

THE

 MONTHLY RECORD
 OF THE
 CHURCH OF SCOTLAND IN NOVA SCOTIA.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, 9.

Vol. I.....No. 3.

HALIFAX, MARCH, 1855.

Price 2s. 6d. per ann.

THE CHURCH AT HOME.

The Church of Scotland in the Mission Field 1853-54.

(Continued from Edinburgh Christian Magazine.)

THE COLONIAL SCHEME.

Why an exiled Scotsman feels, amid the decay of home sick emotions, the liveliest affection for the Sabbath ordinances of his native land, and the pure simplicity of her forms of worship. In search of world aggrandizement, our Christian brethren may bid their country a farewell for ever, but they never can forsake their country's religion. For that religion has its abode in the heart; and so long as it is cherished there, it will struggle to find an outward embodiment in the most distant climes. Hence it is that our Christian churches have been reared amid the homes of heathenism and the habitations of some overwhelming mania of worldliness. The object of this scheme is to strengthen the hearts of our countrymen in their efforts to erect places of worship, and maintain pastors in their foreign homes. The scene of its operations is necessarily extended. We note a few particulars as to each of the Districts.

British North America.—The Canada Reserves Bill, by which the Canadian Legislature has the power of altering the appropriation of the funds of the Clergy, and applying them to secular purposes, has not yet been acted upon.

Canada.—The progress of Queen's College, Kingston, is of a very satisfactory nature. The number of students in regular attendance on the literary and theological course during last session, was thirty-six, including two who have received degrees since the commencement of the session. Of these, twenty are in various stages of their progress toward the ministry. Divinity students, who completed their last session, have already been inducted into ministerial charges in extensive

and important spheres of labour; and there is every prospect that the senior students of the present session will become available, in a few months, to fill up some of the many vacancies which still exist in various parts of Canada. Fifty-four scholars attend the college school.

Suitable buildings have been purchased for the enlargement of the college; to defray the expenses of which a strong effort is necessary.

The Committee have again made a grant of £300 in aid of the funds, and have also continued the usual sum of £15 for a bursary to the most deserving student attending the theological classes; besides the grant of £7 to another student, to be selected by the Principal, from the Aberdeen Universities Missionary Association.

During the year, the Rev. A. Walker has been appointed as a missionary, under the superintendance of the Presbytery of Kingston, and the Rev. John McDonald has been sent to Lochiel. These have received outfit and passage-money, and an allowance has been granted to Mr. Walker for three years. Three of the missionaries have recently been appointed to fixed stations,—viz., the Rev. R. Dobie to Osnabruck; the Rev. A. H. Milligan to Russel Town Flats; and the Rev. T. Morrison to Melbourne, Eastern Townships, Canada East. These being all newly settled churches, applications for temporary aid have been made and granted.

The following grants have also been made.—£50 to aid the churches at Waterdown and Binbrook, and £45 for the outfit and passage-money of the Rev. Grigor Stewart, appointed to Beechbridge Lower Canada.

Nova Scotia, New Brunswick, Prince Edward's Island, and Cape Breton.—The application for ministers and missionaries for these important and extensive districts, has been of the most urgent nature; but, from the want of means, they are necessarily unanswered.

Only one missionary was sent out during the past year,—viz., the Rev. A. Forbes,

who was appointed as a missionary under the superintendance of the Synod of New Brunswick. The Committee have made him a grant of £30 for three years, in addition to what he is to receive from the Synod. They also voted him £50 for outfit and passage-money.

An application for aid to two students at Queen's College, Canada, was made by the Rev. A. Mackay, and this has been granted. Allowances to the congregations at St. Andrews, and St. Patricks, and MacLennan's Mountains, have been renewed for another year.

The Presbytery of Pictou has remitted £138, 17s. 6d. during the year, in order to reimburse the Scheme for its expenses in supplying missionaries. While referring to this fact with great satisfaction, the Report also mentions with pleasure the receipt of a remittance from Halifax.

Newfoundland.—The congregation continues to prosper, and the Committee have renewed their grant of £50 for another year.

British Guiana.—Friendly correspondence and intercourse have been renewed with the Presbytery of Demerara and Essequibo. The Rev. William Gray has been appointed to the vacant parish of St. James's, in room of the Rev. J. M. H. Wraith, minister of the parish of All-Saints, who resigned his charge. The Rev. J. Wallis of Aberdeen has been appointed to St. Mark's Church and parish, and the Rev. Mr. Duff has been transferred to All-Saints, Berbice.

Mauritius.—Very satisfactory accounts have been received from the Rev. Mr. Beaton. The Church which is now building for him will soon be completed, and opened for public worship. But to defray the expenses of this erection an additional £1000 will still be required. Some progress, however, has been made in realizing this sum. This is the first Scotch church in that colony.

Jamaica and Granada.—Mr. Radeliffe still remains alone at Kingston, Jamaica; and the Report speaks of his exertions in

the highest terms. Great difficulty is experienced in procuring an assistant, although the encouragement held out is liberal, and the field of usefulness a wide one. The Committee have, during the year, made a grant of £10 for school-books, &c., to the Rev. Mr. Beaton of Granada.

Australia.—The Australian Agricultural Company of London have agreed to contribute the sum of £50 per annum towards the maintenance of a clergyman in connexion with the Church of Scotland, to reside at Port Stephens.

During the year the Committee have been enabled, with the assistance of the Rev. Mr. Purves, who recently visited this country, to make the following appointments to Australia, viz:—

1. The Rev. James Milne to Campbelltown.
2. The Rev. J. Dougal to Woolloomooloo, Sydney.
3. The Rev. James Nimmo to Newcastle, in the Presbytery of Sydney.
4. The Rev. Alexander McIsaac.
5. The Rev. W. S. Pennycook.
6. The Rev. William Stirton,—

making, with two previous appointments, in all eight clergymen appointed to Australia since the month of April last. Sums have been voted for their outfit and passage-money; and have also, in one or two instances, been granted for a year or two for support. The sum of £300 was paid to the Rev. William Purves, in some measure to recompence his services and outlay while he laboured in this country on behalf of the colony.

The present state of society at Mount Barker, through the prevalence of the gold mania, as well as the withdrawal of support from the local government, has rendered it necessary to continue to the Rev. Mr. McBean his full allowance of £200 a-year.

Ceylon.—In consequence of the appointment of the Rev. Dr. McVicar to the Parish of Moffat, the chaplaincy at Colombo became vacant, and the Rev. John McBean at Mount Barker has now been appointed to the charge. Long and intimate knowledge of Mr. McBean's high character and qualifications as a minister under the appointment of the Committee, first in North America, and subsequently in Australia, has given much confidence to the Committee in making their selection.

New Zealand.—Frequent communications have been received from Mr. Kirkton during the past year. His church and school continue to prosper.

The income of the Scheme, derived from various sources, amounted, last year, to £3523, 7s. 3d.

The Report dwells with pleasure upon the fact, that a growing anxiety is manifested by our Colonial brethren to reimburse the Scheme for the sums expended on their behalf. No better token could be given that the power of religion is making itself known in their hearts, and no greater encouragement could well be afforded to the friends of

the Scheme than to find, that those that were but recently the objects of their bounty have become their fellow-workers in the vineyard of the Lord. On one point, we regret to say, the Report is unfavourable. Great as the spiritual destitution is, and wide as is the field of labour in Nova Scotia, and other districts of British North America, few are found among the licentiates of the Church who are willing to give themselves up to the work. We trust such a complaint cannot long continue to be made; and our prayer is, that the Lord would put it into the hearts of His servants to gird on their armour, and go forth among those whose peculiar claims of country and birth add fresh bonds to our Christian brotherhood.

Wide as is the purview of the Schemes which we have noticed, all of them are yet within the limits of our Christian patriotism. And in the more extended outflowings of our missionary philanthropy it might well be said, "The world is all before us where to choose!" Heathen and Mohammedan nations lie outstretched in the long vista of the unenlightened places of the earth. The realms of idolatry, with their false sanctities, and their deeds of inveterate cruelty, present an urgent field of labour. Fair to the outward eye, often have they excited the spirit of conquest, and many of them have been vanquished by the arms of our country. It is for the Church, attracted by the darkness and ignorance of soul which pervade them, to maintain a nobler war, and wave the banner of a more exalted victory. But it is not by the force of violence, and the power of armies, that we seek to dash their idols from their pedestals. We ask not the fire of heaven, nor the blasting influence of unearthly terror, to annihilate their temples. We forget not the sacred language: "Not by might, nor by power, but by my Spirit, saith the Lord;" and thus, while we go forth in our great undertaking, we must assail these benighted lands with the strong spirit of Christian love, the quenchless energy of heavenly zeal, and the meekness of the Gospel of peace. Gladly do we contemplate the fact, that the Church of Christ has recognized the glory of her office; and that the time has gone by when an earthly general might point, in rebuke, to her marching orders: "Go ye into all the world, and preach the Gospel to every creature." Much, indeed, has yet to be done; but we believe the spirit of missionary labour is awakened. For the present, its widest exodus is to be found in the Scheme of

FOREIGN MISSIONS.

We will glance shortly at the operations of this Scheme for the past year.

Calcutta.—This station assumes an importance, not less from the enlarged field of usefulness which it has opened up to our agency abroad, than from the fact, that operations began there, which have since been extended to the other Presidencies of Hindustan. Here the Mission is chiefly carried on

through means of education. As at home, so abroad, it was evident, that if we attempted to clear away the mass of superstition and prejudice in the people, the blow must be struck at the root. And an experience of thirty years has served to confirm the wisdom and sagacity of this mode of operation. The institution is conducted by Messrs. Ogilvie and Anderson, aided by a staff of native and European assistants.

From the report of the annual examination it appears, that the number of pupils who have received instruction in the course of the year amounts to 1032.

The following are the castes to which the pupils belong, and the number connected with each:—

Hindus,....	{	Brahmins,	290
		Kaystos,	369
		Other castes,	336
Mohammedans,			37

The Institution was not so crowded as formerly, while more than 1100 pupils attended. But this is chiefly owing to the fact, that other schools, under Government patronage, have been opened in Calcutta. Still the number of pupils is more than enough, considering the labours in which our missionaries are otherwise engaged. The training in the Institution is directed chiefly to impart a knowledge of Christianity to the pupils, and, at the same time, tends to cultivate their intellectual faculties, by imbuing their minds with sound principles and useful knowledge. Comparatively few, however, have hitherto made an open profession of Christianity. The cases of four young men are specially mentioned. There is, however, a different feeling towards the Gospel than existed some years ago. Nor need we fear that, if the means of enlightenment be supplied, the truth will not prevail. But while thus engaged in the religious education of the young, the adult population has not been neglected. At a native chapel there is preaching in the Bengallee almost every evening, and the audiences have been large, and generally attentive.

Madras.—In this Presidency the benefit of the enlarged premises has begun to be felt. From an account of the annual examination of the Institution, at which the Right Honourable Sir Henry Pottinger presided, it appears that, since the close of the year, about 40 additional pupils had been enrolled. Two branch schools, with 75 pupils, had been established during the year,—one at Trivatoor, and another at Vellore; and there were then 709 native children, of both sexes, receiving daily regular instruction in the doctrines and precepts of the Gospel, and in what tended to fit them for usefulness in the present life. A native catechist had been employed by the Mission, and public worship for natives was regularly dispensed in the Institution (in Tamil) on Sabbath, the attendance varying from 40 to 100. The Report of the Committee speaks highly of the liberal conduct of the Missionary Association of the Uni-

versity of Glasgow, in undertaking to support the native catechist employed; and mention is likewise made of a grant by the Missionary Association of the University of Edinburgh, in connexion with the school at Vellore, established through the Christian zeal of the late Lieut. Cook. The Aberdeen Universities' Missionary Association have also renewed their grant of £15 for scholarships, to students attending the Madras Institution.

Bombay.—On 12th July 1853, Messrs. Wallace, Ferguson, and White were ordained to the office of the holy ministry, and set apart as missionaries of the Church in India. On their arrival there, they were enabled, after a short interval, to resume the classes of the institution.

The Church is deeply indebted to the Rev. Dr. Stevenson, and to the hearty co-operation of his colleague. Prompted by that missionary spirit he has so long cherished, Dr. Stevenson did not hesitate to undergo the labour and fatigue of conducting the Institution in the absence of all foreign aid; and by the help merely of a single assistant, and a few monitors, not only succeeded in keeping it alive, but in quickening it into greater vigour and efficiency. While, for many months, we had no missionary whatever at Bombay, his services were unsparingly given, in the midst of other duties by no means light or unimportant.

The Report contains an account of the affecting circumstances which have caused the return of Mr. Ferguson to this country for the present.

After paying a high tribute to the memory of the late Dr. Brunton,—long the convenor of the Committee,—it contains an appeal to more strenuous effort, which we do well to reiterate. Would, indeed, that the day of small things were ended, and the day of greater things begun! "Verily," in the words of the Report, "there is much land to be possessed; and still, while the millions of India, relieved from the oppression of native tyrants, by British arms, are groaning under a yoke the most oppressive, and a tyranny the most relentless, the iron of which is in every soul, does it become us to pray without ceasing and watch to the end, that in every province the cry may be heard: How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, The God reigneth!"

The revenue of this Scheme for the past year amounted to £5553, 1s. 9d. This sum shews an increase over the former year of £1405, 13s. 2d.; but it includes the munificent legacy of £1100 by the late Mr. Macfie. It is gratifying to notice that the expense of the Mission has been largely met by our countrymen abroad.

THE LATE DR. KITTO.—The Queen has been graciously pleased to grant a pension of £50 a year to the widow of the late Dr. Kitto, the well known author of many important Biblical works.

COLONIAL CHURCHES.

Appeal from the Vice-Convenor.

For upwards of twenty years the General Assembly of the Church of Scotland, from a deepfelt interest in the spiritual welfare of our Colonial brethren, has been urging on the Church the duty of stirring up all its ministers and members to lend their aid in assisting our expatriated countrymen, who are suffering the evils arising from the want or irregular enjoyment of religious ordinances.

Since the date of their last Report to the General Assembly, the following ministers have been sent out to British North America:—The Rev. Robert Stevenson; the Rev. Peter Keay; the Rev. Duncan Anderson; the Rev. George Harper. The Rev. George McCulloch has also been appointed to the church and parish of St. Saviour's British Guiana.

The Committee have expended between £2000 and £3000 in paying the outfit and passage-money of the different ministers sent out—in augmenting the stipends of ministers and missionaries already in the Colonies—in contributing to the building of additional churches—and in continuing their allowance to Queen's College, Canada, which is now in a flourishing condition, and is beginning, to some extent, to supply the want of ministers, so much felt in British North America.

The peculiar wants and character of the Colonists have become more fully developed during the long and affectionate intercourse which the Colonial Committee have had with them; and the result of that intercourse is, a growing conviction of the importance of the Colonial Mission, as affecting not only the highest interests of the Colonists themselves, but also the responsibility of the ministers of our Church to do what in them lies to send the light of truth, and the blessings of religious ordinances, to our kinsmen who are perishing for lack of knowledge.

And these kinsmen, let it be born in mind, are alive to the necessity and value of religious instruction. Year after year many a loud cry for aid has reached your Committee, clothed in language which spoke strongly and affectingly of the remembrance of former days in our own favoured land, when those exiles went, with their friends and families, "to the house of God, with the voice of joy and praise, with a multitude that kept holyday;" and of the contrast which their present situation presents, having no sanctuary to repair to, no pastor to whose instructions they can listen, and no meeting of the saints in which they can hold sweet fellowship with one another, and offer their prayers and praises to one common God and Saviour.

The Colonial Committee have been privileged to do something towards supplying those wants from time to time; but much yet remains to be done. The want of labourers for the Colonial vineyard is still painfully felt; and the Committee would again earnestly call upon the ministers and licentiates of the Church to come forward and

offer themselves for this honourable and, in many respects, interesting and attractive work.

DAVID ARNOT, D. D.,
Vice-Convenor.

Riccarton Parochial Association.

The present is the fifth annual report of the Riccarton Parochial Association, which was originally instituted with the view of supporting the Schemes of the Church of Scotland. These Schemes embrace a wide field of Christian usefulness, and are entitled to the countenance and support of the members of our Church. Three of them are restricted in their operation to our own country,—namely, the Education Scheme, the Endowment Scheme, and the Home Mission; while the other three have for their object the Christianization of India, the Extension of the Gospel to the British Colonies, and the Conversion of the ancient people of God. Success has attended the exertions of the Church of Scotland in all those fields of missionary enterprise; and, under the grace of God, it is hoped our Church will never evince symptoms of spiritual decay by ceasing to persevere in her evangelistic efforts. Christianity is essentially diffusive. "Freely ye have received, freely give." The duty of propagating the Gospel rests upon all who are in covenant with God; and so far from seeking to be released from that holy obligation, they will hail with gladness every opportunity which is afforded them to discharge it. The parent who has in faith received the truth as it is in Christ, feels that necessity is laid upon him to train up his family in the nurture and admonition of the Lord; the government which appreciates the excellence of the Christian religion, and recognizes its power to promote the righteousness which exalteth a nation, will use its influence to extend the blessings of salvation among the people; and the Church which is rich in the possession of the treasures of divine wisdom and knowledge, and sanctified by the grace of the Holy Ghost, will labour incessantly to make God's way known upon the earth, and His saving health among all nations. As every member of the Church prays daily, "Thy kingdom come," so let him aspire to act in the spirit of his petition, and bear him in mind the words of the apostle, "For as the body without the spirit is dead, so faith without works is dead also."

It is gratifying to find, that the collections made in this parish for religious objects, for the year 1854, shew symptoms of growing vitality. May the little one become a thousand, and the small one a strong nation! It is also gratifying to state, that the contributions raised by the Parochial Association have not had the effect of diminishing the collections which are made at the church-doors, in support of the Schemes of the Church of Scotland. Thanks are returned to all the contributors for their interest in the Association, and especially to the collectors for their labour of love in the noblest and best of causes.

The sums contributed to the Riccarton Parochial Association for 1854 amount, in all, to £22, 18s. 6d., which, after deducting 18s. 6d. for printing, leaves a balance of £22, which has been allocated by the Minister and Kirk-session as follows:—

Education Scheme,	£1	0	0
India Mission,	4	0	0
Home Mission Scheme,	4	0	0
Colonial Scheme,	4	0	0
Jew's Conversion Scheme,	2	0	0
Endowment Scheme,	4	0	0
	£22	0	0

The other collections made at the church-doors for religious purposes, in the course of the year 1851, were the following:—

January 1st, India Mission, -	£5	0	0
February 12th, Home Mission -	4	11	0½
March 26th, Colonial Scheme, -	4	0	0
May 21st, (Chapel) Debts, -	3	0	0
June 4th, Sabbath Schools, -	3	17	2
July 9th, Education Scheme, -	5	0	0
August 26th, Endowment Scheme, -	5	0	0
October 8th, India Mission, -	5	0	0
November 12th, Finance Scheme, -	1	11	0
December 11th, Home Mission, -	1	0	0
	£42	2	2½
Association, -	21	0	0
Total, -	£61	2	2½

THE CHURCH IN THE COLONIES.

Ordination of the Rev. Peter Keay.

On Wednesday the 15th November, the Presbytery of Saint John, in connexion with the established Church of Scotland, met pursuant to adjournment, at Fredericton, with the view of ordaining to the office of the Holy Ministry, the Rev. Peter Keay, who had recently arrived from Scotland, having been appointed by the Colonial Committee to labour as a Missionary in that district of the Province of New Brunswick.

The early part of the day was occupied in hearing Mr. Keay's trial discourses, and in those examinations in Literature, Philosophy, Ecclesiastical History, Theology, &c., prescribed by the laws of the Church—in all of which Mr. Keay acquitted himself in the most satisfactory manner.

In the evening the ordination service took place, in presence of a large and attentive congregation, assembled in St. Paul's Church. The Rev. Mr. Brooke, Minister of that Church, having narrated from the pulpit the steps taken by the Presbytery, and addressed to Mr. Keay the questions appointed to be put to all candidates for ordination, left the pulpit, and entered a pew in front, where Mr. Keay, with the members of the Presbytery were seated. Mr. Keay having knelt down, Mr. Brooke offered up the ordination prayer, in the course of which he and the other members of Presbytery laid their right hands on Mr. Keay's head, and solemnly set him apart to the office of the Holy Ministry. Prayer being concluded, the brethren present gave Mr. Keay the right hand of fellowship.

The beautiful anthem from the LI. chap. of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c., so appropriate and suitable to the occasion, was then most effectively sung by the choir, after which Mr. Brooke addressed the young minister on the duties and responsibilities of the sacred office to which he had now been admitted; and the whole of this very impressive and interesting service was concluded by prayer and praise.

CHARGE

Delivered on the ordination of the Rev. Peter Keay, in St. Paul's Church, Fredericton, on Wednesday the 15th November last, by the Rev. John M. Brooke.

You have now, my dear brother, by prayer and "the laying on of hands of the presbytery," as practised in apostolic days, been solemnly set apart to the office of the holy ministry; and I request you to bear with me for a few moments, while I address you a word or two on the duties and responsibilities of the sacred calling on which you are now about to enter.

We have abundant evidence, both from your various appearances before us in the course of your trials, and also from the ample testimony of many clergymen of high standing in our church, that inherito your course as a student has not been an idle one; but that on the contrary, you "have profited above many" by your diligence, and have made attainments in literature and theology of no inferior character. I need not remind you, however, that we have all much yet to learn; that in fact after a life spent in the study of God's word, we shall still find that there are, in that exhaustless mine, inestimable treasures which all our former researches have never enabled us to bring fully to light.

But while I have no doubt you will feel it to be both your duty, and for your advantage to be diligent in the researches of the closet, you are to remember that this is only a means to an end. If you are to store your mind with divine truth, it is that you may bring it forth, and spread it, in all its fullness, before those to whom you are called to minister. If you are to be eager in the pursuit of knowledge, it is not that you may hoard it up as a miser does his gold, but deal it out with a liberal hand, so that many may be benefited by it:—for knowledge and money have this in common, that it is not the possession, but the circulation, of them that is beneficial. You will have to deal with those who require to be taught "what are the first principles of the oracles of God;" with those, too, whose minds have been filled with false and perverted views of the gospel; with some, it may be, who are utterly indifferent to the whole matter; and, blessed be God! with not a few who are hungering and thirsting for the bread and water of life. Each of these classes, will, in some respects, perhaps, require a mode of treatment somewhat different; and I doubt not, you will be careful to adapt your instructions to the varied circumstances of your audience; that you will study to impart the knowledge of divine truth to those whose minds are unformed; to correct false notions where error has been imbibed; to awaken the careless to an earnest concern for their soul's welfare; and to comfort the heart of the awakened sinner with the cheering invitation of our blessed Redeemer—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." But while, in your pulpit and private ministrations, you will find that there are different starting points, if I may so express myself; you will bear in mind that there is but one termination. And whatever you begin with, let this be the end of all your teaching—to direct the sinner to "Jesus Christ and Him crucified" as the only ground of hope.

And I am sure, my dear brother, I need not remind you of the necessity of being peculiarly watchful over your own conduct. You are to remember that the truths you preach to others are also those by which your own soul must live. See then that the evidence of their power appear in your life and conversation. I know no more fearful condition, than that of the man who is daily conversant with the great truths of revelation, who is professionally called to speak concerning the solemn realities of an eternal world, and whose heart stands aloge-

ther unmoved by them. I am fully satisfied that this is an evil against which you will feel it to be your duty to guard with peculiar care.

Suffer me farther to exhort you to be faithful in your ministrations. It is a solemn responsibility that devolves upon you. You are set on the watch towers of Zion; and forget not, I entreat you, the admonition addressed to the prophet. *Ezek. xxxiii. 7-10.* "Son of man, I have set thee a watchman unto the house of Israel. therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand."

It becomes you and me, then, and all who are put into the ministry to reflect very seriously on this solemn charge. It becomes us to remember the priceless value of an immortal soul—a value that depends not on external circumstances, but which is centred in itself. The soul of the poor neglected sinner in the back-woods is of as much worth in the estimation of heaven, as that of him who dwells in a palace and wears a crown of royalty. It is with this immortal spirit that we have to do—the spirit that shall rejoice through eternity in bliss ineffable, or mourn through everlasting ages in the dismal dwellings of despair. The difference between these two conditions—between a soul saved and a soul lost—what mit can calculate—what language can express? What a fearful reckoning must be theirs who have the blood of souls to answer for—of souls that have perished through their neglect!

In meditating upon these most important duties, and the awful accountability which they involve, it is no wonder that you should be constrained, like another christian minister long before you to exclaim—"who is sufficient for these things?" Were we called upon to labour in our own strength, indeed, we should inevitably come far short. But remember who hath said—"My grace is sufficient for thee and I will make perfect my strength in thy weakness. The Master whom you serve can aid you in every duty, and sustain you in every trial. He has promised to be with his people, and especially with his ministering servants, "always, even to the end of the world." He sends them not "a warfare on their own charges." He will make them "more than conquerors." The warfare of this world is very uncertain. Armies may be raised and fleets fitted out, and they may be proudly pronounced "invincible;" and yet ere long they may be scattered as chaff before the wind. But the Captain under whose banners we fight is Almighty; and those who serve him faithfully shall share his triumphs; yea, they shall be "conquerors through Him." You may sometimes be discouraged, when, after preaching with much earnestness, and exhorting with much patience, you see no immediate fruits, but I would say to you "persevere" "In the morning sow thy seed, and in the evening withhold not thy hand; for who can tell whe-

ther shall prosper either this or that!" Listen to the promise, and let it cheer you in the midst of disappointed hopes." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Let me exhort you to combine prayer with diligence. Without this all will be vain. You may wear yourself out in study, you may exhaust the body with ceaseless toil, you may preach with all the zeal of Paul, and all the eloquence of Apollos; but if prayer is restrained, "your labours will be all in vain; you will spend your strength for nought." But earnest believing prayer will bring down a blessing upon all your exertions. The Spirit is promised in answer to prayer; and the seed sown, being watered by His heavenly influences, will take root, and spring up, and yield an abundant increase.

It is to me and many others a cause for great thankfulness that "He who is the great shepherd of the sheep" should have put it into your heart, my dear brother, to leave home and kindred, and to come to these distant shores, to look after some portion of the flock of Christ now scattered in the wilderness, with no man to care for them. The desolate condition of many of our fellow countrymen, natives of the British Isles, now residing in this Province, has appealed to your Christian sympathy, and we rejoice to find it has not appealed in vain. It was a sad change from the ample privileges enjoyed by them in the land of their birth, to the utter destitution of them in many parts of this Colony. The lonely settler in the dense forest seldom hears the voice of a minister of Christ. The Sabbath comes round but it brings with it few Sabbath consolations to him. "The church going bell," with its dear and hallowed associations, breaks not the stillness that reigns around these sequestered dwellings. The invitation to "go up to the house of God," is never heard, the voice of the preacher is to them an unwanted sound. We have long sent forth a loud cry across the Atlantic wave, beseeching our brethren to "come over and help us." But for many a day it seemed as if that cry was either unheard or unheeded. And we who were stationed like solitary outposts scattered here and there over the land, being left so long unsupported, began to experience that sickness of heart that arises from hope deferred. A brighter day, I trust, has now dawned on the prospects of our church in this Province. The arrival of no less than three fellow-workers within our bounds, in the course of a few months, we hail with pleasure as a promise of better things. And I trust the day is not far distant when our church shall have multiplied her labourers so far as to enable her to minister the consolations of religion to all in this Province, who, in the midst of much disappointment and many trials, have so faithfully adhered to her. We welcome you with heartfelt pleasure as a helper in the work; and in admitting you among us to the full status of an ordained minister and sending you forth to labour in the various localities where the adherents of our church are to be found, we now most cordially bid you God speed. I can tell you for your encouragement, as the result of an experience which during the fifteen years that I have spent in these Provinces, has been pretty extensive, that, wherever you go, you will witness the manifestation of great earnestness to hear the gospel; that you will meet with a kindly welcome, and hospitable reception in every dwelling. The demand for your services will be great; for, had we a dozen more, we could

find ample work for them all. It is an arduous duty on which you are entering, but though it has its difficulties and its trials, you will find it has also its comforts and its consolations. For a time your labours will not be confined to any particular locality; but I have no doubt that should you be disposed to withdraw from the field of missionary work, and to settle down as minister of a particular congregation, you will soon find more than one place anxious to secure the benefit of your ministrations.

It is my earnest prayer on your behalf, my brother, that "you may approve yourself a workman that needeth not to be ashamed,"—"an able Minister of the New Testament;" that many souls, rescued from the power of sin through your instrumentality, may be seals of your ministry, "your joy, your crown of rejoicing, in the presence of Our Lord Jesus Christ at His coming."

THE CONGREGATION OF PICKERING—We learn that a deputation of the Ladies connected with the Scotch Church in the front of Pickering lately waited upon their worthy Pastor, the Rev. P. MacNaughton, and presented him with a handsome pulpit gown as a mark of their esteem and appreciation of his ministrations among them. Mr. MacNaughton has been settled there for several years; and the presentation, while it evinces the high estimation in which his ability and faithfulness as a Minister are held by his people, is also a proof of the liberality and Christian spirit which characterize the donors.—*Toronto Colonist*.

PRESBYTERY OF MONTREAL—On Wednesday, the 20th ult., the Rev. Duncan Anderson, (misnamed Paterson in our last issue) a licentiate of the Church of Scotland, recently deputed to Canada by the Colonial Committee as a Missionary, and for a short time labouring at Point Levi, a rising village opposite to Quebec, was by the Presbytery of Montreal, the Rev. Alexander Wallace, Moderator, presiding, ordained to the congregation organized at that place, having given his assent to the Act relating to the spiritual independence of the Church, as usual on such occasions. We understand that the prospects of the newly organized congregation are very good, and we trust that the labours of their young pastor amongst them may be blessed to the comforting of many and their building-up in the faith.

MINISTERS' WIDOWS' AND ORPHANS' FUND OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND—When the Seventh Report, which bears date 16th May last, was made out and submitted to the Synod, the Managers stated that they could at that time only offer a conjectural view of what the state of the Funds would be at the end of the financial year. They are now in a position to show the actual amounts at the credit of the respective Funds.

At the credit of the Fund formed from Ministers' Contributions there appears \$1365 10 1

And at the credit of the Fund formed from Congregational Collections 1765 8 5

£3130 18 6

Of which there is invested and bearing interest £3010 10 0
And cash in Treasurer's hands to be invested in January 120 8 6

£3130 18 6

From most of the Congregations formerly reported as in arrears the Managers have since received remittances. They have in particular to acknowledge the liberality of the Quebec Congregation, whose contribution amounted to the large sum of £36.

There are now eight Annuities on the list, which is an increase of one since May last, and this may cause the Managers to delay in making the small addition which, in the last Report, they stated it to be their anxious wish to make to the Annuities payable from the Congregational Collections. If, however, the amount realised in January, 1855, when the Annual Collections are taken up, should exhibit a marked improvement over former years, the Managers hope to have the satisfaction of reporting to the next meeting of Synod that they have been enabled to carry out the view they have so much at heart—of raising all the Annuities. In the meantime they respectfully request the Ministers throughout the bounds of the Synod to make known to their congregations the condition of the Fund, the constantly increasing claims upon it, and the necessity that exists for greater liberality in its support.

(Signed.) ALEX. MATHIESON, D. D.,
Chairman.

H. W. RAMSAY, Secretary.

MONTREAL, 8th DECEMBER, 1854.

MOVEMENTS IN OTHER CHURCHES.

The Waldensian Church.

The number of Vaudois parishes is fifteen, containing a population of considerably more than 20,000. The valley of the Lucerna, or, as it is called in French, Lucerne, has six, St. Jean, La Tour, Villar, and Bobbi, with the two lateral valleys of Rora and Angrogna, each forming one parish. The church of St. Lawrence in Angrogna has stood since 1555. The valley of Perouse has four parishes, St. Germain, Prarusin, Pomaret, and Pramol, which is at the head of the lateral valley of Rastillard.

The valley of St. Martin has five parishes: Ville Seise, Mancelle, and Massel, with the two mountain parishes of Rodoret and Prali, which lie in the lateral valley of Prali.

These fifteen Vaudois parishes are exclusive of Turin, Pignerol, Genoa, and Nice, and other cities and places in Piedmont, and the Sardinian territories, where there are Vaudois resident. It was not till lately that Vaudois worship was allowed at Pignerol; but there is there a small congregation, to which M. Charbonnier preaches. The Vaudois Church is Presbyterian in its form of government. It is governed by a Synod, which meets every three years, elects five of its members, three pastors and two laymen, to administer its functions, and this executive body is called the Table or Board. Formerly it was Arian and anti-Evangelical. Now it is decidedly Evangelical, and its present Moderator is M. Revel, who has visited England and America with his wife; who is herself very active in the management of the affairs of the Vaudois churches.

Case of Archdeacon Denison.

THE case of the Archdeacon of Taunton has been advanced a stage. The Commissioners appointed by the Archbishop of Canterbury to enquire into the doctrines held by the archdeacon, and report whether there were prima

facie grounds for taking the case into the Court of Arches, have discharged the duty for which they were appointed, and decided in the affirmative. The proceedings before the Commission had reference chiefly to technicalities, and were of no great public interest. They evinced that anxiety to throw obstructions in the way of the trial which has recently been so apparent on the part of the archdeacon. The following is the deliverance of the Commission, as read by Bishop Carr, of Bath, the presiding commissioner:

"The Commissioners, after due consideration of the depositions taken before them, and of certain printed sermons, numbered 1, 2, and 3, and of documents annexed to the depositions, declare their unanimous opinion:—First, That as respects the preaching and publishing, or making known or public, the above sermons by the Venerable the Archdeacon of Taunton, within the diocese of Bath and Wells, there is sufficient *prima facie* ground for instituting further proceedings. Secondly, The Commissioners, having carefully examined the aforesaid sermons and the charges specified in the Commission, declare their unanimous opinion that the proposition of the Archdeacon of Taunton, 'that to all who come to the Lord's table, to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given, and that by all who come to the Lord's table by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received,' is directly contrary or repugnant to the doctrine of the Church of England, and especially to the Articles of Religion; and that the doctrines as set forth in the aforesaid sermons, with reference to the real presence in the holy eucharist, are unsupported by the Articles, taken in their literal and grammatical sense, are contrary to the doctrines and teaching of the Church of England, and have a very dangerous tendency. The Commissioners are therefore of opinion, secondly, that there is sufficient *prima facie* ground for instituting further proceedings. The Commissioners, at the same time, think it due to the Venerable the Archdeacon to state that in the sermons under consideration he expressed his full assent and consent to the Articles of Religion, and that he has *ex animo* condemned the doctrines of the Church of Rome, and particularly the Romish doctrine of transubstantiation." Bishop Carr added, that the Commission, having fully considered the subject, and now delivered their opinion, beg to state that the Commission is now closed.

Differences in the Free Church.

A disruption is threatened among the Disruptionists. Dr. Cunningham, the bluff outspoken Principal of the Free Church College of Edinburgh, is at loggerheads with Dr. Candlish, and especially with Dr. Buchanan of this city, whom he accuses of culpable excess of management and diplomacy. It is probable that previous mutual jealousies had made matters ripe for the explosion which has taken place, but the point on which they have actually differed is that of Free Church College extension. Dr. Cunningham is opposed to the Free Church College at Aberdeen, or to any similar institution in Glasgow, conceiving his own theological hall in Edinburgh abundantly sufficient for all existing wants; and predicting, from provincial opposition establishments, nothing but the decay and ruin of his cherished metropolitan institute. Those who take an

opposite view protest against the concentration of orthodox teaching in Edinburgh, as involving a concerted system of centralization and a sluggish and blighting educational monopoly, besides putting students to unnecessary expense, and militating generally against the interests of the Free Church. Personalities have not been freely exchanged, and motives the most unworthy ascribed. Dr. Cunningham has charged Dr. Buchanan with "shelving the Sustainment Fund," in order to carry out his favourite college extension scheme, although intrusted with the former as convener of the Sustainment Fund Committee; whereupon Dr. Buchanan has indignantly resigned his con-vener-ship, and thrown the whole Church in confusion by the fervour of his resentment and retaliation. Each of these redoubted champions has his respective hosts of followers, generally determined by their geographical position; and thus we have the spectacle of fatal rivalry existing in the Free Church camp, and Presbytery contending against Presbytery, the no small edification and entertainment of all outside the pale.

To discuss the Aberdeen College question on its merits, and in decent language, ought not surely to be any very difficult matter. There is, perhaps, a good deal to be said on both sides. A variety of circumstances may determine individual students of the Free Church to attend the Aberdeen or the Glasgow, in preference to the Edinburgh University, and there seems no good reason why they should not have the opportunity of learning their Theology in the same city in which they are acquiring their Humanity and their Mathematics. That pretty nearly all the wisdom and all the erudition of the country are concentrated in Edinburgh, is rather a prevalent notion among our friends at the other end of the rail; but that they have succeeded in impressing this superstition on the rest of Scotland is what cannot be asserted. Accordingly, if the Free Church people of Aberdeen or Glasgow desire to have a Divinity Hall of their own, we know of no such provincial reverence for the overshadowing intellect of Edinburgh as should interfere with that consummation. On the other hand, if the Free Church College in Edinburgh, erected at great cost, and maintained at a heavy expenditure, is more than sufficient for all the wants of the Church, it may fairly be questioned whether it would not be wiser, in Free Churchmen as a body, to augment the stipends of their many poor ministers, than to squander their money in multiplying empty halls and superfluous professorships over the land. Edinburgh, in these railway days, is not far from Glasgow, and not even very far from Aberdeen. In spite, too, of her little weakness, she is still the historic capital of Scotland, the seat of her chief law courts, and not without scenic attractions. She cannot, therefore, be called a positively bad place to study in, nor can it be said that Free Church students would suffer any disadvantage from a brief residence in the Scottish metropolis. Nay, both Aberdeen and Glasgow, possessing as they do so many other superiorities, might even admit that Edinburgh furnishes a quiet, leisurely, and, on the whole, proper locality for the pursuit of theological learning, without any loss of magnanimity or sacrifice of honourable self-pride. At all events, the subject is one which appears to our lay eyes eminently suited for courteous and amicable debate. It seems a mere matter of arrangement, of convenience, of ordinary administration, without room or apology for strife, and which ought to be decided simply by argument and by votes.

How, then, are we to account for the extraordinary excitement which has arisen, and which is now tearing the Free Church to pieces? The quarrel, as we have hinted, is attributable not so much to differences respecting the plan of the campaign, as to jealousies among the rival chiefs. In the college question, we, in fact, recognise but the spark which has lit up the fierce elements evoked by the Disruption. The fierce elements evoked by the Disruption have not yet expended their strength. The ten years' conflict has left too many high-minded champions in the field; and the struggle, we rather think, is now—Who shall be Pope? Every sincere friend of the Free Church will see, in the vehement bandying of personalities among their able and eloquent leaders, nothing but the seeds of disorganization and weakness. Others, however, will induce good out of this seeming evil, and will almost feel reconciled to contentions which, by operating as mutual checks on the ecclesiastical-ly ambitious, may afford to the people of Scotland some security against the assumptions of an intolerant and the aggressions of a fanatical spirit.—Glasgow Citizen.

MISCELLANEOUS.

Origin of Mormonism.

"This sect originated with one Joseph Smith, who, though he was, perhaps, at a subsequent time, partially the dupe of his own delusions, began his course as an impostor of the blackest order. Hypocrisy is seldom found unmixed, and the most atrocious deceivers are usually, in some important respects, self-deluded. Joseph Smith was born in the state of Vermont, (U. S.) in the year 1805, and though an illiterate man, who could scarcely read and write, was possessed of great talents, which he afterwards used for the most injurious purposes. The whole family to which he belonged were loose and unsettled, incapable of industrious application, and seeking their livelihood by digging for treasures supposed to be deposited in the earth by the ancient Buccaneers. In these exploits Smith distinguished himself as a clairvoyant. Putting a certain stone to which he attached much value into his hat, and then hiding his head in it, he professed to be able to point out the quarters in which the search of his friends would be most successful. But as deception is suggestive and accumulative, Joseph Smith advanced from one lie to another. He pretended to receive visions from heaven, and though not yet fourteen years old, he found those who were ready to give credence to his tale. These visions, however, did not alter the course of his life, which was, at this time, according to the admissions of his own people, vain and abandoned. He pretended to have been divinely told, that the American Indians were descendants of the ancient Israel—the colour of their skins having been miraculously changed in punishment for their transgressions; that they had emigrated to America at an early period of the world's history; that their records were divinely preserved, and constituted a book of revelation from God; and that he himself, if found faithful, should be employed to exhibit these records to the world. In process of time, another revelation, he declared, told him where his sacred book was deposited, and Joseph Smith communicated the information he had received to his father and brothers. The father insisted that they should immediately go to the indicated spot, and satisfy them-

selves of the existence of this extraordinary volume. The family went accordingly, and dug up the ground with implements provided for the purpose. But when the chest had just met their view, it was supernaturally removed out of their sight. Again they disinterred it, but amidst thunder and lightning the same process was repeated, and they fled in terror to their home. Joseph alone remained behind them. As he was slowly returning to his house, he encountered a dreadful vision of an angel, who in a fearful voice spoke to him, whilst lightning was flashing around, upbraiding him for the disobedience of which he had been guilty, in communicating the dreadful secret. He was afterwards sent alone to the spot, and was commanded to take the chest, and to bury it under his hearth-stone, but forbidden to investigate its contents. Together with the book, he professed to have found two stones, designated in his first narratives a pair of spectacles, but afterwards termed 'the Urim and Thummim'—'two transparent stones, set in the two rims of a bow,' which were to enable him to decipher these wonderful records. Dr. Authon, of whom we shall speak hereafter, relates:—"The way that Smith made his translations and transcripts was the following: Although in the same room, a thick curtain or blanket was suspended between them, and Smith, concealed behind the blanket, pretended to look through his spectacles or transparent stones, and would then write down or repeat what he saw, which, when repeated aloud, was written down. The severest judgments were denounced against the scribe, if he should presume to draw near to, or even to look upon Smith, whilst thus dictating. One Sidney Rigdon was largely engaged in this work of transcription, and at length, under these auspices, what is called 'The Book of Mormon,' was brought forth to the world as a new revelation. It professed to have been written on golden plates, in a mysterious character, which only Smith himself was able to read, and he simply by a supernatural impulse. Its contents relate to different periods, and contain fifteen books, the productions of as many authors. It comprehends a period of a thousand years, from the time of Zedekiah, king of Judah, down to the year 420.

"About the same time a document was put forth, bearing the names of Oliver Cowdery, David Whitmer, and Martin Harris, declaring that an angel from heaven had shewed them the golden plates, and commanded them to bear witness to J. Smith's testimony. Simultaneously another paper was put forth by eight other witnesses, declaring that they had seen the plates, which bore the appearance of gold, and that they had also seen the engravings upon them. Such, then, is the basis of the Mormon imposture. Joseph Smith, who appears to have had Mohammed in his eye, and to have imitated some of his leading transactions, professes a new revelation, declares that an angel from heaven has directed him to a Divine Book, long hidden from the world; supports his declaration by bringing forward three witnesses, who avow they have seen an angel, who corroborates Smith's statements, and eight others, who declare that they have seen the golden volume. But it remains invisible to all other eyes, and is, as Mormonites pretend, divinely shut up from the view of all besides. On this testimony, the Book of Mormon claims to be received as a special revelation from God!!!

"It may appear strange, that an illiterate man like Smith should have been able to invent

a story such as that contained in the Book of Mormon. But there are other circumstances which explain the wonder. It appears that, in the year 1809, one Solomon Spaulding, who had been previously a clergyman, set himself to compose a religious tale, based upon the assumed fact that the North American Indians were descendants of the lost tribes of Israel. As he proceeded in his story, he read portions of his manuscript to his neighbours, who became greatly interested in it, especially in that part in which he fictitiously related how he had found an ancient record, imitating the style of the Old Testament. This volume was afterwards put into the hands of a bookseller for publication, and whilst this was copied by Sidney Rigdon, who, it is to be observed, was one of the promoters of the Mormon imposture. Spaulding's brother declared that the pretended Scriptures were altogether compiled from his deceased brother's manuscript. The widow of Spaulding bore the same testimony; and it is added, that the neighbour to whom the original tale had been read, instantly recognized the production with which they had been heretofore familiar, as incorporated in the Book of Mormon, which came forth from Joseph Smith as a new revelation from heaven. Rigdon denied, indeed, the whole transaction; but in so abusive a style and manner, as by no means to add to our conviction of his veracity.

"The manner in which this pretended revelation is compiled, is extremely clumsy and illiterate. Such phrases as the following are frequent:—"I saith unto them"—'these things had not ought to be'—'ye saith unto him'—'ye are like unto they.' The mariner's compass is spoken of as having piloted these ancient Israelites upon their voyage, though well known not to have been applied as a nautical instrument until many ages later than the professed period. The Messiah is called by names not known at all to ancient Hebrews, and of well known Greek origin.

"It was about this time that one of the leaders of the Mormonites, Sidney Rigdon, promulgated the abhorrent doctrine of plurality of wives, in imitation of Mohammed himself—a doctrine which Smith was regarded as greatly favouring. Smith now at the very height of his ambition, was put forward as a candidate for the Presidentship of the United States, and published what he termed 'General Smith's Views of the Government and Policy of the United States.' It is needless to say that his pretensions were regarded in the main with contempt. Soon after this, the accusation against Smith of promoting the 'spiritual wife' doctrine, sustained, as it was, by the affidavits of sixteen persons, led to the destruction by the Mormons of the newspaper which had published them, and thence to a serious conflict between the Mormonites of Nauvoo and the surrounding inhabitants, in the course of which Joseph Smith and his brother were shot. The prophet's death gave to him a power, which it is probable his life, had it been prolonged, would have utterly prevented—he became enshrined and worshipped.

"After the death of Joseph Smith, Sidney Rigdon endeavoured to vault into the vacant chair. His reputation was, however, so low, that this was found to be impossible. He was expelled from the society, and Brigham Young was appointed the leader,—a post which he still holds.

An association has been formed in Scotland in aid of the "Society for Exploring and Evangelizing Central Africa, by means of Native Agency."

Sir Peregrine Maitland's Prize on Missions.

The sum of £1000 having been accepted by the University of Cambridge for the purpose of instituting a prize, to be called "Sir Peregrine Maitland's Prize," for an English essay on some subject connected with the propagation of the gospel through missionary exertions in India and other parts of the heathen world, the prize to be given once in every three years, the Vice-Chancellor gives notice that the prize will this year be given for the best essay on the following subject:—"The Religious History of the Sikhs, considered with especial reference to the Prospects of Christianity in North-West India." Sir Peregrine Maitland was a devoted friend of Christian missions, and a zealous promoter of the cause of Christ in India.

John Pounds, the founder of the Ragged Schools.

John Pounds, the cripple and the cobbler, yet, at the same time, one of nature's true nobility, was born in Portsmouth, in 1766. His father was a sawyer, employed in the royal dock-yard. At fifteen, young Pounds met with an accident, which disabled him for life. During the greater part of his benevolent career, he lived in a small weather-boarded tenement in St. Mary's Street, Portsmouth, where he might be seen every day, seated on his stool, mending shoes in the midst of his busy little school. One of his amusements was that of rearing singing-birds, jays, and parrots, which he so perfectly domesticated that they lived harmoniously with his cats and guinea-pigs. Often, it is said, might a canary-bird be seen perched upon one shoulder, and a cat upon the other. During the latter part of his life, however, when his scholars became so numerous, he was able to keep fewer of these domestic creatures. Poor as he was, and entirely dependent upon the hard labour of his hands, he nevertheless adopted a little cripple nephew, whom he educated and cared for with truly paternal love, and, in the end, established comfortably in life. It was out of this connection that his attempts and success in the work of education arose. He thought, in the first instance, that the boy would learn better with a companion; he obtained one, the son of a wretchedly poor mother; then another and another was added, and he found so much pleasure in his employment, and was the means thereby of effecting so much good, that, in the end, the number of his scholars amounted to about forty, including a dozen girls.

His humble workshop was about six feet by eighteen, in the midst of which he would sit, engaged in that labour by which he won his bread, and attending, at the same time, to the studies of the little crowd around him. So efficient was John Pounds' mode of education, to say nothing about its being perfectly gratuitous, that the candidates were always numerous. He, however, invariably gave the preference to the worst, as the poorest children—to the little "blackguards," as he called them. He has been known to follow such to the Town Quay, and offer them the bribe of a roasted potato if they would come to his school. His influence on these degraded children was extraordinary.

As a teacher, his manners were pleasant and facetious. He amused his "little blackguards" while he taught them. Many hundred persons, now living usefully and creditably in life, owe the whole formation of their

character to him. He gave them "book-learning," and taught them to cook their own victuals and mend their own shoes. He was not only frequently their doctor and nurse, but their play-fellow: no wonder was it, therefore, that when, on New Year's day, 1839, he suddenly died, at the age of seventy-two, the children wept, and even fainted, on hearing their loss, and for a long time were overwhelmed with sorrow and consternation. They indeed had lost a friend and benefactor. Such was the noble founder of the first ragged school.

Indian Progress.

As education has been the subject of much discussion in India, the introduction of Christianity through the preaching of the Gospel, has been the subject of much more. Many years have not elapsed since it was gravely argued in Parliament at home, as well as at the Council Board in India, that, to introduce Christianity there would lead to the speedy downfall of British ascendancy in the East. The sword of a Clive or a Wellesley was to subdue Hindustan; but the "sword of the Spirit, which is the Word of God," was to have no entrance there! Thus, toward the close of the last century, and in the earlier part of the present, the Indian Government not only did nothing themselves to propagate the Gospel, but opposed all missionary enterprise. We have conversed with men who had spent a great part of their life in the East—who were of the old school, and deemed it madness in Government, or in pious individuals, to attempt to christianize the Hindus! Some may yet be found who, from indifference to religion altogether, or from early prejudice, are still of this opinion; but time has made a wonderful change in this respect, and we have much reason to thank God that, with the last half-century, a mighty change has taken place in the sentiments of men, especially of those in authority. The Christianization of India is no longer discouraged by the Indian Government or by Parliament at home, but it is recognized to be a sacred obligation, not to be evaded by us, but to be met and acted up to, as best we may. From the first establishment of the Company, there were chaplaincies at the different stations; but it is only within the last forty years that there has been any Church establishment in Hindustan, or, consequently, any official acknowledgment that it was the duty of a Christian Government to christianize the Hindus. Upon the 22nd March 1813, the House of Commons went into Committee on the India Bill. The great question was then discussed, whether India was to have a Church establishment or not? Wilberforce greatly distinguished himself upon that occasion; and, after an arduous conflict, the victory was won. In 1814, the first Indian bishop preached at Calcutta, and administered the sacrament. Everything passed off quietly at Calcutta, and the natives seemed rather pleased than otherwise with the "Lord Padre Sahib," as they called the Bishop! The truth is, as Kaye observes, that such of the natives as really thought anything about the matter, thought the better of us for evincing this outward respect for our religion, and have thought the better of us and of our faith ever since. We learn from Kaye's work how great has been the progress of the Gospel since the passing of the Act in 1813:—

"But far more important than this extension of the Church establishment, was the

removal of the great barrier which had hitherto restrained the tide of missionary labour from flowing freely into India—almost, it may be said, from flowing there at all. It is curious in those days, when Christian missionaries cover the country by hundreds, to think of the dismay which the efforts of missionary units excited in the minds of the members of Lord Minto's Government, and the efforts which were made to control these dangerous excesses. Materials are not wanting for a vivid picture of the alarm which the mild efforts of the Serampore missionaries excited in the Council Chamber at Calcutta; but it hardly comes within the scope of this work to enter into such details. I would merely speak of the ascertained results of the labours of Wilberforce, Charles Grant, and their Christian comrades, which emanated the Gospel throughout our British possessions in the East. A vast impulse was necessarily given to Christian missions by the 'pious clauses' of the Charter Act of 1813; and all through the two years of its operation the magnitude of our missionary works steadily increased, and the results of missionary labour were more apparent. But in this, as in every other great field of operation, it is since the passing of the Act under which India is now governed, that the greatest strides forward have been made. In 1830 there were 10 missionary societies at work in India; in 1850 there were 22. In 1830 there were 106 missionary stations; in 1850 there were 260. In 1830 there were 147 missionaries in the field, in 1850 there were 403. Such has been the progress made in the twenty years between 1830 and 1850.

The Indian Civil Service.

A REPORT has just been published by commissioners appointed to inquire into the system of appointments for the Civil Service in India, which proposes a material change on the present system. The report is usually ascribed to the Right Hon. T. B. Macaulay, one of the commissioners. It is proposed that candidates for civil situations in India shall no longer be appointed by patronage, but shall be subjected to an examination in general scholarship; that those who acquit themselves best shall then be specially educated for Indian service; and if, on further examination on Oriental branches, they acquit themselves well, that they shall be declared civil servants of the Company. The first examination includes English language and literature, Greek, Latin, French, German, Italian, Mathematics, Natural Sciences, Moral Sciences, Sanscrit, and Arabic. It is proposed that this examination be opened to young men from eighteen to twenty-five years of age; and while it is not expected that any young man shall be equally expert in all the branches prescribed, superior attainments in some departments will compensate for deficiencies in some others. If he pass the first examination, he is to be only a probationer. A probationer may stand his second examination after one year's probation, and must stand it after two; and if he pass this examination, he becomes a civil servant of the Company. He obtains precedence in the list of the Company's servants according to his place in examination, with all the privileges and advantages thereto pertaining.

When the sail of affliction is upon me, let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet.—*Philip Henry.*

The Greek Church.

As the present Eastern war is ostensibly, on the part of Russia, a contest for the religion of the Greek Church, our readers may not be unwilling to become acquainted with the tenets of that ecclesiastical power which has for ages disputed the sway of a large portion of the Eastern hemisphere with the Papal hierarchy. The Greek Church originated in a schism virtually occurring in the fifth century, though not fully consummated until much later, in what was then the Catholic Church, dividing it into the Oriental or Greek, and the Occidental or Latin, the former having its centre in the Patriarch of Constantinople, and the latter in the Bishop of Rome. Originally the Greek division occupied as its territory East Illyria, Greece proper, with the Morca and Archipelago, Asia Minor, and Syria with Palestine, Arabia, and Egypt, but the rise and progress of Mohammedanism afterwards deprived it of almost all its provinces in Asia and Africa, and even in Europe the number of its adherents has been diminished by the Turks. The loss, however, was somewhat repaired by the accession of several of the Slavonic nations, and especially of Russia in the tenth century. Since that time, the latter has been the chief temporal power by which the Oriental Church has been upheld. The Greek Church has never displayed the vigour and aggressiveness which have been so characteristic of Rome—she has seemed rather to be a fossil handed down from one generation to another, than a living organization, aiming to extend her power, and keep pace with the advancing footsteps of nations and of civilization. Though usually regarded as purer than the Papal hierarchy, she holds virtually the same tenets, practises many of the same ceremonies, and is equally guilty of betraying the truth by overlaying it with heretical dogmas and unmeaning forms. Both acknowledge the Bible and tradition as the sources of doctrine; both hold to the seven sacraments; both regard confession as indispensable, though in the Greek division the priest must be married; both practise the invocation of Saints and the worship of the Virgin, and regard with adoration crosses, relics, &c., and deny salvation to all who reject their tenets. In the observance of Saints' days, fasts, festivals, &c., there is a similar agreement—the holy days in the Greek Church being so numerous as to leave but one hundred and eighty working days out of the three hundred and sixty-five.

The Greek Church differs from that of Rome in allowing the marriage of the clergy, and to some extent, the use of the Scriptures, and in the absence of instrumental music in its services, and ostensibly in denying transubstantiation and purgatory, and forbidding the use of images. As to the latter, however, paintings are profusely substituted, and are regarded, apparently, with the same adoration as the Romanist pays to his statues. Although they have been regarded as denying transubstantiation, one of their councils has declared that "the bread is changed, transubstantiated, transmuted, transformed into the true body and blood of our Lord;" "and that the wine is converted and transubstantiated into the true blood of our Lord." They have no masses for the dead; but the same council alluded to, declares a probation for certain classes of the dead, and on three separate days prayers are said at the grave of the deceased, in behalf of his soul. The priests too, claim—going even beyond Rome—power of absolution for the dead, as well as the living. The confes-

sional also virtually exists, monasteries abound, and the priests are equally ignorant, and profligate with those of Rome. The Scriptures are practically unknown to the people—indeed, “all Scripture” is forbidden to be “read by the untrained;” infallibility is involved in their dogmas, and they have no less than sixty-seven liturgies. In Russia, as well as other countries, the prayers are uttered in eight tones, and two huge volumes are necessary to prescribe these variations. “It is hardly credible,” says a writer on the subject, “yet a positive fact, that the changes of the services for each occupy twenty folio volumes, and these volumes render necessary another, called ‘The Regulation,’ as a sort of index to them. The whole system of the Eastern Church is thus minced into endless particularities, or rather puerilities, and it is no easy task to discriminate exactly the measure of its orthodoxy and such encumbering rubbish.” As to marriage, all the priests, except the monks and those promoted from their number to higher offices, are permitted to marry once, but not a widow; on the death of his wife the priest must relinquish his charge and go into a cloister.

Such is, briefly, the religion which holds in subjection sixty-five millions of people—the religion which Russia, with its gigantic power, endeavours to uphold and propagate—the religion in defence of which, professedly, the Czar has called out his embattled legions, and for whose altars tens of thousands are to be slain. Whatever may be the motives which have led the allies into the strife, it can hardly be doubted that their success would augur more favourably to the advancement of the gospel, than the triumph of Russia. Whatever may be the machinations of France for favouring the interest of Rome, England is too wary not to look out for her share of the spoils; and where she plants her standard with all her faults, she will secure an open door for civilization and the Bible. The defeat of Russia, by any Protestant power, cannot result otherwise than in weakening the miserable structure of that Church, whose light to its enthralled millions has for so many generations been darkness.—*Philadelphia Presbyterian.*

Reformation in England.

The Reformed Church of England, as Henry VIII settled it, was a sort of bastard Popery;—popery without the Pope. Its Confession of Faith remained substantially the same as it had been previously to the rupture. Its hierarchy retained all their former power, with much of their original pride and wealth. Its public worship was conducted upon the ancient principle, and in the Latin language. Instead of seeking authority to exercise their functions from the Roman See, the Bishops took out licenses from the Crown, and the king became what the pope used to be—supreme head of the Church upon earth. Such a Reformation satisfied nobody. The papists abhorred it because of the rent occasioned in the veil of the temple: the Protestants were dissatisfied with it as relieving their consciences from none of the burdens under which they had long groaned.

With the accession of Edward VI a new era came in. Born of a protestant mother and educated under protestant guardians, this young prince naturally threw himself

into the movement and pushed forward the work of Reformation with as much earnestness as was consistent with due regard to order in the State. He failed indeed, to keep pace with the wishes of such (and they constitute perhaps, the majority of reformers in all ages) as, in their zeal to accomplish a favourite end, overlook the necessity of caution in the selection of means. But his measures bore the stamp throughout of that true wisdom, which is more intent on achieving a good which shall be permanent than on attaining it quickly. In his day many of the most offensive of the Romish services were abolished. A new book of Common Prayer was compiled, new articles of religion were published; the churches were purged of images and pictures; and the Scriptures freely circulated in an English version. Great efforts were likewise made to promote sound learning in the universities. Heretofore neither Hebrew nor Greek had found favour in these seats of the muses. Instead the well known proverb “Cavo Græcos ne fias hereticus,” had been religiously acted up to so recently as the times of Collet and Stafford. The Regency (for Edward himself was but a child) took vigorous steps to remedy this evil, and invited over Peter Martyr and Bucer to fill the chairs of Divinity, the one in Oxford and the other in Cambridge. For all this they received the hearty commendation of the leading reformers both of the Continent and Scotland, between whom and our own Cranmer, Ridley, Latimer, and Parkhurst, the correspondence was frequent, and of the most confidential nature. Still the leaven of Puritanism continued to work. At a moment when projects were actually on foot for uniting all the Reformed Churches into one—when the Episcopal Church of England was selecting for its theological teachers, divines ordained to the ministry by Presbyters, when the Presbyterian Churches of Germany and Switzerland were considering of the readiest means of receiving again the Episcopate from England—when all were convinced that it is neither in ceremonies nor in ordinances but in the profession of a common faith and a common charity, that true Church union consists—at this very moment restless spirits were putting in jeopardy not the peace of the Church of England alone but the great cause of the Reformation itself; by their bitter hostility to trifles. These men to whom by and by the nickname of Puritans came to be applied, seem to have borne without impatience a good deal that was really objectionable, both in the national creed, and in the national worship. But the retention of copes, stoles, rochetts, &c., &c.—garments polluted as they expressed it by the idolatrous uses to which they were once applied—was in their opinion, a crying sin; and sooner than be participators in it, they were ready to suffer or to inflict martyrdom according to the turn which the wheel of fortune might take.—*Edinburgh Review.*

THE MONTHLY RECORD.

MARCH, 1855.

The Inner and the Outer Church.

Christ's true Church on earth consists only of the living christians that are to be found scattered up and down in different countries and the different ecclesiastical localities. They form that part of his mystical body which is now in the world. They are united in an invisible, but in the closest sense. They are the branches of one tree. They are compactly built together as living stones in the one glorious temple. They are separate from the world, and joined together in him.

How then should this living unity outwardly manifest itself? If we look at the christian world we find the present manifestation to be thus. The living members of Christ are estranged from each other. They are mingled up in strange combinations with the dead, arrayed against other combinations similarly constituted. The spiritual and carnal are knit together in one sect, which is alienated from another sect made up of the same diverse materials. Christ's soldiers are to be found fighting side by side with his enemies, against other companies made up also of his enemies and friends. His body in its outward manifestation is divided and the separate members of it enter into and form constituent parts of other bodies which, like Nebuchadnezzar's image, are made up of gold iron and clay.

Such is the melancholy aspect that the christian world presents. And the mere statement of it is sufficient to show that the outward church is very far removed from what it should be; that it should mourn over its present state and strive earnestly after something better. What this better is, is very plain. The invisible should be ever striving to make itself visible, the inner unity to manifest itself in an outward unity. As in nature the life in the plant, projects the outward form and shape of the plant, so should the hidden living church project an outward form corresponding to itself. Why should it be that the living are thus allied with the dead, and arrayed against other similar combinations. Why should it be that a christian who agrees with an unregenerate man on the smallest minutiae of doctrine, and differs from another true christian on some nonessential point—should be separated from his fellow member in Christ, and incorporated with him who has no part in the matter. Like should draw to like, the living to the living, the dead to the dead. Other bonds of union are all

trifling and accidental compared with the everlasting union of those who are one in Christ. His children are eternally separate from the children of Adam, and have no part with them.

Undoubtedly the outward church should represent the inward; and towards this blessed consummation the individual members of it should labour and strive. There is something exceedingly sinful in the satisfaction and composure with which so many look upon the outward divided state of the church. There should be no contentment with the present state. It cannot be the proper the ultimate state. This will not be reached until the fellow-members of Christ are all separated from their associations with sinners and joined together in one fold. No one can read the scriptures with attention without seeing that it is their end and object to conform the outward with the inward.

How earnestly in his last intercessory prayer, did Christ implore the Father that his followers might all be one, even as he and the father were one. And doubtless this was with reference to their being of one mind and forming one company in the world, for in an infer sense they would of necessity always be one. We see the same thing in the Apostolic writings. The apostles laboured and prayed that there might be no schism in the body. They spake of division as the reading of Christ's body—and it must be a fearful sin, since it is thus represented. When some of the earlier converts manifested a tendency to split up and range themselves under different leaders, taking their names, as has been the custom in subsequent times, St. Paul exclaims "Is Christ divided. Was Paul crucified for you, or were ye baptised in the name of Paul?" They strove that as there was but one Lord, one faith, and one baptism, so also there might be but one outward communion—as there was but one shepherd so there might be but one sheep fold. Were Paul to come down from heaven, he would cry out in our ears as he did to the Corinthians, "Is Christ divided?" He would weep bitter tears as he often wept before, over the present divided state of the Christian Church; he would labour again, night and day, to separate the living from the dead, and to make the outward coextensive with and corresponding to the inner church. No age ever degenerated so far from the scripture idea on this subject as our own. We hear of churches now, but in the Bible, save when the epithet is applied to individual congregations, or to national branches, we hear only of the Church, that vine which was brought from Egypt and planted in Canaan; and of which the natural branches, the Jews, being unfaithful, were lopped off; into which the Gentiles were grafted, and with which the root and the stem being always one and the same, the ancient children of God shall once more be joined and bring forth rich clusters of fruit. The Romish idea of catholicity has much in it that is scriptural and true; and as every one knows this one idea is their chief strength.

This it is that retains so many intelligent men within her pale. You may destroy error after error, and they may be convinced by your exposure, but the one great idea which retains them is this one of Catholicity, but after all it is only a false semblance of the true scriptural idea. They reverse the proper order. Their attempt is to subordinate the inner to the outer—to forestall the future, and to found on a false basis the basis of grievous antichristian errors, what is destined to be hereafter realised on the basis of scripture truth. It is just one of the false attempts to anticipate and realise the future—so many of which the history of the world presents.

The Reformers in separating from Popery by no means gave up the idea of unity. They justified their separation not on the ground of a few errors which otherwise they would have laboured to correct, but on the ground of Popery being thoroughly antichristian, diseased to the heart's core. They therefore held that their separation was one of the living from the dead; and that they took the Church with them.

And when separate they laboured on the ancient and scriptural basis, to realise an outward unity. They were not contented with their differences. They held synods and conventions in order to realise the unity of the faith; and though the separate national churches reformed out of Popery in different ways, they agreed not to unchurch each other, but to regard each other as sisters, to sympathize with and pray for each other, and seek as far as possible a complete conformity. And they agreed also on another subject. Holding themselves to be true and scriptural, though, doubtless, imperfect branches of Christ's Church, they condemned the sectaries who separated from them as not being justified by sufficient grounds and therefore as guilty of grievous sin. But in later times, instead of further Reformation, some of the churches have fallen back, and partly because the idea of unity was lost; divisions have been vastly multiplied, till now there are those to be found, professing christians, who actually advocate division as a thing desirable and useful. Now undoubtedly there is scarcely a single evil with which it cannot be shown that some accidental good is connected. There are certain advantages connected with slavery, with despotism; and good often comes out of quarrelling and war. But it would just be as proper for a christian to advocate the general propriety of these, or to advocate robbery and murder, as to advocate and defend the divided state of the christian church. There are others who advocate christian union on the ground of expediency; and no doubt their arguments are good, so far as they go. But this is, after all, a poor superficial foundation on which to rest the question. It rests on a fundamental essential principle of christianity, that the outward should correspond to the inward. The church is imperfect, it is existing in sin so long as it is cut up into separate sections; so long as

the living members of Christ's body are allied with the dead members of Adam's body, and arrayed against other like combinations. And it exists in still deeper sin when it loses the idea and ceases to feel the want of unity.

The history of the divisions of the last centuries is, for the most part, as follows. In the churches of the Reformation some error or abuse has arisen—or as seems incidental to all earthly institutions, a period of laxness and indifference has come over them. Parties dissatisfied have withdrawn and built up separate organizations. The outward disunity, as is always the case, has been followed by inward disunion, by alienation and uncharitableness; and they have disliked each other generally, as has been said, in proportion to the strength of the ties that have been rent asunder. The breach has been widened by time. Other similar separations have taken place among those who separated, till now we have the present divided state of the church—the idea of unity almost lost; and a fatal facility for still further separation allowed by general christian opinion. Little astonishment and little grief is felt now at the news of a new sect. This course has not tended certainly to realize Christ's prayer with regard to his body, to make the outward correspond with the inward. The other course open to the dissatisfied was this, to have had regard to the future as well as the present; to have remained with the ancient communion—to have testified against what they thought its errors, and to have laboured and prayed for their rectification.

This was the apostolic plan with regard to the churches that fell into sin—even into the most grievous sins.

And this would doubtless have been the proper course in the case of many, if not of most of the divisions of these last centuries. It would have been more in accordance with Christ's last prayer and apostolic example than the actual course that has been followed. The great question with regard to any division is this, what according to New Testament principles justifies a division. Wherever the essential doctrines of the gospel are at stake, as at the Reformation, it is plainly imperative, and the going out party take the Church with them. But unless there be something essential at stake, if the dissatisfaction relate only to some outward matter far away from the essentials of christianity, the apostolic course is the proper one; and separation, if resorted to, is unjustifiable and unauthorised.

It is therefore a subject well worthy of grave consideration whether in any case a church and the body that separates from it can both be justified in their existence.

Home Missions.

It is to be hoped that no time will be lost in providing the different vacant congregations within our bounds, with acceptable

and pious pastors. They have certainly strong claims upon the sympathy and liberality of the parent Church, and their brethren in the colonies. They have manifested the strength and steadfastness of their attachment in the most trying circumstances and amid repeated and painful disappointments, and several of them in regard to numbers and resources, we are assured, are in as prosperous a condition, as at any former period.

But after this necessary and important work has been fully completed, and every self-sustaining congregation supplied with a stated ministry, much still remains, amidst the increasing population of Nova Scotia to be accomplished. There are in all directions new settlements opening up, containing in smaller or larger numbers, adherents of the Church, which require to be occasionally visited; and there are in some districts such a numerous collection of families living in the same neighbourhood as would soon form a united and prosperous congregation, if carefully attended to. Every clergyman who has visited the province knows, that there is still much land to be occupied and possessed.

If other religious denominations are redoubling their exertions in support of Home Missions, surely the Church of Scotland, which has of late years been so reduced in numbers, and enfeebled in strength by secession and desertion, ought certainly to make extraordinary efforts to recover her lost ground. We hope she has not lost her wonted energy and vitality, and we have no reason to believe that her ministers and members are more deficient in zeal in piety or liberality than other Christian Churches.

The urgent necessity for Home Missions must become apparent even to the most ordinary observer, from the simple and well known fact, that there are adherents of the Church of Scotland in larger or smaller numbers in every county of the province, whilst the ministers of that Church are only to be found in the two counties of Halifax and Pictou. Surely this is a state of things which ought no longer to exist, if it can at all be remedied. And that it can be remedied, we firmly believe, if a sufficient amount of funds and an ample staff of missionaries are provided for that purpose. We could easily suggest a plan which, if carried into execution, would greatly enlarge our missionary operations and increase the efficiency of our church. But we shall leave our readers to ponder over this momentous subject for another month, and in the meantime we shall be most happy to receive such hints and suggestions, as our generous and pious friends may consider advisable and necessary for carrying out such a laudable undertaking.

Early Labourers.

Although many years have elapsed since the first Missionaries from our church visited this Province, and a new race has sprung up, who are strangers to their persons and unacquainted with their labours, yet we cannot for one moment believe that our congregations more especially those to the eastward, will speedily forget the public and private ministrations of those, who once had the rule over them and dispensed unto them the bread of life. The relation between these early labourers and their flocks was of a very peculiar and interesting character. Most of them had to form their congregations from the immigrants which they found scattered around them in the wilderness; all of them had to endure more or less privations in the discharge of their public ministry, and some of them had to encounter no ordinary trials and difficulties. We cannot form a just and adequate conception of the present flourishing condition of our Church in the Gaelic districts, without advertg to the labours of these self-denying pioneers in the erection of Messiah's Kingdom. Some of them have already left the world, but the greater number of them are still alive and engaged in active services, although now labouring in another portion of the vineyard. It may be gratifying to their friends who still retain a lasting and grateful remembrance of their ministrations, to learn how they are at present employed in Scotland.

The Rev. John McKae, for many years the able and efficient minister of the congregations in the upper settlements of the East River of Pictou, was for some time after his return to his native land minister of the parish of Killearnan, in the presbytery of Chanonry, and is now minister of Stornoway in the island of Lewis, in charge of a numerous and respectable congregation. He corresponded with his congregation in Pictou for several years after he left the province, and manifested at one time a great desire to return to Nova Scotia, but we believe he has now abandoned that idea, and his former flock must now look to some other quarter for assistance.

The Rev. Dugald McKichan who was for a number of years, minister at Merrigomush and afterwards at Canso, River Inhabitants and River Denis in Cape Breton, is now minister of Daviot in the presbytery of Inverness, and although afflicted with blindness is still able to discharge his ministerial duties with much of his wonted ability and energy.

The Rev. Hugh McKenzie formerly minister of Wallace and afterwards at St. Mary's is now the Gaelic minister of Inverness and has a large congregation. The Rev. Robert Williamson, who had the charge of St. Andrew's congregation in the town of Pictou is now minister of Knockbain in the presbytery of Chanonry, and well known as a most exemplary clergyman. Another of our colonial labourers, the Rev. Donald McConochie, who was for some time minister of St. Mary's and afterwards at Roger's Hill, had for several years the charge of the Gaelic congregation in Inverness, and is now minister of Urquhart in the presbytery of Abertarf. Few ministers were more diligent and esteemed than the Rev. Donald Macintosh of the West and Middle Rivers of Pictou. His people as well as the other congregations deeply lamented the departure of their ministers from the Province

as to human view a most irreparable calamity. On his return to Scotland he became minister of Urray, in the presbytery of Dingwall, and has been lately inducted, as appears from the following notice to the parish of Edderton in the Presbytery of Tain.

"The Presbytery of Tain met on the 23rd ultimo for the purpose of inducting the Rev. Mr. Mackintosh, of Urray, to the pastoral charge of the parish of Edderton. Mr. Macintosh having received an unanimous call from the people of Edderton to become their minister, he has every prospect of labouring among them with very much acceptance. The unanimity and harmony which have been manifested by the people of Edderton in this case are worthy of imitation by other congregations in like circumstances"

But this brief notice of our early missionaries would be very incomplete, were we to omit the self-denying exertions of those faithful and devoted servants of God who have now finished their course, and received the reward of their labours. The Rev. Donald A. Fraser of McLennan's Mountain is deservedly esteemed as the Father of the Church of Scotland in Pictou, being one of her first ministers and pre-eminently distinguished both for his talents and exertions. His ministerial labours from his arrival in Nova Scotia in 1817 till he left the county of Pictou, extended from Wallace to St. Mary's, embracing also the Gaelic settlements in Prince Edward Island and Cape Breton, and were of the most arduous and fatiguing description, such labours as could only be performed by an active and vigorous clergyman in the full strength of manhood. He was afterwards for several years minister of the Calvinist congregation of Lunenburg, on its connection with the Church of Scotland, and ended his days in the island of Newfoundland, after organizing the first Presbyterian Church that had been formed in the island. No person who heard him preach, more especially during the last years of his public ministry, could easily forget his powerful commanding talents and earnest and forcible eloquence, and his death about the 50th year of his age produced a deep and solemn impression, not only upon the minds of his bereaved flock in Newfoundland, but amongst all the congregations who had enjoyed the benefit of his public services. Another of his fellow labourers with whom he frequently associated has also passed from this earthly scene, the Rev. John McLennan of Belfast Prince Edward Island, and latterly minister of Kilchrennan in Argyleshire. He too was most abundant in missionary labours, and highly esteemed as an excellent Gaelic minister. The removal of these clergymen in the midst of their days, and with the prospect of enlarged and continued usefulness, is well fitted to remind surviving heralds of the cross of their important duties and solemn responsibilities. In the church as in the world, amongst clergymen as well as laymen one generation passeth away and another generation cometh. Our consolation is that the Lord God omnipotent reigneth, and that as the exalted King and Head of his church he is the same yesterday, to-day and forever.

MUNIFICENT CONTRIBUTION TO THE IRISH GENERAL ASSEMBLY'S JEWISH MISSION.—Miss Broomfield, of Ryde, in the Isle of Wight, has placed in the hands of her bankers the sum of £500 for the use of the Jewish Mission of the Irish Presbyterian Church.

THE TWENTY-FIFTH ANNUAL REPORT OF ST. ANDREW'S CHURCH FEMALE BENEVOLENT SOCIETY, FOR THE YEAR 1854.

It is now more than a quarter of a century, since the Female Benevolent Society, in connexion with St. Andrew's Church, was established. The lapse of so lengthened a period of time naturally suggests matter for useful and salutary reflection. Since it first commenced, not a few of its earliest supporters have been called away, and are now, we doubt not, reaping in heaven the reward of those who have been friends and benefactors of the poor in this world. And of those also who were the recipients of their bounty, many have departed to those blessed mansions, where want and sorrow are unknown; and where God has promised to wipe away all tears from every eye.

Since the commencement of the Society in 1828, we cannot entertain a doubt but it has been the means, with God's blessing, of much usefulness to those for whose behoof it was intended, relieving the destitute, feeding the hungry and clothing the naked. Nor have we any reason to be dissatisfied with the present condition or future prospects of the Society. The past year shows at least a fair average list of subscriptions, while at the same time, from various causes, the demands upon our funds continue as great as at any former period; indeed the number of parties in receipt of our bounty is upon the whole, rather increased than diminished. "The poor ye have always with you," said our blessed Saviour that compassionate friend of the afflicted, the widow, the fatherless and the orphan; and well does the history of our fallen race bear testimony to the truth of this statement. The actual condition of the world at large affords a most convincing proof that want and misery have an abiding place upon the earth. The richest, the greatest and the most civilized countries of ancient or modern times—Kingdoms that have been the theme of admiration, the nurseries of arts and letters, the abodes of refinement and luxury—have yet contained within them many, very many, of that unfortunate class, of whom it may be said, that "the world was not their friend nor the world's law." Nor shall the poor ever cease out of the land. The Bible plainly declares it, and it is at all times true, in a greater or less degree, that "the whole creation groaneth and travaileth in pain together." The sanguine reformer may please his fancy with the contemplation of a time when poverty shall be forever banished from human society; but it is only a dream never to be realized. The poor are always with us—those whose misfortunes have rendered them fit objects of the sympathies and good offices of others.

In the early history of the Christian Church, there is no feature more pleasing to the mind to dwell on than the exemplary conduct of the first christians towards the poorer brethren. We read of their zeal in going about as messengers of mercy—assist-

ing the poor, comforting the friendless, and reclaiming the wandering outcast—thus imitating the example of our Divine master, who "came to seek and to save that which was lost." To call for their sympathy, it was enough that any one stood in need of their assistance. They remembered the precept of our Lord to "do good to all men, but more especially to those who are of the household of faith." And shall the cold and utilitarian spirit of these times be permitted to render us forgetful of such noble examples on the part of those to whom we are allied by the ties of a common faith?

While we cannot shut our eyes to the fact that most of the misery which we see around us is the effect of folly and imprudence, still we must acknowledge the existence among the members of the church as well as of the world, of a large amount which is not thus self-inflicted. The vigorous and industrious labourer is struck down by the shaft of death in the prime of life, and leaves a fatherless family,—or his strong arm is, for a while, palsied by disease;—a young family are in a brief period, by God's inscrutable providence, deprived of their natural guardians, and become friendless in the world, or the aged and infirm are by some heavy calamity stripped of all they possess. And shall we, who profess to be followers of the compassionate Saviour, shut up our bowels of compassion from those who are thus situated? The more they are in need of it, the more should our sympathies flow out towards them. Let us ever remember that all we do for his people is ever remembered by Christ. He never forgets favors, even the least, done to his people. Even a cup of cold water shall not lose its reward, if given to a disciple in his name. And what is ever the great test of discipleship—the standard by which all christians, are to be judged? "We know," says St. John, "that we have passed from death unto life, because we love the brethren." And again, the beloved disciple writes, "but whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And the reward is sure; for "whether there be prophecies, they shall fail, whether there be tongues, they shall cease, or whether there be knowledge it shall vanish away,—but charity never faileth.

Christ, we rest assured, will pass over nothing which we have done for him, or for his people. He keeps a book of remembrance in which he records all the good we do to the needy brethren; and on the last great day, when he shall judge the world we are told that the special reason assigned for welcoming the righteous into everlasting glory will be the kindness shown by them to his people—"Inasmuch," he says, "as ye did it unto the least of these my brethren, ye did it unto me."

It only remains for your Committee at the conclusion of this Annual report, to mention the amount of relief which through

your liberality they have been enabled to afford to the poor of this city. The Committee have expended during the past year, as appears from the account annexed—£ Groceries £8 3; for Clothing £6 2 8d.; and for Fuel, £9 5s. 7d. As the relief has been afforded at different times, and in small amounts, not fewer than 5 families, comprising a population of from 200 to 400 individuals, have shared in their bounty; whilst upwards of sixty garments have been distributed amongst the poor gratuitously.

COMMITTEE FOR 1855. Mrs. Thompson President. Mrs. Forsyth, Treasurer. Mrs. T. Forrester, Secretary. Mrs. A. McLeod, Mrs. Richardson, Mrs. Keith, Mrs. Hays, Mrs. M. Forrester, Mrs. Downs, Miss Burket, Miss Mitchell, Mrs. Calder, Mrs. McKenzie, Mrs. John Lessel, Mrs. Taylor, Mrs. McLean.

St. Andrew's Church Female Benevolent Society in account with M. Forsyth, Treasurer.

	£	s	d
To Balance from last year	-	-	1 2 9
Cash received for Subscriptions this year	-	-	19 16 10½
Cash proceeds of Charity Sermon by Rev. Dr. Rieley	-	-	8 15 9
Cash donations from Curling Club	-	-	1 0 0
	£29	15	4½

	£	s	d
By Cash paid for Groceries	-	-	8 3 0
Cash for Clothing	-	-	6 2 8
Cash for relief of Poor	-	-	0 7 6
Cash for Fuel	-	-	9 5 7½
Cash on hand	-	-	5 16 6½
	£29	15	4½

1855. Balance on hand, - - - 5 16 6½ E. E.

The Burnet Theological Premiums.

These great theological prizes, of which we gave an account in our last number, have now been decided, and we are gratified to find that on the present occasion, as 40 years ago, the Church of Scotland numbers one of the successful candidates among her sons. The competition was open to all denominations, and the number of treatises given in amounted to 208. The judges were quite unanimous in their decision, and when the sealed envelopes were broken open it was found that the two successful competitors were.—1st, The Rev. Robert A. Thompson, A. M., Louth, Lincolnshire, and 2nd, the Rev. John Tulloch, Manse of Kettins, Cupar Angus, Principal of St. Mary's College, St. Andrews, Scotland. Mr. Tulloch is yet quite a young man, and having already gained so high a distinction, there is every probability of his shedding lustre upon the theological literature of Scotland. In Scotland there are at the present day, many distinguished preachers and many religious authors of considerable eminence; and yet it must be admitted that there is a dearth of great divines, both in the church and among dissenters. A Scotch clergyman's life, especially if he be a man of note, is of necessity so active, so much devoted to practical questions, that he has scarcely time to be great in contemplation.

We are particularly gratified at Mr. Tulloch's success, from the position he holds in St. Andrew's University, and from the influence which he is likely to have upon young men studying for the Church. The demands

of the age require that those who preside over the seats of theological learning, be not only men of earnest piety, but of distinguished talent. There is no other place, perhaps, where mediocrity is capable of doing so little good. It is not to be expected that the young men who are continually brought into contact with the loose opinions that are now being diffused by so many channels through society, and made familiar with the great contests that are going on,—that they can derive much benefit from those who ignore the present, and content themselves with going through the evolutions of former centuries, answering objections that have long since been refuted, and have now no defenders,—firing at silenced batteries, while they leave unnoticed attacks upon Christianity, such as those which are imported from the continent, and advocated in the *Westminster Review*. The only compensation for great intellectual eminence in a theological teacher, is that earnest, devoted piety, which furnishes a life evidence of the truth of Christianity, and which commends itself by contact—but if possible they should be conjoined.

Wallace and Pugwash.

Our readers will learn with much satisfaction that the Rev. George Harper, M. A. Missionary, who lately spent a few weeks in Halifax, during which he had various opportunities of preaching (we have every reason to believe, with acceptance,) to the congregations of St. Matthew's and St. Andrew's, is now engaged in supervising the vacancies in these really destitute localities. For the last fourteen or fifteen years, they have been altogether without a minister of their own, receiving only occasional services from our Missionaries. Two years ago, much to their credit, considering the circumstances in which they were placed, the people of Wallace erected a handsome Church in the Village, capable of holding between four and five hundred. They have also, we believe, funds in hand nearly sufficient to build a Manse. On the first Sabbath Mr. Harper preached, the Church was nearly full; and more would willingly have attended had the news of his arrival been more widely spread. Though several of the older people belonging to these districts are, naturally enough, desirous of having a Gaelic Minister settled among them, yet the great majority, considering the difficulty, in the present state of the Church, of obtaining the services of such a person, would, we believe, be willing to receive one who had only English. Ten miles to the west of Wallace, we have, in connexion with the Church of Scotland, another fine new building in Pugwash, somewhat smaller than the former, and which was built only last Autumn. These two localities, together with several small preaching stations which might be established for the benefit of those residing in the more remote parts of the district, would afford a most interesting field for the energies of an active Missionary, and present a sphere of usefulness second to none in the Colony. Mr. Harper being prevented by the closing of the navigation from proceeding directly to P. E. Island, in the meantime remains at Wallace, preaching alternately there and at Pugwash, and is at present busily engaged visiting the families at their houses. Considering the circumstances of our adherents in this quarter, we do not think Mr. Harper's time at present could possibly be better employed

than in ministering to their spiritual wants, and in supplying them with those ordinances of which they have so long been deprived. We heartily wish him every success in his ministrations in so important a field of labour; and we have no doubt that the experience, which he is now acquiring of colonial life will prove a suitable preparation for his entering upon his duties in Prince Edward Island or any other situation which he may be called to occupy.

ST. MATTHEW'S CHURCH, HALIFAX.—A collection was made in this church on Sabbath the 25th ult. on behalf of the District Visiting Society, which amounted to £13 2s. 6d.

News of the Month.

The political news of the last month is more than usually interesting. A remarkable crisis has taken place in Britain. In consequence of an adverse vote in the House of Commons, the Aberdeen Ministry tendered their resignations, and after several unsuccessful negotiations, Lord Palmerston has become premier, and Lord Palmere, Secretary at War, in the room of the Duke of Newcastle. Only one or two other changes have taken place in the ministry, which like the last, may be considered as a coalition government. Lord John Russell proceeds to Vienna as plenipotentiary to the Congress about to be held in that city for the settlement of the affairs of Europe. Much is expected from the new ministry. The country seems to be relieved from great suspense and anxiety and more resolute and unanimous, in carrying on the war with vigour, than ever. So universally has this rule of national conduct been accepted, that the phrase appears in all the speeches of Ministers and Politicians, without discrimination of party. For this, and for no other purpose did the House of Commons record its convictions by a large majority, for this was the composition of the Government constituted, and promises of support freely offered to any administration which would carry out this course of policy. The French are not less earnest and determined in their views and measures. Troops are leaving France every week for the East, and it is reported, although not generally believed, that the Emperor himself intends to proceed in person to the Crimea, to hasten forward the siege of Sebastopol. Other continental powers begin to view this contest in a proper light. Austria is bestirring herself. Sardinia has formed a friendly alliance with the Western powers. Naples and other Italian States, it is reported, are about to follow the same course, and Sweden and Denmark are believed to be on the same side. Prussia alone remains wavering and undecided, but steps are to be taken to induce her to declare either openly for or against the Allies. It is very evident that such diplomatic arrangements and formidable preparations are not at all unnecessary. The Allies have to contend with a formid-

able foe. War preparations are taking place on a vast scale throughout Russia; the Emperor dreading the worst has just published a Ukase calling the entire population to arms, and accounts from all quarters clearly indicate his intention to resist to the last. To all appearance we are on the eve of a General European War, the most extensive and calamitous that has ever happened, unless the leading parties in the struggle are so crippled as to be inclined to listen to moderate and pacific counsels. In connection with the movements of the Allied armies, the British fleet for the Baltic is to rendezvous in the Downs under Rear Admiral Dundas the second Lord of the Admiralty, in the beginning of this month and blockade the Russian ports in that sea, as soon as the Navigation is opened. The latest accounts from the Crimea represent the weather as becoming more and more pleasant and the condition of the troops, from more efficient arrangements, more favourable, although much sickness still prevails, and the casualties from disease and the sorties of the enemy are numerous. We have gleaned almost no other news except what relates to the all absorbing event of the War. Great Britain is still united and prosperous, able and willing to bear the heavy war taxes imposed upon her people, and all ranks appear to be animated with a spirit of great energy, and a desire for improvement.

There is nothing very exciting to report at present in these Provinces. Several of the Legislatures, including our own are now in Session. A number of bills have been introduced and advanced different stages in their progress, but very few acts have as yet been passed. Several important measures will no doubt become laws, in this the last session of the Legislature. It is very evident that there is a desire to make as liberal appropriations as the Revenue will admit of, and we should think that there are pleasing indications of increasing prosperity, in the ensuing season. With persevering industry, frugality, and economy, the inhabitants of these Provinces owning their own farms, unfettered by injurious tariffs, and blessed with fruitful seasons, a healthy climate and domestic tranquility, have nothing to fear for their temporal support, and they cannot fail to become truly happy if they attend to the one thing needful.

To Correspondents.

We have to thank our friends in the country for the exertions they are making to further the circulation of this Journal. We continue to receive very gratifying lists of subscribers from different localities. In last number we mentioned New Glasgow as having quite equalled or surpassed our expectations, and in this category we have now to place Fredericton and St. James, Charlottetown—to the ministers of which congregations we are greatly indebted. There are still, however, extensive districts containing many members of our church from

which we have received imperfect and unsatisfactory lists. As it is desirable that our periodical should become as attractive as possible, the Editors have also to request their clerical friends, and others in the interior and in the adjoining provinces, to forward them as much interesting information as possible respecting the movements of the church in their localities. The periodical must of necessity be deficient in colonial information, unless the friends of the church in the country will transmit regular accounts of local events for our columns.

Persons in this city, who have not received copies of our Journal, and are desirous to become subscribers, are requested to leave their names and subscriptions, with Mr. William Grant, Bookseller, George Street.

LATEST INTELLIGENCE.

West End Churches.

A meeting of the friends of the Church of Scotland, subscribers to these churches, was held last week in the Portico Room of the Royal Exchange—Robt. Stewart, Esq. of Omoa, in the chair. Among others present were Sir James Campbell, James Scott, Esq. of Kelly, Adam Paterson, Esq., James Aitken, Esq., Neil Robson, Esq., William Connal, Esq., James Jamieson, Esq., John King, Esq., Wm. Somerville, Esq., Henry Kerr, Esq., James Ritchie, Esq., &c., &c.,

Mr. PATERSON, on behalf of the Committee of Management, referred to the advanced state of the South-West or Dumbarton Road Church, which the architect, Mr. Emmett, of London, was confident of handing over for occupation by the month of April next, and explained that the object of calling the present meeting was to take instructions from the subscribers as to proceeding with the North West Woodlands Church, the site for which in the New Park had been acquired some time ago. Most of the subscribers were aware that a design for the second church had been furnished by the architect, exhibiting a magnificent Gothic edifice and spire, and altogether creditable to the ability and taste of that gentleman, but it was to be regretted that the funds at the disposal of the subscribers were altogether incommensurate with their attempting to carry out that design. It was for the subscribers to give directions as to the design which should be obtained, looking to the amount subscribed for both churches. After some deliberation it was moved and unanimously agreed to, that a design be obtained for a suitable church in Woodlands, to cost such a sum as shall be fixed at the next meeting of the subscribers to be held on Monday the 5th of Feb. next.

The sum presently in the subscription lists is £10,740, applicable in equal portions to the two churches of the subscription schedules; there is thus a sum of £5370 applicable to each church. This sum comes within £1200 of the total cost of Dumbarton Road Church, which was estimated at £6200, and will not exceed £6500. The same sum applied to the church in Woodlands would provide an equally handsome church, but as a feeling prevails among not a few of the friends of the cause, that the beauty of the Woodlands site, and the wishes of the adherents of the church in the locality of the New Park, may legitimately suggest a larger or more ornate edifice in that quarter, and as all are at one upon the desirability of leaving both edifices free of any

incumbrance but the feu-duty, it was considered right, before fixing the maximum cost, to allow some interval for parties who have not yet subscribed to come forward and give their support to the undertaking. And to meet the views of all, it was suggested and agreed to, that all additional subscribers shall have the choice, if so disposed, of appropriating their subscriptions either to both of the churches, or to the one or the other as they may be inclined. An earnest hope was expressed on the part of the meeting that this suggestion would be responded to cordially, both in regard to the number and amount of subscriptions.—*Herald*.

The Church of Scotland's Young Men's Association.

As will be observed from our advertising columns an association has been formed by students and others in connection with the Church of Scotland for the diffusion of a knowledge of the doctrines and principles of our Church. Thus, we conceive, is indeed a most laudable undertaking; and with proper and efficient organisation, which, we doubt not, will be secured, the work will proceed with vigour. We have, therefore, every confidence in its ultimate success. The manner in which an acquaintance with the constitution and doctrines of the Church is to be inculcated, is by a series of lectures, which shall be delivered in some suitable place by a considerable number of the most eminent of our clergy and laymen. The charge for enrolment is certainly very moderate, and already fourteen of the ministers of the city have expressed their cordial approval of the plan and given assurance of their hearty desire to promote its advancement. The president is the Rev. Dr. Nisbet, and an eminent lay member of the Church has been appointed with the view of obtaining his assent to officiate as honorary president. With such patrons we do not doubt that the prospects of the association will soon become most encouraging. We decidedly approve of its objects, and trust that other Universities may follow the example and emulate the zeal of the students of Edinburgh. We live in the days of a false and spurious liberalism; when from all quarters doctrines are being diffused whose ultimate end is the subversion of our national establishments; and much do we rejoice to see that the rising generation of our clergymen and our laity have not been carried away by these gusts of popular opinion, but are resolved to do what in them lies to promote the interests and advance the prosperity of the National Church of Scotland.—*Edinburgh Post*.

Glasgow Young Men's Christian Association Annual Soiree.

This soiree took place on Monday evening in the City Hall—Adam Patterson, Esq. in the chair. Besides the chairman there were on the platform the Rev. Dr. Anderson, the Rev. Dr. Macfarlane, the Rev. Dr. Jas. Patterson, the Rev. Dr. Paton, the Rev. Dr. Gillan, the Rev. W. Arnot, the Rev. Mr. Cumming, the Rev. Mr. Philip, the Rev. Mr. McGregor, Free Hope Street Gaelic, the Rev. Arch. McDougall, the Rev. David Russell, the Rev. A. G. Forbes, the Rev. James Williams, the Rev. Dr. Macrae, the Rev. Brewin Grant, Baillie Macgregor, Wm. West Watson, Esq., Nathaniel Stevenson, Esq., David Smith, Esq., David Murr, Esq., the Directors of the Association, &c.

After tea, provided by Mr. John Lennex, The CHAIRMAN said it was to him no small gratification to give his humble testimony to the usefulness and strength of that institution, and to mark the high place it had taken in the midst of a Christian community. The Association was composed of young men, and nothing could be uninteresting that related to this class, from whose character and pursuits it was easy to foretell the fate of the nation. If they were idle, unintellectual, and profligate, in all likelihood they would spread licentiousness over the land; if, on the other hand, they were industrious, intelligent, and virtuous he might predict they would exalt the character of the community. The object of the Association was to afford facilities for the intellectual, moral, and religious improvement of the young men of Glasgow, which he held to be a noble copartnership. Many an admirable undertaking had failed, from a defective machinery, in carrying out its arrangements, but nothing of that sort existed in regard to their association; he was quite sure its arrangements corresponded admirably with the nobleness of its designs. It was an institution worthy of their cordial support. No one who examined its operations could fail to acknowledge the reality of its christianising impulses—that it was beneficial in its tendencies, and that, with the blessing of God, it would be fraught with blessings to mankind.

Mr. STARR read the annual report. The Association during the past season numbered 2300 members, and is in a most flourishing condition.

The meeting was afterwards addressed by David Smith, Esq., Rev. Dr. Anderson, Rev. Mr. Brewin Grant, Rev. Mr. Arnot, and Baillie McGregor.

The profoundest sensation has pervaded all ranks of our townsmen on receipt of intelligence of the death of the Rev. Mr. Strong, of Dailly. The Rev. gentleman preached in his own church, we are informed, on the Sabbath before last. During the subsequent week he was attacked with bowel disease, which in the end assumed the type of cholera, and carried him off on Monday morning, to the great grief of every one of his attached parish. The Church of Scotland has lost in Mr. Strong one of her most laborious and best ministers, while the parish of Dailly will find it no easy matter to supply his place.—*Ayr Observer*.

The Burnett Prizes.

We are informed that among the competitors for the late Theological premiums were the following distinguished writers. Rev. Dr. Croly, Rev. Dr. Harris, Rev. Dr. R. W. Hamilton, Rev. Dr. McNeill, Rev. Dr. Dick, Dr. Crichton (since deceased), Rev. R. Montgomery, F. D. Maurice, R. C. Trench, J. A. James, Hugh Stowell, and T. Binney, Rev. Dr. Cumming and Mr. E. Miall, M.P.—*Morning Chronicle*.

Congregation of Toronto.

We learn, says the Presbyterian, from the *Toronto Colonist* that the Rev. Mr. Barclay, of St. Andrew's Church there, was, on his recovery from a severe indisposition, recently presented by the ladies of his congregation with a handsome pulpit-gown and Bible and Psalm Book, as a token of their esteem and regard. The gift was accompanied by an address which concluded in the following terms:

"They earnestly pray God that health and long life may be given you in order that you may be thus enabled to break to your people the bread of life abundantly, and spread the blessings of the salvation of a glorified Redeemer extensively and beneficially amongst them; and that in the end you may find the fruits of your labours to be many souls won to Christ, and who with you shall inherit the joy of the redeemed above to all eternity.

Mr. Barclay thus acknowledged the pleasing gift.

"Most sincerely do I thank you, and the other ladies of St. Andrew's Church in whose name you address me, for the very handsome gift which has just been presented for my acceptance. That gift I value not so much for its actual worth—although that it is not inconsiderable—as on account of the kindly feeling evinced towards me in its bestowal, and the expression of the personal regard of the donors which accompanies it. Communicated too at a time when it had pleased God that I should be temporarily laid aside by indisposition from the active discharge of my official duties, I feel all the more sensibly this proof of the kindness of those whose friendly greeting thus meets me, as, in the good providence of God, I am about to resume my place in the pulpit of St. Andrew's Church.

"While the motives and aids of the Christian ministry flow from a higher than any earthly source, yet the treasure is in earthen vessels, and to the ministering servants of Christ, entrusted with the high privilege and sacred duty of breaking the bread of life to those committed to their care, no small encouragement (of a kind not to be disregarded) flows from the assurance of sympathy with them in their work on the part of those to whom they minister in holy things. Such encouragement I desire to draw from the favourable and friendly acknowledgement of my humble services as their pastor, which the ladies of St. Andrew's Church have been pleased to convey to me.

"Praying that the Great Head of the Church may greatly prosper His own work among us, and that His abundant blessing may ever rest upon all the families belonging to the congregation over which I have the honor to preside.

I remain Yours very sincerely,
JOHN BARCLAY.

Presbyterian Church of Canada in connection with the Church of Scotland.

MONTEAL, 11th January, 1855.

The business for which the Special Meeting of Synod had been called, having been finished, the Rev. Dr. Mathieson stated "that he availed himself of the opportunity, which this Special Meeting of Synod afforded, to direct the attention of the Congregations within the bounds to the call made by the General Assembly of the Church of Scotland, and generously responded to by every Parish in the land, to contribute to the National Patriotic Fund for the relief of the wives and children of the brave men who have been disabled, or found a soldier's grave, in fighting for the honour of their country, and the liberty, (and let us hope,) the ultimate peace of the world, and the advancement of Christ's Kingdom. And also to the circumstance, that several of our congregations have already contributed or were anxious to contribute their subscriptions through the channel thus afforded them to the Patriotic Fund." Where-

upon Dr. Mathieson moved to Resolve, and it was resolved accordingly:—

That this Synod deeply sympathize with Her Majesty and Her people in the great struggle into which She has been constrained to engage for the liberty and independence of Nations. Sympathising also with the numerous families' whose hearts, in the inscrutable providence of God, have been filled with sorrow for the loss of their natural protectors, or their friends, who have fallen in the contest, and being deeply sensible of and grateful for the inestimable blessings, both civil and religious, which this colony enjoys under Her Majesty's gracious sway, and its connexion with the Parent State, strongly recommend to all the Congregations within its bounds, not only as an expression of their gratitude and sympathy but as a solemn duty, at the earliest convenient season, and in the way that to the Minister and Elders seems best, to make contributions to the National Patriotic Fund.

That Hew Ramsay, Esq., Montreal, be appointed to receive from the respective Congregations their several contributions, and transmit them to Wm. Young, Esq., W. S., Edinburgh, who has been appointed to receive the contributions of the Church.

EASTVILLE, January 28, 1855.—The Rev. George Harper, of the Established Church of Scotland, preached in our village last Sabbath, on his way to Prince Edward Island. He is evidently a man of ability, and promises much for the future success of Presbyterianism on the Island. We will not soon forget him. It was the first Sabbath day that divine service was ever conducted in our village in connection with the Presbyterian Church. We believe it to be the beginning of better days among us.—*Presbyterian Witness.*

The Sabbath in Paris.

There are in Paris ten Protestant places of worship, namely, three Reformed, and two Lutheran, connected with the state, with eleven ministers belonging to the former, and four to the latter; two churches and four ministers, belonging to the Union of Evangelical Churches; and two or three places, one of them the chapel of the English ambassador, in which the services are conducted in English. How many persons are present in all these places of worship, on any one Sabbath? We had no means of obtaining accurate information on this point, but believe that four thousand would be a high estimate. Four thousand out of a population of 1,200,000. Alas! for Paris, and for France, so long as this state of things continues. Before the Revolution of 1788, Paris possessed one hundred and sixty Roman Catholic places of worship; according to Malte Brun (edition of 1842), there are now only forty-one, but a considerable number must have since been added. The Parisians are not a Church-going people—the great majority being neither Roman Catholics nor Protestants, neither churchmen nor dissenters, but absenters. The vast majority of shops of all kinds are open on Sabbath, masons, plasterers, house-wrights, and black-smiths are busy at their occupations, so that trade and business seem to be conducted very much as on the other days of the week. The cafes and restaurants are all open, and along the Boulevards, thousands may be seen sitting in the open air, around

the doors of these houses, sipping coffee, drinking wine, and smoking cigars, like bees when they hang in clusters around the entrance to their hives. The Emperor has caused it to be intimated that all labor shall be suspended on Sabbath, in the offices and works which are directly under the control of the government; and that, while he will not compel any one, it is his earnest desire that the shops should be shut, and a similar course everywhere adopted. Mr. Cochrane, an Englishman, has been labouring in the same good cause, and endeavouring to induce merchants and shopkeepers to come to a mutual agreement, to close their places of business; and, as appears, from him in a recent number of the "Times," not without some measure of success.

THE SOUTARI HOSPITAL.—Imagine, if possible, the daughter of a baronet in Belgrave Square, with good property and not at all bad looking, laying on one side all her wealth, and leaving a comfortable home, to come here and stand at the washing-tub in an underground back kitchen! This she has done daily for the last fortnight, even when snow and frost have been on the ground. Also Miss —, another daughter of a baronet, going from the bedside to the kitchen ironing, &c. Well may old England be proud of her daughters, when we see what sacrifices they are ready to make, in order that they may fully carry out the Divine precepts of love and charity; and so high is the standard of the ladies of our country that it is of little consequence what office they perform, for whether at the washing-tub or in the drawing-room they are the same in all that renders them high in the estimation of God and man.

THE SAILORS AT THERAPIA.—*Therapia Naval Hospital, Dec. 30, 1854.*—Having seen the extract of your Majesty's letter to Mrs. Herbert, and the gracious message it contained to the wounded soldiers and sailors, the blue jackets and marines now lying in Therapia Hospital, humbly send our heartfelt thanks and gratitude for the warm and parental expressions used in the message. Oh! long may your Majesty retain the same good feelings towards the maimed and sick tars. The loss of a limb, or a long and painful sickness, would not stir the feelings of Jack so much as your Majesty's kind and affectionate message. It has warmed his heart with love and gratitude to his noble Queen. We thank Mrs. Herbert for her kindness in forwarding so precious a message to the poor fellows suffering from severe wounds and sickness. It was a cordial that revived their drooping spirits. Their beloved Queen's cheering words acted like a stimulant to their wounded frames, and they blessed their Queen and Prince, and hurrah for the navy! says Jack. We have great pleasure in informing your Majesty of the kind treatment we receive here. The kind attendance of skillful gentlemen and nurses make us grateful to God and to them. Humbly praying to Almighty God for your Majesty's health and prosperity, we remain, with all due respect,

(Signed) ROBERT LISLE, A. B.
JAMES WRIGHT, Boatswain's Mate.

We observe among the guests of the Queen, lately at Windsor Castle, the Princess Gaucromma of Coury, a young Indian Princess, who, by the desire of her father, has come to this country to be educated in Christianity.

ADVERTISEMENTS.

MISSIONS IN TURKEY.—Our readers may not be aware that at this moment there are more than eighty places, towns, and villages, throughout Turkey, where organized congregations have been gathered, and the Word of God is regularly preached. These and all who adhere to them, are recognized by the government as Protestants, and now enjoy civil and religious liberty to an extent unknown hitherto in that part of the world. In some of these places, churches have been formed by a careful selection from those who profess evangelical doctrine. Discipline is administered in scriptural simplicity, and, as under the "Acts of the Apostles," the Word of the Lord is multiplied greatly, sounding forth in all the regions round about.

REFORMERS IN TURKEY.—Lord Stratford de Redcliffe has addressed a circular to all the British Consuls in the Levant, informing them of the important decrees, issued by the Sultan, for effecting various salutary reforms in the administration of the laws; doing away with a number of long-existing abuses and abolishing the trade in slaves in Georgia and Circassia: and urging on the consular agents to give every assistance by advice and exhortations to the Turkish authorities, who, in carrying into execution the said decrees, will in all probability have to contend with long-established prejudices and national traditions.

MUNIFICENT GIFT.—Mr. James Leishman, for many years a merchant in this city and an office-bearer in the church, and now an Elder of the Potterrow United Presbyterian Congregation, Edinburgh, impressed with the conviction that it would be for its advantage, to possess a place of worship in a more convenient and acceptable locality, has offered to pay as his contribution to the congregation for this purpose the sum of £1000 Sterling and to relieve the trustees and congregation of all responsibility as to the debt on the present Church of Potterrow.

FRENCH PROTESTANT CHAPLAINS.—Mr. Fred. Monod has written to the *London Record* that the Rev. Em Frossard, of Bagneres-de-Bigorre, and M. A. Richrich, an ordained Minister, have accepted the post of Chaplains to the French Protestant Soldiers in the Crimea. "Hopes are entertained that others may soon follow, and I feel sure that they will be accompanied by the good wishes, and prayers of many in your country. As concerns our Government, they have offered no opposition, and have even granted our Chaplains a free passage on board their vessels, and some other facilities.

CHINESE REVOLUTION.—We are glad to see that the Committee of the Chinese Evangelization Society have already presented a memorial to Lord Clarendon, praying that in any revision of existing treaties ample security may be obtained for the free exercise of the Protestant faith and worship, and the propagation of Christianity in China.

THE BISHOP OF NEW ZEALAND has taken leave of his friends at Eton and Windsor, and will in the course of a few days, sail from Southampton in his own vessel for his distant diocese. During his stay in this country, since May last, the Bishop has collected upwards of £10,000, to aid him in his mission.

A MARTYR'S MEMORIAL.—A proposal is under the consideration of the Protestant Alliance, for erecting in Smithfield Market, a memorial to the Protestant Martyrs, the first of whom, John Rogers, was buried in that place, just three hundred years ago.

CHEAP DRY GOODS.

The subscriber has constantly on hand, every description of British DRY GOODS, consisting of Broad Cloths, Cassimeres, Tweeds and Duckings, Printed, White and grey Cottons, Gingham, Printed DeLanes, Cashmeres and Dresses, Cotton and Worsted Hose, Gloves of every description, Blankets, Flannels, Baize and Serge Shawls of various textures, Polka Jackets, Striped and Regatta shirts, Cotton Bedticks, Osunburg Duck, and Linen Towellings, Gros De Naple Silks, Silk and Cotton Velvets, Hair Brushes, Dressing Combs, Nail and Tooth Brushes, White Knit Counterpanes and Marseilles Quilts, Ladies Pelisse cloth, Gala Plaids, Lyons Cloth, and every variety of Trimmings, Thread, Needles, &c., Ribbons in Satin and Lustring, figured and plain, Cotton Warp and Cotton Bating, good Tea, with the usual variety kept in Dry Goods Stores—Country Home spun and Socks taken in exchange for Goods—the whole above articles can be recommended and will be disposed of at the lowest Cash Prices.

WILLIAM SCOTT
Halifax, Jan'y 17th, 1855. George Street.

GOODS THIS MONTH.

Just opened, a further addition to Stock on hand, consisting of Black Coburgs, Circassian Robes, Muslins, Black Lace Veils, Braces, Sword Muslin Habit Shirts Collars and Sleeves, Silk and Cotton Handkerchiefs, Blankets, Blue Drills, Denims, Blue Serges, White, Printed and Tawled Shirtings, Reefing Jackets, Brown and Blue Beaver Coats, Plain and Fancy Dress Shirts, and various other Garments on hand. Also, Indigo, Tobacco Pipes, and American Warp.

W. & C. MURDOCH & CO.
68 Duke Street, and 22 Granville Street
Halifax, 12th Jan'y.

BAGSTER'S BIBLICAL WORKS.

The Undersigned being agents for Messrs. Bagster & Sons' publications, are prepared to receive orders for the same and to supply them at the London prices.

BAGSTER'S POCKET POLYGLOTT BIBLE.
Bagster's English New Testament with Book of Psalms,

Bagster's Hebrew and English Psalter.
The Book and its story, with the other publications of the same firm.

Printed catalogues with prices supplied, gratis, and specimen copies shown on application to
G. E. MORTON & CO.

CALEDONIA HOUSE,

135 Granville Street.

DOULL & MILLER,

Would respectfully inform Wholesale and country buyers that they keep constantly on hand every description of
BRITISH, FRENCH AND GERMAN DRY GOODS.

MRS. A. REID,

MILLINER,

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

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

MEDICAL WAREHOUSE.

Established in 1812. The undersigned have received at the above premises, lately refitted and enlarged, a new and general supply of DRUGS, PATENT MEDICINES, Perfumery, Toilet Soaps, Brushes &c., which can be recommended for their quality, and will be sold at prices unsurpassed for cheapness in Halifax.—Orders from physicians and others in the country will receive careful attention if addressed to the subscribers.

G. E. MORTON & CO.

ARCHIBALD SCOTT,
COMMISSION MERCHANT,
LIFE, FIRE, AND MARINE INSURANCE
AGENT,
EXCHANGE AND STOCK BROKER,
Office No. 30 Bedford Row, Halifax, N. S.

MURRAY & CO.

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

WILLIAM A. HESSON,

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

20 Granville Street, Halifax, N. S.

G. & J. DRILLIO,

SAIL MAKERS,

Collins' Wharf, Halifax, N. S.

P. THOMPSON,

GENERAL IMPORTER OF DRY GOODS,
No 38 Hollis Street, opposite the Province Building,
Halifax, N. S.

JOHN McCULLOCH,

WATCH & CLOCK MAKER, JEWELLER, &c.

36 Granville Street, Halifax, N. S.

N. B.—Chronometers Repaired.

WILLIAM GRANT, Jr.

BOOKSELLER AND STATIONER,
59 George Street, near the Market Square, Halifax.

JOHN BOWES,

GENERAL BOOK BINDER,
Over Gammel & Tupper's, Cheapside, Halifax.

WILLIAM SUTHERLAND,

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

COMMERCIAL SALE ROOMS

HALIFAX, N. S.

EDWARD LAWSON,

AUCTIONEER AND COMMISSION MERCHANT.

JAMES COGSWELL & SON,

AUCTIONEERS AND COMMISSION MERCHANTS,
Corner of Duke and Hollis Streets, Halifax.

THE MONTREAL PRESBYTERIAN

Those persons who are desirous of continuing their subscription to the MONTREAL PRESBYTERIAN will please forward them to

ARCHIBALD SCOTT,
No. 30 Bedford Row, Halifax, N. S.

THE MONTHLY RECORD

Is Printed for the Proprietors by
JAMES BOWES & SONS,
BOOK AND JOB PRINTERS—AND PAPER MULES
No. 6 Barrington Street, Halifax.