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THE MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

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

Vol. III.....No. 5.

HALIFAX, MAY, 1857.

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CORRESPONDENCE.

The General Assembly of the Church of Scotland.

A short account of this reverend court, the supreme judicatory of our Church, may not be uninteresting to most of our readers. Its powers are something like those of the House of Lords—at once legislative and judicial. It legislates absolutely in all matters purely spiritual. It possesses absolute power to order the clergy in all ecclesiastical matters; and has the power to inflict every degree of punishment upon clergymen, from censure or temporary suspension from duty, up to deposition from the office of the holy ministry, and deprivation of their benefices. Also in any case where a people of a parish bring forward objections to the minister presented by the patron, the General Assembly decides in the last instance whether the objections have been supported by sufficient evidence, and whether they are such as ought to prevent the induction of the presence to the living.

The General Assembly consists of about three hundred and sixty members, of whom there are more than two hundred clergymen. It is a representative body, made up of lay and clerical delegates from the Presbyteries, universities and royal burghs. The delegates from each Presbytery are elected annually, one minister being sent for every five parishes, and one lay elder for every two ministers.—In Presbyteries where the clergy like attending the Assembly, each minister has the opportunity of being a member of it only once in five years; but the same lay elders, who are generally noblemen or gentlemen of good position, are sent every year. The representatives of the universities and burghs are also, for the most part, the same year after year. The Queen is represented in the Assembly by a High Commissioner, almost always a Scotch nobleman.—The day before the meeting of the General Assembly, he takes up his quarters at Holywood, where he maintains some faint echo of

its old royal times. It is a curious position that the Commissioner holds in the meetings of the Assembly. Representing his royal mistress, he is present to signify the protection and countenance of the state afforded to the Church, which, however it may be misrepresented by some people, acknowledges no temporal head. He is present but not in any way assisting in the proceedings; observing not interfering. The day of meeting is ushered in with a great ringing of bells, and his Grace the Lord High Commissioner holds his first levee, which is very numerous attended. The levee being over, the Commissioner goes in state to attend divine service in the high Church of Edinburgh. The procession is really an imposing one, the route taken being varied yearly by year. Arrived at the High Church, his Grace is received in great state, and is conducted to a throne erected under a massive canopy, in the front of the gallery facing the pulpit. The front pews are occupied by the magistratos and judges, and by some of the clerical officials of the Assembly. The service on this occasion is always conducted by the Moderator of the previous Assembly. When this is concluded there is a great rush to the Assembly Hall, which is within three hundred yards; and every corner of it is speedily thronged. Its first aspect is extremely imposing. It is a gothic building, with a very handsome groined roof. All the benches are of massive oak, and have crimson cushions. The place allotted to the altar in England is occupied by a dais, elevated about six feet above the floor of the house, and enclosed by a massive railing of oak. In the centre of this platform stands the throne, surmounted by a canopy of richly carved oak. In this throne sits the Commissioner, his purse bearer on his right, and his chaplain on his left, and surrounded not only by pages, yeomen and heralds, but by an array of the beauty, rank, and fashion of the neighborhood. Immediately in front of the throne gallery, on a slightly raised platform stands the chair of the Moderator, who sits with his back towards the Commissioner.

He always wears a court-dress under full canonicals. A large table is placed before the Moderator's chair, at which sit the clerks of the Church, two clergymen in canonicals, the Procurator of the Church in gown and wig, the law agent or solicitor of the Church, in a gown, and also a few of the "leading men" of the Assembly. Among the clerical members are ministers of all ages, from the venerable patriarch with his white hair thinned by many years of care and toil, to the stripling ordained six months since. It is an affecting sight to look at so many of these men whose faithful labors in their simple spheres have mainly tended under the blessing of God, to keep Scotland in its present position as a moral and religious country.

The Assembly being met, the Moderator rises in his place, and begins its proceedings with prayer. He then addresses the Assembly, thanks the members for their kindness during his term of office, and proposes some one for his successor in the chair. The ex-moderators at a meeting for the purpose, have selected the individual proposed, and the Assembly almost invariably agree unanimously in their recommendation.—Having been elected, the new moderator, (who must be a Doctor of Divinity) is introduced by the officials of the court, arrayed in full court dress and canonicals. He takes the chair, and offers a short prayer for Divine guidance in the deliberations upon which the house is to enter. Then, having first asked the permission of the Assembly, he turns to the Commissioner, and expresses the satisfaction of the court at his presence, the affection of the Church to the throne, &c. The Commissioner then briefly addresses the Assembly expressing the attachment of the monarch to the Church of Scotland, &c. All the members of the Assembly stand during the Commissioner's address, and likewise while a letter from the sovereign is read, expressive of confidence in the Assembly's wisdom, and dismissing it to its business with a prayer for the divine blessing.

The ceremonial of opening being thus ended, the Assembly proceeds to do the work before it. There is always a great deal to do, and not much time to do it in, the period for which the Court is allowed to sit is fixed by law. The Assembly always begins on a Thursday, and must end always upon the Monday week after. The sittings usually commence every day at eleven, A.M. and continue to five or six P. M.; they are then resumed in the evening at eight, and last till one, three, five and six in the morning. The evening sittings are generally the judicial ones, as counsel can attend more conveniently then, the Courts of law not being open. The evidence in all cases of charges against clerical delinquents has been taken by the presbytery, and is printed, a copy being given to each member of the Assembly. Of late years, the tendency of the Assembly has been to extreme severity. One or two instances of drunkenness will insure deposition from the ministry, which implies deprivation of the benefice and total ruin.

Another matter besides clerical offences which comes before the Assembly as a court of justice, is the case of disputed settlements. When a man is presented to a living in Scotland, should objections be made which the Church Courts think sufficient, the presentee is excluded from the living; and the Assembly have at various times decided that objections of a very fanciful kind will suffice. In fact, the people have only to say that they dislike the man so much that it is impossible his preaching can benefit them; and this objection will be held quite sufficient. The people of Scotland have, in all conscience, amply sufficient to say in the choice of the clergymen. Patronage may now be said virtually to be banished from the Church.

The legislative business of the General Assembly usually occupies the forenoon sittings throughout the period of its meetings. In a company of near four hundred there must always be a few bull-headed individuals, who, like the stormy petrel, only appear when a squabble arises. Such a court furnishes every meddlesome, turbulent clergyman with an opportunity of pushing forward his own peculiar crochets. Indeed there can be no doubt that it is mainly owing to such facilities being afforded, that so many schismatic movements have taken place in Scotland. The result of Presbyterian Church Government in Scotland has been, that at five or six different times, little bands of unmanageable and mulish individuals have seceded from the kirk, declaring that they constitute the true Church of Scotland; and at this moment the Scotch Church, with, perhaps, as little to complain of as any established Church in the world, numbers among her adherents not less than two thirds of the population of Scotland.

An interesting feature in the Assembly's proceedings, is hearing the annual reports made by the Committees to which is intrusted the management of the various missionary "schemes of the Church,"—which are

the "Home Mission" for building and maintaining Churches in Scotland; the Indian Mission; the Colonial Mission; the Jewish Mission; the Education Scheme, for supporting schools in poor districts, and the Endowment Scheme, for providing endowments for chapels, and thus raising them to the position of parish Churches.

A collection is made in each church in Scotland for each scheme, once a year, and these collections, with some donations from individuals, form the income of the Mission.—The income of the Indian Mission last year was £7,153; that of the Home Mission, including the balance from the previous year, £8,892; that of the Education Scheme, £9,859; that of the Colonial Scheme, £3,332; that of the Jewish Mission, 3,309. We think it only fair to place these figures before our readers, for we have met with intelligent Englishmen who, misled by the trumpet-sounding of the 'Free Church,' have supposed that all the zeal and liberality of Scotland are confined within its limits. We know that the clergy of the Scotch Church think that, considering the numbers and wealth of its adherents, the income of the church should be much greater; but we confess that, to ourselves, such sums, collected by the little kirk from her twelve hundred congregations, appear extremely creditable.

"It was to us," says a writer in Fraser's Magazine for July, 1856, "we confess it, an affecting sight to look at so many of those men whose faithful labours in their simple spheres of duty have mainly tended, under the blessing of God, to keep Scotland in its present position as a moral and religious country. Looking at them, we felt that there was little ground for fear as to the non-sufficiency of Presbyterian orders. The orders of the men who have done and are doing so much good are recognized by the Almighty. And as we beheld that great array, almost without exception of most decent appearance, and very many among it with the bearing of high-bred gentlemen, we could not but think how many cares and anxieties must have at one time or another found their home in the hearts of men who are expected to maintain the appearance of gentlemen, and to be foremost in all works of Christian charity, on incomes varying from a hundred and fifty to four or five hundred pounds a year. The best livings of the Scotch Church do not exceed a thousand a year, and the number of these may be counted upon the fingers. The average value of the Scotch benefices is about £240 a year. Our readers may imagine the life of struggle and self-denial which must be led by men who have to maintain and educate a family on such a pittance. Yet, from the discipline of their pious homes, the sons of the clergy of the Scotch kirk have gone forth to hold with honour the first places in the country. The manse has given the Scottish bar and bench their most distinguished members, the army its most gallant generals, the East India Company its chairman, Britain her most eloquent historian, the woollen its most brilliant occupant, England her Lord Chief Justice, and Turkey (we lament to write it) her grand vizier."

"Among the most conspicuous members of the Assembly are Dr. Hill, mild, kind, judicious, always speaking briefly, and making speeches which really tend to expedite the business; Dr. Bryce, tedious, good-natured, quite content to talk away, though no one is

listening; Dr. Robert Lee, neat, pointed, fluent, gentlemanlike, desperately wrong-headed; Principal Lee, impracticable and testy, yet dignified and esteemed; Dr. Muir of St. Stephen's, perhaps, the finest-looking man in Scotland, amiable, decided, intensely honourable, not a little prejudiced—the idol of the High Tory and High Churchman; Dr. Pirie, pert, flippant, tedious and intolerable; Dr. Grant of St. Mary's, a master of that liberative eloquence in which every word tells; Dr. Macfarlane of Duddingstone, keen, though fat, the sharpest man at a reply in the Assembly; Mr. Norman M Leod of Glasgow, one of the most remarkable of Scotchmen,—a great preacher, barely second, to Mr. Caird, a teaching platform orator, a brilliant conversationalist, a tremendously energetic manager of business, a popular author, a great traveller, an extremely stout man. Among the younger clerical members of the last Assembly, Mr. Muir of Dalmeny and Mr. Wilson of Paisley made several admirable speeches. And of the lay members, perhaps the most conspicuous was Mr. Campbell Swinton, a law professor in the University, a fluent and energetic speaker, and apparently a man of high talent and great liberality of sentiment. Sir George Clerk made a very judicious speech on the question of receiving from the East India Company grants in aid of the Mission schools, and Sheriff Barclay of Perth made one or two brilliant appearances. Mr Cook, an eminent advocate already alluded to, spoke several times with good effect.

Two Sundays occur during the sittings of the Assembly, and upon these the Commissioner goes in state to attend divine service in the High Church of Edinburgh. There the arrangements are very much as on the opening day of the Assembly; and an immense crowd of sight-seers testifies to the interest excited by any State accessories to the service of the kirk. The High Church is the choir of the ancient Cathedral of St. Giles, and although disfigured by heavy galleries, which cut the shafts supporting the centre vault, and a stately and noble church, and can contain, we believe, about two thousand people. The Commissioner occupies the throne, facing the pulpit, supported by his chaplain and posse-bearer. The Moderator accompanied by six Doctors of Divinity in canonicals, occupies a front gallery pew to the Commissioner's right. Further on towards the pulpit sit the judges, and opposite them the magistrates, all in the glory of their official array. A great number of the clergy are present, and a very crowded general congregation. Two select preachers are appointed for each day, one of whom officiates in the morning, the other in the afternoon. In accordance with the old custom, introduced when the Scotch people had an absolutely unlimited capacity of listening to preaching, the forenoon preacher's appointment bears that he is to 'lecture and preach before his Grace the High Commissioner;' this has degenerated into a formal exposition of some ten minutes' duration, and the service is little superior than on ordinary occasions. The select preachers are appointed by the old Moderator, and, as a general rule, the most popular preachers, members of Assembly, who have not already preached before the Commissioner, are appointed; unless, indeed, when any other Moderator has in the church a son, nephew, son-in-law, cousin, brother-in-law, or other relative, who is ambitious of the distinction. The preacher goes to the pulpit when the bell has ceased, and there awaits the arrival of the Commissioner. His Grace comes with toler-

rable punctuality, and is ushered to the throne with much ceremony, the whole congregation rising to receive him. He bows to the preacher, who returns the salutation with much humility, and then begins the service. The sermons now are scrupulously free from allusion to the proceedings of the Assembly, or any political reference; in this respect forming a contrast to the discourses of the bolder divines of an earlier age, who from the same pulpit were wont to beard the real monarch, seated in the self-same throne. Once James the First (Sixth of Scotland) was so irritated by some attack made upon him by the preacher, that he rose from the throne, and, addressing the occupant of the pulpit, said, "Either speak sense or come down from that pulpit!" To which the obedient ecclesiastic replied, "I will neither speak sense nor come down from this pulpit!" and we doubt not he avoided either alternative. At the close of the service, the Commissioner again bows to the preacher, and the preacher to the Commissioner. It was in preaching upon this occasion that Dr. Chalmers made so brilliant an appearance as induced a result unheard of in any place of worship—an involuntary murmur of applause on the part of the congregation. And two years since, Mr. Caird preached his sermon on *Religion in Common Life*, which has since attained such an unexampled popularity and circulation. The preachers this year were Mr. Wilson of Forgandenny; Mr. Thompson of Ormiston; Mr. Boyd of Kirkpatrick Iron grey; and Mr. Mitchell of Peterhead; all, we believe, clergymen of not many years' standing in the Church.

It is always a matter of great interest to many to witness the ceremonies with which the Assembly is closed. The business still consists of question: of no great interest, which are arranged very much by the old gentlemen around the table. At length daylight begins to look through the windows; and the pale veined faces of the members and spectators look strange and spectral. It was half-past ten in the morning before the last item of business at the recent Assembly was finished, and the Moderator rose to give his concluding address. This was brief, occupying just a quarter of an hour: it was characterized by much clearness and good sense, and expressed with a certain quaintness of style which seemed to us very appropriate to the occasion. There was a pause when the address was ended, and every one present rose to his feet as the Moderator continued: "Right Reverend and Right Honourable, in the name of the Lord Jesus Christ, the great Head of the Church, I now dissolve this Assembly: and appoint the next meeting to be held in this place, on Thursday, the twenty-first of May, 1857."

Turning to the Commissioner, the Moderator shortly told him that the proceedings of the Assembly were at an end; thanked him for his attention during its sittings; and expressed the hope that his Grace might be able to report favourably to the Queen of the order with which things had been done. The Commissioner addressed the Assembly, and ended by saying, "Right Reverend and Right Honourable, in the Queen's name, I now dissolve this Assembly and appoint its next meeting to be held in this place, on Thursday, the twenty-first of May, 1857. It was curious to see the little proof of the mutual jealousy of the Church and the State, in this form of dissolving the present Assembly, and appointing the time of meeting of the next; the Moderator doing so in the Saviour's name without the least recognition of the Queen's power to interfere;

and the Commissioner doing so in the Queen's name, without any notice of the previous words of the Moderator. Long may the spiritual and temporal powers work together harmoniously as now, without hitch or hindrance! The Moderator next offers a prayer, and the proceedings of the Assembly are finally closed by singing part of a psalm, and by the benediction pronounced by the Moderator. From time immemorial the same psalm has always been sung, and it was a touching thing to see the tears stealing down the cheek of many a venerable member, to whom these words brought back Assemblies long ago, and suggested, perhaps, the thought of future Assemblies, when he should have changed his simple pulpit for his quiet grave. It may interest our readers to know the words which have so lively an interest for every Scotch minister, and which are always understood in Scotland as a supplication for the welfare of the Church:—

Pray that Jerusalem may have
Peace and felicity
Let them that love thee and thy peace,
Have still prosperity
Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.
Now, for my friends' and brethren's sakes,
Peace be to thee, O Lord,
And for the house of God our Lord,
I'll seek thy good away.

Rough and rugged in their uncompromising literalness, these words look nothing as we transcribe them here. We can only assure our readers that there was a very remarkable power in them as we heard them read and sung in the Assembly Hall, at 3 a. m., on the morning of the third of June, 1856.

THE CHURCH AT HOME.

Education Scheme.

It is scarcely necessary to repeat that the object of this Scheme is to provide Schools and Teachers for those destitute localities in Scotland, but particularly in the Highlands and Islands, which would otherwise be entirely without the means of education.

There are at present 180 Schools on the Scheme, and these are attended by 19,000 children exclusive of those receiving religious instruction in the Sabbath classes. There are few of these (and those only in remote districts) which either in respect of branches taught or of efficiency in teaching, fall short of the parochial Schools in the same localities.

The Committee would press upon the attention of the Members of the Church that, even to maintain their present School Establishment additional funds are necessary. To enable them to add to the number of the Schools in many distant localities urgently requiring their aid and, at the same time, to increase the efficiency of those at present under their superintendance as contemplated in the deliverance of last General Assembly, large additional Funds will be required. The following is the passage referred to in the deliverance:—"The General Assembly earnestly recommend Ministers, Elders, and Members of the Church to use every exertion to enable the Committee not only to continue their present School Establishment, but to add to the number and to increase the efficiency of the Assembly's Schools." The Committee are persuaded that no Scheme enlists more fully the sympathy of all sections of the community. As to the duty of diffusing instruction as widely as possible,

there will not be in these days in any quarter any difference of opinion, as little will those who value the educational institutions of the Church of Scotland dispute that such instruction should embrace that sound religious training which the Church has, through her whole history, shown that she considered of essential importance. As in her Parochial so in the Assembly's Schools this vital element in the education of the young is steadily borne in mind. The Committee, therefore, cherish the hope that if the ministers of the Church will have the kindness, when they direct the attention of their people to the subject, to bring before them the urgent claims of the districts where schools have been located or are required and the value of the instruction conveyed, that they will be enabled, through the Christian benevolence of the nobility, gentry, and people of Scotland, not only to maintain but to extend the operations of the Scheme.

In name and by appointment of Committee.

JOHN COOK, D. D., *Convener.*

The Elders' Daughters' Association.

This is an Association that deserves to be encouraged by the ladies of our Church. All that is required to constitute one a member of it is either the subscription or the collection, annually, of a half-a-crown for the funds of the Society. It has been in existence now for seven years, and has given very valuable aid to the Education Scheme and to the Ladies' Gaelic School Association. There must be a great number of elders' daughters in the Church; and we suppose both ministers' daughters and the daughters of those gentlemen who do not happen to be either elders or ministers, are invited to share in the benevolent works that are contemplated by the Association, so that we do not see why there should not be many thousands of members.

The influence successfully used by lady collectors, in some churches, is enormous.* In our own it is considerable. And we have annually to acknowledge the aid given by the different Ladies' Associations to the Schemes of the Church. Still there are many in various parts of the country who are not members of any of those societies. Might we venture kindly to entreat those who are not yet members of any, to look with favourable regard on the young association the advertisement of which will be found in another part of our columns. Nor need we fear to ask some benevolent hearts, who already contribute to other associations, to lend a portion of their Christian sympathy and assistance to this one also.—*H. and F. M. Record.*

The Hundred Churches.

The wise plan of the Convener of the Endowment Scheme is meeting with much approval from men whose approval is of more than ordinary value. We are sure that an impetus has been given to the collections made in behalf of the Provincial plan, by the strong aid of county meetings, and the ready answer of many im-

* On this subject we quote a passage from the July number of the "British and Foreign Evangelical Review." In our own day, we have seen a whole religious community, of large extent and influence in our own country in a great measure sustained, so far as its outward framework is concerned, during the thirteen years of its existence, by the patient, unwearied, and self-denied labours of some thousands of its daughters. We believe the same remark applies in a great measure to the Mission Fund of the Wesleyan body, and to the practical carrying out of many other works of charity and mercy."

portant Presbyteries of the Church to the call made on their sympathy.

It is a valuable thing to have a Scheme that brings noblemen like the Duke of Buccleuch, the Earl of Haddington, and others, noted as they are in their separate spheres for active and unwearied benevolence, to advocate the claims of the lost wanderers, as yet gathered into no sheepfold, and of the scantily supplied with church ordinances and pastoral oversight. It removes prejudices from ourselves, and that in a royal way; it forces liberality of sentiment from us with a power that none but the meanest natures can resist, when we see men of another communion putting themselves willingly in the van, while we seek as a Church to make inroads on the irreligion and immorality of a population that has outrun the outward means of grace.

We are glad also to see that Presbyteries of great importance in the Church have so decidedly, so warmly and unanimously given their aid. The Metropolitan Presbytery affords an eminently good example. And we are well aware that no one more heartily appreciates the value of what Dr. Veitch, and such as he are capable of saying with the best effect, in favour of his benevolent labours, than Dr Robertson himself; his heart is too much in the work to grudge the liveliest gratitude and the the amplest credit to all, in every corner of the Church, who have a true interest in the scheme. May that have a nearer and happier consummation than even its warmest friends can expect!

Ordination at Belford, Northumberland.

On Wednesday last the Presbytery of the North of England, met at Belford, and ordained the Rev. John Ellis Rae, a licentiate of the Presbytery of Edinburgh, to the pastoral charge of the Scotch Church there. Mr. Rae has been unanimously called by the people to occupy that important position; a place which was formerly dignified by the long life and faithful services of the learned author of *The Incarnation of the Eternal Word*, and we heartily congratulate them on the very excellent choice which they have made at this time. A highly distinguished student at the University, Mr. Rae promises to become one of the most talented and popular of our young preachers; and we feel assured that, under the blessing of Heaven, he will amply justify the selection which has been made, and maintain across the border the honour and influence of the Church of Scotland. An admirable classical, he is also a most exact and profound Oriental scholar, and he has cultivated the latter department of theological study so successfully, as to hold out the hope that he will ere long be called to adorn, while he occupies one of our best academic chairs.

St. Peter's Congregational Soiree.

A soiree of the members and adherents of St. Peter's Church was held last evening in the City Hall, which was well filled in every part by a most respectable company. The Rev. Mr. Cochrane, A. M., minister of the congregation presided, and on the platform were the Rev. Drs. Hill, Jamieson and Napier; Rev. Messrs. Norman M'Leod, R. Stewart, A. M'Lean, W. D. Henderson, Ross, and J. Thomson; Messrs. William Atkin, John Donaldson, George Mathieson, William Young, James Pearson, David M'Lure, James Cover-

ley, Archd. Morrison, James Buchanan, John Meason, and other gentleman.

Tea having been served.

Mr. HINSHAW, treasurer of the Church, on the part of the session, read an interesting and gratifying report. Every available seat in the church had been let, the number of the communicants on the roll was 700, and at last communion 598 had joined in the ordinance. The Sabbath schools connected with the congregation were in a flourishing condition. They were conducted in the large room beneath the church, one being composed entirely of boys, and the other of girls. The number of teachers was 28, and of scholars an average attendance of 220. These numbers were exclusive of a large advanced class taught by Mr. Cochrane. There were 70 in this class, the average attendance being 60. There were thus in all 320 scholars on the roll, with an average attendance of 280. There was likewise a Tract Distribution Society connected with the congregation. The Parish was divided into districts in each of which there were two distributors. The Sabbath School Society and Tract Distribution Society were supported by the voluntary collections of the congregation.

LADY YESTER'S CHURCH, EDINBURGH.—

The eighth annual soiree of Lady Yester's Sabbath Schools was held on Wednesday night in Queen Street Hall, when, notwithstanding the unfavourable weather, there was a large assemblage of scholars, and a very numerous attendance of members of the congregation and others. The Rev. W. H. Gray, A. M., presided. The report for 1856-57 was read by the secretary (Mr. J. Hunter,) which showed that not only were there more members of the congregation engaged in the work of Sabbath school teaching, but that the attendance of the children was also augmented. At the close of the last session there was a slight decrease in the latter, but during the first half of the present session the average attendance was—At the parochial school, 157; at the congregational, 182—together, 339; being a considerable increase. The number of teachers was 72. Eloquent and appropriate addresses were delivered during the evening by the Rev. Mr. Gray, the Rev. Mr. Stevenson of Dalry, and by the Rev. Dr. Gillan of St. John's, Glasgow.

Church of Scotland Sabbath School Association in Edinburgh.

The annual meeting of this Association was held on Monday night in the saloon of the Royal Hotel, Alexander Pringle, Esq., of Whytbank, presiding. Mr. Tawes read the Report of last year's proceedings, which stated that the total number of scholars on the roll at the end of the year was 6,463 the average attendance was 537 teachers, and 5,063 scholars. Within the city of Edinburgh the number of children on the roll was 5,274, while the actual attendance was 477 teachers and 4,264 scholars, being an increase of 54 teachers and 536 scholars as compared with the preceding year.

An Interesting Fact.

BAPTISM OF A CHINAMAN.—Achong, a native of Macao, who has been some time a resident in the parish of Kintail, Ross-shire, in the capacity of valet to the proprietor of that district, having evinced a strong desire to enter the

pale of the Christian Church, the pastor, clergyman, Mr. Morrison, after subjecting him to a course of Catechetical instruction, publicly administered to him the ordinance of baptism on Sabbath the 25th ultimo. Achong, or, as he is now called, William M. Whiston, is about thirty years of age, and has been married for some time. It having become known throughout the parish that the ceremony was to take place on the day mentioned, the church was more than usually crowded.

Presbytery of Glasgow.

An ordinary meeting of this rev. Court was held yesterday—Mr. Park, of Cumbernauld, Moderator.

COMMISSIONERS TO THE ASSEMBLY.

The following were then appointed as Commissioners to represent the Presbytery at the next meeting of the General Assembly—Ministers. Drs. Boyd, Leishman, Paton, Smith, and Gillan, and Mr. John Park, of Cadder. Elders: Major M'Donald, John Black, Esq. of Fernbank, and John Hall, writer, Glasgow.

ST. JAMES' PARISH.

Dr. SMITH, clerk, intimated that, in accordance with the instructions of the Presbytery at last meeting, he had intimated to the Lord Provost and Magistrates the vacancy which had taken place in St. James' Parish, by the death of Dr. Muir. He had likewise written a letter of condolence to Mrs. Muir, expressive of the Presbytery's sympathy with her under her bereavement, and had received a letter from Mrs. Muir, conveying her own and the family's best thanks to the Presbytery.

The Presbytery agreed to appoint Dr. Jamieson to this purpose, and likewise fixed support for St. James' pulpit during the vacancy.

A petition was laid on the table praying the Presbytery to take steps for the erection of St. Stephens into a Parish Church, disjoined from the Barony.

The Presbytery acceded to the request, and resolved to meet in St. Stephen's on Wednesday, the 8th proximo, at 12 noon, to determine as to the extent and suitability of the district.

THE NEW WEST-END CHURCH (MR. CAIRD'S)

The CLERK read the articles of constitution of the new church at the West End (Mr. Caird's.)

The Presbytery approved of the constitution as it stood, and Dr. Runciman expressed the joy he felt at the prospect of Mr. Caird—one of the brightest ornaments of the Church coming to Glasgow, which he regarded as one of the most signal blessings that ever happened to this great city.

EXAMINATION OF STUDENTS.

Mr. Monro, of Campsie, read the report of a Committee consisting of Dr. Craik, Dr. Jamieson, Dr. Runciman, Mr. Watson, Mr. M'Leod the Moderator, and himself, on this subject. After recommending various alterations in the list of books at present prescribed as the basis for the examination of students, the report proceeded thus:—"Your committee are unanimously of opinion that it would be highly expedient to have a uniform standard of examination for all theological students throughout the Church for the following reasons:—1st, Because from different standards of examination being adopted by different Presbyteries, a certain measure of injustice is done to students

21, Because in consequence of the higher education now given to the middle classes of society in this country, and the much higher attainments required of those who enter any of the other learned professions, it is most desirable to raise the general standard of literary and theological attainments among students, and without a uniform standard of examination throughout the Church, it is difficult to effect this. 3d, Because under such a general system of examination a numerical value might be assigned to the proficiency attained by each student in each branch of his studies, year by year who would be thus furnished with a new motive for exertion, and the voluntary study of natural history, chemistry, Chaldee, modern languages, &c., might be greatly encouraged. As to the means by which a uniform standard of examination might be attained, your committee, without finally committing themselves to details, are of opinion,—1st, That the ancient constitutional powers of Presbyteries to license students to preach the Gospel should not be interposed with. 2d, That the examination of students before entering the Divinity Hall, each year, should be entrusted to a committee, consisting of one member from each Presbytery of the Church—to meet every year in Edinburgh, during the sitting of the General Assembly, or immediately thereafter, agree to a series of questions to be answered in writing by students. 3d, That this committee sub-divide itself into four sub-committees, one of which might assemble at each of the four University seats, to examine students before entering the Divinity Hall each year.

Dr. HILL asked if it was Mr. Monro's intention to keep the report whole, or to divide it into two parts? There was only one part of it—with reference to the uniform system of examination proposed—on which there could be any division, and he thought the other part regarding a change in the subjects prescribed, should be proposed first.

Mr. MONRO agreed to make two separate motions, and accordingly proposed the first part of the report for the adoption of the Presbytery, which was agreed to.

Mr. MONRO then moved the adoption of the second part as to a change in the mode of examining students.

Dr. RUSKIMAN seconded the motion. After a little conversation, it was agreed to recommend the second part of the report to the committee for further consideration.

THE ENDOWMENT SCHEME OF THE CHURCH OF SCOTLAND—On Friday week, a public meeting was held in the Town-Hall of Kelso, to hear an address from the Rev. Dr. Robertson, on the subject of the Endowment Scheme of the Church of Scotland. The hall was occupied by his Grace the Duke of Roxburgh, and the meeting was one of the most influential that has been held in Kelso for a long time past.

CHURCH IN THE COLONIES.

presentation to Rev. A. MacKil, from the Congregation at Bayfield.

We have great pleasure in presenting the following correspondence between the people of the new station opened at Bayfield and the Rev. Alexander MacKil, and in doing so take the opportunity of noticing the locality and the mission work there.

The village of Bayfield is situated at the

month of River Bayfield, which flows through the Township of Stanley, one of the finest wheat-growing Townships in the western section of the Province. It is 12 miles from Godrich. As might be expected, the land is all fully occupied by a large and thriving population, a large proportion of whom are Presbyterians; there is a large congregation at Brucefield, belonging to the Free Church, and there is also a large congregation of the United Presbyterian body within two miles of Bayfield.

It is only about 18 months since a preaching station at the village of Bayfield was opened in connection with our Church. For six months the Rev. A. MacKil preached once a month to a large and increasing congregation, and then found it advisable to preach there in the afternoon every alternate Sabbath. The number attending has increased beyond the most sanguine expectations of the friends of our Church.

A grant of a town lot has been obtained from the Hon. M. Cameron, and subscriptions to upwards of £200 have already been raised for building a new church, which is intended to be begun early in spring.

Occasionally there is also preaching at the division line between the Townships of Stanley and Hay on Monday; the distance is about 9 miles. Adjoining this place is a large settlement of *habitants*, located on the Lake shore on account of the fishing. There, we have been highly gratified to learn, are four families among them who profess Protestantism, and attend regularly the preaching.

In Christmas week the presentation of a Pulpit Bible was made by the people of the Bayfield station, and the ensuing correspondence will be found of an interesting character. It is pleasing to see such outposts erecting, and our Church expanding with the expansion of our population.—*Presbyterian.*

The Rev. Alex. MacKil.

REV. AND DEAR SIR—The Ladies of this congregation having honored me with the pleasing duty of presenting you with the accompanying Bible, as a mark of their esteem and regard for your services, it affords me the most heartfelt pleasure to accede to their wishes, and in doing so allow me to express our admiration of and thankfulness for the zeal you have displayed in organizing us into a congregation, and bringing us within the reach of those means of grace we have so long ardently wished for. The promptness with which you responded to our call to take us under your pastoral care, we cannot be too thankful for, as also the regularity with which you have hitherto fulfilled your appointments amidst difficulties of no ordinary kind. We rejoice in the privileges we now enjoy under your faithful ministrations, and we earnestly pray that you may be long spared amongst us in health and strength, to enjoy the blessings of Providence, to minister to the wants of your flock, and to continue your services here with the same faithfulness and regularity you have hitherto done.

I am, Rev. Sir,
Your most obed't servant,
DONALD CAMERON, *Elder.*

To this Mr. MacKil returned the following answer:—

To Mr. D. Cameron.

DEAR SIR,—It is with feelings of gratitude and esteem I beg to acknowledge the receipt of

your note, and the handsome Bible presented by the Ladies of Bayfield congregation.

The sentiments expressed, though most gratifying, I feel I do not deserve. It is my earnest desire and wish to do my duty to my God and to His people, but alas! I feel I fall far short in the services I ought to render, and, therefore, no thanks are due to me for simply performing my duty as far as lies in my power. Being privileged in the good providence of God to gather and form this congregation, it is a matter of great rejoicing to see my flock increasing, while the tokens of love and respect shown by one and all have more than made up for any inconvenience I may have suffered from bad roads or such trivial difficulties. My earnest prayer to God, therefore is, that we may be long spared to enjoy the privileges of worshipping Him here in His Sanctuary, and that His blessing, which maketh not ashamed, may rest on each one, and that, unworthy as I am, I may hope to deliver you all safely to Him in that day in which I give up my stewardship, and that you shall not be wanting in that day in which He maketh up His jewels.

I am,
Yours faithfully,
ALEX. MACKIL.

The new St. Andrew's Church, Hamilton.

This handsome edifice was opened for Divine worship on Sabbath, the 8th ultimo. The Rev. A. Matheson, D. D., preached in the morning, and the Rev. Professor Weir in the evening. The church was completely thronged, and many were unable to obtain admittance. The collection taken upon the occasion amounted to £100. It must have been gratifying in the extreme to the Rev. R. Burnet, and the members of his congregation, thus to witness the successful opening of an edifice devoted to the service of God.

St. Andrew's Church Sabbath School, Hamilton.

The Annual Soiree of St. Andrew's Church Sabbath School, Hamilton, was held on Monday evening, 5th January, 1857, when in the basement of the New Church, tastefully decorated for the occasion, the children of the Congregational and Mission Schools, numbering about 200, accompanied by their Teachers and a numerous section of the congregation, sat down to a sumptuous repast of tea, coffee, cakes, fruit, &c. At the festive season such entertainments form an unusual attraction to the children, while the character of these exercises has the tendency to stimulate their interest in and enliven their affections for the moral and religious culture of the Sabbath School.

The pastor of the congregation, Rev. R. Burnet, presided.

The meeting was addressed by the chairman, the Rev. Messrs. McClure, Harper, Masson and Johnson, who severally illustrated the advantages of this field of Christian effort, urging the importance of prayerful assiduity in the Teacher, and diligence and attention in the taught. The proceedings of the evening were enlivened by the excellent singing of hymns and anthems by the children. The progress of the Germans was encouragingly attested by their satisfactory reading of portions of the New Testament, and by their beautiful rendering of a few of our standard hymns.

The Death of Hew Ramsay, Esq.

We are called upon to discharge a melancholy duty in chronicling the passing away of a good man from our midst. Many of our readers will, ere this, have learned the lamented death of Hew Ramsay, Esq., though many of them, from his roving character, may not have been aware of his real unobtrusive worth. It is not our purpose to write a biographical notice of our departed friend, nor to utter a word in eulogy. Aught that we may say shall be the words of truth and soberness, tinged and hallowed, as these may be, by keen feelings of sorrow. Hew Ramsay was born in Edinburgh in 1811, and after receiving a good education entered the office of a writer to the signet, and went through the study of a regular course of Law, a knowledge which in after life, while aiding some benevolent scheme or discharging some important public duty, he often turned to practical account. He emigrated to Canada in 1832, and, settling in Montreal, entered a mercantile office, and eventually commenced business as a bookseller and publisher. He at one time owned and published the Montreal Gazette, but disposed of it, in order to confine himself to his legitimate business. He took a warm interest in fostering the native literature of Canada, and in supplying, in the shape of the works of good authors, sound mental nutriment to the minds of the people. He was especially active in introducing a system into the common schools by placing within reach reprints of the Irish School books, of which he applied for and obtained permission to issue reprints for Canadian use. He also prepared valuable editions of several Latin classic authors, and issued a history of Canada in both languages, a Geography and Guidebook of the same, and also a number of cheap Scripture and general maps. He felt a deep interest in the cause of Education, and was one of the Governors of McGill College, in the affairs of which institution he took an active part. In private life he was esteemed and beloved; as a public man, his judgement was sound and his opinion respected; as a Christian, who carried about with him, as he believed, premonitions of early dissolution, he was active, benevolent, judicious and zealous. An elder of the Church of Scotland, he took a warm and unflagging interest in all that concerned her. He was one of the founders and active members of the Lay Association. He was the publisher of the *Presbyterian* for the first year, and for some time a valued contributor to its columns, for which, even till lately, he found pleasure in writing occasional paragraphs, or cutting out a selection. He was entrusted by our Synod with the monies remitted by our congregations for the National Patriotic Fund, a task which he discharged with his wonted energy and zeal. He was long one of the Clergy Reserve Commissioners, and in that capacity was always zealous, attentive to his duties, and conscientious in discharging them. He was also the secretary and in fact the manager of the Widows' and Orphans' Fund Board. Practically acquainted with the system of life annuities, his experience and knowledge was invaluable to the Board, and he was painstaking in the extreme in discharging his duties towards the Fund. One of his last works, as a member of this Board, was the preparation of the average of contributions of the various congregations, and the drawing up of a revised scheme of annuities, of which several Widows and Orphans now enjoy the benefit, while one of his last public duties was the conducting of the correspondence which led to the settlement of Mr. Snodgrass as Pas-

tor of St. Paul's Church. Such was the man and such his labors. Cut down in his prime, when but 46 years of age, he leaves a widow and two children to mourn their bereavement; but his sorrowing friends may find comfort in the belief that with him "to die was gain." "O death, where is thy sting! O grave, where is thy victory?"—*Canadian Presbyterian*.

Queen's College, Kingston, as others see it.

A little in the rear of the Hospital, on a rising knoll of ground, stands Queen's College, an imposing structure, erected some years ago for a private residence, and recently purchased by the Trustees of Queen's College, at a cost of £5,000. This institution is connected with the Canadian branch of the Church of Scotland. The University includes three faculties, viz Theology, Arts and Medicine. The two last are open to all students without reference to religious belief. In the faculties of Arts and Theology there are now three Professors; the Rev. Dr. George, Vice-Principal, the Rev. Dr. Williamson, and the Rev. Professor Weir. A vacancy was caused by the sudden death of Rev Professor Smith in August last, which has not yet been supplied. We understand that steps are now being taken to fill the vacant chair, and also to secure the services of a Principal. In these two departments the course of instruction is very thorough and complete, the classes being conducted by men of ability and learning. The number of students we believe, is about 40. A Preparatory School conducted by a graduate, is connected with the College. The Medical Department is conducted by the leading practitioners in Kingston, and although only two years and a half in operation it has acquired a high character. The first session there were 26 students, the second 47, while this session we understand, the number is about 60.—*Montreal Witness*.

Congregation of St. Andrew's, St. John's, Newfoundland.

We heard incidentally from a friend the other day some cheering accounts of the prosperous state of our Church in St. John's, Newfoundland. We do not value the information any the less because of the incidental way in which it reached us, but the circumstance confirms us in the opinion we have frequently expressed, that ministers and members of our Church are far too remiss in communicating ecclesiastical intelligence. We would not certainly have them to be continually blowing and boasting for the mere sake of display, but we would have them to remember that, besides the cheering influence which good news of our Church from any quarter is fitted to exert upon the spirit of all who are really interested in her welfare, there is a moral force for good in a praise-worthy example which can hardly be over-rated. If this be so, and if the view we express be in any degree a reflection of our Saviour's mind when He said, "Let your light so shine before men," &c., whatever else there is, surely there is responsibility in the matter.

In St. John's, Newfoundland, shut out from one end of the year to the other from all personal intercourse with his brethren, the Rev. Francis Nicol ministers to a united, attached and spirited congregation. It is not very large but numbers do not always indicate willingness or ability. During the past year, ending in

December last, they raised among themselves considerably upwards of one thousand pounds—£400 to redeem a mortgage on the church—nearly £350 for expenses connected with a day-school maintained by the congregation—aided by a legislative provision of £10 sterling annuum—and about £530 for current expenses. As the fruits of their own well-timed liberality, the congregation have now the satisfaction of worshipping in a church entirely free of debt and of having under their sole control a well-managed and prosperous school, with a dwelling house and piece of ground for the use of a teacher, free from every encumbrance. It is creditable alike to the pastor and the people, and is a pleasing manifestation of the peace and responsibility which they mutually attach to the tie which unites them.—*Presbyterian*.

MISCELLANEOUS.

London City Mission.

This Society was formed for the purpose of assisting in the removal of the overwhelming spiritual destitution of the metropolis.

That there is a larger proportionate amount of spiritual destitution in the metropolis than is to be found in any other part of the Kingdom, has been repeatedly proved by statistics of unquestionable authority. For a population resident within Mr. Rickman's metropolitan boundaries, estimated in 1856 at about 2,700,000, there is scarcely accommodation in 100 places of worship for 800,000, and so small is the aggregate attendance at these churches and chapels, that every Sunday morning or evening a number of persons larger than the entire population of all the other cities in England and Wales added together, *scarcely* go to cross the threshold of the house of God in London! So that there are about as many *useful* neglectors of the means of grace within these metropolitan boundaries as there are inhabitants in the whole of the Principality of Wales! These calculations are alarmingly true, even after making all due allowance for those who are unable to attend, through age and other circumstances over which they have no control.

The Census Commissioner calculates that if Church and Chapel accommodation for 50 per cent. of the population were supplied, there would be ample provision for all who could be present at public worship "at once and the same time." Now in the entire Kingdom 57 in every hundred of the population were, at the last census, provided with Church and Chapel accommodation, so that, according to this calculation, it has in this respect nearly a full provision for the spiritual exigencies of its inhabitants. This gratifying fact forms a striking contrast with the spiritual destitution of the metropolis. In London, in 1851, less than 30 in every 100 of the population were provided with Church and Chapel accommodation, so that nearly a million persons *capable of attending* public worship, were then resident within the eight mile radius from St. Paul's cathedral, for which no provision was made. At the most numerously attended services in Great Britain, on March 30th, 1851, there were far more than double the *proportionate* number of persons present than were in attendance at similar services in London on the same day. These facts alone would lead to the conclusion that London has much less than half the proportionate amount of religious provision and of professors than the kingdom at large possesses.

If we were to analyse the population of London, and compare the numbers of its individuals of each class with an ordinary sized town, such for example, as the town of Belper, which amounted at the last census to 10,000, it is calculated that we should find in the vast metropolis of our land about as many persons as would fill two towns with Jews; ten towns with persons who work on the Sabbath; fourteen towns with habitual gin drinkers; more than two towns with persons who are every year found intoxicated in London streets. — Nearly as many women as there are inhabitants in Belper were taken into custody in the metropolis, in 1851, in a state of intoxication. Well authenticated statistics lead also to the belief that London contains more fallen women than would fill two towns the size of Belper, and as many persons connected with them, in various ways, as would fill twelve towns more. A number of children training in crime reside in London sufficient to fill one town, and as many professional adulterers constantly dishonest as would fill three-quarters of a town, whilst there are also as many as would fill two towns with persons occasionally dishonest. London also contains half the number of Italians, about twice the number of French, and four times the number of Germans that there are inhabitants in Belper. There are more Irish in London than there are in Dublin, more Roman Catholics in London than there are in the city of Rome, and more Jews in London than there are in the land of Palestine!

To meet this appalling state of things, the London City Mission has been formed, to carry the Gospel to the homes and ears of the hundreds of thousands of irreligious and ungodly inhabitants, who reside in the very heart of our highly favoured nation, and who, in all human probability, but for such agency, would live and die without knowledge of the way to heaven. This Society is constituted on the principle of union with all who love the Lord Jesus Christ. Its Missionaries, 329 in number, are not allowed to proselytise from one denomination to another: their work is to pioneer a path among the most wretched and debased of our fellow-creatures, in which the faithful pastor may in due time follow. They instruct the people whom they visit from the Holy Scriptures alone. They pray with and exhort the people; give them tracts, see that the children go to school; and that every family is possessed of a copy of the Word of God. They attend the desolated scenes of some who are dying uncaared for; and hold meetings for prayer and exposition, in rooms or in the open air, upon their own districts, for the benefit of the poor and working classes, who commonly neglect public worship. These meetings are intended as a stepping-stone from a non-attendance to a regular attendance at public worship. They also establish Ragged Schools. A very large proportion of these valuable institutions existing in the metropolis were formed by the London City Mission. Special Missionaries have been appointed to visit Cabmen, Omnibusmen, Policemen, Soldiers, Sailors, Fallen Women, the French, the Germans, the Italians, the Jews, the Irish, and the Welsh resident in the metropolis. Two Missionaries have also been appointed to the special visitation of the public houses and coffee houses.

There are nearly 200 districts still unblest by Missionary Visitation! Each district contains near 2,000 souls, the very large majority of whom do not attend any place of worship. The Collectors of this Society residing in the

provinces, feeling the strong claim which so many of their fellow subjects in a state of almost heathen darkness, have on their Christian sympathies, have resolved to unite with their fellow Christians in the metropolis in the effort to provide the support for the 200 Missions, required to supply the destitute districts in London. The duty of contributing towards the spiritual enlightenment of London is therefore respectfully urged upon the inhabitants of this highly favoured land.

But why should Christians in the provinces be called upon to support the London City Mission? Primarily, because *myriads* of precious souls are to be found in London ignorant of and still *uninstructed* in that glorious gospel, which it is the duty of the followers of Christ, everywhere, according to their ability, to send forth to all the world, *beginning at the home centre of influence*, as the command "beginning at Jerusalem" implies. Secondly, because half the adult population of London were born in the provinces. Because the neglect of London will be attended with worse results than the neglect of other parts of the country. Because the metropolis gives a tone and character in its habits and fashions, in its morals and religion, to the whole country, in a degree far beyond any other place. Because it is for the injury of Great Britain at large, that London should have scarcely more than half its relative share of religious instructors (as is really the case), and that the metropolis of our professedly Christian land should thus become demoralised and ungodly. Because London communicates its irreligion to every town in the land. From all parts of the country individuals are also visiting London. From the country Sunday and day schools a constant stream of young men and young women are going up to London to enter service. Although trained in the fear of God in the country, they are soon drawn into the vortex of metropolitan worldliness and irreligion. *How many families from the neighbourhood in which you reside have a brother or a sister in the metropolis?* And should it be a matter of indifference whether they are breathing a holy or an unholy atmosphere? Alas! how often is a residence in London the beginning of a neglect of all attention to the soul. The Missionaries of this Society continually find families living forgetful of God, who, till they went up to London, were regular in their attendance on public worship, and who are only restored to their good country habits by the visits to their abodes of Missionaries of the London City Mission. Indeed, the painful fact is, that to find families or individuals from the country who do not lose their religious feelings and habits by a sojourn in London, is the exception and not the rule. This arises chiefly from the scanty provision made for the religious instruction of the metropolis. But the London City Mission is doing what it can to meet in some degree its spiritual exigencies, and is so much blessed by the Great Head of the Church, that its Missionaries are enabled to report from 2,000 to 3,000 cases of decided usefulness every year.

The late Dr. Eli Smith, the Missionary.

This excellent missionary and eminent biblical Scholar has lately been called away.

He was born in the parish of Northford, (now included in the town of North Branford, Conn., Sept. 13, 1801. Just as he was completing his twentieth year, Septem. 12,

1821, he graduated at Yale College with high academic honors. The first two years after his leaving college were spent by Mr. Smith in one of the Southern states, where he found employment as a teacher.

He began his theological course at Andover, in the autumn of 1823. There under the guidance of Stuart he was initiated in those Biblical studies for which he has achieved so much, and began his preparation for that great and special work, which still remains to be completed. In the regular course of study in the Seminary, his qualifications for a particular department of the missionary work had become so manifest that by the urgent solicitation of the Committee of the American Board of Missions, and with the full approbation of the Professor in the Seminary, he was sent on his mission in May, 1826, that he might aid in conducting the printing establishment which was then temporarily placed at Malta. At the close of the year, he proceeded to Cairo, for better advantages than Malta could afford him in the study of the Arabic language. There he was for a little while under the tuition of Rev. Samuel Gobat, a Swiss missionary in the service of an English Society, the same excellent man who is now the Anglican Bishop of Jerusalem. Thence he proceeded to Beirut; where he pursued such labors as were then practicable, still giving continued attention to the more perfect acquisition of the Arabic language. But in 1828, the general disturbance of the Turkish empire, consequent on the wars of the Greek revolution, compelled the missionaries to take refuge again at Malta. In the following year he was employed on an extensive tour of missionary exploration and inquiry in Greece and the Greek islands. In 1830, he was associated with Mr. Dwight (now Dr. Dwight of Constantinople), in that extensive and memorable exploration of Armenia, and some neighbouring countries, out of which arose the plan and form and being of the two most remarkable efforts of modern evangelization the Armenia mission and the mission to the Nestorians of Persia. In 1832, after six years of absence, he returned to his native country for the purpose of communicating and publishing the results of that exploration.

The two volumes of Smith & Dwight's "Researches in Armenia," were from his pen—a work of great merit, which were republished in England.

He sailed again for Syria in September, 1833, with his wife, Sarah Lauman Huntington, whose brief missionary life was full of service; and whose memory, embalmed in her biography, has long been precious to the churches. In 1838, he accompanied Professor Robinson in that exploration of the Sinaitic Desert and of Palestine which contributed so much to aid the learned, and the unlearned too, in the study of the Scriptures.

After this, he proceeded by the way of Constantinople and the Danube to Germany, for the purpose of completing a new *font of*

Arabic type adapted to the taste and fancy of native Arabic readers; for it had been ascertained that in this way the new type, that had long been a *desideratum*, and that could not be cast without his personal superintendence to secure the requisite calligraphy, could be obtained at less expense and with more expedition than by any other method. The most learned professors in the German universities found it a privilege to become acquainted with the unpretending New England missionary, and they pronounced him, even then, the foremost Arabic scholar in the world. This work having been successfully accomplished, he came from Germany on a second visit to his native country in 1839.

He returned to Syria, and resumed his labors at Beirut in 1841. In less than a year after his arrival—just thirteen months after his embarkation at Boston—his home was again made desolate. Hardships, sorrows, and the wasting influence of the Syrian climate, had begun to impair the vigor of his constitution. In 1845 he made his last visit to the United States. Those who then saw his wasted and pallid form, felt how probable it was that he had come home to die. But rest, and change, and the breezes of his native air, relieved his infirmities; and though it was evident that for the remainder of his life he must avoid exposure and excess of toil, he returned to his station at the close of the following year, with the excellent lady who is now a widow with her children in that far distant land. Then began, ten years ago, the great labor which he has left unfinished—the translation of the Bible into the language of the Koran.

Six years ago, feeble, attenuated, and under the necessity of guarding his precarious health with constant care, he was for all that, "in labors more abundant." Frequently preaching in Arabic to the native Protestant congregation—interrupted from time to time by some priest who had quarreled with his bishop, and who was proposing to turn Protestant out of spite, if the missionaries would help him, or by some honest inquirer after truth, or by some native convert—constantly consulting with his colleagues, who relied much on his experience and sagacity. His daily labor, for as many hours as his physical system could endure, was in what he called his work-shop, within the enclosure around the mission-house. There, within reach of the press, and with the window looking toward the little cemetery of the mission, surrounded by all the apparatus of his work—lexicons, learned commentaries, Bibles in many languages, ancient, and modern—he was toiling at his sublime task, carefully, slowly, patiently transferring the thoughts of Moses, verse by verse, and word by word, from the venerable Hebrew into the cognate Arabic. Never was any translation of the Holy Books made more elaborately, with more accurate investigation of the original, or with more exquisite selection of words and phrases, that should be alike intelligible to the plainest reader, and acceptable to the most fastidious. No ad-

mirages of any translator, not even those of Jerome in the fourth century at Bethlehem, were superior to his. The monk at Bethlehem, translated into Latin, bending the accidental idioms, as well as he could, into conformity with the Hebrew. The missionary at Beirut was more familiar still with the scenery, the topography, the seasons and climate, the animal and vegetable life of all Bible lands; and he was translating from Hebrew into that sister dialect of the Shemitic stock, which, of all living languages, is best fitted to catch and reflect every shade and turn of Hebrew thought. Of that great work, "it is believed that the New Testament, the Pentateuch, the minor Prophets from Hosea to Nahum, and the greater part of Isaiah, have been completed."

INTERESTING EXTRACTS.

Infant Baptism.

What a lovely sight is that of the dedication of an infant to God, in baptism! To me, it is one of the loveliest scenes of earth. Here stand the two pious parents, before the altar of the Lord. They have faith in Christ; and in Christ's ordinance; they believe it to be their duty to offer their child to God; they bring it to the temple and surround the altar; the minister receives it from them and offers it up in the name of the Father, Son, and Holy Ghost, at the same time sprinkles it with water, as Moses sprinkled the Israelites when they entered into covenant, as a ratification of the covenant into which the parents have entered with Jehovah for the child. Angels hover over the scene as spectators and witnesses; and the surrounding congregation join with the minister and parents invoking the heavenly blessing upon the infant, immortal thus consecrated to Him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of Heaven."

In this scene we see in the parents a love to the child, regard to the spiritual welfare manifested at the beginning of its existence; a sense of duty; an observance of Christ's institution. In the child we see a spirit undying, rational, immortal, moral, intellectual, redeemed, God-made, God-loved, God-sent, given up to Him whose it is and from whom it never, never ought to depart. We see it before the vile passions of fallen nature, and the despotic power of Satanic authority, and the bewitching influence of worldly objects, have seized him as a slave, presented unto God a holy, living, acceptable sacrifice. What sight so fair; so heaven-pleasing as this! How it contrasts with the baptism of an adult! In the case of an adult, we see that which should make us weep. We see a man professing faith in Christ who never ought to have been an unbeliever. We see a man renouncing the devil and all his works who never ought to have been a captive in his dominion, and a slave in his employ.—We see a man, perhaps, at the age of twenty, thirty, or fifty years, making a public profession of religion, and entering into the church, who always ought to have been religious and a member of the church. Who is he? we are inclined to ask. Where has he been living?—Whose son is he? Is he son of an American Christian, or of an Hottentot savage? Has he been living from infancy in the darkness of Lapland, or in the light of a Christianized peo-

ple? Is he a wild man of the woods just coming over to Christianity, or is he the civilized, educated, intelligent citizen of a Christian Republic? To our inquiries we are told that he is the son of a Christian parent; he is an inhabitant of a Christian town or city; he has been living up to the present within the reach of gospel influences, but has withstood them. Astonishing! Why he ought to have been from his infancy what he now is, a *baptized Christian*—He has been all his years attaining to that which the Eunuch, Lydia, and the Jailor attained in a few hours. These are some of the unhappy associations belonging to adult baptism, in contrast with the baptism of infants. I leave all Christians to judge which is the more scriptural, reasonable, christian, lovely, commendable, and to be desired.—From a sermon by Rev. John Bate.

Pleading with Sabbath School Teachers.

Let not any young or inexperienced teacher give up the work. Oh, no! never draw back. Are you young? You are not too much so to be a channel of blessing to the little ones. Are you inexperienced? The promise of help and wisdom is as much meant for you as the hoary head of the aged pilgrim. Are you even in doubt whether you have yourself found that Saviour to whom these little ones are to be led? Oh, not even for that give up, but rather throw yourself at once on his love and mercy, will you to give your heart to him and he will not leave you to invite others without a sweet assurance that you yourself are his.

But whilst I would guard against excess of diffidence, let me also plead that you be not too easily satisfied with yourselves. If there were indeed any one whom I would withdraw from the post, it is the teacher who is self-confident, and self-satisfied, and who sees no need for improvement, either personally or in his works. For such a state of mind, as long as it is undug is fatal to all growth in grace. And when the Christian ceases to grow in grace he is growing in carelessness, indifference, and guilt.

I plead with you for more Earnestness. Take up teaching as a work and as in it you are fulfilling the command and copying the example of your Master, seek to have in you a full portion of that spirit which made him so.

"The zeal of thine house has consumed me!" Assign the work its full proportion of time in stated season, and then say, "This one thing I do."

I plead for more Diligence. Take pains to fit yourselves for your work. Read for it, observe for it, think for it. In nothing else can excellence be obtained without labor, and if you would offer some jewels for the redeemer's crown they must be sought by patient untiring toil.

I plead for more System. Do not waste your strength and dissipate your energies, but work on a plan, whether such as our institute offers or any other. See that your means are adapted to the end; and whilst avoiding all pedantry or formality, let there be order and regularity in your teaching.

And lest I weary you, I will only add, that I plead with you for more Prayer. Here is the secret of success or failure. Pray for your study, pray over your work; pray for your own souls as teachers; pray for your children, and sooner or later there shall be "showers of blessings."

Envy not the superior acquirements, the fluent utterance, the ready resources of others. You will be judged, not by their standard, but by

use you have made of your powers and opportunities. The right employment of these will bring you a crown of rejoicing, and He who accepts us according to what we have, according to what we have not, will say to you at last, "Well done, good and faithful servant, enter thou into the joy of thy Lord." — Church of England Sunday School Quarterly Magazine.

[For the Record]

The Soldier's Wife: or Consistency Honoured.

By Rev. JAMES SMITH, Cheltenham.

The Lord's people are a tried people, but trials are employed to deepen the work of God in their own hearts, and to render them a blessing to others. The soul that walks closely with God, will often see the hand of God in Providence, and will be made a blessing when he may least expect it. Many a Christian has been made a source of blessing to his fellow-men, when he has little thought of it, and much good has been done by the Lord's poor saints, of which they will never hear in the present world. An illustration of this fact has just been brought to my knowledge, and as it is of recent date, and has never been published before, I wish to record it, for the comfort and encouragement of those who sow beside all waters.

A soldier's wife, with her three children, was passing through Essex, on her way to Chelmsford; it was a fine summer's evening, when she saw a young man standing at a farm-yard gate. She asked him if his master would allow her and her children to sleep in his barn? He said he thought he would. He went and asked, and the farmer gave his consent, and told the young man to untie two trusses of straw for them to sleep on. The woman asked him where she could get a little water. He went to fetch her some, and brought her a small can of milk, for which she was very thankful. She then took some bread from her bundle; but, before she began to eat she asked God to bless what she and her children were about to partake of, though it was only dry bread and milk. The youth felt interested, and sitting down on the lift of the barn-door, watched them eat their meal.

After finishing their humble repast, the soldier's wife took from her parcel a New Testament, and said to the young man, "We are going to have reading and prayer, before retiring to rest to thank God for the mercies of the past day. if you will join us, I shall be pleased." He did so, and after reading the first ten verses of the 19th chap. of Luke, she prayed earnestly for the blessing of the Lord to rest upon the farmer, his family, his servants, and the young man, for the kindness she had received from them. The simplicity of the prayer struck him, and her words sunk deep into the heart of the young man. He could not sleep. He rose early in the morning, and went to the barn, to ask the soldier's wife the way of salvation—but she was gone.

He told one of the servant girls what had passed, and she related it to her young mistress, who was pleased to repeat the simple tale to the rest of the family. It led the whole of them to reflect; they looked for the verses read by the soldier's wife the previous night, sent for the young man to have the tale confirmed, who wept as he told the simple story, and closed by saying: "Salvation has come to my heart, if it has not to this house, for I feel as if I

have never done before. The farmer, his family, and the young man, became constant hearers of the Gospel, and there was evidently a great change in the whole of them.

God moves in a mysterious way,
His wonders to perform!

Reader, do you ask a blessing on your meals? There are many soldiers and sailors' wives who do not, reader do you? Can you receive God's temporal mercies without thanksgiving? Can you enjoy your food without asking God's blessing? Nor can you expect it to nourish your bodies, to increase your strength, or fit you for your daily duties, without God's blessing! If you have hitherto neglected this important duty, neglect it no longer, but determine never to partake of another meal until you have sought God's blessing upon it. Reader, do you have family prayer? If you do not let the poor soldier's wife reprove you; she would not lie down with her children on the hay in the barn, until she had praised God for the mercies of the day, sought his protection through the night, and endeavoured to bring down a blessing on the kind-hearted man who had allowed her to lodge in his barn. It is to be feared that family prayer is very much neglected by professing Christians, especially where there is only a mistress at the head of the household, or when visitors are present. But the soldier's wife invited the young man, who was a stranger to her, to remain while she read God's word, and offered up her evening prayers, and proved to be a messenger of mercy to his soul. If you don't have family prayer, make up your mind to begin at once. Set up the family altar to-night, and let nothing prevent you leading your household to God, or a throne of grace.

Reader, are you kind to the houseless and homeless? Caution should be exercised, but kindness should rule our conduct. "Be not forgetful to entertain strangers." Neither the farmer nor the young man ever regretted their kindness to the soldier's wife.

Once more, are you upon the look out for opportunities of usefulness? If so, they will daily occur, and when you least expect it, you may be made the greatest blessing. Sow the seed and leave it. Bear your testimony and go on your way. God will own it. The soldier's wife never heard the result of her prayer in the barn; but she may yet, for the day shall declare it. Aim to win souls to God. Aim to know Jesus, always and everywhere. Scatter the good seed as you pass along. Do good to all for Christ's sake. Be kind to his poor disciples. Ye who are of the household of faith, be especially kind to your poor brethren. Your reward in the great day of the Lord shall be regulated by your kindness to them. Matt. xxv. 31-40—"When the son of man," &c.—

RELIANCE ON DIVINE AID.—But even in this we must not rely on ourselves alone; we must look for aid to Him who reads every heart and strengthens in every trial. In the proceedings of this day nothing so touched and moved me—nothing made me so confident of your future—as the circumstance connected with the gift of the Holy Scriptures, which you so feelingly desired me to receive at the hands of your instructor, and the reverence with which the gift was accepted. It would be presumptuous in me to add what your master has said, with the authority of his sacred calling and the eloquence of his earnest affection. Only one word would I say upon the habit of private, unwitnessed prayer. All of you have been

taught to address your Creator in private as well as in public. Continue that habit throughout life—listen to no excuses to lay it aside—you cannot yet conceive its uses in the sharp trials of manhood. All of us must meet temptations, none of us can escape errors; but he who prays in private never loses the redeeming link between a human infirmity and divine mercy. To borrow an image from one of the great authorities of our English church, prayer is like the ladder which the patriarch saw in his dream, the foot of it set upon the earth, but the top of it reaching heaven, and the angels ascending and descending, ascending to bear on high our sorrows, our confessions and our thanksgivings; descending to bear back to us consolation, pardon, and the daily blessings that call forth new thanksgivings. And now nothing remains for me but to thank you for the credit you reflect on this country, and to wish you happy homes, and merry holidays.—English Education Times.

THE MONTHLY RECORD.

MAY, 1857.

Annual Address

DELIVERED BEFORE THE MEMBERS OF THE FREDERICTON ATHENÆUM, FEBRUARY 23, 1857, BY THE REV. JOHN M. BROOKE, D. D. PRESIDENT.

We are always glad to have an opportunity of meeting with our much esteemed friend, the Rev. Dr. Brooke, of Fredericton, either in public or in private, in the pulpit or in the parlour, in familiar correspondence, or addressing us through the press, when inculcating the doctrines and enforcing the duties of the Gospel, or illustrating and recommending as in the present instance, scientific subjects. He appears always to advantage among those with whom he associates; mild and amiable, dignified and affectionate, possessing and manifesting a most cheerful and benevolent disposition, and endeavouring to make all around him contented and happy. That society may consider itself peculiarly fortunate, which has such persons as Dr. Brooke for its members, and that church truly blessed which has such clergymen as its faithful and devoted pastors.

Respected and beloved in every relation of life, he comes forward on the present occasion in the most favorable circumstances in the publication now submitted to our notice, as the President for the second time of the Fredericton Athenæum. This is a literary institution which has existed for the last ten years, in the capital of New Brunswick, and has already been the instrument of diffusing much useful, general, and scientific information, not only among its own members, but through the Province. It has, we understand, been the laudable practice of the Presidents of this institution to prepare, and deliver a concluding address to the members, containing a brief review of the different subjects which have been

discussed during the preceding session of the Athenæum, and such suggestions as may be considered conducive to the prosperity of the institution.

Dr. Brooke undertakes this duty in the Essay now before us, with his usual frankness and ability and furnishes his readers with an extended and luminous outline of the different papers which had been read by the members during the season, commenting upon their style, and reviewing and criticising their arguments.

"My predecessors in office" says he "have been gentlemen of such high attainments, and their closing Addresses have been received with such well merited applause, that, I assure you, I use the language of no affected humility when I express my fears, that you will miss in this Address of mine, many of those attractions of style and manner, which, on former occasions, have communicated such a charm to the annual *resumé* of the subjects brought before the Society, to draw up which is one of the duties that devolves upon your President. Permit me, however, to say that I bring to the work a hearty good will; and if, at the close of this Address, you feel disposed to say that I have not done all that you expected, you will at least, give me credit when I say, 'I have done what I could.'"

We shall therefore avail ourselves of Dr. Brooke's assistance in endeavouring to give our readers a passing notice of the business of the Fredericton Athenæum, as an institution well fitted to convey much useful instruction among the community in which it has been established.

"The subjects" we learn from the President's address "that have engaged our attention, during the past year, if not so varied, have certainly been not less important than on any former occasion. A most appropriate commencement was made by Dr. Robb in the month of March, by a paper on the Progress of Agriculture; and the same was continued, at our subsequent meeting, in April. A portion, if not the whole, of this most important Dissertation, (as it may well be called) to which we had the privilege of first listening in this place, has, in a printed form, been, for a considerable time, in the hands of all the members of this Society, as well as of many others throughout the Province; and it has been appreciated by all who have seen it, as a very valuable contribution to the practical farmer; and, being prepared with a view to the circumstances of this country, it is especially useful to the Agriculturist of New Brunswick.

"In the month of May," the President then intimates that "Dr. Jack read a very able paper on the Plurality of Worlds. At the time when you were listening to it, I was tossing upon the waves of the Bay of Fundy, being then on my way to Canada. I had not, therefore, the pleasure of hearing the Paper read by its learned author, nor did I enjoy the benefit of the remarks that were made upon it by the members, on the occasion of its delivery. It has since, however, been put into my hands, and I have perused it with great attention and unmingled delight.

"In the month of June" we are informed "Mr. Wilkinson read a very able and interesting Paper, which with characteristic modesty, he entitled Thoughts on Colonization. In reviewing this Paper, I am glad to feel that my task is a very easy one. The Society,

with one voice, have already pronounced their opinion upon its merits, by the expression of a very earnest wish that it should appear in a form such as to render it more accessible to the public at large. In this wish I fully concurred at the time; nor shall I yet, without much reluctance, abandon the hope that our expectations may be realized, calculated, as I think it is, to be most beneficial, not only to the inhabitants of our own Province, but to those of our father-land, and especially to such as are proposing to seek a home on this side of the Atlantic.

"Mr. Wilkinson's paper is calculated completely to silence the taunt that we have often heard respecting our Province, that while other countries are advancing rapidly in the march of improvement, she is standing still, if not retrograding. He has shown, by an array of facts,—which are stubborn things, and cannot be disputed,—that as regards the increase of population the extension of commerce, the growth of our cities, and all the elements that go to make up the prosperity of a country, New Brunswick has advanced, at a rate fully equal to the United States, in the first ages of their history. She possesses, as he has well shown, all the resources that are necessary to enable her to pursue a career of rapid improvement; a climate which a medical gentleman, who had resided in all quarters of the world, has repeatedly declared, in my hearing, to be (I use his own words) "the healthiest in the round globe;" a soil, at least not inferior in fertility to that of the adjoining States or of Eastern Canada; immense tracts of forest land covered with the most valuable timber; a sea-coast extending not less than 600 miles every creek and bay of which is swarming with fish; harbours where all the ships of the world might be moored in safety; rivers of ample breadth, some of them navigable hundreds of miles from their mouth; minerals, too, as we have lately had occasion not only to hear but to see, of every variety and of the most valuable description. She has also "ample room and verge enough," for the settlement of many thousands of immigrants, and for them all to cultivate, plenty of work for them all to do, and for which they would receive liberal remuneration. Surely a country that possesses such capabilities within herself for the support of a large population, ought not to be stigmatized as a poor country to which nobody would go who could avoid it, and where nobody would stay who could get out of it.

After the usual Summer recess," we learn that "the business of the Society was again resumed in the month of October, by a Paper by the Rev. Mr. Ketchum, on Chronology. To make history interesting and instructive, we must call Chronology to our aid; and the Reverend gentleman who favoured us with this paper, has shown in a very able and interesting manner, the advantages to be derived from the study of that science, whose nature and uses he undertook to unfold. He showed clearly how necessary it is, in judging of the causes and consequences of events in secular history; but that it is greatly more requisite, when we carry our researches into the Records of the sacred penmen. Secular and Sacred History are like two rivers that run parallel, and that may thus sometimes even meet in the same channel; or, at least, some portion of the stream may occasionally pass reciprocally from the one to the other. Now, without a knowledge of Chronology, it would be impossible for us to show where and how they meet, harmonize and combine.

Dr. Brooke quotes in his address the following passage from Mr. Ketchum's Essay, as equally striking in thought and beautiful in expression.

It will at once be admitted as of vast importance, to establish a connexion, as exact as possible, between events recorded in the Sacred Scriptures, and those noticed by the most authentic Heathen Historians. In this we have an additional proof is gained to the credibility of the Revelation, and to the fulfilment of prophetic declarations. Heathens themselves thus unconsciously, bear witness to the truth, and may plainly see the finger of the Almighty.

Again, it is of deep moment to the science of History, and adds greatly in interest to the subject, to mark the synchronology of the most important events in the History of the World. As we read in the Sacred Records of the dealings of the Almighty with His ancient people, who would not know something of events going on at the time, in that great world around, of which that people seemed to form so very insignificant a part? Who would not, if he could, know something of what was going on elsewhere, at that distant age when Abraham was called to pass over the Euphrates, and the life of a pilgrim on the land was going to his descendants? Who is not glad to find out the very significant fact that while Judges ruled in Israel, Egypt,—the then mighty Empire of the age,—was overrun by those Shepherd Kings, about whom there have been so much conjecture, and not the least probable that they were the remnant of those mighty warriors driven out of the land of promise, and that these exiles from Egypt were seen writing on distant shores to form the several dynasties of Greece?

Who does not feel it of great interest to know that, while David and his successors reigned in splendour and power at Jerusalem, in the East, Assyria was growing up to be a mighty and dreaded Empire, the appointed scourge of an ungrateful people? That at the time when Ahab ruled in Samaria,—on the plains of Troy were gathering those warlike hosts, whose deeds of valour have been so well preserved in classic story? That while Assyrian soldiers were driving Israel into irredeemable captivity,—on the banks of the Tiber, for humble dwellings were being built, to last, a very few years, the Mistress of the world? That about the time the armies of Greece came at length wearied into peace, after the Peloponnesian war, the History of the Old Testament had ended: And when that event occurred, which will form a new æra in Chronology,—that event exceeding in importance all that has ever occurred on the earth,—we would not gladly enquire what then engaged the attention of Generals and Statesmen,—whether the Temple of Janus was shut, were the angels came to announce the birth of the King of Kings, in the Manger of Bethlehem?

At the three successive meetings that had place, in the months of November, December, and January, our indefatigable Secretary, Mr. Dr. Brooke, "gave us a very full account of the Mineralogy of this Province. He divided his subject into three parts each of which formed the ground-work of an address, at one of the meetings above specified. At the meeting of November, he described those minerals that have carbon for their basis: in December, he brought before us the minerals that have an earthy basis: and last time we met here, we were made acquainted with those minerals that possess a metallic basis. On these several occasions, the verbal description of our learned

Secretary was illustrated by a very large and well arranged selection of the different kinds of minerals brought under our notice.

I had the privilege of listening to all the three parts of Dr. Robb's address, and I acknowledge myself indebted to the learned Gentleman for much valuable instruction. But as these Lectures were unwritten, they are, of course, inaccessible to me now; and it would be presumption in me to attempt any review of them. We have all felt that, while "*littera scripta manet, vox audita perit.*" Accordingly, I regret to say, that much that I heard, in the course of these Lectures, has, as far as regards myself, "*perished.*" I acknowledge it to be entirely beyond the power of my memory to retain such a mass of facts as were presented to us, more especially, as so many of them were new to me. And even if I could recall every word, the Lectures were such as not to admit of abridgment. Still farther, if they could be abridged, I have not a sufficient acquaintance with the science in question to undertake it.

Such is a brief outline of the proceedings of the Fredericton Athenæum, during the year 1856, as they appear in the pages of the President's concluding address. Our readers are aware that volumes have been written, on nearly all the subjects here mentioned, and that none of them can be completely examined or exhausted in a single lecture, or even a series of lectures. But as efforts to collect and to diffuse useful information, in a new country, on topics of great importance, these papers appear to have been at once able and instructive, and most judicious and appropriate, directing attention to the capabilities and resources of the country, and inspiring the generous feelings of loyalty and patriotism. In such a spacious field of research and study, there is ample room for a multitude of enquirers.

Dr Brooke therefore feels, as might be expected, a laudable desire to obtain an additional number of names to the present list of lecturers in the Athenæum. Of the eight papers or addresses which have passed under review, five we are informed, have been contributed by one individual, Dr. Robb the able and diligent secretary of the Society. This is felt to be a stigma upon the public spirit and intelligence of the Society, which ought to be speedily wiped away. He calls upon the members of the institution in the conclusion of his address, to come forward and lend their assistance in preparing and delivering addresses at the monthly meetings.

"I would take the liberty," he observes with becoming fidelity and earnestness, "to suggest, then, that, before we part this evening, at least eight gentlemen should pledge themselves to produce each a paper, during the current year, and to make a beginning, I am willing that my name should stand as one of them. It is, no doubt, far easier to go on, from year to year, as listeners; but, by refusing to take an active part in the business of the Society, we do justice neither to ourselves nor to others. I speak from experience when I say that it becomes a person much good to be compelled to do such a vigorous forth-putting of intellectual exertion, as is usually produced in this place. So long as we put off with the indolent apology 'I can't,' we shall make little progress in any thing. It will not be till, we have experi-

enced the satisfaction of giving, as well as receiving, knowledge, that we shall derive from this Society, all the benefits which it was designed to confer."

From our Correspondent in Canada.

PRESSED by a multitude of engagements, almost at the last hour, I seize a little while to do myself this pleasure once more. In writing you I shall endeavor to be as plain as possible, in penmanship I mean especially, for I perceive not a few mistakes in the orthography, as printed, of my first epistle. To speak of an *aramatic* proposition, particularly when the settlement of ministers is concerned, might suit the ears of lovers well enough, but your correspondent thinks it not quite the word to substitute for *axiomatic*. *Liberty for liberality* might make one's statements queer enough sometimes. As it is, the exchange in my letter, representing liberty to be abounding among your people, is like offering honey to those who have as much as they can eat, and more.

The last snow of winter departed some weeks ago, and the opening blush of a Canadian spring is materially changing the face of all things. The ice has disappeared from the St. Lawrence, which event has taken place this year, as far as I can learn, without any drownings, a thing very unusual but as well. All is animation on the lakes, and soon the bays and ports of the mighty river which connects them with the Atlantic will be studded with ships and steamers from distant lands; as they now are with local craft. Every thing is clear for the repetition of that most wonderful achievement, the sailing of a vessel from Chicago to Liverpool.

The question of a seat for the Canadian government is one which has excited much interest in the Province. No less than five cities, and these no mean ones either, press their claims for metropolitan honour—a sixth has got the length of whispering—each with numerous supporters in and out of Parliament. The ministers of the country unable or afraid—for the Colonial official is generally speaking rather a timid creature—to decide the question, have transmitted it to the Cabinet of Britain, by whose decision they pledge themselves to abide. Whereupon *The Times* comes out with a long article—poetical, and rather fanciful as poetical people generally are—on the fact of reference, but in the main correct as to the importance and probable result. If the word of "The Thunderer" is to be received as usually it must be in the shape of "it is so and so it shall be," Montreal is the destined metropolis. The claims of each of the other cities are but advanced to be demolished. Those of Montreal are strongly urged, and special pains are taken to show why the incendiarianism, if that was really it, by which the legislative halls once before erected there were destroyed, shall not be esteemed a reason for withholding the honour now. *The Times* grows avowedly sensitive on this

point, for by it the justice was argued, and the expediency advocated, of passing into law the "Rebellion losses bill," which is supposed to have been the occasion of the calamity. The prospect seems to excite the citizens of Montreal but little, for they are a people who either are or affect to be independent of government influence. They are apparently satisfied that their city is already, and intended in all time coming to be, in point of position, wealth, and population, what each of the other cities would like the Queen to make her—The London of Canada. The question according to *The Times* authority affects the lower Provinces, for the problem to be solved by the Queen and her ministers is stated thus, "to find or found a metropolis for *British America.*"

Two translations and five inductions have lately taken place in Canada West. Movements are making for other events of the same interesting kind. These Western Canadians, if the largest cities be excepted, are not the most respectful of people to their clergymen, not the most eager to obtain or liberal to support, the public ordinances of religion among them. Our Church, however every Church, has a work to do in that marvellous land; and though we had twenty or thirty missionaries, our portion of it—that of simply providing for our own adherents, which is all we can at present pretend to aim at—would not be overtaken. It would be well though, that missionaries understood that there, not a life of "learned ease," not a respectable temporal competency, is the attraction, but a most pressing and important field of earnest, hopeful missionary labour and endurance.

For some months back, *Frazers Magazine* has been peculiarly attractive to Scotchmen from the appearance in its pages of a number of lively, rattling, well-meant sketches of Scotland, and Scottish peculiarities good and bad. It may interest and gratify your readers to make the following extract from the article in the number for February last, entitled "A Christmas week at Glasgow."

"There are several very popular preachers in Glasgow. We believe that the most conspicuous of these at present is Mr. Norman McLeod, who preaches to a large congregation in the ugly Barony Church already mentioned. We went with our friend to hear him preach. He is a bluff manly person, and a very striking and eloquent preacher. He gives one the impression that he is not only a pious and earnest clergyman and scholar, but a man who knows the ways of the world thoroughly. It is excellent when the two qualifications can be combined. Mr. McLeod holds the highest place among Scotch preachers, and has several times been summoned to preach before the Queen during her stay in the North. We met many of the Glasgow clergy, and were much pleased with all we met. They all appeared clever well-informed, liberal-minded gentlemen; and there is no place where a faithful clergyman holds a better social position than in Glasgow.

The livings of the parish churches, ten in number, are all alike; and are considerably less than five hundred a year each. We are much mistaken if several Scotch ministers, who we have met, would not make eight or ten times that income at the bar. As it is, we brought away with us a most agreeable recollection of the liveliness and ingenuity, the brilliant conversation and great knowledge of Dr. Craik of St. George's; the solid information and unflinching good nature of Dr. Jamieson of St. Paul's; the Highland humour and eloquence of Dr. McLeod of St. Columba; the dignified and amiable bearing and manners of Dr. Boyd of St. Mary's; and the gay rattle, the startling paradoxes, the mingled fun and pathos of Mr. Norman McLeod, who in a different way shines as brilliantly at the dinner table as in the pulpit. We met several of the Professors of the University. Mr. Weir, the Professor of Hebrew, is a manly, intelligent, and most amiable young man. He is said to be a distinguished oriental scholar, but on this point we express ourselves unqualified to give an opinion. More than once we saw Dr. Hill, the Professor of Divinity. Never were becoming dignity, unaffected simplicity, kindness of heart and manner, the gravity of age and the cheerfulness of youth, more happily blended."

In one of the excellent reading rooms in the place where I live, I picked up the other day, a copy of one of the numbers of the Nova Scotian, now some weeks old, and observed a letter over the signature of P. McGregor. He says, "that the subject" (that the interests of the Presbyterian Church of Nova Scotia in Prince Edward Island requires a church in the capital) "was under discussion when a deputation waited upon the Synod of the Church of Scotland in 1835 in Halifax is simply false." As far as 1835 or 1855 is concerned the Rev. gentleman's negation may be true. But it is a fact that in 1836, the Synod of the Presbyterian Church of Nova Scotia had the subject under consideration, and appointed some of their members to visit Charlottetown with a view to organize a congregation, and this should have been known to Mr. McGregor, who is Clerk of that Synod. A few weeks after, two members of that Synod waited by appointment on the Synod of your Church and were received with confidence. One or both of them, if memory serves me right, held a commission to go to the Island, yet one, or both of them pleaded, as a ground of co-operation, the propriety of either body not interfering with the other in the occupation of a particular locality. It may be true that young men from the country congregations of that body in P. E. I. do go to Charlottetown as apprentices, &c., but if co-operation not to say union is to advance at all, it is absolutely necessary that no obstacle should be interposed to the ready transition of the members or adherents of one Presbyterian Church to membership with another. On the same principle there is not a village or town in Nova Scotia of any consequence,

nor many country districts, where side by side with the Presbyterian Church of Nova Scotia, the Church of Scotland in Nova Scotia might, if disposed, adopt the same procedure for the same reason. But the members of your Church have uniformly abstained from this, very many of them have given large contributions for the erection in such localities of churches in connection with the Presbyterian Church of Nova Scotia.

The non-existence of any urgent necessity for the erection of another Presbyterian Church in Charlottetown is proved by the very amount of influence, talent, and subscriptions, that have been concentrated there, from a distance for this purpose, "While union is kept in abeyance," says the Rev. gentleman, "subscribers, &c., have shown their conviction that the interests of their families and the progress of the body on the Island rendered the step necessary." It would not surprise me, if it should be true, that with all their expressed desires for co-operation and union, these things have been made the stalking-horse for an invasion.

The number of the Record for April has just come to hand. I congratulate Mr. Harper on his new appointment. I hope you ordained him you. correspondent in South America as well as minister for Berbice.

Meeting of the Synod of Canada.

The annual meeting of the Synod of Canada is appointed to be held this year in the city of Hamilton, on the last Wednesday, being the 27th day of the present month of May. The meetings of our Provincial Synods, always interesting to the friends of the Church, are every year more and more so, from the increase of our numbers, the great variety and importance of the ecclesiastical and missionary business demanding attention, and more especially from the visits and addresses of corresponding members from the neighboring provinces. The Synod of Canada will no doubt appoint one or more of their members to correspond with the Synods of Nova Scotia and New Brunswick at their next meetings in the month of July. We know no arrangement in present circumstances so well fitted to strengthen the bonds of union amongst the different branches of our Church in British North America, and to maintain friendly intercourse amongst fellow christians as these deputations. The services of such distinguished clergymen as Dr. Mathieson, of Montreal, Rev. Mr. McKid, of Goderich, and Professor George, of Queen's College, Kingston, will not soon be forgotten by our ministers and congregations in Nova Scotia, and the excellent and faithful discourses which they preached in our pulpits, and the powerful and eloquent addresses which they delivered at our public meetings, produced a deep and lasting, and a salutary influence, and strengthened the hands and encouraged the hearts of the office-bearers and

members of all our congregations which they were enabled to visit.

Arrival of the Rev. Wm. Macrobie.

WE are receiving every month and almost every week renewed proofs of the activity and liberality of the Colonial Committee in the appointment and designation of additional Missionaries for these Provinces. No sooner is an application made to the Committee than it is speedily attended to. Our wants only require to be made known in order to be supplied. Two or three months ago the Presbytery of Miramichi, through the Rev. Wm. Henderson, one of its respected members, brought the circumstances and necessities of the Congregations at Tabusintac and Burnt Church under the notice of the Committee, stating that they had been without a Pastor for the long period of twelve years; that they still retained a strong attachment to the Parent Church, and felt desirous to make another effort to obtain a Minister from the Church of their fathers. This application soon found its way to Edinburgh, where in due season it was laid before the Committee with the least possible delay; the Rev. Mr. Gibb was appointed to fill that vacant charge. Mr. Gibb having afterwards withdrawn his acceptance, the Rev. Wm. Macrobie of the Quoad Sacra Church of Gartmore, near Stirling, was appointed in succession to fill the same charge, and very soon after sailed for this Province, on his way to New Brunswick. Mr. Macrobie arrived in one of the Cunard Steamers about the middle of last month, spent a Sabbath and preached twice in this city, and soon after started for his destination where he has since arrived, to the great joy of his people. By letters lately received from the Rev. Mr. Henderson of Newcastle, we learn that the necessary arrangements were in progress for Mr. Macrobie's settlement in that district. Mr. Henderson preached at Tabusintac on the forenoon of the first Sabbath of April, and at Burnt Church in the afternoon. The attendance on both these occasions was good, and the prospect of ministerial success among the people encouraging. From the very brief acquaintance which we had with Mr. Macrobie, during his short stay in this place, we are inclined to believe that he will prove himself a diligent and faithful Missionary among the people committed to his pastoral care, "a workman who needeth not be ashamed, rightly dividing the word of truth."

Female Association for Religious Purposes, in connexion with St. Andrew's Church, New Glasgow.

FROM a period shortly subsequent to the commencement of last year this Association dates its existence. Its origination was owing to the felt want of the benefits such Associations were believed to yield, and the principle

and rules upon which it was formed were derived partly from an experience of this want, and partly from the example of other congregations in which such societies are known to exist. It is an association of the ladies of the above congregation, its membership not being confined to the village of New Glasgow but extending to the Albion Mines and the various districts throughout the country. It is congregational in its character and has hitherto been devoted to the objects to which it has devoted its funds. When it is considered how important is christian sympathy and unitedness of heart in a congregation of Christians and how akin to Christianity are mutual good offices and sincere charities, the value of that part of its rules, which states that, "the promotion of christian fellowship and co-operation among the female Members of the congregation," belong to its objects, will be apprehended. The well known zeal and activity of ladies sufficiently justify the formation of such a society in any christian congregation, in which there ought to be such a variety of christian work to be done that their assistance cannot properly, and without loss be dispensed with. When it is considered that money in some shape is essential to the support of church ordinances in efficiency and the promotion of schemes of christian benevolence in every age, the formation of associations which may be the means of collecting it ought not to be neglected by the office-bearers of any of our churches. If a congregation is a body of believers who feel their moral responsibilities and are resolved to set up as far as possible to the important duties exhibited in the sacred scriptures, it will appear that it ought to be a busy hive of spiritual activity, and the period of future glory in the Church of Christ will be characterized by spiritual organization for the promotion of spiritual ends. The annual subscription to this society is small, being only five shillings each year, that the support of it may be brought within the reach of all. The number of members during the first year of its existence has been ninety-six, and it is hoped that this number shall not diminish in subsequent years. During the past twelve months nearly twenty four pounds have been realised. In the present circumstances of St. Andrew's congregation part of this sum has been applied to purposes connected with the completion and adornment of the new place of worship belonging to the congregation.—These particulars are communicated to the "Monthly Record" in the hope that such societies may become more common and be an important element in our Church, very useful in the support of schemes of benevolence and Christian enterprise.

From our Correspondent in St John's, Newfoundland.

We are glad to be able to report that the Congregation of St. Andrew's Church, have recently subscribed the amount of the mortgage, which was placed upon their property eight years ago, to meet the very heavy expenses of the law suit in which they were at that time unhappily involved. The sum now raised for this purpose is about £425. The Congregation has also been subjected to considerable expense in connection with their School, the retirement of the late master in November last, and the generous attempt on the part of the Congregation, to sustain him in the School, by the employment of a second master from Scotland, for

the previous three years, with other arrangements for the efficiency and comfort of the school having cost them upwards of £360. A third of this sum was raised two years ago. The remainder is now being subscribed, the greater part having been already received by the collectors, and the Colonial Committee having offered to give £50 as soon as the congregation shall have raised so much as with the aid of that sum, will cover all their liabilities.

You sometimes complain in your interesting periodical, of the want of information from the extern districts, and we therefore send you the above facts. It is highly creditable to St. Andrew's Congregation, not by any means numerous, and continually suffering from the removal of its most valuable members, that they should have collected in the course of a single year, including the current expenses, over a thousand pounds for Church purposes. We are not much given to reporting our little church affairs in this quarter, and whatever be the value much is done by the several congregations in town, as well as by individuals and the general community, for religion and Charity, which never sees the light of day. If ever a community was entitled to the credit of doing much and saying little about it, it is the liberal, warmhearted people of St John's Newfoundland.—Communicated.

Rev. Thomas Jardine.

We are happy to learn that St. Matthew's congregation in this city have secured the valuable services of the Rev. Thos. Jardine as an assistant to their present minister, the Rev. John Scott. This, we have every reason to believe, will prove an excellent as it is a most acceptable appointment to all parties interested. Mr. Jardine during his brief sojourn in Halifax, has gained many friends by his pulpit ministrations, and his private deportment; and from his past experience as a city Missionary in Hamilton, as Chaplain to the County Jail there, and to the Troops at that station, he is well qualified to perform the varied and important duties which are so requisite in a garrison town, and amongst a mixed and fluctuating city population. The religious instruction of the young, indispensably necessary in all christian communities, is doubly so in Halifax where there are as yet no parochial weekday schools among the Presbyterians as in Scotland, for the godly upbringing of the rising generation.

Collection for the Synod Fund

We certainly think that the Synod of Nova Scotia acted wisely when they agreed to establish a Synod Fund in the Province, and appointed collections to be made annually in all the congregations and preaching stations within their bounds, in aid of such a fund. It cannot surely be expected that ministers with only moderate and some of

them even with small salaries, should undertake long and fatiguing journies on ecclesiastical business, and remain several weeks absent from home, at their own expense. If we wish to see the offices of moderator and Synod Clerk, and other subordinate offices respectably filled, and our correspondence with the sister Synods of New Brunswick and Canada, now so happily begun, continued annually, we must have the means of defraying the necessary charges connected with such situations. Our people, many of whom are engaged in mercantile pursuits and seafaring occupations, know something of the expenses of travelling to distant places, and cannot fail to recognize the claims of their ministers for assistance, when called to attend public meetings at a distance, held on important business, and for the benefit of the whole Church.

It is the laudable practice, we believe, of almost all religious bodies in the Province, to make such collections. And never could their ecclesiastical affairs be conducted with such regularity, vigour and energy as they are, unless their ministers, were sustained in their attendance on public meetings, by the liberality of their flocks. We shall soon, we trust, have a sufficient number of clergymen within our borders to form respectable and efficient Church Courts. But if one half of the number, or even a smaller proportion should be absent from the meetings of our Presbyteries and Synods, some it may be from mere apathy and others from dire necessity, we would certainly make a sorry appearance as a distinct branch of the christian Church; and none would be greater sufferers from this neglect than the congregations of the absentees. We should think therefore, that the importance and necessity for a Synod Fund will be readily admitted by all well-disposed and reflecting persons and ought to be earnestly advocated by all the office bearers and members of the Church.

As the time is now drawing nigh for making the annual collection, the necessary information ought immediately to be given. The Synod meets this year at New Glasgow on the second Wednesday, being the eighth day of July; and as the collection for the Fund, if the injunction of the Synod is obeyed, should be made on some Sabbath previous to the sixth before this meeting, it ought to be made on or before the fourth Sabbath of the present month of May.

Not having the authority of Convener of the Synod Fund, it is, perhaps, presumptuous for us to urge the congregations within the bounds, to comply with the recommendation of our supreme ecclesiastical Court in this Colony. We may, however, hope to be pardoned for furnishing the ministers and kirk sessions with the requisite information, leaving them to act as they may think proper on the occasion. The actual state of the Fund can always be known by reference to the columns of our Monthly Record.

Presbytery of Pictou

At a meeting of this Presbytery held at New Glasgow, on the 21st of last month, for the despatch of business, the Rev. James Christie, now officiating as a Missionary within the bounds, was appointed to preach at Pugwash on the 26th of April, and on the 3d, 10th, and 17th May; at River John on the 24th, and at Salt Springs on the 31st of May, at Rogers' Hill on the 7th, at Garelloch on the 14th, at Cape John on the 21st, and at West Branch, River John, on the 28th of June, and at Earleton on the 5th of July.

[For the Monthly Record]

MY DEAR SIR,—

In compliance with your request I now transmit you a few thoughts suggested by my visit to Musquodoboit.

My journey to Musquodoboit was performed in March, at a most inclement season. It was immediately after a thaw, when the roads were almost impassable, and shortly after the bridges had been swept away by a flood. In consequence of this, great difficulty was experienced in travelling to the different settlements—the only mode of conveyance across the rivers being either partially on broken ice and rafts, or in canoes—neither of which I found so comfortable as a railway carriage.

These and other difficulties arising from the proper discharge of duty in such a widely scattered district, were calculated in some measure to cool the ardor of the stoutest heart. But if ever such a thought arose, it was only of short duration. It entirely disappeared before the enthusiastic welcome I received. For, the good folks of Musquodoboit not only hailed me with open arms, but during my residence among them seemed to vie with each other, who could show me the greatest kindness and attention. And really some such similar demonstration is necessary to animate and encourage. For, when we consider on the one hand the difficulty of travelling, and the wildness of the country; and on the other, the coldness and deadness of the human heart to religious matters; when we consider a missionary—a stranger going to a strange people—going not to flatter their pride and their prejudices, but to reprove, rebuke and exhort,—to tell men their faults, and to point out the way to heaven, it is easy to see that he does need something to prevent him falling into despondency and despair. This encouragement I met with in Musquodoboit, and was exceedingly refreshed thereby.

On the first Sabbath after my arrival, I officiated in the school-room in the Little River Settlement to a large and attentive audience. During the following week I preached twice in private houses—on Wednesday in the neighbourhood of the Middle Settlement, and on Saturday in a house connected with Gay's River Settlement. On the following day—Sabbath—I preached in

the Chapel at Meagher's Grant. And it was truly gratifying to see the large number that assembled, and the devotion with which they listened to the word of life. What a reproof to those who have the gospel brought to their doors, but spurn its gracious offers!

In none of these districts has there ever been a settled minister of the Church of Scotland. Repeated applications have been made for a Missionary, but hitherto they have not succeeded. So frequently, indeed, have they been disappointed, and so much has the ground been canvassed by other denominations, that some have become lukewarm, while others have connected themselves with different communions. And had it not been for the influence and energy of a few devoted friends, we would scarcely have had a single member belonging to our Church: and even now, though several of our Missionaries have lately visited them, unless some provision is rapidly made, those who love our Zion may leave her and seek the means of grace elsewhere, which we have denied them. Vigorous efforts, I understand, are now being made to obtain the services of a stated pastor, and a considerable sum has been subscribed toward his support. The inhabitants of Musquodoboit are both able and willing to pay for the gospel. May the Lord send them speedily a pastor after his own heart.—Communicated by Rev. Thomas Jardine.

New Presbyterian Church at Moncton.

We have to congratulate the Rev. William Murray, of Moncton, and the members of his congregation, on the success which has attended their united, strenuous and persevering exertions to raise funds for the erection of their new Church. Compelled from the smallness of their number, and other circumstances, to look around them for assistance, they have applied to friends at a distance in different directions, and have always met with a friendly welcome; everywhere their claims have been admitted and their requests complied with. At St. John and Halifax, at Miramichi and Richibucto, at Pictou and Wallace, and at other places in the Colonies which Mr. Murray has visited, he has always met with a kind reception and obtained liberal contributions. In the mother country also, where the circumstances of the Presbyterians of Moncton have been made known, as at Melrose and Galashiels, funds for the building have been promptly and liberally collected. It is wonderful how much a few determined and energetic individuals will accomplish when they set about their work in true earnest. Our Presbyterian brethren at Moncton are unwilling to believe that the liberality of their friends is exhausted. They have not been soliciting assistance from others without making efforts at home, between £200 and £300 having been raised among the members of the congregation at Moncton and considerable sums in the neighbourhood. They have also lately received an additional proof of the sympathy and liberality of our church in this colony in another donation transmitted from Pictou. In letters lately received from Mr. Murray, he gratefully acknowledges the receipt, through the Rev. Allan Pollok, of New Glasgow, of the sum of £112s. 1d. contributed towards the

erection of his Church by the congregation of Salt Springs and Garelloch, under the pastoral charge of the Rev. Mr. McLean. He also mentions that the bazaar which was intended to be held at Moncton, for the erection of the Church in the month of June, has been postponed to sometime in the autumn, of which due notice will be given. In the meantime he informs us that articles furnished for the bazaar have been transmitted to Mrs. James Thomson, at Harlow, or to Mrs. Herdman, in Pictou, who have kindly agreed to take charge of them and convey them to Moncton. Contributions from all well-wishers for this laudable object will be thankfully received, and it is requested that the names of the contributors should accompany the articles which they may be pleased to prepare and transmit to the Bazaar. We shall be most happy to publish in our pages any information which Mr. Murray and his friends may think proper to send us in aid of their exertions, and under the direction and superintendence of such active and persevering managers we can not for one moment doubt of the undertaking being crowned with complete success.

Missions to Seamen Afloat.

There is a much greater amount of active benevolence in the country than can be measured by the sums given through the channel of churches and church collectors. A large-hearted and liberal-handed Christian charity is found to pervade circles in which it was by no means usual to find it in former times (say half a century ago, or more). It is gratifying to see that it is Christian principle that regulates a large proportion of that benevolence—and not a mere aesthetic zeal. Private Christians, especially in the Church of England, find that they can associate themselves together for charitable purposes—and obtain various facilities for the carrying out of their plans, after a manner that would be next to impossible if they were to wait for the general assent of the Church or its universal co-operation. We rejoice to hear of the formation of a new society, which is most ingeniously adapted to the circumstances of those for whose good it has been founded. While, in the prayers of the sanctuary, we still remember "those who are exposed to danger on the stormy ocean," it will be our duty to wish all success to plans like those here described.

A public meeting for promoting these missions at home and abroad, was held last month at Wills's Rooms, under the presidency of the Earl of Shaftesbury. The noble chairman, in his address, explained the objects of this newly-formed society, which was to make provision for the spiritual welfare of our seamen at home, and more especially abroad, there being, from authentic accounts in the society's possession, 166,250 seamen annually frequenting foreign ports and left almost wholly unprovided with Christian instruction when abroad. The society purposed approaching the sailor on his element, from ship to ship, and preaching the Gospel to him, by means of chaplains and lay agents, whose sphere of action would

le the windbound shipping in roadsteads, it resists lying in harbours and docks. The noble chairman had no doubt but that as seamen, above any other class of men, presented the speciality of being open to religious impressions, the society would be able to carry out its objects and principles, if earnest and persevering in its operations. The Earl of Hardwicke approved of the society, which forwarded the welfare of seamen, whom, from his profession, he naturally regarded with interest. The plan which was entirely new, resembled a proposal which had been made to him last year, of vessels being built as floating churches, to sail from port to port, for the purpose of administering religious consolation to seamen. The plan was wise, valuable, and feasible, and he hoped to see good results spring from it. It was taken up in a proper spirit by the public, and above all, by the captains of ships. Mr. W. H. Kingston, the hon. secretary, then read a statement of the reasons which had led to the foundation of the society, and the plan laid down for its future operations. The Marquis of Blandford M. P., moved the first resolution—"That the meeting, fully sensible how little had been done by the Church of England for the seafaring population, recognized its obligation to care for the souls of British sailors, and pledged itself to the most strenuous exertion" to provide them with that spiritual instruction of which they were so much in want. The noble lord was rejoiced that a society had been established to supply that most important want, providing religious instruction to seamen, and as a member of the Church of England, while hailing the organization, wished it hearty success. The Rev. Edward Bickersteth, rector of Hampstead, seconded the resolution, which was supported by Captain Wenham. A captain in the East India trade testified to the blessings and advantages of captains attending to the spiritual welfare of the men on board their ships, and the gratitude that was shown to them for it by their crews. The resolution was then carried; after which the Rev. C. Money and Corporal Tunning, of the Marine supported the second resolution, which was also carried: "That the meeting bails with pleasure the increased interest taken in seamen and the provision made in many places for them; and while regarding their spiritual welfare as of the first importance, would use every means in its power to induce them to endeavour to improve their temporal condition." A third resolution, of the formation of the society and the appointment of a committee, moved by Captain Maude, R. N., seconded by the Rev. C. B. Gribble, and supported by Sergeant Revell, of the Royal Artillery, was then passed, and a vote of thanks to the Chairman closed the proceedings.

Death of the Rev Alex Ross

At Bradford on the 14th March last, the Rev. Alex. Ross, Minister of the Presbyterian

Church of Canada in connection with the Church of Scotland, of inflammation of the lungs, aged 63 years. Mr. Ross was a native of Logie, in Scotland. He was educated at Tam Academy, and King's College, Aberdeen, where he obtained a high character for his attainments in mathematics, natural philosophy and other studies. He obtained the first prize in the natural philosophy class in the session 1820-1, besides several other prizes. While acting as schoolmaster of the parochial school of Kincardine, Mr. Ross was ordained a minister by the Presbytery of Tain on 3rd June, 1829, and through the auspices of the Glasgow North American Colonial Society, in connection with the Established Church of Scotland, of which Dr. Burns, then of Paisley, and Mr. David Welsh, of Glasgow, were the then secretaries, he received a call from the Gaelic and English congregation at Aldbro', in the London district, Upper Canada, where he laboured for about twelve years. He removed from Aldbro to Woolwich, and from Woolwich to Bradford, where he has resided for the last eleven years. Mr. Ross had been in a declining state of health for two or three years back. He leaves a widow and several children.

Letters and Monies received, April, 1857

Wm. Gordon, Pictou, with list and £1 10s.—new names added. D. Fraser, Belfast, P. E. I. per hands of A. McLean 10s. on account. H. MacKenzie, Albion Mines, 5s.—request complied with Rev. Peter Keay, Nashwaack, N. B. £2—new name added. Rev. Wm. Henderson, Newcastle, with 1 new subscriber—name added to list. File papers sent to Rev. Wm. Macrobie, Tabusintac, as requested. Rev. Donald McDonald, Desable, P. E. I.—7 additional names added, and other alterations made as requested. Wm. Johnston, Greenock, Scotland—request complied with Wm. Gordon, for Robt. Ross, Agent W. B. River John, 15s.—subscriptions paid to himself, 7s 6d. From John Doull, for Advertisements, £8. Rev. Francis Nicoll, Nfld—directions respecting transmission of papers attended to. Several letters received from Rev. Wm. Murray, Moncton, N. B.—and he will observe that his requests have been complied with. We have not yet heard from a number of our Agents. The subscriptions due for this year should be forwarded immediately

LATEST INTELLIGENCE.

Bursary Endowment Fund

We have much gratification in announcing the exceedingly liberal donation of the sum of £200 from the Ladies of St. Andrew's Church, Toronto, to found a Bursary in Queens College. This is judicious liberality, and the Ladies Association deserves much credit for their contribution to a Bursary Endowment Fund.

Exemplary Liberality

We understand that on Sabbath, the 8th of last month, a collection was made in St. Paul's Church Montreal, in aid of the funds of the Montreal Ladies Protestant Benevolent Institution, amounting to £22 1s. This collection was made shortly after the liberal offer, of this congregation to the Ministers' Widows' and Orphans' Funds, amounting to £41 8s. 3d and the collection adverted to in another place

Another pleasing instance of the liberality and kind consideration of this spirited congregation has been lately afforded which we gladly record. On the 26th of January last, the Rev. Wm. Snodgrass, minister of the congregation, was waited upon and presented with a beautiful purse containing the handsome donation of £100 in twenty dollar gold pieces.

The congregation have also erected a tablet in their Church to the memory of their late pastor, the Rev. Dr. McGill, at a cost of £50.

Henry's Commentary

Important to Ministers, Missionaries and Students of the Church of Scotland in N. S.

An Advertisement may have been observed in the "Home & Foreign Missionary Record of the Church of Scotland" for February, to the following effect:—

"An Edition of the Holy Scriptures, with MATTHEW HENRY'S COMMENTARY, in Nine volumes, Imperial Octavo, is in course of publication by Nisbet & Co., London, at the price of 45s sterling per copy to Subscribers.

"A few friends, Members of the Evangelical Alliance, having had their attention called to the importance of bringing such works within easy means of purchase to those whose office calls them to expound the Word of God, have undertaken to contribute and collect a portion of the Subscription Price of the above-mentioned Commentary, so as to offer One Thousand Copies at the price of 20s sterling per copy to Ministers, Missionaries, Probationers and Divinity Students, of Scotland, who will take the work bona fide for their own use," &c., &c.,

Through the kindness of James Alexander Campbell, Esq. of Glasgow, and of some friends in Halifax, a proportion of the 1000 Copies has been reserved for applicants (being Ministers, Students, &c.) belonging to the Presbyterian Church in Nova Scotia, in connection with the Church of Scotland.

Applicants are hereby requested to remit the subscription price, say 25s. currency postage free, to the undersigned, on or before the first day of June next, giving their designation and address in full, and stating by what conveyance their copies are to be forwarded.

The work is expected to be ready for delivery in Scotland in June.

JOHN DUFFUS, JR.

Treasurer.

Halifax 27th April 1857.

"Clericus," "Explorator," and other communications have been received, and will appear in our next number.

Donations to the Jewish Mission, 1857

"A Lady, a member of St. Matthew's Church, Halifax, Nova Scotia," (Mrs. D— F— of D—) per Rev. John Scott - £12 0 0
"Rev. John Scott, Nova Scotia" - 1 0 0

Synod Fund

May 1 Balance in hand - - - - £2 3 7
JAMES F. AVERY, Treasurer.

Home Mission Fund

May 1. Amount on hand - - - - £60 5 1
2. Collection from St. Andrew's Church, Pictou—per W. Gordon - - - 8 0 0
4. Collection St. Matthew's church, Hx. - - - 27 5 9
£104 10 10

JOHN SCOTT,
FOR DAVID ALLIBON, Treasurer.

Halifax, April 6, 1857.

Agents for The Monthly Record.

Wm. Grant, Esq. Stationer	Halifax.
J. E. Lawlor, Esq.	- Dartmouth.
Wm. Gordon, Esq.	- Pictou.
John McKay, Esq.	- New Glasgow.
Robert Sutherland, Esq.	- Charlottetown.
Robert Ross, Esq.	- River John.
Robert Fraser, Esq.	- Village River John.
Donald McKay, Esq.	- Rogers Hill.
Peter Grant, Esq. Elder	- Cape John.
John Gray, Esq.	- Hopewell, W. B. R. Pictou
Duncan McDonald, Esq.	- East Branch, E. R. Pictou.
Angus McLeod, Esq.	- Mill Brook, Pictou.
Hugh H. Ross, Esq.	- West River, Pictou.
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