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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND IN NOVA SCOTIA.



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

Vol. I., No. 2.

HALIFAX, FEBRUARY, 1855.

Price 2s. 6d. per ann.

THE CHURCH AT HOME.

Gilmarnock Parochial Association in aid of the Schemes of the Church

In presenting their first Report, your Committee desire, at the outset, to remind you of the objects for which the Association was formed. Convinced that much more might be done to aid the Missionary Schemes of the Church, and that want of interest in them was, in a great measure, to be attributed to a want of knowledge regarding their operations, certain members of the Church here commenced the movement, the result of which was the formation of this Association. Its objects, therefore, were two-fold, the diffusion of missionary information, and the collecting of funds in behalf of the schemes. How far these objects have been attained the sequel will shew.

On their appointment, your Committee found that their first duty was to divide the parish into districts suitable for collectors. Of these they formed ten; and having received intimation from a number of ladies of their willingness to assist in the work, they appointed one, or, where convenient, two collectors to each district.

The collectors have been regularly supplied with copies of the *Record* for distribution in their respective district. Upwards of 100 copies have thus been circulated during the year; and your Committee hope that, by this means, the support already given to the work will yet be greatly increased. They would take this opportunity of gratefully acknowledging the services of the collectors, without whose aid they feel that all their efforts would have been comparatively unproductive and fruitless. "Whom, therefore, ye have oftentimes proved diligent in many things, but now much more diligent, we send you as messengers of the churches and glory of Christ; wherefore, shew ye to them, and before the churches, the proof of your love unto Christ."

The monthly meetings for prayer, and the diffusion of missionary intelligence, have been regularly kept up. Your Committee regret,

however, that so little countenance has been given to this department of their labours, and that addresses, carefully prepared by your ministers, on some of the more interesting scenes of the missionary field, have often been delivered to a thin, though an attentive audience. They would earnestly direct attention to this important matter; and would urge upon all the duty of meeting together for united prayer for the prosperity of Zion.

In the month of December, your Committee took advantage of Dr. Gillan being in town, to request him to preach a sermon in behalf of your Association. This he kindly consented to do, and on the evening of the winter fast-day, preached to a very large audience.

The number of subscribers during the year has been 237. These have varied in times of payment, as well as in amount of subscription, from the regular contribution of a penny a week to the annual donation of £2. It will be seen from the treasurer's statement, that upwards of £64 have thus been collected in aid of the Schemes of the Church by this Association. Nor has this been at the expense of the regular collections. These, we are happy to be able to state, have actually increased to the amount of upwards of £20 over the previous year. We are thus enabled to quiet the apprehensions of those who thought our Association would lessen the regular offerings at the church-doors, and that what was given by the one hand would be withheld by the other. At our commencement, we calculated on an increase in these collections, and the result has so far gratified us.

In whatever regards the interests of the Redeemer's kingdom, we are persuaded that to know is to feel, and to feel is to give in proportion to the demands of the Church—to the necessities of perishing souls—to the claims of a Saviour's love. Never was there a time so big with hope and encouragement to the people of God as the present. There is not a country on the face of the globe where the Gospel may not be preached.

China is now open, and her people, by millions, are eagerly seeking instruction from the Book of Books. The power of the priesthood is broken in India—their temples are deserted—their idols, many of them, are "cast to the moles and the bats"—and the Hindu is enquiring for that which neither Brahmin nor Shaster can supply. The isles of the Pacific are receiving and spreading the Gospel faster than they can be supplied with European teachers, or even with printed books. Africa, too, has caught the spark; and from the south and west, a band of devoted men are steadily pressing onward through that dark continent with the light of the Gospel, so that soon we may expect to see "Ethiopia stretching out her hands to God." Nor does the state of Europe seem dark and discouraging. We have the first fruits of the war already. In Turkey the Gospel is free. Missionaries may now labour throughout its length and breadth, none making them afraid. The Bible is extensively circulated on the Continent, one society alone having distributed upwards of half-a-million copies during the last twelve months. Protestant preachers and Protestant churches are met with even in Italy itself. Nor do the churches seem forgetful of the wants of the masses at home. There are City Missions, Ragged Schools, Scripture Readers' Associations, &c. Our own Church has her Educational Scheme, her Home Mission, and her last, if not her brightest and best, her Endowment Scheme. All these indicate energy, effort, progress. They point to an approaching crisis, and to a coming glory. They tell that "the time to favour Zion has come; yea, the set-time, for the saints take pleasure in her stones, and her very dust is dear to them." Shall we not, then, gird ourselves to the emergency of the times? Shall we not, then, redouble our efforts for the diffusion of the Gospel? Shall we not, then, labour till Christ is preached to every creature in the world? Shall we not, then, by prayer take hold of Him whose hand can move the universe, and

wrestle till the voice of the archangel is heard proclaiming: "The kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever?"

Glasgow Mission from the Church of Scotland to the Sick and Wounded in the Hospital of Scutari.

In addition to the Scotch Chaplains sent out by Government to the seat of war. A Committee of the Ministers and Elders of the Church of Scotland in Glasgow, has been formed to supply the want so peculiarly felt by our Presbyterian soldiers and sailors in the Hospital of Scutari. The Committee have secured the services of the Rev. William Fergusson, an ordained missionary of the Church of Scotland, whom they believe from his character, habits, and experience, to be eminently qualified for the work thus assigned to him.

Government has recognized the importance of this mission, by guaranteeing £100 per annum to Mr. Fergusson, with allowances on the same footing as other chaplains, on condition that the Committee raise another £100. This sum at least will be necessary to meet the current expenses of one year.

The Committee appeal with confidence to their fellow-citizens and fellow-countrymen, not only for the small sum required to support one missionary, but also for what may enable them to send out another *speaking the Gaelic language*, for the comfort of our suffering Highlanders. It is, moreover, desirable to have funds sufficient to purchase books for the invalids, and also to meet incidental expenses.

Annual subscriptions are limited to *one pound*; but the smallest sum will be gladly accepted from those who may thus wish to express their sympathy for their wounded and sick countrymen. Sums exceeding one pound will be received as donations.

The Committee beg to intimate, that they will recognize it as one of the most delightful of their duties to be the medium of communication, through their missionary, between any person in Scotland and a sick relation in the hospital; while their missionary will be instructed to put his services, as far as possible, at the disposal of the sick and wounded, and to convey intelligence from them, either directly to their friends, or indirectly through the Convener or Members of the Committee.

The Committee to save all unnecessary delay, and rather than abridge the comforts of one of the sick or wounded by a single hour, have guaranteed to Mr. Fergusson his salary, and have authorized his immediate departure. He was expected to sail before Christmas.

The General Committee is composed of the parish and chapel ministers of Glasgow, with elders.

The following letter of instructions to Mr. Fergusson will shew in what spirit the

Committee desire to conduct the mission:—
MY DEAR SIR,—I am requested by the Acting Committee of the mission to Scutari to convey to you the following general instructions for your guidance in the discharge of your duties. The Committee, by their selection of you as their missionary, have afforded the strongest evidence of their confidence in your character; and they willingly acknowledge that, whatever instructions are given you, they must ultimately rely upon that character—on your own good sense and Christian principle—as the best guarantee for the successful accomplishment of the objects of the mission. At the same time, they think it due to themselves, to the Government, and to all interested in this undertaking, to express, though in very general terms, the manner in which they wish it to be conducted,—

(1.) In your conduct towards the constituted military and medical authorities in the hospital, you will not only exhibit the most scrupulous attention to their regulations, and thus afford to the soldiers and sailors an example of strict obedience to their superior officers, but on every possible occasion you will support and strengthen their authority.

(2.) You will carefully avoid all interference with the agents of other churches or missionary bodies in the hospital, while in the discharge of their respective duties; never entering into controversy with them, but commending the Gospel to all, by a meek and quiet spirit, and a holy example of love and patience. We bid you remember the apostolic commands: "If it be possible, as much as lieth in you, live peaceably with all men." "Let every one please his neighbour, for his good to edification; for even Christ pleased not himself."

(3.) While, as chaplain under Government, as well as missionary from us, you are bound to accept of whatever ministerial work is assigned to you among the sick and wounded, and to "do good unto all" as you have an opportunity; yet it is our desire that your special attention should be directed to the Presbyterian soldiers and sailors, who, it may be presumed, are those most likely to demand your services and to be benefited by them.

(4.) You are expected to keep an accurate daily journal of the names of each soldier and sailor to whom you minister, with the number of his regiment or name of his ship; the address of his nearest relations at home; with any other facts which, *without entrenching upon the sacred confidences of a sick-bed*, might be interesting to the friends of the invalid or the deceased, and to the Committee; and which, when reported by the Secretary, with due regard to propriety, to the supporters of the mission.

Lastly, You will earnestly and prayerfully seek to be a blessing to the sufferers, and a source of good and comfort to all—by zeal, tempered by calmness and prudence—by faithfulness, guided by love—and by untiring perseverance and self-denial, up-

held by a sense of the good work in which you are engaged, and by faith in Him who has said: "Inasmuch as ye have done it to the least of these, my disciples, ye have done it unto me."

Such are the instructions of the Committee, which I convey to you, with perfect confidence in your disposition to carry them out; and with the sincere prayer, in which many join, that you may be spared to labour in this spirit; to return home with health unimpaired; and to receive from us every expression of that deep gratitude which we cannot but experience should your mission be accomplished according to our hopes.—I remain yours sincerely,

NORMAN MACLEOD,

Convener and Secretary of the Committee.

We beg to direct the attention of our readers to the clause of printed italics. Any small subscriptions may be sent in postage stamps to the Secretary, and they will be acknowledged in this Magazine.

Subscriptions may be paid, not only to any member of the Acting Committee, but to any Minister or Elder of the Church of Scotland in Glasgow. Mr. Callender, teller, Royal Bank, will also be glad to receive and transmit subscriptions to the Treasurer. It is earnestly hoped that these, however small, may be contributed by many.

E. C. M.

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

What a vast change the past year has produced among us! The seal of the peace of Europe has been broken, and the flames of war have been kindled, with no hope of a speedy mitigation. The rational liberty of nations has been assailed by the might of tyranny, and the energies of the brave sons of freedom have been enlisted for its protection. Hour after hour the speed of the electric wire brings to us the tidings at once of sorrow and of victory. They are the theme of the merchant, in the exchange, the dealer at the crowded mart, the workman at his daily labour, and the earnest student in his retirement. And, oh! with what a touching power do they fall upon many a desolate heart and home! But we cannot possibly be suspected of undervaluing the cause in which our country is engaged, nor the interest it should find in every breast, when we assert the incalculably higher importance of the Christian despatches (we do not fear to use the term) which we are about to review. The Church, too, has many a battle field. Not unfrequently are Christians described as the soldiers of the Cross. They have many enemies to conquer, and many triumphs to celebrate. Her mission battle-field is the world itself. Her soldiers' arms are faith and prayer, and the heaven-tempered might of love. But how different are her triumphs from the glories of mere worldly conflict! No desolation follows in the path of her armies—no blood-stained

standard waves over the scene of her renown—no agonizing groans of the dying—no ghastly pictures of the dead—no terror of the vanquished—cast a dark shade over the glory of her success. Her triumphs are the fruits of peace and righteousness—her trophies the loving hearts of men. Before the tread of her victors the wilderness blossoms as the rose, and the solitary place is glad. Feebly may the accents of her praise be heard upon earth, but the angels of heaven are sounding the song of her triumph.

We may seek to call attention to a brief survey of the Missionary operations of the Church of Scotland for the past year. Hence we may learn her labours in the field of conflict with the world—labours which may be said to lose the name of warfare in their higher elements of love, and in their assimilation to the character of the Prince of Peace. In pursuance of her aims in such a cause, the Church has four great objects in view. Among our countrymen, almost within her own precincts, urgent claims present themselves for her succour. These she endeavours to meet through her Education Scheme and her Home Mission. Again, she cannot forget the wants of her countrymen who long to cherish, in distant climes, the pure worship of her native land; and to this call her response is made through the Colonial Scheme. Again she hears from heathen lands—from the dark places of the earth—the thrilling cry: “Come over and help us,” and, in the fuller development of a truly missionary spirit, she answers through her India Mission. And, once more, with her Christian sympathy of which no follower of Christ can be destitute, she carries her appeals to the lost sheep of the house of Israel through her Scheme for the Conversion of the Jews. Our object, then, is to state shortly the progress of each Scheme for the year ending May 1854.

EDUCATION SCHEME.

The Report on this subject is divided into four branches:—

I.—*Assembly Schools.*—By this important and interesting undertaking, there are maintained or supported, in all, 177 schools; and the whole number of children who have been receiving instruction at these schools during the past year was 18,977, upwards of 1000 more than the number reported for the former year. The value of these schools can scarcely be over-estimated. The greater proportion of them are placed in wild and desolate parishes in the Highlands, and dispense the golden fruits of tuition to thousands of the young who would otherwise be left unheeded, under the double oppression of the hardships of poverty and the evils of ignorance and vice. Rescued in this way, how many thousands may have been trained in habits, and supplied with knowledge, to become proper members of society, and fit citizens of a Christian country! Nor is it a feature to be overlooked, that in these schools there exists every human certainty that the Bible is studied, and that the ele-

ments of a pure religion are sedulously taught. Here it is, indeed, that the enemies of the soul are first met, and may be earliest overcome. The nursery of vice itself, by this means, may be converted into the nursery of Christianity. Here we have to contend with no deep-rooted habits of evil, we have no stubborn prejudices to subdue, no iron fetters of life-long endurance to tear asunder, and, humanly speaking, success must be all the more readily obtained. Ah! how many tens of thousands might yet be reached at this, the fountain-head of their being!

We could not well conceive a more befitting organ for the promotion of the objects of the Scheme than,

II.—*The Normal Schools,* in which teachers are trained for the exercise of their important functions under the superintendence of the Church itself. One of these seminaries is in Edinburgh, and another in Glasgow. During the past year 156 students (81 male, 75 female) have been admitted, being 30 students more than those admitted during the former year. Of these students, 49 (35 male, and 14 female) have obtained, by examination, the Government Certificate, which entitles them to an augmentation of salary. Through the teachers thus trained in the Normal Schools, the benefits of the Scheme are communicated widely over Scotland. It is an old Italian proverb, that teachers resemble lamps, which give light to others, while they are consuming themselves; but it is an evidence of the excellence of these seminaries, that they are constantly providing new and brighter lights to supply the places of those that are expiring.

The funds placed immediately at the disposal of the Committee for the General Scheme, and received during the year ending 15th April 1854, amounted

to	£8771	2	3
and the expenditure for the year amounted to	7850	18	9
There was thus an excess of income amounting to	£720	3	6

But, from causes explained in the Report, the available income and the real expenditure of the last year appear to be nearly balanced.

The income has been aided by a contribution of £530, 10s. 8d. from the Lay Association in support of the Schemes, and by one of £75 from the Elders' Daughters' Association for Female Education in Scotland.

When we consider the important objects of this Scheme, we cannot overlook the appeal, contained in the Report, to many parishes from which, for years past, no aid has been communicated. Existing deficiencies in the means of education call loudly upon all for increased exertion on its behalf; and it must be borne in mind that, not only by its own separate efforts, but also by a diligent and well-sustained superintendence over the whole means of education in the

country, it presents high claims upon the liberality of the Church at large.

But if the urgent claims of the young and untutored call for our benevolent exertions, not less urgent are the claims of those who, in a Christian country, are yet without the benefit of the ordinances of grace. No picture can be more touching to the feelings of those who are enjoying these high privileges, than to see around them masses of their fellow-beings wallowing amid the mire of vice and crime—ignorance and infidelity. “Charity begins at home,” is a proverb not too old to be true, nor too common to need reiteration; and not without cause might the heaven-born love of the Christian be impugned if he sought merely to evangelize the heathen darkness of earth, while he buried in his bosom all emotions of sympathy and affection for his benighted neighbours. But to shew that the Church has not forgotten at once her duty and her privilege in this respect, we may point to

THE HOME MISSION.

The labours of this scheme divide themselves into four heads,—

I.—*Church Extension.*—The only application disposed of during the past year was presented by the Presbyteries of Meikle and Dunkeld, for assistance towards rebuilding the chapel at Persie. £50 were granted towards this object; and the chapel has now been completed. An application for a grant towards the erection of an extension church at Kingairloch, in the Presbytery of Inverary, remained undisposed of.

II.—*Aiding Unendowed Churches;* and,

III.—*Employment of Probationers as Missionaries.*—During the year, grants had been voted in aid of 48 unendowed churches, to the amount of £1882, 10s.; and towards the support of 42 mission stations to the amount of £1665. Sums were also previously voted in aid of additional unendowed churches and missionary stations. Nine applications have been disposed of and sustained since the close of the financial year, and others are still under consideration. At present there are, in all, 106 places of worship receiving aid out of the funds of the Scheme, to the annual amount of about £4000. In all these places of worship, with the exception of two or three now vacant, but in course of being supplied, divine service is regularly maintained.

The claims of the parties in receipt of assistance are, generally speaking, of one and the same kind,—namely, the spiritual destitution of the people, and their utter inability, on the one hand, or their utter regardlessness, on the other, to provide for themselves the ordinances of religion.

During the past year, the funds of the Committee have been relieved to the extent of £185, by the erection into parish churches, *quoad sacra*, of four chapels formerly on their list. These erections, and relative endowments, were procured with the assistance, and under the auspices of the Endowment Scheme. A few instances are cited

in the Report of the increase of numbers, both of the communicants and of the congregations connected with the chapels on their list.

In connexion with these chapels, the establishment of Sabbath schools has been attended with the most beneficial results.

IV.—*Encouragement to Promising Young Men.*—During the past year, three applications were made to the Committee and sustained. The Report refers in high terms to the laudable auxiliary efforts of the Edinburgh University Missionary Association, and the Directors of the Sabbath School Association, Glasgow.

The ordinary income of the past year has exceeded that of the previous year by about £600.

Important as the services of this Scheme undoubtedly are, these would form but a faint and inadequate satisfaction of the spiritual wants of the neglected masses of our brethren, particularly in our mining and manufacturing districts, and in our populous cities. Obedience to the great law of Christian philanthropy: "Love thy neighbour as thyself," could have found but a meagre exponent in the efforts of the Scheme, however benevolent and extensive. We could scarcely hope for its fulfilment while we looked upon our countrymen with no other regard than we give to the distant nations of heathenism, and attack the vast body of ignorance and degradation which engulfed them, by no other means than we could bring to bear upon those who are aliens in language and manners. They demand of us rather that their platform of privilege be as extended as our own, and that all the blessings we enjoy should, if possible, be meted out to themselves. It is with such an end in view that the Church has brought into operation her

ENDOWMENT SCHEME.

A scheme which, we are happy to state, has hitherto been eminently successful. Its energies are concentrated upon the extension of the Church itself—the spread of her own forms and organization—the erection of parishes—the permanent endowment of ministers. To these efforts Government, in some measure, has afforded facilities; but success depends upon the voluntary contributions of the Church. Deprived of these, or if they be not liberally supplied, not a step in advance can be made in this great undertaking. But with the example of the past, and under the vigorous administration of the present Committee and its able Convener, we have every reason to believe that the laudable spirit of enthusiasm with which the Scheme has been supported, will continue to prevail. The central fund, consisting of subscriptions from the commencement of the Scheme, as reported last year, amounted to £165,907, 15s. 8d.;—of this amount £32,408, 3s. 4d., was subscribed during the year.

The Committee remark with pleasure, that a large increase had taken place in the sums received from church-door collections; and the Report contains a tribute of praise

to various noblemen and others whose munificent liberality has well merited the gratitude of the Church at large. Through the operations of the Scheme, 25 new parishes have already been erected. For 15 additional districts proposed to be erected into parishes, the requisite stationary provision has been made; while partial endowments have been obtained for a still larger number of intended parochial districts, not fewer than 30. The Committee have received the willing sanction of the Assembly to an extension of their operations, by which it is intended to endow no less than 100 chapels in different parts of the country; and in order to do this it is proposed to raise provincial subscriptions, by applications partly to the wealthier friends of the Church, and partly to its congregations. Subscriptions have already been received in this department of the Scheme amounting to £10,000; and other applications have been favourably regarded. We trust that the Report of another year will amply testify that the expectations of the Committee have not been disappointed. Arduous as the undertaking is, the Church is deeply and vitally interested in its success. Around her very walls lie the growing multitudes of the ignorant and vicious,—it may be, with no banner unfurled,—with no semblance of aggression; but let her rest assured that, if despised and overlooked, they may yet rear up a front of terror, and sound a war-note that will shake the foundation of our Zion. It is for us to take the field—to unfulfil the banners of salvation—to conquer in peace—to celebrate the victory of reconciliation. May the smiles of Heaven go with our efforts!

REPORT OF TWENTY-ONE YEARS' EXPERIENCE OF THE DICK BEQUEST; for Elevating the Character and Position of the Parochial Schools and Schoolmasters in the Counties of Aberdeen, Banff, and Moray: Embracing an Exposition of the Design and Operation of the Parish School. Presented to the Trustees by ALLAN MENZIES, Writer to the Signet, Professor of Conveyancing in the University of Edinburgh, Clerk to the Trustees. Edinburgh and London. William Blackwood and Sons. 1851.

Our readers are probably familiar with the general facts in relation to the munificent bequest of Mr. Dick; and it will be sufficient to remind them, that Mr. Dick died on the 24th of May 1828, bequeathing nearly his whole fortune "to the maintenance and assistance of the County Parochial Schoolmasters" in his native county of Elgin or Moray, and in the neighbouring counties of Banff and Aberdeen. The Bequest amounted, in 1823, to a capital sum of £113,147, 4s. 7d.; which was afterwards increased to £118,787, 11s. The annual income fluctuates with the rise and fall of the rate of interest upon land securities in Scotland, and the free annual revenue, after deducting all expenses of management, has varied, since 1835, from £5489, 6s. 10d., to £3326, 18s. 3d. The Report which has been compiled by Professor Menzies, is not of that meagre analytical character usually printed by the managers of our public charities; but comprises in a goodly octavo of nearly 300 pages.

The volume is divided into two parts. The first is occupied with an account of the manner in which the Trustees have discharged their duty during the last ten years, not only declaring their proceedings in relation to the schools under their care, but combining with their details an exposition of the principles which have uniformly guided them in their management and distribution of the magnificent fund placed at their disposal.

It cannot be doubted that the Trustees have fulfilled their functions in a way which, had the lamented testator been alive, could not fail to have met with his perfect approbation, and which entitles them to the hearty thanks and the warm gratitude, not only of the counties for whose benefit the fund was established, and of that deserving class of the community which are more immediately profited, but of the public at large. This expression of opinion, we have no doubt, will be admitted by our readers to be a tribute justly merited by the Trustees, when we inform them what that principle is by which they are guided in the distribution of their funds. "The view," says the Report, "upon which the Trustees proceeded, was to adopt a system which should affect the school beneficially in all its relations,—that the principle of division, while carrying Mr. Dick's bounty to the deserving teacher, should be such as to advance, at the same time, the reciprocal claim of the Bequest to have the school elevated and improved, and to make this claim be felt, not only by the schoolmaster, but by every one connected with the school, and interested in its well-being and progress. Thus the Bequest would not descend upon the parish as an irresistible fatality, without regard to consequent good or evil, but would be looked upon as a thing to be striven for,—not for the good of the receiver alone, but for the benefit of the whole school, and to obtain which all might, more or less, contribute by their efforts—the electors, by the choice of a well-qualified teacher—the teacher, by his diligence—the minister, by his superintendence—the heritors, by giving ample endowment—the people, by securing regular attendance—and the presbytery, by a wholesome and elevating influence brought to bear upon all parties." Such are the sound and admirable principles on which the Trustees have uniformly acted, and which at once commend themselves as involving the only true ground on which supplemental aid can be granted, or ought to be granted to educational institutes.

The second part of this volume is unquestionably of more interest and value than the first. It may be viewed, if not a complete treatise on the general question of education, yet as a very important and practical contribution to the literature of the subject. Professor Menzies is a man whose views of education are enlarged and comprehensive. There is nothing contracted in his ideas of its aim and end. He belongs not to the class of ignorant and shortsighted empirics who would restrict education to the mere charging of the memory with certain isolated facts, certain unconnected historical, geographical, or grammatical details. These having no principle by which they may become assimilated to the mind, and so retained and made subservient, not only to the purposes and exigencies of daily life, but to the higher purpose of strengthening and disciplining the intellect, and giving culture and equal development to the whole mental powers and capacities, are, instead of being helps to this end, impediments of a most obstructive character, the existence of which is to be deplored,

and their removal to be expedited. Nor is our author one of those secular educationalists who confine the sphere of man's duties and obligations to the present life, and therefore entertain no higher views of the objects of education, than the preparing of the youth of the land for occupying with credit the various situations to which they may be called, and leaving them to shift for themselves in relation to the moral and religious culture which must be indispensable, if a future life be not altogether a figment of a dream. We rejoice in the clear and explicit testimony of an authority so respectable as that of Professor Menzies, not only of the value of religious training, but, to us necessary character—to the fact that unless we take advantage of the susceptibility of youth, of the incompressible mind, of the unsophisticated nature, of the warm and generous instincts of the heart, to communicate impressions of good—to bend the as yet unwarped plant in the direction of God and holiness—and deal with the young spirit as a candidate for immortality—destined to play a more conspicuous part than that which is frotted out on this mean stage—we have betrayed the trust which we had no right to assume, as having utterly misconceived its character—our views of education are deplorably defective, and our incompetency to undertake the charge of youth unmistakably discovered.

Let us see the Professor's views as to the proper sphere and scope of education. "The design of education is to prepare for the whole duration of existence; and if the period of our being comprehended only this life, and embracing no interest inappreciable by sense, then education would necessarily confine itself to the ordinary concerns of life, to the attainment of the greatest attainable amount of good. But if the future extends to a state beyond this life, and if our condition now, as well as hereafter, is indissolubly connected with the formation of a character suited to ulterior prospects, and to their bearing upon the present, then it is evident that education must have a reference, not only to this life and its interests, but to the unseen future also, and to its demands upon our solicitude and preparation here." These views are in harmony with what has always been held by the Church of Scotland on this subject, and with the objects sought to be obtained by her parochial schools. These have been twofold: First, Religious culture—to give the child a knowledge and feeling of his interests as an immortal being—to shew him his fallen condition, and the means of regeneration, and the bearing of those truths upon his life here, and his prospects hereafter. Secondly, Culture for his—his duties and pursuits."

Such is a statement of our author's views of the bearings of education. Starting from this point, he pursues the subject through its various obvious developments,—his object being to shew, as the standard assumed by him, to what education really is, is the highest attainable, so must the qualifications of the schoolmaster be correspondingly high; and that these qualifications should be, he proceeds to point out. And while there is nothing that, strictly speaking, novel in this volume, yet we know of no work which contains so clear, and plain, and forcible a representation of what a school institute ought to be, in relation to its outward organization—the rules to be observed—the discipline to be enforced—the nature of the instruction to be conveyed—and, above all, the character of the teacher—what in moral feeling, in religious disposition, in mental power, and in literary attainment he ought to

be, in order to be worthy of his office—what he must be, in order to fulfil in another than a mean and perfunctory manner, the duties of his responsible calling. Four chapters, in particular, are devoted to the elucidation of this important theme; they are respectively entitled, "The Parochial School," "The Schoolmaster," "Discipline," "Religious Instruction." These chapters are the most valuable of the many which are contained in the *Report of the Dick Bequest*. The community is indebted to Mr. Menzies for so able, we would say masterly exposition, of perhaps the most important topic connected with its well-being, or rather bound up with its very existence. The schoolmaster is abroad: Society is bound to its demands for increased facilities of education. Government is disposed to be generous in its grants. The Church is anxious to take advantage of whatever additional organization may be placed at her disposal for helping on the great cause she has ever had so much at heart. There are cheering manifestations of an awakened determination on the part of society to be interested in education as the true safeguard of our social and political condition. And now is the time, therefore, for caution to be exercised in the selection which is made of men to discharge the office of educators to the children of such a country as ours; to see to it that no incompetents are appointed to a work which demands for its accomplishment something more than average capacity and superficial attainments. It is in this light that we view the work we are now noticing, as embodying the most valuable suggestions for the guidance of those who are entrusted with the selection of teachers for our schools; as a manual for the teacher himself, exhibiting the noble character of the functions he is ambitious of assuming, holding up the ideal schoolmaster to his reverence and imitation, and laying down admirable instructions for the conduct and discipline of a school which, if inflexibly carried out, would render it a perfect institution, conduce immeasurably to his own comfort, and promote the great objects he is there to secure. We would have every teacher read, if possible, the chapters entitled, "The Schoolmaster," and "Discipline." We suspect that the fact of the teacher's silent and unconscious, but powerful and subtle influence over the minds of his pupils, as alluded to in the following passage, is too frequently overlooked—"The teacher's mind is the source and channel of instruction to his pupils; and it is his spirit which determines the quality of that they imbibe. The waters which they drink are sweet or bitter, fraught with life, or tainted with poison, according to the qualities of this the fountain-head from which they are drawn. The teacher is also the model upon which his pupils are formed. His modes of thinking and feeling, as exhibited in his demeanour and conduct, are patterns set up before the moral vision of his pupils, according to which their earliest intelligent conceptions are fashioned and their first impressions moulded. The spirit and character of the teacher, therefore, are the creative power of the school. Among the 'innumerable voices, which,' it has been said, 'come to a child from all that it sees, hears, and feels, there is none more persuasive than the words and example of his instructor.'"

We cannot conclude without expressing the hope, that this work—the production of a man of thought and acumen, and no ordinary insight into the workings of the heart, and the secret springs of life—eminently practical, and singularly suggestive—and far from being con-

ceived in an assuming or dictatorial spirit—will meet with the circulation it deserves, and do good service to that cause, the interests and promotion of which has given it existence.

Burnet's Theological Premiums.

The poverty of Scotland, as contrasted with England, in literary foundations and encouragements to the prosecution of theological and general literature, has often been the subject of remark. There are, however, a few exceptions to the general dearth in Scotland,—a few instances of intelligent Christian men bequeathing part of their property for the encouragement of science. The late John Burnet, Esq., of Dens, in Aberdeenshire, was one of these. Mr. Burnet was a merchant in Aberdeen, of great benevolence and worth, whose benefactions to the charities of his native place, both before and after his death, were on the most liberal scale, and were made in the most unostentatious manner. At his death, he bequeathed a sum of money, the accumulated interest of which at the end of every forty years was to be paid to the authors of the best and second best essays on the Being and Attributes of God. About forty years ago, when the first competition took place, fifty essays were given in; the three judges appointed by the trustees and others being the Rev. Dr. Gerard of King's College, Aberdeen, (author of a work on Biblical Criticism, on Taste, &c.); Dr. R. Hamilton of Marischal College, Aberdeen and the Rev. Dr. Glennie of the same College. The first premium of £1200 was unanimously adjudged to the Rev. Principal Brown of Marischal College, and the second of £400 to the Reverend John B. Sumner, now Archbishop of Canterbury. Forty years having elapsed, the competition has again taken place,—the available sum of money being considerably larger than before. The judges on this occasion are Professor Powell of Oxford, Isaac Taylor, Esq., and Henry Rogers, Esq.,—all men of the first celebrity, and in whose decision it cannot be doubted that the public will repose implicit confidence. The number of essays given in amounts to 208. The judges having recently met, for the purpose of taking the declaration of fidelity and impartiality prescribed in Mr. Burnet's deed of settlement, occasion was taken by Professor Powell to give a short account of the progress made by them in their labours. They had already had several meetings together, and had, separately, devoted much time and attention to the duty devolved upon them. That duty was a very onerous one, but it had been greatly lightened by the unanimity and cordiality which had marked their counsels. A large number of the treatises were of such a character as to merit that there was little room for hesitation in setting them aside, after a comparatively cursory perusal. A good many others possessed a certain degree of mediocrity, but he was glad to say that a limited number were entitled to claim very high merit; and the task of deciding on the relative excellencies of these now engaged the judges. It would at present be premature to state any precise time when they were likely to give their award; but, without committing themselves, he thought it not improbable they might be able to come to a decision in course of the autumn or early in the winter. Mr. Taylor said it was impossible to deny that the task of conscientiously dealing with half a ton of MS. was a laborious one, yet it would at least tend to moderate any commiseration that might be

felt for them on this account, when he stated that, in several instances, after he had recorded in his book his opinion of a particular treatise, he re-perused it for the sake of personal pleasure and edification.

Charge

DELIVERED BY THE REV. ARCHIBALD BUCHANAN AT THE ORDINATION OF THE REV. HUGH DRENNAN, RECENTLY APPOINTED ONE OF THE CHAPLAINS TO THE BRITISH FORCES IN THE EAST: PRESBYTERY OF EDINBURGH, November, 22, 1854.

MR. DRENNAN.—It now devolves upon me to address to you a few words of exhortation. Allow me to say, before doing so, that I am deeply sensible of my inability to realize to you the vast importance and responsibility of the office to which you have been set apart. Would that it had been the part of some one of the fathers of this presbytery to address you this day! In common with all who know and love the truth—in common with all who wish for peace and progress in civilization—we unite in deploring the cause of your mission to the East. War is undoubtedly the greatest of earthly calamities—the most appalling and terrific of judgments. You, my dear brother, will be an eye witness of its frightful consequences. It will be your part to minister to its immediate sufferers—the diseased, the wounded, and the dying—perhaps to visit the field of battle in the prosecution of your peaceful calling, and to behold commingled in mangled masses, friend and foe—rider and horse—their hatred and their vengeance quenched—their wounds speaking, with open mouths, the vanity of man whose breath is in his nostrils. “It must needs be that offences come,” both among individuals and nations. The Divine Author of Christianity has himself assured us, that He “came not to send peace, but a sword.” How literally has the prediction been fulfilled in the history of Europe! How woefully have wicked princes, at various eras in her annals, perverted the truth, and made zeal for the glory of God the pretence for oppression and carnage! The present struggle in the East is regarded by the wise and the good of this country, as just and necessary on the part of the Allies;—just, because undertaken for the defence of the weak and the oppressed—necessary, to prevent the despotic ruler of a territory, already enormous, from becoming master of the liberties of the whole world.

You go forth, my dear brother, to the scene of strife as a soldier of the Cross. Your Captain is the Captain of salvation. Your divine Leader is wise in council and strong in battle; and the weapons of your warfare, worn and wielded in His strength, will give you the victory. Your sword is the bloodless sword of the Spirit, which is the Word of God, and its edge is keen and double. Your helmet is the helmet of salvation; your breast-plate, the righteousness of Christ; your shield the shield of faith. Thus equipped, you will, we doubt not, be a blessing to the brave men to whom you are sent, and whose spiritual state you are to care for. You are to preach to them “Jesus Christ and Him crucified.” It is this doctrine which is best fitted to lay hold of, and lead captive the wayward affections of the human heart—to subdue rebellious passions—to eradicate impure propensities, and to prepare for heaven the outcast and the lost. Be it yours, then, to declare the whole

counsel of God, to reprove the careless, to encourage the timid, to check the presumptuous, to establish the doubting, to comfort and console the wounded and the dying, and to build up saints in their most holy faith.

The faithful discharge of these duties you will find to be arduous in the extreme. The special service to which you are appointed calls for the highest degree of self-denial. Yours is a voluntary exile from many things loved by the educated mind. The sacrifice of these things, and exposure to toil, privation, and danger, you have doubtless well considered, and determined to encounter ungrudgingly for the sake of your suffering countrymen abroad. Be animated amid weariness, and weakness, and discouragement, by that courage which springs from faith in Christ—that courage which enabled an apostle to say: “And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus.” This spirit is nobler and more sublime than that which, stimulated by popular applause impels a man to brave the cannon’s mouth; and if by your ministrations, and by the influences of the Holy Ghost, this indomitable spirit be breathed into the minds of the soldiers in the East, they will transcend the heroic deeds they have already done, they will intrepidly dare every danger, and press forward to victory where death is most threatening. If the fear of God be an abiding affection in the heart, it will undoubtedly expel the fear of man. But let us not forget, that there is a Divine Providence overruling and settling all the vicissitudes of the present struggle. Let us not forget, that “there is no king saved by the multitude of his host; and that a mighty man is not delivered by much strength.” How forcibly are we thus taught to recognize the hand of God in every event! We may not be able to foresee His intentions, but we may securely rely on their beneficence; we may confidently trust in His power to cause all things to work together for good to them that love Him, to them who are called according to His purpose. The despot who seems to sway the destinies of empire, is completely under the power of Him who can either stay or prolong the carnage of war; and while, clothed in imperial authority, he sends forth those myrmidons, whose march may be traced by the dilapidation of cities and the devastation of fields, he is actually doing God’s will, and is as much God’s servant as the hurricane which He lets loose to purify the atmosphere, or as the pestilence which He sends forth to teach the nations wisdom. Let us, therefore, bow ourselves under the mighty hand of God, confessing our sins and shortcomings as individuals and as a nation; beseeching Him to quench the rage of the violent, to silence the clangour of the trumpet, and to sheath forever the ruthless sword; and peace shall yet be restored, and that speedily, to bless the nations—the earth shall yield an ample increase, prosperity shall shine upon us like a sun, and God himself shall throw over us the shield of His protection.

It will be your duty, my dear brother, not only to minister to the diseased and wounded in the hospitals, but to publicly preach the Word of truth—to press home to your hearers the conviction of guilt and unworthiness, and to set forth the Saviour’s willingness and

ability to save to the very uttermost—to be instant in season and out of season, reproving, rebuking, exhorting, with all long-suffering and doctrine, that you may save both yourself and those who hear you. Much of your success in this work will depend upon your own felt experience of the power of religion. This alone can inspire you with patience, perseverance, and zeal in your arduous calling—this alone can give true warmth to your ministrations, and kindle a corresponding glow of love to Christ in the breasts of your auditory. Permit me also to remind you, that the issues of all affairs are in the hands of God, and that your exertions in the ministry, however energetic and untiring, will be fruitless without the enriching and gladdening influences of the Holy Spirit. Live, therefore, in dependence upon the promised blessing of God, which alone can crown your ministry with success. Be cheered amid the toils and anxieties of your work by the promise, that divine grace will be sufficient for you, and divine strength perfected in your weakness. In the performance of your sacred duties, rely not on your own sufficiency, but on the sufficiency of Christ. Be thou faithful unto death, and Christ shall give thee a crown of life.

Go forth, then, brother, and prepare for the scene of strife. At a time when the loud cry of war is heard from the Baltic to the Bosphorus, it well becomes you too to go forth as a warrior. Your weapons indeed are not carnal. You are clad in the armour of God. While your countrymen and their brave Allies emulate the one the other in their attempts to spoil the tyrant of his power, and give liberty to the oppressed, let it be your part, as the messenger of salvation, to proclaim peace on earth and goodwill to the children of men. Let it be your part to aid by your prayers, and by the whole of your ministerial functions, what every devout Christian longs and prays for—the jubilee time when men shall “beat their swords into plowshares, and their spears into pruning-hooks; when nation shall not rise against nation; neither shall they learn war any more.”

Finally, my dear brother, fare thee well. Our prayers will accompany you to the scene of warfare. In the closet and in the sanctuary, throughout the length and breadth of the land, prayers will ascend unceasingly to heaven for your success in your patriotic Christian mission. Go, then, in the strength of omnipotent guardianship; and may the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you! Amen.

PRESBYTERY OF EDINBURGH.—Mr. Forrest, minister of the Scotch Church, Charleston, South Carolina, was introduced to the Presbytery by letter from the Kirk-session of his congregation. Mr. Forrest had been ordained by this Presbytery in 1832, and in a short address he stated that the church over which he presided had been in existence since 1729. It was the oldest church in the province, and the mother of all the Presbyterian churches in the Southern States. Since he (Mr. Forrest) had gone out, the congregation had been in a vigorous condition, and had considerably increased. The Presbytery, on the motion of Dr. Grant, agreed to record their gratification at seeing Mr. Forrest again, and at hearing of the prosperous condition of his congregation.

The Rev. John M’Hraith, who has for some time officiated with so much acceptance in Greenhead Church, has, we learn, received

and accepted a most kind and pressing call to be minister of the English Reformed Church in the city of Amsterdam. The departure of the Rev. gentleman who has been so assiduous and successful in organizing his late charge, will, we have reason to know, be much regretted by the flock he had so much attached to him; but Greece head Church may now, it is to be hoped, be safely entrusted to a young preacher, while Mr. M'raith goes to occupy one of the most interesting of the continental churches, among whose members are enrolled eminent merchants and bankers, councillors, magistrates, and deputies of the States General.

In former times Holland was the refuge of many Scotchmen who were driven from their native land by religious persecution. Hence Scotch Churches sprang up in several of the frontier towns and they have been continued till this day. As the Church of Holland is Presbyterian and substantially the same as the Church of Scotland,—the ministers of these churches though officiating in English are recognized as part of the Ecclesiastical establishment of the country.

The Church in the Colonies.

In the January number of the Home and Foreign Missionary Record of the Church of Scotland, we find the following interesting letters from the Rev. W. Snodgrass, of St. James Church, Charlottetown, and the Rev. Allan Pollok of St. Andrews, New Glasgow, detailing the state of the Church in their localities. The destitution which Mr. Snodgrass brings so prominently forward, is now, we are happy to state, in a fair way of being supplied; and we trust that such communications will have a due influence upon preachers at home; and that ere long we shall have a fully equipped church in these lower colonies. Mr. Pollok's letter is full of encouraging statements as to the strong church feeling, the Christian liberality and the ability of our people, in the Eastern Counties, to support the ordinances of the gospel. The day we hope, is not far distant when, instead of five, there will be as many as fifteen or sixteen ministers of our Church in the Presbytery of Pictou.

PRINCE EDWARD ISLAND.

The following are extracts from a communication by the Rev. Mr. Snodgrass to the Secretary, recently received:—

"I write you in behalf of the congregation at Georgetown, as well as of the Presbytery of Prince Edward Island. The congregation at Georgetown have long been without a minister. They have service every third Sabbath from the Free Church. It is a rising country town—a seaport—and promises, under the reciprocity treaty, to be a place of considerable importance. It is surrounded by a populous country, the population being Presbyterian to a great extent. I was lately waited upon by some of the leading men in the congregation, who earnestly solicited my influence and endeavours in their behalf. They think that they could raise £100 in the meantime, and have no doubt, if assisted for a

few years by the Committee, that they would ultimately become self-supporting. I do not think there is any place where the Committee could spend a portion of their funds more appropriately, than Georgetown.

I am myself deeply interested in the supply of Georgetown. Cut off from all communication with the mainland for six months, I have hitherto been alone without a brother-minister of the Kirk to hold any verbal communication with me. I need sometimes the advice and consolation which the presence of a brother-minister in the Island would afford. There is now, I am glad to hear, some prospect of Belfast being supplied. Let us have a minister for Georgetown, and the revival of the long defunct Presbytery of Prince Edward Island will be the accomplishment of my strongest hopes. You will see how it would strengthen our cause in this province, how I would no longer be, what I virtually am, an independent minister.

The time has arrived when, if the Church of Scotland is to be upheld with any degree of strength, activity, and respect in the provinces of Nova Scotia and Prince Edward Island, active measures must be adopted for the supply of her many waste places. The Free Church and the Presbyterian Church of Nova Scotia have each a theological institution in active operation. The latter has been sending forth its ministers for some time. The former is just beginning to do so; the time between its institution and the present having admitted of this consequence. The Presbyterians here are not so very particular in some places as to care much to what denomination their clergyman may belong, if they could only get one. But if not now sectarian, they will become so if supplied by either of the other bodies.

Letter.—Rev. Allan Pollok to the Secretary, dated New Glasgow, November 20, 1851.

I send you subscription lists from the settlements at Barney's River, Lochaber, and St. Mary's, East River, for the payment of salary to a clergyman, and also a bond from the congregations at Wallace and Pugwash, guaranteeing £150 a-year to any minister of our Church that may settle among them. The aforementioned lists have been sent to the Presbytery of Pictou for transmission to your Committee. Of their own account, the people have sent them round to obtain the signatures. Taking into consideration their long neglected state, in which they have been unaccustomed to contribute for religious purposes, they furnish us with a fair criterion by which to judge what they may become in, I shall say, two years, were a clergyman settled among them. In the present improved state of the country, these places are, though far removed from each other, perfectly accessible to the visits of one clergyman. They wait and long for such a one. The district of Barney's River is situated about eighteen miles to the eastward of New Glasgow, the place where I live, it is large; ecclesiastically its capabilities are great. Mr. Herdman makes visits there, and reports the district to be of great promise for the formation of a large and vigorous congregation—a congregation that, when formed, would present the aspect of a people knit together in the bonds of love to Christ, and as pure attachment to the Church of Scotland as shall be found in any church in our own land. A minister settled here, would be about fifteen miles from Lochaber. After the secession there were, I think, only two families connected with our Church in this latter place.

They have been but little attended to, for they are somewhat out of the way; but they have increased notwithstanding, to upwards of twenty families. These are mostly from Lochaber in Scotland. The presbytery dispensed the Sacrament of the Lord's Supper there in October this year. The occasion, though the weather was cold, and those worshipping outside had some hardship to endure, was most delightful. We had been many times thus employed the same summer, and had seen vastly greater concourses of people, but at none were we more rewarded, our hearts more encouraged, and more cognizant of good having been done. At the close on Monday, a meeting was held, and among a handful of people, none of them wealthy, we obtained £10 for our young men's scheme. Judging from the subscription, this amounted to ten shillings each, old and young. Such congregations are not to be judged by their present strength. They must increase more and more. Settle a pastor among them, and a short period will double their numbers. The names attached to these papers, are the names of men whom long waiting has not sickened, who are prepared to hope against hope, and whom no disappointment can long deject. Their attachment to their Church is a pure flame in their bosoms, that no other influences can extinguish. How few such can be found among many men! Great accessions of those who are at present disappointed and doubtful, may consequently be expected when they obtain a minister.

The other congregation of East River, St. Mary's, deserves honourable mention. They are visited by Mr. Macgilvray at regular intervals. They are thirty miles from his residence. He travels in order to officiate among them at least once in two months. They are zealous; by no means have they forgotten former privileges; the secession thinned their ranks, but God has preserved to our Church there a remnant. These are pious and true. I have no doubt Mr. Macgilvray will furnish the Committee with a full account of their state at some future time. Allow me only to mention the following circumstance connected with them, as I am speaking of the others. I was at Lochaber in spring, and returned by way of St. Mary's, to meet Mr. Macgilvray and preach. When there, to our surprise, we were told that, encouraged by the attention paid to them, they had, in a gush of feeling, and out of pure love for ordinances, resolved upon, and even began to collect materials for a church. The church is still progressing. It was their own act. We did not think of it, and consequently could not suggest it. Men of Christian sympathy will commend this highly, and pray that a Gospel which was in a marked manner sent to be preached unto the poor, may soon be preached regularly to the poor brethren in Jesus assembling in the wilds of St. Mary's.

Were these three districts formed into one congregation under one pastor, the district under his charge would form a sort of triangle, with one angle at Barney's River; direct east of that, another angle at Lochaber; and the last angle southwest of that, at St. Mary's. I hesitate not to say, that to a young man of energy and Christian zeal this would present a noble field. Has he a missionary spirit, and does he look upon men as men, that is, sinners, apart from all denominational considerations, and as needing the Gospel that Christ, by the laying on of hands by the presbytery, has entrusted to him?—then here is as true a mission-field as any Polynesian isle. Does

he, a licentiate of our Church, look upon these as his Highland brethren, brought up in his Church, sharing his feelings of patriotism, and speaking his language?—then, they are as worthy of his sympathies as any congregation in Scotland at this day. These subscription lists amount to £100. Had they the sure prospect of a clergyman, I am positive that £150 could be made up without difficulty. If not, the sum could, without difficulty, be supplemented.

Of the other congregations of Wallace and Pugwash, it is unnecessary for me to speak. Their claims have been urged often. An English minister would suit them; and, as you will see from the bond they are prepared to take one. They have, besides building the handsome church in Wallace, finished a fine new church at Pugwash. The cost of it is more than realized by the sale of pews which took place the other day. Like many more in this province, they are waiting for a clergyman. Their bond is the best representation of their worthiness. May I be allowed to transcribe it?

Bond.—“We, Robert Purves, Dugald Campbell, Alexander Macfarlan, James Macnab, William Cooper, and Angus Macleod, residing in the districts of Wallace and Pugwash, jointly and severally undertake and agree to guarantee to any duly ordained clergyman of the Church of Scotland, who may be selected by the Colonial Committee to take charge of the congregations of Wallace and Pugwash, in the province of Nova Scotia, the annual stipend or salary of one hundred and fifty pounds; such salary to be so guaranteed and paid to the said minister while he shall continue faithfully to discharge his ministerial duties within the bounds of such congregations, in accordance with the discipline and government of the Church of Scotland. Such clergyman to be qualified to preach in Gaelic as well as English, if such can be had.”

Having thus laid the case of these people before the Committee, I may be allowed to enquire, What are their claims? But, surely, the case speaks for itself. When pleading for a destitute church, I am much in the predicament of one who has a cause to plead and has nothing to say. Here are poor localities, and these only two of many more destitute, numerous, and able; and on the other side of the sea are a number of probationers of their Church. That seems to be enough. More words may give the call a weaker but certainly not a stronger attitude. Want is a conclusive claim upon a licensed preacher of the Gospel. These people belong to the Church, and they have claims upon the Church. The Church of our fathers has much people in this country, and it is part of her duty to look after them. Much has been done, but yet there is room. There will be room till upwards of 10,000 people are supplied with ordinances. There is much spiritual dearth in the world at large; and as upon others, so it hangs heavily over the adherents of the Church of Scotland in this land of Nova Scotia, so akin in many respects to our ancient land. The field is full of interest, and yet it seems to interest but few. There are a few watchmen at last upon these deserted towers of Zion; for years there were but three. But, alas! they must still call to each other as it were from a great distance. There are thousands of immortal souls in this country who have been brought up in the Church of Scotland—these souls require the immortal food of the Gospel, the sincere milk of the Word, as much as their bodies natural food, that they may grow thereby. Some of them are imbibing what is

wrong, some of them are becoming indifferent, some gone astray, some dying in unbelief, and thus going without the reach of the Gospel of light, into a land where to them the ministrations of law returns as the ministration of death. The Church that baptized them and brought them up, has some responsibility in the matter. I cannot tell how much it depends upon circumstances; the Church has had much to do; probationers have many other fields before them; all should be attended to if possible; and therefore we say, “Come here also.” We are deserving of that attention—we have paid for our missionary services—we have organized a scheme for educating young men for the ministry—it has succeeded, and we have money for all demands—thus have we given some indications of life, and yet our fellow-lands remain for the most part uncultivated. The Church must see that there is a great work to be done here. It is a part of the field in which our preachers were intended to labour. It consists of thousands of members of our Church; it is clear that, few as we are, we are unable for the works. Church courts must be formed, the machinery of the Church must be set in working order, necessary schemes be set on foot, and ideas, principles, and doctrines, handed down through centuries by our Church, made to tell upon this country. There are ministers here, mostly young men, doing what they can; but if the Church is a kind mother she will send out more to make them stronger. They need it sadly. An accession of two or more to their number would do much to allay that feeling of abandonment, which it is not surprising should, for some time back, have possessed them. A young man coming to this country has no need to be afraid of not receiving support. The clergymen here are systematically and punctually paid. There is a determination to do so, and there is no want of means. The people are more upon an equality than at home, and are mostly independent. They have proved their ability and willingness to support the Gospel. My own congregation, whilst paying me my salary to a day, have been engaged building what will be a very handsome church, costing upwards of one thousand pounds, and accommodating a thousand people. They are small in numbers compared with some of the rest. But Mr. Herdman of Pictou, Mr. Maclean of Gareloch, and Mr. Snodgrass of Charlottetown, can say the same thing. As good congregations as any of these are yet without pastors I trust that some are even now coming. But I leave our cause in the hands of Jesus Christ, who will make all things work for the good of His Church.

Young Men's Education Scheme.

It will be seen from another page of this journal that large sums have been collected in the Presbytery of Pictou during the past two years for the purpose of assisting a number of young men in their education for the ministry. Rather than attempt a college imperfectly equipped with professors, it was deemed advisable, in the present state of the Church, to send a few well qualified young men, natives of the Province, to the Universities of Scotland and to render them such assistance as their circumstances might require. Accordingly 4 young men of high character and attainments were selected by the Presbytery of Pictou; and after having

been duly examined, they were recommended to proceed to the University of Glasgow. Soon after, two more left for Queen's College, Canada, so that there are now six young men, natives of the county of Pictou, studying abroad for the ministry of the Church of Scotland in this province. With one exception, they all speak the Gaelic language, a circumstance of great importance, as such difficulty is experienced in obtaining clergymen from home who have this qualification. We believe that, in the present state of the Church and of the province, a more judicious course could not have been adopted. The question of University Education must in a few years attract a greater amount of attention and be more satisfactorily disposed of than at present. In the meantime, so long as the Church has not the means of theological education within herself, there are great advantages connected with the Young Men's Scheme. If God spare them to return they will be thoroughly educated. Most of them will have enjoyed the opportunities and advantages of both the old and the new world, and while from their birth and early education they will be identified with the people of this province, they will be able to impart to them the benefits they have received from being brought into contact with the great currents of thought that run through the present age, and they will strengthen the hallowed bonds that bind them to the church of their fathers. Already most favourable accounts have been received as to the progress of all of them, while some of them have very highly distinguished themselves. Our Church has thus the prospect of receiving, in a few years, a strong reinforcement of well qualified ministers, natives of the province. We require, however, immediate assistance from home; but from the fact that the supply is constantly increasing, as well as from intimations which have been received by different ministers in the province, we have good reason to believe that several of our most destitute localities will soon enjoy the services of fixed pastors.

The Halifax Young Men's Christian Association.

Among the many hopeful signs of the times is the formation of christian associations by the young men of different countries who are anxious for the extension of Christ's kingdom in their own hearts, and desirous of enlisting the sympathies of others of their class in behalf of evangelical religion. It had been long felt that the young men congregated together in our large towns, freed from parental control, and thrown loose on the world before the formation of fixed principles, were peculiarly exposed to temptation; and that the existing religious agencies were deficient in a special provision to meet their case. This led at length to the introduction of Young Men's Christian Associations. “The first of these useful institutions was established in London, June 6, 1844, through the instrumentality of a

young man connected with a mercantile house in that city. It has now thirty-five branches in the United Kingdom. In Germany, where the first was established in 1817, there are now one hundred, with 5,000 members. There are four in Holland, thirty-eight in France, thirty-eight in the United States, twenty-one in Switzerland, four in Sweden, one in Algiers, one in Australia, one in Constantinople, one at Beyrout, Syria, one on the coast of Africa, making a total of 246."

Early last winter, a branch of this institution was established in Halifax by a number of young men who were anxious that this city should enjoy the benefits of a society which had proved so advantageous elsewhere. A constitution was drawn up and adopted, which provided, by every possible security, that the Society should maintain a strictly christian and evangelical character—have for its great object the spiritual and immortal welfare of those connected with it, and not degenerate into a mere literary institution. Measures were taken to make it attractive to the young men, and influential upon the community at large. By means of subscriptions and donations a reading room, provided with newspapers and the best religious periodicals of the day, was opened for the accomodation of the members, and a library of standard works was commenced, which has been constantly receiving additions. Besides this, a weekly devotional meeting has been conducted by the members of the society; during the winter months, a public lecture has been delivered once a fortnight by clergymen and others who have been invited for the purpose. These lectures have all been attended by crowded audiences, made up of the ministers and members of all evangelical denominations. Hitherto the society has been most successful in its operations; and its influences upon the community most beneficial. As an instance of the good effects it has produced, and of the truly christian feeling it has awakened, we may refer to the devotional meeting which was held under its auspices and at the suggestion of its members at the close of the year, when the clergy of all denominations met together to thank God for His mercies during the past year, and to offer up united prayer to Him with reference to the great religious and social interests of the time and especially to ask the outpouring of His spirit upon all the branches of His Church.

The first annual report of the Society was read at the public meeting held in the Temperance Hall on the 16th of January, and it conveyed most gratifying intelligence as to the state and future prospects of the Institution. The only subject of regret was that fewer young men had taken advantage of it than might have been expected.

A lecture, the fourth of the season, was then delivered by the Rev. Allan Pollok, of St. Andrew's Church, New Glasgow, upon the subject of "Religion, how far it is a study, and how far it ought to be studied."

The Lecture, throughout, was characterised by much learning and fulness of thought; and gave abundant evidence of the lecturer's familiarity with the leading controversies of the day upon Christian evidence. It was the object of the lecture to show that it is necessary for some, and that it is the duty of all who have it in their power, to make a thorough study of the great fact of Christianity, and to master the evidences of its being the true religion and the only religion, because it itself demands this, and because it is only in this way and upon this field that infidels can be met, and their objections refuted.

Mr. Pollok concluded by showing that all this, however, is merely preparatory to that divine faith in the Bible, in its precepts and in its doctrines, and especially in its centre truth of the atonement of the Saviour; which God demands, and without which the soul cannot be saved.

We regret that we have it not in our power to give even an abstract of this very able lecture, as we are fully persuaded that it would repay perusal and careful study.

The Montreal Presbyterian.

We beg to call the attention of our readers to the advertisement in another column respecting this very interesting periodical. The Montreal Presbyterian is the organ of our Church in Canada, and for several years past it has been much read in the lower provinces, it being for a time the only publication in this part of the world devoted to the interests of the Church of Scotland. Our people are greatly indebted to it, both for its intelligence as to the proceedings of the Church, and for its excellent devotional articles, which we trust have been instrumental in leading many to a deeper knowledge of the truth as it is in Jesus. We hope that it will still continue to be taken. Although we are very anxious that every family belonging to the Church should take a copy of this journal, yet, in the case of many, the subscription is so small that this need not prevent them from continuing to read "The Presbyterian." Though our lot is cast in different provinces, we are the members of one Church, and the more closely we are bound together, and the more we know of each other the better. We look forward to the time when, as this country opens up, there will be much greater communication between the different branches of the Scotch Church in these Colonies, than at present; when, perhaps, they may form but one organization, there being provincial synods and a General Assembly for British North America.

Testimonial to the Rev. Mr. McBean.

Many of our readers will peruse, with pleasure, the presentation of the following testimonial to the Rev. Mr. McBean.

This gentleman is well known, and highly esteemed, in these provinces, having labour-

ed with great acceptance, for a considerable period in New Brunswick, and afterwards in Charlottetown, P. E. I. He was obliged to leave this country on account of the state of his health, and after remaining some time in Scotland he accepted an appointment to Australia, and became minister of the congregation who thus express their appreciation of his services and their good wishes for his prosperity in the new sphere of labours to which he has again been called:

TESTIMONIAL.

The following address, together with an elegant tea service, was presented to the Rev. Mr. Macbean, on the occasion of leaving his charge in this province for a chaplaincy in Colombo, island of Ceylon.—

"SOUTH AUSTRALIA, INVERBRACKIE,

"16th September 1851.

"To the Rev. John Macbean, M. A.,
"REV. AND DEAR SIR,—We, the undersigned, Managers and Trustees of the Caledonian Church, Inverbrackie, in the Province of South Australia, cannot allow you to leave your charge without expressing our feelings of regret on that occasion. You entered upon your present charge twenty-seven months ago, under very discouraging circumstances from the disturbed state of society consequent on the discovery of the gold fields in the adjoining provinces, as well as from the length of time the church had been without a minister, and the dilapidated state into which the building itself had fallen. You are now, however, called to a more important charge in Ceylon, after having just overcome the chief difficulties of a first settlement; and, however much we may have cause to lament your removal, it must ever prove an after-satisfaction to yourself, that you had formed as large a congregation as the limits of the church could well contain, and that the building itself has been thoroughly renovated, and the glebe lands substantially enclosed. Though you do not remain to enjoy the advantages of your increasing energy in behalf of the church, you have paved the way for your successor.

"It is our most sincere desire that your health may be promoted by the change, and that you may be long spared as a talented and a pious minister of the Word of God.

"In conclusion, we beg your acceptance of a silver tea service, as a slight memento of your connection with us. Wishing yourself, Mrs. Macbean, and family, a safe, pleasant, and speedy voyage,—We are, Rev. and dear Sir, yours very sincerely,

"ALEXANDER LORIMER, *Manager and Trustee,*

"JOHN THOMPSON, *Manager.*

"ROBERT LANGLANDS, *Manager.*

"ANDREW MURDOCH, *Trustee.*

"WILLIAM RICHARDSON, *Man.*

"JAMES JOHNSTON, *Manager.*

"HENRY KELLY, *Manager.*

"To which address the reverend gentleman made the following reply:—

"GENTLEMEN,—It is with feelings of the greatest satisfaction that I receive the address that you have now presented to me, enhanced in value by the very handsome and beautiful gift with which it is accompanied. Such an expression of esteem, and appreciation of my labours, as is thus conveyed to me, cannot but prove a most gratifying memorial of my pastoral connexion with the Caledonian Church, Inverbrackie, South Australia. And now that I am on the eve of leaving this province for ever, to occupy another important station in the colo-

nial vineyard, to which, in a manner so honourable to all parties concerned, I have been appointed, it affords me the highest pleasure to be able to bear the amplest testimony to your uniform kindness to myself and family since our arrival among you, as well as to your liberal and active support of the church to which I ministered. I have, indeed, found you always most willing to co-operate with me in every work and measure which I might deem best calculated to promote the interests and prosperity of the congregation; and for such liberality and support you merit not only my warmest gratitude, but also the best thanks of the Church at home.

"With regard to my own services in this district, no one is more sensible of their imperfections and shortcomings than myself: nevertheless I can truly say that, in the exercise of the talents and gifts bestowed on me by my Heavenly Master, carefully cultivated by study and prayer, I have ever endeavoured, under the solemn conviction of duty, to declare unto my people the whole counsel of God, and to expound, in all their fulness and applicability to the various exigencies of man, the Scriptures of truth, which are able to make wise unto salvation. And now, gentlemen, I leave you, with the lively hope that the parent Church will speedily send to you another clergyman who, both by his example and by his instructions, will prove to the Presbyterians of this district a pious, faithful, and useful pastor. Your generous treatment of your late minister will be encouraging to his successor.

"In bidding you farewell, gentlemen and Christian friends, my ardent prayer is, that 'the very God of peace sanctify you wholly, and that your whole spirit, and body, and soul, be preserved blameless unto the coming of the Lord Jesus Christ'; and the 'Lord of peace himself give you peace by all means. The Lord be with you.'—Yours very sincerely,

"JOHN MACLEAN, your late Minister."

New Church at Gareloch.

We have just learned from our attentive correspondent at Pictou, that the congregation at Gareloch, on the Middle River of Pictou, under the pastoral superintendence of the Rev. Alexander McLean, have determined to erect a large and commodious building for public worship, and that they have subscribed within a very short time, £800 for building this new edifice, on a spot close by the site of the old church. The situation is a very beautiful one, in the centre of a large and populous neighbourhood, who are all attached to the Church of Scotland, with roads leading to it from all the adjoining settlements. Only a very few months have elapsed since the Salt Springs Church was opened for public worship for the accommodation of Mr. McLean's congregation on the West River, and now another building is about to be commenced on the Middle River, under his auspices, for which liberal provision has already been made by the members of his congregation. As friends to such a noble cause, we cannot fail to wish them great success in their new undertaking.

Patriotic Fund.

We announced in our last number, that subscriptions have been commenced in this Province towards the patriotic fund, in aid of the widows and orphans of British soldiers and sailors who have fallen in the war in the East. Since that time public meetings have been held in this city, in Truro, Maitland, Yarmouth, and other places, to promote the objects of this fund, and liberal subscriptions are flowing into the Committee from all directions. It would be strange indeed, if the inhabitants of Halifax and the province at large, who have enjoyed such friendly intercourse with the British army and navy and have had their properties often protected by their intrepidity from destruction, should not contribute liberally to this fund.

News of the Month.

Although all Europe is at the present moment in a state of great commotion, Couriers hastening from one court to another, and troops despatched in large numbers to the seat of war, we are still unable to point to any very important or decisive movement in the political world. The siege of Sebastopol is still carried on with unabated ardour, and an assault upon the garrison is hourly expected, but this formidable fortress still resists the skill and valour of the allied forces. We have despatches from the generals and letters from the officers and men in the camp, we have lengthened correspondence in the London Journals, describing in a very vivid and striking manner, the condition of the troops, the progress of siege operations, the Sorties from the Russian forces, and the indomitable valour of the French and British troops, and yet hope is still deferred, Sebastopol is still in possession of the Russian armies. It is believed that the descent of Omer Pacha from Bulgaria, with between forty and fifty thousand Turkish troops, upon the coasts of the Crimea, will produce a very deep impression, and cut off the Russian supplies of troops and provisions from the interior of the country, hemming in the garrison of Sebastopol entirely within the fortress. The longer the war lasts, public feeling appears to declare itself more openly in favour of the allies. Sardinia has joined the Western Powers, and has engaged to send fifteen thousand troops to the Crimea. Austria and Prussia are entreating the Czar to return to a friendly footing with the allies; and it is believed that he himself is very desirous for peace, if he knew how it could be honorably obtained. But after embroiling Europe in a protracted and bloody war, and complicating the relations between the different powers, he cannot expect very favourable terms of peace from his opponents. The British and French fleets, have now safely returned from the Baltic, and a number of the ships are to be engaged during the winter months, in carrying troops to the Crimea.

The British Parliament had re-assembled after the holidays, and was vigorously engaged in devising means for carrying on the war in the East recruiting at home and enlisting soldiers in Switzerland and other foreign countries. The popular feeling in favour of this necessary and just war with the despotic and oppressive power of Russia does not

appear to have at all diminished. Should the war last for a few months longer, Russia will find herself, if she is not already, without a friend or an ally. Turning to our own province, the most important event is the re-assembling of our Legislature. The chief business, which has occupied their attention is of a preliminary nature, receiving despatches, appointing Committees, and presenting public and private petitions.

The revenue is in a flourishing condition, and we trust that the Legislature will appropriate it in a judicious and economical manner.

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

To Correspondents.

With few exceptions, agents have not been appointed for this periodical in the different parts of the country, as the managing committee relied on the ministers and leading people connected with the Church, taking an interest in it, and furthering its circulation. They believed that the great body of heads of families, with the exception of such as are absolutely poverty-stricken, would come forward and take copies, not grudgingly and as a favour, but frankly and as a duty; feeling themselves the obliged parties, that others, for the good of the Church, were willing to undertake the trouble of Editorship and management.

From some congregations they have had returns such as they expected from all—as for example from New Glasgow—where the number of copies taken must be greater than the number of families.

From some districts, however, they have had no returns; and from others they have been very much below what they ought to have been. The Committee are aware that sufficient time may not have elapsed to hear from the remoter localities, but they trust that leading members of the Church in this and the adjoining Provinces will make it their business, as it is their duty, to obtain subscriptions and that they will forward their orders as speedily as possible.—Back numbers will be supplied.

THE LATE REV. COLL MACDONALD, OF PORTREE, SKYE.—This venerable clergyman, whose death is announced in our obituary, was a native of Uist, and was upwards of 90 years of age. He has laboured in the ministry for nearly a quarter of a century. His first appointment was to the missionary station of Strontian, where he was much esteemed, and where for many years after his departure he was held in pleasing remembrance. Ever since his settlement in Portree, about 40 years ago, he has been uniformly characterised as a man of sterling integrity and moral worth, of a clear and discriminating mind, and of a most friendly and amiable disposition. Well acquainted with the Highland character under all its bearings, he was always ready to forward the best interests of the poor, and to give sound direction and advice in matters both

sacred and secular to all classes of his parishioners. By his indefatigable exertions several years ago he was happily instrumental in erecting two excellent schools, one in his own parish, and one in the adjacent parish of Snizort, and in recovering funds requisite for their endowment, which had been left by a native of that district, of the name of M'Diarmid, who died abroad. While Mr. Macdonald was always firmly attached to the Church of his fathers, yet from the generosity of his sentiments and disposition he was ever ready to associate with those who differed with him in opinion, and to co-operate with them on the sound basis of a common Christianity. In short Mr. Macdonald will be long remembered in the place as one of those worthy and excellent country clergymen, who acted not only as faithful expounders of the Word of Life, but likewise as the fathers and the counsellors of their people.—*Northern Standard.*

DEATH OF J. G. LOCKHART, ESQ.—It is with deep regret that we announce the death of J. G. Lockhart, Esq., one of our most distinguished men of letters, and so well known as the son-in-law of Sir Walter Scott, and the biographer of his illustrious relative. Mr. Lockhart was a son of the Rev. Dr. Lockhart, minister of the College Church, Glasgow, and is therefore to be numbered among the numerous distinguished men who have been reared at the hearth of the Scottish manse.

SABBATH CAR TRAFFIC.—The Cabmen in Edinburgh have taken the vindication of their claims to Sabbath rest into their own hands, and, in the reasons which they have put forth, in support of their resolutions against Sabbath cab-traffic, have given good proof that they are fully alive not only to their natural rights but also to the duties which the possession of these rights demands of them. Their reasons are based upon the authority of the divine law,—the authority of natural law, justice, and equity, or the principles of fair play,—and justice and piety combined; and in this broad and comprehensive survey of the question, they fully establish their claim for release from all Sabbath labour, which is not demanded of them for objects of necessity and mercy. So obvious does the propriety of this step on the part of the over-laboured cabmen appear to us, that we cannot anticipate any opposition to it that will not be alike feeble in its argument, and selfish in its motive.

BELGIC MISSIONARY CHURCH.—This church or society, for it partakes of the nature of both, is now of about eighteen years standing. It originated in faith, and prayer, and it has been eminently blessed of God. It has kindled a light in Belgium, which, we trust by the mercy of God, will never be extinguished. It is supported wholly by the contributions received from its own congregations, and by aid from Great Britain, Holland, France, Switzerland, and the United States of America. Its head quarters are at Brussels, and there its Synods, and annual meetings are held.

Its members and organization.—There are at present nine ministers connected with the Belgic Society, five evangelists, eleven schoolmasters, two schoolmistresses and one assistant, together with one book-selling agent; in all thirty-three labourers of different kinds. They have seventeen or eighteen churches, besides many stations, at which the ministers and evangelists more or less regularly labour.

FRENCH PROTESTANT MISSION IN AFRICA.—This mission now numbers eighteen missionaries in that country, almost all of them married; making altogether from sixty to seventy

persons, including wives and children. These labourers are distributed among thirteen stations. The French Missionaries calculate, that since the beginning of the mission they have been the means of the conversion of a thousand persons, who have either died in the faith or are to this day setting a good example by their Christian life.

THE BALAKLAVA RAILWAY.—CHAPLAIN TO THE NAVVIES.—The Rev. George Gyngell, who laboured amongst the men employed on the line near Ross, will accompany the detachment of navvies to the Crimea in the capacity of chaplain, at the entire cost of Mr. Peto, who has also furnished a liberal number of Bibles and Testaments,—not only for the use of the men, but of any others who may need them. Mr. Gyngell also takes out with him a large number of Bibles and Testaments, in the Turkish, Russian and French languages, and a quantity of lint and other comforts.

DISTRIBUTION OF BIBLES AND TESTAMENTS TO FRENCH SAILORS AND SOLDIERS.—It appears from the Bible Society Reporter, that Mr. B. Barber, who resides at Smyrna, has furnished a number of Bibles and Testaments to the French Sailors of a frigate which had entered that harbour. Mr. Barker was favourably received by the captain and the first lieutenant; both of whom applauded the Society's system of giving the pure word of God to the people. The first lieutenant, who accompanied Mr. Barker to the boat, said to him: "Do not think that we are without any religion; we have every day prayers on board, and the crew will read the New Testament with pleasure."

A SPLENDID BEQUEST.—The late Earl of Beauchamp bequeathed £60,000 for the erection and endowment of almshouses at Newland, in Worcestershire for the benefit of infirm agricultural labourers.

COLONIZATION OF PALESTINE.—A party of rich gentlemen have arrived at Jerusalem, with the purpose of commencing a colony in Jericho. There are many similar projects proposed in different parts of the Land. At Tyre and Sidon an architect has arrived from England, accompanied with men and means to commence a colony.

THE NEWS OF THE CHURCHES. Edinburgh Bible Society.

THE annual meeting of this society was held on the 19th inst. The chairman, Lord Panmure, made an interesting statement, first, regarding the origin of the greatest Bible Society in the world, the British and Foreign; second, regarding the operations of the Edinburgh Society during the past year; and third, respecting the circulation of the Scriptures in the Russian empire,—a subject to which Mr. Bright has lately been drawing public notice. We subjoin the chief portion of Lord Panmure's interesting address:—

"Before proceeding to the special business before them, he wished to be permitted to say a word or two with reference to Bible Societies in general, and in reference to the immediate origin of the great British and Foreign Bible Society, whence all the other branches had sprung, as communicated to him by his reverend friend on his left (Dr. Guthrie.) In the districts of Merionethshire in Wales is situated the town of Bala, and it so happened

that upon a winter day, when storms had enwrapped that mountainous region in winter's robe, the Rev. Thomas Charles preached in his place of worship in Bala on the Sabbath. While making his rounds in the town the following morning, he met a little girl, one of his hearers, and, laying his hand on her head, he asked her if she could tell him from where his text of the previous day was taken. After some little delay, she answered, in a flood of tears, that though she had heard the text, the storm had prevented her from traveling some seven miles, as was her custom every Monday morning, in order that she might read the chapter whence it was culled. This information astonished Mr. Charles, and he was led to make some inquiry upon the subject; and the result was the astounding fact, that the circulation of the Scriptures within his own district extended only in the proportion of one copy to eight families. Mr. Charles having pondered over this startling discovery, determined to proceed to London, to see what could be done to repair such a dearth of the Word of God. He accordingly proceeded to the metropolis, and, within the precincts of a retired place, where the Religious Tract Society Committee held their meetings, brought the matter under the consideration of some kindred spirits like himself. They talked over this destitution, and agreed among themselves as to the absolute necessity of something being done to meet the evil. At first one man proposed that there should be a Bible Society for Wales; but another improved upon this, and suggested that there should be a Bible Society for England. It was, however, felt that they must reach a higher stage; and Mr. Hughes, to his honor, said, 'Let us have a Bible Society for the world?' And from that moment that Bible Society for the world was constituted, the noble tree took root downwards, and bore branches upwards; and upon the upward branches they now saw that the Sun of Righteousness had shed its beams, and that the dew of the Spirit had descended, and they saw the fruits which annually dropped from these boughs. Such was the history of the origin of Bible Societies. Through the exertions of these noble institutions, and of those connected with them, the Scriptures had been circulated, not in hundreds, not in thousands, not even in hundreds of thousands, but in millions of copies throughout the universal world. These Scriptures, which were formerly translated into but a few languages of the earth, were now translated into more than 150 languages and dialects; and they were able to say, that at this moment six-sevenths of the whole population of the habitable globe might gather under the boughs of that noble tree which he had described, and might either hear, or read if they had been taught, of the wonderful works of God in their own peculiar tongue. This was, he thought, a subject of congratulation. He would now refer to what had been done by the society in particular on behalf of which they had to-day assembled; and he thought that when the report for the year past was read, they might congratulate themselves upon the advances which it must also be making upon the ignorance of the Word of God which existed throughout the world. He found that in 1847 the circulation of the Scriptures by this society amounted to 18,818 copies. He further found, that by the assiduity of the committee, and by the zeal of the directors, they had gradually, year by year, and step by step, increased the circulation of the Word of God, until they had, in the year ending to-day, extended it from 18,000 to 44,150 copies. Now, these copies

had been circulated at home as well as abroad. In the Highlands and Islands a large number of Scriptures in the Gaelic language had been circulated; whilst the numerous emigrants who had left their shores had been also provided with copies of the Word of God. The society had also attended to the system of colportage in Edinburgh, in which branch their labours had been crowned with success. In Ireland success had also attended their efforts. The claims of China had also been considered and attended to; and from France and Switzerland satisfactory information had been received. He could not pass over France without remarking that, though different in creed from those who circulated the Scriptures, the Emperor of that country had given every encouragement for the circulation of the Word of God among the soldiers of his army; and kings and statesmen seemed at last to have learned that which during the last war was too frequently denied, that the soldier who worshipped his God would fight better for his country than he who did not. He found in the report of the society the name of Italy recorded. Benighted, priest-ridden Italy had had the benefit of the society; but he found that they had been obliged to do their work in secret, not upon the principle of the good man, who 'Did good by stealth, and blushed to find it fame,' but upon the principle that they were obliged, in order to secure their agents from danger and from persecution, to do that which they would not otherwise have done,—to circulate the Word of God without that publicity to which it was entitled. In Germany they were also prevailing, and were circulating the simple truth without the apocryphal writings being attached to them. There was one country which was not to be discovered within the report; and that country was one where he feared not only religious but civil liberty was nipped in the bud, and whence every disposition was shown to nip, and curtail, and extinguish liberty wherever it was to be found in the world; and that country was the one which they were at present unfortunately at war. It was that country which once cherished and which once admitted the Scriptures, but which now sedulously prevented the Bible in the Russian tongue from being placed within the reach of the Russian people. When Alexander was Emperor of Russia he showed a certain countenance to the labours of the British and Foreign Bible Society. He permitted the Bible to be translated into Russian, and when he died, a large edition of that Bible so translated existed. His successor, the present Emperor, it was true, allowed that edition to be exhausted in the country, but since that time he had permitted no further translation to be struck off, and no further circulation of the Bible in the tongue of his countrymen, and he had done all he could to confine them to that church which was called the Greek Church, and which looked up to him as its father and its God. Now, he (Lord Panmure) would not have touched so prominently upon that point, had he not seen it asserted at a Bible Society meeting at Rochdale (by Mr. Bright), that the present Emperor of Russia was friendly to the circulation of the Scriptures. He had taken some little pains, through his esteemed friend, the secretary of this society, to ascertain that fact; and he was assured that what he had now stated was the simple truth. He knew that a portion of the Russian subjects,—the Fins, or the inhabitants of Finland, and the German Lutherans,—had the means of access to the Scriptures in their own tongue; but that was part of the conditions which they

made when they yielded up their country to the conqueror; and there was no credit, in his opinion, in a man keeping faith with those whom he had enslaved. But if he wanted any more or any greater proof of the cunty of Russia to the truth as it was in the gospel, he had nothing more to do than to refer to the treatment by that country of the Moravian settlement in the land where the war was now being carried on. They no doubt all remembered the emigration which took place from Germany of a large body of Moravians to the Crimea for two purposes,—the one to establish a settlement and to cultivate the ground, and to turn what was then a desert into the means of supporting creditably a Christian community; and the other to disseminate the Word of God amongst the Kalmuc Tartars, and to convert them to Christianity. How long did this work go on? For some years prosperously. God smiled upon and blessed the efforts of the Moravians, and they made many converts, and saved many souls, amongst the benighted Kalmucs; but the moment the harvest began to thicken, and the sheaves to stand somewhat crowded, in stepped the Greek Church with their Emperor, and said, "We don't object to your converting these Kalmucs to Christianity, but we must be allowed to select the Christianity for you; and we will hold it as our sovereign will and pleasure that we permit no conversion to that Christianity and form of religion which you profess, but to that which is the old one, and which is to be found in the bosom of the Greek Church." "The bosom of the Greek Church! Why, the Greek Church was ... " "After to these Moravian missionaries than the Church in which these Tartars already were. It was a false church; and they therefore took no further pains to make converts; and the consequences had been that through the treatment of that church and the ukase of their Emperor, these Moravians go on cultivating the soil, and enjoying among themselves the privileges which they carried with them, but their work of conversion was at an end, and their labours to civilise and Christianise these Tartars had been utterly annihilated."

Presbytery of Glasgow.

This Presbytery held its ordinary meeting on Wednesday, in the Tron Church Session-House—the Rev. Norman M'Leod, moderator.

After reading the minutes of last meeting, which were approved, and the disposal of routine business, the Presbytery were engaged in hearing statements by members of Court of what had been done by their several congregations in aid of the schemes of the Church during the past year.

The Court adjourned about two o'clock, to meet, according to previous arrangement, in St. George's Church, to afford the members an opportunity, agreeably to the instructions of the General Assembly, of hearing a statement of the position of the several schemes, and still further enlisting public sympathy in their behalf.

The proceedings in church were commenced by the Rev. Dr. Muir engaging in prayer. Mr. M'Leod, the moderator, having stated the object of the meeting.

Dr. CRAIK said the result of the conversation which had taken place in the Presbytery, showed that the sum of £1670 had been subscribed during the past year within the bounds, by 18 congregations, towards the schemes. Taking the contributions from these 18 congregations

during the year, including those for educational purposes, the relief of the poor, the distribution of Bibles, and the payment of missionaries, the total reported was upwards of £12,000; and if to this there was added the collections from the chapels of Ease, they would have presented a total of upwards of £12,500.

Principal MACFARLAN then addressed the meeting upon the claims of the Colonial Scheme. After stating the origin of the scheme, and enumerating the many blessings which it had conferred upon our expatriated countrymen, he concluded by making an earnest appeal in its behalf.

Dr. JAMESON advocated the claims of the Jewish Scheme.

Mr. MONRO, of Campsie, pleaded eloquently in behalf of Foreign Missions.

Dr. CRAIK spoke upon the Education Scheme, showing the importance of a sound, moral, and religious system of education for youth, what had been done during the last thirty years by the Church for the accomplishment of an object so desirable, and the want that still exists for increased efforts in that direction.

Dr. GILLAN made a very forcible appeal on behalf of the Endowment Scheme, which he said was peculiar to the Church of Scotland, and gave some interesting details as to the liberality which had been called forth in endowing the *quoad sacra* churches.

The proceedings having extended longer than was originally contemplated, the Home Mission Scheme was not entered upon, beyond a statement by the Moderator, to the effect that all the chapels in Glasgow were now opened, and that the respective congregations were not only numbered by thousands, but also the communicants.

The Bible.

The Bible is a mass of beautiful figures; its words and its thoughts are alike poetical, it has gathered around its central truths all natural beauty and interest, it is a temple with one altar and one God, but illuminated by a thousand different lights, and studded with a thousand ornaments. It has substantially but one declaration to make, but it utters it in the voices of the creation. Shining forth from the excellent glory, its light has been reflected on a myriad of intervening objects, all it has become attempered for our earthly vision. It now beams upon us at once from the heart of man, and from the countenance of nature. It has arrayed itself in the charms of fiction. It has gathered new beauties from the work of creation, and new warmth and new power from the very passions of clay. It has pressed into its service the very animal of the forest, the flowers of the field, the stars of heaven—all the elements of nature. The lion spurneth the sands of the desert, the wild roe-leaping over the mountains, the lamb led in silence to the altar, the goat speeding to the wilderness, the rose blooming in Sharon, the lily in the valley, the apple tree bending under its fruits, the great rock shadowing a weary land, the river gladdening a dry place, the moon and the morning star, Carmel by the sea, and Tabor in the mountain, the dew from the womb of the morning, the rain upon the mown grass, the rainbow encompassing a dark place, the light of God's shadow, the thunder, His voice, the wind and the earthquake, His footsteps—all such varied objects are made as if naturally designed from their creation to represent him to whom the Book and all its emblems point. Thus the spirit of the Book has ransacked

creation to lay its treasures on Jehovah's altar, united the innumerable rays of the far streaming glory on the hill of Calvary, and wove a garland for the bleeding brow of Emmanuel, the flowers of which have been culled from the garden of the universe.

The power of the Bible over man has been long and obstinately resisted; but resisted in vain. For ages has this artless, loosely piled little Book been exposed to the fire of the keenest investigations, a fire meanwhile which has consumed contemptuously the mythology of the Iliad, the husbandry of the Georgics, the historical truth of Livy, the fable of the Sias-ter, the Talmud, and the Koran, the artistic merit of many a popular poem, the authority of many a work of philosophy and science. And yet there the Bible lies unhurt, untouched, with not one of its pages singed, with not even the smell of fire having passed upon it. Many an attempt has been made to scare away the Fiery Pillar of our wanderings, to prove it a mere natural product of the wilderness; but still night after night rises, like one of the ever shining stars in the vanguard of the great march of man, the old column gliding slow, but guiding certainly to future lands of promise, both in the life that is and that which cometh hereafter.

While other books are planets shining with reflected radiance, this book, like the sun, shines with ancient and unborrowed rays.

Other books, after shining their little season, may perish in flames fiercer than those which destroyed the Alexandrian library; this must in essence remain fine as gold, but inconsumable as asbestos in the general conflagration—*Bards of the Bible.*

How to Spend the Sabbath.

1. **RISE EARLY.**—God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one or two hours later than usual, you rob God and your own soul of so much holy time; and if you begin the day by robbing God, you cannot expect he will bless you.

2. **PRAY FOR YOUR MINISTER.**—He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to prepare good sermons to interest and instruct you. Exhausted by the labours of the week, and trembling under his awful responsibility, he will be cheered and encouraged if he believes he is remembered in your prayers.

3. **PRAY THAT THE PREACHING MAY BE BLESSED TO YOUR SOUL.**—He is a foolish man who sows his seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

4. **DO NOT INDULGE IN SECULAR CONVERSATION.**—To spend the interval between the services of the sanctuary in talking about business, or pleasure, or politics, is not remembering the Sabbath-day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

5. **BANISH WORLDLY THOUGHTS.**—You must not, on the Sabbath, "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness; your love will be cold, your prayers

formal, and you will be disqualified to engage profitably in the services of the sanctuary.

6. **DO NOT CRITICIZE THE PERFORMANCE OF YOUR MINISTER.**—If he has preached a poor sermon, make the best of it; if a good one, be thankful and improve it. Your praise or censure can do no good neither to him or yourself. You will profit far more by praying over the sermon, and applying it to yourself, than by criticizing it.

7. **SPEND EVERY SABBATH AS THOUGH IT WERE YOUR LAST.**—Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you will wish you have done, when you review in millions of ages hence. If you knew it would be your last, you would be much in prayer, you would banish worldly thoughts and conversation, you would read your Bible, you would meditate much on divine things, and examine the foundation of your hopes for eternity. Do this, and your Sabbath will not be spent in vain.—*American Tract Society.*

The London Times on the Immaculate Conception.

We regard this step as one of the most extreme audacity. To require the nineteenth century to believe, and that as a truth necessary to salvation, a fact utterly and avowedly unknown to the apostles, the early fathers of the church, the popes, the martyrs, and the whole calendar of the saints, and that upon no better evidence than upon the opinion of the pope and a number of bishops, is really a stretch of presumption of which we could not have believed even the Church of Rome to have been capable. She is not content with holding in her hands the Book of Revelation, which she claims to interpret at her will, and to add to from the resources of tradition; she is now inventing and improvising new facts, and requiring them to be received by her votaries, without the slightest attempt at demonstration. If this claim of the pope be admitted, he may as well cancel the whole Bible, and leave the doctrines of Christianity to be taught anew at his pleasure. . . . After having done this with impunity, no amount of absurdity, however gross, no deception, however transparent, no fraud or falsehood, however glaring, can shake the empire of the Roman Catholic Church over the minds of men, or teach them to apply to her the same canons of common sense and reason with which they measure all other subjects. She is about to make two immaculate conceptions out of one;—if she proceed to multiply miracles at this rate, and with this facility, she may incorporate into Christianity in a single hour all the lying wonder of the Hindu Pantheon. We know but of two parallels to such astounding audacity,—Mahomet, who improvised a chapter in the Koran to re-establish the more than questionable character of his favourite wife,—and Hiram Smith, who had ever a new revelation ready to conceal a fraud, to secure a mistress, or to punish an enemy."

Theological Education in the United States.

Among the Old School Presbyterians, the seminary at Princeton is the oldest and most influential. It is the one so long adorned by the learning, labours, and holy lives of Alexander and Miller. It has now in Dr. Hodge, who has a European reputation,—in Dr. J. Addison Alexander, whose various works have

given him a place in the first rank of the scholars of his age,—in Professor M'Gill, who has been recently transferred there from the Western Seminary at Pittsburgh,—and in Professor Green, a young man of the highest promise,—a most noble faculty. This seminary has never deviated from the Westminster Confession and Catechismus; amid all currents and counter-currents it has kept its anchorage under the shelter of the rock of truth, and never more strongly than now. It has done much for the maintenance of a sound theology in this land; and has done much, and pronounces to do more, for the theological literature of the world. It has now, in its various classes, about 120 students. There is, also, in Princeton a college of high character, with nearly 300 students, an institution entirely distinct from the seminary, though they are often confounded by strangers.

Besides this, the Old School Presbyterians have five other seminaries. One is at Alleghany city, a suburb of Pittsburgh in Pennsylvania, whose professors are, Dr. Elliot, Dr. Plumer, and Dr. Jacobus. Another is at New Albany, in Indiana, on the Ohio river, which is small, and struggling with many difficulties. Dr. M'Master and Dr. Thomas are its professors. Another was founded two years since by the General Assembly at Danville, Kentucky, which is rapidly progressing to a first class institution. Its professors are, Dr. Robert J. Breckenridge and Dr. Humphrey. Another is the Union Seminary, located in Prince Edward County, Virginia, of which Dr. John H. Rice was the founder, and for many years the glory. Its professors now are Dr. Watson, Dr. Dabney, and Dr. Smith, recently elected to fill the place left vacant by the sudden and lamented death of Dr. Sampson, who was cut off in the prime of his years. Another is located in Columbia, South Carolina, of which Dr. Leland and Dr. Howe are the teachers. All these seminaries are staunch in their adherence to the Westminster standards. They are the schools from which the Old School churches are mainly supplied with pastors.

The New School Presbyterians have also their seminaries. That at New York, with which Dr. Edward Robinson is connected, is the largest and most popular. The one at Auburn is at present suspended, and although well endowed may not be revived. That at Cincinnati is not flourishing. None of these are under the care of their General Assembly; and because of the uncertainty pervading the public mind as to the doctrines taught in them, they are not widely influential in forming the opinions of the country.

The Congregationalists have also their seminaries. With the history of that of Andover, with which Woods and Stuart were so long connected, you are all acquainted. Dr. Park occupies the chair once filled by Dr. Woods, but teaches a far less sound theology. There is one at New Haven, of which Dr. Taylor is the head, and whose doctrines have been widely rejected by all good men in the country as tending to Pelagianism. The controversies excited by the errors of Dr. Taylor gave rise to the New Windsor Seminary, near to Hartford, in Connecticut, of which Dr. Tyler is chief teacher, and where the old-fashioned theology of the Puritans is taught, and with happy effect on New England.

Besides these, the smaller bodies of the Presbyterian family have their seminaries. The Associate Reformed have one at Newburgh, on the North River; the Reformed have one at Philadelphia; and there are one or two others at the West, but to which of these smaller tribes of Israel they belong I do not

remember, nor have I at hand any means of ascertaining. The Reformed Dutch Church has its seminary in New Brunswick, New Jersey, and under a very able corps of teachers; and the German Reformed Church has its seminary at Mercersburg, Pennsylvania, with which Dr. Nevins and Schaff are connected, and which is rapidly leavening that body with some of the worst errors of Rome. You need not wonder if you soon hear of Nevins following Newman. All his principles look in the same direction; and his going, with his principles, unless they are abandoned, is simply a matter of expediency and of time.

On the importance, responsibility, and reward of the work of the Sabbath School Teacher.

The more *important* the teacher feels his work to be, and the greater his natural weakness for its arduous and responsible duties, the more anxious and prayerful will he be in its performance; and the more likely will he find his success in the realization of the promises: "My strength is sufficient for thee," and, "My strength is perfected in thy weakness." Christ is the *Great Teacher*, whom multitudes followed and surrounded, and "He taught them many things by parables;" "and the people were astonished at his doctrine, for He TAUGHT them as one that had authority, and not as the Scribes." The commission of our Divine Saviour was: "Go ye and teach all nations, teaching them to observe all things whatsoever I have commanded you." True to the command the apostles at Jerusalem, soon after their Master's ascension, were laid violent hands on by the priests and Sadducees, "being grieved that they taught the people, and preached through Jesus Christ the resurrection from the dead." In like manner we find, in the Church at Antioch, where first the name of Christian was given, that there were "certain prophets and teachers." "Paul also, and Barnabas, continued in the same city, teaching and preaching the word of the Lord, with many others also; and for a whole year they assembled themselves with the Church, and taught much people." So, too, the apostle to the Gentiles continued at Corinth for a year and six months; and in Ephesus Paul "disputed daily in the school of one Tyrannus, and continued by the space of two years, teaching the Word of God among them." And, finally, the book of apostolic actions concludes with the fact, that "Paul dwelt two whole years in his own hired house, (at Rome,) and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."

It was a noted saying of Luther, that he "knew not whether to give precedence to the office of the holy ministry or to that of teaching;" and Dr. Arnold remarked, that "the business of a schoolmaster, no less than of a parish minister, is the care of souls." The Census commissioners sum up their remarks on Sunday schools in these words: "Indeed, it may be fairly question-

ed whether Sunday school instructions do not exercise an influence in moulding the religious mind of the community more extensive and more potent than proceeds from all the pulpits in the land." The Sabbath school teacher can never realize the importance of his work, and his duty therein, except in the *light of eternity*. The more he seeks to realize the holiness of God—the enormity of sin—the value of the soul—and the preciousness of salvation, the more will his heart yearn over lost souls, and his desire to add new trophies to the Cross, by bringing the knowledge of Christ to those who know Him not. "In meekness instructing those that oppose themselves, if God, peradventure, will give them repentance, to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." If the Sabbath school teacher aim at any lower standard than the salvation of the soul, by the teaching of that "faith without which no one can please God," and that "holiness without which no one can see God," he need not expect any real spiritual and abiding success in his labours, however arduous. It is by teaching the young their duties to God, and His love to them, and their Christian privileges, that the youth will best learn and appreciate their duties to man, and their privileges as citizens of this world. The best guarantee to loyalty to an earthly sovereign is fidelity to the King of kings. The surest guide to obedience to fathers according to the flesh, is devout resignation to the will of "our Father who art in Heaven." The safest course of instruction in submission to earthly laws, is implicit obedience to Heaven's own law. All the duties of life, in every social form and variety, are all comprehended in the new commandment which Christ did give, that "ye love one another;" and the high motive for its practical application is the heavenly argument: "As Christ loved us, and gave himself an offering for us." In a word, let the teacher uniformly look on every child committed to his charge, not as a mere body, fitted for the world that is; but as a *soul to be saved or lost*, and in whose salvation or loss he may become an important instrument,—his teaching being either a savour of life unto life or of death unto death. Let his constant aim be that of the apostle: "My little children, of whom I travail in birth until Christ be formed in you."

The *importance* of the office of the Sabbath school teacher, and the momentous nature of his duty, at once raises the other matter of his *responsibility* in undertaking its duties. A secular teacher would feel ashamed were those whom he discharged into the world as fully taught in the branches he professed to teach, and qualified to enter on the duties of this life, found ignorant of its first principles, and its simplest and most ordinary rudiments. He would justly share in the disgrace which his pupils, by such ignorance might draw

on themselves, whilst he takes delight, and receives honor and enjoyment in every one who, in after-life, proves to the world that they were early and well instructed by him in its learning and duties. It was a wise saying of the ancient painter, when remonstrated with for the great time consumed in one painting, that "*he was painting for posterity*." So, too, let the Sabbath school teacher steadily remember, that he is *teaching for eternity*. The statuary labours to chisel his marble into the fairest similitude of graceful form; but the Christian workman seeks to impart into the dull and lifeless soul the breath of life, that it may again become a living spirit,—the renewed image of the living and life-giving God. It is not the body, soon to perish, which is the object of his care,— "what it shall eat, and what it shall drink, and wherewithal it shall be clothed." But knowing that "man does not live by bread alone, but by every word which proceedeth from God," and "that the kingdom of God is not meats or drinks, but righteousness, and peace, and joy in the Holy Ghost,"—he seeks anxiously, earnestly, and prayerfully to feed and nourish the immortal souls of his little ones with the bread of life, and so clothe the never-dying spirit with the spotless robe of Christ's righteousness. To those who are intended to sojourn in the land of their birth, and there to earn their daily bread, it may be well chiefly to direct their attention and studies to the laws, the language, and the circumstances of the land of their birth and future dwelling-place. To those who are about soon to take their departure to another distant and far different land, it is more wise to indoctrinate them in the history, the laws, the language, and the natural productions of the land of their *adoption*, rather than that of their birth, so that they may not be landed on its shores ignorant of every fact concerning their new dwelling-place, with everything to learn to enable them to become a citizen thereof, or to enjoy its manifold advantages. So, too, man is here but a stranger and a pilgrim; and his wisest study and best employment is to learn the language of Canaan, the pursuits of the inhabitants of Immanuel's land, the laws of the land of Beulah, the privileges and enjoyments of that city—beyond the Jordan of death, whose foundations are righteousness, and whose builder and maker is God. Every Sabbath should bring the Christian pilgrim a Sabbath-day's journey nearer his heavenly home, and make him feel so much farther ahead of the wilderness of life; so that he should be found less entangled with the cares and anxieties of his earthly home, and of the business of life; and his actions being where his treasure is, they should be more and more spiritual, more and more heavenly. It should be the anxious desire of every Sabbath teacher to be more like his God and his Master, and to advance Zionward, and carrying with him his little flock; and that it never may be said of him, "With whom hast thou left these few sheep

In the wilderness?" It is a good old saying, that if we go the journey to heaven, we must seek to have companions by the way; and let it therefore be the earnest and prayerful desire of each teacher, to labour so that, entering into their rewards, they may be able to say: "Here are we, and here are those whom thou hast given us, and none of whom are lost."

Sabbath school teachers will, indeed, have formed a low estimate of their calling and vocation who seek their reward on earth. It is not altogether to be despised to have the countenance and support of good men—the worthy followers of the Lamb—and to have the approbation and praise of the churches. But it is of far greater value to have the approval of the conscience enlightened, through the grace of God, by the illumination of the Holy Spirit. But Christian teachers, acting under heavenly responsibilities, look solely to heavenly rewards. They believe, "that whatever a man soweth, that shall he also reap; and that he who soweth to his flesh; shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. They weary not in well-doing, knowing that in due season they shall reap if they faint not." They do their Master's work in faith, they wait their Masters time in patience, and in hope realize the season, when, standing in judgment, they shall receive the reward of the faithful servant: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord;" and, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

"Ye blessed of my Father, come; ye just, Enter the joy eternal of your Lord; Receive your crowns, ascend and sit with me At God's right hand, in glory evermore."

The Apostle Paul's cure of Schism.

What, was Paul's method of curing schism, and of making men truly one, who had been divided?"

He directed every eye, and every heart, and every spirit, to one object, JESUS CHRIST, the personal Saviour, the centre and source of unity; in fellowship with whom all men find their fellowship with each other!

"We preach Christ crucified." "I determined to know nothing among you save Jesus Christ and Him crucified." "For other foundation can no man lay than that is laid, which is Jesus Christ." These are his declarations, and his conclusion from this great and blessed principle is just what we might expect: "He that glorieth, let him glory in the Lord."

"Let no man glory in men; for all things are ours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and ye are Christ's, and Christ is God's."

Professing Christians in Scotland would do well, at this moment, to weigh well Paul's cure of schism. Our divisions of heart, and alienation of spirit, especially between the members of the Free Church and Church of Scotland, since '43, have been unworthy of

educated men; a disgrace to the citizens of a free state; utterly subversive of the whole principles of Protestantism; and so alien to every precept and principle of Christianity, that it is a wonder how God has borne with us so long. What! not willing to hear the Gospel preached from the lips of a minister of the other church? Not willing to remember Jesus with him? Not willing to be on kind or perhaps speaking terms with him? Such things not only have been, but are; and while, thank God, they are repudiated and detested by men of both Churches, they are common, we fear, in many districts. No wonder, Roman Catholics point at our cant of Protestant "oneness in all essentials," and ask with triumph, how it happens, then, that we are such enemies on mere non-essentials? How is it that we pretend to be one when attacking Papists, and then turn our backs on each other, when left alone? No wonder then, the High Churchman asks us to be charitable and to forgive him if he never enters our Presbyterian churches, hears our clergy, partakes of our sacraments, when we practically excommunicate each other? Can he love us more than we love ourselves? Shall we ignore the ministry and ordinances of Presbyterian brethren, and must he, forsooth, acknowledge them? No wonder the infidel lecturer describes to crowds of intelligent mechanics, in vivid, and powerful language, the spectacle presented by Christian clergy and congregations, and asks, with a smile of derision, if this is a religion of love which they see around them?—if these men believe the Gospel?—if Christians have really more kindness and courtesy than "publicans and sinners?" Worse than all, no wonder our churches languish, and the ground is thirsty under our feet, and the heavens as brass over our heads; and men are asking with pain, why the ministry is not producing more spiritual fruit? The churches are, no doubt, doing much. We have meetings, associations, and organizations, with no end of committees, resolutions, and motions; we raise large sums of money; we have large congregations; and we take care that the world shall know all we are doing, and that our left hand shall not long remain ignorant of what the right is about; we are bold, forward, impetuous, and not over scrupulous in attacking all who differ from us. Yet all this, and much more, we can do from pride, vanity, love of party, love of power, the spirit of proselytism, and the like. But where is that which man alone cannot do, and God alone can? Where is the growth of the living Church from influences unseen but felt, apparently weak yet omnipotent, as the showers of spring on the mown grass, or as the warming, quickening, and cheering sunlight? Where is the deep all-pervading, increasing, love to Jesus Christ; and the manifestation of His love in us to the Church and to the world? Where the love that seeketh not her own, but beareth all things, endureth all things, and is not easily provoked? Where the carrying of one another's burden, and each man esteeming his neighbour better than himself, and pleasing him to his good for edification? Where the assembling of ourselves as Christians of all churches, to consider one another, and provoke to love and good works? Oh! what angel winging his flight over Scotland, and hearing our private conversations, and seeing our doings, could say with joy: "See how those Christians love one another!"

And yet it might be so! Without even becoming one Church outwardly, (which is, comparatively speaking, unimportant,) we might be one inwardly, and enjoy more of the blessed-

ness of loving, and being loved. We might in God's sight be better, though in man's sight we might do less. If we are ever to advance as a living Church and possess the land, the life must proceed from within,—out; and that life is love! If we are ever to deliver our brother from evil, correct error in him, and lead him to all truth, we must first love him. In one word, all will go well with us, our schisms will be healed, our enmities cease, our carnal boastings and gloryings depart, when we can lay down *self* at the cross, and resolve, like Paul, "to know nothing save JESUS CHRIST and Him crucified!"

"Pray for the peace of Jerusalem: they shall prosper who love thee. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

N.

Mr. Editor,—I have been enjoined by the Presbytery of Pictou to transmit for publication in your columns, the following Accounts from the Treasurers, William Gordon, and James Fraser, Esquires.

ALLAN POLLOK,
Clerk of Presbytery.

Young Men's Scheme.

		£	s.	d.
1853.				
Sept. 9	Barney's River,	5	5	2
19	MacLennan's Mountain,	16	7	2½
29	Lochaber,	6	0	0
	Barney's River,	2	0	1½
Oct. 25	Gareloch,	15	17	4½
	New Glasgow,	24	0	0
	West Branch,	15	0	3
	West River,	14	10	0
	St Mary's,	6	3	0
	MacLennan's Mountain,	0	15	2½
Nov. 12	East Branch, East River,	20	0	0
1854.				
July 6	Gareloch,	4	2	7½
March 3	John Wier,	0	7	5
		£130	8	3½
1853.				
Oct.	Paid Young Men's Passage Money,	24	0	0
1854.				
Jan. 14	By Exchange, remitted to Rev Norman McLeod,	90	0	0
	" Postage,	0	1	3
		£114	1	3
1854.				
Sept. 20	MacLennan's Mountain Congregation,	£16	7	0½
		15	0	0
	Balance in hands	£31	7	0½
	JAMES FRASER, Jr. Treasurer.			
	New Glasgow, 9th Oct. 1854.			
	From William Gordon Esq.	£	s.	d.
1853.				
Sept.	Cash Collected in St. Andrew's Church Pictou.	28	10	2½
1854.				
Jan'y.	Do. Earltown Congregation	3	0	0
June 15.	From Rev. Alex. McKay	3	0	0
26.	From Rev. Alex. McKay	3	18	¾
Oct.	Collection in St. Andrew's Church, Pictou	22	17	10
		£61	6	9
1853.				
Oct.	Cash paid Presbytery	£20		
1854.				
Nov.	" "	£41		
		61	6	9
1854.				
March	Collection in Scotch Hill, St. Andrew's Church, for Messrs. Ross and Livingstone	3	5	0

May From Rev Alex McLean, }
for Messrs. Ross and } 10 12 6
Livingstone }

May Cash enclosed to Messrs }
Ross & Livingstone } 15 17 6
WILLIAM GORDON,
Treasurer.

Pictou, Oct. 1851.

From James Fraser, Esq.

1851.	Oct. 9.	Balance in Treasurer's hands	£ s. d.	31 7 0
	Nov. 11	Wallace	13 6 10	
	13.	Balance from Wm. Gordon, } Treasurer, }	4 6 9	
	25.	East Branch, East River,	9 6 0	
	Dec. 19.	West River, } Gareloch, }	12 1 3	
	25.	West Branch,	13 11 9	
			11 12 7	
1852.	Jan. 6.	West River,	2 5 0	
		New Glasgow,	25 0 0	
	13.	Cape John, } Earltown, }	3 10 0	
		Rogers Hill	2 4 0	
			1 0 0	

JAMES FRASER, Jr.
Treasurer.

New Glasgow, 13th January, 1855.

Monies received for Missionary services, handed in to James Fraser, Esq., Treasurer.

1853.	June 24.	West Branch Congregation,	£ s. d.	9 7 6
	27.	do,	7 10 0	
	July 21.	Gareloch,	13 15 0	
	Oct. 8.	West River,	18 0 0	
	25.	Wallace,	6 0 0	
	Nov. 12.	East Branch, East River,	12 0 0	
	April 4.	New Glasgow,	15 0 0	

Remitted to Colonial Committee £32 12 6

Balance in hand, 0 18 7

JAMES FRASER, Jr.
Treasurer.

1854. Memorandum. £ s. d.

June 25.	Lower end Barney's River,	5 7 6
July 14.	Upper end Barney's River,	6 0 0
		£11 7 6

Monies received for Missionary Services by William Gordon, Esq.

1853.	Sept. 6.	Rogers Hill Congregation,	£ s. d.	31 14 1
	Dec. 15.	Cape John Congregation,	16 0 0	
	Jan. 3.	Earltown Congregation,	21 0 0	
		West Branch, River John,	12 0 0	
		At different Preaching stations	7 18 5	

1854. Enclosed to Wm Young, }
Esq., 3 Moray Place, } £33 12 9
Edinburgh, }

1854. Cash from Roderick Mc- }
Kenzie, from W. Branch, } £22 10 0
River John, Cong. }

WILLIAM GORDON,
Treasurer.

Pictou, Oct. 1854.

The following are Collections made in St. Andrew's Church, Pictou, for various objects.

1853.	March 13.	British and Foreign Bible Society,	£ s. d.	7 15 0
	May 29.	Micmac Mission,	4 5 0	
	June 23.	Sabbath School Books,	2 19 0	
	Nov. 27.	Chinese Testament Fund,	7 2 6	

1854.	April 30.	Jewish Mission,	6 5 0
	May 17.	Poor of St. Andrew's Church,	5 7 6
	June 29.	Sabbath School Books,	3 15 0
	Sept. 17.	Queen's College, Kingston,	7 0 0

WILLIAM GORDON, Esq.
Treasurer.

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