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MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 8.

Vol. IV.....No. 4.

HALIFAX, APRIL, 1858.

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[Published by Request.]

The English Soldiers at the Capture of Delhi.

Who says they cried for quarter?
I did not hear the cry,
But I heard the sounds of slaughter,
And shrieks of agony;
They came from bodies moaning,
From outraged maids they came,
From tortured soldiers groaning
At their wives' and daughters' shame.
No other sounds my ear could reach,
No signs of lesser woe,
These bore me through the smoking breach,
These hurled me on the foe.

Who says they knelt before me?
I did not see them kneel,
There were dark visions o'er me,
That turned my heart to steel.
Visions of white limbs seething
Above the hissing brands,—
Of tender women writhing
In the violator's hands,—
Of scenes of blood and lust
Done in the face of day:
These told me that the cause was just,
These nerv'd my hand to slay.

Who says 'twas time for pity?
I thought of other times,
I saw the accursed City
In the triumph of her crimes,
I saw the children smitten down,
Or hacked from joint to joint,
Or through the howling, hooting Town,
Toosed on the bayonet's point.
Defiled mothers, murdered men,
Rose in my path to show
What Delhi in her pride was then—
Thank God it is changed now.

Who says that I am merciless?
Or that my heart is hard?
I heard the voices of distress
From the bloody barrack yard,
Heard how the miscreants looked on
When innocence was shamed,
Saw the dark room where deeds were done,
Which never can be named,
I looked upon the ghastly well,
Where treachery's victims lay,
And the tears that from my eyelids fell
Were women's tears that day.

Those tears have long departed,
The horror lingers yet,
The tales for which they started,
No life-time can forget,

They crowd like spectres round me,
Sad sounds and horrid sights,
And like a spell they hound me,
Through the sieges and the fights,
'Midst the shouts of men assailing
Like visions in a dream,
Came the sob of infant wailing,
And the young girl's stifled scream.

They say upon my forehead,
Was a frown which none could melt,
That I smote as they implored,
And stabbed them as they knelt,
That my steps in blood were tinted,
From the carnage that I'd spilt,
That my sword was hacked and dented,
And crimsoned to the hilt,
I heard no prayers—I heard no cries,
From the devoted town,
But I kept the dead before my eyes,
And struck their murderers down.

But oh! it is a fearful part
For sinful man to bear,
To feel within a human heart,
But have no power to spare.
I dare not test it now—it burns
So wildly in the strife—
But if its quiet pulses returns,
In the evening of my life,
When I recall the horrors then,
Of Delhi's closing day,
I'll get me from the eyes of men,
And bow my knee, and pray.

CORRESPONDENCE.

From a Correspondent in Pictou,

ON THE POSITION AND PROSPECTS OF THE CHURCH IN THIS COLONY.

WE, the adherents of the Church of Scotland in these Provinces, have deep reason of thankfulness for the advantages we now possess and the privileges we now enjoy. By the blessing of God on the efforts of the parent establishment we have now the gospel abundantly preached to us by ministers of our own body. For many years subsequent to the last secession, and in consequence of our desertion by our minister clergymen on that occasion, we were left in circumstances of extreme destitution,

almost wholly deprived alike of pastoral care and gospel ordinances. Indeed, our very existence is a marvel to ourselves, and can only be accounted for by our strong and abiding attachment towards our parent country, and our national church. We were well aware that there were those around us who felt disposed to occupy the entire land, and who, to this intent and in this season of our distress, would gladly have opened their arms to receive us, but we held fast to our principles, resisting in silence all temptations, praying for the good time and sanguine of its coming. We have now arrived, thanks be to the Great Disposer of events, not, indeed, to that position of vigor and equipment to which we aspire, but to so close a vicinity that we would reckon ourselves in its immediate neighborhood, and believe it to be within our reach. Perhaps, in these circumstances, it might not be deemed either tedious or inopportune to repeat the story of what we are and to indicate what we expect to be.

We are a section of an Established Church—we represent the Church of Scotland in these Colonies—therefore, in our ecclesiastical politics we stand apart and aloof from those who profess the Voluntary system. Our practice, we admit, is Voluntary, but the principle we maintain and uphold, our motto and our watchword as a Colonial Church, is, that in every country and in all circumstances, a separate and inalienable estate for the maintenance of the clergy, is necessary and indispensable to the proper and independent cure of souls. Other Presbyterian bodies may glory in their Voluntarism if they will—we know not, but we may surmise, what would be the burden of their song if they happened, like us, to be connected intimately and practically with an Established Church. They cannot help themselves—they have no other resource but the Voluntary system, and if they will persist in elevating necessity to the rank of a virtue we will give them to understand that we, at least, can appreciate their vaunt-

ing, and can award them the exact amount of credit which is their due. We bid them God speed in their good work, and as Presbyterians, pure in doctrine and evangelical in spirit, we hold out to them the right hand of fellowship; but, we will beg leave to differ from them in this one important point—to differ from them in a christian and affectionate spirit, earnestly hoping, that, while differing, we may never disagree.

But, it may be asked, of what avail is it to you this profession of the Establishment principle, while in this country your practice is voluntary and must ever remain so? We answer this question, Scotch-wise, by asking another. Of what avail is it to profess the truth? or, what is the distinction between right and wrong? We believe the principle of State support for religion to be the true principle, and Voluntaryism we discard as a gross and dangerous error. This is the utmost we can do for the good cause in our present circumstances, but this is equivalent to a great sum; for the belief and maintenance of the truth, even in profession, must ever amount to all the struggle and half the victory. Our fathers could do no more than we now do in the days of Popish and Prelatic ascendancy, when the dungeon yawned for them and the horrors of the stake and gibbet were daily suspended over their heads. And we, like our fathers, will adhere to the truth through good report and through evil report. Should the day be far distant—nay, should it never arrive, when our principle may assert its own practice, we will nevertheless stand fast by it, cling to it with the utmost tenacity as our only safeguard against the dangers of wreck and storm. But we are not without hope. So long as we possess the sympathy and support of the Parent Church, with all her might of Presbyterian purity, of internal vigor, of manifold resources and missionary zeal,—so long, and only so long, as we cherish and invite that sympathy and support, may we and dare we hope. We have already abundantly experienced the benefit of her Colonial Scheme, may we not also, at some not very distant day, have practical acquaintance with her Endowment Scheme. That Scheme has already wrought wonders. Scores of churches, both in crowded cities and in thinly peopled rural districts of the old country, have been permanently endowed and created into parishes, while in desolate localities, remote from the Kirk of the civil parish, churches have been built and equipped with full parochial powers and privileges—and all this by the Endowment Scheme of the Church of Scotland. As soon, therefore as she has provided her own population with sufficient church accommodation on Endowment principles, may we not reasonably expect that she will then transplant her Scheme among her Colonial offspring. This is a consummation which we devoutly wish for and which we also confidently anticipate. Our country is still in the infancy of her available capacity and resources, but rapidly

advancing towards their complete development; and we trust that, at whatever time the advice and assistance of the Parent Establishment may be tendered to us with the view of effecting the endowment of our Churches, and so ridding us for ever of the perpetual worry, the incoherent and spasmodic effort and demoralizing tendency of the Voluntary system, we may be found equal to our share of the task and willing to perform it. Strenuous and sustained exertions will then be necessary if ever—both individually, congregationally and collectively, we will be called upon to lend a vigorous helping hand to the good work, and we will do it cheerfully and effectually, knowing that thereby we shall secure to ourselves all the blessings and benefits of State endowments, with none of their inconveniences, and so place our Church, at once and for all time coming, upon a permanent and rock-fast basis.

But let us revert from the pleasing contemplation of our future prospects to the stern realities of our present position. Having adopted the Voluntary system as an evil necessary in existing circumstances, let us make it serve as efficiently as possible our immediate and pressing need. It is, at best, like a complicated machine, whose parts will not cohere and whose entire organization suffers from chronic disorder—like a locomotive engine afflicted with rheumatics, grievously affected with the asthma, and slightly ruptured in the abdomen. The pilot, who would presume to guide such a melancholy piece of mechanism, must not only be skilful in his own peculiar vocation, but must also be thoroughly versed in the arts of the artificer in brass and iron, and thoroughly furnished, first, with a stock of said artificer's tools, in order that, when a break-down threatens, when a piston goes crazy, or a crank gives way, or an increased leakage presages speedy dissolution, he may be ready, with the aid of all these appliances, and with all his strength and craft, to patch up and tinker at the crazy concern. But we have adopted this system with all its defects, and therefore we must earn our bread by it. We must work, one and all, work zealously, indefatigably, perseveringly. Let us but direct half the zeal and half the industry which we daily lavish upon secular affairs towards our spiritual interests and the cause of our Zion, and our success will surprise the most sanguine. Difficulties, we will encounter, numerous and perplexing obstacles will arise in our path, vast and threatening, but let us never for one moment stay in our onward course, for in the eyes of the truly wise and brave, difficulties are made but to be overcome, obstacles, but to be surmounted. We are tired, however, of repeating the eternal cry of—Work, work! Give, give! We urge the absolute necessity, in a scriptural and religious point of view, both of working and giving. We are told that a judgment throne will be erected at the last day, before which we shall all be summoned to give an account

of the deeds done in the body, whether they be good or whether they be bad, and we are further told that it will be then and there demanded of us, if we have ever, or if we have never, given a cup of cold water to one of Christ's suffering little ones. Viewed in the light of that judgment day and the awful tribunal, the task which has devolved upon us, and upon every member of our Redeemer's Church, becomes a most imperative, a most solemn and sacred duty. If we neglect it we do so at our peril, for, let us be well assured, is no work of supererogation—not a work which may be done or left undone just as expediency may suggest or selfish ease and interest may seem to demand. We are all morally, religiously and by every other claim and necessity bound and pledged to this duty, and our very existence must depend, now and ever upon the manner in which we redeem this our pledge and fulfil these the terms of our bond.

Here we would leave the appeal, conscious that it must go home to the heart of every christian man and woman who seriously ponder over it, but that, in connection with it, we would direct the special attention of our people to the 'Lay Association,' which has been so lately organized among us. This is a Scheme devised by laymen and committed into the hands of the laity. It proposes to raise money by an easy and popular method, to enlist the sympathies, and to elicit the energies, of the poorest as well as of the richest, to afford scope for the vigor of the strong, to infuse vital heat into the veins of the lukewarm, to rouse up the sluggard, to lay upon every man's shoulders his due proportion of the work, to allot to every man his share of the burden and heat of the day. Such a Scheme—so genial in its tendency and so universal in its operation—must succeed. At all events it must not fail. So terrible a disaster must not even be contemplated—must not be within the range of possibility. Apart from every other consideration what would they think of us at home, whence we expect so much, were this to be chronicled among our backslidings, or how would they not exult in Gath and rejoice in the streets of Askelon. But we cannot now speculate on what we ought to do in reference to this Scheme; if we speculate at all it must be concerning what we must do. We are already responsible for it—the Association is actually among us—it has sprung into existence, and, should it not succeed up to our most sanguine expectations, we know exactly who must wear the blemish and who must bear the blame.

Reverting to the Voluntary system and its pernicious effects on the body ecclesiastical, we would briefly indicate one or two out of a numerous brood for the purpose of preserving our people, as much as possible, from their deleterious influence. An error which must be combated now or never, has crept in among us, has been in existence among us for an indefinite period, and is

daily gathering strength among us. The disposition to regard the minister as the hired servant of the congregation is a gross and dangerous misconception of their true relative positions. He who exercises the high and holy vocation of the cure of souls is not, cannot be, the hireling of any man or of any body of men. He acts directly under the commission of Christ and claims to serve the living God. Who is he that will dare to assert that £150 or £175 is the exact value, weighed and told, of a preached gospel and a crucified Lord? where is the man who will blaspheme against heaven, by attempting to purchase with a paltry sum—by settling a definite commercial price upon—that which is invaluable and worth more than the whole world and all that it contains? We shrink with intuitive and indescribable horror from such insidious presumption, and yet many of us believe in our ignorance, and because we have been affected by the commercial idea of money given and value received incidental to, if not inseparable from, Voluntaryism, many of us believe that the minister is paid for his services. We would solemnly warn our people against this perverting and detestable error, against this abominable avowal of a traffic in souls. The money which we give to our ministers is bestowed for their maintenance, not as their reward. They expect to receive that reward in another world when the Judge shall command that the celestial gates be flung open in order to admit the good and faithful servants into the joy of their Lord. Those who are set apart for the clerical office are supposed to be removed—as far as it is possible to be removed—from the cares and anxieties, the rivalries and jealousies, the struggle for position and the contest for gain, incidental to the busy bustling world; and seeing that they are thus forbid to labor with their hands some other means must be devised whereby their wants may be supplied and their temporal comfort secured to them. Let our people then disabuse their minds of this dangerous misconception—let them forever discard and cast out from among them with every expression of the most sovereign abhorrence, an idea so repugnant to the spirit of a free and universal Gospel, so entirely subversive of all kindly and christian practice and principle—an idea which would degrade the Church of God into a mart filled with the stalls of the money-changers, and the minister of Christ into a vile and mercenary huckster in holy things.

Another error, of the same parentage, and so closely akin as to be but a mere development or consequence, must be now adverted to while we are in this admonitory vein. If the Gospel must be bought and paid for, of course, they who are smart in business and greedy of filthy lucre will resort to the market where they may obtain the best article at the lowest price. If we must have a clergyman, some will say, let us by all means have him at as cheap a rate as possible—we need not expend too

much money on a black-coated, white-cravatted, sombre gentleman who has for ever renounced the world and is quite prepared to starve on Gospel principles. If this is not the language of many it is undoubtedly their practice. Now we all know, and none know better than clergymen themselves, that the clerical profession, though highly honorable, is by no means lucrative. A paltry dealer in molasses and tobacco who can barely sign his name and just knows how to keep a shilling when he earns it, may, in a few years, rise to the rank of a merchant prince and ride in a costly chariot. The minister of Christ is debarred from all such hopes of worldly preferment—from the ambition of worldly riches—from the striving after worldly distinction. He has voluntarily abandoned these pleasant and alluring things of time and condemned himself to a life of rigid self-denial, of comparative poverty, of unrequited and unappreciated toil. Does he not deserve respect? does he not merit esteem? Laymen can never know, because the vast majority of laymen can never appreciate the number and extent and variety of a minister's labors. They see him in his daily walks or periodical visitations or at a friend's dinner table, and they think that, because he is so snug and slick, he is a very fine gentleman indeed, with plenty to eat and drink and precious little to do. Let us follow him to the study—let us see him there for hours and hours stretched upon the rack of thought, with all the powers of his mind strained to their utmost pitch of tension, and if we can appreciate the trying and lacerating nature of that incessant mental toil, which, far more than the mere manual exercise of the ploughman or the mechanic, will sprinkle the locks with gray, will dim the bright eye, and cause the stalwart frame to stoop, we will no longer be disposed to envy his lot. Ought he to be condemned to a life of penury and privation? ought he to be compelled to eke out a miserable pittance? ought he to be considered as a sort of sanctified beast of burden, a sort of meek dromedary passing through a desert who can subsist on an infinitesimal quantity of aliment and who can starve altogether at a pinch, or to suit the owner's convenience? Respecting him for the sacrifices he has made—approving him for his zeal—loving him for his Master's sake, would we subject him, in addition to the torturing and harassing professional burden which he bears, to all the hardships of a scanty income and a stunted board? would we, while we ourselves feed upon fat things, while our corn and wine do exceedingly abound, would we place before him a platter filled with the husks which are the meet provender of swine? Assuredly, if such is our policy, our cause must not prosper, our church must one day crash down about our ears. So long as we sustain our connection with the parent church and maintain our ministers, not as others do, but as they ought to be maintained, so long may we hope to com-

mand for our pulpits a fair supply of the surplus energy and talent of the old country, and so avert that catastrophe which, sooner or later, must in this continent overtake every purely Voluntary Church—the sad and fatal misfortune of an illiterate and uncultured clergy. If we would hold fast by our present position and principles, if we would secure our well-being in the future and retain inviolate our holy places, we must, each and all, tax to the utmost our several abilities, or we will one day, to an unfailling certainty, be lectured and preached to by any conceited cobbler, glib of the tongue, who can quote Scripture and mangle a text, or any loquacious rat-catcher failed in business.

Once more, and we have done. Some may sneer at our connection with our Parent Church and affect to consider it a baneful habit of dependence. We will not, we think, be tempted to apply to them the well-known fable of the fox and the grapes. Believing thoroughly, and acting up to the belief, that Providence will help those who help themselves, we, nevertheless, and as in duty bound, cherish the fondest regard for our good mother beyond the sea, and eagerly invite her fostering care. With her aid, and by our own strenuous endeavors, and God's choicest blessing resting on both, we mean to become, and we shall become, one of the fairest, the healthiest, the most vigorous of all her Colonial daughters. We have stood by her cause and fought under her banner when she herself and we along with her were tossed upon a sea of trouble, and now since we have both successfully weathered the storm we will each abundantly participate in the other's prosperity. But even were there no practical benefits accruing to us from our relationship to the National Church, we would, notwithstanding, inculcate upon our people the duty of loving her with the truest and tenderest love and cherishing her memory as a holy thing. Call it poetical, call it sentimental, call it romantic, call it what you will,—but this regard for the land and the church of our ancestors has always been a potent influence with the greatest and the best of men, has always nerved the strongest arm and fired the dauntless bosom. Such a sentiment as this has frequently—and good it is for us that it has so frequently—incarnated itself in a frame of giant strength and noble proportions, has clothed itself in garb of mail, and gloved its hands with gauntlets of steel. What a multitude of noble thoughts, what an array of noble deeds, what a long list of noble names do we not owe to a love like this! Let us then cherish it, nurture it, sedulously foster it, for its own sake. The world is so debasing in its tendency—Mammon with all his train of cares and crosses and disappointments so worries and perplexes us, that, whatever would afford but a moment's elevation and expansion to our souls, we would gladly exalt to the rank of a blessing and a boon. Let us, by all means, never

forget the Church of our sires. Let our children, and our children's children, and through them the remotest generations, be taught to revere, though they may never see the spot where the Parish Kirk stands amidst the circumjacent graves, where the Gospel is preached in all its primitive force and purity, where no lordly pew-renter may jostle his humbler brother, and where, in sunshine and in storm, the shade of our National Zion still falls upon, still hallows and protects, the green turf which adorns the last resting place of our fathers.

CHURCH AT HOME.

Collection for the Education Scheme.

There are at present 181 Schools maintained by the Assembly's Education Committee, attended by nearly twenty thousand children. Nearly two thousand of this number are Sabbath Scholars, who, being engaged in labour during six days out of the seven, are unable to attend the week-day School. Of these Schools 120 are situated in the Highlands and Islands, in districts so far removed from the Parochial Schools, that, but for the exertions of the Committee, the young would be entirely unprovided with the means of education.

The sum collected from year to year, for the maintenance of the Schools, is so administered as to draw forth local assistance in one form or another. In the majority of cases, the School-house, Dwelling-house, and a small croft, are provided by the local proprietor, the Committee paying the Teacher's salary. The yearly amount expended out of the Education Fund does not much exceed £1000, the education of each child thus costing the Committee little more than 4s. per annum! It would be difficult for any benevolent society in the country to shew so large an amount of good accomplished at so small an outlay.

In addition to the maintenance of these Schools, the Committee superintend two Normal Seminaries, in which Male and Female Teachers are trained. These Institutions are now nearly self-supporting, but, by agreement with Government, the Committee are bound to pay to them £500 per annum—all surplus income being devoted to their improvement and extension.

These facts suffice to shew the large amount of good which is accomplished by the efforts of the Education Committee; and yet, notwithstanding the magnitude and importance of the work in which they are engaged, they regret to say that the income of the Scheme has, during the last few years, fallen short of the expenditure. The stability of the Scheme is entirely dependent on the annual contributions; and the Committee earnestly trust that the Members of the Church will manifest their sense of the importance of maintaining and extending them by their liberality on this the annual collection. There are still districts entirely destitute of the means of education, and very many more where the education might be improved had the Committee larger means at their disposal.

This is the oldest of the Church Schemes, and is in its very nature so directly beneficial to the country at large, that the Committee confidently anticipate a more than ordinary effort on its behalf. An increase of the in-

come of the Scheme to the amount of £600 or £700 would relieve the Committee entirely from their difficulties, and enable them to increase the efficiency of their whole School Establishment.

The money asked is asked only to be returned again to the country in the form most likely to benefit both the temporal and spiritual well being of the people—in the bestowal of a sound, practical, and religious education. In no district of Scotland can such education be of more importance than in the Highlands and Islands. The same causes which prevent the access of the young to the Parish Schools, frequently debar the old from regular attendance on the services of the sanctuary, and render it thus the more important that they should be enabled for themselves to approach the oracles of God. May we not say, then, when we look to what has been done, and is now doing to extend education in such localities, that, through the exertions of the Committee under the Blessings of Almighty God, many an understanding that would otherwise have remained in darkness, has been brought to the knowledge of the truth, and that many a home in these far-off solitudes has been cheered by hearing, from the lips of its children, the glad tidings of salvation, as they read to eager listeners some lesson from the Word of God? Can any Christian, thankful for his own means of religious instruction, better express his gratitude to God than by aiding in extending these to others dwelling in districts less favoured than that in which his lot has been cast? Can any lover of his country, who desires the maintenance of the well-earned character of his countrymen for intelligence and integrity, more surely contribute to that object, than by aiding the Committee in their exertions to maintain and extend the Scheme which the Church has confided to their care?

In name, and by appointment of the Committee,

JOHN COOK, D.D., HADDINGTON.
Convener.

Missionary Agency in large Cities.

The Gospel is now preached upon the streets—freely proclaimed to perishing men on unconsecrated ground,—earnest, faithful missionaries carrying from door to door, and from group to group, the glad tidings of great joy; while Scripture-readers are communicating to the vilest and most wretched those words which are spirit and which are life. In the metropolis, for instance, with its vast hordes of out-casts, and its miserable "rookeries," and almost inaccessible moral wastes, there are now of city missionaries no fewer than 339, the operations of the Mission involving an annual expenditure of fully £30,000; its agents, during last year, having paid 1,528,162 visits to the degraded and the fallen of the capital; portions of Scripture having been read on 478,049 different occasions; 80,000 Roman Catholics, or more than half the population of Rome itself, having been visited; free access having been found to 962 Jewish families—"a number as large, probably, as the entire Jewish population of Jerusalem;" 2,109,375 tracts having been issued during the year; 11,273 children, as has been already stated sent to school; drunkards having been reclaimed, and many hundreds of the fallen and the wretched won back to the paths of virtue or restored from

scenes of infamy to the society of their friends. In such cities as Edinburgh and Glasgow a similar agency is at work in those hidden scenes of misery, whose very existence is unknown to thousands and tens of thousands who traverse their spacious streets. Besides the city missionaries, Scripture-readers are employed in London to a very large extent, 122 persons being thus engaged, and the annual expenditure of the associations under whose auspices their labours are conducted, amounting to fully £10,000. Such agencies are employed in many other of our large towns—ministers of overgrown parishes finding their aid invaluable in prosecuting their duties towards those whose wretchedness and lost condition have such claims upon their benevolent and faithful labours. In the case of some, sheer hopelessness of success operates to their entire neglect of the multitudes of the perishing which form the great bulk of any nerve and earnestness are now striving to cope with the mighty evils which, too long unheeded, have swollen to such frightful magnitude. In England high dignitaries of the Church are unbending, and are finding it consistent with their truest dignity to preach the Gospel to the poor, and to carry the balm of Gilead to those who know not the plague of their own souls. Such men as the Bishop of Lincoln and Dr. McNeill have been proclaiming the blessed tidings of mercy to the fallen and the lost, arrested as these have been by the unwonted sound that has reached their ears on the public street, while the most eminent preachers in England have been conducting those services in Exeter Hall which have been so unceremoniously brought to a close. An "Open-air Mission," during the past year, held in London no fewer than 1030 services. Much has been done in this way likewise, in such towns as Liverpool, Birmingham, Edinburgh, and Glasgow; and while some, as in Aberdeen and Dundee, have been trying the experiment of ragged churches, others, like the minister of the Barony in Glasgow, have been filling existing churches to the door with hearers clad in their ordinary work-day habiliments. All this to our view is well, for, unless we read Scripture wrongly, it is apostolic. This is the true apostolical succession—this arduous in doing good and saving souls. This is the only worthy motto of an apostolic life, "If by any means, I may save some." Every one may not be doing just what is best, but we have the efforts of all who are doing the best which is in their power. All portions of the Christian Church are happily on the alert in this great and first service of Christian men; and, like the missionaries to the heathen, who forget their little differences when they stand arrayed against the mighty host of the alienated and the perishing, the ministers of our Churches, in the large cities of the empire, find their distance from each other narrowed when they contemplate the mighty work which lies before them to accomplish. We do not then undervalue the efforts of the brethren in other Churches, while we refer more particularly to the labours which are now undertaken by the ministers and members of our own. We would invite our readers to go back upon the article in our April number for information regarding the great work which is going on in Glasgow under the auspices of our Church. There the Free and United Presbyterian Churches have been making special exertions, and all united are by no means enough to overtake the spiritual wants of that teeming

and still swelling city. There our ablest men, who have the care of parishes, have become ministers of chapels. There, at least ten new parishes have recently been erected. Chapels long empty have been filled with worshippers; numerous preachers and missionaries are finding abundant occupation; 1210 teachers have under their care in Sabbath schools no fewer than 11,000 children, while 9175 Bibles were last year put into circulation among those who were destitute of the word of life. Perhaps in none of our cities more than in London and Glasgow, each metropolitan in point of numbers, are Christian men more on the alert in the duties of high vocation. When placed in comparison with the lethargy of other times, this vigilance in well-doing is most satisfactory. Throughout the land, indeed, the Church, in all its sections, is either thoroughly aroused or is fast awakening to its duty. Full statistics of the efforts of modern benevolence in connexion with those great wants which we have been deploring would be, in the highest degree, interesting. Taking in asylums of all sorts, Reformatory and charitable institutions, schools—ragged, industrial, or purely educational—Bible classes and Sabbath schools, missionary operations, church building and direct ministerial labours, Bible tract distribution,—all the agency, in a word, which modern philanthropy has called into operation, and summing up the whole in numbers, the results, whether in regard to agents or means, would form, perhaps, the most interesting and important chapter in the modern history of Christianity. Nevertheless, with the tide of population flowing and swelling as it has never done before—with cities expanding into unheard-of magnitude, or starting into existence as if by the magician's hand—with the evils which are assailed growing with proportionate rapidity—it is not to be wondered at that the vast array of benevolent agency which is brought to bear upon these evils, is producing but little more than appreciable results. Thus, with all the efforts which the Christian Church, aided as it is in many ways by the State, has made, the problem which we stated at the outset still remains unsolved, and the case against us and our Christianity, against the very existence of the nation, stands yet almost, if not altogether, as strong as it ever did. It would seem, then, that our present efforts are either ill-directed, or are essentially insufficient and inadequate. What a noble and truly great subject for the labours of a special committee of our General Assembly! Would that our Church grappled with it, and, as the national guardian of the interests of religion, undertook to sift it to the core, and to arouse every Christian man and woman in the land upon the subject!

We could dispense with much of our ecclesiasticism if we could find in exchange for it a more aggressive philanthropy, and a more resolute determination to make the Church worthy of her position, as winning victories over the empire of lost souls. Meanwhile we thank God that the mantle of Chalmers has fallen upon one who, with his mighty influence over the youth who are pressing forward to occupy the territories which, in another capacity, he labours to mark off for concentrated Christian efforts, has done more for the interests of religion and of souls, in Scotland, than any other existing leader of the host of God's people. For what is it that Dr. Robertson has been doing? He has been dividing that we may conquer. He has been marking off territories, separating masses into manage-

able portions, for whose reclamation he provides, not a precarious and uncertain agency, but abiding, regularly constituted, and fully equipped Christian ministrations. Large towns, almost cities, but recently known as hamlets, and filled with myriads of a swarthy and sadly heathenish tanning population; overgrown city parishes, with their thousands, and oftener with their tens of thousands of erring souls, are divided into new ecclesiastical territories, and have the high advantages secured to them, of regular parochial ministrations. Upwards of £300,000 have already been contributed in connection with this great scheme of Christian benevolence. Our gracious Queen and her royal consort have, by their noble contributions, placed the diadem upon the mighty efforts of its illustrious but yet most humble-minded promoter; and, with our views of the necessities which cry for the remedy which the Endowment Scheme provides, we can only wish him and his great labours, God speed. We cannot, however, conceal from ourselves that not a hundred endowed churches and new parishes, merely, are necessary, but probably at the very least five hundred; and when or how are these to be provided, unless the Church, with Dr. Robertson at her head, rise up, to use his own phrase, as one man, and in a spirit of self-sacrifice, and apostolic fervour, and divine philanthropy—that love of souls which springs from the love of God in Jesus—consecrates itself to the work?

Church Extension in Edinburgh.

We are happy to learn that the chapel in Elder Street, at present occupied by the congregation of the Rev. Jonathan Watson, and seated for 550 persons, has been purchased at the price of £200, with a view to its being opened as a territorial church for St. Andrew's parish, the two parish ministers officiating by turns in its pulpit.

The necessity of such a church in this locality is very evident. It is well known that for a number of years past the sittings in St. Andrew's Church have usually been all let, and that at every seat-letting term numbers of applicants have been disappointed. At present there is not a single sitting unlet; and at the last term many persons who wished for seats, including not a few parishioners, were unable to obtain them. The rents charged, moreover, are for the most part too high to enable the working classes to take a sufficient number of sittings for the accommodation of their families, there being no free seats, and only six or four so low as 4s. to residents within the royalty, and 5s. to other parties.

We are informed, moreover, that at every dispensation of the Lord's Supper for the last eight or nine years, there has been a considerable number of certificates presented by domestic servants and other parties coming from the country, and wishing to attach themselves to St. Andrew's Church, but most of whom were unable to procure seats.

Were this proposal merely to open an additional place of worship, to be attended by persons of all classes residing in all localities throughout the city, we should not consider it worth our while to say a word in its commendation. Such a place of worship might no doubt be easily filled—much more easily than if appropriated to the adjoining district; but no real gain would accrue to the cause of religion by filling a new church with persons abstracted from old ones. We are happy to

learn, however, that this is not at all the nature of the scheme now contemplated. It is intended that this church should be strictly on the territorial system, two-thirds or three-fourths of the seats being either allocated without rent, or let at exceedingly moderate rents, to persons of the working classes in the parish of St. Andrew's including the isolated section of St. Cuthbert's. It is also contemplated that, with respect to the remaining seats, a preference should be given to the domestic servants of seatholders in St. Andrew's Church.

We heartily wish all success to this scheme, which does infinite credit to the kirk-session of St. Andrew's, and which, as we cannot doubt for a moment, will meet with the most cheerful and adequate support on the part of their large and wealthy and liberal congregation.

Other congregations, both of the Established Church and of other denominations, have recently established territorial churches; and, in doing so, most of them have chosen localities far removed from their own church. In the present case, the locality is close at hand; and besides, the congregation of St. Andrew's Church enjoy this peculiar advantage above the others, of having two endowed ministers, who are willing to undertake the supply of the pulpit in the district church. There will thus be no expense incurred for minister's stipend; and besides, the work will be much more effectively prosecuted than it could be by a mere missionary, or Chapel of Ease minister, who, if really a successful labourer, could not be expected to remain for any long period in such a situation, but would be quite sure of speedy promotion to a more prominent sphere.

ENDOWMENT SCHEME OF THE CHURCH OF SCOTLAND.—A public meeting was held in the Committee Room of the City Hall, Perth, on Wednesday afternoon, to receive the Rev. Dr. Robertson, and to hear his explanation and advocacy of the Endowment Scheme of the Church. The chair was taken by John Grant, Esq., of Kilgraston. A large assemblage of influential gentlemen belonging to the county and the city was present, including various clergymen. There was also a considerable attendance of ladies. The Chairman, in a short address, explained the objects of the scheme, showing that it was designed to overtake the spiritual necessities of our constantly-increasing population, and he urged its support on all who had the best interests of the country at heart. Mr. Macduff of Bonhard, in an eloquent speech, moved the first resolution, to the effect that it was the duty of all to aid the Church in her endeavours to extend the sphere of her ministerial usefulness. He referred to the extent of many of our parishes to show the impossibility of one or two ministers overtaking the work, while, beyond all the voluntary efforts of other bodies, there was a large mass of population, steeped in ignorance and crime, which properly fell under the surveillance of the Established Church. The resolution was cordially adopted. The meeting was then addressed by Dr. Robertson, in a lengthy and most impressive speech. The Rev. Mr. Caird, Glasgow, moved the second resolution, approving of the Provincial Subscription. In supporting the motion, Mr. Caird delivered an impassioned and eloquent speech, impressing upon the meeting the urgent necessity of evangelising the corrupt masses of society. The resolution was adopted. The Rev. Dr. Crombie, Scone, moved the third resolution, recommending the scheme to the ministers and kirk-sessions

within the bounds; which was also adopted. Sheriff Barclay moved a vote of thanks to Dr Robertson for his address, and for his zeal and exertion in this most important scheme; which was warmly accorded. The Rev. Dr Buchanan M. Melbyen, moved a vote of thanks to the Chairman, which was recorded with acclamation, and the proceedings closed.

MISSIONARY SERMON.—The Annual Sermon, in connection with the Aberdeen Universities Students' Missionary Association, was preached in the West Church, on Sabbath evening last, by the Rev. Mr. Walker, St. Andrew's, Lhan-Bride. The preacher chose for his text the last two verses of the sixth chapter of Hebrews, and, in a very able discourse, distinguished at once by much earnestness and eloquence, pointed out the only "sure hope of the Christian," and the duty incumbent upon us all to make that "hope" known in every land. Incidentally, Mr. Walker alluded to the good the Students' Association had already done with scanty funds. They have established a Missionary Library; given a handsome subscription to the Endowment Scheme; founded a scholarship at Madras; a bursary at Queen's College, Canada; and sent a missionary to Cochun. Mr. Walker evidently produced a very favourable impression upon the audience in regard to his power as a preacher.—*Aberdeen Journal*.

THE VACANCY IN GREENKNOCK CHURCH, ANNAN.—On the evening of Monday, the 11th inst., there was held a meeting of the managers, male communicants, and seat-holders of the church, presided over by Henry Macfarlane, Esq., surgeon, R.N., for the purpose of electing a successor to the Rev. David Brewster, who has been presented to the church and parish of Kilmany, Fifeshire. The chairman briefly stated the object of the meeting, expressing a hope that the election would be unanimous, but, if otherwise, that the minority would yield to the majority. After calling the roll of electors, and recording their votes, it was found that the Rev. Samuel Creighton, of Tundergarth, was all but unanimously chosen.—*Observer*.

PRESENTATION AT TERREGLES.—On Friday, the 8th ult., a deputation of the ladies of Terregles church waited upon their clergyman, the rev. James Innes Stephen, at the Manse, and, through the medium of Mr. Harkness, schoolmaster, presented him with a very elegant Pulpit Bible and Psalm Book as a mark of their esteem, and in appreciation of the very able and acceptable manner in which he has discharged his sacred duties. Mr. Harkness, in a few neat remarks, expressed the sentiments of the congregation, adding how deeply he shared the feelings which had prompted this mark of kindness and esteem, and how cordially he joined in the general wish that the reverend gentleman might long be spared to open and expound the Sacred Volume. He then went on to state that, in further token of the interests which the congregation took in the church, they had provided for the pulpit, being handsomely hung, the vestry neatly furnished, and other improvements. Mr. Stephen replied in grateful terms. He begged to acknowledge their kind and esteemed compliment; such a graceful expression of their regard was by him as wholly unexpected as it was highly pleasing and truly prized.—*Dumfriess Courier*.

BEQUESTS FOR SUPPORTING SCRIPTURE READERS.—A northern journal states that the late Admiral Duff, besides his valuable estates of Drummuir and Hopeman, has left about £80,000 in money. The public bequests are stated to be £1000 to each of the twelve largest towns in England and Scotland for supporting Scripture readers. The towns in Scotland are Edinburgh, Glasgow, Greenock, Dundee, Aberdeen, and Inverness; and the bequests are vested in the Mayors and Aldermen in England, and the Provoets and Magistrates in Scotland. The Scripture readers must be members of the Established Churches of England or Scotland.

CHURCH IN THE COLONIES.

The Wolfe Island Mission.

A meeting of the Ladies' Missionary Association belonging to St. Andrew's Church, Kingston, was held on Wednesday the 30th of December, at which was read an interesting report from Mr. David Camelon, the Missionary employed by them on Wolfe Island during the summer months. As the interesting Mission carried on by this Association has been but little known to the readers of the *Presbyterian*, a slight sketch of its operations hitherto may be desirable.

Wolfe Island, or Long Island, as it is sometimes called, is situated in the St. Lawrence, opposite Kingston, from which it is 4 miles distant. It is 21 miles long, and 7 broad; is fertile, healthy and flourishing, with a population of 3000, of whom 1200 are Roman Catholics. Of its Protestant inhabitants many are from the Highlands of Scotland, and the cherished language of their forefathers is still perpetuated among them. Not so, however, their time-honoured religion. Some of the early settlers, being avowed infidels, propagated their dangerous tenets with but too much success; and, when to this circumstance are added their isolated position, want of ordinances, and the difficulty of ministerial access, it is not to be wondered at that infidelity and irreligion were fearfully prevalent, and that intemperance, Sabbath-breaking, and their train of attendant evils, spread their baneful effects rapidly over the island. In such a state of things it was impossible that the visits, which the minister of Kingston could occasionally spare from his numerous avocations, could do much to counteract the evil. His successive assistants, however, who for some years laboured in Kingston and its vicinity, bestowed on Wolfe Island no small share of their exertions with very considerable success.

When at length Dr. Machar had no longer an assistant, and the islanders were unavoidably left almost destitute of spiritual privileges, the congregation of St. Andrew's Church began to feel it an incumbent duty to do something for the spiritual necessities of their less-favoured neighbours on Wolfe Island. Early in 1855 an Association of Ladies was formed, who had previously done much by their labour to liquidate the

Church debt and further Missionary enterprise, by monthly sales of work, to supply the necessary funds for the support of a missionary on the Island during the summer. In May 1855, their first missionary, Mr. Donald Ross, one of the young men sent by the *Presbytery of Pictou* to Kingston, who was studying for the ministry at Queen's College, entered upon his labours. He found the Island much divided among various denominations, none of which, however, were of any practical efficiency, although the Island presented ample field for the labours of three earnest ministers. This being the case, it was impossible that a solitary catechist, however faithful and devoted, could, in a single summer at all overtake the amount of work to be done. Still his laborious exertions were crowned with no small amount of success. Four Sabbath schools were organised, including 218 children, many of whom now for the first time received the elements of Christian instruction. The difficulty of procuring suitable teachers was, however, a serious obstacle to the effective working of these schools, as the missionary could not possibly be always present at each. Besides the schools, the missionary held prayer-meetings in various parts of the Island, which were numerously attended, and it is hoped were to many a source of lasting spiritual benefit. He was also diligently visiting, not only Presbyterian families, to whom he was specially sent, but also those of other denominations who desired and appreciated his visits, and this was a work of no small fatigue in a region where the population is so widely scattered and travelling often so laborious.

The missionary work was necessarily suspended during the Session of College, but in the following spring Mr. Ross again undertook the duty of Catechist. His first care was to re-establish the Sabbath schools, which during the winter had been almost suspended, and he succeeded in organizing six, attended by 250 children, who weekly received Scriptural catechetical instruction. In addition to his former labours the missionary undertook no small amount of trouble in collecting the sums which to the extent of £130, had been in the previous summer subscribed for the erection of a church. This church is now nearly completed, though there is still a deficiency of the necessary funds. Hitherto, with the exception of £20 presented to them by the Ladies' Society, and a small sum collected in Kingston and its vicinity, the islanders have received no external aid in building it. In addition to their exertions for this object they last year contributed £25 towards the funds of the Association which supported their Mission.

At the close of the second summer Mr. Ross finally resigned his charge, much to the regret of the Society, who had found in him a most faithful, earnest and devoted labourer. Nor was his departure less regretted by the people of Wolfe Island, on which he has conferred a lasting benefit in breaking up the ground and preparing it for benefiting by the labours of others. Whether Canada or his native province, New Scotia, shall be the scene of his future ministrations, he will be followed through life by the

kindly recollections and best wishes of the people among whom he laboured so indefatigably as well as of the members of the Association, which found in him so efficient an agent.

Although deprived of the services of Mr. Ross, the Society were fortunate enough to find, in May last, an active and zealous substitute in Mr. David Camelon, also a Divinity student of Queen's College. During the past summer Mr. Camelon has performed the duties of a catechist on the Island with much efficiency and success, establishing Sabbath schools, and holding meetings at various stations, both on the Sabbath and during the week. He visited extensively and frequently among the families, where he was warmly welcomed, and treated with great kindness.

Hitherto, on the approach of winter, the missionary operations on the Island have been necessarily almost totally suspended, for, although the Professors and Students of Queen's College have endeavoured to give occasional Sabbath supplies, yet, owing to the uncertainty of the weather and the difficulty of crossing this was often impossible. This winter, however, the Society have secured a steady labourer, Mr. Wm. Darroch, lately arrived from Scotland, who is now actively engaged in his work.

The association, which have hitherto sustained the Mission, have much cause to thank God for the success which has already crowned their labours, and to take courage for the future that they "be not weary in well-doing." They have now the pleasure of looking forward to the day—probably no distant one—when their mission-field shall contain a flourishing and self-supporting congregation; and when they themselves shall reap a rich reward in the enlightened gratitude of the people to whose spiritual wants they have been privileged to minister.

The Juvenile Mission in Canada.

We, says the Presbyterian, have much pleasure in inserting the ensuing letter from the Rev. William Bain, of Ferth, C. W., conveying a child's legacy to the Orphanage Scheme. This effort is bearing fruit. It has been accompanied by many tokens for good; and not the least of these is this pleasing evidence of a dying child's love for the souls of the perishing heathen. Already this year our children have contributed \$424—a proof of the hold it has taken upon their minds. We doubt not it will yet tell upon all the Schemes of the Church.—

JOHN PATON, Esquire,
Treasurer Indian Orphanage and
Juvenile Mission, Kingston.

PERTH, 21st January, 1858.

MY DEAR SIR,—I have the melancholy yet pleasing duty of requesting your acceptance of the enclosed gold dollar on account of the Hindoo Children in our Orphanage in India.

This coin is the gift of the late Emiline Malloch, daughter of Judge Malloch, of this place. "Emi" sweetly fell asleep in Jesus on the evening of the 14th day of this month, in the fifteenth year of her age, after a protracted ill-

ness from an affection of the heart, which she bore with the most patient and un murmuring resignation to the will of her Heavenly Father.

Studious, intelligent and thoughtful, in many respects beyond her years, her character at the same time manifested a child like simplicity—an artless, confiding affection—presenting a combination of mental and moral qualities that rendered her, not only an object of fond affection to her father's family but which also endeared her to all who knew her.

Devotedly attached to her father and friends, she was yet willing to die, and tranquil and cheerful in prospect of death. Hers was not, however, the confidence of ignorance or of indifference. She knew for some time previously to her death what the termination of her illness must be; and she was intelligent, as already stated, and well indoctrinated in the knowledge of the Scriptures. In view of her death, several days before its occurrence, she manifested a considerateness, which I know not whether more to admire as evidence of the healthy and vigorous state of her intellectual or of her moral faculties. She requested her eldest sister—who, during her illness, rendered to her the affectionate offices of sister and mother combined—to send her love and thanks to relations in Brockville and Ottawa, whose kindness to her during life, and whose sympathies with her in her sickness, she much appreciated. More decisive still, perhaps, of a healthy and vigorous state, both of the mental and moral faculties, she requested the same sister to convey her thanks, after her death, to the family physician who attended her during her illness with much devotion, and whose kindness and sympathies were of comfort and value to her, after his medicines, from the nature of the disease, ceased to be of much benefit.

During the night before her death she called her sister to her, and, reminding her of the sum of money she had in her purse, expressed a desire to give it to me, to be sent to the children of India. On the following forenoon when I called, after having conversed with her and prayed with and for her as about to enter into the presence of her Judge,—when prayer was ended, she took her purse from under her pillow, where she had it placed in expectation of my calling, and with the greatest composure of feeling, and distinctness and appropriateness of expression, gave it to me for the purpose for which I now send it to you, in the presence of her father and other relatives and friends; not one of whom could witness the scene with the composure with which she went through it, although now conscious of being in a dying state, and, in point of fact, within a few hours of her death.

This sum, therefore, in my estimation, possesses a moral value far above its material value; and I doubt not this will also be your feeling, and that of those connected with you in this great work. It is the spontaneous testimony of a young dying spirit to the love of Christ in dying for sinners, and to the sufficiency of his atonement for all those who put their trust in Him. It is "Emi's" seal set to the truth of Christ's declaration, that those who seek Him early shall find Him. Being dead, she yet speaketh by this to all her youthful companions; yea, she would desire to speak to all the young in Canada, and in India too, and would declare to them how lovely and precious a Saviour Jesus is—how comforting His love, and how sustaining and all-sufficient His presence is upon a sick-bed, and a death-bed; and she would invite all to come to this precious Saviour, and taste for

themselves how good He is. Blessed faith—blessed gospel! which thus makes—as I witnessed in this case—an affectionate, timid, confiding daughter, willing to leave father and all earthly friends, and which makes an affectionate, fond father willing to give up the daughter of his heart!

More especially, my dear Sir, receive this coin as the testimony of an intelligent and pious youth, when about to enter Heaven, to the excellence and importance of the work in which you have manifested so much diligence and commendable zeal. It is perhaps the nearest approach to a voice from the dead—to a voice from the spirits of the young made perfect, encouraging you and all others engaged in this benevolent work, and calling upon us to be steadfast, immovable, and always abounding in the work of the Lord; forasmuch as we know that our labor shall not be in vain in the Lord.

Oh! no, Sir, our labor in the Lord is not and shall not be in vain. It is not in vain as regards the beloved lambs of our flocks, upon whose youthful pious affections this work has taken such an interesting hold, and whose benevolent sympathies it so beneficially and largely draws forth. And it is not in vain as regards the interesting orphans in India, who are more directly the objects of it. The contributions raised in their behalf by our dear children are doubly blessed—blessed to many of the receivers in India, and blessed to the youthful givers here, who lay their small mites on the altar of the Lord with such good-will. Can we doubt that their prayers and their contributions will go up as a sweet memorial before God, and will yet bring down blessings upon many of their heads and hearts, to the present and everlasting comfort and joy of themselves and parents, and to the temporal and eternal welfare of many at home and abroad, who shall yet arise and call them blessed?

With prayers and best wishes for God's blessing upon the work in which you are engaged, and also upon yourself and yours,

Yours, very truly,

WM. BAIN.

INTERESTING EXTRACTS.

The two Friends.

BY THE REV. THOMAS CARTWRIGHT.

A YOUNG MAN was one day walking through the fields in the vicinity of S—. It was a summer's day; the sky was beautifully clear, the sun shone radiantly on the earth, the birds sweetly warbled in the air; the fields waved with luxuriant corn; nature seemed clothed in its best array;—the young man admired, and was glad. He was a sceptic—but he began to soliloquize. Whence originated this beautiful scene? by what power have the heavens been constructed, and the earth adorned? who invested yon glittering orb with grandeur so divine, and implanted the germ of life within a tiny seed? from whom have the thrush and lark derived their melodious notes, and man his capacious powers? "Ex nihilo, nihil fit," "out of nothing, nothing is." There is no evidence in nature of self-origination. All things indicate some prior-designing mind, some supreme skill. There must be a God To

doubt it would be blasphemy. His character is reflected in his works. He is all-wise, all-powerful, all-good. Of this I am satisfied, independently of a Bible revelation; and having arrived at this truth, what more do I need to lead me into all truth, than the legitimate exercise of my own reason, and the infallible teaching of nature, as an expression of the divine will, and the production of divine power.

At this point he unexpectedly met a friend. In familiar conversation the question just started was discussed. The "institutional faculty of the mind," and "the religious consciousness of the soul" were pleaded against a Bible revelation. The moral darkness and gross superstition of ancient times and of heathen lands were urged as invincible arguments against the sufficiency of reason unaided by revelation. The discussion was prolonged. The argumentation became severe. The worn out sophisms of unbelief were reiterated with a delusive plausibility. The deductions of reason, the researches of history, the facts of science, the testimony of experience, the asseverations of God, were expounded and enforced. Conviction at length flashed irresistibly upon the mind of the doubter. He conceded the necessity of a supernatural communication. He professed belief in the existence of God and the divinity of the Bible. Tears burst into his eyes, and he sobbed aloud. Recovering himself he exclaimed in a trembling voice, "this is something new: little did I anticipate such a change of mind and heart when, this morning, I leisurely strolled into the fields. Never have I wept before, since that dark dismal day I stood by mother's grave, and apparently committed my hopes and joys to slumber with her poor remains in the silent earth. My heart has been petrified. I have renounced the faith of my forefathers, and despised the instructions of my earlier years. My Bible has remained unopened upon the shelf, and I have revelled in the productions of modern unbelief. A voice has sometimes whispered in my soul that I was on the highway to ruin, but I refused obedience to its mandate, and had at last almost extinguished within me the idea of God. Happy I was not, for all things seemed shrouded in mystery, and mingled with woe. But a new aspect is now thrown around both nature and providence, I look with other eyes, and feel with another heart. As I wandered yonder in the fields, my soul swelled with unutterable emotion, and as every blade, and every tree, and every bird, seemed vocal with my Maker's praise, the fetters which had bound my heart were suddenly dissolved, and, by some inspiration from above, I saw, and felt, and shouted, 'There is a God!' And now, that you have traced my unbelief to its source, and have unweaved the web of sophistry with which I was entangled, and have solved the doubts I tried to cherish, and have placed beneath my feet the basis of eternal truth, I feel that I have entered

into a new world, and I can now claim relationship with God, and Jesus Christ, and the spirits of the noble and good who have adorned the church and benefited the world. I have had a severe conflict, but I have achieved a complete victory over my unbelief, and henceforth my life shall be devoted to the manifestation of that truth I once despised, but now believe and love."

The two friends sat beneath a shady tree. They wept, they prayed together; and ere they bade each other adieu, they formed a solemn covenant to spend their time, and employ their powers, in waging war with the enemies of the Lord of Hosts, and in aiding the final accomplishment of the mediatorial purposes of the Son of God. That covenant engagement is sacred as life itself, and, in fulfilment thereof, these same friends are now employed in different spheres in publishing the gospel of the grace of God. Nor is it too much to say, that both have been and will be pre-eminently successful in converting sinners from the error of their ways, and thus, in saving souls from death, hiding a multitude of sins.

Young men! Let the Bible be the foundation of your faith, and the guide of your life, and, seeing every where the prevalence of unbelief and vice, O! apply yourselves vigorously to the manifestation of that truth which can alone enlighten the darkness, and cure the diseases of mankind. Ignorance of its contents; hatred of its doctrines; and an undue attachment to the things of the time, are the chief barriers in the way of acknowledging the Bible to be like Him of whom it testifies, "A Teacher come from God." Receive it, believe it, obey it, love it, live it, and you will experience a peace that passeth all understanding, a joy unspeakable and full of glory.

Love which survives the Tomb.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal, every other affliction to forget, but this wound we consider it a duty to keep open; this affliction we cherish and brood over in solitude. Where is the mother who would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament?

Who even in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closing upon the remains of her he most loved—when he feels his heart, as it were, crushed in the closings of its portals—would accept of consolation that must be bought by forgetfulness? No, the love which survives the tomb is one of the noblest attributes of the soul.

If it has woes, it has likewise its delights

—and when the overwhelming burst of grief is calmed into the gentle tear of reflection, when the sudden anguish and the convulsive agony over the present ruin of all we most loved is softened away into passive meditation on all that it was in the days of its loveliness, who would root such a sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gaiety, or spread a deeper sadness over the hour of gloom, yet would exchange it, even for the song of pleasure or the burst of revelry?

No, there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn from the charms of the living. O! the grave! the grave! it buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down even upon the grave of an enemy, and not feel a compunctious throbbing that he should have warred with the poor handful of earth that lies mouldering before him?

But the grave of those we love, what a place for meditation! There it is that we call up, in long review, the whole history of virtue and gentleness, and the thousand endearments lavished upon us, almost unheeded in the daily intercourse of intimacy. There it is that we dwell upon the solemn tenderness of the parting scene—the bed of death, with all its stifled griefs, its noiseless attendance, its mute, watchful assiduites. The last testimonies of inspiring love! the feeble, fluttering, thrilling, O! how thrilling! pressure of the hand! the faint, faltering accents, struggling in death to give one more assurance of affection! The last fond look of the glazed eye, turning upon us even from the threshold of existence! Ah, go to the grave of buried love, and meditate. There settle the account with thy conscience for every past benefit unrequited, every past endearment unregarded, of that departed being who can never, never return to be soothed by thy contrition.

If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow, of an affectionate parent! if thou art a husband, and hast ever caused the fond bosom, that ventured its whole happiness in thy arms, to doubt one moment of thy happiness or thy truth; if thou art a friend, and hast ever wronged, in thought, word, or deed, the spirit that generously confided in thee; if thou art a lover, and hast ever given one unmerited pang to that heart which now lies cold and still beneath thy feet; then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory and knock dolefully upon thy soul. Then be sure that thou wilt lie down sorrowing and repentant in the grave, and utter the unheard groan, and pour the unavailing tear, more deep, more bitter, because unheard and unavailing. Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken

spirit if thou canst, with these tender, yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living. — *Washington Irving.*

God's Promises True.

THE voice of every storm that, like an angry child, weeps and cries itself asleep—the voice of every shower that has been followed by sunshine—the hoarse voice of ocean breaking in impotent rage against its ancient bounds—the voice of the seasons as they have marched to the music of the spheres in unbroken succession over the earth—the scream of the suter in Babylon's empty halls—the song of the fisherman, who spreads his net on the rocks, and shoots it through the waters where Tyre once sat in the pride of an ocean queen—the fierce shout of the Bedouin, as he careers in freedom over his desert sands—the wail and weeping of the wandering Jew over the ruins of Zion—in all these I hear the echo of this voice of God, "I the Lord have spoken, and I will do it." These words are written on every Hebrew forehead. The Jew bartering his beads with naked savages—bearding the Turk in the capital of Mohammedan power—braving in his furs the rigour of Russian winters—over-reaching in China the inhabitants of the Celestial empire—in Golconda buying diamonds—in our metropolises of the commercial world standing highest among her merchant princes—The Hebrew everywhere, and yet everywhere without a country; with a religion, but without a temple; with wealth, but without honour; with ancient pedigree, but without ancestral possessions; with no land to fight for, nor altars to defend, nor patrimonial fields to cultivate; with children, and yet no child sitting under the trees that his grandsire planted; but all floating about over the world like scattered fragments of a wreck upon the bosom of the ocean, he is a living evidence, that what the Lord hath spoken, the Lord will do. True to his threatenings, Almighty God will be true to all his promises; and to both we can apply the words of Balaam—"Rise up, Balak, and hear; hearken unto me, thou son of Zippor—God is not a man that he should lie, nor the son of man that he should repent. Hath he said, and shall he not do it, hath he spoken, and shall he not make it good?"

MISCELLANEOUS.

Sir Colin Campbell and Dr. Livingstone

At a soiree recently given to the children attending the Tobermory schools, in a very interesting speech, of which the following is the substance, Sheriff Robertson observed that Argyllshire could boast of many distinguished men, and amongst them Sir Colin Campbell and Dr. Livingstone, the missionary and African traveller, whose grandfather migrated from Mull (or rather Ulva, close to Mull), with his family, to the south, many years ago. That these illustrious men in early life had not better educational advantages than the youth he was addressing now enjoyed. Sir Colin and Dr. Livingstone had both to fight their way through hardship to eminence in their respective walks of patriot-

ism and philanthropy. They had earned for themselves imperishable renown, and for their country benefits, the importance of which can only be calculated by future generations. The Sheriff earnestly and affectionately exhorted his interesting audience to improve the educational advantages, both religious and secular, they at present possessed, as the path to distinction and usefulness was open to them all; and having given, he added, a brief sketch of Sir Colin's illustrious career, he hoped they would soon be addressed by their kind friend Captain Campbell of Aros (once of the 42d.) and by a gentleman from a distant part of the island, a poet of their own, who had celebrated the heroism of Sir Colin and his Highlanders at the Alva in a noble and spirited lyric composed in Gaelic the most splendid that could be written.

The Ryot in India.

THE term 'ryot' signifies simply an agricultural labourer. Bengal contains eighty millions of inhabitants, of whom fully sixty millions are of this class; in other words, more than double the entire population of the United Kingdom are in this one presidency engaged in cultivating the soil. This will cease to be matter for astonishment when we remember that not only Bengal, but the whole of India is, strictly speaking, an agricultural country, where nineteen-twentieths of the exports are of raw produce. The amount of manufactured articles is not trifling; for although sugar, indigo, sal-re, lac-dye, and other articles of produce undergo a certain manufacturing before being fit for the market, they do not come under the head of manufactures—they are but prepared vegetable products.

The condition of this large class of labourers, who really produce the great staples of Indian commerce, and are, in fact, the sinews and bone of the land, must be a subject of considerable importance at the present moment. Until Great Britain can arrive at a true appreciation of the position and interests of the many classes of her Indian subjects, it is scarcely possible for her to determine her future policy in regard to the country and those people.

The ryot is not merely an agricultural labourer—he is something more. He approaches more nearly to the Irish cottier in the nature of his tenure, though far below him in the abjectness of his poverty, in the hopelessness of his struggle with his fellow-man.

We must understand, then, that the ryot is neither more nor less than a farmer on a very minute scale, a small renter of a small fragment of land, sometimes equal to several acres in extent, at other times, but a few rods from boundary to boundary. The lands they hold under various tenures are in nearly all cases included in some zemindary or landed estate, the rights and privileges of which are put up for sale, just as any nobleman's estate may be in Great Britain.

It usually happens, however, that in every village in a zemindary, there are far more hands than are needed for cultivating the land upon it; at any rate, in the rough antique style of culture which they are in the habit of giving it. This surplussage of labour is often sought for in indigo or sugar districts at considerable trouble, and some costs, indeed, it often happens that the only mode by which village-labour can be secured, is by the purchase out and out of the zemindary. The people belong to the soil, rather than the soil to them; hence, the purchaser of the one acquires with them an ownership in the other. It constantly happens

that when a European wishes to commence indigo-making, silk-rearing, or coal-mining, the only possible chance for his obtaining labour is to purchase a few villages, well stocked with able-bodied men and handy women. It is the possession by sale or lease of these populous villages which leads to so many affrays and downright battles in various parts of the Indian Mofussil, as to call for legislative interference.

During the government of Lord Cornwallis was perpetrated one of the greatest blunders of that or any other period. He completed what is known as the 'Permanent Settlement,' by which government, as owners of the soil, fixed for ever the rate at which the land should be assessed to the zemindars, irrespective of any improvement which might take place. So far as the policy of this measure was concerned, it might have worked to much advantage; but, unfortunately for the real progress of the country, not a word was said in this famous settlement as to the rate at which the zemindars might assess the ryots on their land; at the same time, the most arbitrary and summary powers were given the former, to enable them to enforce their demands against their unfortunate tenants. It is quite true that the act of settlement provided that an assessment, once made, could not be altered by any zemindar or other landholder—with only one exception, which was on the occasion of an estate changing proprietors. This one exception was quite sufficient for all purposes of extortion. If a zemindar wishes to raise the assessment of his land, he has but to make a pretended sale to some friend or relative, and the screw is at once put on, and, as a matter of course, submitted to; for who has ever heard of a ryot opposing the will of his zemindar? Sometimes, indeed, the labourer will be too poor, or too broken-spirited to work on at a higher rate, in which case he will be at once ejected, to wander homeless and hopeless, with no relief but such scanty charity as neighbours may care to dole out to him.

It is not merely in this way that the labouring population of Hindostan are placed at the mercy of a grasping, relentless race of men. Between the great zemindar and the people there is a little army of middlemen, and devourers of other men's substance, who act sometimes as his agents or bailiffs, sometimes as sub-renters, who take the trouble off his hands for a round sum for the year. In these cases, the extortions are generally doubled, for the farmer of the rents for the time being cares far less for the welfare of the ryots on the land than the zemindar. It is difficult for any one who has not resided for some time amongst an agricultural population in British India, to form a right conception of the exactions to which they are exposed, and the utter impossibility of escape for them under the present administration of the laws. The renter has not a want in his household that the villagers are not compelled to supply. Every article of daily consumption—rice, oil, milk, ghee, cotton—all must be found him by the ryots of his district. How heavily this presses upon the half-fed, half-clad people, only those can say who know their utter poverty.

The advocates of the present system, and amongst these are to be found many Europeans, maintain that the Indian ryot is a poor degraded creature, incapable of better things, unfit for progress, and reckless of the future. Alas! he has never had a trial, under British rule, of what he is capable, nor of what he might be under a better system. We are not among those who predict a rapid advance of

civilisation amongst any Asiatic race, much less amongst the Hindoos, but we believe they might be made a prosperous and thriving people if the whole race of zemindars, putindars, and other middlemen were swept from the face of the land, and the ryots left in possession of the fruit of their daily toil.

Wherever European capital has been introduced throughout the Mofussil, and brought in contact with the village population, there a marked improvement is to be seen in their condition. A good deal has been said about the oppression of English indigo-planters: possibly some part of the statements may be correct, but the tyranny of a European is mercy beside the moderation of a Bengalee landholder. Many a hard bargain is doubtless driven by the planter with his ryots, but no one supposes him capable of the cruelties practised by the native renters, to wring the last copper pice or cowrie from the helpless dependent.

In India, proof of guilt is at all times difficult to obtain, but doubly so against the wealthy; yet evidence has not been wanting of the most barbarous tortures inflicted by zemindars of the soil upon their dependents, even to the death, and that, too, for not more than copper coin—a few annas only, less than a sixpence due upon a balance of rent. So much is this the system amongst natives of Bengal, that we much doubt whether there be any zemindary in which torture is not employed in the collection of rents. We must not wonder at this, for Bengalees are proverbially cowards, and all cowards are cruel—and who such promising victims as the poor ryots?

There is no physical wretchedness nor abject misery within European limits that can in any way compare with the utter prostration and broken-down degradation of the great bulk of the Bengal ryots. The land how fertile, the climate how favourable, the rivers and canals how enriching for the production of the finest silks, the richest dyes, the most delicate fibres, the most valuable grain that nature has ever enabled man to produce for the markets of the world; and yet, amidst all this abundance of blessings, how miserable the condition of those who should be sharers in the general wealth! A stranger in the land might well mistake an ordinary ryot, in his pristine rags, and dirt, and squalor, for some wandering outcast from a jail, a hospital, or a lunatic asylum.

The oriental, of whatever grade, or caste, or calling, has an instinctive love for landed property. If it be but the most miserable corner of the poorest holding, the most wretched hovel that man could take shelter in, the Asiatic is still most anxious to be considered as the owner. It may be that the Indian tenant-farmer dwells in a place that might in Europe be deemed fit only for dogs; it may be that on the limited slip of soil encircling his hovel, a sickly mango-tree, a few date-palms, a cluster of plantains, or a knot of sugar-cane, may be seen; it may be that cultivated fields grace the environs in rich luxuriance; but be this as it may, the owner or renter is equally delighted, so that he may feel that he is the possessor of the homestead, the garden, or the field.

Of course, there are many grades of ryots, all differing as much in their material position as in their habits and inclinations. Besides the mere renter or the day-labourer, there are men who holding no land of their own, yet possess a pair of bullocks, a plough, and a koddee or hoe, with which they undertake to plant and tend the land of others, who are either too idle,

or too busy to cultivate it themselves, receiving half of the produce for so doing. There are, besides these, many others who hold land either as members of a family in common, or in their individual right, and who hold some appointment or office, whilst they leave others to cultivate for them, receiving of course, their share of crops. It is scarcely too much to say, perhaps, that in Bengal, if not in the upper provinces, there are very few Hindoos, and not many Mussulmans, who have not a holding of some sort.

THE MONTHLY RECORD.

APRIL, 1858.

Collection for the Ministers' Widows' and Orphans' Scheme.

This scheme is now for the first time brought before the congregations connected with the Synod of Nova Scotia and Prince Edward Island.

The object of this scheme simply is, to provide a Fund from which a small annuity can be paid to the Widows and Orphans of Ministers connected with the Church of Scotland, who spend their days in the cause of Christ, in these Colonies. We need not inform our enlightened people that this is no new scheme in the history of our Church at home, though hitherto new to our people here as an effort of their bounty. This Fund has, indeed, long been regarded one of the most excellent Christian institutions of that Christian Country. In Scotland there is also a similar Fund for the benefit of the relicts of dissenting Ministers, and for others, under certain restrictions. Our Church in Canada has had likewise a similar Fund for some years, which is steadily prospering under the management of some zealous lay members. This Fund already aids seventeen widows, who would otherwise have been in comparative destitution. Chiefly in consequence of the friendly urgency of our Canadian brethren, who see its desirableness, has our Synod been induced—with considerable reluctance—to lay its claims before our Christian people. These brethren, moreover, hold out to us the prospect of our becoming participators in their consolidated Fund; and the most feasible means for carrying out this generous purpose is under the consideration of their Synod. No terms have yet been proposed, but it would surely be unreasonable for us to expect to become sharers in their Fund, now amounting to upwards of £5,000, unless we make an effort to raise a sum somewhat proportional to the number of Clergymen in the Synod.

Since then, those distant and disinterested friends interest themselves so much in our welfare, ought not something to be expected of such as are directly benefitted by our ministrations? After the active and devoted services of the Ministers of our Church in this field, for the last thirty years and upwards, can it be regarded over parsimonious to expect to be placed on the same favorable footing with our neighbouring brethren? Nor need it be concealed, that if this Fund is a necessary provision for others, it is more so with us—for in no Colonial field is the

maximum salary so small, nor the average minimum so low as in our Synod; and in no field—owing to the paucity of ministers, and for other reasons—are the labours of many of our Ministers so numerous and so trying on the constitution.

These Ministers have also strong general claims on their people to contribute to this scheme. They give their best years to a long course of study, and must spend all their means in anxious preparation for their arduous labours. And after they enter on their sacred calling, the means placed at their disposal for the most part, afford them only a bare subsistence, while they require to struggle to maintain their position as Ministers of our Church. And during all this time other professions and trades are actively engaged securing property for themselves and families—so that the industrious farmer leaves a well cultivated farm—the careful mechanic leaves his house or property—the prudent Merchant accumulates a competency and to spare. And how is the Minister, who usually has the least remuneration of any profession or calling—considering what is expected of him—to provide for those of his own home, unless this done by his people? God's ordinance is, that those who preach the Gospel should live by the Gospel, and that he should give himself wholly to this work. And is not the Minister expected to devote the whole energy of his mind and body—to spend and be spent, in unreserved consecration to his Master's service, and for the good of his flock? If then it be right for others to make a legitimate provision for their families, by honest and useful industry, is it not their duty to provide for the bereaved family of him whose life has been consecrated to their highest interests? If he imparts to you and yours spiritual things, God requires you to consider and practically to answer, whether it is much that you provide him and his with carnal things? Do not you and yours benefit more by the ministrations of the Gospel, even in a temporal point of view, than it has cost you? Are you not justly tenfold in the peace, and order, and goodness inspired at home; and the sobriety, industry and honesty disseminated in society? But how infinitely greater is your gain, when as the commissioned ambassadors for Christ, we impart to you all the hopes and consolations of the Gospel—unfold to you the gracious plan of salvation—teach your children the fear of God and due submission to parents—direct to a blissful resurrection and glorious immortality—watch over you and yours, too, on your dying pillow—comfort and encourage those nearest and dearest to you, when they mourn because you are not; all this we are often required to do, at the expense of much anxious toil, mingled with sorrow, which is calculated to wear out the frame, and exhaust the mental faculties. Can it then be a question with you, whether these privileges and exalted hopes are of as much value to you, as dying men, as the small amount required to make provision for the necessities of those near to him by the ties of nature and of grace, who is the constituted Minister of God to impart these inestimable privileges? Should any hesitate—

order how soon he may be required to minister the last consolations to you, and to cheer and encourage those dearest to you? Is it too much to expect of you to do something to provide for the temporal wants of the special objects of his solicitude?

And need we say that the Minister's Widow has a claim on your bounty? What other class of females are expected, or really have to devote so much of their time in showing the common civilities or amenities of life; or in ministering to the necessities of others? And yet when their home has to them become desolate, who so frequently have to leave former associations, resign their position, and leave the home of all their pleasing attachments? Will you not anticipate the day of their bereavement, and help to alleviate their sorrows?

This scheme appeals to your fidelity and regard for the success of our Church. We know no other scheme so likely to ensure and promote its prosperity in these colonies. What is so likely to deter our Ministers and Licentiatees from this field, as the want of this fund? What is so likely to damp the spirit, and divert the attention of those in the field, as the thought of leaving those nearest to them unprovided for? What of a temporal nature for which they might feel more justified to remove to another part of the Vineyard? And the more so if the gracious message which they deliver fails to rouse from cool indifference to the claims of this scheme. What, on the other hand, of temporal good, is so fitted to inspire the devoted laborer with renewed zeal in ministering, to his flock, as to find them adopting active measures, and devising liberal things, to secure a competency for his household?

Here, also you have an opportunity of proving the vitality of your faith. True and undefiled religion is to visit — or rather to provide beforehand — for the fatherless and the widow. How then is it possible for those who have been made partakers of a living faith to refuse to make provision for the relicts of those who have ministered to them in spiritual things? How can they refuse to make special provision for the household of faith? One of the first disputes that occurred in the early Church, arose because their Widows were neglected in the daily ministrations: and special office-bearers were divinely appointed for attending to this important matter. And shall the enlightened Christians of our Church fail to be admonished, or refuse to take a lesson from what is thus written for our instruction? Shall the more wealthy Christian Church of the present day not feel it to be their Christian duty, after so long enjoying meridian Gospel privileges, to impart out of their fulness, to provide a bare annuity for those commended by God himself to their liberality — more strongly and frequently than any others; — and without having God's own pledge securing his most generous blessing to the cordial giver.

We would, therefore, submit this scheme to your Christian liberality. Let each give as he purposeth in his heart, and as God hath prospered him. *God loveth the cheerful giver.* You may thus lighten the load of care resting on the zealous Pastor — afford relief to the desponding

and struggling Widow — relieve the weak and helpless Orphan — and likewise inherit a blessing which shall amply repay you here, and a thousand-fold hereafter. To those whom God hath blessed with abundance or affluence in these new colonies, we would especially commend this scheme. As God has enriched you with the bounties of his providence — as He enables you to leave the comforts of this life, and the privileges of the Gospel to your families, ought you not to open your hand widely to ensure the necessaries of life to the families of those who have labored in the service of God for your good — those who have been your companions here, and whom you hope to be your fellow-heirs of the Heavenly inheritance hereafter — is it too much to expect that you will cheerfully impart out of your superfluity, to provide for the necessities of the objects of this scheme? Is it too much to ask you to devote a little of your time, and that talent, (God's best gift to you, and what has proved so beneficial in raising you to independence) in seeking to render this scheme one of the noblest and most useful institutions of our infant Church.

By order of the Synod.

Collections or Donations to be taken up on the First Sabbath of April, or as soon thereafter as convenient.

Loud Call for Gaelic Missionaries.

THE want of Gaelic Ministers has been long and severely felt in the vacant Gaelic congregations and missions in the eastern parts of this Province, and in Prince Edward Island and Cape Breton. It is an astonishing but most instructive fact, that during the last eighteen months eleven English Missionaries have arrived in this Province, without being accompanied by one Gaelic Missionary, whilst probably more than one-half of the members and adherents of the Church within the bounds of the Synod, speak and prefer the Gaelic to the English language.

It is the most unfeeling and cruel mockery to tell our truly devoted and steadfast Highland brethren that their language is the language of barbarians, and the sooner it is forgotten or extirpated, so much the better. It is the language in which thousands and tens of thousands in past and present generations have addressed their supplications and offered up their thanksgivings to the Father of Mercies. It is the language spoken around many a family hearth, employed in the devotions of many a domestic altar, and highly prized in the public services of the sanctuary. It is a language which cannot be destroyed by legislative enactment or tyrannical authority; and, surely, the office-bearers of the Church, both at Home and in the Colonies, ought to make the most strenuous exertions to provide religious instruction to those who are thirsting for divine knowledge in the only language which they are able to understand, and from which they can derive edification. Nothing has retarded the prosperity and

extension of our Church in these colonies, of late years, so much as the painful and long-continued absence of Gaelic Missionaries. It affords us, therefore, much satisfaction to find earnest and patriotic friends amongst us still, so fully alive to the spiritual privations and so anxious for the spiritual improvement of our Gaelic population, and we have much pleasure in transferring from the pages of the *Home and Foreign Missionary Record*, into the columns of our monthly journal, the following forcible and pathetic appeal from the Trustees of the West and Middle River congregations, Pictou, to the Colonial Committee, soliciting the immediate appointment of a Gaelic Minister to take the oversight of that vacant charge in the Presbytery of Pictou:

MILL BROOK, PICTOU,
Nov. 11, 1857.

REV. GENTLEMEN.—We, the undersigned Committee of Gairloch and Salt Springs congregation, in the county of Pictou, Province of Nova Scotia, under the spiritual jurisdiction of the Pictou Presbytery of the Church of Scotland, approach your Committee with feelings of heartfelt gratitude for the many acts of kindness in providing us with Missionaries for the spiritual advancement of our eternal salvation. The readiness and condescension that you have always shown your countrymen in their adopted country, in administering to their spiritual wants, prompted this Committee to apply, in their present destitute condition, for spiritual aid, in procuring for them the ministrations of a Gaelic and English Pastor to the above congregation, for whose services we will pay £200 Nova Scotia currency per annum, for three years.

Our object in specifying the term of three years is, that from the extent and population of our parish, we calculate on having two Ministers whenever the present church can provide us with services of Gaelic Clergymen, trusting that, at the expiration of that time, our wants can be more easily supplied.

The want of Gaelic Clergymen is very much felt by your Church in this colony. No measure at this moment would or could strengthen our Church, or give a greater stimulus to its glorious advancement, than the faithful ministrations of a few godly Gaelic Ministers.

Stern necessity for the spiritual welfare of our aged fathers, who understand the Gaelic best, who so nobly stood in the breaches of the walls of our beloved Zion, and so nobly repelled the attacks then made when in a state of prostration, compels us to make this application for a Gaelic Minister to your Committee, in the hope that Divine aid may enable you, from the resources at your command in the land of our forefathers, to procure a good and pious Minister, who will attend to our spiritual wants, leading us through a Christian life, and thereby securing for us that reward which every good and pious Christian should so much strive to attain.

As to the history of our parish: we will go no farther back than during the ministrations of our late pastor, Rev. Mr. McLean, a Nova Scotian, who studied in Aberdeen, and was called from thence to the pastoral charge of this congregation, over which he presided for four years. During the latter part of this time, from ill health, he was obliged to relinquish his duties for a time, in the hope that he might again be restored to us. During the interval we were supplied partially by your missionaries, Rev. Mr. Talloch and Mr. Christie. We say partially, as two-thirds of our people understand the Gaelic better, consequently their ministrations had not that effect we so much need at present. Mr. McLean's health being still precarious, he came

to the conclusion that it would be better to seek a more limited sphere of duty. In consequence of this an attempt was made to retain the services of Mr. M'Lean in Gairloch alone, which, we are sorry to say, has signally failed. That Mr. M'Lean has resigned his connexion with us, which has caused the present application, which we submit to your generous and kind sympathy, praying your aid and support in our present destitute and forlorn position; trusting and sincerely hoping that we will always be worthy recipients of your kindness and benevolence.

Our parish has two new and commodious churches: Saltsprings, seating 800, finished some years ago, and paid for; Gairloch, in course of erection, seating 1,200, which will be ready for service early in the spring, free of any incumbrance.

We also inform your Committee that we have applied to the Rev. Norman McLeod, Barony Parish, Glasgow, and the Rev. Dr. Dewar, Aberdeen, which, we trust, will meet your approbation.

As also you will find by the enclosed, that we have the sanction of your Presbytery in this county, to this our application.

A call will be forwarded to you immediately, which is now in course of signature.

JOHN M'KAY.
JOHN M'LEOD.
ANGUS M'LEOD.
GEORGE M'LEOD.
W. G. SUTHERLAND.
ALEXANDER MACKAY.

To the Colonial Committee of the General Assembly.

[To the Editor of the Monthly Record]

DEAR SIR:

The interest you are ever seen to take in what is for the advancement of the cause of Christ, leads me to send you a few remarks on a subject well worth the attention of all—the singing in our Churches—or to speak learnedly, Church Psalmody. On this subject congregations and churches have been now bestirring themselves and now becoming listless ever since the good old times, when each worshipper sung his own melody to his own tune, have passed away.

By papers from the mother country I see that for the last few years our friends in Scotland have been making gigantic efforts to produce, in their worshipping assemblies, something like praising God with one heart and with one voice. This is so far good, but it can do us no good except we follow their example. Now I am no singer myself, but my ear and my eye conjoined ate as good as to enable me to know when a person is singing, and when he is not—and I never sing so loud myself but that I can hear another. Now I believe that you, and every other person who dares to speak plainly, will bear me out when I say that the singing in almost every one of the Presbyterian churches in this Province has need of a thorough remodeling. For generally not one third of the congregation lift up their voice to praise the Lord. It ought not to be so, and except our singing is to dwindle away into something like a miniature panorama exhibition, it were time that the strong hand of a zealous reformer were applied. Often in church I am forcibly reminded of a question, asked by a young minister on his return from worship, of the minister of the parish for whom he had been officiating: "whether his choir had set the anthem to the Scotch ballad tune of 'Heather Jock's come back again.'" I do not know the tune, but it looks queer. I have often looked into the "Harmonicon"

thinking I might get some insight into the art of music. but there were so many dots and o's, sometimes with tails at them, and sometimes not, sometimes tied together like a gang of slaves, and sometimes single, that I got quite bewildered.

Now I hear they have got a new system in Scotland—the "tonic sol fa" system, as I have heard, which is doing wonders. We have a system here, too, in Pictou—yes, in Pictou we have a system producing like wonders. I am almost confident it is the same system as the one I have spoken of being in Scotland. But I saw in a paper of our own the other day a sly hint that perhaps the Rev. Mr. Christie (who by the bye has introduced the system here) did not know what system he was speaking about. I thought every body heard of what was doing on the other side of the Atlantic, and if what that paper hinted at be true surely it cannot be the "tonic sol fa" system.

Be that as it may, musical systems and musical theories do not please me, its good singing I like—and good singing I heard in the Assembly Hall here on the evening of the 4th March, when Mr. Christie delivered a lecture to the Young Men's Christian Association, on Church Psalmody, and brought some young friends whom he had been teaching to show us how we ought to sing. Now, I'll tell you how I, who am no judge of music, was led to think the singing good. I just felt the same as I have often done when listening to one who is called a powerful orator. I am no judge of grammar, and sometimes a long word may puzzle me: but when I feel myself and my neighbors all drawn as by a magnet to the speaker, I am sure he is a good speaker. Just the same feeling was in me and seemed to be in all the large assembly while this choir were singing—I felt drawn so much into the spirit of the music that I had great ado to keep down my voice—I knew well it would spoil the harmony—and I kept it down. I am confident, Mr. Editor, that if we had twenty or thirty, yes, even ten or twelve such singers in each of our congregations, every worshipper would become so enamoured of the beauties of praise that he would give himself no rest until he could join and praise God from the heart with the voice and the understanding.

But the music was not the only treat that night, we got an excellent lecture from Mr. Christie. In it there were so many good things that I asked him to print it, and I hope he will. He told us that in our congregations the singing was all confined to "the singers." I forget the words he used: they were tellingly sarcastic. If I had been one of the singers, I should have thought such sarcasm very ill-timed. Every one said it was good and true. He told us what kind of tunes a whole congregation could keep time in singing—in melodious, steady tunes (I really don't know music terms, and forget what he called them)—but he said a congregation could never all join in jaunty, stippant tunes, like those becoming fashionable now-a-days. He spoke of repeating tones often, making nonsense of the psalm by beginning anew in the middle of the sentence, or sometimes in the middle of a word.

But I have no time to night to say more about it. I could say a great deal, for he spoke about an hour and a half, telling us of the errors in our singing, and how to correct them,—of the use of music, and how the lasting effect it was calculated to produce on the mind, especially of the young.

Mr. Christie deserves great praise and encouragement for his zealous and gratuitous exertions to make us good singers. And my

hope is that the improvements may not stop here, but that they may spread through the country and make all our congregations congregations that can praise the Lord.

Of the Lay Association of our church, I may say, I hear very gratifying accounts from every quarter—the people rousing themselves to active exertions to wipe from them the stain of being burdensome to the church at home. We have a great addition in the return of the Rev. Mr. Pollok to New Glasgow, who is a zealous labourer in the cause of Christ, and I believe an invaluable member of our church courts.

I am,
Yours, &c.

Pictou, 22nd March, 1858.

Information to be furnished.

THE Editor of this Journal has lately received the following letter from the excellent Secretary of the Board of the Widows' and Orphans' Fund of the Synod of Canada, requesting information on a number of important points necessary to be known before the Ministers of our Church in the Lower Colonies can participate in their Widows' Fund. As the Editor feels himself unable to furnish the desired information without communicating personally with each of our clergymen, he has thought it advisable, after acknowledging the receipt of the letter, to publish it at length in the columns of the Journal, in the hope that at the ensuing meeting of the Synod, an accurate and authentic answer will then be given to each of these enquiries by every member of the Synod, should it be decided that arrangements ought to be made by our ministers and congregations for collecting subscriptions, to enjoy the benefits of the Widows' and Orphans' Fund of the Synod of Canada.

Montreal, 6th March, 1858

Rev. Sir,—

As Secretary of the Board of the Widows' and Orphans' Fund, I address you in accordance with the instructions of our Synod to obtain, at your hands, the following information relative to the very desirable proposal, to admit the clergy of the Lower Provinces, to the benefits of the Fund.

1st. What is the number of your Ministers—their ages and the period of their original inductions?

2nd. How many of them are married and have families?

3rd. Would they, in your opinion, contribute the annual rate of £3?

4th. Would the congregations become contributors in your opinion? and that liberally?

You will oblige by furnishing the information indicated by these questions, and such other information as may be deemed by you as of importance.

The Board are very favorable to the proposal if it can be effected on a liberal and equitable basis. Our Fund has proved of real benefit to our Church.

Yours, with respect,

ALEX. MORRIS.

Editor of the
Monthly Record

Secy.

Popular Lectures in Picton.

It must, we should think, be highly gratifying to the friends of our Church in these colonies to learn that the ministers lately sent out by the Colonial Committee are embracing every available opportunity for diffusing useful intelligence throughout the community. Whilst attending diligently and successfully to their ministerial and pastoral duties, we find them also addressing large and attentive audiences on popular and scientific subjects. In this city, in Picton, in Miramichi and other parts of New Brunswick, and in Canada, excellent and useful lectures have lately been delivered by some of our most talented clergymen, on a number of highly interesting topics. There can be no doubt that from their early training, their collegiate education and theological studies, they are well qualified to examine and discuss a variety of historical and scientific, as well as religious subjects with ability and acceptance. And we know nothing which is more likely to secure the friendship and attachment of the inquiring and ingenuous youth of the Provinces, to direct and instruct the minds of those of maturer years, and exert a healthy and salutary intellectual and moral influence upon the population at large, as lectures of a scientific and useful character, carefully composed and delivered by persons who manifest an intimate acquaintance with the subjects which they undertake to illustrate.

We have witnessed with unmingled satisfaction the beneficial effects of such lectures in this community, and we have no doubt they will produce similar effects in every other community where they are delivered, if proper care is taken to avoid such topics as engender political or religious controversy among friends and brethren.

A Lecture, introductory to a course of lectures on popular and scientific subjects, was delivered at St. Luke's Church, Salt-springs, Picton, on Thursday the 18th Feb'y., by the Rev. Andrew W. Herdman, of St. Andrew's Church, Picton. H. H. Ross, Esq., being called to the chair, in introducing the Rev. gentlemen to a numerous and respectable audience, made a few very appropriate remarks. The Reverend lecturer then proceeded to congratulate the meeting on their laudable exertions to advance both the intellectual and moral well-being of the com-

munity, and expressed a fervent wish for the entire success of the proposed course of lectures. He dilated at some length upon the nature and efficiency of the instruction which may be conveyed alike to the young and to those more advanced in years, at meetings such as these, and exhorted the committee under whose auspices he then appeared, to diligence and perseverance in their good work. So striking and sustained was the attention of the audience to the able and spirited address that no one could doubt but that the lecturer's endeavours to edify were appreciated. Indeed, such were the number and the decorum of the meeting, that the committee anticipate a very favourably reception for future lecturers, and congratulate themselves on the amount of useful information which they will thus be enabled to impart to those who are desirous of cultivating their intellectual as well as their bodily faculties. It is intended that the lectures shall be of a purely scientific and instructive nature, and shall as much as possible avoid every topic which might elicit controversy, either political or religious. The subjects are accepted and approved by the committee. The lecturer and subject will always be announced by card.

The Rev. Mr. Talloch consented to give the next of the course on Thursday 4th March. Subject: The Spirit of the Age.

The Rev. Mr. McRae the third lecturer of the course on Thursday, 18th March. Subject: Bible in relation to Science.

W. G. SUTHERLAND, Secretary.
West River Committee Room.

Commission of General Assembly.

THE quarterly meeting of the Commission of the General Assembly of the Church of Scotland was held on Wednesday, at twelve o'clock—the Rev. Dr. Robertson, Moderator of the Assembly, in the chair.

POPISH SCHOOL-BOOKS.

Dr. Gillan, Glasgow, introduced the following motion on the subject of certain school-books authorised by the Privy Council:—"That a petition be drawn up by this Commission, and presented to both the Houses of Parliament, praying them to institute an immediate inquiry into the whole system pursued by the Honourable the Committee of Council on Education, in regard to their selection of lesson-books and text-books, and their application of the national funds for the purchase of the same." After showing the authority of the Commission, derived from Acts of Assembly, to take measures for the suppression of Popery and superstition, and adverting to the important services which the Scottish Reformation

Society had rendered in indicating the movements of Popery in past years, and, last not least, in exposing a practice which threatened to deluge the country and taint the young with the pollutions of Rome, he said—You are aware that on a complaint from superintendents to the Committee of Privy Council on Education, arising from a scarcity of secular lesson-books and text-books, my Lords issued a list intended to supply the deficiency. It was soon discovered that the catalogue of my Lords was thickly interspersed with productions openly and avowedly Popish. The most flagrant of these are admitted by the Privy Council itself, since an additional note to the list allows that books are there fitted only for the schools of Roman Catholics. The rev. Doctor then referred to the title taken by the authors of some of these books—namely, the "Christian Brothers"—and said that never before had Satan been so disguised as an angel of light. He then read an extract from the *Sunderland Herald*, showing that some of these books had crept into an Episcopal Sunday school there, but had been removed on an editorial notice of their contents having been given. He said there was not one tenet of Romanism, from baptism to extreme unction, that was not inculcated in these books of the "Christian Brothers." Nor was that the worst aspect of the case; for, while many of these books openly propagated Popery, the most dangerous of them all were those which did so indirectly and by a secret bias. These had the greatest tendency to mislead, as they were the least suspected. Passing by the more palpably Popish, let them look, for instance, at the abridged copy of "Lingard's History of England." They knew well what the full work contained, but lest any one should expect that the objectionable matter had been expunged from the abstract, let him read what was there said of Luther. He would find this champion there represented as actuated by pride and selfishness, while he was charged with artful exaggeration, &c. Then they found the following reference to the Bible:—"It was preposterous to imagine that from the perusal of the sacred volume the common people could be enabled to decide those questions which divided the most learned; but the gift flattered their pride." Then the consequences of the Reformation were most notoriously perverted:—"Enough of proof," said this historian, "remains to justify the conclusion that the change of religious polity, by removing many of the former restraints upon vice, and enervating the authority of the spiritual courts, gave a bolder front to licentiousness, and opened a wider scope to the indulgence of criminal passion." Were Protestants, he asked, to give their money to pay for that unblushing lie? The horrible perse-

cutions of Mary were palliated by telling us that "Mary only practised what all taught." Then, in a volume of "Modern History," by Peter Fredet, they had accounts of Luther, the Reformation, Elizabeth, and Mary, Queen of Scots, all set to the same tune; and then, as aiding Romanism and promoting Puseyism, that miserable counterfeit and compromise, he might instance "Neale's History of England for Children," where they would find the suppression of the monasteries styled as "horrid sacrilege," the name of Protestant repudiated, and where John Knox was spoken of as a "violent and hard-hearted man." The discovery of these proceedings has kindled an indignation more easily roused than allayed. What the *Bulwark* began, several Presbyteries took up, and my only surprise is that Scottish Presbyterians did not unite as a body against it. If this is ignorance, I pity it; if it is unconcern, I marvel at it; if it is pusillanimity, I despise it. O! when will our minor divisions cease to prevent union in a cause so vital to the honour of God, and to the welfare of men! The press, I rejoice to find, has in many instances taken up the subject with fearlessness, so that the game's afoot, and we must follow it hard till it be hunted down. And this it becomes us to do, since we have here a system detected which no Protestant can maintain—which none can connive at—and against which all must protest. A danger lurks in it to Church and State alike, which is all the more imminent that it is insidious and concealed. We know not at what point it begins, neither where it takes end. It is a noxious vapour which floats through the atmosphere of our public education—so attenuated oftentimes that it cannot be perceived, but which produces effects as deleterious as those apartments tinted with arsenic paints. Across the entire stream a network has been spread by hands which are never seen though they are always working—a net with meshes of different sizes to catch fish of every sort, that they may be gathered into the pools and marshes of all-absorbing Rome. "Who can bring a clean thing out of an unclean? Not one." The springs are polluted, and so must be the streams at which our youth are drinking. Losing them, we are in danger of losing the third and fourth of their succeeding generations; and so the time may come when the faith once delivered to the saints may be restored to this country—but only by another Reformation. I hold, that if Roman Catholic children are the most ignorant, they demand the more tuition—and that if they are the poorest, they require the largest supply. But then, as they profess a creed contrary to that of the nation—a creed which that nation has more than once repudiated—a creed which that nation will not suffer its very

monarch to entertain—I hold that that creed is in no way to be supported by the State. It is the "secular" education of Papists that I will pay for, but not one farthing shall I willingly give to keep them in spiritual darkness, or to sap the foundations of our glorious Constitution, or to endanger the stability of our Church, to which all their dogmas tend. If we are silent under this infliction, this gives consent, and we become justifiers of other men's sins; if we justify this by acquiescence, we uphold what our lips have abjured. It is bad enough to endow Popish colleges, and to pay Popish chaplains; but, sir, to select and publish, and sell at reduced prices, books—not a few, but many—filled from board to board with such abominations, is an excess of "spiritual wickedness in high places," for which we were not prepared. Nor, sir, will it do to tell us that these books in the main are secular, and that therefore they are not religious, or that a book containing religion may not be a religious book. You may as well attempt to convince me that though poison is mixed up with the dough, the loaf is not poisonous, just because the far greater part of it is flour—laughter—and the far less is arsenic. We have here a step in advance of anything formerly hazarded. We have now the partial endowment of Romish literature—and a literature, too, admirably and artfully suited to an age whose inexperience is most open to imposture, whose tenderness is most susceptible of impressions, and whose ardour is most ready to retain them. Indeed, this endowment of erroneous and heterodox literature seems to me to be far more perilous than that which sustains Maynooth. Maynooth is in one place at any rate—this extends over all the country. Maynooth is for the clergy—this embraces the whole population. Maynooth is for Ireland—this is for Great Britain, whose glory, and strength, and stability consists in a Protestant Queen, a Protestant Parliament, a Protestant Government, and a Protestant people. The rev. Doctor concluded by urging the propriety of laying the matter before Parliament instead of the Privy Council, remarking that should they be disregarded by the Legislature, they had but one step to take, which would bring them to the foot of the throne on which was seated the best Queen that ever gladdened a people. (Applause.)

Dr Nisbet seconded the motion.

After some remarks from Sheriff Barclay in support of the original motion and a brief reply from Dr. Gillan, the vote was taken.

Dr. Gillan then proposed a form of petition which was agreed to, and ordered to be transmitted to Lord Shaftesbury for presentation in the Upper, and to Lord Dalkeith for presentation in the Lower House.

The Pictou Auxiliary Bible Society.

The *Eastern Chronicle* of the 4th inst. contains the Report of this institution, from which it appears that L.60 were forwarded to the Society in London; and that William Matheson, Esq. has given the sum of L.85 sterling. The Secretary has been deputed to visit Rev. John, Tatamagouche, New Annan, &c. to arouse the people to exertion in the glorious cause of Bible distribution. The following are the office-bearers:

President;—Charles Elliott.

Vice Presidents;—Rev. A. W. Herdman, Rev. Alexander McArthur, Robert McKay, Esq.; James Primrose, Esq.; Abraham Paterson, Esq.; Daniel Huckle, Esq.; William Gordon, Esq.; William Matheson, Esq., Mr. Yonston.

Secretary;—Rev. James Bayne.

Assistant Secretary;—Mr. George Hatton.
Treasurer and Depository;—Alex. Thomson.

Committee;—James D. B. Fraser, Esq., James Fogo, Esq.; William H. Davies, Esq., John McKinlay Esq.; Mr. Matthew Archibald, Roderick McKenzie Esq.; Mr. George Hamilton; Mr. Francis Beame, Senr.; Mr. John Costly; Mr. Cornelius Dwyer; Mr. Howie; Primrose; Mr. Adam McKean; Mr. R. P. Grant; Mr. James Patterson.

Opening of St. Paul's Church, Upper Settlement, East River of Pictou.

THE above edifice was opened for divine service, on Sabbath, the 21st ult. Two hours before the usual time of public worship, the congregation began to gather, and when we entered the church at 11 o'clock, every available portion of room, with the exception of the pulpit, was fully occupied. The passages and staircases were crowded, and a considerable number, favoured by the mildness of the weather, lingered around the door, waiting for an opportunity of admission. Divine service was begun in the Gaelic language, by Mr. MacGillivray of McLennan's Mountain,—(now the only minister in this county, in connection with the Established Church, capable of addressing the Highlanders in their native tongue) who preached an able and appropriate sermon from Matt. xviii-20. He was followed by Mr. Angus MacGillivray of the United Presbyterian Congregation at Springville, who kindly accorded his assistance for the occasion, and who delivered an excellent discourse from Genesis xxxii-29 also in the Gaelic language. Such an absence of sectarian spirit as is manifest in the above,—more especially in those days of studiously fomented strife, on the part of too many, must, we think be gratifying to every right thinking Catholic minded man.

In the afternoon, the church was again crowded, and an English service was conducted by Mr. MacRae, Pastor of the congregation—his text being taken from Ps. lxxxvii-2nd verse. A collection was taken at the door, in which, all things considered, the contributions were liberal.

The building thus opened, for the worship of the Lord, was completed in the unusually short period of nine months from the erection of the frame,—and in point of neatness, comfort, ease to the preacher, and substantiality of workmanship, cannot easily be surpassed. Its dimensions are sixty-six feet by forty-five. The number of pews is one hundred and eight.

which are capable of containing, with ease, seven hundred persons. The cost of work-manship is about £920, of which nearly a third was contributed by the ladies of the congregation, being the proceeds of a bazaar, to which, several months ago, they gave their willing assistance.

On Monday, a meeting was held for the purpose of disposing of the seats, which was done by public Auction. The aggregate proceeds of the sale, will, we are happy to be enabled to state, more than suffice to meet all the expenses of the building, altho' a portion of the Pews still remain to be taken.

The adjoining congregation, on the West Branch of the East River, are also making rapid preparation for a new church to be begun by them in the course of a month or two; and which will be somewhat larger than that mentioned above.

India Orphanage at Calcutta.

We have again and again recommended this benevolent institution to the favourable notice, more especially, of our Juvenile readers in our pages. And now when the institution is about to be enlarged and a regular Canadian school established in Calcutta, it becomes more and more entitled to our friendship and liberality. We have much pleasure, then, in complying with the request of the devoted treasurer of the Orphanage, contained in the following letter which he has lately transmitted to our office, entreating us to "commend this school to the attention of the many active Sabbath schools in Nova Scotia, New Brunswick and Prince Edward's Island."

KINGSTON, CANADA,
12th March 1858.

Dear Sir,

Permit me to bring under your notice once more our India Orphanage Scheme and Juvenile mission—the success of which has been most gratifying—already £125 Cy. (\$500) for the year beginning with 1st April last, has been collected, and several schools have yet to remit.

A new feature has been given to the scheme by the opening of a school in one of the suburbs of Calcutta—which is to be supported by contributions from America and called the "Canadian School." For this enterprise an excellent teacher and his wife have been found, and we hope soon to hear encouraging tidings of their success. This scheme is especially suited to those schools which may not feel able to support an orphan, and yet can give a little in the cause of missions. The smallest contributions will be received and acknowledged.

I send a copy of last Juvenile Presbyterian, in the hope that you will kindly publish a few extracts and commend our scheme to the attention of the many active sabbath schools in Nova Scotia, New Brunswick, and Prince Edward Island

Yours faithfully
JOHN PATON,
Treasurer to the Synod.

Presbytery of Pictou.

MISSIONARY SERVICES.

At a meeting of the Presbytery of Pictou, held at New Glasgow on the 2d. March, 1858, missionary services were appointed as follows: The Revd. Jas. Christie to officiate at Truro on the 7th. March, the 4th. April, and the 2d. May;—at River John on the 14th. March,

11th April and 9th May;—at West Branch River John on the 21st. March, and 18th. April;—at Rogers' Hill on the 29th. March and 25th April;—at Wallace on the 16th. 23rd, and 30th. of May. The Revd. Thos. Talloch to officiate at Salt Springs on the 7th. March, 18th April and 23rd. May;—at Wallace on the 11th. 21st and 28th. of March;—at Cape John on the 4th. April;—at Earl-town on the 11th. April and 30th May;—at St. Mary's on the 25th. April and 2d. May;—at West Branch River John on the 9th. May.

JAMES MAIR,
Presbytery Clerk.

St. Mungo's Church, Glasgow.

The appointment of the Rev. Mr. Robertson, of Mauns and Strathmartin, to the church and parish of St. Mungo, better known as the Cathedral of Glasgow, is a very fortunate and significant one. It is like placing the keystone upon the church in that vast community; and now the Establishment stands both strong and stately, well furnished for the great work that lies before her in the coming time. With such recent accessions to her hard-working clergy as Macleod and McDuff, Caird and Robertson, it may be said that no other position in her scale is better manned; and this is the more to be rejoiced at, because, considering the prodigious strides which Glasgow is daily making, no other position, perhaps, is so important. It cannot be said that Mr. Robertson's fame is in all the Churches; for hitherto he has confined himself very much to his quiet but honorable sphere of duty in Forfarshire. He is well known, however, in the cities as one of our most eminent preachers; and in proof of this I may remind you that he refused, a few months ago, the vacant collegiate charge in St. Andrew's Church, Edinburgh.

In his own peculiar style of pulpit eloquence he is confessedly unrivaled. His manner is singularly calm and undemonstrative; but there is in his discourses a spontaneous flow of elevated thought and a charm of voice which mark him out as a man of high order, and enchain the hearers in riveted attention. No wrother clergyman could have been got to succeed the late venerable Principal Macfarlan in the grand old Cathedral.—*Scotch Cor. of the Presbyterian.*

CONVOCATION OF THE CLERGY.—On

Wednesday the members of both houses composing the Convocation of the Province of Canterbury assembled at Westminster. In the Upper House a petition was presented on the subject of liturgical revision; and the Bishops of Lincoln, Oxford, and London spoke strongly against the apprehended attempts to effect changes in the Liturgy, the latter observing that it would be impossible to enter upon such an attempt without involving the destruction of the Church of England. The Archbishop of Canterbury thought there was nothing to complain of in the Church services, except, perhaps, the many repetitions of the Lord's Prayer. The house adjourned to Friday. In the Lower House Archdeacon Denison declared that, so long as bishops sat in the House of Lords, Convocation

would be worth nothing. ("Oh," and laughter.) The house expressed an opinion favorable to the appointment of coadjutor bishops, and to granting facilities to bishops wishing to retire from incapacity.

MORE BISHOPS FOR INDIA.—The Committee of the Society for Promoting Christian Knowledge have resolved to memorialize Government and the East India Company Directors, requesting that a bishop may not be appointed to succeed Bishop Wilson in the see of Calcutta before arrangements are made for the subdivision of the diocese, and for the appointment at least of a bishop in the North-Western Provinces, and another in the Punjab.

Letters and Monies received, March.

Wm. Gordon, Pictou, £1 7s. 6d. with list. Duncan McDonald, E. B. E. R., Pictou, with list and £1 10s. Hugh H. Ross, 2s. 6d. for R. McKenzie, requests complied with. Wm. Fraser, New Glasgow, with list £1 10s. Rev. Dr. Brooke, Fredericton, N.B., £1 7s. John Gray, Hopewell, W. B. E. R., Pictou, 5s. Wm. McDonald, New Glasgow, 15s. John McKay, New Glasgow, with list £7 15s., will make the alterations as requested. John Doull, on account of advertisements, £2. Wm. Gordon, Pictou, with list £1. Alex. Morris, Montreal, two letters and 5s., information about the Widows' Fund will be furnished. John McMillan, Harbor Aubouche, 2s. 6d., suggestions about Cape Breton deserving of attention. Donald Fraser, Railway Contractor, Pictou, 2s. 6d. Rev. James Mair, Barney's River, letter attended to. Rev. Alex. McKay, Belfast, P. E. I., suggestion adopted. Alex. Robertson, Moncton, N. B., with list of 8 new subscribers.

Several important articles unavoidably postponed until next month.

A collection in aid of the Bible Society was taken in St. Andrew's Church, New Glasgow, on Sabbath 21st. March. The sum realized was £8. 1s.

Synod Fund

1858.
April 1. Balance on hand, £1 9 6d

Young Men's Scheme.

1858.
April 1. Balance on hand £238 10
Collection St. Jas. Church, C. Towns 4 7 6
Donation from a friend 1 0 0
Collection Brackley Point Road 0 5 0 1/2
do. St. Peter's Road 0 8 3
P. E. I. Currency 6 0 9 1/2
Deduct one-sixth 1 0 1 1/2
Nova Scotia Currency £5 0 8

Bursary Fund

Collection Lochaber Congregation 1 1 6
do. Barney's R. Congregation 1 12 6
do. Little River, Musquodubi 1 0 0
do. St. Andrew's Ch. Pictou 5 10 3
£9 4 3

Home Mission Fund

1858.
April 1. Balance on hand £177 14 11
Collection Brackley Point Road, Ga. 11d. P. E. I. Currency 0 5 1
£178 0 0

WM. GORDON,
E. E. Treasurer.

Agents for 'The Monthly Record.'

Wm. Grant, Esq. Stationer	Halifax.
J. E. Lawlor, Esq. -	Dartmouth.
Wm. Gordon, Esq. -	Pictou.
John McKay, Esq. -	New Glasgow.
Robert Sutherland, Esq. -	East River.
Robert Ross, Esq. -	River John.
Roderick Fraser, Esq. -	Village River John.
Donald McKay, Esq. -	Rogers Hill.
Pet. Grant, Esq. Elder	Cape John.
John Gray, Esq. -	Hopewell, W. B. E. R. Pictou
Duncan McDonald, Esq. -	East Branch, E. R. Pictou.
Angus McLeod, Esq. -	Mill Brook, Pictou.
Hugh H. Ross, Esq. -	West River, Pictou
Rev. Alex. McGillivray	McLellan's Brook, Pictou.
Alexander McGregor, Esq. -	Big Island, Merrigonishe.
William McDougall, Esq. -	Piedmont, Merrigonishe
Dougald McPhee, Esq. -	Lochaber, near Antigonishe.
James W. DeLaney, Esq. -	Amherst.
Wm. McNab, Esq. Merch.	Wallace.
D. B. Munro, Schoolmaster	Stake Road, Ridge, Wallace.
D. Macaulay, Esq. -	Fox Harbor.
Mr. Murray, Tailor -	Piquisish.
Alex. McKay, Esq. -	Turoo
Peter Cruekshank, Esq. -	Musquodobit.
John Smith, Esq. -	River Inhabitants, C. B.
T. W. Harris, Esq. -	Kentville.
J. Edwards, Esq. -	Fredricton.
Alex. Bulloch, Esq. -	St. John, N. B.
James Millar, Esq. -	Chatham, Miramichi.
Rev. James Murray,	Bathurst, N. B.
Rev. Wm. Macrobie,	Tabusintac, N. B.
William McLean, Esq. -	St. Andrew's, N. B.
R. B. Haddon, Esq. -	Fredericton, N. B.
Ailan A. Davidson, Esq. -	Newcastle, Miramichi.
Alex. Robertson, Esq. -	Moncton, N. B.
John W. Morrison, Esq. -	Charlottetown, P. E. I.
Finlay McNeill, Esq. -	Georgetown, P. E. I.
Rev. A. McKay, -	Belfast, P. E. I.
Rev. Donald McDonald,	Four congregations under his
Mr. Morrison, -	charges, P. E. Island
T. A. Gibson, Esq. -	St. John's, Newfoundland.
Alex. Davidson, Esq. -	Montreal, Canada East.
John Paton, Esq. -	Taroom, Canada West.
	Kingston, "

ADVERTISEMENTS.

NOTICE

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

DOULL & MILLER.

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

DOULL & MILLER,

Wholesale Importers and Dealers in

BRITISH FRENCH AND AMERICAN DRY GOODS, GERMAN CLOTHS AND HOSIERY, SWISS WATCHES.

DUFFUS & CO.

No. 3 Granville Street,

IMPORTERS OF BRITISH AND FOREIGN DRY GOODS.

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

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

Also.—Tea, Indigo, and Soap.

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 14 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

H. BLANCHARD, Solicitor,

FRESH IMPORTATIONS OF FALL AND WINTER GOODS, THIS MONTH.

W. & C. MURDOCH & Co., are now receiving their Fall Stock, landing from various ships, and comprising a general assortment of WOOLLEN, COTTON, SILK and LINEN GOODS, of every variety, plain and fancy, and respectfully invite the inspection of buyers.

ALSO: FELT and SILK BONNETS, Muslin Collars, Habit Shirts, Sleeves, Ribbons, Laces, Stays, Cloth Mantles, Dress Caps, Feathers, Flowers, Veils, SHAWLS, Dresses, Gloves, Handkerchiefs and Scarfs of every variety, Cloth Caps, Hats, Combs, READY MADE CLOTHING, Stationery, Plain and Fancy Soaps, Indigo, Tobacco Pipes, Cotton Warp, Starch, Nutmegs, Congo Tea.

WHOLESALE AND RETAIL.

LIFE AND FIRE INSURANCE AGENCY.

No. 30 BEDFORD-ROW, HALIFAX, N. S.

EAGLE AND PALLADIUM LIFE ASSURANCE COMPANY,

OF LONDON.

Established in 1807. Capital—over ONE MILLION Pounds Sterling.

HARTFORD FIRE INSURANCE COMPANY,

OF HARTFORD, CONN.

Incorporated in 1810. Paid up Capital—\$500,000.

ÆTNA INSURANCE COMPANY,

OF HARTFORD, CONN.

Incorporated in 1819. Paid up Capital—ONE MILLION Dollars.

HOME INSURANCE COMPANY,

OF New-York.

Cash Capital—\$500,000. Reserve Fund—over \$300,000.

PHENIX INSURANCE COMPANY,

OF HARTFORD, CONN.

Cash Capital—\$200,000.

CONNECTICUT MUTUAL LIFE ASSURANCE COMPANY,

LARGE ACCUMULATED CAPITAL.

Income in 1856 - - - - \$776,418 0/0
Losses in 1856 - - - - \$208,920 00
Dividends on Life Policies in '56, \$224,493 00

Dividend credit of 40 per cent. on premiums upon Life Policies, in 1856.

Dividend credit of 15 per cent. on Short Term Policies, in 1856.

ARCHIBALD SCOTT,
HALIFAX, N. S.,
1st December, 1857. General Agent.

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

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

JOHN D. NASH,
AUCTIONER AND COMMISSION MERCHANT,
VARIETY HALL,
HALIFAX.

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

SAMUEL GRAY,
BARRISTER & ATTORNEY AT LAW,
AND NOTARY PUBLIC.

Corner of Hollis and Sackville Streets.
OPPOSITE J. D. NASH'S VARIETY STORE,
HALIFAX, N. S.

MEDICAL WAREHOUSE.

Established in 1842. The undersigned have received at the above premises, lately refitted and enlarged a new and general supply of DRUGS, PATENT MEDICINES, Perfumery, Toilet Soaps, Brushes &c., which can be recommended for their quality, and will be sold at prices unsurpassed for cheapness in Halifax—Orders from physicians and others in the country will receive careful attention if addressed to the subscribers.

G. E. MORTON & CO.

ALEXANDER SCOTT & CO.

General Importers of and Dealers in

BRITISH AND FOREIGN DRY GOODS,
No. 49 George Street, Halifax, N. S.

JAMES DONALDSON,

Wholesale and Retail Importer of, and Dealer in
ENGLISH, FRENCH & AMERICAN STAPLE AND FANCY DRY GOODS,

38 Barrington Street, Halifax, N. S.

WILLIAM A. HESSON,

MERCHANT TAILOR AND CLOTHIER.
Orders from the Country punctually attended to.
Clergymen's and Lawyers' Gowns made in the most modern style.

20 Granville Street, Halifax, N. S.

JOHN McCULLOCH,

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

WILLIAM SUTHERLAND,

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

COMMERCIAL SALE ROOMS,
HALIFAX, N. S.

EDWARD LAWSON,

AUCTIONEER AND COMMISSION MERCHANT.

ADAM PROUDFOOT,

IMPORTER OF LONDON AND PARIS MILLINERY
RIBBONS, BLONDES, LACES, SILKS & SATINE,
MORNING AND EVENING DRESSES,
HOSIERY, GLOVES, &c.

47 & 48 George Street, Halifax, N. S.

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