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OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

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

Vol. IV.....No. 11.

HALIFAX, NOVEMBER, 1853.

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

SELECTED POETRY.

The Old Sexton.

'Twas nigh the hour of evening pray'r,
The Sexton climb'd the turret stair,
Wearily, being very old.
The wind of Spring blew fresh and cold,
Wakening there æolian thrills,
And carrying fragrance from the hills.

From a carven cleft he lean'd,
Eying the landscape newly green'd;
The large sun, slowly moving down,
Flush'd the chimneys of the town,—
The same where he was first alive
Eighty years ago and five.

Babe he sees himself, and boy;
Youth, aspir with hope and joy;
Wife and wedded love he sees;
Children's children round his knees;
Friends departing one by one;
The graveyard in the setting sun.

He seats him in a stony niche;
The bell-rope sways within his reach;
High in the rafters of the roof
The metal warden hangs aloof;
All the townfolk wait to hear
That voice they knew this many a year.

It is past the ringing hour,
There is silence in the tower,
Save that on a pinnacle
A robin sits, and sings full well.
Hush! at length for prayer they toll;
God received the parted soul!

RELIGIOUS INFORMATION.

Address to Parents of the Working Classes on the Importance of their Children.

CHRISTIAN PARENTS OF THE WORKING CLASSES!—I wish you to see clearly, and feel deeply, the importance of your children, so that you may be led to consider with earnest thought how you may best train them up in the way which such beings should go. A working man, especially in a great city, is apt to think that neither he, nor his family are of any importance whatever. What is he, or his poor family, to

this great thronging, busy, and bustling world? Who cares whether he is ill or well, in joy or sorrow, alive or dead? Of what importance are those children to any human being beyond the walls of his home? The great tide of human life rushes past his doors as ignorant and heedless of all that is passing within, as is the tide of ocean of the dwellers on the shore which it laves with its billows! Nevertheless, you and your children, my brother, are of more importance than the tongue can express, or the mind fully comprehend. Let us consider the matter a little with reference to your children.

1. Your children are of great importance to society. It is you who supply our factories with hands, our ships with seamen, our army with soldiers, and our houses with servants. Upon the character of those whom you send forth every year to the world depends the good and the happiness of millions. In your houses the real prosperity of the nation is determined more than in the Houses of Parliament. In the name of thousands, I say, Have mercy upon us!—and give us sober, industrious, honest men and women.

Why should I say more on this head, to prove that your boys and girls, who are growing up around you to be men and women, are of immense and incalculable importance to the well being of society?—Have a care, then, how you bring them up!

Are your sons to be employed as workmen? If so, they are of importance to their fellow-workmen and employers. They can form a strength or weakness, a blessing or curse, to both. Let us have sober, steady men, whose words and example will be health and comfort to all around them. Give us men to whom we can entrust our money and our property in our shops and counting-houses; and to whom we can entrust our lives when travelling under their guidance by land or sea. But save us, we beseech you, from the blaspheming infidel, the filthy sensualist, the insane drunkard, the coarse and rude savage, the leader of riots, the contriver of plots, the spouter of nonsense, the preacher of rebellion, the instigator of strikes, and the tyrant of all! Are your daughters to be servants in our houses? Give us such as are sometimes to be found, whom we can trust, respect, and cherish, as valued friends of the family; obedient, rude, selfish, or unfaithful servant, who, though leaving her place as soon as possible, may only make way for another of the same description! In the name, too, of many a young tradesman, see that the wife he receives from your fireside may be such an one as can be a companion for an intelligent Christian man.—an economical house-keeper for a working man; and be herself the Christian mother of his children; and not a thoughtless, handless, tawdry slattern, who keeps her house like a pig-stye, and her children like pigs—who idles her time in gossiping with her neighbours, or in drinking with them—for such horrors are by no means rare!—thus driving her husband to ruin and misery, and tempting him to drunkenness or desertion.

2. I must come nearer home, and remind you that those little ones are of great importance to yourselves. I am sure you feel this, at all events, to be true. Oh! how important are these! They strengthen your arms for labor, and refresh you when at rest. They rouse you up, and send you out in the early morning, and make you glad to return home at night. That child who climbs your knee, twines its arms around your neck, and kisses your rough cheek, has more power over you than all the police in the city or than all the armies of the world, were they arrayed against you! Its smile holds you fast as no iron chain could do; and its fond caressings will often calm your wild heart, and make yourself a child. It would be nothing, indeed, to the world if that little light was extinguished;

but would it not be darkness to your own home and heart? That parent has indeed sunk lower than the beasts that perish, when he is no longer thus influenced by the love of his children. You cannot, then, say—you surely never even thought—that it is nothing to you how your children grow up. You feel that your happiness even now is bound up in what they are. And when they leave the domestic roof, will you not be thankful and proud if they turn out well, and are honored and respected by the world? Will you not feel their shame and dishonor to be your own? Will their well-doing not be a crown of glory to you in old age; and would not their ill-doing help to bring down your grey hairs with sorrow to the grave? Therefore, apart from any other or higher consideration, for your own sake have a care how you train them up.

A strong working man once came to me requesting the ordinance of baptism for his child. He was a smith; he confessed that he had formerly been in the habit of drinking to excess, but that for two years he had lived a strictly sober life. On my asking what led to this change, he replied, after some hesitation: "Indeed, I believe it was the bairns." "The bairns!" I exclaimed, "how was that?"—"Why, sir," said he, "when I came home at night they used to run and meet me, and play about me; and the youngest was a special favorite, and extraordinary fond of me; and one evening when she had her arms about my neck, and was giving me a kiss, the thought struck me, What a beast I was to be taking drink in this way, if it was for no other reason than the harm I was sure to do baith the bodies and souls of my ain bairns. I took such shame to myself, that I dropped it since then; and now I hope I have better reasons, even than the good of the family, for keeping sober."

3. But consider, further, the personal as well as relative importance of these young ones, or their importance to themselves.—For you know one's own state for time and for eternity is of more importance to ourselves than anything else possibly can be. It is this fact which the words of our Lord imply, when He says: "For what shall it profit a man if he will gain the whole world and lose his soul?" Not anything!—not the whole universe! To a man himself, his own soul—his own life and happiness, are more valuable than aught else. Now, parents, weigh this matter well. Behold your children, or any one of them, and hear what I have to say about that one child.

(1.) *That child must live forever.* Its existence is endless as the life of its Maker. There lies concealed in that frame, clasped to a mother's bosom, and so feeble that the evening breeze might seem sufficient to destroy it, a living spark which no created power can ever extinguish! Cities and empires shall rise and fall during coming centuries; but that infant of yours will survive them all! The world and its works,

shall be burnt up, and the elements shall melt with fervent heat, new systems may be created, and pass away; but your child will live amidst the changes and revolutions of endless ages, which will no more touch or destroy it than the wild hurricane can touch the rainbow which reposes in the sky, though it may rage around its lovely form. When eras that no arithmetic can number have marked the life of your child, an eternity will still be before it, in which it shall live, move, and have its being! What think you, parents, of having such a creature as this under your roof, and under your charge, and that creature your own child? Consider.

(2.) *Your child must live for ever in bliss or woe.* It must stand before the judgement-seat of Christ. It must be forever lost, or for ever saved. It must be with God and Christ, with the angels and saints, loving and beloved, a glorious and majestic being, or for ever wicked and unutterably miserable with Satan, and lost spirits! I am assuming, of course, that it shall here attain that age as shall make it fully responsible to God; for if it dies in infancy, I believe that it is certainly saved through Jesus Christ. But even to be able to entertain such a hope as this, that your babe, though dead, actually lives somewhere with Jesus; or that, if living here, is yet capable of becoming one of God's high and holy family in His home above for ever—may well deepen upon you a sense of its personal value! Do you ask what this fact has to do with your duty of training up your children? I will tell you. Whether your child—should it be spared some years on earth—shall live for ever in joy or in sorrow, depends upon what it believes and does in this world. It is *how it lives here* which must determine *where and how it shall live hereafter.* Is that not a solemn consideration for you?—and is it not more solemn still, when you further remember, that the character which your child is to possess on this side of the grave, and retain on the other, and on which its destiny hangs, is affected more by what it sees, hears, learns, from you, and in your house, than upon anything else in this world?

3. But I notice, lastly, that your children are of inestimable importance to *their Father in heaven.* Perhaps you are disposed at first to doubt this; but if you consider it you will see how true it is. God being so great and glorious, you think that probably a child is too small and insignificant a thing to be noticed or cared for by Him. But it is just because God is so great and glorious that He is able to know and consider every person and thing in the universe. "Are not five sparrows sold for a farthing? yet not one of them is forgotten before God. Fear not; ye are of more value than many sparrows!"

It was perhaps this wrong impression of God's greatness which, on one occasion, induced the disciples to prevent mothers bringing their children to the Saviour to

obtain His blessing. How could the great Messias, thought they, condescend to attend to such weak and insignificant creatures? But very different were His own feelings! "Suffer little children to come to me, and forbid them not!" and accordingly the good Shepherd took the lambs into His arms, and blessed them.

Who gave the heartiest welcome to the King when He entered the temple? Not the priests, nor Sadducees, nor Pharisees, but the children who cried Hosanna! Those who pretended to great wisdom and piety rebuked them, and wished Christ to do the same; but He would not. He received the praises of the young; for God had ordained such to come from the mouth even of babes and sucklings.

Why should this astonish you, parents? "O ye of little faith, wherefore do ye doubt?" For only reflect for a moment upon the relationship in which God stands to those children. *They belong to Him,* and are His property, not yours. He it is who has given them all the value which they possess. He it is who has created them, and endowed them with such wonderful powers and capacities, in order that, as the very end of their being, they might glorify Him, and enjoy Him for ever. And such immense value does He attach to those His own creatures, that He re-deemed them, not with such corruptible things as silver and gold,—for these could not purchase the least and poorest of them,—but with the precious blood of His own Son! And at baptism did He not claim them as His own, revealing Himself as *their* God,—their Father, Saviour, and Sanctifier?

Remember, then, parents, that God has given you this precious property of His in trust; and of each child beneath your roof He says: "Nurse this child for me!" Have a care, then, I again say, how you train them up "in the nurture and admonition of the Lord."

I cannot conclude this address to parents of the working classes, without saying a few words to employers. Masters of public works, masters and mistresses of private families!—I have appealed to these parents in your name, begging them to furnish you with good and faithful servants; and you know well how much your comfort and prosperity depend upon the supply which they may afford to such demands. But let me remind you that duties are reciprocal,—that if you require those in your service to consider *your* comfort and advantage, it becomes you equally to consider *theirs*, actuated by that Christian principle which should be common to both—the principle of "loving our neighbour, and pleasing him for his good to edification." If you treat those in your service as mere machines, mere helps to your personal aggrandizement or convenience; if you acknowledge no obligation to make any sacrifices of your ease or wealth to

make them better or happier,—why should you expect them to be actuated by different motives towards you; If such motives as, “Each man for himself”—“look after number one”—“what will pay”—are to be inscribed on the banners of employers—why not on those of the employed, yourselves being judges? I know well that heads of works and heads of houses are often loud in their cry about the “ingratitude and selfishness” of those who serve them. But let those who complain be sure that such real unselfish kindness has been shewn by themselves, as ought to have excited corresponding feelings in those who were its objects. Very true, it is alleged, “the working classes are extremely suspicious.” Whether this may arise from ignorance, and conscious weakness when opposed to those in whose power they more or less are, or may be the legitimate effect of many lessons taught them in the school of a hard and worldly selfishness, I know not. I admit, however, that they often do attribute what was prompted by benevolence in their employers, to mean and unworthy motives. But in the vast majority of cases this is an error of judgement rather than of heart; and if a course of wise, frank, considerate, and generous treatment of them is pursued, it will soon be perceived, and duly appreciated by the workman or servant. And what a blessed effect it would have upon home education, if employers manifested a *personal* Christian interest in those who serve them,—if they acted towards them as beings of flesh and blood, with minds and hearts, with social and domestic affections, like their own! Why, then, should not misters and mistresses at home have more friendly, thoughtful, Christian intercourse with their servants, so as to gain their hearts, and to help them to good? Why should not masters of works try to become better acquainted with their workmen as fellowmen? Would it be too condescending in them to visit them in their houses? Why not? Do they imagine that this would lower their dignity, or weaken their influence, or occupy too much time? And could they not do more to make those houses fit for the home education of human beings? Could not more be done for affording a practical training to boys, but especially to girls, so as to fit them to become respectable men and women? Could not more be done to relieve and cheer up those thrown out of work by sickness or bad trade? There are heads of public works who do all this, and verily they have their reward in the affection and respect of their men, shewn often in very trying circumstances; and there are masters and mistresses who thank God for the Christian servants whom they have gained, as friends, chiefly by their own conduct towards them. Only let this honest discharge of duty begin and be more general in this Christian land with the employers, and it will very speedily tell too on the employed, to an extent that the most sanguine could

hardly venture to hope for. The law of love must be allowed to have its share in regulating labour as well as the law of mere money-profit. There is a demand and supply by hearts required, as well as by pockets. “Live and let live,” was surely not intended for the body more than for the soul!—*Ed. Ch. Magazine.*

N.

THE CHURCH AT POME.

Report of the General Assembly's “Committee on Indian Churches.”

We are enabled to present our readers with the “Report of the Committee on Indian Churches,” laid before the last General Assembly by the Rev. Dr. Bryce, along with the “Memorial” to the Earl of Derby, adopted unanimously by that venerable body, on the recommendation of their Committee, and setting forth the claims of the Church of Scotland to a more liberal supply of spiritual ministrations to the members of her communion in India. Events, the most important that have occurred in the history of our connexion with India—as that connexion is to be regarded under its religious and educational aspects—are giving a more ordinary interest to this report, and we doubt not, will obtain for it a deeper attention from the Church, perhaps, than the matters which it embraces have hitherto found.

It will be recollected that, when in 1813 a fully-equipped Episcopate was organised for British India, under letters patent from the Crown, provision was made, at the same time, by the Court of Directors of the East India Company, in concurrence with the General Assembly of 1814, for a branch of the Church of Scotland being extended to that country; and this for the purpose, as set forth in the minute of the Honourable Court of date 13th November 1813, of encouraging “the extension of the principles of the Christian religion in India.” When the Company's charter was renewed in 1834, the Scotch Church in India was further recognised and provided for, under Parliamentary sanction as a branch of the Honourable Company's ecclesiastical establishment in that country; and under the provisions of that statute it still exists. It appears, however, from the Report before us, that this Church has received but slender aid from the Indian authorities at home in carrying out the great object for which it was established, even regarding this object as limited to supplying the spiritual wants of her members in that country belonging to the civil and military services, and without reference to the more missionary character impressed upon it in 1813. It has also been far from meeting with the same countenance and encouragement as the Church of England in India; while it will be seen from the Report that its interests have been zealously watched over by the Committee to whom they have been en-

trusted by the General Assembly, and its claims repeatedly urged by that Committee on the Indian authorities. These claims did, indeed, at length attract somewhat more notice from the Court of Directors, who, in 1856, instructed the Governor-General in Council to inquire into and report on the spiritual wants of their servants in India who are in the communion of the Church of Scotland, that, if necessary, these wants may be supplied, according to the rule made applicable in 1835 to those of the Church of England. The Report of the Committee states that, at the time of giving it in to the last Assembly, no answer had been received from the Supreme Government in India to the letter of the Court of Directors; and since the rising of the Assembly a further official communication has, we understand, reached the Committee, bearing that, up to the 2nd July last, the expected reply from the Governor-General in Council was still due;—a delay which the Court expresses their regret should have occurred, adding, at the same time, that they had “recently repeated their orders for the early transmission of the information which has been so long expected.” In this position the question now stands; and as the Report intimates, that the Committee have reason to believe that the result of the Governor-General's inquiry, although not known at the India House, has been such as to lead his Lordship to regard the claims of the Church of Scotland to more chaplains in a favourable light, hopes may be indulged by the Church, that *if her branch in India is to be still maintained*, it will be placed on a footing more commensurate with the magnitude of the objects for which it was established. Steps, it appears, were about to be taken by the Committee to obtain this object through an application to Parliament but as the Bill lately passed into law has had in view the *framing* of a government—not the laying down how it was to be administered—the disposal of the “Scotch Church” question is now in the hands of the Secretary of State for Indian affairs and his Council; and to this body the Memorial of the General Assembly will no doubt, in due time and form, be presented. The Church will await the decision of Lord Stanley, in the matter of more chaplains for those of her communion in India, with no little interest: and the religious bodies of England now addressing the Indian minister, will look to its disposal as likely to throw a practical light upon the policy which her Majesty's Government are prepared to follow, in encouraging “the extension of the principles of the Christian religion in India.” We need not say that, under various deliverances, of the General Assembly, the Scotch ministers and elders and missionaries at the several presidencies, have been erected into Presbyterian bodies, with a view to the raising up of a Christian ministry from among the native converts to our creed, and have had assigned to them duties the most onerous, as they bear on

the progress of Christian knowledge among the heathen population of India. To discharge these duties with anything like effect, the aid of the State, to an extent not yet vouchsafed, appears absolutely necessary; but, confining the question to supplying of the spiritual wants of those in the services who are of the communion of the Church of Scotland, the injustice done to that Church is very manifest. The members of the Church of England in India have been from time to time liberally provided for? the Church of Rome in India has also had the countenance and support of the Government extended to her, in the shape of maintaining more liberally her bishops and priests out of the public revenues; the Church of Scotland alone has had her claims hitherto overlooked, although established under similarly express statutory sanction as that of England in India, and existing altogether independent of the good-will of any Secretary of State. The slender provision of six chaplains, made in 1822, for supplying spiritual ministrations to her members scattered over all India, has received no increase since that period; while, as the Report bears, her exertions have been discouraged by the furlough and retiring allowances of her ministers having actually been reduced! The notice of the new Government of India will now be called to all these matters under circumstances that cannot fail to obtain its attention; and it is right that the Church should be made as fully acquainted as possible with the position in which the question now stands, and the importance which occurring events are giving to its disposal. Regarded from a "Church of Scotland point of view," the religious policy now called for in India must rest on a principle diametrically opposed to that which holds that "the sphere of government and the sphere of theology are absolutely and entirely separate"—a principle which, while it receives with becoming reverence the maxims of "eternal justice" as guides to the statesman in all his measures, teaches that, independent of a religious creed to sanction, consecrate, and enforce these maxims, he will labour in vain to rear the structure of social order and Christian civilisation among the Hindoos.—*H. & F. M. Record.*

Extracts from the Moderator's Valedictory Address to the General Assembly.

The Moderator then rose and addressed the Assembly as follows:—

Right Reverend and Right Honourable,—

Before dissolving the Assembly permit me to thank you for the indulgence and support I have received when endeavouring to perform, to the best of my ability, the important duties of the office to which you have done me the honour to appoint me.

The older members of the Assembly must have missed, like myself, the familiar faces of some, who, in our earlier days, were accustomed to act a prominent part in this Venerable Court.

These eminent individuals have, one after another, been removed from the scene of their earthly labours and conflicts. Many things to remind us of those men, and to awaken in our bosoms unalloyed and solemn reflections. It has been a solace, however, to us and a source of satisfaction to observe that persons, possessed of kindred views and character, have, at the call of Divine Providence, succeeded them; and to know that others are rapidly acquiring the experience and the wisdom which our departed leaders chiefly owed their influence, and which may be expected in due time to fit their successors for occupying an equally distinguished and useful place in our ecclesiastical councils.

At no period in our history have a larger number of young men of talent and piety been known to enter upon the work of the ministry in connexion with the Church of Scotland, or to be preparing themselves for it. This is in no small degree encouraging to us. It shows, notwithstanding the denunciations and the opposition of our enemies, that the Church of our fathers is a tree of our Heavenly Father's planting, and that a blessing is in it. It shows that this plant of renown still retains a firm hold upon the affections and the sympathies of the people of Scotland, and that the expectation is strong and general that, under the care of the Heavenly Husbandman, it will continue to flourish, and that beneath its shadow many shall sit down with great delight and eat much pleasant fruit.

We may likewise congratulate ourselves and one another upon the prosperous condition of the parochial, extra-parochial and Sabbath schools, as well as in regard to the success which has attended the operations of our Home and Foreign Missions. The Assembly have had ample proof of that in the printed reports which have been presented to them. I do not refer to this to boast of it, but to give God the glory—*By the grace of God we are what we are.* No one will say that all those employed by us, or acting under our superintendence, in training up the young and in preaching the Gospel, are in every respect, or without any exceptions, models of what such men ought to be. This cannot be said of any large body of persons connected with any Church in the World, or labouring anywhere in the cause of Christ. In regard, however, to those who name the name of Christ, the fruit of their labour is to be regarded as a proof that the Spirit of God dwelleth in them, and that Christ speaketh by them, then may the blessed effects which have followed the labours of our missionaries and teachers justly be viewed as an evidence of their own zeal and fidelity and a seal of the Divine approbation.

Among other objects interesting to the Church, and calling for the display of its liberality, the plan for converting unendowed chapels into parochial churches was brought under your notice. This was done by the Convener of the Endowment Committee, who pleaded for the object, to which he has devoted the best of his days, as formerly, with all the fervour of sincerity and the warmth of Christian benevolence. I cannot suppose his ardent appeals will prove ineffectual. But the success of the plan so powerfully advocated by him, and approved of by you, suffer me to ren. A you, depends upon immediate and combined action. Not a few of those who have subscribed to it have been removed from the World before, in accordance with the conditions of your plan, the payment of their subscriptions could be called for. Others through reverse of fortune

are unable to fulfil their engagements. In consequence, too, of the changes that are perpetually occurring among the population of our towns and cities by the removal of families and individuals to different parts of the country, it will be difficult in many instances, I have to doubt, to realise the sums which have been subscribed for by them. Here are strong reasons for there being no longer any delay in making a vigorous and united effort throughout the whole country to raise the amount of subscriptions to the sum required, to open the sluices through which are to flow those hallowed streams that are to irrigate our barren land, and make it like a well-watered garden.

But, along with the great importance of the object to be obtained, there are other considerations which ought to induce every adherent of the Church, and every friend of his country, to give of his substance, and that liberally and promptly, to the promotion of so noble a work. So long as our chapels remain unendowed, the erection of additional places of worship in our overgrown parishes is virtually suspended. The funds of the Home Missionary Committee were originally intended to promote Church Extension; but these are at present converted into pastoral-aid grants for the support of the ministers of our chapels and of our Home missionaries. And everywhere it is declared to be inexpedient and vain to press upon the notice of the wealthy and benevolent members of the community the necessity of erecting new churches, if we would meet the demands, or rather the wants, of a growing population, so long as we may be told that, before building more churches, we ought to give stability and permanence to those which have been already erected.

Meanwhile other religious bodies are adding to the number of their congregations and places of worship. We do not blame them for this. So far as they are concerned, who preach the same great doctrines with ourselves, we ought rather to rejoice with the Apostle that Christ is preached, and that He has been made known to many who otherwise might have been left as sheep without a shepherd. But our duty ought not to be neglected because others perform what they believe to be theirs. The divisions which prevail among Christians, or the erection of altar opposite to altar, has always been, with Papal controversialists, a favourite argument when attacking our faith or defending their own. Infidels have likewise referred to our unhappy dissensions as an apology for their scepticism. Is it not, therefore, our duty, as lovers of peace and truth, to endeavour to put an end to those differences—many of them comparatively of little moment—not by railing against those who differ from us, not by outraging their feelings and prejudices, not by refusing to cooperate with them in every good work, not by refusing to acknowledge, as ministers of Christ and members of the body of Christ, those who agree with us in essentials, but by praying for our reunion, or that we all may be one as He and our Father in Heaven are one; by manifesting the spirit of Him who said: "He that is not against me is for me;" and by multiplying our sanctuaries, throwing them open to all who may be desirous to return to our communion, in their first love, as well as to every wretched outcast, and to the poorest among the poor, that the Gospel may be preached to them without money and without price?

As to the proportion of our population who have withdrawn themselves from the Established Church, or who are not at present in communion with it; that is a question with which I do not mean to interfere, further than

to say, that it is my conviction these have been greatly exaggerated, and that of late years, instead of diminishing, the members of the Church of Scotland have been constantly increasing. The straggle of so many from the National Church may be attributed to different causes; but, whatever these causes may be, or whatever may be the nature of the dissent that prevails in particular quarters, it becomes every minister to consider how far he may be chargeable with it, and what he may do to bring back to the fold those who have wandered from it. Having this in view, he will do well to remember the words of his Divine Master: "Be ye wise as serpents, and harmless as doves." It will not do for a minister to say that his parishioners, or some of them, are so prejudiced against him, or so bigoted, that they have embraced such wild and extravagant opinions, or are under such extraordinary influence it is vain to make any attempt to enlighten them or to reclaim them. This is the old excuse of the slothful man who says: "There is a lion in the way." It is an exemplification of the words of our Saviour: "He that is a hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep."

Many a minister has outlived the strongest prejudices against him. Nothing disarms hostility more effectually than kindness and forbearance. The best sermon a minister can preach is a holy life. And the errors prevalent in a parish, where they who have embraced them will not listen to a minister himself, may be reached and uprooted with the Divine blessing by the instrumentality of others. In what way? By pointing them out to those to whose ears and understanding the minister has access, avoiding at the same time all invidious applications. Every hearer of the Word may thus become in his own sphere or neighbourhood "a guide of the blind, a light of them that are in darkness, an instructor of the foolish."

Ministers, however, ought to be at all times more anxious to make converts than to gain proselytes. Their great aim ought to be to win souls to Christ. If they would have those for their crown of joy and rejoicing, they ought not to exhort those who will listen to them to abandon their particular mode of worship, but to forsake their sins—not to come to them, but to go to Christ for salvation. They ought to preach not themselves, but Christ Jesus the Lord, and themselves their servants for Jesus sake.

Right Reverend and Right Honourable.—

We are now about to separate and to return to our respective homes, to resume in our different parishes the discharge of our important duties.

Let me address myself, therefore, first to the ministers who are before me:—Need I say to you that a certain portion of our time ought to be devoted to our own improvement. An unlearned clergy can never long retain a hold upon the public mind. Every department of Science and Literature is open to us, and ought to be made tributary to Religion. But our favoured walk ought beyond all doubt to be Sacred Literature. If a man is not learned in his own profession, it matters little what may be his other acquirements. He needs never expect to inspire others with confidence, or to induce them to show deference to his views and opinions.

True it is we have not the same facilities for digging deep into the wells, either of sacred or profane literature, which are possessed by members of the sister Establishment by means

of their stalls and fellowships. It may be that they have more men of mark among them on this account than we can pretend to, but with all the disadvantages connected with the smallness of our incomes, and the poverty of our institutions, we have men among us who, in regard to the extent as well as the variety of their attainments, would do honour to any Church with which they might be connected. The young ministers who hear me would do well to look to those bright and shining lights, so that they might have communicated to them, some of their ardour, and be induced to follow them in their brilliant career.

The laborious clerical student, however, ought to beware of spending in his study or among his books the time that ought to be devoted to the sick-room or to pastoral visitation. His love of learning may become a snare to him. For the same reason he ought to beware of allowing employment of any kind to take the place of preparation for the pulpit; all that he does ought to converge to the same centre. He ought not to be occupied with his own but with his Father's business. He ought to cultivate the spirit which led the Apostle of the Gentiles to exclaim, "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

The elders who are before me will forgive me if I now address a few words to them before I have done. In consequence of the nature of your office—it being a labour of love—and likewise, on account of the elevated position of many of you in society, your influence is often far more powerful in your respective parishes than that of your ministers. What we do we are supposed by some to do professionally. What you do, on the other hand, in your Christian character you are believed to do, under the direction of Christian principle. This adds greatly to the weight of your Christian exertions, and gives an attraction to them; while the effect of your example is in proportion to the measure of respect with which you are regarded by those around you.

The Church of Scotland has recently passed through a period of severe trial. Some of us can never forget the warm sympathy, the powerful countenance, the zealous co-operation, we received at that time from our lay brethren. These gentlemen stood by us manfully, sharing the obloquy which was freely heaped upon their ministers, because they had consciences and obeyed them. They favoured us with their counsel; they aided us with their substance; they procured strength from on High for us by their prayers. Not a few of that noble band of Christian brothers have ceased to take any part in earthly struggles; but some of them still live, while mourning our losses, to share our triumphs, and are ready still, by means of their pecuniary contributions and personal labours, to uphold and extend the Church of their fathers.

Of those to whom I have been referring I have seen some in this Assembly. I say therefore to them, and to their brethren in the eldership, who are like minded: Rest assured, your ministers feel—the congregations to which you belong feel—your countrymen feel—they owe a deep debt of gratitude to you for your unpaid services in the cause of humanity and the cause of Religion.

Lady Yester's Parish, Edinburgh.

For many years the kirk-session of Lady Yester's, Edinburgh, have rented a school-house in which the minister and missionary

conducted Divine service every week for the special benefit of the poor parishioners, and where also the Ladies Work Society and other schemes of Christian usefulness held their stated meetings. Last Whitsunday these premises were taken from them, and it became necessary to make a vigorous effort to buy or hold a mission and school-house in connection with the church. In December last a bazaar was held, which realized nearly £300 (the members of the church having previously raised a similar sum), and trustees were appointed to negotiate a purchase. A large block of building, adjacent to the church, was bought by them at the price of £800, and about a fortnight ago the minister announced to his people that £200 was still wanted to complete the purchase. This additional sum has now been almost entirely collected by the congregation, and since then the property has been paid for and handed over to the kirk-session to be held in trust in all time coming as a mission and school-house for Lady Yester's parish. The parish comprises some of the poorest districts of the Old Town. Such results are highly creditable to the congregation.

Parish of Hamilton.

On Sabbath last the Rev. Wm. Robertson, of St. Bernard's, Edinburgh, presentee to the second charge of this parish, preached at both diets in the parish church. In the forenoon he chose for his text Jeremiah viii. 20, "The harvest is past, the summer is ended, and we are not saved," and in the afternoon, Philip, in his 13 and 14, "Forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark," from both of which texts he delivered most eloquent discourses to crowded and attentive assemblies. On Monday he preached, by appointment, before the committee of the Presbytery, when there was a good attendance both of ministers and parishioners. We understand that a very considerable sum has already been subscribed, and that further appeal to the liberality of the parishioners is being made, for the erection of a second Established Church in Hamilton. It is hoped that the committee will soon be in a position to provide, for the many who cannot be accommodated in the Parish Church, a regular place of worship. On Sabbath a neat and commodious chapel, in connection with the Establishment, erected at Quarter Iron Works, was opened for divine service by the Rev. P. H. Keith, D.D., minister of the parish. For some time the Rev. Mr. McPhail, missionary, has preached every Sabbath in the school-house of Dargaber; but to meet the rapid increase of population, attracted to the district by the iron-works, this chapel has, by the liberality of the Messrs. Dunlop, been provided.—*Courier.*

Rev. Hugh Watt,—New Monkland.

On the afternoon of Thursday last, a deputation, consisting of Dr. Clark, of Wester Moffat; Gavin Black, Esq. of Rawwards; William Forrest, Esq. of Meadowside; William Black, Esq. coalmaster, Winterigg; Robert Kirkland, Esq., Calderbank; and the Rev. Robert Archibald, minister of the parish, waited upon the Rev. Hugh Watt, recently retired from the office of parochial teacher (the duties of which he had faithfully and successfully discharged for the lengthened period of fully fifty-five years), for the purpose of presenting to that venerable gentlemen a splendid and life-

like portrait of himself, as a mark of the high esteem which the deputation and many others, of Mr. Watt's early pupils and friends still entertain for him in the declining years of his life. The portrait, painted by Mr. Levack, of Airdrie, a young artist of high attainments in his profession, being exhibited, Dr. Clark rose and said.—Mr. Watt.—It gives me a pleasure of no ordinary kind to have been selected to present you with this portrait. You and I have now arrived at a great age. Sixty years have now elapsed since you first taught in the parish school, and the heritors having formed a favourable opinion of your abilities, would then have elected you as parish schoolmaster, but this you declined, wishing to arrive at still further proficiency in your studies. After three years of further preparation you returned to New Monkland, and were then elected. In the year 1809 you became a licentiate of the Church of Scotland. The even tenor and laborious nature of a parish schoolmaster's life does not admit of any great variety of incident or of much being said concerning it; still the office of a teacher is of the highest importance. To him belongs the duty of instilling the principles of piety and virtue into the young mind, and to the teachers of Scotland, by general consent, has always been attributed the high standing which Scotchmen have attained in every quarter of the globe; and it gives me great pleasure to add, that many of your pupils, both at home and abroad, have arrived at great eminence in various professional employments. Your own course, I would say, has been fortunate and happy. About thirty years ago you received a highly valuable testimony of respect and regard as a successful teacher,—and now again a number of your neighbours and former pupils have agreed to present you with this evidence of their esteem, which I doubt not will be an object of the greater gratification, in that it conveys to you—near the close of a long life usefully spent—a testimony of the continued respect of those amongst whom you live. I am glad to say that Mr. Levack has produced in this painting not only a very exact likeness, but also a highly-finished and successful work of art, which has been seen and universally admired by a wide circle of your friends and acquaintances, and which will carry down to future generations a correct representation of your lineaments and personal appearance. In name, therefore, of the subscribers, I beg to present you with this portrait. Mr. Watt acknowledged the deep feeling of gratitude experienced by him on the reception of this testimony of their esteem, and after several interesting remarks as to the various changes that had taken place around him since his election to this parish, the whole party sat down to a substantial dinner, after which the several guests, during the intervals between the toasts, rehearsed some curious stories of their schoolboy days, and thus spent the evening in a very pleasant manner.

THE LATE REV. ALEXANDER STEVENSON, MINISTER OF RUTHWELL.—On Wednesday last, in the presence of a large assemblage of friends and parishioners, the last sad duties were paid to the mortal remains of this lamented gentleman. He had faithfully fulfilled the period of service assigned to him in his Master's vineyard. His ministerial life extended over twenty years; and but a few brief months ago, none who saw him but might have anticipated for him a long, long succession of years of usefulness and honour. Such expectations, however, were not to be realised. He has died in his prime, and gone prematurely to

his rest. Yet the work and labour of love, which, by the testimony of many witnesses, he so zealously discharged for seven years in his far distant land, and under a burning sun—and the quiet, unobtrusive goodness, pious counsels, and kindly and consolatory offices which marked his daily life as parish minister at Ruthwell—have not been unproductive of good, and will not fail of their reward.—*Dumfries Herald.*

NEW CHURCH OF DUMFRIES.—The Presbytery of Dumfries met in the new church here, on Thursday, for the purpose of inducting the Rev. Andrew Gray to the new church and parish of Dumfries, in the room of the late Dr. Thomas Tudor Duncan. The services of the day were ably conducted by the Rev. William Moore, M. A., Lochruton. At the close of the very imposing ceremony, Mr. Gray received a hearty welcome from the members of his flock as they retired from the church.

PARISH OF STEWARTON.—At a meeting of the congregation of the Parish Church of Stewarton, at which the minister presided, on Monday evening last, Mr. Wm. T. Shanks, preacher of the gospel, a recent licentiate of the Presbytery of Irvine, was unanimously chosen as a suitable assistant to the Rev. C. B. Steven. We understand this appointment promises to give general satisfaction to this large parish and congregation.

We (*Perthshire Advertiser*) understand the Rev. Andrew James Baxter has been appointed minister of the chapel at Stanley, in connection with the Church of Scotland. Mr. Baxter is son of Mr. Daniel Baxter, who was several years the respected chaplain of our County Prison, and who now fills the same office in the County Prison of Aberdeen. The newly appointed minister was a distinguished student of Aberdeen College, and has for a considerable time acted as missionary in the East Church parish of that city.

CHURCH IN THE COLONIES.

Induction at Hemmingford, C. W.

The Presbytery of Montreal met at Hemmingford, according to appointment, on the 8th ult., for the induction of the Rev. James Patterson to that charge. There were present the Rev. F. P. Sym, Moderator; Alexander Wallace, John Macdonald and William Snodgrass, Ministers; and Adam J. Reay, Elder. Although it was a very precious harvest day, the people showed their interest in the settlement of Mr. Patterson by attending in large numbers. The Church was full. Mr. Patterson having preached before the Presbytery, according to appointment, and it having been reported that he preached, as required, before the congregation on the 15th Aug., the edict for his induction was returned duly attested, as having been served agreeably to instructions. Proclamation was then made three times at the church door, that, if any person had any objection to offer against the life, doctrine or conversation of the Rev. James Patterson, he should immediately repair to the Presbytery and lodge certification with proof why the said

Rev. James Patterson should not be inducted. No one having appeared to object, the Rev. William Snodgrass went to the pulpit and preached a sermon suited to the occasion. Thereafter he gave a history of the vacancy and the steps taken by the Presbytery to supply it, and then in the face of the congregation put to Mr. Patterson the questions required by the Church to be put to Ministers at their induction, to which satisfactory answers were received, read the Act of Synod declaring the spiritual independence of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, and received Mr. Patterson's assent thereto, and then, in the Name of the Lord Jesus Christ, the only Head of this Church, and in the name of the Presbytery, inducted Mr. Patterson to this charge, investing him with the full character of minister of this congregation, and conveying to him, by prayer, all the powers and privileges implied in that character. Prayer being ended, the right hand of fellowship was given to Mr. Patterson by the brethren present, and Mr. Snodgrass then addressed him and his congregation on their respective duties. After the services were finished, the congregation had the usual opportunity of welcoming their newly inducted minister. Mr. Patterson subscribed the Formula prescribed by Act 10, Assembly 1711, and Bonds in duplicate for the Ministers' Widows' and Orphans' Funds, and his name was added to the Presbytery Roll. The Clerk was instructed to intimate this induction to the Secretaries of the Temporalties Board, the Board of Managers of the Ministers Widows' and Orphans' Fund, and the Colonial Committee of the Church of Scotland. The Presbytery then made inquiries into the state of the session, church, manse, glebe, and management of the temporal affairs, and agreed to record their satisfaction with the interest and efforts manifested in connection therewith. The Presbytery having made arrangements for the dispensation of the Lord's Supper to the vacant congregation of Dundee, the Moderator closed this meeting by pronouncing the Benediction.—*Montreal Presbyterian.*

Presbytery of Hamilton.

The Presbytery met at Niagara on the 25th of August, and proceeded to the induction of the Rev. Charles Campbell, Messrs. Herald, Bell, and Niven officiating. This was a most satisfactory and harmonious settlement; may it be abundantly blessed of the great Head of the Church.

"The Presbytery, on motion of Mr. Niven, seconded by Mr. Whyte, unanimously agreed to record their high sense of the liberality of the Kirk Session of Niagara in their defraying the expenses of the members of Presbytery who were appointed to induct the Rev. Mr. Campbell over the vacant congregation there on the 25th of last month, and who, as a Kirk Session, have been the first in the history of our Church to exhibit an example so considerable and so worthy of imitation." This minute is commended to the attention of the Sessions of other vacant congregations, and the zeal and liberality of the brethren at Niagara may provoke them to follow an example, as it says, so deserving of imitation.—*Id.*

Presbytery of Toronto.

The ordinary quarterly meeting of this Presbytery was held in Saint Andrew's Church, Toronto, on the 17th of August, and was

INTERESTING EXTRACTS.

The Jews an Example to the Christian Church.

What is the line of conduct which the proceedings of Jehovah with the Jews holds forth to Christians as the guardians of religious truth? Our weapons are not carnal, but spiritual. These weapons, however, we are bound to use with unremitting energy. With them we are as much commanded to pull down the strongholds of evil that exalt themselves against the Redeemer; with them we are as much called upon to overthrow every communion and heresy which prevents and obscures the brightness of the Gospel,—as were the Jews to destroy the Canaanites and their gods. We must keep the covenant which was sealed by Christ's blood with unwearied fidelity; we must watch over it to observe its ordinances, to defend its purity, to promote its honour. We must throw down by reasoning the altars of every false religion that opposes its strange fire to the holy sacrifice of the cross. We must break in pieces the idols of selfishness and philosophy that men set up in their understandings and their hearts, and teach them to make the form of sound words in the New Testament the only form of doctrine to which they bow, the image of the Redeemer's righteousness the only image which they adore. We must neither spare men's heresies, nor have mercy upon their impieties. We must never be unequally yoked with the unbeliever, nor for the sake of transitory peace, or some worldly interest, make a league with the misbeliever, or the demer of the Saviour's deity, and the Spirit's sanctifying work. With the word of God, as with a sword, we must cut through the cavilling distinctions of philosophy falsely so called, and permit no unauthorised mode of worship to exist unrebuked before our eyes. We must root out by conversion every adversary of the Lord; and labour, by the transforming of their minds, to bring them out of darkness into light, and from the synagogue of Satan into the assembly of the saints. Like the Jews, we must be very zealous for the Lord God of Hosts; for, like them, we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should shew forth the praise of Him who has called us out of darkness into his marvellous light. The difference lies not so much in the work in which we are engaged, as in the means by which it is to be accomplished. To them was given the awful charge of cutting off God's enemies from the earth by the arm of the flesh; to us there is only committed the gentler office of cutting them off by persuasion and argument from the regions of error and the life of sin. If in this acceptable employment we do in any way draw back from the sacred obligation that rests upon a Christian people,—the obligation of promoting to the utmost what they believe to be the Christian truth,—there is no more for us than there was for the Israelites a hope that we shall escape the sorrows and sufferings that flow naturally from our negligence in spiritual things. If, content to enjoy the truth for ourselves, we permit others to live and to die in their errors undisturbed, we cannot but expect that God, in his wrath against our selfish lukewarmness for his honour, will allow the existence of the error to be prolonged, and to become a snare by its wiles, and scourge through its increase, both to the peace and principles of us and our posterity. It is but a righteous act of vengeance upon a careless Church.—*Rev. G. Benson.*

numerously attended, there being 16 Ministers and 7 Elders present.

The sympathy of the brethren present was awakened by an announcement made by the Clerk to the effect that an old and much respected member of the Presbytery, Mr. Donald Cameron, Elder, Vaughan, who was present and took part in the deliberations of the Court at its last meeting, was now no more, he having departed this life a few days ago. Many warm and touching tributes to the worth of the deceased were paid, especially by the older members, who could speak of his earlier services to the Church. Ultimately the following minute was adopted unanimously:—"Dr. Barclay reported that Donald Cameron, Ruling Elder, had departed this life on Wednesday last, the 11th inst., and that at the request of the congregation, he had preached at Vaughan on Sabbath last, and endeavoured to improve the melancholy event for edification. The Presbytery heard this announcement with deep sympathy and regret, and unanimously resolved to record in their minutes their high estimation of the private worth and public usefulness of the deceased. Mr. Cameron had been a representative Elder in this Court for more than a quarter of a century, and was seldom absent from its meetings. The lively interest which he took in the welfare of the Church in general, and his active and long-continued services in behalf of the congregation of Vaughan in particular, are deserving of grateful and lasting remembrance. It is the earnest prayer of the members of this Presbytery that the dispensation, which has deprived them of so valuable a coadjutor, may be sanctified to the family of which he was head, and to the Church in which he was so efficient and exemplary an office-bearer; and that the great Head of the Church may be graciously pleased to raise up others of kindred spirit to fill his place and follow in his steps. Mark the perfect man and behold the upright, for the latter end of that man is peace."

A long list of appointments for the supply of sermons, during the next three months, to vacant congregations was then agreed to, viz:—Vaughan, Peterboro', Milton and Esquesing, Lindsay, Orangeville, and Osprey—spread over which, there were thus made the large number of 40 appointments.—*Id.*

Arrivals by the "North Briton."

We are glad to notice that Dr. Lawson, Professor of Chemistry and Natural History, Queen's College; the Rev. William Simpson, of Lachue; and the Rev Peter Thompson, missionary for the Bathurst Presbytery, were passengers by the "North Briton," which arrived at Quebec on the 21st ult.—*Id.*

Report of the Committee on Sabbath Observance.

Unto the Rev. The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland.

The Committee on Sabbath Observance have little to report in connection with this subject during the past year.

The unscriptural views entertained by many in high places, in reference to the divine institution and gracious design of the Sabbath, and the painful extent to which God's holy day continues to be desecrated throughout the land, publicly and privately, by all classes, may well fill the heart of the christian and of the pa-

triot with sorrow and alarm, while they surely loudly and affectingly appeal to all who have faith in the declarations of God's word, to bestir themselves, and endeavour to rescue the Sabbath from the wide-spread desecration which now marks it.

Of every prevailing sin it may with truth be said, it averts many blessings, social and civil, as well as religious, from us, and brings many evils upon us; and more especially and emphatically still may this be affirmed of the sin of desecrating that day which God, influenced not more by respect to His own glory than by a special propriety, reserved for Himself, and which He authoritatively commands men of all ranks, employments, ages and climes, to remember to keep holy—not doing their own ways, not finding their own pleasure, nor speaking their own words.

The desecration of the Sabbath is not only a sin itself most dishonouring to God, but it is in addition, sore evidence of the commission, by those guilty of it, of manifold other offences against God's word and ordinances, and it is the fruitful source of many such offences.

Your Committee regard this sin as a sure indication of a general disregard of the authority of God's word on the part of those guilty of it, in all their aims, and principles of action; and deserving, as this sin does, to render God's word and ordinances of none effect, its prevalence must prevent us from attaining to that righteousness which exalteth a nation, while it proclaims that even now there is among us that sin which God's word declares to be the reproach of any people, and which must issue in their ruin.

With these views and feelings on the subject the Committee would suggest to this court the propriety of anew inculcating upon all the ministers within the Church, the duty of impressing upon their people from the pulpit and otherwise, the paramount importance of the religious observance of the sabbath, as required by God's Word, whether regard be had to the spiritual interests of individuals, or to the general morality, good order and prosperity of the country at large.

They would also recommend that as a Bill is now before the Legislature having for its object the abolition of labour on the Sabbath in the public works and departments of the Province under Government, the Synod, as the Supreme Judicatory of the Church, and as representing the views and wishes of all its congregations in this matter, should adopt and immediately forward to the several branches of the Legislature, a petition in favour of this measure.

The Committee would further suggest to the Synod the propriety of bringing under the notice of the Directors of the several Railroads and Steamboat Companies, by memorial or otherwise, the great power possessed by them in the Providence of God by the proper regulation and conduct of their business, to contribute to the proper observance of the Sabbath, and to the interests of morality and religion in general, and to urge upon them the solemn responsibility under which they are placed to employ this power accordingly.

Little immediate benefit may result from this step, yet the Committee conceives that the Church will but perform the duty which it owes to its great Head and to the country, in declaring to these bodies, its conviction in the premises.

All of which, however, is respectfully submitted. On behalf of the Committee.

WM. BAIN, Convener.

Winter.*

The general aspect of winter is forbidding. It is the night of the year; the period when, under a mitigated light, nature reposes, after the active exertions of spring and summer have been crowned with the rich stores of autumn. We now no longer survey with admiration and awe those wonders of creative power which arrested our attention in that youthful season, when herbs, plants and trees awoke from their long sleep, and started into new life, under the kindly influences of warm er suns and gentler breezes; and when the feathered tribes made the fresh-clothed woods and lawns, and the blue sky itself, vocal with the music of love and joy. Nor do we now expatiate in the maturer beauties of summer, when light and heat flushed the glowing heavens and smiling earth, and when the clouds distilled their grateful showers, or tempered the intense radiance by their sitting shade. And mellow autumn, too, has passed away, along with the merry song of the reapers, and the hum of busy men gathering their stores from the teeming fields.

Instead of these genial influences of a propitious heaven, our lengthening nights, and our days becoming perpetually darker and shorter, shed their gloom over the face of nature; the earth grows niggardly of her supplies of nourishment and shelter, and no longer spreads beneath the tenants of the field the soft green carpet on which they were accustomed to repose; man seeks his artificial comforts and his hoarded food; the wind whistles ominously through the naked trees; the dark clouds lower, the chilling rain descends in torrents; and, as the season advances, the earth becomes rigid, as if struck by the wand of an enchanter; the waters, spell-bound, lie motionless in crystal chains; the north pours forth its blast, and nature is entombed in a vast cemetery, whiter and colder than Parian marble.

Yet, even in this apparently frightful and inhospitable season, there are means of pleasure and improvement, which render it scarcely inferior to any other period of the revolving year; while proofs of the power, wisdom and goodness of the great Creator are not less abundantly displayed to the mind of the pious inquirer. With reference to the angry passions of the human race, it is said that God "causes the wrath of man to praise him, and restrains the remainder of wrath;" and a similar remark applies with a truth equally striking to the troubled elements. The Almighty sets bounds to the raging ocean, saying, "Hitherto shalt thou come, and no farther; and here shall thy proud waves be stayed." He regulates by his wisdom the intensity of the tempest, "staying the rough wind in the day of the east wind." All the active powers of nature are his messengers: "fire and hail, snow and vapour," as well as "stormy winds, fulfil his word." Nothing, indeed, can be more worthy of admiration and gratitude than the manner in which the rigours of winter are tempered and modified, so as to contribute to the subsistence and comfort of living beings.

It is true, that even in the ordinary occurrences of life, there are, in winter, probably more distressing and fatal incidents than during the other quarters of the year. A snow-storm may sometimes overwhelm a shepherd and his flock; a tempest may cause a gallant vessel and its crew to perish; a fire may lay

a village in ashes; disease, attendant on exposure to a rigorous climate, may invade the unwholesome and comfortless huts of the poor; or, in a season when the wages of agricultural labour cease along with the power of working in the open air, famine may emanate and destroy whole families; but such events, as these, melancholy as they are, must be ranked among the common evils of life, and belong to a class, marking a peculiar feature in the government of this fallen world, to which I have previously adverted, and which can never be far from the mind of the accurate observer of nature. At present let us take a rapid glance at the other side of the picture, and we shall see enough to prove that even in these gloomy months the paternal care of an all-wise and beneficent Governor is not less conspicuous than in other periods of the changing year.

If we look at the lower animals, how wonderful are the kind provisions of Providence! Among the numerous tribes of insects, reptiles, birds and quadrupeds, there appears to be a general presentiment of the coming desolation. Some, impelled by a wonderful instinct, provide for themselves comfortable retreats, each tribe adapting its accommodation to its peculiar circumstances,—burrowing in the earth, or boring beneath the bark of trees and shrubs, or penetrating into their natural hollows, or lodging in crevices of walls and rocks, or diving beneath the surface of the water, and lying immovable at the bottom of ponds, lakes, or marshy streams. Here they are preserved during this barren period, either by feeding on the stores which, with a foresight not their own, they had collected in the bountiful weeks of harvest, or by falling into a deep sleep, during which they become unassailable either by the attacks of cold or of hunger, or by issuing daily or nightly from their resting-places, and gathering the food which a providential care has reserved for them, and taught them how to seek. Others, chiefly belonging to the winged tribes, are taught to migrate, as the rigours of winter approach, to more genial climates, where abundant food and enjoyment are provided for them, and where they are thus permitted to expatiate in all the advantages of a perpetual yet varied summer; while these, again, have their places supplied by hardier species of the feathered family, which the gathering storms of more northern regions had warned to leave their summer haunts.

If from the inferior animal creation we turn to man, the same traces of a paternal hand are seen in providing against or compensating for the privations of winter. If our natural instincts and defences are not so numerous as those of the brutes, reason and foresight amply supply their place. Influenced by these, we build comfortable houses, of materials which are everywhere to be found, and collect supplies of fuel from bogs and forests, or dig them out of the bowels of the earth, where they are laid up as in storehouses; and we rear flocks and herds to furnish us with the means of food and clothing. Meanwhile, necessary industry occupies and cheers the dreary season; and books or social intercourse improve and exhilarate the mind.

All these proofs of paternal care deserve and will obtain a separate consideration; but the simple mention of them is calculated to call forth sentiments of pious admiration and gratitude. "Who knoweth not in all these, that the hand of the Lord hath wrought this?"

The winter landscape has been accused of monotony; and certainly all nature has at this

season a less animated and varied aspect than at any other. Unless when sprinkled over with hoar-frost, or covered with a cold mantle of snow, the surface of the earth is of a bleak and faded hue. The woods have long lost the variegated foliage that had previously ceased to be their ornament: and the branches of the trees, with their "naked shoots, barren as lances," present one uniform appearance of death and decay. The howling of the long continued storm, and the few faint bird-notes heard at intervals in the thickets or hedges, are monotonously mournful. The devastation of the earth, and the sounds that seem to bewail it, are general and unvaried. A few hardy plants and flowers, indeed, begin to swell their buds and expand their petals; but the thick cerements which envelope the one class, and the pale and sombre hue of the other, equally proclaim to the querulous mind the ungenial climate.

(To be concluded.)

MISCELLANEOUS EXTRACTS.

A Voyage to the West Indies.

Have you ever crossed the Atlantic? I daresay you have, as in these days of steam we are more adventurous and locomotive than our fathers. I have crossed it more than once; and as I am very well, and very idle, as every one on shipboard usually is, I sit down, as the vessel is toiling away, to give your readers, if any such care for such things, an account of some of the doings which belong to a trip over the Atlantic.

And now I shall suppose that we have arrived in Southampton—that all partings with one's friends are over—that one has succeeded in keeping his temper during his short intercourse with the official pertness of the people in Moorgate street—that all his luggage, including the boxes and parcels with which friends encumber him, has arrived with him to its full totality—that his pocketful of change, which he thought would defray all intermediate expenses in getting from the train to the ship, is quite exhausted, from the repeated and exorbitant demands made on him during a transitus of about ten minutes—and that at last he has really got on board. I shall spare you a minute chronicle of all that, and at once ask you before embarking, to look on that noble ship, which is to carry him and his fortunes to the West Indies. From stem to stern she is a noble thing. Look away from one extremity to another, and you will see, so indistinct from the distance do the faces appear, that you would not recognise the appearance or features of your father. And no wonder. I am in no mood just now, and indeed never was, for dry statistics. I shall, therefore, give you no minute measurement as to her length or width, but ask you, or any one who will take the trouble, the first time you walk some quiet lane or green field, to step off 118 yards—real veritable yards—and then you will have the length of this vessel. There she is,

* From "Sacred Philosophy of the Seasons," by the Rev. H. Duncan, D. D.

with her oxen and sheep and poultry, numerous as a market, for the fool of the passengers—and her mighty engines,—“like greyhounds on the slip,” impatient to be free—with the multitudinous sound and bustle of taking in and assorting the luggage—and with the roar above head of the steam, thundering away in such a manner that you are at a loss to know whether it is rejoiced to make its escape, or disappointed that it had to be off without shaking or tumbling about the ship. But there it goes, amid all—the last bell! Now the hurried farewells of friends, who came to see as long as they could those from whom they are parting, perhaps forever!—and the weighing of the anchor—and the movement of that mighty engine, life, which now throbs with its thundering pulsations—and the tremble of the ship—and the waving of adieus—and we are now committed to the winds and the waves, and the mercy of the heavenly Father.

But where on earth have all these passengers come from, and whither do they go? What a variety! There is a short time of comparative quiet, as we all feel that our little preparatory arrangements have now been brought to a close, and that we can give ourselves up to the enjoyment of watching the departure of our vessel. Let us, therefore, look round. There sits a young woman, with tears and joy in her sweet young face—tears in leaving those who are near and dear to her, but joy in the companionship of one who is now nearer to her than all the world beside. There walks, and looks, one who has all the quiet bearing of the gentleman, and around whom there is a polished reserve, which at once repels the intrusion of vulgarity, but discourages not the temporary intimacy of those of a kindred spirit. There goes, with military tread, one evidently accustomed to “drums, and guns, and wounds.” There sits one who, with his keen eye, his stooped form, his projecting though tapering chin, and his multitudinous small boxes, seems to be some small chapman. There walks and talks, with his numerous acquaintances, one whose open, manly face, whose hilarity, sometimes a little boisterous, and whose talk of markets and sugar, at once enable you to feel that he is a West India planter. There is a dapper cleric, whose smooth cravat and shaven cheeks, and M. B. waistcoat, leave you at no loss to discover that you have before you one who is carrying Puseyism and puling to some part of Her Majesty’s dominions; while on another part of the deck there walks, with his eyes on his Breviary, a priest of the Church of Rome, who looks with a sort of contempt on the aforesaid cleric, for being merely an imitator in dress, without the fortitude of becoming a brother. And that poor young fellow, with the sunken cheeks, and the thin hands, and

the horrid cough—there is no difficulty in seeing in him a victim of thy terrible and pitiless power, oh, consumption! He is going to a sunnier land to prolong life if possible. I feel for thee: for though neither a prophet, nor the son of a prophet, I predict that never, never shalt thou see those from whom thou now partest in sorrow and in hope: for the disease hath gained the mastery, and will do. I know, from what I have seen, that the very clime to which thou betakest thyself for refuge, will only the more speedily, in this advanced state of thy illness, hasten thy dissolution. Ah, that I could reconstitute with thy friends! how I would tell them they are, in the very cruelty of kindness, sending thee away to die in the land of the stranger—to die, almost as did Moses, “alone.” Yes; wrap closely round thee thy garments! Thou art cold. No wonder; for the winter of death is sending beforehand its precursive shiver, like the breeze of the autumn.

There seems an unusual crowd of foreigners, about two hundred, I understand. Look upon them, as they are now gazing, either in small groups, or solitary. There are Spaniards of small stature, but with proud bearing—and Frenchmen with tufted chins and overhanging moustaches—and Dutchmen, with broad faces and small eyes—and Germans, with fair complexion and blue eyes—and Jews, with fine profile and dark eyes—together with groups of little children, who still cling to parents, but who in a day or two will play together in all the barbarism and glee of broken French, and Spanish and English. Where are all going? What is their object? I wot not as yet.

Onwards and onwards, by night and day, toils our noble ship. In this world of waters, she is the centre of a circle, whose circumference instead of being vaguely discerned amid the dimness of far-off clouds, seems sharp and definite as if the hand of omnipotence had traced with magnificent distinctness its beautiful rim round the whole horizon, shewing the clear union, but not the comminglement, of sky and sea. Onwards and onwards, by night and day, does the ship toil, urged on by the power of that mighty giant steam. No pause in the working of those mighty arms. Whoever is idle, he is not. How he snorts, and coughs, and puffs, as if impatient to finish his task! How enormous his appetite too: for his daily food is about one hundred tons of coals. There never was such a conquest on the part of man, as catching hold of this subtle but powerful thing, and harnessing it so as to make it carry man over the waters with the speed of the wind. The wind? It is speedier: for I have seen the sail set, as if to give assistance to the steam, when all at once, as if jealous of that assistance, and prodigal of his power, he started away and dragged on the ship,

quicker than the breeze, so that the sails were actually flapping uselessly and re-passengers. Onwards and onwards, by night and by day, whether we sleep or wake, eat or drink, this giant speeds, at the rate of 330 miles a day.

“What a beautiful passage is this!” exclaims for a number of days almost every one. “Good night,” utters neighbour to neighbour, as the lights at eleven o’clock were extinguished last night as usual through the whole ship, “we shall have such a calm night of it!” I participated in the feeling, and yet, from some undefinable feelings of my own, strengthened by my observation of certain murmurings of the captain and some of the officers, I was uneasy. I was right; for early in the morning the storm began to blow, and we felt every one of us that we were in for it. I shall not begin to describe a storm on the Atlantic, or the lurid grim look of the waters, or their varied aspect, as if sometimes they were rushing with fierce competition to swallow up the ship, and at other times, when the sea is perfectly level by reason of the strength of the wind. I shall attempt nothing of the kind: for no one can ever realize a storm on the Atlantic till he has experienced it.

But the tropics! Hurrah for the tropics! The storms are all over. The glorious brightness of the tropical sky shines out with a clearness utterly unknown in the more temperate and cloudy latitudes, and by which and through which you think you can look away into a greater brilliancy behind. The sun is high in the heavens. The sky has a blueness, deep, unbroken, and indiscribably beautiful; and the sea spreads around in a whole circle of millions of happy and laughing waves. The vessel, as if having completely subdued the ruffian billows, and as if leaving behind “the land of mist and snow,” is now moving through the waters with the steady and complacent march of a conqueror. With a blitheness which must be felt to be known, the wandering and playful breezes fan your cheek; and you feel with the glorious sky above, and the beautiful sea below, and the joyous gales that fan, and the noble ship that speeds along, that you are rioting in an amount of exquisite and bodily enjoyment which, if the heart be right, wraps your senses in an Elysium, and lifts you with a new gratitude to God. And for night within the tropics! The day has been hot, and, seated under the broad awning, we have sheltered ourselves from the powerful sun. But now comes night, glorious night—night of which the dwellers in the cloudy climes have no conception. The sun has gone down, retaining his light and glory till the very last inch of his disk is visible; and forthwith, as giving a glorious commentary on, and illustration of “Day unto day uttereth

speech, and night unto night teacheth wisdom," out leap on the face of the sky the hosts of heaven. What a brilliancy and beauty! As if removed by some omnipotent hand, the veil which hid the starry host is suddenly lifted, and the body of heaven stands out in all its glitter and clearness. There is the Southern Cross—that thing of celestial romance to the dwellers in the north! How glorious to be alone, away from the noise below, in the midst of such a scene of celestial and maritime magnificence! Above overhangs this fretted roof, glorious with the blaze of stars, shining in their calm brilliancy, as they shone long ago, and looking down, methinks with a quiet rebuke, on the feverish bustle of poor humanity. Come up, oh thou poor croaker, with thy petty grumblings, or thou poor egotist, with all thy self-importance, and look on that scene of calm sublimity, and dare, if you can, to howl out thy complaints, or boast of thy importance! Full well can I feel that amid such a display of nocturnal glory God visited the receptive heart of Jacob, and that under such a very canopy, as this the patriarch uttered, in his solitary communion with the God of his fathers, "This is the house of God, this is the gate of heaven!" Of all the idolatries that ever ruled the human soul, the most natural was that of the worship of these hosts of heaven. Glorious was it, no doubt, to watch the lord of light as he first rose and scattered his rays over the highest tops of the mountains; and hearty, methinks, was the morning hymn which his watchers and worshippers chanted as they saw him climb the sky, and beheld the light rushing down the mountain sides and flooding the valleys below; but what was that to the calm, and composing, and elevating feeling with which men gazed on the host of stars marching in silence and power, and flashing over the beautiful heavens the commingled gleam of their liquid and living lustre? Truly, when men forgot the true God, no idolatry was so natural as the worship of these hosts of heaven.—*Ed. Ch. Magazine.*

Supposed Scepticism of Medical Men.

With reference to an opinion which I have heard some entertain, that the medical profession is inclined to scepticism,—may I not consider this a false and malicious slander? For who can be so well acquainted as yourselves with the admirable structure and mechanism of the human body; with the beauty of its symmetry, and the justness of its proportions? Little as I know of those delicate organs, the eye and the ear, I am filled with admiration at the proofs they afford of contrivance, and aptitude of means to an end. Who can observe the beautiful mechanism of the eye, by means of which a distinct picture, occupying a space of many miles

in circumference, is exquisitely formed upon the minute surface of the retina, which is scarcely half an inch in diameter; and impressions of persons and things, varying and succeeding each other with astonishing rapidity, are conveyed thence to the brain:—who can observe the care that is taken of that wonderful organ; how it is lodged in a place of safety, in a deep and hollow socket, formed of bones smoothed at their edges to afford it a soft bed; how it is defended by the eye-lid, which also serves as a curtain or covering to it; and how it is continually moistened to preserve its freshness and brightness, by a mucous secretion or limped fluid, which, having spread itself over and washed the delicate surface of the orb, is carried off by a channel which seems purposely cut through a bone, till it meets and mixes with the current of air we breathe: who can notice all this, and remain unmoved? who can notice all this, and proclaim himself a sceptic? Chance cannot have done this; for chance is ever varying, uncertain, blind, and reckless. To maintain order, harmony, stability, consistency, and due proportions in the almost boundless space which teems with life, there must be a presiding Intelligence; there must be a Power, supreme, omnipotent, omniscient, omnipresent—i. e. there must be a God!—yea, a God of love—a God of mercy—a God of tender compassion and infinite goodness towards us, his creatures. Not only have the leading members of the medical profession—those who have been "decus et tutamen," the glory of their order—gone the full length in confessing all this; further, they have come forward as public advocates, they have published in favour of Christianity. No one can doubt the consummate skill and pre-eminent learning of Haller: he was a defender of revelation, and an opponent of materialism and scepticism in various learned works. England is justly proud of the name of Mead; and he was a champion of our common faith. Harvey will be remembered as long as the blood flows in our veins; and he had a profound veneration for the great God on high. Boerhaave was even devout to have taken upon himself the duties of a priest in the house of God. He asserted on all occasions the divine authority and sacred efficacy of the holy Scriptures. So far was he from being made sceptical by philosophy, or vain by knowledge that he ascribed all his abilities to the goodness of God. And in one of his works, (an oration, or sermo academicus, before the University of Leyden,) he dwelt expressly on the very subject to which I have just alluded, proving the power and wisdom of the Creator from the wonderful fabric of the human body; in the course of his remarks exclaiming, "Let all the chiefs of science meet together; let them take bread and wine, the food

out of which nature forms the blood of man, and which by assimilation contributes to the sustenance and growth of the body; let them exercise all their knowledge and ingenuity; they shall not be able from these materials to produce one single drop of blood. So much is the most common act of nature beyond the utmost effort of human skill and science!" —*Chancellor Law's Address.*

THE MONTHLY RECORD.

NOVEMBER, 1858.

Home Mission Association.

For the information of our readers who may feel inclined to become subscribers to the funds of this Association, we have been requested to publish the constitution and rules of the Association drawn up by the committee, and intended for the direction and guidance of its office-bearers and members. We are fully assured that the editors of the *Monthly Record* will be most happy to publish such intelligence as the committee of the Association may think proper, from time to time, to transmit to them. A large subscription list filled with liberal contributions would, we are convinced, be one of the most acceptable communications which could appear in the pages of this journal. When the clergy and laymen of the Church of England have resolved to raise £40,000 in the province for the support of their church; when several thousands are collected by the Methodists annually for missionary purposes; when the Baptists and other religious denominations are making strenuous and successful exertions to support their missionaries,—if we love our church—if we set a proper value upon her ordinances and institutions, and desire to provide from our abundance for the spiritual wants of hundreds and thousands of our destitute brethren, we ought to go and do likewise. A very hopeful beginning has been made in the eastern parts of the province; and we trust that the same liberal spirit will produce similar fruits of beneficence in all our congregations and missionary stations throughout these colonies.

CONSTITUTION AND RULES.

I. This Association shall be called "The Church of Scotland Missionary Association in Nova Scotia."

II. The objects of the Association shall be to contribute towards the support of missionaries, and the supplementing of the Home Mission Fund, in order to render as much as possible the Church of Scotland in this Province self-sustaining.

III. Any person connected with the said Church who shall pay an annual subscription of five shillings, or upwards, shall be an ordinary member of the association. All subscriptions shall be considered due on the first day of February in each year, and no sub-

scriber shall be considered a member whose subscription is more than one year in arrear.

IV. Any person contributing five pounds at any one time shall become a life member.

V. The office-bearers of the association shall consist of a President, two Vice Presidents, Treasurer, Secretary, Assistant Secretary, and five other members, all of whom shall be chosen annually by ballot or otherwise.

VI. The office-bearers shall meet quarterly, on the first Monday of the months of February, May, August and November, in each year, and a special meeting may be called at any time when the President, or, in his absence, the Vice-Presidents, shall consider it desirable. Five members to form a quorum.

VII. A general meeting of the members of the association shall be held annually, on the first Monday of February, for the purpose of hearing reports of the year's proceedings, and for the election of office-bearers for the current year. Notice of such meeting shall be given in the churches on the Sunday previous to said meeting.

VIII. The office-bearers shall immediately on their election appoint collectors, with instructions to use every effort to advance the interests of the association. All funds in the hands of the collectors shall be paid to the Secretary previous to said meetings.

IX. The office bearers shall have the charge and distribution of all monies collected, and the management of the general business of the association, and shall prepare and transmit to the Synod at its annual meeting, a statement of the proceedings of the association during the past year.

X. It shall be the duty of the President (or, in his absence, one of the Vice Presidents) to preside at all meetings; to draw upon the Treasurer for all monies duly voted at a general meeting, or by the committee, and appropriate the same to such purposes as may have been directed; to give the casting vote on all matters and questions before the association; to preserve order; and, upon motion made, seconded, and duly discussed, to put the same to the meeting in its plain sense and meaning, and shall decide the same by a majority of the votes present.

XI. It shall be the duty of the Secretary to keep the minutes of the association; to receive all dues and subscriptions, and pay the same over to the Treasurer, taking his receipt therefor; conduct all correspondence, issue notices, and perform such duties as appertain to his department, and deliver up to his successor all books, papers, and other property belonging to the association.

XII. It shall be the duty of the Treasurer to receive all monies collected for the association; to pay all orders drawn on him by the President, (or, in his absence, by the presiding Vice-President,) duly attested by the Secretary; to keep a correct account of all monies received and expended; to give a statement of the funds at each quarterly meeting, and to furnish the association, at the general annual meeting, with a full report of the receipts and disbursements for the past year, and to deliver up, when legally called upon, all monies, books, papers, &c., belonging to the association, to his successor in office, or to whom the association may specially appoint.

XIII. None of the foregoing rules shall be altered, suspended, set aside, or annulled, unless with the approbation of at least two thirds of the members present at a general meeting duly called for the purpose.

Presbytery of Halifax.

THIS Reverend Court met in St. Andrew's Church on the 3d inst., for the transaction of business. Sederunt:—Rev. T. Jardine, Moderator; Rev. Messrs. Martin, Scott and Boyd, ministers; Messrs. Watt and Thomson, elders; Rev. J. Wilson, Presby. Clerk.

Rev. G. Boyd reported that he had preached at Truro on the first Sabbath of October last; that the attendance and prospects of our people there were very encouraging and that great desire was manifested to have service there once a month regularly. Agreeably to injunction of Synod, the Presbytery made arrangements for granting a supply at Truro on the first Sabbath of January, 1859.

The Superintendent of Missions reported that he had presided at the dispensation of the sacrament of the Lord's Supper at Little River, Musquodoboit, on the 14th Sabbath of September last, and was assisted by the Rev. T. Jardine and Mr. James Thomson, elder; that the attendance and number of communicants were large, considering the circumstances of the congregation, and that there was every prospect of an increase. Mr. Wilson was instructed to continue his efforts in that quarter, and to make known to our people there the desire of the Presbytery to do everything in their power to promote their prosperity as a congregation connected with the Church.

Rev. Messrs. Scott, Jardine and Boyd intimated that, in accordance with an injunction made by the Presbytery at their last meeting, they had filled up and forwarded to the Synod Clerk the statistical tables required for publication.

The minutes of last meeting of Synod were brought before the Court, and the attention of the members directed to those portions which required their especial notice.

The Superintendent of Missions called the attention of the Presbytery to the intended removal of the *Monthly Record*, hitherto published in Halifax, to Pictou; whereupon it was moved, seconded, and unanimously agreed to, that the Presbytery, expressing their entire satisfaction with the manner in which the *Record* has been hitherto conducted by the Rev. Mr. Martin, and believing that such a publication is highly conducive to the healthy and successful working of our institutions and missionary schemes and operations, resolve to continue to lend all the assistance in their power to the support and circulation of that periodical within their bounds, and instruct the Clerk to send to the Moderator of Synod a copy of this minute.

The next ordinary meeting was appointed to be held in this place on the first Wednesday of February, 1859.

The meeting was closed with prayer.

(For the Monthly Record.)

Presbytery of Pictou.

At a late meeting of the Presbytery of Pictou, the members were delighted to have it in their power to recommend to the favorable notice of the Principal and Professors of Queen's College, Kingston, two young men, John Gordon and Daniel C. McDonald, about to proceed thither to prosecute their studies with a view to fit them for being laborers in the Lord's vineyard. Such occurrences delight the Christian, for he must feel indeed that the harvest is plenteous, but the laborers are few. They at the same time show that the youth in Nova Scotia do not undervalue knowledge but anxiously go in quest of it, even to other lands. While so many leave our land for the sake of the bread that perisheth, we are delighted to see that some can value aright the bread that perisheth not, and we trust, ere many years, to see the day when such an event will not be a rare but a common occurrence.

On the 29th September the Presbytery met at Wallace and inducted the Revd. James Christie a Missionary within their bounds to the pastoral charge of that congregation, when the Rev. J. Mair, the presiding minister, preached from Jeremiah iii., 15, and the Rev. A. McLean, of Pugwash, addressed minister and people on their relative privileges and duties. The settlement was in every way most harmonious, and we trust they may be long spared together for the good of the Church and the glory of our God. The congregation although troubled in times past continues in a most flourishing condition.

On the first day of October the Presbytery met at New Glasgow, for the purpose of receiving from the Rev. D. McRae his resignation of the pastoral charge of the East and West Branches East River. The Presbytery expressed their regret at parting with a beloved and useful brother, at the same time, as his well-wishers, they delight in his settlement over a flourishing congregation such as that of Saint John's, Newfoundland. To this congregation he has been unanimously called, and we trust in a few days to hear of his arrival and happy settlement there.

Thereafter the Presbytery gave appointments to the Rev. T. Tallach, Missionary, as follows:—to preach at River John on the 3rd October, at Barney's River on the 10th October, at Roger's Hill on the 17th October, at East Branch East River on the 24th October, at River John on the 31st October, at Truro on the 7th November, at West Branch East River on the 14th November, at Cape John on the 21st November, at East Branch East River on the 28th November, and at Rogers Hill on the 6th December.

JAMES MAIR, Pres. Clk.

St. Andrew's Church Sabbath School.

On Sabbath evening, the 31st October, a very beautiful and appropriate discourse was delivered in St. Andrew's Church by the Rev. Charles Churchill, Methodist Book Steward of this city, in support of the Sabbath School connected with that congregation. Mr. C. chose for the text of his discourse on that occasion, the solemn enquiry of the Saviour to the Apostle Peter, John 21, 17, "He saith unto him the third time, Simon, son of Jonas, lovest thou me." From which passage he descanted at great length and with much emphasis and feeling on the nature, excellence and importance of love to the Saviour, as the only sure test of personal and experimental religion. A large audience listened with breathless attention, and we trust also with much spiritual profit, to this excellent, stirring, and practical discourse, and testified their approbation of the institution, and their interest in the religious instruction of the rising generation, by contributing, at the close of the public services, £7 10s. to the funds of the Sabbath School in connection with St. Andrew's Church.

Important Notice.

WE have to solicit the continued patronage of our readers and the friends of our Church generally in the Lower Colonies to the *Monthly Record*, now, when it is about to appear in a new form and to issue from a new press, in a different part of this Province. Commenced nearly four years ago, as a monthly journal for the diffusion of useful intelligence, more especially regarding the ecclesiastical and missionary movements of the Church of Scotland at home and in the Colonies, we entertain the hope that it has already been of some service to the cause which it undertook to advocate; and there can be no doubt that in this stirring age, and amongst a rapidly increasing population, the necessity for such a publication is now as urgent as ever. As the publishing committee of the *Record*—the treasurer, secretary, and the editor—have all given their services to the public for four years gratuitously, it is but fair that others should share the burden and heat of the day along with them. We can conceive of other advantages which may be gained by removing the publication of the *Record* from Halifax to Pictou. We are free to confess that we have never received, as public journalists, that support from the Gaelic districts of the Province to which we considered ourselves justly entitled. There are, no doubt, honorable exceptions to this just cause of complaint, as we have had no warmer friends in the Colonies than the President of the Lay Association of Pictou, the Synod Treasurer, the Rev. Donald McDonald of P. E. Island, and

others whose names we could mention. Now, if a change in the place of publication will have a tendency to increase the circulation of the periodical in the Gaelic districts (as we believe it will) without any diminution in the other districts of the country, this must be a positive gain to the *Record*. The present generation are also very fond of change and rabid for news, and many of them may think that it is high time for one who has been connected with the weekly and monthly press for the long period of twenty years, to give place to his more active and aspiring junior brethren, who will infuse new life and vigour into the publication. We are not at all sorry that the experiment should be made, and we sincerely hope that it will be a successful one, because we can assure our readers, of all classes, who have perused so many anxious communications from our pen during the last twenty years, that the next number of this journal will bring our editorial labors, whether they may have been deemed valuable or otherwise, to a final termination.

To the Agents and Readers of the Monthly Record:

GENTLEMEN,—

By mutual arrangement with the gentlemen who have hitherto conducted the *Monthly Record*, the number for January will be issued in a new and more convenient form from the Pictou Press—and, as the issue shall be limited to the number of subscribers, it is required that the new lists, *pre-paid*, be in the hands of Robert Doull, Esq., merchant, Pictou, before the 20th December.

The *Record*, as heretofore, shall be purely a religious paper—devoted to the diffusion of religious and missionary intelligence, with special reference to the operations of the Church of Scotland at home and abroad.

The managers having secured the services of a well qualified gentleman to take charge of the editorial department, they trust to be able, by careful and judicious selections of the matter admitted into its pages, to make the *Record* a useful and welcome visitant to its readers; and, as the new issue, owing to the change in the form, will necessarily incur more expense in the "getting up" than the old, while the price remains at two shillings and sixpence as formerly, it is earnestly requested of agents and others, friendly to the undertaking, that they use all diligence in extending the circulation of the paper.

The greatest care and attention shall be paid to the transmission of the *Record* to the proper addresses.

THE MANAGERS.

Pictou, 27th Oct., 1858.

Church of England Meetings.

(From the Morning Journal.)

On Wednesday, the 20th ult., the clergy, between 50 and 60 in number, and from all parts of the Province, met for morning service in St. Paul's Church, when the Lord's Supper was administered. The Rev. Mr. Deblouis was the preacher on the occasion. In the afternoon the Bishop delivered his triennial charge, which was a very able document and exceed-

ingly well delivered, occupying, I believe, more than an hour and a half. I cannot pretend to give even an outline of its contents, which embraced, besides much affectionate counsel and seasonable direction to the clergy, a variety of information on matters of deep interest to the Church at home and abroad. His Lordship, who has this year visited all the clergy in their respective parishes, expressed in very gratifying terms his sense of their general fidelity and zeal, and of their kind respect for himself,—assuring them in return of his sincere sympathy with them in all their trials and labors. The whole charge was listened to with marked attention throughout, and, by subsequent request, it is to be printed. On Thursday, at 9 A. M., there was morning prayer in the Bishop's Chapel, and also on Friday and Saturday. On these occasions the psalms were chaunted with pleasing effect.

The Diocesan Assembly or Synod, (with Rev. E. Gilpin as clerical, and J. W. Rowley, Esq., as lay secretary,) engaged in business of much importance each day, immediately after morning prayer. There were nearly 30 lay delegates present, and deliberating as a distinct body from the clergy. There was free and unfettered discussion on every thing brought forward, and the utmost harmony prevailed; the Bishop presided with his usual tact and ability, and certainly with marvelous patience and unwearied assiduity.

On Friday afternoon there was a very important meeting of the Diocesan Church Society, at the National School, when a large amount of business was dispatched.

A scheme for the Endowment of the Church in Nova Scotia was brought forward by the Rev. Professor Hill, who introduced it by a very animated and effective speech. The discussion of this great measure, having for its object the raising of no less a sum than £40,000, called forth the sentiments of various speakers, lay and clerical, all evincing a most gratifying unanimity, auguring well for the future success of the plan. There can be no doubt that, if carried on in the same spirit, the 30,000 members of the Church in this Province will more than realize the expectations of the worthy originators of the scheme. All must see the necessity of such an effort, especially under the proposed arrangements of the venerable Society in England, which has so long and generously aided the Colonial Church. I have attended a good many meetings in my day in connection with the Church of England, but certainly never one of such importance as this, or at which a more enthusiastic spirit was predominant.

A good Committee was appointed to arrange details and perfect the measure, and I hope soon to hear an encouraging account of their doings. On Friday at half past twelve, the clergy and lay delegates, headed by the Bishop, all in their robes, went in procession to Government House, to present a congratulatory address to Earl Mulgrave. They were most cordially received, and each was honoured by his Lordship with a cordial shake of the hand, as the long line passed him by. I believe the only disappointment was, that her Ladyship did not gratify the Body by her presence. At all events, such is the feeling of the writer, who however may not be up to state rules in such matters. One thing is pretty clear, that whosoever sees either the Earl or his Countess once, will like to see them both again. This by the way.

On Saturday morning the deliberations of the Synod closed with the Doxology, and the Apostolic benediction. Just before closing,

thanks were unanimously voted to the Churchmen resident in Halifax, for their generous hospitality towards the clergy and laity. The Venerable Archdeacon was also congratulated on his having attained the Jubilee year of his ministry. The compliment was acknowledged by the old gentleman in feeling terms. On Saturday, at 2 p. m., an adjourned meeting of the D. C. S. was held, to complete various unfinished business, and at 4 p. m. evening Prayer was finally offered up in the Bishop's Chapel, where a respectable congregation was assembled. On the following morning the Bishop held a confirmation in Preston Church, and assisted at Divine Service at his own Chapel in the evening, thus closing a laborious and arduous but yet most gratifying week, during which he was not unkindly of St. Paul's charge to be "given to hospitality," as all his clergy from the grey-headed Presbyter to the youngest Deacon can testify. The weather was delightful throughout the session, and not until its close did the howling North-easter arise which has pelted us for the last few days,

CLERICUS.

Meeting of Lay Members of the Church of Scotland.

A large and influential meeting of elders and other lay members of the Church of Scotland took place on Friday, in the Religious Institution Rooms, Glasgow—James Hannan, Esq., in the chair. The meeting was held for the purpose of considering the report of the general committee appointed at the meeting of laymen held on the 14th June last, to examine and report on the best mode of remedying the evils arising from the disputed settlement of ministers in the Church. The report, which had been adopted by the committee after an anxious and careful investigation of three months, is an important one, taking a comprehensive view of the whole subject, and suggesting the revival of the call as the constitutional remedy against the evils of unacceptable settlements. The meeting, after considerable discussion, adopted the series of resolutions proposed in the report, and agreed that a memorial founded on them should be presented by a large deputation to the meeting of Presbytery to be held here on Wednesday next.—*Glasgow Courier.*

Sermon by the Rev J Robertson before the Queen.

The Rev. Mr. Robertson, of the High Church, Glasgow, preached before her Majesty in Crathie Church, last Sabbath, on which occasion he chose for his text the 3d chapter of the Epistle to the Ephesians, the latter half of the 17th verse, the whole of the 18th, and the first half of the 19th. Mr. Robertson first showed that the blessing asked for was the highest that could be granted. He described the strength even of human friendship, how greatly it was prized, how much valued; it, however, often failed when most wanted. Such was not the case with the love of Christ, which left nothing wanted to cheer in prosperity, to strengthen in affliction; it was a source

of happiness so vast that the whole human race could not exhaust it; and so ample, that with it the happiness of the Christian was complete. No man need feel that by reason of his many iniquities he was cut off from it; it was everywhere; every man was in its centre; it yearned after even the greatest of sinners. He concluded this, the second part of his discourse, by a powerful appeal to his brethren not to reject the proffered boon, to confer which the Saviour had encountered sacrifices unparalleled. Mr. Robertson then dwelt upon the words, "The love of Christ, which passeth knowledge." A vessel might be filled with water without exhausting the reservoir from which it was taken; the human mind might be filled with Christ's love without comprehending its breadth, and length, and depth, and height; although the knowledge was never perfect it was always increasing, its growth being in proportion to the love shown by the Christian to his neighbours, which developed itself by charity of thought, and by deeds of charity, especially in visiting and sustaining the sick and the afflicted. These few notes are so meagre that they can give no idea of the grandeur of the discourse, the effect of which was heightened by the fervour and solemn earnestness of the preacher; he was at first slightly nervous, but as he grappled with his great theme all embarrassment speedily forsook him. Her Majesty throughout the whole discourse paid most marked attention, and in this she was joined—it was impossible she could be surpassed—by the whole congregation. Mr. Robertson's description of the humble cottage where the young man, under a lingering illness, threw aside his worldly aspirations, and was sustained in his hour of need by the love of Christ—and of the grey-haired old man, the father, waiting for his summons, was so powerful and so pathetic, that none remained unmoved, and few refused the tribute which the silent tear pays to true emotion.—*Dundee Advertiser.*

The Church in Ceylon.

By a Ceylon newspaper, recently received, we learn that a very influential and interesting meeting of Presbyterians, adherents of the Church of Scotland, was lately held at Kandy with the view of protesting against the manifest partiality exhibited by the Council of that Colony in fixing the salaries of Chaplains, and of asserting the claims of Ministers of the Church of Scotland to equal rights in this matter with the Church of England. It appears that the Bishop of the latter Church has £2000 per annum, and his chaplains £600 and £700, while the chaplains of the Scottish Establishment have their salaries rated at £150. This is an obvious injustice. We hold that in all British Colonies the ministers of our Church are entitled to as generous a consideration and as large a support as the

ministers of the Sister Establishment. Both are National Institutions, and the one has as important a work to do, and can do it as well, as the other. There is not the shadow of a reason why the Church of Scotland should be placed in a less favorable position than the Church of England; but the very best of reasons may be given why the former should not be treated as if inferior to the latter. There are Colonies in which our Church has submitted too quietly to the indignity of unequal support. We keenly sympathize with the indignant protestations of our fellow-churchmen in Ceylon, and will be glad to learn that they do not cease their present earnest movement until they accomplish their object.—*Presbyterian.*

Future Education of India.

The important subject of the future education of India, in connection with missionary labour, cannot fail to occupy the anxious attention of the Church. A deputation of gentlemen connected with different missionary societies recently had an interview with Lord Stanley with reference to the Government policy in India, and its profession of that which is called "religious neutrality." A report of the observations addressed to his Lordship, and of those made by him in reply, has been printed. On the supposition that the Report may be relied on, it is desirable that the words of Lord Stanley be carefully examined, and their bearing closely marked. Whatever may be the views of the Government, the Church is required to be vigilant in seizing every opportunity of upholding the paramount claims of Christianity, the universal and perpetual obligation to embrace the Gospel as that truth the belief of which can never cease to be essential, and the exalted character of the doctrines of revelation as the only sure basis on which the precepts of morality can be reared.

The Protestant Church in Belgium.

Existing originally as the Evangelical Society of Belgium, it still maintains that character, whilst now that it has succeeded in collecting a number of congregations, it finds itself led on to assume a Church organization. The twentieth Report of its proceedings as a Society was read; and that Report gave a full and interesting account of the state and prospects of the different congregations and stations, of the schools, and of the colportage. The Belgian Protestant Church now reckons 18 churches or stations, 13 pastors, 4 evangelists, 11 teachers male and female, and 6 colporteurs,—three among the French-speaking, and three among the Flemish population. The number of Protestants is about 15,000; and though that is a small number out of five millions of Roman Catholics who constitute the population of Belgium, yet it is to be remembered that these 15,000 have almost all been collected out of the Popish population in the course of the last twenty years, and that the work is

still actively going on. The Report read to the Synod says, "We have continued to enjoy a full and entire liberty for the accomplishment of our work. Whilst throughout other parts of the Continent the efforts of the friends of the gospel have been traversed by legal restrictions laid on the liberty of worship, by the unfriendly disposition of the Government officials, or by the opposition of the people themselves, we have not had, thanks be to God, to contend against difficulties of that kind. We have been able to meet, to celebrate our worship, to circulate Bibles and religious tracts, and to issue our publications, without experiencing the least opposition. We can say in all truth that a great door is open to the gospel in Belgium, both by the civil liberty which we enjoy, and by the access that is found to the population generally." This open door for preaching and other evangelistic work in Belgium is matter of great thankfulness: the Belgian Protestants are not neglecting it. Last year they opened two new stations in two of the principal cities of Belgium, and their circulation of tracts was quintupled. One of their pastors, M. Durand, has translated the Shorter Catechism with proofs, and has thus furnished his infant church with that admirable manual which has done so much good in Scotland.

Late Rev Dr. Stevenson.

I am sorry to have to record the death of the Rev. Dr. John Stevenson, clergyman of the parish of Ladykirk in Berwickshire, and till lately one of our chaplains in India. An unhappy accident led to the fatal termination of his life. He was riding on horseback, we are informed, to induct a clergyman in the neighbouring parish of Hutton, when he was seized with a giddiness in the head and fell from his horse. Thus prematurely, and while in the discharge of his duty, did he meet with his end; and his remains were followed to the grave by a large and influential company of mourners. It is with more than wonted sorrow that we supply these details. Only a few years ago did Dr. Stevenson return from India, where he had laboured, if we mistake not, since 1824; so that only a short space was allotted him to enjoy that rural quietude which doubtless he had long coveted under the blazing sun of Hindostan. Shortly after his return I had an opportunity of hearing an interesting address from him, before the Edinburgh University Missionary Association, upon the land where he had lived so long; and it was affecting to hear one say, who was evidently exhausted and worn out with his pious labours, that he had "spent in the Missionary cause the best days of his life." He is gone; and we say, Amen. Enough of time was given him at Home to show the worth of the man; and, while his hands are forever folded in calm repose,

may other labourers go forth to the bloody plains of poor India, and reap in happier times the harvest which he and such as he have helped to sow.—*Correspondent of the Presbyterian.*

A Pleasing Incident.

A correspondent of the *Dundee Advertiser*, who has been making a tour in the Highlands, states, that when in the neighbourhood of Balmoral, he entered a thatched hut on the road-side,—one of the most miserable. It consisted of but one apartment, and had no chimney, only an open lum. It was inhabited by an old, lone woman; she sat at the fireside in a rude chair, leaning down to blow up the fire, which stood against the wall. We asked the woman if her Majesty ever came to see her. She answered, "Oh, yes, Sir, she comes to see me often, and she has sat many a time there," pointing to the other side of the fire, "and she is very kind to me always when she comes." That widow's heart was evidently full while thus she spoke. The thought of her Queen having sat down and spoken to her, and sympathized with her in her lonely cottage, and provided for her wants, filled her with gratitude, and was to her a subject of pleasing thought till another visit was paid; and, as we stood on that earthen floor, under that smoked roof, and looked to the spot on which Victoria had sat, we felt that there was true queenly kindness and condescension in what she had done, and that, however high she stood in our esteem before, she was now much more exalted there.

THE UNIVERSITY COMMISSION.—We understand that the University Commissioners have already had several meetings in Edinburgh, chiefly for the purpose of arranging their course of procedure. According to our information, all their sittings will be in Edinburgh, and their inquiries will be conducted rather by documentary than oral communication. The Lord Justice-Clerk has been appointed chairman, and will as such have a deliberative and casting vote.—*Aberdeen Herald.*

THE BISHOP OF WINCHESTER REFUSING TO INDUCT A TRACTARIAN.—The Bishop of Winchester has refused to institute the Rev. T. Carter Southey to the Rectory of Niton, Isle of Wight, to which he had been presented by Queen's College, Oxford. The Bishop grounds his refusal on the sermon preached by Mr. Southey at St Paul's, Brighton, on the Holy Eucharist, and for which he was forbidden by the Bishop of Chichester to officiate any longer in his diocese.

PRINCE ALFRED.—Prince Alfred's examination for the naval service lasted during Friday, Saturday, Monday, and the

morning of Tuesday last, and comprised Arithmetic, Algebra, plane Trigonometry, Euclid, Sacred History and History of England, Geography, Latin, French, German, and English dictation. His Royal Highness having been declared to have passed satisfactorily in all these several branches, has been appointed a naval Cadet, and joined H.M.S. Euryalus on Tuesday afternoon. After a leave of absence for two months he will rejoin the frigate for permanent service, and will mess and live with the midshipmen on board. Her Majesty has appointed Lieutenant Cowell, R.E., Governor to the Prince, who will accompany him on his voyage.

THE COUNCIL OF INDIA.—All the important interests are now represented in the Council:—Bengal Civil Service, Mr. Prinsep and Mr. Mangles; Madras Civil Service, Sir H. Montgomery; Bombay Civil Service, Mr. Willoughby; Bengal Army, Sir P. Cutley; Madras Army, General Sir R. Vivian; Bombay Army, Captain Eastwick; the Punjab, Sir J. Lawrence; the Affghan Frontier and Persia, Sir H. Rawlinson; Native States, Sir F. Currie; Law, Sir J. Hogg, and Mr. Macnaghten; Shipping Interests, Captain Shepherd; Finance, Mr. Mills; Indian Commerce, Mr. Arbuthnot; Public Works, Sir P. Cautley.

The Archbishop of Canterbury and the Bishop of Oxford, who were nominated trustees for the adjudication of a prize of £300, offered by a member of the Civil Service of the East India Company, for the best exposition of the Hindoo systems of philosophy and refutation of their fundamental errors, have decided upon dividing the prize between the two best essayists—viz., the Rev. Joseph Mullens, missionary of the London Missionary Society, and Dr. James R. Ballantine, Principal of the Government College at Benares.

LATEST INTELLIGENCE.

Confessional in the Church of England.

A case of the practice of the Confessional has just been brought to light in the diocese of Oxford. The case occurred at Boyn hill, Maidenhead. The charges, as laid before the Bishop of Oxford by the Rev. J. Shaw, of Sieke Vicarage, Slough, affect the Rev. Messrs Gresley and West. The latter who is curate to the former, is principally incriminated. Whether Mr. Gresley knew or approved of the conduct of Mr. West, seems uncertain. The curate, having visited a poor woman in her confinement, exhorted her to repentance, and in order to carry out his views interrogated her seriatim as to her sins against each of the commandments in the Decalogue. When he had arrived at the seventh as the allegation runs, his questions were so naked and offensive that the miserable creature submitted to this species of torture was "upset," and was afterwards found by a benevolent lady crying bitterly. Before the curate left her, it

is also asserted that he enjoined her not to inform her husband of the nature of the ex-communication; and that, having transgressed this injunction, a certain individual, who is called, "Sister Ellen" subsequently called upon her to chide her for the offence!

The *Record* urges the necessity of greater unity on the part of the evangelical body in the Church for the conflict in which they are called on to engage against the confessional and other Popish principles "It is now," it says, "some months since we pointed out the great want of organization amongst the evangelical clergy. The facts are as undeniable as ever. The confessions of clergymen in every diocese of the kingdom prove their existence. With a basis of union, broader, stronger, deeper, and firmer than any other, the evangelical members of our Church are an assemblage of units, rather than a compact and united body. In the face of all that can be affirmed to the contrary, there is great want of union."

The Queen at Balmoral.

On Sabbath, her Majesty and the Prince Consort, accompanied by the ladies and gentlemen in waiting, attended Divine service in the parish church, Crathie. Lord and Lady Cranworth, General Peel, Sir James Clark, &c. were also present.

The Rev. Dr. Norman McLeod, of the Barony Parish, Glasgow, officiated and preached a very eloquent sermon from John xii. 24: "Except a corn of wheat fall unto the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Dr. McLeod has thus had the honour of preaching twice before Her Majesty. The rev. doctor was one of the dinner-party in the evening.

At the meeting of the Free Church Commission on August 12th, in Edinburgh fresh summonses were served upon the Moderator and Clerks of the assembly, by Mr. McMillan, the clergyman whom they deposed from the office of the ministry at their last meeting. One was the commencement of an action seeking for the reduction of the sentence of deposition which was pronounced upon Mr. McMillan. After narrating what took place, it asserted that that sentence of deposition was illegal, and then it further went on to state that the Moderator, Dr. Candlish, and Dr. Bannerman, were individually actuated by malice and ill-will against Mr. McMillan in obtaining the passing of that sentence. The damages are laid at £3000. The matter will not come on till the winter session of the courts.

The Scottish Church have established a regular service in Paris. Principal Tulloch (of St. Andrew's), who has been for some months here, and who is for Scotland ten days ago, is to be the minister for eight months in the year. In the meantime the service which is performed at the Oratoire, Rue St. Honoré, is carried on by other clergymen, and the Scottish Church are to send from time to time some of their best preachers. It is considered doubtful whether any will surpass Principal Tulloch, who is described as a most eloquent and impressive preacher. The Scottish Church (of which Dr. Moffatt is the secretary in Paris) are, it appears, paying every farthing of the expense, and will probably do so for the next two years.—*Paris Letter in the Times.*

PLEASING FRUITS OF JUVENILE OFFERINGS.—The children of England, by their contributions, sent out the missionary ship "John Williams" to the islands of the South Pacific; and the children of the United States have, as we learn from the *Gospel Tribune*, a religious periodical of great merit, published at Toronto recently sent the *Morning Star* to the islands of the North Pacific. For the purpose of aiding the missionaries in the Marquesas Islands, the children connected with the foreign Sabbath schools in Honolulu have determined to purchase a whale boat to be called the Aloha, a Hawaiian term of salutation signifying "love to you;" and the native Sabbath school design purchasing another, to be called the Amai, a Marquesan term signifying "welcome."

ARRANGEMENTS have been made, under the direction of the Bishop of London, for a series of church services for the working classes of the metropolis, which will be commenced at the close of the present month and continued at stated intervals in various churches of the metropolis. Several clergymen of distinction have offered to conduct these services, and they will in all probability be continued throughout the whole of the winter. Similar arrangements are in progress in Lambeth and Southwark, and those other portions of the diocese of Winchester which closely abut upon the metropolis.—*Times.*

LEWIS ARIA, Esq., late of Kingston, Jamaica, who died a few weeks since at Scarborough, has bequeathed the sum of £20,000 consols in trust for building and maintaining a Jewish college in the town of Portsea, the place of his birth. The will also provides for a further sum after the death of his wife, which, it is calculated, will give an additional sum of £23,000.

The Bishop of Winchester, in his triennial charge to the clergy of his diocese at Guildford on Monday, stated that for the purposes of church-building there had been raised by the English Church in voluntary subscriptions, since 1811, no less a sum than £11,000,000.

Three hundred of the "navvies" employed upon the Wales and Glastonbury Railway have been presented with copies of the New Testament, after having been entertained to a sumptuous supper at Wells. The leading tradesmen of Wells took the matter in hand, and the Mayor and Bishop of the diocese shared in it.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—There are at present on the American continent about 150 Young Men's Christian Associations, and the number is gradually increasing.

The Rev. Mr Card's sermon before the Queen has just been translated into Dutch, as has also Lord Macaulay's article on Lord Bacon.

It is stated that out of the fund of £20,000 which the London Missionary Society proposes to raise for sending out 20 additional missionaries to India, £13,000 has already been collected.

MISSION FOR BRITISH COLUMBIA.—The Society for the Propagation of the Gospel in Foreign Parts has resolved to establish without delay a mission in the new colony of British Columbia.

It is reported that Miss Burdett Coutts has offered a large sum for the endowment of a bishopric in the new gold colony of British Columbia.—*English Churchman.*

Scottish Ladies' Association.

We have to offer our sincere thanks to John Paton, Esq., of Kingston, for a copy of the last report of the Scottish Ladies' Association for the advancement of Female Education in India, which he has sent to us; and we are happy to learn, from perusing the report, that an association, in which he and so many christian friends in British America are so deeply interested, is in a prosperous condition.

St. Matthew's Church.

We have been requested to intimate that the collection in aid of the Home Mission Fund of the Synod of Nova Scotia will be made in St. Matthew's church on next Lord's day (the 14th of November).

Letters and Monies received—October.

William Gordon, Pictou, communication, with 10s. John McKay, New Glasgow—directions attended to. Rev. James Mair, Barney's River, with enclosed communication. J. A. Gibson, Montreal, 5s. John Paton, Kingston, with Missionary Report.

We have once more to request our subscribers who are in arrears for the Monthly Record to forward their subscriptions to our office with as little delay as possible. The change in the place of publication renders a prompt settlement of all our outstanding debts indispensably necessary, to bring the accounts of the publishing committee to a close.

Home Mission Fund.

1855.
Nov. 4. Balance on hand..... L.20 16 0

Bursary or Young Men's Fund.

Nov. 4. Balance on hand..... L.256 10 5
St. Andrew's Church, Halifax, Rev.
Mr. Boyd..... 2 11 4
L.259 1 9

Widows' Fund.

Nov. 4. Balance on hand..... L.22 16 0

Synod Fund.

Nov. 4. Balance on hand..... L.0 1 10
Collection Rev. J. Mair, Barney's Riv. 1 9 2 1/2
L 1 11 0 1/2

WM. GORDON, Treasurer.

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Finlay McNeill, Esq.	Georgetown, P. E. I.
Rev. A. McKay,	Belfast, P. E. I.
Rev. Donald McDonald,	{ For congregations under his
Mr. Neilson, -	charge, P. E. Island.
T. A. Gibson, Esq. -	St. John's, Newfoundland.
Alex Davidson, Esq.	Montreal, Canada East.
John Patou, Esq. -	Toronto, Canada West.
	Kingston, "

FRESH IMPORTATIONS OF FALL AND WINTER GOODS, THIS MONTH.

W. & C. MURDOCH & CO., are now receiving their Spring Stock, landing from various ships, and comprising a general assortment of WOOLLEN, COTTON, SILK and LINEN GOODS, of every variety, plain and fancy, and respectfully invite the inspection of buyers. Also: FELT and SILK BONNETS, Muslin Collars, Habit Shirts, Sleeves, Ribbons, Laces, Stays, CLOTH MANTLES, Dress Caps, Feathers, Flowers, Veils, SHAWLS, Dresses, Gloves, Handkerchiefs and Scarfs of every variety, Cloth Caps, Hats, Combs, READY MADE CLOTHING, Stationery, Plain and Fancy Soaps, Indigo, Tobacco Pipes, Cotton Warp, Starch, Nutmegs, CONGOU TEA. WHOLESALE AND RETAIL.

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HARTFORD FIRE INSURANCE COMPANY, OF HARTFORD, CONN. Incorporated in 1810. Paid up Capital—\$500,000.

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HOME INSURANCE COMPANY, OF NEW-YORK. Cash Capital—\$500,000. Reserve Fund—over \$300,000.

PHENIX INSURANCE COMPANY, OF HARTFORD, CONN. Cash Capital—\$200,000.

CONNECTICUT MUTUAL LIFE ASSURANCE COMPANY, LARGE ACCUMULATED CAPITAL. Income in 1856 - - - - \$776,180.00 Losses in 1856 - - - - \$208,920.00 Dividends on Life Policies in '56, \$224,493.00 Dividend credit of 40 per cent. on premiums upon Life Policies, in 1856. Dividend credit of 15 per cent. on Short Term Policies, in 1856.

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

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ADVERTISEMENTS.

NOTICE

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

DOULL & MILLER.

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

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