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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. 5.

Vol. III.....No. 11.

HALIFAX, NOVEMBER, 1857.

2s. 6d. per ann. in advance.

### INTERESTING INTELLIGENCE.

#### Christians the Salt of the Earth.

What salt does for meats our Lord tells us Christians ought to do for the rest of mankind. By diffusing amongst them the purifying doctrines of the Gospel, by exhibiting before them an example of whatsoever things are pure, honest, lovely, and of good report—by their persuasions, by their remonstrances, their warnings and entreaties—in short, by every means within their power, it should be their earnest endeavour to impregnate them with the spirit of our holy faith, and to preserve their morals from the corruption and putrefaction of sin. And that Christianity, when thus brought home by the agency of true believers to the hearts and consciences of others, carries with it such a purifying and preserving power, must, I think, be evident to every one who looks around him, and contemplates the condition of his fellow-men. Behold mankind when they have not been seasoned with the salt here spoken of, and what a lamentable spectacle meets the eye!—what a painful picture of corruption! I might appeal to heathen lands for proofs of this, but alas we shall find them in abundance much nearer home. In what a degraded and painful condition do we find vast masses of our own countrymen sunk! though dwelling in a land which we are apt to flatter ourselves is one of the most Christian, one of the most moral and virtuous on earth. Let us only penetrate into any of those dark and dingy quarters, with which every large town in our island abounds, and what scenes of squalor and misery, of poverty and crime, abound on all sides! Let us enter any of the dwellings, and in what state do we find the dwellers there? Men, women, and children crowded together, cursing and blaspheming at one another—and, when the means of gratifying their debased tastes are within their power, sinking themselves 'low the level of the very brutes that peish, wallowing in filth,

in drunkenness, and crime of every kind. Can we wonder that the process of corruption goes on and on—penetrates still deeper and deeper, and spreads still wider and wider, and threatens, in the end, to taint the whole community? And I fear we need not confine our survey to the large cities alone, and to the squalid thousands there. Many are the rural villages, and many the country cottages, from which we might equally draw sad proofs of the corrupting and putrifying nature of sin—of its tendency to sink man in degradation and crime. Now, what is the cause of all this? To what are we to attribute this deplorable condition of so many thousands amongst us—for deplorable it truly is in every point of view, social, moral, or religious? They dwell in the same land with ourselves, they breathe the same air, they are governed by the same laws, they enjoy the same privileges, and they speak in the same tongue. Simply to this, that the counteracting agency of the salt mentioned in our text has never been brought to bear upon them. We may find them often dwelling within the shadow of the house of God itself, but its doors they never darken, and its courts they never tread. Sabbath after Sabbath, the sound of that bell which calls upon them to meet with their fellow-men, to unite in the worship of their Maker and their God, falls upon their ear—but its summons is utterly disregarded. That day of sacred rest—that day, whose hallowed leisure from the drudgery of this weary world ought especially to call their thoughts heaven-ward—is by them misspent, if not in drunkenness and debauchery, at least in idleness and in sloth. It may be to them a day of bodily rest, but it is not one of religious instruction—it is not one of spiritual improvement. Surrounded on every side by Gospel privileges, enjoying to the fullest extent Gospel liberty, they are yet perfectly callous and indifferent, living, aye and dying too, without God and without hope in the world, as ignorant of the great truths of our faith, of God, of

Christ, of heaven and of hell, as the benighted millions of India, or the savages of Australia. And surely the important question must at once suggest itself to every right thinking man. Is there no remedy for this melancholy state of matters? Is there no way by which those abodes of moral corruption, depravity, and pollution, and at the same time of physical disease, misery, and death, may be changed into homes of purity and contentment, health and happiness? Yes, there is, and our Saviour has clearly pointed it out in our text. He has shown us the only agent sufficiently powerful to grapple with this tremendous difficulty, and sufficiently penetrating to make his entrance into the haunts of profligacy and crime, and to arrest the progress of corruption. Only introduce the salt of which He here speaks in sufficient quantity, and of pure unadulterated quality—only impregnate with it that mass of rottenness, and if it does not bring back purity and soundness, it will at least stay the downward course, it will at least arrest the progress of decay—rest assured that no salt sprinkled there will be lost. It may have but little influence over those who are so far gone as to be blunted beyond recovery—but there will at least be some whom it will be effectual to check, some minds it may enlighten ere yet they have been utterly darkened by sin, whose hearts it may soften ere yet they have been utterly hardened by sin, and whose conscience it may awaken, ere yet they have been utterly seared by long familiarity with crime. The change may require time—it may be slow, but it will be sure—once commenced, it will go on spreading on every side, each generation will be in advance of the one which preceded it, and in the end the whole community will be a gainer. There will be progress, not now towards corruption and decay, but towards purity and health. And I believe further that our Lord has not merely pointed out an effectual remedy, but has also pointed out *the only* remedy for the corrupting ten-

dencies of sin. Many others, no doubt, have suggested themselves to the minds of men, but all except this, hitherto tried, have in the end miserably failed. Philosophers have speculated about the evil, legislators have legislated about it, and philanthropists have laboured to arrest it, earnestly, perseveringly, and disinterestedly; and what have been the results? They may have been able to mitigate some of its symptoms, they may have met some of its more obvious features, but they have never been able to go to the root of the disease. The strong hand of the law may confine the mischief within certain bounds, it may extend security to life and property, while all the time the grand source of the evil remains untouched. Some have pretended that it might be met by the spread of science and philosophy. They must have read the page of the world's history to but little purpose, who can imagine, for a moment, that these are at all adequate to the emergency of the case. Why, for thousands of years science and philosophy were allowed a fair trial; for thousands of years they endeavoured to grapple with the monster of sin, but the giant proved stronger far than they. In spite of all their efforts, the whole head remained just as sick as before, and the whole heart just as faint as before, and the whole body just as completely covered with wounds and bruises and putrifying sores, as before. Some have expected great things in our day, by a diffusion of what, I suppose, we must call a taste for the fine arts, to be effected by means of museums, and picture-galleries, and crystal palaces; and in order that they may have justice done them, they are to be opened forthwith, of all days of the week, on the Lord's day. We are told that they will be effectual rivals to the gin palace; they are more likely to be formidable rivals to the house of God. The real object aimed at, and hardly sought to be denied, is to make the Sabbath in Britain what it already is in most nations on the continent, a day of mere frivolous amusement—to make Hyde Park on that day another Champs Elysées. The remedy to which we are now adverting, has also been tried, and the result has been unmitigated failure. We know what Athens of old was, we know to what rare excellence her artists attained, so that the productions of those days are still the wonder and admiration of these; we know how almost universal amongst her citizens was a taste for all this beautiful in art and literature. But what, at the same time, was her spiritual condition, we learn from the apostle Paul; and the simple incident which he has recorded of the altar erected to the unknown god, speaks volumes on the subject. And what was her moral state, her own satirists, and poets, and historians, have recorded, and it would hardly be possible to draw a picture in blacker colours than those which they have laid so thickly on their canvas. But this experiment is going on at the present day, and with the like results. It is a striking fact, shewing how

little effect the mere cultivation of the intellectual or imaginative faculties can have in checking moral depravity, that those very cities of continental Europe where the most has been done for the people in this way, where museums and galleries in abundance are open to all ranks alike, are a byword and a reproach, as containing the most dissolute and corrupt population. We might point to Munich, where the government has put forth all its power, and grudged no expense in its attempts thus to elevate the tastes of the inhabitants,—well, the capital of Bavaria enjoys the miserable reputation throughout Germany, of being, perhaps, the most demoralised city north of the Alps. The great remedy now in highest repute with the wise men of the world, is education. The cry has been raised, that if we could only succeed in educating the masses of the community, in place of the disorderly and degraded beings we now behold, we should have quiet, peaceful, subjects; decent, orderly, citizens; good members of society, in every relation of life. Let us only educate, and we shall give them habits of honesty, industry, and self-reliance, feelings of independence, which would make them scorn to rely upon others for their daily bread. Let us only educate the masses, and our poor-houses, which are now crowded, will be tenantless; and our jails, which now hardly suffice, will be without occupants. Such is the cry re-echoed frequently by those who have never thought very seriously about the subject, but who have found it a convenient cry to serve a party purpose. Now I have great faith in the power of education to elevate the masses; but it must be an education conducted by Christian teachers, and deeply imbued with a Christian spirit. It must be such an education as Lois of old gave to her daughter Eunice, and as Eunice in her turn gave to her son Timothy—an education, the recipients of which are even from childhood taught to know the holy Scriptures, and the result of which is the unfeigned faith of the Gospel. Unless it be of this character, it will fail to accomplish what is required of it. We may teach men many things, we may communicate to them a knowledge of many subjects, but unless we teach them to know God and Jesus Christ whom He has sent, and “whom to know is life eternal,”—unless we communicate to them that knowledge which maketh wise unto salvation—unless we impress upon their minds that “fear of the Lord which is the beginning of wisdom”—we have no warrant to expect that they will live soberly, and righteously, and godly in this present world. Give them education imbued with the spirit of infidelity or indifference, give them a merely secular education, and it will often be found that they have only been rendered more ripe for evil, more turbulent and depraved. And here still let us appeal to facts. We are often called upon to look to Prussia as an example of a well-educated country, we are often taunted with our inferiority to her in this respect. There, edu-

cation is compulsory; the law of the land takes every child born in the country under its protection, and tells the parent that, whether willing or unwilling, he must send it to school; nay more, that whether willing or unwilling he must allow it to remain there a certain number of years, until, in the eye of the law, it has learned enough. Now, the effect of this has been to place Prussia, as a country, very high in the educational scale, but does she occupy a corresponding place in the moral scale? Is there a single man amongst us who has ever visited that country who would wish to see his native land, in its moral and religious aspects, what Prussia now is? Why, an article which appeared in the *North British Review*, about three years ago, and evidently written by one who knew that country, while glancing at Prussia from this point of view, describes Stettin, one of its cities, as “sunk to the most deplorable depth of Pagan, and worse than Pagan, immorality.” We cannot here give the facts upon which the writer founds this terrible sentence, but we may advert to one of his statements in regard to church-attendance. It is only seven per cent. of the population. These facts surely proclaim, in a voice not to be misunderstood, how little is to be expected of any education not deeply imbued with a religious spirit as a purifying and preserving salt. Make education the handmaid of religion, make it the means of imprinting upon the youthful mind the knowledge of Christ, and of infusing into the youthful heart the love of Christ, and then, and then only, will it be found to be one of the most effectual agents for arresting the progress of corruption, and of diffusing that righteousness which alone truly “exalteth a nation.” Every other method must fail which does not distinctly recognise the great truth stated in our text, that Christians are the “salt of the earth;” that it is by their means alone the world can be preserved from the debasing influence of sin, and the whole community impregnated with the purifying and healthful spirit of the Gospel. It is a high honour indeed which is thus done to believers, but at the same time a solemn trust has been confided to them, and a weighty responsibility laid upon them. And let no one think that he cannot share in this honour—that he has no part in this trust—that no portion of this responsibility rests upon him because his lot in life is a humble one, and his station an obscure one. There is no earnest Christian, however little exalted may be his sphere, and however narrow may be his means, who may not do something to season the manners of those around him with the wholesome doctrines of the Gospel, and by example or precept, by remonstrance or warning, by entreaty or by prayer, to check the prevailing corruption. Let him be nothing more than an humble workman, earning from day to day his daily bread by the labour of his hands and in the sweat of his brow—yet what a beneficent influence may he exert in the midst of the

crowded factory or workshop—what a careful agent may he prove there, if he exhibits the virtues and graces of the Christian character, in checking the oath of blasphemy, the sneer of scorn, or the laugh of profanity. Let him but exhibit an exemplary piety in his own walk and conversation—let him show openly that he is not ashamed of the Gospel of Christ—let him in the face of every ribald jest not scruple to declare his faith in God and in Christ his Redeemer—let him avow boldly his hope of heaven and his dread of hell, and we say that such a man is indeed of the salt of the earth—one of the most useful members of society, one of the benefactors of his fellow-men. Let a man only be truly in earnest, and let him carry his religion into every relation of life, and whether as a parent or a child, whether as a master or a servant, he will find abundant opportunities of exerting an influence for good—he will sow seeds which will spring up and bloom, and bear flowers and fruits long after he himself has been gathered to his fathers. I can hardly conceive any sphere so humble in which a sincere Christian can be placed in which he may not do something for the glory of his God, and the good of his fellow-men. He may not, indeed, be able to do all that he would wish, but let him do all that he can. What position could be conceived less favorable than that of the little Hebrew maiden in the household of Naaman! She was a stranger in a strange land—she was a captive amongst the enemies of her people—she was a worshipper of Jehovah in the midst of idolaters—she had been dragged from home and from kindred, whilst still in early youth, at an age when we could hardly have expected her religious principles to be very distinctly formed. Yet when far from her father's land she forgot not her father's God, and now in that abode of idolatry, she lifts up her voice with all the power of faith to declare His supremacy, and to avow her belief that His prophet was able to do for her master what all the wisdom and all the skill of Syria had failed to accomplish; and to such humble instrumentality what mighty consequences may be traced! Away, then, with all excuses drawn from humble spheres and narrow circumstances. All of us are brought into contact with our fellow-men—all of us can do something to bring them to the knowledge of Christ, to fill their hearts with the love of Christ, to lead them to the abandonment of vice and the cultivation of virtue. It is thus, and thus only, that we can deserve the noble epithet of the salt of the earth; for oh! if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men. Even though our lives may be marked by no gross and glaring immoralities, yet if we are only unfruitful—if, so far as bettering the moral and spiritual condition of others, we might just as well be out of the world altogether—then we do too much resemble the savourless salt which is good for nothing but to be

cast out and trodden under foot. If, reverend Fathers and Brethren, all this applies even to the humblest Christian, with tenfold force does it apply to the Christian minister. Special obligations are laid upon him—a deep and awful responsibility rests upon him—he is, indeed, as in a city set on a hill which cannot be hid, an object conspicuous alike to friend and to foe. It is for us, then, to see to it, that we do exercise such a healthful influence upon those around us as we have endeavoured to describe, and that we do thus merit the glorious title of the salt of the earth. As ministers of an Established Church, we have facilities and advantages for thus diffusing the spirit of the Gospel, for carrying it into the homes of the poor and the haunts of the wretched, which other labourers in the same field, equally earnest, and it may be equally able with ourselves, do not possess; and unless we avail ourselves of these facilities, and turn these advantages to proper account, we cannot expect, nor would we deserve, that our privileges should be preserved, or our rights maintained. In no profession now are men satisfied with an old, lifeless routine, however decent and respectable, and least of all in that profession to which we belong. There is a spirit abroad which is apt to try every public servant, and every public institution by a much severer test than was ever thought of in former years, and we cannot hope to escape from its operation. Days of trial are unquestionably at hand for us, and it would be folly in us to shut our eyes to the fact; our true wisdom is to prepare to meet them.—*Gilchrist's Synod Sermon.*

### THE CHURCH AT HOME.

#### Committee on Popery.

The General Assembly venture once more, through their Committee, to appeal to the Church on behalf of the Roman Catholics of Scotland.

The deep interest which last Assembly took in the proceedings of the Committee, and the unqualified approval which was bestowed on these proceedings, and on the Report which narrated them, encourage the Committee to look for a much larger measure of support than ever.

It is obvious that Scotland is awaking to the immense importance and unquestionable obligation of the work. Let our people but once clearly understand what vast numbers of Roman Catholics are located in this, our Protestant country, in what a mournful state of utter ignorance and godlessness they are for the most part living; and let them be informed that the Church of Scotland has solemnly accepted the responsibility laid on her as the National Church, to convey to those who are so entangled in the meshes of ignorance, superstition and priestcraft, the glad tidings of Gospel liberty and Christ's salvation, and we have no doubt as to the result. Let our Ministers but do their duty by explaining to their congregations the work in which the Church is engaged, and the momentous responsibility attaching to every member of the Church, to support her in this great undertaking, and we have no doubt the people will do theirs.

Once more we solemnly remind our congregations that there does not exist a more important or pressing obligation incumbent upon any Church, than the enlightening and evangelising of those who are perishing for lack of knowledge within our own immediate sphere. Once more we warn them that we cannot expect God's blessing on our Foreign Missions and distant labors, if we neglect our home population, and pass over those who are perishing at our very doors. We speak to an enlightened and intelligent people, who understand the distinction between spiritual light and spiritual darkness, betwixt truth and falsehood, betwixt Christianity and Popery, and we confidently rely on their sympathy, their prayers, and their liberal contributions.

Scottish Protestants! The work is prospering in Edinburgh and Maryhill (the only places to which you have hitherto enabled us to extend our operations), and we ask you to support it. Multitudes of other localities, inhabited by dense masses of Roman Catholics, claim our aid, and we implore you to provide the means of extending our Missions wherever they are needed. Our Missionaries and Teachers are zealous, diligent and successful. The Committee is free of debt, though, at present, destitute of means. The Mission to Roman Catholics is the most inexpensive in which we are engaged—in importance, obligations, prospects and Gospel promises, it yields to none. O, let not the cry of thousands of perishing Romanists ascend up to heaven against the Church of Scotland!

The collection has been fixed to take place, God willing, on *Sabbath, the 20th September next*, being the third Sabbath of that month.

In name of the Committee,

WM. ROBERTSON,  
*Convener.*

### From the Scotch Correspondent of the Montreal Presbyterian.

The Commission of the General Assembly met a few days ago, when the business of most importance was an application from the Moderator of the Synod of Australia on the subject of Government recognition of the Church of Scotland in the Colonies. It appears that a change has recently taken place in Australia, by which the name of the Scotch Church has been omitted from Government documents, while the Church of England and Church of Rome are retained as heretofore. An application was made to the Australian Government asking an explanation of this change, when the Moderator was informed that it had not originated in the Colony, but was in obedience to general instructions, sent out from the Home Government, for the use of all British Colonies. Upon this intelligence being received, the Moderator very properly applied to the Church of Scotland to take the matter up in this country. And I am very glad to say it will be taken up, and with energy, I hope, as it has been entrusted to the Colonial Committee. Dr. Robert Lee made a very sharp speech on the subject, pointing out that this was one of those little things which showed that a systematic attempt was being made in some quarters to ignore the Church out of Scotland. Others seemed to be of opinion that it was a mistake, or at worst that it was the work of some underling of Puseyite tendencies; but it will be enquired into and, I have no doubt, rectified, for the Church has only to speak out on such a subject to be listened to.

Ministers in the colonies' and Scotchmen abroad, should lose no opportunity of bringing before the Church here whatever facts come under their observation, showing unfairness to the Church of Scotland, as an Established Church of the Empire, having equal rights with the Church of England, on the common ground of the Colonial Empire. If Scotchmen abroad had only been all true to the religion of their country, and had vowed this vow—"the Lord forbid it me that I should give up this inheritance of my fathers"—there is scarcely a colony which would not have acknowledged as its chief spiritual power the leaven of Scotch Christianity.

I rejoice to believe that a new day has dawned upon all the foreign schemes of the Church. Professor Mitchell, of St. Andrews, Convener of the Jewish Mission, has gone or is going out to the East this autumn, to see the state of our new missions there, and to consolidate and extend them. It is likewise his intention to visit a number of the towns in Syria and Turkey, where there are Scotch merchants and residents, with the view of organising Scotch Churches. Urgent applications have come, I believe, from Beyrout and other places, asking ministers; and, as the climate is perfection, and the field of labour perhaps the most interesting in the World, I have no doubt they will be easily obtained. The Indian Mission will be in a critical state until order is restored in Bengal, and a new order of things begun; but Christians of all denominations appear sanguine that God will overrule the present disaster for the extension of the Gospel of his Son. It is probable that, after the rebellion is suppressed, the mode of conducting missions in the East will be somewhat changed, and more vigorous efforts put forth than ever have been yet. It is believed that the present convulsion will tend in various ways to the breaking-down of the system of the caste, which has been the great obstacle to the progress of the Gospel.

### Nineteenth Annual Report of the Scottish Ladies' Association

FOR THE ADVANCEMENT OF FEMALE EDUCATION IN INDIA, UNDER THE SUPERINTENDENCE OF THE GENERAL ASSEMBLY'S COMMITTEE ON FOREIGN MISSIONS—1857.

Your Committee, in this their Nineteenth Annual Report, will lay before you an account of their proceedings since the last Annual Meeting of the Association, and the progress which has been made in the great work undertaken by you; and whatever success has attended their efforts, your Committee ascribe to God alone.

From Calcutta, the communications received from Miss Hebron, and from the Rev. Mr. Herdman (whose kindly interest in your schools cannot be too highly spoken of), from time to time, throughout the past year, have rejoiced the hearts of your Committee. Your Committee, in being directed to choose Miss Hebron as the successor of Mr. and Mrs. Yule in the Orphanage, have great reason to be thankful to our heavenly Father. Miss Hebron's assiduous attention to all the children placed under her care, and her intimate knowledge of the native female character, acquired by her long residence in India, and the experience she had in the management of native schools under the late Rev. Dr. Weitbrecht, at Burdwan, have fully justified your Committee in appointing her as your agent in Calcutta.

The Day-schools have maintained their

average attendance of children throughout the past year, the number usually in attendance was one hundred and twenty-five. The "Mixed School," which was instituted by Mr. Yule, was given up in August last, in consequence of another school, "The Calcutta Girls' School," having been opened in the immediate neighbourhood of the place where your "Mixed School" used to be held, and for the very class intended to derive benefit from that school. Your school was, therefore, no longer needed.

Your Committee regret that, from an epidemic and other causes, the number of children in the Orphanage is less than for some years past; and that, in consequence, they have been unable to supply the increasing demand, from Sabbath-schools and private individuals, for these children as the objects of their charity. Your Committee hope, however, that the means suggested by them, for refilling your Orphanage with children of the class designed by your Association, may prove successful, and that those kind friends who have offered to maintain children there, and who have not, as yet, had children appropriated to them, may soon have their patience rewarded. The number of girls in the Orphanage, on 7th March 1857, was forty-five.

From Madras, your Committee continue to receive the most encouraging accounts. According to Mr. Walker's Report of your Schools, it appears that the numbers in attendance have increased during the past year,—the majority of those attending being caste girls; and that two of your former pupils (*Lydia* and *Ruth*) are teachers in the Institution. Other two of your former pupils (*Paulina* and *Naomi*) continue to act as teachers in the schools at Poodonpett and Nungumbankum, supported by the St. Andrew's Church Association, Madras. At the examination of your Schools on 30th December 1856, the numbers on the roll were reported to be four hundred and fourteen.

The Normal Class, composed of girls who live in the Mission-house, and who are being trained for the important work of teaching, amounts now to ten in number. They are under the especial and immediate charge of Mr. and Mrs. Walker; and they are all appropriated to parties who have kindly intimated their desire to maintain them upon the terms stated in last year's Report. So many parties have applied for *protégées* from this class, that your Committee intend for the future to give a preference to Sabbath schools, in their appropriation of these girls.

From Bombay the accounts are equally gratifying. Miss Young continues to give her anxious attention to the children of the Orphanage (seven in number) placed under her charge by your Committee; and though Mr. Domingo A. D'Almeida, the Inspector of your Day-schools in Bombay under Miss Young's superintendence, reports a decrease in the numbers attending on the Schools under his inspection, owing to one of these Schools having been closed temporarily since November last, yet the number reported by Miss Buchanan, as attending her School in Lohar Chawl Street, reduces that decrease to eight under the number in attendance last year. The average number in daily attendance on the four Day-schools superintended by Miss Young, is seventy nine, and in the School taught by Miss Buchanan, is thirty-three. Your Committee feel called upon to express their gratitude to the Father of Mercies for His kindness to the Association in restoring the health of your amiable Inspector, Mr. D'Almeida, for

indeed he was nigh unto death. All your children in the Orphanage are appropriated to Sabbath schools in Canada.

From Ceylon the accounts which your Committee have received, though indicating a diminution in the numbers attending your Schools, yet are so far satisfactory that they report very favourably of the efficiency of the teachers and the good conduct of the scholars. The number of children on the rolls of your three Schools is one hundred and fifty-four.

Your Committee engaged Mr. Yule, formerly your Superintendent at Calcutta, to visit your auxiliaries and other places in Scotland, last autumn, on behalf of the Association. Mr. Yule was kindly received at the various places he visited, and ample testimony has been given to the zealous and able addresses delivered by him. It is trusted that the impressions made on those who heard his addresses, may not be evanescent. He addressed upwards of forty meetings.

The Income of the Association, for the year 1856-57, amounts to	£1758 19 3
The Expenditure for the same period amounts to	1381 15 6

Leaving an excess of Income of	£377 3 7
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For this excess of income, your Committee thank God and take courage. Your Committee wish to be found faithful to the trust confided to them. They feel their great responsibility, and in all things they desire to be guided by that wisdom which cometh from above. Moreover, they entreat that while you supply them with the means of carrying out the objects of the Association, you will also pray with them, that the Holy Spirit may take of the things of Christ, and shew them unto the souls of the sin smitten daughters of India, that those who now sit in darkness may see a great light, and that they, like Job, may know that their Redeemer liveth.

Your Committee have gratefully to acknowledge the receipt of a legacy of £30 from the late Miss Margaret M'Ewen, Manse, Kirkmichael, Ayrshire.

Your Committee would again take the liberty of urging the claims of this Association upon the Ministers of the Church of Scotland. Many parishes are contributing through their Sabbath-schools, or the juvenile members of their churches, by supporting an orphan at one of the Orphanages of the Association, and some are having collections made in their churches, for behoof of the Association; but a great many of the parishes in Scotland are still non-contributing.

The zeal displayed by its supporters, in Canada, of your Association, is worthy not only of all praise, but also of imitation. Not content with maintaining twenty-two of your children at Calcutta, Madras, and Bombay, your Canadian friends, at the suggestion of Alexander Morris, Esq., of Montreal, are making collections for sending out a library to the children at the Orphanage, Calcutta. This work of love having been intimated to your Committee, they not only highly approved of it, but, through the columns of that excellent monthly publication, *The Juvenile Missionary Record of the Church of Scotland*, they recommended its being taken up by the Sabbath school children of Scotland. Your Committee are glad to say that this provocation to love and good works by their Canadian brothers and sisters, has been accepted; and that in many Sabbath-schools, collections are now

being made for the "Calcutta Orphanage Library."

Your Committee renew the expressions of their thanks to the Corresponding Boards at Calcutta, Madras, and Bombay, and to the Branch Association at Colombo, Ceylon; to John Paton, Esq., Kingston, and Alexander Morris, Esq., Montreal, Canada West, and to Mrs. Ralph, Liverpool, for their attentions to the interests of the Association abroad; and to the Ministers and Collectors in Scotland, for their exertions on its behalf at home. Lists of the sums collected in Madras, Canada, Liverpool, and at home, will be given in the Appendix.

**REV. MR. CARD OF ERROL PREACHING BEFORE HER MAJESTY.**—On Sabbath last Mr. Card preached in Craithie Church. Her Majesty the Queen, the Prince Consort, the Princess Royal, the Earl of Clarendon, the Royal suite, the Duchess of Kent and suite, and other persons of rank were present. The church was crammed, hundreds standing—so much so that her Majesty had to give directions to open the windows, for the purpose of ventilation. The crowd seemed to form a drawback to the Queen's enjoyment of the service. The rev. preacher adopted part of the Church of England service in his first prayer. The text was 1st Cor. iii 22d and part of 23d verse. The discourse is described by an auditor to have been 'most magnificent.' Mr. Card did not even use notes. Some rain fell during the service, but the day, on the whole was not unfavourable.—*Dundee Advertiser.*

**THE REV. JOHN STUART—FAREWELL SERMON.**—On Sunday the East Church, Stirling, was crowded to excess by parties of all denominations, in order to hear the Rev. J. Stuart—who has been appointed to the collegiate charge of St. Andrew's church and parish in Edinburgh—deliver his farewell discourse. The rev. gentleman chose his text from Luke vii. 1, and in a most eloquent discourse magnified Christ as a preacher. Towards the conclusion of the discourse, he, in an affecting valedictory address, bade farewell to the East Church congregation, and stated that during his ministry the people of Stirling had made his paths those of unmingled pleasantness and peace. The Rev. Mr. Stuart preaches on Sabbath first before her Majesty at Craithie Church, and his induction to St. Andrew's Church in Edinburgh takes place on Thursday.—*Stirling Journal.*

**The Rev. John Stuart's Sermon before the Queen.**

We are rejoiced to learn that the ministerial services of this rev. gentlemen, who last Sabbath officiated in Craithie Church, have met with the most marked commendation of her Majesty. On Monday Mr. Stuart received a communication from the Hon. Colonel Phipps, intimating that the Queen and the Prince Consort had listened to "his beautiful discourse" with the deepest admiration. Colonel Phipps further communicated her Majesty's request that Mr. Stuart would transmit a copy of the discourse to Balmoral. The Queen gave instructions that the rev. gentleman should be driven to Perth in one of the royal carriages.—*Stirling Observer.*

**MUNIFICENT GIFT BY HER MAJESTY TO THE ENDOWMENT SCHEME.**—Her Majesty the Queen has contributed the sum of £500 towards the Endowment Scheme of the Established Church.—*Montrose Standard.*

**UNITED PRESBYTERIAN AGED AND INFIRM MINISTERS' SCHEME.**—Upwards of L.18,000 has been raised by the United Presbyterian Church, for the Aged and Infirm Ministers' Scheme, L.15,993 of which has been subscribed by private members of the Church, and L.2113 by 256 ministers.

**JUBILEE DINNER.**—On Wednesday week, the Rev. Dr. William Lamb of Carmichael, was entertained at a jubilee dinner in the Clydesdale Arms Inn, Lanark, in celebration of the fiftieth year of his ministry. About ninety sat down to dinner, the chairman being Sir Wyndham Carmichael Anstruther, Bart., supported on the right by Dr. Lamb, and on the left by Mr. Bailie Cochrane of Lamington. Mr. Scott of Castlemains, officiated as croupier, and among those present were Mr. Bertram of Carswell, Mr. Lithgow of Stanmore, Rev. Dr. McNaughton of Lesmahagow, Rev. Mr. McGlashan of Lanark, Rev. Mr. Watson of Covington, and the brethren of the Lanark Presbytery.

**THE VERY REV. PRINCIPAL MACFARLAN.**—We learn with sincere pleasure that the venerable Principal is progressing favourably, though somewhat slowly, towards recovery from the effects of the unfortunate accident, which befall him lately at Helensburgh, and that he is expected in Glasgow in the course of a few days, where his appearance will be hailed by numberless attached friends.—*Glasgow Gazette.*

**ENDOWMENT SCHEME OF THE ESTABLISHED CHURCH OF SCOTLAND.**—Our columns of this week contain reports of two public meetings held in the North in connection with the Endowment Scheme of the Church of Scotland. The Marquis of Stafford presided at Golspie, and the Earl of Seafield took the chair at Inverness. On each occasion the attendance included not only adherents of the Established Church, of which we believe these noble lords are members, but also a number of influential noblemen and gentlemen friendly to the cause, connected with other religious bodies. The object of the Endowment Scheme was fully explained by the Rev. Dr. Robertson of Edinburgh, who has labored with indefatigable zeal and ability to unite all ranks in the movement, and already made wonderful progress towards the full accomplishment of the scheme. About £300,000 have already been subscribed, of this £90,000 is on account of the Provincial Fund, and we understand that only £110,000 is required to ensure the commencement of a hundred churches in addition to the fifty that are already either erected into parishes, or provided with the necessary funds. There is now a stated fund of L.3000 to L.4000 annually obtained from collections and other sources for carrying on this scheme from year to year.—*Inverness Courier.*

**BURGH AND PAROCHIAL SCHOOLMASTERS OF SCOTLAND.**—On Friday the annual meeting of this body, in connection with their Widows' Fund, was held in the Hall of the High School of Edinburgh. Mr. Carmichael, one of the classical masters in the High School, was elected preses, in room of the Rev. Mr. Thomson, schoolmaster of Inverarity, whose term of office had expired. Mr. Knox, schoolmaster of St. Niman's, was re-elected cashier; and Messrs. J. & J. Turnbull were re-elected

clerks. From the report and accounts submitted to the meeting, it appeared that the capital of the fund now amounts to upwards of L.80,000; that the increase of this capital within the last year exceeds L.2000; and that the whole sum annually paid to the widows and orphans of schoolmasters, is about L.6000.

**CHURCH IN THE COLONIES.**

**Synod of Canada.**

**REPORT ON ORPHANAGE FUND.**

This humble effort to interest the youth of our Church in the advancement of Christ's kingdom among the heathen—and especially in the efforts now being put forth by the Church of Scotland on behalf of the natives of British India—has met with a generous response during the past year; and it is with mingled feelings of joy and thankfulness that the Treasurer respectfully submits the following brief statement.

At the Orphanages at Calcutta, Madras, and Bombay, under the care of the Scottish Ladies' Association for Female Education in India, twenty-two orphan girls are now being supported and educated by the youth of our Canadian Church. On behalf of these there has been contributed during the past year, per annexed statement . . . . . £92 10 0

Add special contribution from Fergus Ladies' Association, . . . . . 3 0 0

Special contribution from Sabbath Schools to purchase Libraries for the Orphanages . . . . . 11 0 9

Making the total receipts, since April, 1855 . . . . . £106 10 9

A statement is appended to this report with full particulars as to the parties by whom the above was contributed, the names of the orphans, and the balance in the Treasurer's hands. The special contribution to provide Libraries for the orphanages was remitted direct by the Editor of the *Juvenile Presbyterian*, and therefore does not appear in the annexed statement.

The last annual Report of the Scottish Ladies' Association for Female Education in India, is also respectfully submitted.

Such are the simple statistics of the first year's operations in connexion with this scheme, since it obtained the sanction of the Synod, and it is perhaps hardly necessary to dwell upon the effects produced, or which may be anticipated. Need we point to twenty-two of India's daughters rescued from vice, and from the darkness of heathenism, who are now the inmates of comfortable homes, and deriving the unspeakable advantages of a christian education. India, as a province of our Queen's dominions, has the strongest claims upon our sympathies. For years all Missionary operations in that country have been confined to the male population; the females, from their peculiar position in society, seeming to be beyond the sound of the Gospel. Under circumstances such as these the hand of Providence appeared to indicate a scheme for female education as a grand means for christianizing the millions of India. Hundreds of orphan girls are now being trained for missionary work in the institutions and schools of the Scottish Ladies' Association for Female Education in India.

As Catechists, Teachers, and Monitresses, as the wives of Native Missionaries and Preachers, as mothers and sisters,—as such, penetrating the dense masses of Hindoo society and diffusing the leaven of the Gospel, even in the harem of the Mussulman and in the Zenana of the lurdly Baboo, who among us can foresee what grand results may be produced through such apparently feeble instrumentality?

Nor is this all. While the children of our Sabbath Schools are thus watering others, there is a gracious promise that they will also themselves be watered; and the indirect effects of missionary enterprise among them are perhaps not less important than those to which allusion has been made above.

Next to an outpouring of the Spirit upon our Churches and Sabbath Schools, nothing is more earnestly to be desired than a more entire consecration of the energies and wealth of the Church to the service of the Lord. The more that this spirit prevails in our midst, the more we shall see our beloved Zion flourishing, and lengthening the cords and strengthening the stakes of her scattered folds. If the wealth of the Church is to be poured into the Treasury of the Lord, and if the energies of His professing people are to be devoted to His service, experience would seem to show that the lesson must be impressed upon the young—that it must be taught in our Sabbath Schools. Here, then, is a scheme appealing at once to the sympathies of the children, and making them feel a direct interest in Missionary work—a scheme, too, which they have taken hold of with youthful ardour and affection. In every Sabbath School which has adopted the plan, a lesson is being taught, which, under the Divine blessing, will bear good fruit in the future history of our Church. In Canada the Gospel must be supported and propagated by voluntary efforts; and when we have been removed from this earthly scene the burden will fall upon those very children who are now being trained in our Sabbath Schools. Is it not then a duty, as well as a high privilege, to commence early the course of preparation for the work which lies before them?

In conclusion, the Treasurer respectfully begs to submit the Reports and Accounts; and to add the assurance, that if they meet with the approval of the Synod, and if he is continued in office for another year no exertion on his part will be spared to carry on the scheme which he has feebly endeavoured to commence. He begs further to express his deep obligations to the *Presbyterian*, and to the *Juvenile Presbyterian*, for the very valuable co-operation which they have afforded, and without which comparatively little could have been accomplished.

All which is respectfully submitted.

JOHN PATON, *Treasurer*.

### Presbytery of Glengary.

This reverend Court met within St. John's Church, Cornwall, on Wednesday the 16th Sept, and was duly constituted by the Moderator, the Rev. Mr. MacDonald, Minister of Lochiel.

After the transaction of some routine business the Moderator laid on the table a call and other relative papers from the Congregation of Plantagenet in favour of the Rev. Collin Grigor (late of Guelph) to be their Minister. Mr. Grigor, who was present, having signified his acceptance of the Call, the Presbytery unanimously agreed to sustain the same, and fixed on Wednesday the 30th inst., for his induction

to said charge. The Rev. Mr. Watson was appointed to preach and preside on the occasion, the Rev. Mr. Johnston to address the Minister, and the Rev. Mr. MacVicar the people, on their respective duties. A Petition from the Congregation of Vankleek Hill, craving the services of a Minister or Missionary among them, having a knowledge of the Gaelic language, and setting forth their willingness to make provision for his adequate support, was read. The Presbytery instructed the Clerk to bring the case of this Congregation specially under the notice of the Colonial Committee of the Church of Scotland.

The Rev. Mr. McPherson having stated that a request had been preferred to him by the vacant congregation of Dalhousie Mills to have the sacrament of the Lord's Supper dispensed among them, the Presbytery appointed Mr. McPherson to make the necessary arrangements for the carrying out of the expressed wish of the people in this matter.

A call and accompanying documents from the people of Matilda in favour of the Rev. T. Scott to be their minister was laid on the table of Presbytery, but, owing to some informality in these, the Presbytery were unable at the time to take any action upon them.

The Rev. Mr. Johnston requested leave of the Presbytery to apply to the friends of the Church in the province for aid to assist the congregation of L'Original in their exertions to finish their Church and to erect a suitable Manse. This request the Presbytery unanimously granted.

The subject of Presbyterian Visitations was then taken up, but, as no member of the Court was prepared with a list of queries, further discussion on the matter was deferred until next meeting. The Presbytery thereafter having appointed supply for the vacant Churches, the meeting was closed with prayer.

### Presbytery of Montreal.

We understand that a *pro re nata* meeting of this Presbytery was called for the 30th ult., for the purpose of making arrangements for the reception of the four missionaries assigned to the Presbytery, and the appointing of fields of labour to them. The visitations undertaken by the Presbytery are being faithfully proceeded with. Visitations are appointed to be held at the following places.—Russeltown, 6th October; Lachine, 2nd November; St. Paul's, Montreal, 3rd November;—of which the congregations and others concerned will take notice.

### Another Missionary.

We had the gratifying pleasure of announcing last month the appointment of three missionaries to the Presbytery of Montreal, and we are again privileged to intimate the appointment of a fourth missionary to the same Presbytery, the Rev. James Paterson of Ardentunny, of whom we have heard a very satisfactory account, as also that of the Rev. A. P. Marshall to the Presbytery of Kingston. These are encouraging instances of the interest taken in our welfare by the Colonial Committee, who are earning the gratitude of Colonists by their zeal, judgment and liberality. We have indeed reason to rejoice and take courage that laborers are forthcoming to the harvest, when there is such a wide and promising field of labor and usefulness in this extensive and populous Province.

## MISCELLANEOUS.

### The Insurrection in India.

Sad, sad are the tidings from India, and many are the forebodings which throng our mind, as we sit down to tell our young readers, what fearful dangers now threaten that vast portion of our Queen's Dominions. Did we not know that when "the heathen rage," and when Satan seems for a time to have overcome the truth, God is able to bring good out of the confusion, we should almost despair of the progress of the Gospel in Northern India. But away with such fears, they are groundless. Though heathenism seems to have gained a victory, it will be for a short season only, and where one church has been destroyed others will rise, where the blood of missionaries and of converts has been shed, hundreds will be found to erect the gospel banner.

Our readers are aware that India is now chiefly governed by a Company of Merchants, called the Honourable the East India Company, who have a large army to support their authority, composed chiefly of native soldiers or sepoy. The religion of these Sepoys is chiefly Brahminism, a kind of idolatry which teaches them, among other things, to reverence the cow or ox, and on no account to kill this animal. The Hindoos are divided into four great castes or ranks, which are entirely distinct from each other, and hold no more intercourse than can be avoided. There are the Brahmins or priests, the soldiers, the husbandmen and the laborers. In Bengal the Sepoy soldiers have always been enlisted from among the Brahmins, or highest class, who are far more bigoted and fanatical than the others, and more liable to revolt. In the other Presidencies of Bombay and Madras, the sepoy are taken indiscriminately from all ranks.

There has long been a disaffected spirit among the Sepoys of the Royal army, and which was lately brought to a crisis by the following circumstances. During the war in the Crimea the mimic rifle was found so superior to the old "Brown Bess," as our soldiers called the muskets, that the India Company determined to introduce it into their army. The cartridges (or ball and powder wrapped up in paper) for this kind of firearm, need to be greased in order to slip down the barrel, and some bad men who wished to overthrow the government in India, artfully told the Sepoys that the grease used was that of the ox, their sacred animal. The bad men who did this, then went to the Mahomedan Sepoys, of whom there are many in the army, and told them that the grease was also of swine, which animals you know Mahomet told his followers to hold in abhorrence, like the Jews of the old Testament. On hearing all this the Sepoys became furious. They said "The English are trying to overthrow our religion," and at length an open mutiny broke out at Meerut, a large station in North-western India. There the Sepoys suddenly turned upon their officers, who are always Europeans murdered them in cold blood, and then inhumanly massacred every white man, woman, and child they could find. Alas! but few escaped their fiendish rage. From Meerut the spirit of revolt flew through the other stations in Bengal, and at nearly all of them similar scenes of horror took place. No pen can ever describe the frightful massacres. At Delhi, after the Sepoys thought

they had done their work, fifty poor women and children were found hid in a cave, and one by one these were brought out, and butchered in presence of each other.

Nor have the peaceful missionaries escaped. The satanic fury of the Sepoys did not spare even these, their best friends. At least ten missionaries by the last accounts have been murdered along with their families, and also many native Christians. A survivor says that he saw one of the latter put to death, his furious murderers hacking his body with their swords, and saying between each blow, "Now preach to us."

Fifty thousand soldiers are now in open mutiny; of these thirty thousand have shut themselves up in the great city of Delhi, and by last accounts were defending it against the European troops, who were about to attack them. No one can doubt the result. An immense number of British troops is now preparing to reconquer Bengal. The Sepoys must soon give way, and fearful will be their punishment from our soldiers, all of whom are burning to avenge their murdered friends and country-women.

Providentially Calcutta is yet safe, although great alarm exists there, and no one knows what a day may bring forth. The Presidencies of Bombay and Madras, where the Sepoys are not all Brahmans, have as yet been free from mutiny. Much, however, depends upon the fate of Delhi. If that city is not soon taken, it is feared that all over India the Sepoys will rise and murder the Europeans. Let us pray that God in his infinite mercy, may avert such a fearful catastrophe.

Our young friends will, doubtless, feel very anxious about their little orphans, and we hasten to say that these are all safe. Letters have been received up to the 1st June from Calcutta, one of which will be found on another page. Let us all—young and old—remember India in our prayers. God can overrule all this for good, and He alone can save India from becoming one scene of bloodshed and massacre.—*Mont. Juv. Presbyterian.*

### Massacre of the Rev. Thomas Hunter and Family.

The Rev. Thomas Hunter was born in Aberdeen on the 4th December, 1827. He was the fourth son of Mr. John M. Hunter, of the Inland Revenue in this city. He received the rudiments of an English education under the late Mr. Meston, and was afterwards a pupil at the Grammar School, during the rectorship of the lamented Dr. Melvin. He attended the classes of arts at King's College, of which he became a graduate, and subsequently studied theology at the Old Town Divinity Hall. While there, he was for some time a teacher in the Gymnasium of the Rev. Mr. Anderson, of whom and Mrs. Anderson he ever entertained a grateful remembrance. Having an elder brother a Missionary at Nagpore, in Central India, it was natural his thoughts should frequently turn to the spiritual necessities of our Eastern Empire; and his impressions on this subject were deepened in no slight degree by interviews he had with Dr. Duff and the late Mr. Nisbet, of Bombay, during the visit of these distinguished men to this country. The result was that he offered himself as a Missionary,

was licensed by the established Presbytery of Edinburgh, in June, 1855, and ordained in St. Andrew's Church there a Missionary to the Punjaub, on the 19th of the subsequent month. The same evening he was married to Miss Jane Scott, daughter of James Scott, Esq., Edinburgh, a young lady connected with Dr. Glover's congregation, and whose attention had been early turned to Missionary work. They sailed for India from London, *via* the Cape, on the 25th of August, 1855, and safely reached Bombay towards the close of the year. On arriving Mr. Hunter was presented with a complimentary letter and a handsome silver inkstand, as an acknowledgment of his zealous labors for the spiritual welfare of the crew and passengers during the voyage. It had been his intention to remain in Bombay only a few months, but he was detained there nearly a year, laboring in the institution which had been left for some time without European superintendence, owing to the unexpected resignation of the Missionary in charge. His zealous labors there were crowned with no little success; and he had the satisfaction of admitting two or three Mohammedans into the Christian Church. But, ordained to the Punjaub, he felt that Bombay was not his proper sphere, and leaving it in November, 1856, along with his family and first convert, Mahomed Ismail, he journeyed *via* Kurrachee and Moulton to Sealkote, a distance of 1,774 miles. It was ordered that his labors in this, his chosen field, should be short. The mutinies at Meerut and Delhi, in May last, were not long in affecting the whole north of India. Though time after time the brief telegraphic despatch ran thus: "The Punjaub is tranquil," yet it meant no more than that there was a deceitful smoothness on the surface, masking the fierce excitement that raged below. For some weeks Sealkote was kept in check by the presence of a European regiment; but first part and then the whole of it was withdrawn, to aid in constituting a powerful movable column which, occupying a central position in the Punjaub, might be ready to march at once on any spot where an outbreak took place. As is well known, at 4 o'clock on the morning of the 9th July, the 9th Cavalry and 46th Native Infantry, rose at Sealkote, in sanguinary mutiny. On the alarm being given, all the Europeans attempted to escape to the fort. Seven, however, were unable to reach it, three of whom were Mr. Hunter, his wife, and their infant son. By the most definite accounts that have yet reached this country, it appears that some officers who were proceeding to the fort under the protection of thirty mounted police, had the kindness to call at the Mission House, to give the inmates the benefit of their armed escort, but one of them, writing to the *Times*, says Mr. Hunter and his family had gone on some time before, and had been all murdered on the road. It seemed to have been no part of the Sealkote mutineers' plan to massacre ladies and

children, but perhaps Mrs. Hunter had offended the fanatic Mahomedans by establishing a small female school—a crime in their eyes deserving of death. A few days before leaving Aberdeen, she inscribed in front of a little book the verse:

"Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep:  
A calm and undisturbed repose,  
Such as no Christian pilgrim knows."

Let us trust that she, her husband and her child, now together enjoy that "undisturbed repose" in the place of bliss; and feel it all the more sweet from the contrast it presents to the stormy and trying scene through which it was ushered in.—*Com. to the Aberdeen Journal.*

### Dr. Livingston.

This remarkable man, modest and unassuming as he is adventurous and undaunted, could not have anticipated what a sensation his return to his native land would produce. His name has brought together large and enthusiastic audiences wherever his arrangements permitted him to appear. Several classes that do not uniformly act in concert, have concurred in loading him with marks of honour. The religious world honours him as a missionary related to the man of Africa, by other ties than those of affinity; witness Exeter Hall, Men of science honour him as a traveller, who has extended the limits of our knowledge in a region where many Scotchmen have already done good service—as Bruce, and Park, and Clapperton, and Lang, not to speak of the lion Hunter; witness the Geographical Society in London, under the presidency of Sir Roderick I. Murchison; and the Scientific Association in Dublin, under the auspices of the Lord Lieutenant, Merchants honour him as a pioneer of British commerce; witness Manchester and Glasgow. Glasgow has done its duty, as it seldom fails to do when money is wanted for a good cause. Their two thousand pounds must relieve the good man's mind from a burden which pressed on it as often as he thought of the possible termination of his approaching journey. Working men honour him as one who has raised himself from the condition of a cotton spinner to a position in which those who are otherwise the leaders of society, feel him to be in many things their equal, in some things their superior. There is no doubt, that in such a heart as Dr. Livingston's, this universal welcome will make the best impression and that when he has seen the value which all attach to his labours, he will return to Africa as if he now held a commission from the religion, and science, and commerce, and labour of his country. But may we not hope that such an impulse as was given to missionary zeal by the visit and the publication of John Williams, will now be given by the visit and the publication of Dr. Livingston, who has appealed to the sympathies even of classes that might not feel an equal interest in the Martyr of Erromanga.—*U. P. Magazine.*

LONDON CHURCH EXTENSION.—The House of Commons, on Monday evening, voted to the London Diocesan Church Building Society a grant of £10,000, for the purpose of enabling it to carry on the work of church extension. To meet this grant, the Duke



of Bedford has promised £.1000 a-year for ten years, the Marquis of Westminster £.1000 a-year for ten years, the Marquis of Northampton £.1000, the Earl Howe £.1000, Lord Southampton £.1000, Lord Robert Grosvenor £.1000, Mr F. Attwood £.1000, the Earl Cadogan £.500, the Earl of Dartmouth £.500, the Marquis of Exeter £.200, and a large number of other subscriptions have been offered. It is understood that the operations of the Society will be in the first instance directed to the eastern portion of the metropolis.

## RELIGIOUS INTELLIGENCE.

### Prayer for India.

We rejoice to observe that God's people in various parts are seeking to stir each other up to prayer in this behalf. Several of the Bishops of the Church of England have issued addresses to their clergy and people, recommending special supplications on behalf of India. The Hon. and Right Rev. Dr. Montague Villiers, Bishop of Carlisle, has issued an address to the clergy of his diocese, in which he says :

"It might be of great advantage if you would call the attention of your congregation to the power of prayer at such a season. It would help them to realize that prayer is no mere formal matter, but the directly-appointed means for securing the help of God. When we think of the horrors and cruelties that have accompanied this fearful mutiny, and at the time which must elapse before our reinforcements can arrive, I am sure that you will feel that it is to a God of mercy we must look." Dr. Hamilton, Bishop of Salisbury, in his pastoral letter on the same subject, says : "The events now occurring in the East press upon us two duties—1st, to remember in our prayers all our brethren who are in peril; 2nd, to strengthen the missions of the Church in the East, and in all parts of the world." The Rt. Rev. prelate recommends a collection throughout the diocese, in aid of missionary operations in India. His lordship says : "Rev. and dear brethren,—The terrible calamities in India have already bereaved many of our homes, and filled all our hearts with deep anxiety for our countrymen and their families in that distant land. The security of that great empire is imperilled, and all the efforts so greatly prospered by God for the spread of the gospel and the social improvement of the people, have received a grievous check. We must look higher than human wisdom and strength, and higher than human sympathy, if we would have guidance and deliverance in national disasters, or comfort and a sanctified result in domestic bereavement; and I trust that, in the private and family prayers of all who call upon the name of the Lord, there has been special mention of those who have been called upon to mourn, and of those who are exposed to peril; and that confession of sins deserving judgment has accompanied the earnest supplication for wisdom to our national councils, and success to our country's arms."

In India itself, too, a paper has been drawn up and circulated, urging united prayer and suggesting suitable topics. In

this paper the following subjects are suggested :

That the Lord would protect His people, hear their prayers, and graciously favor His own mission cause.

That He would comfort the wounded, afflicted and bereaved, and sanctify their sorrows to them.

That He would lead all who are in peril or anxiety to seek protection and guidance from Himself, and reward their confidence.

That He would be with our countrymen and their children, and others in captivity, and send them speedy deliverance.

That He would overrule these calamities for great and lasting spiritual good in many individual cases : in the establishment of a wise and righteous public policy; in the rebuke of blasphemy, and in the overthrow of every system of error and superstition.

That He would control and hold in check the unruly wills of sinful men, and turn the counsel of our enemies to foolishness.

That He would create a spirit of deep humiliation for personal and national sins.

That He would preserve our rulers from compliances with idolatrous and superstitious errors, and with the sinful and anti-social system of caste, and give to them and to every one who is in a position of authority and responsibility, all needful courage, wisdom and constancy, and the spirit of a sound mind.

That He would preserve the health and encourage the hearts of our faithful troops, and enable them fully to restore order and tranquility.

That He would affect the hearts of the people of England, so as to create a new and deep interest in India, with fervent desires, efforts and prayers for her conversion to the Lord.

And finally, that He would have mercy on the people of this land, and remember His word unto His servants on which He has caused us to hope, that His Son shall have the heathen for His inheritance, and that all nations shall serve Him.

We commend to our readers these topics for prayer, and others which their own reflections or the spirit of God may suggest. In this distant land, far from India and the scene of the present troubles, we may hold up the hands of those who are in the high places of the field. We have access to the hearer and answerer of prayer through our Great High Priest. Let us plead that He would remove His correcting hand, and cause present trials and afflictions to bring forth, in future years, the peaceable fruits of righteousness unto His own praise and glory.—*Ecclesiastical and Missionary Record.*

### Children and the Church.

Our readers are aware of the purpose for which the *Juvenile Presbyterian* was originated. Ever since its first issue, this paper has endeavored to excite the interest of the

young towards missionary and other Christian enterprises. Those of our own Church have been most dwelt upon, and their claims upon that church's members strongly advocated, and of the fact that these efforts have been to some extent successful, we have most pleasing proof. But for this *Int'l Journal*, there would have been fewer children in the Church of Scotland's Indian Orphanages, and there would not have been all that amount of zeal which is fast becoming general among the young members of the Church. The progress of a missionary spirit it is our aim to promote; and its advancement amply repays our labors. To stimulate to increased exertion—to point out the duty, and the way of performing it—will be our constant effort.

Missions may be divided into two classes—Home and Foreign. Every Sabbath School should do something for both. No scheme coming under the latter head, can have a greater claim upon us than the Church of Scotland's India Mission. Millions of fellow-beings, subjects of the same Queen and owing obedience to the same laws, are slaves in India to the most degrading superstitions—to the most cruel forms of idolatry. To aid, however humbly, the venerable Church with which we are connected, in illuminating these dark regions with evangelical truth, is indeed a holy work, and the Orphanage branch of the Mission is surely a most suitable part of it, for Sabbath Schools to take up. But it must not be forgotten that Home Missions have also a claim upon us—and, as it is the duty of Christians to help their own kindred—as strong a claim upon us, as Foreign ones. To aid in building up Presbyterianism in Canada is also a noble work. What do our Schools then do for Home Missions? We cannot believe that this would stand in the way of foreign enterprises. One good work never prevents another. We should labor for both causes. And if we were asked to point out the way of aiding Home Missions, we would urge the duty of supporting the Bursary Fund of Queen's College. Every school should do something to help on deserving young men to the Holy Office and thus assist in filling up the vacant charges of the Canadian Church. One school has already assisted this scheme. Should not a general aid be given it? The assisting of young men prosecuting their studies for the ministry seems especially binding on the young members of the Church, as the young will chiefly benefit by their ministrations. Let every school then do something, however small, in aid of Divinity Bursaries, and our Home and Foreign Missions will go forward hand in hand.

Let them assist the Church of Scotland at home and abroad—let them work in the cause of the Canadian Church.

And in strengthening and assisting a thoroughly reformed and glorious branch of the Church, they will perform a double work. Not only will they do something in aid of Christ's cause, but they will even do

something for the temporal interests of the Province. For how can these be better furthered than by the building up amongst us of "a city" in very truth "most Christianly reformed"?—*Juvenile Presbyterian*

### The Man of Macedonia.

You have no doubt read, dear young friends, in Acts xvi., about the vision which Paul saw. It was a vision sent by God, like Jacob's ladder. In that vision Paul saw a man who had the face, and dress, and manner of a Macedonian. This man had an imploring look, and as he gazed on the happy messengers, Paul and Silas, he cried, "Come over to Macedonia and help us!"

Do you know that this was God's way of bringing the gospel to Europe? and then on to our land? Have you ever wondered at God's sovereign grace in sending Paul that vision for our sake? He might have sent a man of China, or a man from dark Africa; but He chose to send a man of Europe, in order to bring the gospel into Europe.

You have all heard that there was once a great king in Macedonia, called Alexander the Great. It is to him that the prophet Daniel refers in chap. viii., calling him the he-goat that scarce touched the ground, so swiftly did he conquer wherever he went. This great conqueror one day sat down on the sea-shore and wept. Why? Was it because he had killed so many men, and made so many families mourn? Was it because he had done no good to their souls? No; it was because after all he had done, and all he had won, his own soul was still unsatisfied, and felt as if it needed still another world to fill it. After all his victories, this king of Macedonia had neither got for himself nor given to his people any blessing, any real good, any true joy. And so, long after, yonder man of Macedonia is seen entreating Paul and Silas to come over and help them. Nothing but the gospel will meet their case—nothing but God's holy love poured on their souls through Jesus Christ, the Saviour. "Oh come and tell us this! You know it; oh come and let us know it, for we too would fain be saved!"

Dear young people, is not that the voice which comes to you from the shores of every heathen land? Do you never dream that you see the negro on his knees, crying, "Come over and help us?" Do you never dream that you see the aged venerable Jew, who has in vain sought rest in Palestine, crying to you, happy children (happy if you know your blessings), "Come over and help us?" Do you never dream that the dark, ignorant multitudes of Russia are looking towards you and crying, "Come over and help us!" And nothing is enough for either them or you but the saving knowledge of God in Christ.

How sad, how appalling the thought that, up to this hour "Darkness covers the earth, and gross darkness the people." Does the cry of that darkness not melt your heart. "Come and help us?" Help! help!—and call on the Lord to help.—*Children's Record.*

The Society for the Propagation of the Gospel has determined, with God's blessing, to re-establish the mission at Delhi as soon as peace and order are restored, and accordingly a special Delhi Mission Fund has been opened at the office of the society.

## THE MONTHLY RECORD.

NOVEMBER, 1857.

### What is the best Means of Evangelizing the Outstanding Population of a Large City?

In our last issue we gave a very brief outline of a paper that had been read before the Glasgow Church Union, on this deeply interesting subject. Since that time we have received the manuscript from the respected author, the Rev. Matt. Cochrane, Minister of St. Peter's Church, Glasgow, which we have now great pleasure in laying before our readers. The subject of the essay is one which has engrossed much of the attention of both Christian Ministers and Laymen, and has ever been felt to be one of the most delicate nature. Various schemes have been devised for removing the difficulties out of the way, but none have proved adequate to accomplish the design. The evil still remains and increases, and if means are not speedily devised and brought into operation to oppose its progress, it will grow beyond man's power either easily to abate, or finally to overcome. We have, therefore, with pleasure, any scheme that proposes to stem the torrent of ignorance, vice and crime, in our large cities, if it has the least appearance of practicability. The plan which we now submit to our readers seems to us the most feasible of any that have been brought under our notice, and to our knowledge has not only worked well, but has also proved eminently successful wherever it has been tried. In our estimation there is nothing visionary about it. In itself it is exceedingly simple and admirably adapted to the accomplishment of the object intended. It can be easily introduced into any city or district, and as easily wrought out by any congregation. It requires nothing extraordinary in the persons to be employed. A few Christian men and women with a little tact, willing to do something for Him who has done so much for them, is all that is wanted to secure for it a reasonable amount of success. Without dependence on the divine blessing, nothing indeed can be accomplished; but that blessing will not be withheld if the matter is taken up in the spirit and prosecuted in the manner the reverend author so earnestly recommends. But we will here pause in our remarks, and allow the author to speak for himself, commending his plan to the attentive and prayerful consideration of our readers, and hoping his suggestions may be useful to every Christian who can do anything for the benefit of the heathen population of our large towns and populous rural districts:

#### WHAT IS THE BEST MEANS OF EVANGELISING THE OUTSTANDING POPULATION OF A LARGE CITY?

It is an indisputable fact that there are thousands of immortal beings in all our large cities

living in a state of practical heathenism, in the entire neglect of religious ordinances—with-out God and without hope in the world.

It is this class that furnishes the great mass of our criminal population; it is this class that fills our streets with pests and our prisons with inmates, and costs the country ten times as much as the maintenance of religious ordinances. It is therefore a question that concerns the statesman as well as the Christian: What can be done to bring them under the influence of divine and human law? We know that the Gospel of Jesus-Christ, brought home to the heart and conscience in the power of the Holy Spirit, alone is sufficient to accomplish this. But the question still recurs: How are they to be brought to hear the Gospel? They are not in a condition, neither have they the inclination, to attend our places of worship. The mere opening of our Church doors will not induce them to come in, and it is my honest conviction that no system except the aggressive and territorial, will accomplish this. We must go into the people's houses, sympathize with them in their difficulties, advise them, exhort them, and pray with them. We must not only try to point out the way of salvation to the ignorant, but to assist them in forming habits of temperance, economy and industry. Above all, we must endeavor to bring all the young under proper religious training. Now the question is, How is this to be done? It is not, in my opinion, by multiplying Schools and Churches. I do not think that the most enlightened system of government education, which we have so much talked of, will accomplish it. It is not the want of the means of education that is most desiderated, but the want of a disposition on the part of the people to take advantage of the existing means. I am convinced that the best way of inspiring this disposition and exciting within the people a regard for their own temporal and spiritual welfare, is a constant and regular system of household visitation. But where is the agency to be found for such a work as this? The Ministers cannot do it. Most of them have large congregations to attend to, and cannot undertake more work than they have in hand already. Some of them try to visit their parishes once a year, but what is that to an indifferent, godless people? Elders have their districts assigned them, and all of them wish to be conscientious, but most of them are men in business, consequently their visits to their districts are, I fear, "Like angels'—few and far between." Sometimes a Missionary is employed, but what is one among so many? Where there is a great majority of non-Church-going people resident in a parish, let him work as hard as he may, his visits can have little influence on the masses, and in some cases his appearance may almost be forgotten before he can return a second time.

The plan I would humbly submit for the approval of the Union is the following: Let every parish in the city, or such portions of each parish as may require Missionary labor, be divided into small districts containing twenty-five or thirty families each. Let there be organized in every Parish Church a Society called "The Visiting and Benevolent Society" of that parish. We say organized, because nothing of importance can be accomplished without organization. Men and women too will do as members of a society what they would never think of doing as individuals. Let this society embrace elders, deacons, sabbath-school teachers, and all the members of the congregation, rich and poor, who are

willing to work for the extension of the Redeemer's kingdom and the good of their fellow-creatures. Let the society meet regularly, say in the Church or Vestry, immediately after the forenoon service, every Sabbath. Let the Minister or Missionary meet with them and offer up prayer for the divine blessing on the work. Then let the members of the society go forth two and two together to their respective districts, furnished with such tracts and books as they may deem best suited to the circumstances of the various families they are to visit. We select the interval on the Sabbath for making these stated visits, because we think it the most suitable time, both for the visitors and the visited. Many members of our congregations have to come a considerable distance to Church, and are at a loss what to make of themselves during the interval. To such the visiting of a few poor families during that time would be profitable employment, and they would be the more likely to continue it, as it would not interfere with their week-day avocations. No other time would be so suitable and convenient. The family are usually all at home on the Sabbath, and are more disposed to read a tract or listen to pious counsel, than at any other time. It has been suggested that they might be visited for an hour or two on the week-day evenings. I have tried this, and found the time most inconvenient. In one house the family were just sitting down to supper, and appeared annoyed at seeing a visitor at so late an hour. In another the husband was a porter on the quay, and was out waiting the arrival of a vessel. In a third the two sons were engineers, and working till 12 o'clock at night to get a vessel off the stocks. In another the two daughters were employed in a warehouse, and working two hours later than usual, to complete an order. From these and other causes, I have rarely found the evening of a week-day a suitable time for visiting, and an unwelcome visit often does more injury than good.

I have said that the stated visit should at first be made every Sabbath, but, after some reformation has been made in a locality, and the circumstances of each family thoroughly known, it may be found that a visit once a month will be sufficient. The success of this plan very much depends upon the conduct of the visitors. Should a lady, for example, go into the house of a poor woman, stand in the middle of the floor, and point the tip of her parasol to a dirty, ragged child in the corner, and demand, in a tone of conscious superiority, why that child was not sent to school, the feelings of the mother would revolt at such rudeness, and the visit would be worse than useless. If we would make our visits to the poor truly profitable, we must address them in the language of kindness; we must speak to them as fellow creatures possessed of the same common humanity, as our equals in the sight of God, and inferior only in external circumstances. The grand object of every visit should be the temporal and eternal interests of the family; if this is kept steadily in view, plans for its accomplishment will readily suggest themselves on the spot. Kind inquiry should be made into the condition of the family; among other things, whether the children are attending week-day and Sabbath-schools, and whether the parents attend any place of worship. If they are quite unable to pay for the education of their children, they should be put upon the Sessional free roll. Should they, however, be able to pay anything at all, even a penny a week for each child, they should be exhorted to do so, as they will appreciate the

more what they pay something for. If the parents are not in the habit of attending any place of worship, they should be told of the nearest Missionary meeting or of the nearest Church in which there is evening sermon, and affectionately exhorted to attend.

Should any plead their inability to attend Church for want of proper clothing, means should be employed to assist them in procuring clothing. While we would most earnestly guard the visitors against indiscriminate charity, still they ought to have the power of granting relief in cases of extreme want; for, without this, prayers and exhortations to a starving family could only appear a solemn mockery.

In cases of sickness or distress, the visitors should read a few appropriate passages of Scripture and pray; or, if they are too timid for the latter duty, let them immediately bring the case under the notice of the Elder, Missionary or Minister.

Before leaving the house, the visitor should always leave a tract. These tracts are powerful instruments under God for good. A short, pointed tract of two pages, has often done what volumes of well-reasoned writing and the most powerful sermons had failed to do.

In order to keep up the interest of the visitors and encourage them in their labors of love, quarterly meetings of the society should be held. At these meetings the Minister should always, if possible, preside. After engaging in devotional exercises and the communication of some interesting portion of Missionary intelligence, he should ask each visitor—male and female—to give an account of their respective districts, and to mention anything interesting that might have occurred in it. By this means many useful suggestions would be given—each member would be made acquainted with the experience of all the rest, and the Missionary spirit would be cherished and fostered. In order to render this system complete there should be, in every destitute locality, a Mission Station or Church, to which the people might be invited to attend public worship. This station should be supplied, not by a layman, but by a Missionary regularly qualified and authorized to preach the Gospel. This would give the people full confidence in his expositions and addresses.

With the view of encouraging the Missionary, and forming a link between the Mission Station and the Church, the Parish Minister, however, should officiate there frequently. By this means the people would be made acquainted with the Minister, and many of them would be led to become members of the Church. There should also be, in connexion with every Parish Church, and under the management of this society, a library or depository of suitable tracts and books, a Dorcas society and a savings bank, and of course it is understood that there are Sabbath and week-day schools.

By this plan, it is not intended to supersede any existing agency for the evangelization of the masses, but rather to assist and encourage these agencies in so far as they are worthy of assistance and encouragement; and the advantages of such a plan as this are various. It opens up a proper channel for the Christian and benevolent exertions of the members of the Church. It gives every one who desires to work for the cause of Christ, an opportunity. Hitherto our people have only been asked to give; by this plan we also ask them to do. It brings the condition of every family and individual in the parish under the notice of the Kirk Session.

It is the only plan by which a large and des-

titute parish can be thoroughly superintended—existing agencies are far too limited. It brings the rich and the poor, the church-going and the non-church-going, frequently together, and thus soothes down prejudices and promotes Christian sympathy. This is much needed. The very distance at which the rich keep themselves from the poor, engenders hostile feelings in the bosoms of the latter, and fills them with ranking and suspicious imaginations. The rich, on the other hand, are too apt to look on all the poor as profligate, and to ascribe to vice what should rather be ascribed to the overruling Providence of that God who maketh rich and who maketh poor, who exalteth one and debaseth another. But by bringing the two classes together to speak of a common depravity and a common salvation, misunderstandings are removed—the sympathies of the rich are drawn out toward the poor, and the gratitude of the poor toward the rich, a way of access is thus gained to the hearts of the poor—they learn to see that the rich are really sincere in their desire to promote their welfare—and the exhortations addressed to them come home with a hundred times more force than the precepts of a paid agent ever could do. It is a cheap plan. I know that it will be said of this as it may be said of almost any other scheme: "All very well in theory, but it will not work in practice;" I trust, however, that none will make the remark unless they have really tried the practice and found it to fail. It is not (with me) altogether a theory; I have tried it and found, at least, all the success that, in my circumstances, I anticipated. I have no doubt there are many members of our congregations who would shrink from the very idea of entering the dwellings of the poor, but I have no doubt there are others more imbued with the spirit of their master, who would readily give their aid to such a plan if it were once fairly organized; nay, I do not believe that any true Christian who is able for the work, could refuse. "Pure religion and undefiled before God and the Father is this," saith the Apostle JAMES, "to visit the fatherless and the widows in their affliction." Not that these two classes only are to be visited, but that their claims on our benevolent attentions are peculiarly strong. No man who takes the Bible as his rule of life, can lay his hand upon his breast and say that he has complied with the duty enjoined in this text, when he has merely contributed a few shillings to have it done by proxy. The text is general, and clearly implies that the duty is binding on all. No true Christian, however high his rank, could feel himself degraded by engaging in this God-like employment. What was the plan devised by God for slaying the natural enmity of the human heart, and reconciling the world unto Himself? It was just by exhibiting the highest love for the world by giving His Son to die for it. So I believe, if ever the world is to be converted—if the careless are to be aroused—if the dead in sin are to be made alive in Christ—if the outcast are to be brought into the fold of the Great Shepherd—the principal means, under God, will be the manifestation of this spirit of love, on the part of His people, a love which will not evaporate in mere words, nor exhaust itself in contributions, but follow the example of the SAVIOUR, "Going about, continually doing good."

"We never know the true value of friendship while they live. we are too sensitive to their faults; when we have lost them, we only see their virtues."—Gusset's Truth.

Address of the Rev. Peter Keay,  
Moderator,

DELIVERED AT THE CLOSE OF THE MEETING  
OF THE SYNOD OF NEW BRUNSWICK,  
RECENTLY HELD AT FREDERICTON.

Rev. Fathers and Brethren.—

With reluctance do I discharge the duty of closing our most happy and prosperous meeting of Synod, and saying farewell for the present. In your kindness you raised me to the honor of the chair I now occupy. I beg to thank you for the honor you have done me, and for the kind counsel with which you supported my want of experience in the duties to be discharged; and I request your forgiveness for the deficiencies and errors which may have occurred while I have presided over your meetings.

How refreshing and cheering must we all have felt our proceedings to have been! By the blessing of God, we have had to bear testimony to a most gratifying measure of prosperity on our plans and endeavours for the good of the cause of Jesus Christ among us, during the past year. There has been a waking up, as has been this evening said: but not in one station or another only, not on one river or another only, but in all our places and connections. The Colonial Committee of the Church of Scotland have shown their kind remembrance of us and their Christian concern for our prosperity, in supplying so effectually the ministerial wants of two of our waste places. We have had the high satisfaction of a reported increase in the number of our Sabbath Schools, and the numbers that attend them. We record with delight and gratitude, that, of our small number, no fewer than four Sabbath Schools have undertaken to defray the expenses of training up four Hindoo Orphan girls.—each taking one under its care,—in the knowledge of the one living God, and Jesus Christ whom he hath sent.

The adoption by this Synod of the overture in favor of the Canadian Jewish Mission, is a new and gratifying feature in our business this year. Salvation has come to us through the Jews; and the gathering in of the fullness of the Gentiles is connected in prophecy with the conversion of the outcasts of Israel. Feeling grateful that, in the good providence of God, a favourable opportunity has been presented to us of engaging in this sacred cause, let us faithfully embrace it; and may our endeavours in its behalf be so blessed, that we shall be able to report at our meeting next year, that our congregations have with great pleasure and liberality given of their means to carry on the good work. From no part of our deliberations, however, will a greater blessing be received, than from the carrying out of the recommendations of the Synod to prevent Sabbath desecration. Earnestly let us urge this on the attention of all with whom we have influence, that efforts as widely spread and at the same time as

united as possible may be put forth to secure those most precious blessings which honored Sabbaths will ever secure. We shall do well to endeavour to associate ourselves as favourably as we can with the Synod of Canada in the establishment of a fund for the benefit of the widows and orphans of deceased ministers in this Province. It is at once felt by every one to be well calculated to strengthen the bonds of attachment which unite pastors and people, and to aid and cheer the former in their duties, to know that their people take an affectionate interest in the welfare of those dependent on them. May this be as favourably received and scoported as it has been in the Synod of Canada.

Not more in accordance with the precedent of last year, than in gratitude to those Synods who have honored us with representatives, and in justice to these reverend gentlemen themselves, do we make most grateful mention of their presence and Co-operation. We have done much for the welfare of our Church at this meeting of Synod: and the success of our deliberations has been greatly increased by the valuable aid of Rev. Dr. Barclay, whose intimate acquaintance with the laws and forms of the Presbyterian Church, and perfect knowledge of the transactions of the Church in Canada so courteously and fully placed at our service, and whose warm concern in all measures proposed for our good, demand the very grateful acknowledgements of this Synod. The indisposition of the Rev. Mr. Lunan, has unfortunately deprived us of much of his valued company and counsel.

From the pleasure and the advantage we have received at this time, few as our numbers and short as our companionship have been, how fondly must we cherish the hope, that the difficulties in the way of our forming part of one most venerable General Assembly of our Church in the British Provinces, may yet be cleared away, and that we, who now sit so few in Synod, shall at no very distant date bid joyous welcome to one another, and our beloved brethren from the neighbouring provinces, as members of the supreme and most revered court of our Zion.

We must now return, reverend fathers and brethren, each to his own home and flock, may you be preserved and prospered as you return; and may the love of God the Father, the grace of our Lord Jesus Christ, and the fellowship of the Holy Spirit be with you all, strengthening you to prove the invigorating effects which such meetings as we have had the privilege to enjoy, are formed and fitted to produce.

[To the Editor of the Monthly Record.]

NEW-AMSTERDAM, BERDICE,  
1st August, 1857.

DEAR SIR: Since I wrote you last, I have been favored with a copy of your periodical,

for May, and I am delighted to find in its pages so many indications of the increasing prosperity of our Church in your department of the vineyard.

According to promise, I again sit down to put together a few hasty reflections and observations relating to the circumstances and position of our Zion in this remote and distant locality. As I mentioned in a former communication, we have no less than nine different congregations here, which are all at present supplied with active and efficient pastors, although one of our Clergymen has recently gone home on leave of absence, after the long period of seventeen years' service in this climate, so trying to the constitutions of Europeans. It is a great mistake to suppose that our Ministers here can sit down quietly at their ease and feast themselves with abundance of leisure. The ancient idea of a Scotch parochial parson visiting the laird on equal terms, preaching his one sermon a Sabbath, enjoying his *otium cum dig.* all the week, and, except incidentally, seeing or visiting his flock only once or twice a year, cannot be carried out here, more than in the stirring colony of Nova-Scotia, where there are so many rival sects contending for the mastery, and where the Clergy of an inactive and lukewarm Church can never hope to maintain a footing. Generally speaking, most of our Ministers have very large parishes, and more than one Church to attend to. My own parish extends about twenty miles or upwards along the east bank of the Berdico river, and I can only work it with any degree of efficiency by employing not only a horse and waggon, but also a boat for navigating the river, and conveying me to villages and localities otherwise inaccessible. Nor am I the only laborer in this wide field of duty. Parts of it are also cultivated by Missionaries connected with the London Society, who have been very successful in their efforts among the people, who would otherwise, in times gone by, have been without any religious ordinances. Instead, however, of regarding them as rivals, I have every wish to view them as fellow workmen employed by the same great Master-Build-er. In the district assigned me, the work would prove too arduous for the energies of one man; and although I could have wished rather that the parish had been subdivided, or made into two districts, with a Minister of our own Church in each, which might at one time have been accomplished without much difficulty, I am content, in the mean time, to take things as I find them, having, at present, the religious interests of some six or eight hundred people strongly attached to our Church, to attend to.

In addition to the more especial duties of their calling, our Ministers here have various public functions to perform, arising from the necessities of the Colony. In every parish there is a number of parties resident in the district, nominated by Government to act as members of *vestry*, whose

duty it is, in conjunction with the Minister, to watch over the *material* interests of religion—to see that monies voted for the repair of Churches, School-Houses, &c., are properly expended. These gentlemen, however, are chosen merely from their outward respectability, and are, as the case may be, of high church, low church, or no church at all. The Minister is also, *ex officio*, President of the Board of Health, and of the Board of Guardians of the Poor,—functions which cannot be discharged in a large and populous parish without a considerable amount of labour and trouble. Hence you will perceive that our hands are always sufficiently full of business.

Perhaps I should have given you, before now, my impressions of the general features of the country. The contrast between the physical features of Nova Scotia and those of British Guiana is certainly very great. Where I a painter, I might dwell at some length upon this subject, as there is here abundance of scope for delineations of this kind; but I have scarcely seen enough of the colony yet to justify such a portraiture. In some respects New Amsterdam reminds me of Charlottetown, P.E. Island. The two harbours have many points of resemblance, as viewed from the town. The landscape around is of the same character also; there is the same stillness and repose; and every tree and shrub seems to have grown up undisturbed by the gale; and in beauty and richness of verdure there is likewise a close similarity, as well as in the flatness and general level nature of the country. As for animated nature, we have plenty at least of the feathered varieties; but few or none of them excel even the unmusical tribes of Nova Scotia. We are wakened every morning by a yellowbreasted aspirant for musical honours, about the size of a robin, which emits a note or two as it restlessly flutters from twig to twig, chirping something very like the scotch name—"Hector Reith—Hector Reith!" One evening shortly after my arrival here, I was aroused from a reverie by hearing the melodious notes of a veritable black bird proceeding from a neighbouring tree. At first I thought I must be mistaken, but understood afterwards that, many years ago, a number of those birds had been brought to the colony and set at liberty. As yet, I have never seen a parrot but in a cage, nor a monkey without a chain. In fact, I am very little of a scientific naturalist, and except when a bird flies into my room, and attracts my notice by abortive attempts to get out again, I pay no attention to any of the class. I am principally interested in the musquitoes which seem to have a strong attachment for myself and family. My ideas of duty, however, are scarcely so expansive as those of the famous saint of old, who thought that the injunction to "preach the gospel to every creature," included even the fishes, and therefore went to the seaside and declaimed to the

sinny inhabitants upon the connexion between the Old and New Testaments.

A learned Divine of the present age has written an excellent and very popular work in answer to the question "Is it possible to make the best of both worlds?" I agree with his conclusions so far at least as to believe that the material interests of a country are deserving of some degree of attention even on the part of the missionary or minister of religion. Providence has endowed this country, which is well entitled to the name of "the magnificent province" with great natural capabilities. There is not a spot in the world more capable of producing, in proportion, almost any product of the tropics. With an extent of surface of 75,000 square miles, or 48 millions of acres, a soil of almost unequalled depth and richness, vegetation of the most luxuriant character, and considerable facilities for communication by water, and to some extent by rail, there seems to be no limit to its powers, and but one drawback—the scarcity of labour. This rich alluvial soil spreads along a seaboard of 250 miles, and runs inland to the distance of 30 miles; but of this extensive territory only about 60,000 acres, are presently under cultivation, and these supply sugar to England at the rate of about a ton per acre yearly. Demerara sugars hold a position second to none for refining purposes, either in the British or American markets, and the specimens of them exhibited at the Paris Exhibition in 1855 were honoured by the award of a first class silver medal. But for British Guiana, some years ago, was not dependent on the production of sugar. In the beginning of the century cotton was the principal staple. In 1803 the colonies of Demerara, Essequibo and Berbice shipped about 70,000 bales of cotton. About 1810 an Imperial Act of Parliament removed protection on British produced cotton, leaving it still on sugar and coffee; the small amount of available labour immediately left the unprotected for the protected articles, and some 300 estates were abandoned. The quality of Demerara cotton is recognised as only second to that of Sea Island. A similar fate befel the growth of coffee, of which Guiana in 1830 shipped about 10,000,000 lbs., but of which she does not now grow enough for her own consumption. The colony having been deprived of those two branches of industry turned its attention to rice, but of this article only one shipment was made. This was in 1852 when for want of hands great part of the crop rotted on the ground. There are tens of thousands of acres admirably adapted for this crop, but labour cannot be obtained. For the growth of *anything that may be required*, all that the colony asks is reasonable facilities for obtaining labour,—which I trust we may soon obtain.

The second of July last was a great day among the Coolies in this part of the

colony. They collected in great numbers from all parts around New Amsterdam for the purpose of holding a grand religious festival, the exact nature of which I was unable to ascertain, some giving one explanation of it and others another. Having previously prepared a number of pagodas or pyramid-shaped—houses, not unlike in form to the sugar ornaments placed on the top of a bride's cake, they made out of light bamboo cane, they came into town, men, women and children, all dressed for the occasion. These houses, or whatever they may be called, were of various sizes, some larger and some smaller (15, 20 and 30 feet in height) and were supported on the shoulders of men, by means of two long poles which ran along both sides of the structure. There was considerable taste displayed both in their graceful forms, and in the arrangement of the colours, no two being altogether alike, and yet bearing a general resemblance to each other. Though some of them were of considerable size, they appeared to be very light, being merely composed of colored paper bespangled with gold tinsel, stretched upon a frame work of bamboo, the colouring of every hue and arranged in genuine Asiatic style. The lowest story of each house, which was of course the largest, seemed to be the *sanctuary* where the Deity was enshrined. The entrance was open, and something about the size of a child a year or two old, muffled up in calicoes, appeared within; but it was difficult for a spectator to see what like it was. After the true pagan fashion, this Deity was made of *clay*, "the workmanship of their own hands"; and it was this *clay God* that, in the midst of a civilised and christian community, they had this day met to honour! Every now and then the procession stopped for a little, when young women came forward, and threw up handfuls of rice,—probably as an offering to their idol, who, they doubtless supposed, had furnished them with the staff of life.

As they proceeded slowly along, their numbers were swelled by the black population who appeared to enter warmly into the festivities. The mixed mass of Coolies and negroes, forming a motley throng of all ages, was quite picturesque. A man with a long rod having knobs at both ends, went in advance, moving about with great rapidity and twirling his stick very adroitly, shifting it from hand to hand as quick as thought, and thus keeping off the crowd who would otherwise have obstructed the procession. He was followed by another man with a sword in each hand, whose motions were equally rapid and graceful, and who brandished his weapons in grand style, looking very fierce at any one who did not instantly give way. Meanwhile, the drums were not idle, but added their discordant din to the noise of the throng, ever and anon rending the air with shouts, and calling upon the name of their God.

Games of fencing were also carried on at intervals as the procession stopped, by men with shields and wooden swords. These seemed intended as a kind of *interludes* to keep up the interest. No doubt, the ceremony which I am now describing is far more imposing in India, where they erect these moveable temples upon a much larger scale, but the mimic forms of it presented here may afford some idea of the pagan rites of Asia, where such semi-barbaric observances have been kept up for many hundreds, nay thousands of years. Theirs is not a religion of yesterday but stretches far back into a remote antiquity, and it is thus ingrained into the very nature of the Hindoo mind. The associations of the past and the feelings of the present are alike in favour of it. It is a religion entirely of the senses. The eye and the ear are feasted, while the heart remains hungry and unsatisfied. It is doubtless melancholy to the pious mind to see such heathenish practices carried on in a christian country; but in the meantime, while we must acknowledge our gratitude to Almighty God for the measure of success which has already attended our efforts among the benighted of the earth, we rejoice that we have access to a throne of grace, and to know that our prayers may be instrumental in bringing about that happy period when, as with a rod of iron, every idol will be demolished and every heathen temple levelled with the ground. At the conclusion of the solemnities, a somewhat curious incident takes place. It might be supposed that, as these structures are prepared with much labor and at considerable expense, they would be taken care of, but no! at the end of the day the whole affair—gods and all—is remorselessly thrown into the river, and the Coolies seem particularly careful that not one vestige should be rescued from a watery grave! A negro lad, whose greedy eye coveted a portion of the gaudy paraphernalia, made an attempt at pilfering, but was instantly set upon by the enraged devotees, and half-drowned for his presumption!

There is, however, one useful and important lesson which may be drawn even from such observations as these. If the ignorant and superstitious Coolie exhibits such zeal in maintaining the traditions of his fathers, which are but founded upon the mere imaginations of the heart, how much more ought the possessor of an infinitely higher and purer religion, based upon the solid foundations of eternal truth, to strive, by every means in his power, to do honor to his far nobler creed? But are there not, I would ask, not a few so-called Christians to be found who will do little or nothing even for the support or spread of Christianity? I once knew a man who had always about fifty reasons against any scheme which required him to pay anything for religious purposes. He thought it doubtful, judging from the past, whether the Jews would ever be converted, and he had about as little

faith in some of the gentile nations. If his principles had been followed out by others before his day, he would never himself have heard of the Gospel, for the possession of which we are indebted to the zeal and labors of men to whom we owe the deepest gratitude. But such lukewarm pretenders are completely put to shame by the devoted attachment of such a people to their idolatrous worship. It is to be regretted that men are to be found in Christian communities, and attending Christian Churches, to whom it seems never to have occurred that their religion has its *duties* as well as its *privileges*. Unlike the poor Coolie, who willingly contributes of his hard-earned gains to erect a flaming pagoda, or rejoices, when procession-time comes round, to lend a shoulder to its support, such parties will take no burden upon themselves to manifest the genuineness of their attachment to the doctrines which they profess. So far from giving of their means to the propagation of the Gospel abroad, they will scarcely be prevailed upon, by the most urgent appeals of Ministers, to keep it alive among themselves! They have no objections to live under the light of the Gospel, which they decidedly prefer to heathen darkness, more especially because, under the former, their lives and property are more secure, but they will give little or nothing to make the Gospel more felt among them. "Keep it up by all means," say they, "it is a very good thing to be sure; but, if we are to pay anything for it, let it be the lowest possible figure!" If such people got to heaven at a cheap rate, they would doubtless enjoy it all the better!

But I trust there are not many of whom these things can with truth be said, connected with our Church in Nova-Scotia. There the Church of Scotland, if anywhere abroad, ought to have faithful, sincere and attached friends, knit together in the bonds of unity and love. They have had their seasons of prosperity and adversity, but, thanks be to God, the times of trial are now past, and a new and promising era begun. Here, in British Guiana, the Church has suffered not a little from the same causes which have operated so unfavorably in the case of Nova-Scotia and other localities. Men were often wanted to supply vacancies and to fill new stations, but could but seldom be found. The harvest was always plenteous here, but the laborers few, and hence the best of our fields have not unfrequently been reaped by strange hands, who have not been slow to take advantage of our want of systematic arrangements in the foreign operations of our Church.

I am, &c.,

G. H.

#### Young Men's Christian Association.

The fortnightly meetings of this Association were inaugurated on Thursday evening last by a Public Meeting, held in the old

Wesleyan Chapel, Argyle Street. Although the evening was unfavourable the place was filled, and the platform occupied by Ministers of the different denominations in the City. The Hon. Brenton Haliburton, Chief Justice, occupied the Chair, and introduced the business of the evening in a short address glowing with Christian fervor, and sympathising heartily with the interests of the Association. The Rev. R. F. Uniacke read the exlv. Psalm; after which the Rev. Professor King, of the Free Church College, engaged in prayer. A Psalm was then sung and the Rev. E. Maturin, A.M. of the Episcopal Church, delivered an address, referring to the calamitous circumstances in India and showed the importance of united prayer for the restoration of peace and for promoting the spiritual welfare of India. A paraphrase was sung, after which the Rev. David Freeman, Pastor of the Baptist Church, engaged in prayer. After again singing the Rev. Charles Churchill, M. A., of the Wesleyan Church, delivered an address recounting the origin of the present outbreak in India in the present union of those hitherto antagonistic forces the Hindoos and Mahomedans—presenting the grounds of hope existing to the progress of Christianity in our Eastern possessions—and in the promises and prophecies awaiting their fulfillment—pointing out the importance of the Christian Church arising in its might to put forth every energy for the promotion of Christianity in India—bringing his remarks to bear upon the important position occupied by the Y. M. Christian Associations in this matter, not as isolated institutions but as part of a great whole covering a large surface of Christendom. Another Psalm was sung and the Rev. Mr. Jardine, Presbyterian minister engaged in Prayer, after which the announcement was made of the first Lecture to be delivered in Temperance Hall that night fortnight—by the Rev. Mr. Hunter, of the Free Church. Subject—"The Age; and its influence upon Young Men." The Doxology was then sung, the Benediction pronounced by Rev. P. G. McGregor and the meeting dispersed.—*Wesleyan, 12th inst.*

MONCTON, N. B., 21st. Sept., 1857.

To the Editors of the *Presbyterian*.

GENTLEMEN—If it is not too late, could you oblige me by inserting in the October number of the *Presbyterian* the subjoined list of subscriptions, being the proceeds of my mission in Canada with the view to the collection of funds for the completion of the Presbyterian place of worship now in the course of erection in this town. Though perhaps I might have done more at another time than what I did, I have reason, I think considering the commercial depression and our distance from you, to congratulate myself on the result of my mission; and I now beg, through your columns, to return my sincere thanks and those of the congregation to those who assisted us, when, per-

haps in some cases, it was not very convenient for them. I am well aware that I was mainly indebted for my success to the readiness with which several gentlemen used their influence to procure us subscriptions. It would be invidious to mention names, but, should these gentlemen see this notice, I trust they will believe me sincerely grateful for their friendly co-operation.

Objections were made to my mission on the ground that we should have kept within our own Province. As a general rule, it is certainly better that this should be done, but in a necessitous case, and where the parties in the meantime are able to do so little for themselves, there is no alternative left but to seek the aid of friends at a distance; and, if the rule referred to had always been acted on, I fear that some of the most flourishing Churches in Canada would not now have been in existence. Others objected that we should build a Church in proportion to our means; but I think it will require only a moment's reflection to see how ruinous such a course must have proved to the Presbyterian cause in a growing town such as this is.

Trusting that those who have so kindly aided us will not have to regret doing so.

I am, Gentlemen,

Respectfully yours,

WILLIAM MURRAY.

LIST OF SUBSCRIPTIONS.

Hamilton, . . . . .	£18	12	6
Dundas, . . . . .	13	5	0
Vaughan, . . . . .	3	15	0
Toronto, . . . . .	41	10	0
Kingston, . . . . .	29	10	0
Montreal, . . . . .	59	0	0
Point Levi, . . . . .	3	18	9
Quebec, . . . . .	18	10	0

Sum total, . . . . . 188 1 3

Publication of the Record.

THE Committee entrusted with the publication of the *Record*, are well assured of the importance and advantages of their periodical in diffusing religious and missionary intelligence, and promoting the varied interests and operations of the Church; they feel satisfied with the manner in which it has been hitherto conducted, and gratified with their correspondents and agents, who have enriched its pages and extended its circulation; and they could not fail to deplore such an unpleasant occurrence as the discontinuance of what they are led to believe to be an acceptable and useful publication. But to prevent disappointment, and remind the members and friends of the Church of their duty, they beg leave to state in the most distinct and explicit terms, that they can only consent to the continuance of its publication (under their auspices) on the following conditions, which must be attended to: That the annual subscription, which is fixed at the very lowest price, be always paid in

advance, and that strenuous and persevering efforts be made by their clerical friends and agents to increase and, if possible, double its circulation, during the ensuing year. In not a few instances, the subscriptions for the past and current years have not yet been paid, and funds have been repeatedly advanced for defraying the expenses of printing, which ought to have been in the Treasurer's hands, many months ago. The Committee, the Treasurer and the Editor of the publication, who all render their services gratuitously, think this unfair, and are often at a loss to account for the apathy of many friends, from whom much support was expected.

Whilst the subscriptions are paid in advance, the circulation must, if possible, be greatly increased, and this can be done, if suitable exertions are made by those who feel an interest in its welfare, for it is a well-known fact that there are families connected with our Church who have never heard that such a paper was in existence! Nay, there are many persons ready and anxious to become subscribers, who have never yet been waited upon by any of our agents. In some of our largest congregations, it will scarcely be believed how small is the list of our subscribers. To state the plain truth, the *Record* is indebted for any success it has hitherto met with, not to the whole Church,—as other religious publications in the Colonies,—but to the untiring exertions of only a few zealous friends, whose services are entitled to our warmest thanks. We hope this notice will increase their number, and place our monthly journal on a stable and permanent basis.

To the Editor of the Halifax Record:

SIR: In the July number of your paper, you publish an extract from the *Church of Scotland Home and Foreign Missionary Record*, in which the Colonial Committee acknowledge the receipt of £36 11s. 9d., as a donation from a friend of the Church here, in behalf of the Bible Society. Now, I beg to inform your readers that the above named sum was not a donation from any one, but sums collected in the various congregations comprising the Presbytery of Pictou, and remitted by the friend named to the Committee, on their behalf.

J. F. D.

NEW-GLASGOW.

Bursary Fund.

At the late meeting of the Synod, the Rev. Allan Pollock was appointed to prepare an appeal in behalf of this Fund, to be published in the *Record* a month before the annual collection should be made. As this collection is appointed to be made on the first Sabbath of January, 1858, it now becomes the duty of some member of the Presbytery of Pictou who is best acquainted with the operations and success of this Fund, to prepare and transmit the regular

notice, on or before the 1st of December, for publication in the *Record* of that month. Unless this duty is attended to, the interests of this important Fund must necessarily suffer from the neglect, and the amount of the collections be greatly diminished.

Day of Humiliation.

THE appointment of a day of fasting and prayer, by order of His Excellency the Lieutenant Governor, was received by the majority of the people in this Province with feelings of peculiar delight, deeply conscious that the wide spread disaffection which exists in our Indian empire, and the inhuman treatment to which our helpless wives and children are exposed, are just judgments sent upon us by God for our many sins and shortcomings still unrepented of; and for our unfaithfulness in refusing to instruct the nations in the knowledge of those doctrines and duties which are necessary both for time and eternity.

A day of fasting and prayer is the most necessary, that all classes being freed from the bustle and the excitement of their worldly employment, may assemble in the sanctuary and offer up their united prayers to God that he may be pleased to crown our arms with victory and terminate those butcheries that have been committed and to praise God that here we are not subdued to those intestine commotions which retard civilization and improvement and destroy life and property.

In the place in which our lot is cast we are permitted to enjoy one of the greatest blessings mentioned in Holy Writ, namely, that of meeting together to worship God, none daring to make us afraid. This duty, God's ancient people strictly performed, and according to the manner in which it was discharged, were his blessing promised or curses threatened: and the practice of these holy men when convinced of sin, was to make confession to God, in order to obtain deliverance. We have many examples of fasting in Old Testament times, and commended in the New, both on public and private occasions, as Divine Providence calls for them. We read that Ahab fasted when he heard of the threatening upon his family,—that Nehemiah fasted when he heard of the condition of Jerusalem,—and the Ninivites at the warning of Jonah, to appease the wrath of an offended God. Now, if such was the case in former times, it surely becomes professing Christians of the nineteenth century to keep a day set apart for fasting, humiliation and prayer, as consistent with the whole tenor of scriptural duties contained in God's revealed Word. Yet it is melancholy to think how its stillness was broken by many in this money-loving age, and the day entirely set at naught. By such conduct these individuals and those over whom they had any control, were deprived of meeting with their brethren in the house of prayer, though mourning over the loss of near and dear friends. Har

those Clergymen who despise fasts proclaimed by authority, and refuse to assemble their people to offer up their united prayers to God were employed, we stay not to enquire; but we may state with all confidence, that neither their flocks nor themselves could have been better engaged than in the House of God, and that the former were denied the opportunity of feeding on those rich pastures, and of obtaining those scriptural views of sin and of God's government of the world, which a day set apart was so well calculated to produce, and which the Pastors were so able to bestow.

We believe the keeping of such a day is in accordance with the purest forms of Christianity, and that those who refuse to do so, cannot be held blameless. In these circumstances we are then, though somewhat reluctantly, constrained to conclude, that any individual or party who held such a proclamation as unworthy or not binding, are actuated by that spirit of disaffection so prevalent in the East, who, were it not for fear of natural exile, or forfeiture of their lives and property, would willingly hurl our Sovereign from her throne, and establish an iron despotism in its most stringent form among us. Still notwithstanding these occasional exceptions it was truly gratifying to see the churches so well attended, by all classes of the community. Let others do as they may, as for us and our house, we will fear God and honour the Queen.

LATE RELIGIOUS INTELLIGENCE.

THE CHURCH MISSIONARY SOCIETY AND THE INDIAN MUTINY.—The Committee of the Church Missionary Society have pronounced upon the religious aspect of the Indian question. The society commend the humiliation of Wednesday on the ground that the revolt is a Divine judgment, arising from this cause, that two generations of the teeming population of India have been allowed to pass away without being taught the truths of Christianity. The guilt of this, according to this document, is to be divided between the Government of British India and the Christian churches of Great Britain. The committee urge their friends throughout the country to make the day of national humiliation one of special remembrance of past and present sins. 1. Let it be urged upon the Government of India to honour God by avowing itself a Christian Government—not neutral or indifferent to the religion of its subjects, but wishing that all should have the opportunity of knowing and judging of the claims of revealed truth, and desirous of their becoming Christians, upon personal conviction of the truth of Christianity. Let this avowal be accompanied with the widest proclamation that no compulsion will be used, no bribe will be given. 2. Let the toleration of all forms of religions be guaranteed, so far as concerns a man's opinions and his forms of worship, but not so far as to tolerate anti social customs, or immoral practices under the garb of religion. 3. Let Government education comprise the teaching of the word of God, which is now excluded from the schools. 4. The churches must make new efforts to send missionaries to India. 5. The committee suggest that means be taken to give

the Indian population vernacular instruction and a vernacular moral and Christian literature. The loss to the society through the mutiny is estimated at from £20,000 to £30,000.

COLLECTION IN AID OF THE COLONIAL MISSION.—Attention is earnestly solicited to the announcement of the Annual Collection on behalf of the Church of Scotland's Colonial Scheme, which the General Assembly have appointed to be made throughout the country on the ensuing Sabbath. The vast importance of this Scheme, together with the wide extent and practical value of the Committee's operations, will be at once obvious from the fact that during the past year, down to May, no fewer than twenty-two appointments of Clergymen and Missionaries have been made to destitute districts in Canada, Nova Scotia, Australia, Prince Edward's Island, Demerara, Berbice, Mauritius, New Brunswick, and other colonies. Although only a third part of the current year has passed, nine additional Clergymen and Missionaries have been appointed to the most necessitous of the many districts still to be supplied. A considerable grant has also been made to aid congregations in erecting suitable places of worship.

The benefits thus conferred on our expatriated countrymen and their families, owing the same allegiance, and professing the same faith as ourselves, are indeed incalculable, and amply prove that the indefatigable Convener, the Rev. Dr. Fowler, and his respected colleagues, have exerted themselves most efficiently and successfully in discharging the sacred duty entrusted to them. That they will be liberally supported and encouraged in their valuable operations we have no doubt, for, in the impressive words of the Committee, we believe that no Christian man thus appealed to will refuse to contribute, according to his means, to an undertaking which as already stated, has within the last eighteen months, sent a body of thirty messengers of salvation with the Word and Bread of Life to our countrymen scattered over distant lands. We feel assured also that, on this particular occasion, the people at large will deem it an incumbent duty even to increase their customary donations in order to satisfy the Committee that, in enlarging their expenditure according to the urgency of the claims upon them, their confidence in the generous sympathies of the Christian community has not been misplaced, and to enable them to meet promptly and effectually every real case of spiritual destitution, as it emerges, amongst our fellow-countrymen in the British dependencies.

THE CHURCH OF SCOTLAND AND THE INDIAN RELIEF FUND.—The first list of the collections in our National Churches in aid of the Indian Relief Fund amounts to the truly magnificent sum of £2788, 16s. 9d. This contribution from the Church of Scotland is independent of and in addition to the large donations of her individual members in Edinburgh, Glasgow, Aberdeen, Perth, and other towns.

MISSIONARY EFFORT NOT THE CAUSE OF THE INDIAN MUTINIES.—The Times' correspondents are now discovering that the mutinies in India are to be traced to Mohammedanism; and a letter from Lieutenant-Colonel J. H. MacDonald in that journal yesterday comes strongly in this direction, the writer justly observing that the outcry which was at first raised against the missionaries as having contributed to the outbreak is perfectly groundless and

puerile. The missionaries, he further remarks, are generally regarded with much respect in the immediate sphere of their labours; and to show the influence often gained by them among the natives, he mentions that one of the missionaries at Benares had, by the last accounts from that place, been applied to by the authorities there to use that influence in obtaining supplies, on the commissariat failing to procure them. Colonel MacDonald states that the British rule has been damaged in India, not by the missionaries, but by the temporizing policy of the Government, by truckling to Hinduism one day and Mohammedanism another, and by that trembling and apostate spirit which shrinks from advancing a Bible into the Government schools and colleges.

ENDOWMENT SCHEME.—Lord Ward, while staying at Glengary, handed to the parish minister, the Rev. John Macintyre, the munificent donation of £250, for behoof of the above scheme of the Church of Scotland.

THE CONVERTED JEWS.—It was stated at a meeting, held at Norwich, of the Society for the Promotion of Christianity amongst the Jews, that there are at present 10,000 converted Jews, in Europe, all classes of society being comprised in the list. The society has 100 agents, of whom 56 are converts, and 25 ordained clergymen; and 60 clergymen of the Church of England are converts from Judaism,

PRESBYTERIAN CHAPLAINS FOR INDIA.—Four Ministers of the established church of Scotland, viz: the Rev. H. Drennan, the Rev. W. Ross, the Rev. W. Ferguson, and the Rev. C. Morrison, have been appointed Chaplains to Her Majesty's forces in India.

Interesting communications have been lately received from our correspondent at Woodstock, New-Brunswick, and from our attentive correspondent in Berbice, South America, which will meet with due attention.

We are sorry that our present number has been longer in making its appearance than we could have wished. Our next number will be issued early in the month of December; notices for that month ought to be sent forward as speedily as possible.

We know that contributions to the Home Mission Fund were made in many of our Churches, on the day appointed; but, to prevent confusion, we do not feel at liberty to publish any of these sums, except those which are sent to us by the Treasurer.

Synod Fund

Nov. 15. Balance on hand - - - £1 9 64

Home Mission Fund

Nov. 15. Amount on hand - - - £123 14 7

Young Men's Scheme.

Nov. 15. Balance on hand - - - £216 4 0

WM. GORDON, Treasurer.



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