rev. J. W. Marcusson, whose engagement by your Committee was reported to last Assembly, removed in the course of the autumn from Germany to Turkey, where, as his letters in recent numbers of the *Missionary Record* show, he has laboured with much acceptance and success. In October last, Dr. J. R. Wolfe, who had studied medicine in the University of Glasgow, with the view of qualifying himself to be a medical missionary, applied to be appointed one of the agents of your Committee, and being favourably known to some of the members by his work on the Messianic prophecies, and strongly recommended by several eminent ministers of the Church in Glasgow and its vicinity, and also well reported of by ministers of the Church in whose communion he had previously been, he was, after mature deliberation, engaged by your Committee, and sent out to Salonica, where it was conceived his services would be of most immediate benefit. The Committee not being satisfied that they would be warranted, without the express sanction of your Venerable House, to initiate a purely medical mission, took Dr. Wolfe bound to discharge all the duties of an ordinary lay missionary, and to use his medical skill entirely as a means of forwarding the great and ulterior objects of the Mission.

On the 25th March last, the Rev. George Coull and Peter Crosbie, licentiates of this Church, were by the Presbytery of St. Andrews, solemnly ordained to the work of the ministry, and designated to the care of the lost sheep of the house of Israel in connection with your Turkish Mission. They had been highly recommended to the Committee by various ministers and professors of divinity, and for six months previous to their ordination had prosecuted the study of Hebrew and of the *Jewish controversy under the Convener's* superintendence. Mr. Coull has been appointed to labour meantime at Smyrna, and Mr. Crosbie at Salonica. Both sailed from Liverpool on the 25th April, and the Committee trust that through the good hand of God on them they have by this time reached their respective destinations in safety.

The native agents in the service of your Mission were engaged partly on the recommendation of Dr. Schaffner and Mr. MacNair, and partly on the recommendation of your missionaries at the respective stations, and are employed as assistant school-teachers, keepers of the Bible and Tract depot, and culporteurs. The duties of the latter two classes of agents constitute an important department of labour in

every Turkish Mission, and it has been in a great measure by means of these, and the religious works circulated by them, that the American brethren have succeeded to so remarkable a degree in diffusing the knowledge of the truth, and awakening a spirit of inquiry among the members of the American community.—*Report of the Committee.*

Appointment of an additional Missionary.

It is with much satisfaction that we announce the gratifying intelligence of the appointment of another labourer in the field of missionary exertions among the lost sheep of the house of Israel.

The Rev. J. W. Yule, who, for several years, had the charge of the Orphanage at Calcutta, under the Ladies' Association for Female Education in India, having been led to place his services at the disposal of the Committee, the last General Assembly authorized the Presbytery of Dundee to take him on trial for ordination, and, on finding him duly qualified, to ordain him to the important work of a missionary in connexion with this Scheme.

Mr. Yule having passed the trials prescribed to him, to the entire satisfaction of the Presbytery of Dundee, Thursday the 12th November was fixed for his ordination. An excellent and appropriate sermon was preached by the Rev. Dr. Ritchie, of Longforgan, from 2 Corinthians, iv. 13, and an address, peculiarly suited to the sphere of his future labors, was delivered by him to the missionary.

In making this announcement, we earnestly entreat the prayers of all friends of Israel, that the graces and gifts needed for the right discharge of his important labors may be largely poured out on our new missionary, that he may be a workman that needeth not to be ashamed, and that all his labors may, through the blessing of God, be crowned with abundant success.

The Waldensian Church.

The Collection for behoof of Foreign Churches recommended by last General Assembly, will take place (10 V.) in January next. The time-honored Church of the Waldenses in Piedmont, the eldest born of the great Christian family, has appeared by her deputies before the Church of Scotland, to explain her wants and to demand her younger sister's aid. That this demand will be responded to with a large heart and liberal hand by all who know what the Waldensian Church has been and is, we entertain no doubt; but it may be well, previous to asking our people's contributions, to lay before them, as briefly as possible, a sketch of the character and circumstances of this illustrious Christian community—illustrious for her antiquity, as deriving her origin direct from the apostles themselves—illustrious for her constancy, as having never bowed her knee to the Romish baal, the only Church in Christendom which can make such a boast—illustrious for the cruelty and long continuance of her persecutions, the multitude and nobleness of her martyrs, the purity and simplicity of her faith and worship,—and now doubly illustrious as the centre of the Church's hopes, and the basis of her operations for the conversion of Italy. For this purpose we think we cannot do better than reproduce to our readers an Appeal issued by a public meeting held in Edinburgh on the 8th June last, for the purpose of receiving M. Lau-

tarec and M. Pilatte, the Waldensian deputies, accompanied by some short extracts from the speech of M. Pilatte, on that occasion.

The ancient Church of the Valleys, so well known as the Vaudois and Waldenses, has certainly claims which no other Church can produce, on the sympathy and support of all evangelical Protestants. The past history of this Church has all the charm of romance, with the thrilling interest of sad and solemn reality. Its present position unfolds one of the most remarkable features of the eventful times in which we live.

It is a primitive Church. While other Churches date from the Reformation, the Waldensian traces its descent from the apostles, and may be said to have existed as an independent community, from the earliest ages of Christianity. Protestants may have "come out of Babylon;" the Waldensians were never under her captivity. They are the only Church, as has been tersely observed, "that has never sucked the milk of the Roman wolf." Retaining, during the darkest times, the true apostolic succession of scriptural doctrine, order and institutions, the Vaudois Church furnishes the visible link between the Churches of the Reformation and those of the apostles; so that, when taunted by the question, "Where was your Church before Luther?" the Protestant has often, among other answers, pointed, with grateful feelings, to the valleys of Piedmont.

It is an evangelical Church. Pure in doctrine and simple in worship, its ancient formularies, which have been preserved, refute the calumnies of its enemies, and exhibit the great truths of the Gospel in bright contrast to the errors, innovations and idolatries of the Roman Church. Nor can it fail to be interesting to Scotchmen to know that, in the forms of its worship, and in its ecclesiastical polity, this ancient Church bears the closest resemblance to the Presbyterian Churches of our own land.

It has been for ages a persecuted Church. "Many a time," may the Vaudois Church say, "many a time have they afflicted me from my youth." At the instigation of successive Pontiffs, every species of cruelty which malice, lust and bigotry could devise, has been perpetrated on these innocent confessors of Christ. Their mountains snows have been dyed with the blood of thousands of martyrs—children and women have been cut in pieces or hurled from the rocks—and at one awful period, the whole population was swept away from the valleys into exile. "In the writing of these sufferings," says Sir Samuel Morland, "my spirit has often waxed cold within me, and my heart even failed me; and my very hand has trembled, as with a fit of the palsy." The cry of their oppression reached the ear of Cromwell, and to his generous appeal England answered by a contribution of upwards of £35,000.

It has been a faithful Church. Planted by Providence amidst the inaccessible fastnesses of the Alps, they have been enabled to keep the banner of the Cross floating on their native mountains; and, in spite of the armed chivalry of France, and the unrelenting vengeance of Rome, they have borne a testimony, not the less honorable to the truth, and not the less effective, that it has been borne by a "a poor and afflicted people." Few in numbers, feeble in resources, they returned gloriously to their native valleys, and have continued ever since, though pressed down to the earth under the most grinding tyranny, to afford a living commentary on the words of inspiration—"God hath chosen the foolish things of the world to

confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are. that no flesh should glory in His presence."

It is, in fine, a *living Church*. The Spirit of Life, which has never altogether deserted her, has resumed his influence at present, with remarkable evidences. Her pastors are men of God, animated not only with devoted zeal for the spiritual well-being of their flocks, but with an evangelistic ardor for the extension of the Gospel around them. And when we consider that they are Italians, and stationed on the frontiers of Italy, ready to act as pioneers and heralds of salvation to their benighted fellow-countrymen, we cannot fail to see the hand of Providence in their miraculous preservation.

Such is the interesting people who, after living for centuries in the obscure recesses of the Alps, have now, in the mysterious wisdom of God, been brought prominently forth into the field of Christian enterprise. Before their emancipation in 1817, they were deprived of all the liberties of citizens, now they have been placed by the Sardinian Government on a footing of equality with the rest of their countrymen.

SCRIPTURE READERS IN EDINBURGH—THE PAROCHIAL MISSION.—The committee of this most useful Association, have just issued their annual report and appeal, which shows powerfully the practical value and necessity of the mission. It is justly observed that in the Old Town and Canongate parishes, where the population is almost wholly poor and mournfully irreligious, and where the proportion of the wealthy who attend the several churches is necessarily smaller, the ministers and congregations find it difficult, and in some instances impossible, to obtain the benefit of such a Missionary or Scripture Reader without aid from the general public. This has hitherto, though not, they think, to the extent the exigency and interest of the cause demand, been afforded. and they have thus secured, that in seven of the poorest and most densely-peopled districts of the Old Town there is not a dwelling to which they can have access that is not frequently visited, nor an individual willing to receive instruction who does not enjoy the privilege of hearing, not merely in district preaching stations and churches, but at their own fireplaces, the words of Divine mercy and truth. The parishes of West St Giles, the High Church, the Tron Church, Trinity College, the Canongate, Lady Yester's, and New Greyfriars, are thus thoroughly permeated by the teaching of gospel truth both to the old and the young. A missionary in connection with the Gaelic minister is labouring in the same manner among the scattered Highland population; and while, from the very nature of the enterprise, it cannot prove wholly fruitless, those conducting it have been privileged, through the Divine blessing, to see it crowned with a palpable and encouraging success. With reference to the Magdalene branch of the Association, the committee have anxiously considered the best and most promising means of engaging in this enterprise; and by the institution of a female agency (the only one evidently that can in these circumstances be employed), they have already entered on it. The success of the experiment has encouraged the committee to seek to extend greatly the sphere of their operations for those of the same class out of doors. In conversing with

these women, the agents are instructed to keep it carefully in view, that their object is not to gratify an idle curiosity by inquiring into the circumstances of their life and fall, but to endeavour to persuade them to ask reconciliation with their families, to tender, for this end, the services of the members of the committee, or the secretary, to offer the means of enabling them to reach their homes, or wherever an industrial opening may present itself, to furnish them, when necessary, with decent clothing, to facilitate their emigration to the colonies; under the care of any emigrant-matron that may be found; and generally to use all means to which circumstances and God's blessing may point, for restoring them to the paths of virtue. They are happy to intimate that they have secured the gratuitous services of an energetic and devoted secretary for this branch of their operations. We trust the appeal now made will be liberally responded to.

Death of Principal MacFarlan of Glasgow.

From the Edinburgh Evening Post.

WE announce with deep regret the death of the Very Rev. Duncan Macfarlan, D.D., Principal of Glasgow University, which took place at his residence at the College, on Wednesday morning, at half-past three o'clock. It will be remembered that this venerable and distinguished man, broke his thigh-bone some time ago, by a fall from bed. This accident has now resulted in death.

Principal Macfarlan was born in the manse of Drymen, on 27th September 1771, and had, at the time of his death, reached the venerable age of eighty-six years. His father was minister of Drymen, and died at the age of eighty-three years, in the January of 1791, in the forty-eight year of his ministry. He was a remarkable man in many respects, and his talented son, the subject of this short but imperfect sketch, inherited all his father's qualities for soundness of judgment, indomitable energy, and a perseverance in the discharge of parochial and ministerial duty which has scarcely been equalled and never surpassed.

At the early age of twelve years, the subject of this sketch left the parental roof of Drymen, and went to study at the College of Glasgow, in the session of 1783, where he greatly excelled in the several classes of literature and philosophy which he attended, and where he formed friendships with many individuals who afterwards became eminent in the various professions, and in particular with the late Lord Justice-General Boyle—a friendship which only terminated with the life of that able judge. He was also a fellow-student of Lord Jeffrey, who, though afterwards opposed to the Principal on most questions of the day, ever entertained for him the highest opinion—an opinion to which he gave utterance a short time before he died, when he was taking measures to found a bursary in the College of Glasgow for the Greek class. No sooner had the Principal finished the curriculum of study required by the Church, in literature and philosophy, than he entered the Theological Hall, and in that faculty he carried with him all those great powers of mind which had distinguished him in his previous course of study, and which in after life shone as pre-eminent. Having finished his Divinity course, and ere he had completed his twentieth year, he was licensed, with great approbation, by the Presbytery of Dumbarton, as a preacher of the gospel, and his first appearance in the pulpit was in the parish of

Killearn, where he has since assisted at the dispensation of the sacrament for the long period of sixty-six years.

About the time of receiving license his father died, and such was the opinion entertained by the people of Drymen of the youthful preacher, that the Duke of Montrose presented him, in the month of September 1791, as his father's successor, and he was ordained by the Presbytery of Dumbarton on the 23rd of February 1792, and from that date down to within a few months of his death he was enabled to discharge all his duties with a zeal, fidelity, perseverance and energy, which have scarcely a parallel in the history of the Church of Scotland. Such was the high estimation in which he was held, such the high measure of attainments he had reached, and the rare intellectual endowments, carefully cultivated, which nature had bestowed upon him, that he was justly considered by his friends as one well qualified to fill the Divinity Chair when vacant in 1814 in that University at which he had studied, and in which he had filled the office of Dean of Faculty with great approbation. He was not, however, the successful candidate. Dr. McGill, his rival, having been elected. When the Tron Church of Glasgow became vacant in the same year he was brought forward as a candidate, but Dr. Chalmers was presented, after a keen contest, by a narrow majority in the Town-Council of Glasgow. But it was not in the nature of things that a man of his abilities, whether as a scholar or a divine, could be allowed to remain much longer in the parish of Drymen; and though he had before this received a mark of royal favour in having been appointed one of the Deans of the Chapel-Royal, greater and higher distinctions were awaiting him. In the year 1819 he was called by his brethren in the Church to fill the chair in the General Assembly with great unanimity, and in the following year he was appointed, as the head of a deputation, to present an address to his Royal Highness on his accession to the throne, on which occasion Sir Henry Moncreiff, Dr. Wylie, and others, accompanied him. His appearance at that time commanded universal respect. He was in the vigour of life having only reached his forty-eighth year. His coadjutors were delighted with the manner in which he had presented the address from the Church of Scotland. In the beginning of the year 1823 an opportunity occurred, on the death of Principal Taylor, by which his eminent talents and services could be brought more prominently forward, and his Sovereign at once presented him as Principal of the University of Glasgow, and Minister of St. Mungo's.

A wider field of duty having now been opened up, the Principal brought all the powers of his master-mind to the discharge of his various and important functions, both in the College and the Church. The affairs of the College received from him a great share of his attention, and the manner in which he had discharged his high office in that great academical institution was sufficiently testified in 1842, when the Senatus voted an address to him on his attaining the fiftieth year of his ministry dwelling particularly on the able, efficient, and satisfactory manner in which he had presided for nearly twenty years over that seat of learning. But not only did the College receive a large share of his attention, his parishioners were ever uppermost in his mind; and whether it was to assist them in their temporal concerns or to direct their thoughts towards their everlasting destinies, he was ever ready to spend and to be spent amongst them, so much so that from the highest to the poorest of his flock he

was always a welcome visitor. It was in consequence of the manner in which he discharged his various and multiplied duties as the minister of St. Mungo's, the head of the College, and a citizen of Glasgow, that in 1812 the inhabitants of that city gave him a public dinner, when upwards of four hundred assembled to testify their admiration of the minister and the man. Not the least duty the Principal was called upon to discharge was attendance upon the various Church Courts of which he was a member. During the conflict that took place for several years previous to 1813, he was ever ready to defend the constitution of the Church, the principles on which it was founded, and by which its affairs should be conducted; and he took a large share in the controversy which ended in the secession of 1843. As the conflict drew near in 1843, several of his friends looked to him to contest the Chair of the General Assembly, and though unwilling to come forward, he, after considerable doubt and hesitation, agreed to allow himself to be named. When the time, however, drew nigh, and it was found that he would be elected Moderator by a small majority, he felt deeply the heavy responsibility that would be upon him; and if he could then have withdrawn he would have done so. But his friends had entire confidence in him, and there is no one who witnessed the momentous proceedings of that year, that will refuse to accord to the Moderator their highest approbation for the dignified bearing, the courteous demeanour and the kindly and considerate manner in which he fulfilled his high office. Of his talents in debate, Principal Macfarlan chiefly excelled in clear statement, close and forcible reasoning, and the exclusion of idle ornament, irrelevant remark, and everything like stratagem or delusion. We must, however, before we conclude, notice one feature in the benevolent mind of Principal Macfarlan. It was he who originated in 1835, and carried on that great scheme of the Church called the Colonial Scheme, and though in 1856 he was compelled to resign his office as convener, in consequence of the censures to which he had been exposed by a party in the General Assembly, he never ceased to promote, by every means in his power, the spiritual and temporal good of his brethren in the colonies. But though his conduct was arraigned by that party, the brethren in Canada shortly afterwards voted an address to him, and appointed a deputation to proceed to Glasgow to present it, expressive of their admiration of his services, and their grateful acknowledgments of his kindness to them.

Shortly after his appointment as Principal, he resigned the office of Dean of the Chapel-Royal. But on the very first occasion thereafter of a vacancy in his Majesty's Chaplains for Scotland, he was nominated one, and at the time of his death, and for some years previous, he was the Senior Chaplain. In which capacity he, by special command of his sovereign, preached before her Majesty at Crathie. He had been nearly thirty-five years Principal of Glasgow University, and was within three months of completing the sixty-seventh year of his ministry, and was for the last ten years the father of the Church of Scotland.

FROM THE "GLASGOW COURIER."

Few men have been more prominently before the Church and people of Scotland than Principal Macfarlan for the last fifty or sixty years. He held two important offices, and it would have been difficult to name any one who was more fully equal to the duties of both.

As a parish minister he was faithful and diligent. The poor and the sick were treated by him with much consideration and kindness, and the amount of labour which he underwent in promoting their interests, both temporal and spiritual, was known chiefly by those who were benefited by it.

The Asylum for the Blind was within his parish, and the zeal with which he supported that institution, and the anxiety which he manifested for the comfort and consolation of its inmates, were warmly acknowledged, not only by them, but by the directors and the public. He regularly discharged in person the duties of the pulpit for a much longer period than is common, and even after he might have availed himself of the services of an assistant, he preached more frequently than his friends, who were anxious that he should husband his failing strength, could altogether approve of. But his sense of duty was deep and abiding, and as long as he had the power he had much pleasure in preaching. By the members of his congregation he was regarded with sentiments of sincere affection and reverence. On various occasions and in various ways they testified their gratitude towards him for his long and valuable services among them; and in 1853, on the sixty-first anniversary of his ordination, he was entertained by them at a public dinner, when the interchange of feeling between pastor and people was of the most pleasing and happy kind.

As a Minister of Glasgow, he was frequently called on to take a part in the management of the charitable and educational institutions of that city, and all who had occasion to act with him were ready to acknowledge the strong good sense, the truly liberal and enlightened views, and the discretion and prudence which he uniformly displayed. Indeed his high character and talents for business were so fully appreciated, that few movements of a public kind could take place in Glasgow without his presence and sanction having been invoked, and no one could be more willing than he was to take an active and earnest part in promoting any measure that was benevolent or patriotic.

As Principal of the College and Vice-Chancellor of the University of Glasgow, his labours, though less known to the public, were not less arduous. The advancement of literature and science in a time-honoured institution, the general government and discipline of a thousand students, and the superintendence of the secular affairs of a corporation which has to manage its own revenues, are no light tasks. In addition to these, he was called on during his incumbency to take an active part in defending the constitution and privileges of the College and University. A royal visitation of the Universities of Scotland, which took place soon after his appointment as Principal, appeared to him and to several of his colleagues to assume powers and to recommend changes which were at variance with the rights and interests of the Academy bodies in general, and especially with the rights and interests of the College and University of Glasgow. The various legislative measures founded, or affecting to be founded, on the report of this visitation, he strenuously opposed; and the readiness with which, at the request of his colleagues, and often with much personal inconvenience, he repaired to London to watch, and if possible to counteract such measures, was only equalled by the ability and success with which he did so.

In the ordinary management of the College and University he was highly respected and esteemed, both by Students and Professors. To the Students he was always kind and in-

dulgent, and sincerely desirous to promote their improvement and welfare. His colleagues had entire confidence in his ability and integrity; and on many occasions formally expressed to him their thanks for the care and success with which he watched over their common interests.

Principal Macfarlan was a man of great natural sagacity and good sense, which had been sharpened by long and varied experience of human life. His knowledge was extensive and accurate, and he was gifted with a memory which to the latest period of his life, was remarkable for the readiness and fidelity with which it could re-produce the treasures which had been committed to its trust. In circumstances of difficulty he had great self-possession; and his temper was at all times thoroughly under command. During the many agitating discussions in which he was called on to take a part, he never forgot what was due to his high character and position, and no provocation on the part of an opponent could disturb the calm dignity and propriety of his demeanour, or lead him to use any language that was unbecoming, or to take any step which was imprudent. In short, the candour and forbearance which he manifested towards those who differed from him were as remarkable as the firmness and consistency with which he maintained, and the ability and energy with which he defended, his own principles. He adopted no opinions of the soundness of which he had not thoroughly satisfied himself; and having once adopted and avowed them, no threats nor clamour would make him swerve from upholding them. And at the close of a long life, during which he had taken a prominent part in all the trying questions of the day, some of those who have been most directly opposed to him were ready to admit—that his friends never failed to assert—that he had honestly and firmly adhered to the great and leading principles which he uniformly professed.

In private life he was social and hospitable. With a manner which, to strangers, might seem rather formal or stately, he had warm and generous feelings; and in familiar intercourse with his friends no one could be more unaffected and unassuming, or more kind and considerate in his whole bearing. His good temper and cheerful disposition, and his great and varied information, which he could so agreeably impart, made him always an honoured and a welcome guest in the house of others. And he was equally pleased and equally desirous to please others in the mansion of the country minister as in the mansion of the great and wealthy. His powers of conversation were great; and few topics could be started, whether literary or scientific, political, philosophical, or theological, in discussing which he was not fitted to take an intelligent and instructive part. He had lived through remarkable times; he had been brought into intercourse with remarkable men; and he was himself a remarkable man—remarkable both for the strength of his original endowments, and for the extent and variety of his acquirements. At the meeting of the British Association, which was held in this city two or three years ago, many of the most learned members were struck with admiration at the great ability and eloquence, and the perfect propriety and good taste with which he discharged the various duties devolved upon him, when he was upwards of fourscore years.

Of the friends of his youth few can now survive him. Those who do must survive as friends: for to have been his friend once was to be his friend always. And although most of those who began with him the journey of

life had reached its termination before him this did not lead him to make his path solitary, or to separate himself in melancholy or moroseness from the younger pilgrims who had overtaken him. On the contrary, his friendship with the father descended in many instances to the second and third generations. He was a man of more than one age; and while his grave and solemn recollections fitted him for the company and conversation of the old, his cheerful and hopeful spirits led him to take pleasure in the society and prospects of the young. He entered with lively interest into the views and feelings of those around him. He was always ready to encourage and assist those of whom he thought well. And the influence which his high character and position gave to him was cheerfully exerted in favour of the deserving. His memory will be gratefully and affectionately cherished by many of the present and preceding generations who have been benefited by his counsel and kindness and assisted in their professional progress by his favour and patronage. The attached members of his congregation, and the widows and the fatherless whom he visited in their affliction, will not speedily forget his venerable presence and his paternal kindness. And not only throughout the community of Glasgow, but throughout the Church and people of Scotland, the removal of no one man could be more extensively or sensibly felt and sympathized with. This may afford some consolation to the afflicted members of his family; but their best ground of comfort is, that he was enabled to bear his sufferings with patience, through the good hope of a blessed and glorious immortality.

DUN.—DEATH OF THE REV. JOHN EADIE.
—We have this week to record the demise of the respected minister of the parish of Dun, which took place somewhat suddenly on the morning of Tuesday last. Mr. Eadie has been for a considerable period in very weak health, but his friends did not anticipate so sudden a bereavement. Mr. Eadie was a gentleman of an extremely amiable disposition and greatly beloved in his parish.

DEATH OF THE REV. HENRY D COOK KILMANY.—It is with regret we have to announce the death of Mr. Cook of Kilmanny, who, after a comparatively short illness, died on Saturday last, in the 67th year of his age. Mr. Cook was son of Mr. John Cook, Professor of Moral Philosophy in St. Andrews University, his mother being sister of the late Principal Hill. He was brother to the late Dr. John Cook, Professor of Divinity, and Dr. John Cook, Professor of Moral Philosophy. He succeeded Dr. (then Mr. Thomas) Chalmers in Kilmanny, and was ordained to his first and only charge on 28th September, 1815. His name will long be held in remembrance, and his many virtues cherished by a devoted people.—*Fife Journal.*

CHURCH IN THE COLONIES.

A Goodly Band of Missionaries.

We have much pleasure in intimating the arrival at Montreal, by the *Indian*, of a missionary company, the advance guard, we trust, of a large army. On the 4th ult., there reached Canada, Revs. J. Herald, J. Moffatt, J. Rennie, J. Patterson, and A. P. Marshall, the four first deputed to the Presbytery of Montreal, and the

last to that of Kingston. These missionaries would have arrived sooner, but for the loss of the *Clyde*, on her voyage home, by the return trip of which vessel they had engaged their passages. From the testimonials they bear with them, and the discrimination exercised by the Colonial Committee, we doubt not these young ministers will prove a valuable acquisition to the Canadian Church. But, in view of our numerous vacancies, what is even this unwonted accession! Those assigned to Montreal are already laboring with acceptance among the vacant congregations, some of which have for years been without a pastor. Mr. Marshall proceeded to his destination at Kingston, and has, we presume, entered upon his labors there.—*Presbyterian.*

The Ministers' Widows' and Orphans' Fund.

We would remind our readers that the annual collection for this important object is appointed to be taken upon the first Sabbath of January next. We therefore insert last year's Report of the Board, and also the Treasurer's Report, by which it will be seen there were in May last, fourteen widows on the Fund, while no less than three widows have since been added to the list of annuitants. We know of no object which has stronger claims upon the Christian liberality of our people. Here and there some few objectors will exclaim, "Why can't the minister provide for his widow and children?" "Why do not the people provide sufficiently for his temporal wants to enable him to do so?" And, "Why indeed do they not?" we reply. All this is very plausible in theory, but we have to deal with stern facts and things as they are; and, with reference to this matter, it is beyond dispute that, on this Continent, ministers as a class are not so remunerated as to enable them to provide for their families. The farmer who can leave a well-cultivated farm behind him, the merchant who accumulates a sufficiency, the mechanic who has enough and to spare—all may leave behind them provision for those most dear to them. But not so we (ourselves laymen) fearlessly assert with the underpaid ministry, who, as a class, are the least remunerated of any profession, trade or calling. Rarely, very rarely, can they even lay by anything for the day of sickness, much less for the support of an orphaned family. Dealing, then, with these things as they are, and not with the imaginations of a well-meant optimism or the pretences of the niggardly, we call upon all our people to come forward generously to the discharge of a plain and evident duty, in their liberal contribution to this excellent Fund, which is lightening the load of care which weighs down many a struggling widow, and is caring for many a helpless orphan. "He that giveth to the poor, lendeth to the Lord." Bear in mind the duty of Christian benevolence, and contribute as God hath prospered you.—*Id.*

Queen's College, Kingston.

We have much satisfaction in announcing the commencement of the Sixteenth Session of this University, which took place on Wednesday, 7th October. On that day the students in the Faculty of Arts assembled, and the classrooms again assumed the pleasant aspect of activity and animation. In this Faculty there are now thirty-eight students matriculated, a large number of whom intend to enter the ministry.

The Faculty of Theology was opened on Wednesday, the 4th November, and the number of students is at present nine. We regret much to learn that some delay has been unavoidably caused in the delivery of the lectures on Theology, by the non-appointment of a Principal. A meeting of Trustees will, however, be held on Wednesday, the 2nd December, when arrangements for the discharge of the important duties devolving upon the Theological class will be made. The Rev. Professor Mowat entered upon his new duties at the opening of this Faculty.

Since last session arrangements have been made for the delivery of a course of lectures on Chemistry, by which the Rev. Dr. Williams will be relieved from the labors of this class which he has hitherto taught in addition to his own important chair.

Queen's College School is in a most satisfactory state, under the charge of a very efficient teacher. The number of pupils is now forty-two, and is increasing.

We are glad to see from the monthly notices in our columns, that not a few of our congregations are responding to the appeals made in behalf of the Bursary Fund. This is a most deserving Scheme, and is the means of enabling many young men of great promise to study for the ministry. The congregations who have not yet contributed to the Bursary Fund, we we trust, do so ere it is too late.

The Medical Faculty was opened the same day as the Theological Faculty. Twenty new students have been enrolled this year. Those graduated last year. The number of students attending this session promises to be considerably greater than those of last year, which was fifty-seven.—*Id.*

INTERESTING EXTRACTS.

The Way to be Happy.

A story is told of two travellers in Lapland which throws more light on the art of being happy than a whole volume of proverbs and aphorisms. Upon a very cold day in winter they were driving along in a sledge wrapped up in furs from head to foot. Even their faces were closely covered, and you could hardly see anything but their eye-brows, and these were white and glistening with frost. At length they saw a poor man who had sunken down benumbed and frozen in the snow. "We must stop and help him," said one of the travellers. "Stop and help him!" replied the other, "you will never think of stopping on such a day as this! We are half frozen ourselves, and ought to be at our journey's end as soon as possible." "But I cannot leave this man to perish," rejoined the more humane traveller; "I must go to his relief," and he stopped the sledge. "Come," said he, "come and help me to raise him."—"Not I," replied the other; "I have too much regard for my own life to expose myself to this freezing atmosphere more than is necessary. I will sit here, and keep myself as warm as I can till you come back." So saying he resolutely kept his seat; while his companion hastened to relieve the perishing man, whom they had so providentially discovered. The ordinary means were used for restoring consciousness. But the traveller was so intent upon saving the life of a fellow-creature that he forgot his own exposure; and what were the consequences? Why the very effort which he made to warm the stranger warmed himself. He had the sweet consciousness of

doing a benevolent act, and he also found himself glowing from head to foot, by reason of the exertions which he had made. And how was it with his companion, who was so much afraid of exposing himself? He was almost ready to freeze, notwithstanding the efforts he had been making to keep himself warm. The lesson to be derived from this little incident is very obvious.—*N. Y. Obs.*

The Worth of a Soul.

When we endeavour to estimate the worth of an immortal soul we are utterly lost in the attempt. The art of spiritual computation is not governed by the same principles and rules which guide our speculations concerning earthly objects. The value of gold, silver, merchandise, food, raiment, land and houses, is easily regulated by custom, convenience, or necessity. Even the most capricious and imaginary worth of picture, medal, or statue may be reduced to systematic rule. Crowns and sceptres have had their adjudged valuation, and kingdoms have been bought and sold for sums of money. But who can fix the adequate price of a human soul? "What shall it profit a man if he gain the whole world and lose his soul? or, what shall a man give in exchange for his soul?" The principles of ordinary arithmetic all fail here; and we are constrained to say that he alone who paid the ransom for sinners, and made the souls of men his purchased possession, can comprehend and solve the arduous question. They are indeed bought with a price; but are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. We shall only ascertain the value of a soul when we shall be fully able to estimate the worth of a Saviour.—*Legh Richmond.*

Ministerial Success.

Richard Baxter, somewhere in his published works, has a remark to the effect, that he never knew any considerable success from the brightest and noblest talents, nor the most excellent kind of preaching, and that even where the preachers themselves have been truly religious, if they had not a solicitous concern for the success of their ministrations. Uniform experience sustains the truth of this statement. It will not do for ministers to imitate the ostrich, which is said to lay her eggs in the sand, and then leave them regardless whether they come to life or not. It is not enough for a man to labor under a sense of duty, or of zeal for the honor of God, or even of love to the blessed Saviour; there must be also a yearning for the salvation of men, "a passion for souls," as it has been called, if success is to be expected. Certainly this intense longing for saving results has marked all who have been eminent in winning souls. To the Master his own disciples applied the words, "the zeal of thine house hath eaten me up." Paul speaks often of his heart's desire, his conflict, his wrestlings in prayer; the Scottish Reformer's burst of anguish was, "Give me Scotland, or I die." And so in our own day. He whose great concern is to see men rescued from perdition, will preach with blood-c earnestness, will steep every sermon in prayer, will come before his people as one standing in full view of the judgment seat.—*Canadian Paper.*

MISCELLANEOUS.

A Good Example.

A voluntary collector for one of the great benevolent interests of the day, called lately, in pursuance of his duty, upon a gentleman with whom he was acquainted, a business man and a Christian, but one who had hitherto excused himself from making liberal contributions, on the plea that he could not afford it. This plea, from a man of undoubted wealth, had probably seemed almost incredible to our friend the collector; but as he now sat in view of the sumptuous suite of parlours, awaiting the appearance of their proprietor, the truth flashed upon him. He felt that the plea had been sincere; the explanation was before him. On the gentleman's entrance, he mentioned the errand on which he had come, adding, "But I see, Sir, that you really cannot afford it. Such a scale of expenditure as I see indicated by everything around me, can indeed leave you little, if anything, to spare for the cause of Christ, I must look elsewhere for support to our operations. Good morning, Sir." The collector left, but the arrow he had lodged did not. It was not long before the rich steward sought him, with acknowledgements for the cutting reproof, which had made a profound and abiding impression upon his conscience. He had made up his mind that he could afford to give, and could not afford to squander. He presented the collector a cheque for 1000 dollars, with the assurance that the style of his household should be no longer a scandal nor an incumbrance to his piety.

TRANSLATION OF THE SCRIPTURES INTO LOWLAND SCOTCH.—It was some time ago stated, that the Rev. Mr. Riddell was engaged in translating a certain portion of the sacred volume into Lowland Scotch. These translations were begun and carried so far at the instance of Prince Lucien Bonaparte, and are intended purely for linguistic purposes, and the preservation of the ancient Scotch language. Of St. Matthew's Gospel only eighteen copies were printed, and a copy presented to each of our Scottish Universities, and also to other learned institutions in England and on the Continent. There were only 250 copies printed of the Book of Psalms, and the Song of Solomon, the last finished of the series, was a few years ago sent off to his Highness, and by this time will probably be in the printer's hands. On perusing these translations, the reader at first has sometimes a difficulty in withholding a smile, or it may be a laugh; and at others he is tempted to utter a regret that the language of the Sacred Scriptures should be so treated. But when very slightly familiarised with the idiom, the perusal of the work becomes pleasing, instructing, and edifying. The parts of the work already printed have received the highest commendations from those best able to judge of their merits and faithful rendering.—*Dumfries Standard.*

Ragged Schools.

It is satisfactory, that in recent years much has been done to improve the condition of those who have been perishing for lack of knowledge. Private benevolence and earnest Christian philanthropy have ever been achieving great successes in the efforts that have been made for the benefit of the ignorant and the outcast. Ragged and Charity schools have been opened in almost every town, and in these, probably hundreds of thousands are

now instructed who would otherwise have grown up utterly rude and untaught in the midst of civilisation and enlightenment. In the metropolis alone, as we learn from the Thirtieth Annual Report of the Ragged School Union, there are 352 Ragged Schools, attended by 21,517 children, and in which "every Sabbath-day now sees 17,000 of these ragged children under tuition, and more than 2,100 teachers engaged in this labour of love." Perhaps no better illustration can be given of the utility of such institutions, than the fact stated in the Report, that in these schools there are now 70 teachers who were formerly ragged scholars. The sum devoted to the support of these admirable institutions, likewise carries its instructive homily along with it; maintained as they are, at a cost of no less than £30,000 annually, or well nigh as much as is collected by our Established Church for missionary purposes—that is, as distinguished from the results of Dr. Robertson's noble efforts—and some £12,000 more than is contributed for such purposes by the United Presbyterian Church. In Scotland alone, as we learn from a recent Parliamentary return, there are now 175 Charity and Ragged Schools, with 16,600 scholars and 224 teachers. It was stated at the recent meeting in Birmingham, that there are now in England 60 Reformatory schools, attended by 2,000 children. Are the results, so far as the efficacy of these institutions has yet been tested, satisfactory? It is pleasing to be able to answer this question in the affirmative. Concurring testimony establishes the fact that in London ignorance has in recent years been sensibly diminishing; and in Aberdeen and Edinburgh, where Ragged Schools have been longest in operation and most vigorously conducted, there is conclusive evidence that the amount of juvenile delinquency has undergone a most decided and satisfactory decrease. Thus, also, Sabbath schools have proved valuable auxiliaries in this work of reformation, no fewer than 250,000 persons being engaged every Sabbath in communicating the very elements of education as well as religious instruction, to 1,800,000 children. In England, these schools, to a large extent, give all the education which the neglected youth of our land receive; but surely it is sad in the extreme that the children of a great Christian country like that of Britain, should receive no training, even in the merest elements of education, except what is thus provided. How great the tribute, at the same time, which is thus paid to the right-heartedness, the Christian high-mindedness of a nation that can supply such an army of voluntary instructors!

It is by such means that the quickened philanthropy of Britain is striving to retrieve past errors, and to train up the young in the way at least in which they ought to go. But not the young alone, it is satisfactory to know, are now receiving instruction at the hands of Christian and philanthropic agents, whose zeal has been called into action by the very magnitude of the evils with which it is now their aim, as it has always been their high duty, to cope. Apprentice schools are supplying, to some extent, at least, the cruel defect in the attainments of the young, caused by the selfishness, profligacy, improvidence, necessity, or sheer negligence and callousness of parents; and while instruction on important subjects is sought to be popularly communicated in lecture rooms, classes for adults form a very essential part of the machinery which has been set in operation for the benefit of those whose mental as well as moral and spiritual wants have become so

great. City missionaries, more especially in London, seem now to find lecture-rooms and evening classes indispensable as part of their reformatory machinery

THE MONTHLY RECORD.

JANUARY, 1858.

Influence of Missionary Associations.

It must be evident to every enlightened and unbiassed mind, that we have yet much to learn and to accomplish, as a branch of the Christian Church, if we desire to carry the glad tidings of salvation to our fellow-colonists, throughout the length and breadth of the land.

After a long and dreary interval, we have now, under the guidance and blessing of Divine Providence, been enabled to re-establish our church courts for the transaction of business, and hold regular meetings of our presbyteries and synod. We have received through the disinterested exertions of the Colonial Committee, a large addition to our staff of missionaries: able, faithful and devoted fellow-laborers. We have been invited to induct a number of them into fixed pastoral charges, with promising prospects of future comfort and usefulness, and we have appointed annual collections to be made in all our churches and preaching stations, for educational and missionary purposes which have realized a considerable amount of funds.

In all these movements we have carried along with us the sympathies and good wishes of our people, who feel convinced that we have been endeavoring to advance their best interests; and are we now to stand still, when scarcely one-half of the good work is performed? Have we done all which, as a Missionary Church, with numerous vacant stations dependent upon the voluntary and precarious support of the inhabitants, we ought to do for the support of the Gospel in our new settlements? Can we expect our Church to extend and flourish amongst our attached adherents in the Province, under existing arrangements, and without additional resources? We think not; and we trust that many of our friends are of the same opinion.

A great many of our self-sustaining congregations may be now well provided for, and as these are the chief support—as far as temporalities are concerned—of every

Church, the greater their number, so much the better. But may we not affirm with safety, that numbers of our people—almost one-half of them—cannot, at present, be formed into self-sustaining congregations; and this state of affairs must continue for many years to come, however diligent and successful our Ministers may be; for the greater the diligence, very often the greater appears the deficiency, when new stations are opening up in all directions. The great problem to be solved is, How are the ordinances of religion to be maintained in these districts until the congregations become sufficiently numerous and independent to support Ministers among themselves.

It would be unkind and cruel to leave them without spiritual instruction altogether, and the best way to befriend them is to co-operate with them in providing the means of grace for themselves. There are few settlements so poor as to be unable to render any support for the Gospel, whilst others are almost self-sustaining; a regard must, therefore, in every instance, be paid to the circumstances of each locality, as the design of Home Missions is not to foster indolence, but to stimulate to exertion. Whilst, then, we feel satisfied that the people themselves are doing as much as could be expected, it is the duty of the Church to step in through her missionary agency, to supplement their limited resources; and a pleasing and profitable duty it is, to every benevolent and pious mind. While our Parent Church, at a distance of nearly 3,000 miles, is so vigorously co-operating with us—sending us missionaries and remitting us funds—surely we ought not to despair of success! We have only to follow the example of other denominations in the Province which are placed in circumstances similar to our own, in seeking to extend our missionary operations, and increase our missionary contributions. We have only to open the pages of the last Reports of some of our most prosperous Missionary Institutions, to learn what has been done by others, and what ought to be done by us. We have now on our table the last, the "Nineteenth Report of the Executive Committee of the Diocesan Church Society of Nova-Scotia, for the Year 1856," with a list of the office-bearers, by-laws, and total receipts of the Society for the past year, amounting to £2,201 10s. 6d. We have also before us the "Second Annual Report of the

Auxiliary Missionary Society of the Wesleyan Methodist Church," in these Colonies, with the "Proceedings of the Anniversary Meeting," and the sums contributed for the year, amounting to £3,123 17s. 5d. in currency. These are public funds raised by voluntary effort, and devoted exclusively to ecclesiastical purposes, under the authority of their respective Committees. As the Reports announcing these contributions are full of the most valuable practical information, we shall endeavor to show our readers, from their pages, how and by what means such large missionary funds are collected, and how and upon what objects they are expended, in our next number.

Appeal for City Missions.

In consequence of the innate perversity of the human heart, the religious public require to be constantly reminded of their duty to support associations whose object is to carry the Gospel to the poor. Such institutions are with difficulty formed, and even when fully organized, and good results are expected to flow from them, too soon do we see symptoms of lassitude or old age prematurely approaching from the niggardliness of the contributors. Especially is this true if the means of support are confined within narrow limits, and do not flow freely from different quarters. Original at home, prosecuting its labours at home, doing whatever good it can at home, and being constantly under the surveillance of its office-bearers, and other interested parties, it ought not to be dismissed with a single offering once for all, and the usual salutation, "God speed you."

Yet the fact cannot be denied that because it is spiritual in its nature, and endeavors to place before men the true riches, it is viewed with greater indifference and aversion, and rests on a less secure foundation, when it walks our streets, penetrates our lanes, enters the hovels of the poor, the sick and the dying, then if it only occasionally appeared when we were prepared to receive it, or sent the reports of its doings and conversions among a heathen population. In these circumstances it may remain stationary for a time, but it will ultimately go down, if new life and vigor is not infused, and a fixed determination on the part of its friends still to uphold it.

None really imbued with the spirit of the gospel can entertain a doubt as to the goodness of the objects intended by town missions, however averse men may be to contribute to their support. In common with a standing ministry, the agents of all such institutions labour to impress on men their ruined condition by the fall—shew that they may obtain salvation through the

merits of a crucified Redeemer—go familiarly into the humble dwelling to instruct the inmates in all affection to forsake sin and follow after holiness—to warn the backslider—to urge repentance—to encourage habits of thrift, good management, economy, cleanliness and sobriety—to teach the ignorant,—to exhort the young to obedience and fidelity, and to administer consolation to the sick and dying. If these be the objects of such an association—objects of the greatest importance both for their present and future welfare, surely the motives which prompted a beginning will urge the necessity of continued efforts to maintain its efficiency.

Such an institution as a town mission has always more to do than it can possibly overtake. The society organised in this city has accomplished much during its brief existence, and has demonstrated even to the most incredulous, that it is now a necessary, auxiliary in forwarding the progress of the gospel. Look at the wickedness, the ignorance, the crime, and the ungodliness that have been found to exist among us. See the families who from improvidence or want are either unable or unwilling to attend religious ordinances, who have the means of grace brought to their doors. And the very fact that there are still as many upon whom we have hitherto failed to make any impression is the most potent appeal we can make for renewed support and the most powerful argument we can employ for vigorous perseverance.

The success which has attended this society in past years, should be a source of encouragement. Wherever the agent is welcome be assured the message will not be despised. And were the question put to the sick and the afflicted—to the drunkard who has been reclaimed—to the old who have been taught that happiness is only to be found in Christ—to the young who have been brought to the Saviour, whether its labors should cease or not, we are fully persuaded that there would be a unanimous reply from all except the grossly profligate for its continuance, prosperity, and increased usefulness. It is true that much success is not only looked for, but would also be desirable, and would be a source of unspeakable encouragement to its supporters, as the boon conferred is infinitely valuable. But this very value may well compensate for the smallness of the amount. He that saveth a soul from death, covereth a multitude of sins. Much labor is expended before the gold is dug up, and even then the quantity obtained is generally small. But let us not despise the day of small things. Rather let us thank God that good is being done, and take courage and go forward.

This association like all other religious institutions, must expect to meet with difficulties. These arise chiefly from the nature of the work which is altogether opposed to the habits, opinions and prejudices

of the natural man. When the agent goes forth burning with love for immortal souls, he is frequently repulsed or meets with a cold reception. Probably too from various causes, in his endeavor to introduce religious topics, he is completely foiled. In this way both the agent and the committee are discouraged; and frequently also, objections are urged from quarters whence aid and encouragement were expected to proceed. But setting these last aside, what noble undertaking—what philanthropic object ever commenced, has not been opposed by the captious, the interested and the proud. Indeed were there no difficulties in the way, we contend that our work would be accomplished, in all having become in sincerity the servants of Jesus. For, it cannot for a moment be doubted that so long as the duties of a missionary or minister are faithfully discharged, various elements of opposition will gather around and obstruct his path. The exclamation will greet the missionary now, as of old "are these come hither also, that turn the world upside down?" Conformity to the world may secure to us an untroubled course through life, non-conformity will inevitably provoke hostility. Exalt the standard of human character—cherish lofty aims—tell men their appetites and passions must be subdued—that they must forsake all sin and follow holiness, and formidable obstacles will arise at every step. Unless christianity relinquish these high and holy objects and descend to the level of the world, instead of raising men to her own celestial prominence, every murmur and every cavil, and all opposition that proceed from men who are satisfied with human nature and society as it is, should stimulate us to greater exertions to maintain and enlarge our sphere of operations until all-mankind become leavened with the truth.

And we have many arguments to induce us to persevere. Look, for example, at the wicked. Their continuance in sin, is the great occasion of our exertions. Shall we, then, permit Satan and his emissaries to reign triumphant? The wicked not only indulge in sin, but are ever ready to ensnare others into the path of ruin, and render many specious arguments for their continuance therein. Shall not heavenly wisdom lift up her voice and contest her claims, and plead eloquently for their deliverance? Or, look at the men of the world. Frequently do we find men laboring sedulously, without any higher motives in view than to obtain power or wealth, with a perseverance worthy a better cause. And shall they who are the servants of the living God, not labor to diffuse a knowledge of that Gospel which makes the simple wise, and confers treasures of inestimable value? While vice and crime demand such vast expenditure of time, energy and wealth, and while so much is lavished on the intoxicating draught, the theatre and the dance, shall the smallest pittance be refused to support

those whose labors, under Providence, will work an entire revolution in society—banish wickedness from our land—and put mankind in the possession of true happiness here, and everlasting felicity hereafter? Or, look at the example of Jesus! See the suffering he endured for us! Hear His entreating voice, still urging us to repent and live! And if He cannot consent to abandon us to our froward ways, shall His messengers faint, or relinquish their undertakings in despair? Rather let us cleave to our plans and pursue our labors under God, and, while a single Scheme remains untried, let us stedfastly continue our exertions.

WORK: or, The Duty of Diligence in our respective Callings; A Plain Discourse addressed to Plain People. By the Rev. GEO. HARPER, A. M., Minister of St. Clement's, Berbice. "*Be thou diligent.*"—PROVERBS, xxvii, 23, &c.

MR. HARPER again comes before the people of this Province as the author of a discourse on the duty of diligence. The circumstances which led to the composition and publication of this sermon are mentioned in the dedication to Rev. Mr. Lochhead, of George-Town, Prince Edward's Island, which we have much pleasure in laying before our readers in full:

"BERBICE, 5th November. 1857

"REVEREND AND DEAR SIR: The following Discourse, which I take the liberty of dedicating to you, owes its origin to some incidental but highly suggestive observations which you once made in a conversation with me. Shortly after your arrival in Nova-Scotia, as you may possibly remember, we were conversing about Church affairs: the melancholy fruits of the disruption, in the Colonies; the increasing number of religious sects; the low state of spirituality; the alarming growth of doctrinal error, and such like matters—when you remarked that it was deeply to be regretted that Ministers of the Gospel should, from the pulpit, pander to the depraved inclinations of the heart, by so often feeding their flocks with nothing but the *thorns and thistles* of religion, and thereby widening the breach which it was so obviously their duty to heal. To be "In doctrine incorrupt," you admitted, was most desirable; but you complained that, while some men (whom you happily styled "Ear-pleasing Preachers,") were continually worrying each other about the non-essentials of religion, and hating each other with a pure heart fervently, on account of some paltry, microscopic difference about mere trifles, the vital and essential points of Christianity—duties as well as doctrines—were too often left untouched and unapplied. You suggested that, as Christianity had in view the temporal as well as spiritual well-being of man, and as the *outward* and *inward* man were thus so closely yet mysteriously related, the Preacher should ever have regard to both, as it was for the most part true that what contributed

to the welfare of the one, could not but be beneficial to the other. The *plain duties* of life, you said, and the *plain doctrines* of the Bible, should ever be kept mainly in view in our discourses to the people. Upon due attention to the former, man's *temporal*, and upon the full belief of the latter, his *eternal*, happiness depended. Such was human nature, that men too often overlooked that which stood directly in their path, and which had by far the greatest influence upon their happiness. If, you added, we were half as zealous in the discharge of the plain duties of the Gospel, (such, for example, as that of *common industry*;) as we are in our discussion of the speculative points of religion, Nova-Scotia and other places would present a very different aspect—morally, religiously and physically. I entirely agreed with you in these reflections, convinced as I was that "True religion and undefiled," consists in *doing* as well as in *believing*—the one being only the complement of the other. The next Sabbath after our conversation, so impressed was I with the truth of your observations, that I tried to work out your idea by selecting a *plain duty* as the subject of discourse—one too often neglected here as well as elsewhere, but still of great importance to the well-being of man—that of *diligence in our respective callings*. I think all will agree with me that this is plainly enjoined in Scripture, and therefore ought to be made use of by the Minister of Religion. The same sermon I preached to my new flock at St. Clement's a few Sabbaths ago, and it was so well received that I have been induced to publish it, both as a remembrance of our past intercourse as Missionaries, and from a sincere wish that whoever takes the trouble to read it, may derive some benefit from the perusal.

After some remarks relative to the design of Solomon in writing or compiling the Book of Proverbs, our author enforces very simply but cogently, the duty of serving God at all times, telling us that "The true servant of God carries his religion about with him wherever he goes; he is constantly engaged in the service of his Divine Master; whether working at his daily business, or enjoying the company of his friends at home or abroad, he remembers that he is a Christian, and acts accordingly. He does not behave like some who call themselves by that name, who put on and off their religion with their Sunday coat—listen, perhaps, to a sermon on the Lord's Day—and then spend all the rest of the week like the heathen or worse than the heathen, who never heard of the true God, or of His Son Jesus Christ."

The duty of diligence in whatever honest occupation we may be engaged, is then argued from the highest of all examples—even God Himself, in the six days work of creation, and of His Son who, during his sojourn on earth, went about continually

doing good. The pleasures and advantages of diligence are commented on in a most pleasing and forcible manner, evidently showing that Mr. Harper has the too rare talent of adapting his ideas and language to the class of people he may be called on to address. What could be plainer and more forcible than the following passage?

"Labor and industry ever carry with them their own rewards. Who best enjoys the refreshing slumbers of the night? The industrious workman. Who most relishes his daily meals? The man who has best earned his food by the sweat of his brow. Who is most likely to have the clearest conscience? Not the idler, who is open to every temptation, but the honest and industrious labourer whose mind is always occupied about his proper business. Who is best clad, best fed, and who has the most comfortable dwelling? The steady workman. Whose children are the cleanest, the neatest, the best instructed, and likely to become the best members of society? Not surely those of the slothful man who cares little what becomes of his children, but those of the industrious and exemplary worker. Who is best fitted to enjoy the calm and holy rest of the Sabbath? Assuredly not the sluggard who has been spending the previous six days in listless idleness, if in nothing worse, but the man who has best discharged the duties of the past week, and who comes to the House of God with his mind and heart prepared to receive with meekness the ingrafted word which is able to save his soul. Surely, he who makes nothing in vain, did not intend men's hands and arms, merely to hang down uselessly by their sides. The fact that we have hands and arms proves that they were intended for useful work, and that by not using them as they ought to be used, we are manifestly sinning against God. Why is it that comparatively so small a portion of the earth is as yet cultivated as it ought to be? Because there are so many sluggards abroad, who wish to live in God's world, and to eat the bread which God has provided, without doing God's work. I believe there are men enough in the world at the present time to convert the land or the greater part of it, into the condition of a well watered and fruitful garden. Aye, there are men enough in this part of the world to make it, from one end to the other, to blossom as the rose: although it is to be regretted that like too many others, our population is not yet sufficiently alive to their own best interests; nor do they seem fully to know, that a course of steady industry in the sphere in which providence has placed them, is alike well-pleasing to God, beneficial to their neighbours, and advantageous to themselves.

The discourse, towards the conclusion, warns us against being overmuch taken up with the things of time, seeing "riches are not forever," &c.; reminds us that the rewards of diligence may be abused; that the fear of the Lord is the beginning of wisdom; and ends by cautioning us against thinking

that any lawful business is drudgery, telling us that "True religion is to serve God at all times and in all places, and that work is, in its own place, as proper an employment as to pray."

We have derived great pleasure from the perusal of Mr. Harper's discourse, and think it eminently calculated to teach all who will be taught, the evils of indolence, and the necessity for every man and woman being diligent and industrious in that situation of life in which God, in the exercise of His sovereignty, may have placed them.

Report of the St. Matthew's Church District Visiting Society, for 1857.

THE Committee of this Society, in presenting their Report for the past year, desire to apologize to their friends and supporters for not having issued a Report for 1856. As accounting for this omission, which to some may have had the appearance of neglect, they have to state that the domestic affliction of their able Secretary, Mrs. ALLISON, who for so many years has devoted her energies to the interests of the Society, prevented her from executing, according to her wont, the duty which her office imposed on her.

The Committee, however, are happy to have it in their power to say that, notwithstanding the disadvantages under which they have labored, and to which they have just alluded, the business of the Society has been carried on sedulously, and, through the Divine blessing, not without a measure of success; that a very considerable amount of work was given out during the past two years, affording substantial relief, in the best way, to many poor women and children; that direct charity in wood and money, amounting to the sum of £43 2s. 11d., was given to destitute persons, who were unable to do the Society's work; and that the collections for the past year appear to have been but little affected by the want of the usual Report, these amounting to the sum of £77 4s. 11½d., thus yielding pleasing evidence of the confidence placed by the public in the society.

The Committee have further to congratulate themselves and their friends and supporters, on their cheering prospects for the coming season, in respect to assistance in the management. The vacancies which have occurred will be filled up, and additional laborers secured to increase the efficiency and extend the field of the Society's benevolent effort.

The Committee will adhere to the leading principle which has peculiarly distinguished this Society—the principle of providing employment for poor women and children. They have been particularly impressed with the benefits arising to the children of the poor from the Society's work, as fostering in them a spirit of independence and self-

reliance, accustoming them to habits of industry, and preparing them for usefulness in their sphere of life.

The Committee would now renew their yearly appeal to St. Matthew's Congregation and to the Public, in behalf of this charity, confidently hoping for a continuance of support, and for a liberal supply of means to carry on the good work.

An abstract of the Treasurer's Account, and a List of the Contributors for the past year, are annexed. A more detailed "Statement" may be expected in any future Report.

The Committee conclude with the prayer that the Divine blessing may accompany their efforts, and be shed abundantly on the givers and receivers.

OFFICE-BEARERS, 1857.—Mrs. Allison, *Patroness*. Mrs. Fairbanks, Mrs. Duffus, Mrs. Hunter, *Vice-Patronesses*. Miss Murdoch, *Treasurer*. Mrs. Munloch, *Secretary*. Miss Duffus, *Assistant Secretary*. COMMITTEE.—Mrs. Jardine, Mrs. Sutherland, Miss Brown, Mrs. Fletcher, Mrs. O'Brien, Miss McNab, Miss Thompson, Miss Hosterman, Mrs. Hesson, Mrs. Cathcart Thomson, Mrs. Esson, Mrs. Lithgow, Mrs. Alex. Scott, Mrs. Story, Mrs. Geo. Mitchell, Mrs. Andw. Mitchell.

The Superintendent of Missions having been requested by the Secretary of the Colonial Committee to furnish the Committee with a Report of the Missionary work carried on in Nova-Scotia and P. E. Island, during the past year, is desirous to obtain from the Ministers and Missionaries within the bounds of the Synod, such statistical and general information as will enable him to prepare and transmit a full and accurate Report of Missionary services to the Convention in the month of March, with a view to the meeting of the ensuing General Assembly. Notices of the state of religion in the new stations, of the formation of Missionary Associations, of the induction of Ministers, and other ecclesiastical intelligence, will be most acceptable to the Colonial Committee and to the Church.

Address and Presentation to the Rev. Thomas Jardine.

We have much pleasure in laying before our readers copies of the following complimentary Address, to the Rev. Thos. Jardine, accompanied by a handsome Testimonial, from the Young Men of St. Matthew's Congregation, with the Rev. gentleman's affectionate Reply, as indications of the friendly feelings which ought always to be cherished and manifested by the Ministers and Members of the Christian Church, toward each other :

YOUNG MEN'S ADDRESS.

HALIFAX, NOVA SCOTIA,
24th Decr. 1857.

The Reverend THOMAS JARDINE :
Revd. and Dear Sir :

We, the subscribers, young men connected with St. Matthew's congregation, are happy to have an opportunity of testifying our respect and esteem for you as one of the ministers of our Church, appointed to dispense the ordinances of religion amongst us.

Since you have been connected with our congregation, we have derived much spiritual instruction, and we trust also edification, from your public ministrations, and you have also manifested an anxious desire for our immortal welfare, by your labours in our Bible Classes and Sabbath School. Indeed, your whole deportment as a minister of religion and instructor of youth, is well fitted to excite our warmest approbation and gratitude ; and it is therefore, with the highest satisfaction and pleasure that we have to request your acceptance of the accompanying Gown and Cassock, as a slight token of the affectionate sentiments we cherish towards you.

Wishing yourself and Mrs. JARDINE, many happy days amongst us,

We beg leave to subscribe ourselves,

Revd. and Dear Sir,
yours very sincerely,

WILLIAM B. SMELLIE,
ALEXANDER W. SCOTT,
WILLIAM H. NEAL,
ALEXANDER K. DOULL,
J. SCOTT MITCHELL,
JOHN P. CAMPBELL.

On behalf of the Subscribers.

MR. JARDINE'S REPLY.

HALIFAX, NOVA SCOTIA,
25th Dec., 1857.

My dear Young Friends :

I receive with sentiments of the warmest gratitude, this valuable though unexpected and spontaneous testimonial of your esteem and regard, now presented to me. I came to this Province uncertain where my lot was to be cast, but determined in dependance on promised grace to discharge, according to the best of my ability, the various duties incumbent on me, wherever I might be placed. Under Divine Providence I was settled among you, and soon found numerous opportunities of usefulness opening before me. In a short time classes for young men and women were organized, which I very cheerfully undertook to conduct. In this manner a bond of union was formed and a pleasing acquaintance commenced which, I trust, may result in lasting friendship. I am delighted to think that my humble services during this brief period, have been so highly appreciated by you. It must be most gratifying to Christian parents, and a hopeful sign of the future prosperity of the Church, to see their offspring—the rising generation—surrounded as they are by so many temptations, thirsting for that knowledge which makes the simple wise unto salvation. It will readily occur to you, however, that though you have begun well, much yet remains to be done. You are

now only laying the foundation of that super-structure of diligence, integrity and piety which you must sedulously prosecute to the end of your lives. And while in my efforts to aid you, I cannot but be cheered and comforted by this manifestation of esteem and affection, let me entreat you, (as I shall not fail to do), to commit yourselves and all your undertakings to Him who alone can crown your efforts with success, and "build you up, and give you an inheritance, among all them that are sanctified."

Again accept my most sincere thanks for this substantial token of respect, and with my best wishes for your temporal and spiritual welfare, in which Mrs. Jardine most cordially joins,

Believe me,

My dear Young Friends,

Yours most truly,

THOMAS JARDINE.

To Messrs. W. B. SMELLIE,

A. W. SCOTT,

W. H. NEAL,

J. SCOTT MITCHELL,

J. B. CAMPBELL,

A. K. DOULL.—*Committee on behalf of the Subscribers.*

Extract of a Letter from a Correspondent in Pictou.

December, 1857.

MY DEAR SIR,—We had a meeting at New-Glasgow, Dec. 16, about the Lay Association, at which it was resolved to go to work immediately to organize the several congregations into branch Associations. We have appointed meetings to be held in every congregation within the bounds of this Presbytery. A Minister to preach, and two or more lay members to accompany him, and lay the matter before the people. We have got printed a number of copies of the laws, &c., of the Association ; a few I shall send through to you by this post, and more when they are struck off. Our first meeting is to be held in Pictou on Thursday first, and the rest follow in the course of two weeks. Every one here I have seen and spoken to on the subject, are very sanguine in their expectations regarding its prosperity. I think it will succeed. I am sure it ought to succeed.

Presbytery of Pictou

At St. Andrew's Church, Pictou, 1st Dec., 1857, which day the Presbytery met and was constituted. Sederunt, &c.

Inter alia.

The Rev. Mr. Talloch gave a very gratifying account of the St. Mary's congregation, and laid on the table a subscription list, with a request for services as often as could be accomplished.

Missionary services were appointed as follows: The Rev. Mr. Christie to preach at Truro, River John, Cape John and Roger's Hill, on the first, second, third and fourth Sabbaths of each month, respectively, and on the fifth Sabbath of January, at

New-Glasgow. Mr. Talloch at Salt Springs, on the 6th Dec., and New-Glasgow on the 13th Dec., and so on alternately, until next meeting, with the exception of the last Sabbath of January and first of February, which he is to devote to St. Mary's.

Some conversation occurred as to the duties incumbent on missionaries, when it was unanimously agreed to that ordained missionaries in connection with this Presbytery shall have power to call and moderate in meetings of the sessions of the vacant congregations in which they are appointed to officiate. It was also resolved, and in accordance therewith the missionaries were directed to stay in each congregation on each visit at least two full days, besides the Sabbath, and to perform ministerial duty during that time.

Extracted, &c.,

JAMES MAIR,
Presbytery Clerk.

From the Montreal Presbyterian's Correspondent in Scotland.

Since the date of our last communication to the "Presbyterian" we cannot say there has been much of peculiar interest in the way of Church news to relate. The Indian mutiny and more recently the commercial difficulties in the United States have absorbed for months the attention of the British public. In compliance with the command from our Gracious Queen, Wednesday, the 7th inst., was observed as a day of humiliation, fasting and prayer throughout the land, on account of the sad troubles in the East; and, from the reverential way in which the day was universally kept, the occasion seemed to call forth the most suitable sentiments on the part of the whole nation.

Professor Robertson has, as usual, been devoting himself with apostolic earnestness to the prosecution of his noble Scheme for the Endowment of Chapels. Being confined for the most part during winter to his academic duties as Professor of Church History in the University of Edinburgh, he employs himself, like St. Paul, during his long summer recess, in rousing the zeal of our thousand parishes, and soliciting aid and sympathy in behalf of our more destitute fellow-countrymen. This year his labours have been continued very much to the North, as last year to the South, where he has met with the substantial patronage of her Majesty, who headed his subscription list with the handsome donation of £500; and subsequently manifested her favour by commanding him to preach before her. Two influential meetings were held under the presidency of the Marquis of Stafford and Lord Haddo, the eldest sons, respectively, of the Duke of Sutherland and the Earl of Aberdeen; and we have every reason to hope that the results under such auspices will be encouraging and satisfactory.

It is thus that Dr. Robertson, in pursuing with almost unexampled zeal a mighty enterprise of national charity has already won for himself deservedly yet unconsciously, the highest name in our Church and country. It may be said without any disparagement to others, that he stands alone and pre-eminent. The rare beauty in his character is his single-eyed devotion to the work which he has taken in hand. We never saw any one in whom

the consciousness of self was so completely lost in a large-hearted love for humanity. We only wish we could give you a faithful portrait of the living man. You have before you a very plain, blunt speaker; but, as his voice, and his bosom swell with generous emotion for the spiritual destination of the masses, you cannot fail to be affected with admiring regard. No one can look on that absorbed countenance, and listen to his loud and impassioned tones, without feeling a kindred enthusiasm. You see that he has the capacity of a great and the earnestness of a good man, whose life is consecrated to the noblest purposes. Long may he be spared to the Church!

It is gratifying to observe the favour with which the sermons of the Rev. Mr. Caird and the Rev. Mr. Stuart, of St. Andrew's, Edinburgh, were received by Queen Victoria and the English auditory at Balmoral. It was asserted in some papers that the former had got the Royal command again to publish his discourse; but at least it is certain that it was transmitted in manuscript by request to the palace for perusal. We have been informed on good authority, that Mr. Caird is at present occupied in preparing a volume of sermons for the press, which may be expected to appear at the commencement of the ensuing year. He has lately been delivering his trial discourses in Glasgow, preparatory to his entering upon his new charge in that city. The church which has been building for him is now completed; and, as you walk westward on Sauchiehall street, its handsome tower is to be seen, rising conspicuously behind and above Woodside Terrace and the other adjacent residences of the merchant princes. He will have an ample field in this great metropolis for his marvellous pulpit eloquence and for all the high functions of his sacred office.

We are happy to inform you that Government has appointed the Revd. Messrs. Ross, Drennan, Fergusson and Morrison as chaplains to the Scotch troops in India with a liberal salary to each of £160 per annum. The three gentlemen first named were also chaplains in the Crimea. Mr. Morrison was for some time a preacher in Newington chapel near Edinburgh. They have all embarked. They carry with them a handsome gift of Bibles for the use of our Scotch soldiers from a generous firm in London. The "Missionary Record" for this month contains the most cheering account of our Colonial Scheme which it has ever been our privilege to read. The Convener states that within the last eighteen months no fewer than thirty clergymen have been sent to different quarters of the Colonial field, including several who have gone to Canada. Truly we are now assuming the attitude of a Missionary Church, and the reproach which has so long rested on us, is being wiped away.

Amongst the recent appointments, by the way, you will notice that of the Rev. Mr. Sprout to Kandy, Ceylon, one of your well known Colonial clergymen, who ministered for three years lately in Halifax, Nova Scotia.

The circumstances attending his departure are rather peculiar. He had returned to this country, and was assistant in St. Michael's Parish, Dumfries, when he was presented to the chaplaincy in Kandy this autumn. The congregation of St. Michael's unwilling to lose the services of one so valuable, considering the age and infirmity of the Incumbent, started a movement to get him made Successor by the Crown Patron. Several influential members became guarantee for an annual sup-

plement of £50 in addition to the £100 promised by the Incumbent to his Successor; and a most overwhelming petition to the Crown was subscribed. But the Municipal body, the Town Council, acted the part of obstructive. They have only a small share of the sitting in St. Michael's Church, and should therefore have only had the voice and influence of a single heritor. But the Home Secretary handed over the matter to our liberal Lord Advocate, who again, from motives, we suppose, of political craft yielded to the Radical authorities rather than to the congregation, and so the movement was baulked.

The late Rev. Robert Blackwood.

We have this day to record the death of one of the oldest, best known, and most useful Presbyterian Ministers of this Province, the Rev. ROBERT BLACKWOOD, late of Tatamagouche. He departed this life on Saturday last, the 12th December.

Mr. BLACKWOOD arrived in Halifax as ordained Minister from Scotland, in the year 1816—forty-one years ago. He sailed from Leith, and nine long weeks were consumed in the passage.

Shortly after landing here he was called to be the pastor of the united congregations of Nine Mile River, Gay's River and Shebenacadic, where he remained till the year 1840. His labors were untiring and energetic. He not only attended to the spiritual concerns of his people, but also made free use of his eminent medical skill in relieving their bodily infirmities. Thus, like his Divine Master, he went about continually doing good.

In 1840 he received and accepted a call from the congregations of Tatamagouche and New Annan, and took up his abode in the former place early in the winter of 1841. In this new field he soon succeeded in gratiating himself with young and old, rich and poor: and, though far advanced in years, he was ever ready to respond to the call of the sick and the dying, and labored to do good to both soul and body. While administering medicine to relieve bodily distress, he was ever mindful to point the sufferer to the Lamb of God, who alone can take away sin and heal the diseases of the soul.

He was a man of much mental energy, and his memory was remarkably retentive. His discourses were plain, and delivered with an earnest eloquence which made them peculiarly impressive. He spoke with great rapidity, but still with sufficient clearness and distinctness.

He was noted for punctuality; and even when comparatively old and feeble, would not make the most stormy weather an excuse for disappointing his congregation.

He was charitable and liberal in his views, and drew together men of very different sects. It was not unusual to see sitting under his ministry Baptists, Methodists, and even Romanists.

His death will be mourned and his memory cherished, not only by his personal

friends and his bereaved congregation, but by large numbers in Halifax and Colechester, Pictou and Cumberland, who have had the privilege of knowing him, and hearing the glad tidings of salvation from his lips.—*Presbyterian Witness.*

Dr. Livingston and Africa.

We rejoice to find that a question which we put the other day is receiving a practical resolution, and that active measures are being taking to reap the utmost advantage from Dr. Livingston's researches in Central Africa. In returning to that country he has a twofold object at heart, the evangelization of the benighted natives, and the development of its apparently inexhaustible resources. For the details of his adventures, and the valuable information which he picks up by the way, we must refer our readers to the interesting work which has just issued from the press. Their great importance, both in a religious and commercial point of view, must be perceptible to all who take an interest in the subject. Dr. Livingston has been instrumental in opening up a vast and fertile country of which literally nothing was known. The guesses of travellers had been received as truth

The country beyond Lake Nagami, instead of being, as was supposed, a sandy desert with snowy mountains, proves to be an elevated plain with rich vegetation and immense forests, with a healthy high land some six hundred miles from the eastern coast, admirably adapted for trading and missionary stations. Much, of course, has yet to be learned, but it can no longer be said to be *terra incognita*. The Portuguese, who have settlements on the eastern and western coasts, from fear or indifference, have never cared to penetrate far beyond their own frontier, contenting themselves with a limited trade with the natives at their own stations. Thanks to the enterprise of our missionary traveller, we now know enough of the country and people to encourage us greatly in the prospect of his return. We are scarcely passing the bounds of probability in hoping that the time may not be far distant when an unbroken chain of commercial depots and missionary stations may stretch through Central Africa from Cape Town or Natal to the advancing posts of the Church Missionary Society on the west. The chief difficulties in carrying out any object for the benefit of Central Africa will arise not in the interior but nearer the coast. The natives bordering on the Portuguese frontier appear to be ferocious marauders, who have been demoralized by contact with Europeans and the iniquities of the slave traffic. The moment the traveller gets beyond them he is safe. The Trans-Vaal Dutch boors on the south seem to be little better, and have an inveterate hostility to the passage of English missionaries or traders. One of our greatest blunders in con-

nection with Africa has been the treaty by which these people were acknowledged as a free republic, independent of the British Government. These circumstances, and the existence of a ferocious tribe from the south, may probably account for the failure of previous explorations. Meanwhile Mr. Moffat has been labouring at the translation of the Scriptures. This great undertaking is now happily accomplished, and the missionary may now carry with him the Bible in a language understood from Kuruman and Kolobeng on the south to Koanda on the west. It is impossible not to mark in all these coincidences the overruling hand of God.

Rev. Thomas Hunter, late Missionary of the Church of Scotland in the Punjaub.

The following is the sympathizing testimony of the Bombay Missionary Conference, representing the missionaries of all denominations in Bombay, to the worth of this Rev. gentleman. It is extracted from the Records of the Conference at its meeting on the 5th October last: "The Conference desires to place on record its deep sense of the solemnity of the Divine dispensation by which the Rev. Thomas Hunter and his wife, with their infant child, were suddenly and at once cut off by the mutineers at Sealkote, on the 9th July last. The members, looking back on past intercourse with these beloved Christian friends, during the nine months of their residence in Bombay, and remembering the fact that Mr. Hunter was present for the last time at their meeting in October, 1856—almost this day year—desire to thank the Lord of grace for the Christian love and zeal which he enabled them to manifest, putting it in their heart to undertake, with much devotedness, an arduous work for his and the gospel's sake. They would express the deepest sympathy in their death—an event so painful to sense, but so glorious to faith, and so precious in the sight of the Lord. While sympathizing deeply with the mourning relatives of their dear friends, they would pray that to them and to themselves this dispensation may be sanctified to the quickening of faith, and love and zeal; and that the Punjaub—that part of India in which and for which, this and much other Christian blood has been shed in these late troubles—may be led to the knowledge of God and of His Son Jesus Christ."

DEATH OF THE REV. MR. FORBES, MOONZIE.—It is our painful duty to intamate the sudden decease of this amiable, kind-hearted minister. He was in his ordinary health on Wednesday morning, and after preparing to go out to visit, began to feel rather unwell, and did not go, gradually growing worse, in a few hours he died. Mr. Forbes was a native of Perthshire, studied at St. Andrews, and in 1817, on the death of Dr. Kidd, was translated from an appointment he held in Ayr to Moonzie, where he has performed the duties of a

kind and faithful pastor till this call has suddenly put an end to his labours. Mr. Forbes was much respected, and his sudden decease will be a source of unfeigned sorrow and great regret to a wide circle whom his urbanity of manners, kindness of disposition, and excellence as a minister, had made sincere friends. Mr. Forbes leaves a wife and young family to lament his loss.—*Fife-shire Journal.*

Letters and Monies Received December, 1857.

Wm. McLeod, White Sands, P. E. I., 5s. Danl. Fraser, Belfast, P. E. I., 2s. 6d. Peter Cruikshanks, Musquodoboit, 12s. 6d., per hands of Rev. J. Wilson. George Gunn, Truro, 2s. 6d.; Robert Nichol, Truro, 2s. 6d., per hands Rev. J. Christie. George H. Wilson, Bank of Montreal, Toronto, C. W., for 2 copies 5s. Gilbert Sutherland, Tatamagouche River, 2 years subscription 5s. James Millar, Chatham, N. B., £2. Robt. Ross, West Branch, River John, papers discontinued as requested. Wm. McLean, St. George's, N. B., directions attended to. Rev. Donald McDonald, P. E. I., with list of not fewer than 211 subs. for the current year.

India Relief Fund.

We are happy to learn that after an appropriate sermon by the Rev. John Scott, minister of St. Matthew's, on sabbath, the 20th. of December, the liberal sum of £23 0s. 6d. was collected in that congregation for the India Relief Fund.

To Our Agents and Subscribers.

To secure the continued publication of the *Record*, we have now to remind our agents that all last year's subscriptions ought to be collected and remitted to our office at the earliest opportunity, and that the subscriptions for the present year, being always in advance, have now become due. We have sent copies of the *Record* to all our last year's subscribers who have not discontinued the paper, on this understanding: That the subscriptions for the present year shall be paid immediately.

Owing to the changing of Carriers occasionally some of our subscribers do not receive the *Record* as regularly as they ought. When this is the case the printers wish to be apprised of it at once—as they are anxious to have the paper faithfully delivered. Missing numbers may be obtained at the office of publication.

Synod Fund

1858.
 Jan'y 6. Balance on hand - - - £1 9 04

Home Mission Fund

Jan'y. 6. Amount on hand.....£168 5 8

Bursary Fund

Jan'y. 6. Balance on hand - - - £215 4 0

WM. GORDON,
 Treasurer.

Agents for The Monthly Record.

Wm. Grant, Esq. Stationer	Halifax.
J. E. Lawlor, Esq. -	Barrmouth.
Wm. Gordon, Esq. -	Pictou
John McKay, Esq. -	New Glasgow.
Robert Sutherland, Esq. -	Earlton
Robert Ross, Esq. -	River John
Roderick Fraser, Esq. -	Village River John.
Donald McKay, Esq. -	Rogers Hill.
Peter Grant, Esq. Elder	Cape John
John Gray, Esq. -	Hopewell, W. B. R. Pictou
Duncan McDonald, Esq. -	East Branch, E. R. Pictou.
Angus McLeod, Esq. -	Mill Brook, Pictou.
Hugh H. Ross, Esq. -	West River, Pictou.
Rev. Alex. McCallum	McLellan's Brook, Pictou.
Alexander McGregor, Esq. -	Big Island, Morrisonshe.
William McDougall, Esq. -	Pedmont, Morrisonshe.
Douglas McPhee, Esq. -	Lochaber, near Antigonish.
James W. DeLaney, Esq. -	Anhrat.
Wm. McNab, Esq. Merchant.	Wallace
D. B. Munro, Schoolmaster	Stake Road, Ridge, Wallace.
D. Macaulay, Esq. -	Fox Harbor.
Mr. Murray, Tailor -	Piquash.
John Ross, Esq. -	Truro.
Peter Cruickshank, Esq. -	Musquodobut.
John Smith, Esq. -	River Inhabitants, C. B.
T. W. Harris, Esq. -	Kentville.
J. Edwards, Esq. -	Fredericton.
Alex. Balloch, Esq. -	St. John, N. B.
James Millar, Esq. -	Chatham, Maranich.
Rev. James Murray,	Bathurst, N. B.
William McLean, Esq. -	St. Andrew's, N. B.
R. B. Haddow, Esq. -	Kingston, Richibucto.
Alban A. Davidson, Esq. -	Newcastle, Miramichi.
Rev. Wm. Murray,	Moncton, N. B.
John W. Morrison, Esq. -	Charlottetown, P. E. I.
Finlay McNeill, Esq. -	Georgetown, P. E. I.
Rev. A. McKay, -	Bella, " E. I.
Rev. Donald McDonald,	{ For congregations under his
Mr. Morrison, -	{ charge, P. E. Island
T. A. Gibson, Esq. -	{ St. John's, Newfoundland.
Alex. Davison, Esq. -	{ Montreal, Canada East.
John Paton, Esq. -	{ Toronto, Canada West.
	{ Kingston, "

ADVERTISEMENTS.

REMOVAL NOTICE.

DOULL & MILLER

Respectfully inform their friends and the Public that they have removed into the premises Nos 3 & 3s Hollis St. fronting the Province Building, being the first building south of Messrs E. G. Fuller & Co's American Book Store, and formerly occupied by Messrs. J. B. Elliot & Co and Mr Philip Thompson Main entrance from the North Door.

April 1. CALEDONIA HOUSE.

CHURCH OF SCOTLAND COLONIAL SCHEME

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

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

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

REAL ESTATE FOR SALE.

Two Town LOTS and two WATER LOTS adjoining, at Ship Harbour, County of Inverness, with three STORES, WHARF and BARN thereon, suitable for a Fishing Business.

A WOOD LOT of 100 acres, about 1 1/2 miles from the above, on the main road leading to River Inhabitants

The above valuable Properties are offered at Private Sale, and if not previously disposed of, will be sold at public Auction, on the Premises, on FRIDAY, the 29th day of May next, at 12 o'clock noon. A good title and immediate possession will be given. Apply to W. and C. MURDOCH & CO, Halifax, or

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