



THE

# MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND IN NOVA SCOTIA.



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

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### THE CHURCH AT HOME.

#### The Church of Scotland in the Mission Field

1853-54.

(Concluded from Edinburgh Christian Magazine.)

We come to speak now of the

#### JEWISH MISSION.

And we are happy to think, that now objections to the claims of this Mission require no refutation, while their peculiar character needs little advocacy. No Christian, indeed, can regard this Scheme without being convinced, that the great object it has in view is one which calls for unexampled energy and ceaseless effort on the part of the Church. Scattered over the length and breadth of the world—waif-like upon the ocean of being—the nation of Israel, while it presents an extended line of hostility to the very foundations of our faith, only demands that it be met with a more indomitable zeal, and a wider spirit of enterprise. Nor can we despair of the result. The visions of prophecy, the promises of Heaven, the coming glories of the earth, crowd upon our view, and fill us with encouragement and strength. Like rain-drops from a passing cloud falling upon a desert—like a handful of seed cast against the breeze—our efforts may seem to be lost; but with the aid of the Spirit of Truth, that rain-cloud will soon cover the heavens, and that seed shall yet flourish as a fruitful forest. "O Israel! thou hast destroyed thyself; but in Me is thy help."

The following is a note of the principal work of the Mission for the past year.

*Cochin.*—In consequence of the leave of absence for one year, granted to Mr. Laceron, a few of the out-station schools, attended by heathen children, in the meanwhile, were discontinued, as little good was likely to result from them without the frequent visits and careful oversight of the missionary. All the Jewish schools, however, have been

still maintained. The present establishment consists of fourteen teachers, supported by the Mission, and four supported by the Ladies' Association.

Divine service, in Malayalim, has been regularly conducted in the Mission chapel by two of the principal teachers, every Sabbath morning. The sermons and prayers read are those left by Mr. Laceron for the use of the teachers during his absence. The number of natives attending is from eighty to ninety. There is also a prayer meeting in Malayalim held every Tuesday evening, at which the attendance varies from thirty to forty.

The two Syrian priests, referred to in last Report as willing to renounce the superstitious practices of their own Church, are now teaching, with much efficiency, a school in connexion with the Mission at Candanate, a Syrian village at a considerable distance from Cochin. A native congregation of Roman Catholics in that neighbourhood have written to Mr. Laceron, expressing their earnest wish that a Protestant minister should be sent to instruct them in the truths of the Gospel.

After a conference with the India Mission, arrangements are in progress for the appointment of an additional missionary at Cochin, in order that advantage may be taken of the promising field which, in the providence of God, has been opened, not only for the conversion of Jews, but also of Hindoes, Syrians, and Mohammedans.

Mr. Laceron, during his sojourn in this country, was assiduously engaged in advocating the cause of the Jewish Mission, and besides raising a considerable sum for building an Orphanage, and securing promises of regular support and maintenance for a number of orphans, he has succeeded in exciting, in various parts of this country, a much greater interest than was felt before in behalf of the conversion of Israel. He has now returned in full health and vigour, and with unabated zeal, to the scene of his labors.

*London.*—A want of harmony between

the missionary and the acting committee has unfortunately rendered it necessary to suspend, for the present, the operations of the Mission at this important station. We can only express a hope that so desirable a field of labour will not long remain unoccupied.

*Germany.*—Of the four missionaries in this country, the Rev. H. Douglas, formerly stationed at Wurzburg, has ceased to act, having entered into arrangements for taking orders in the Church of England. The other three the Rev. G. F. Satter, at Karlsruhe, the Rev. J. C. Lehner, at Darmstadt, and the Rev. Rudolph Stern, at Speyer—have laboured, during the past year, in their respective stations, with the same discretion, energy, and devotedness which, in former years, has elicited warm approval. They are unceasingly occupied in visiting Jews, not only in the towns in which they are stationed, but in all the surrounding villages and rural districts; and they frequently attend the worship of the synagogues, and avail themselves of opportunities of addressing large assemblages of Jews at the religious meetings usually held at the close of the synagogue service. They distribute suitable tracts and copies of the Word of God—take a special interest in Jewish schools and schoolmasters—preach in the parish churches as often as occasion offers, and hold weekly meetings for prayer and exposition of the Scriptures. They also endeavour to stir up in the minds of the small number of faithful Protestant ministers in their several districts, and of the more numerous class of pious laymen, a warm interest in the spiritual welfare of their Jewish neighbours.

The German Mission Board, consisting of the missionaries, and one minister from each of their stations, has held three meetings during the past year,—one at Frankfort, and the other two at Darmstadt. The object of the meetings is, to engage in devotional exercises—to expound and discuss passages of Scripture bearing on the state and destiny of Israel—to receive reports

from the missionaries of the progress of their labours—to afford them opportunities of obtaining encouragement and counsel from their brethren—and, also, to consider various practical questions regarding the best modes of dealing with Jewish unbelief.

**Extension of the Mission.**—For the occupation of new fields, the services of well-qualified probationers of our own Church are earnestly desired; and in order to incite our students to undertake the work, Mr. Sutter was invited to spend a few weeks in Scotland. He, along with Mr. Laceron, visited our University seats, and both were instrumental in stirring up an earnest zeal for the conversion of the Jews. One student, of high character and attainments, is mentioned as having devoted himself to the cause; and it is believed that others are disposed to follow his example.

Attention has been directed to Paris as an eligible field for the Church of Scotland to occupy for the Mission. In that city there are twenty thousand Jews, nearly all Germans; among whom it is believed that there are peculiar facilities for missionary labour, if the services of a well-qualified agent could be secured. The Rev. Mr. Meyer, minister of the German Evangelical Church at Paris, is most desirous that we should send thither a Jewish missionary; and assures us, that “though Paris has hitherto been strangely overlooked by societies for the conversion of Israel, there are few fields of labour more interesting and important.” Equally encouraging accounts have been received from other sources; and it is hoped that the metropolis of France may, ere long, be added to the stations of the Jewish Mission.

**Ladies' Association.**—There is a highly efficient school supported by this Association in connexion with the Mission at Cochun; and an Orphanage, which, through the zealous exertions of Mr. Laceron, during his residence in this country, and the liberal contributions he has succeeded in obtaining, will be greatly extended and improved. In London, the Ladies' devoted agent, Mrs. Rosenfeldt, and in Germany, their no less devoted missionaries—Miss Muttelbach at Karlsruhe, and Miss Huth at Darmstadt—have, during the past year, been labouring with all their accustomed energy and fidelity, and not without encouraging tokens of success, for the spiritual enlightenment of the much neglected daughters of Israel. This Association is warmly recommended to the support of all who are interested in the cause.

**Funds.**—The whole income of the Committee during the past year is £3189 0s. 3d., being £315, 12s. 8d. above the income of the previous year.

The expenditure of the Committee during the past year was £2416 3s. 3d., being £61 4s. 8d. less than that of the previous year.

Two thousand pounds of accumulated capital have been laid aside as a reserve fund, to meet extraordinary contingencies.

In urging the desire for a continuance of the support hitherto afforded to the Mission, and an earnest call upon aspirants to the ministry to devote themselves to the work, the Report concludes: “Let it not be forgotten how greatly we are indebted, under God, to Jewish instrumentality for all the spiritual blessings which we ourselves enjoy. The prophets were Israelites. The apostles and other first preachers of the faith were Israelites. And even the adorable Saviour himself was, after the flesh, descended from the tribe of Judah. Let us, then, endeavour to repay this mighty debt. Let us seek, in our turn, to give back to Jews those privileges and advantages which, through Jews, have been conveyed to us, that so, ‘through our mercy they may obtain mercy.’ Let our resolution be that of the ancient prophet: ‘For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.’”

We have thus given a brief summary of the whole Schemes of the Church in her efforts for the diffusion of the Gospel at home and abroad. As usual, we add a note of the entire voluntary aid extended to them.

Sums collected during the Year 1853-54.	
EDUCATION Scheme	£8105 5 7
Do. East and West India Fund	209 0 6
Do. Agricultural Instruction	19 5 2
Ladies' Gaelic School Society	847 10 1
Elders' Daughters' Association	127 15 11
INDIA Mission	5214 8 0
St. Stephen's Congregation for Ghospata	140 0 0
Ladies' Association for Female Education in India	1650 11 2
HOOR Mission	3,415 14 2
COLONIAL Churches	3225 2 5
Jews' Conversion	2961 19 4
Ladies' Association for Jewish Females, for year ending 15th October, 1853,	440 12 1
Do. do. Cochun Orphanage Fund,	212 12 2
ENDOWMENT Scheme	5176 5 1
LAY Association	2249 9 11
Ladies' Association for Promoting Female Industrial Education in Scotland,	280 0 0
CENTRAL Protestant Society of France	451 15 3
Collectors for Liquidation of Chapel Debts	556 12 7
	£39,613 19 9

The foregoing is necessarily exclusive of the good deeds of private benevolence and local effort; and we cannot divest ourselves of the belief, that especially in Schemes for Education and Endowment these have been great and praiseworthy. And to all this we must add that noblest wealth of treasury of the Church,—those riches of the poorest—that might of the weakest—the believing prayers of faith.

We do not mean to say that we have now exhibited anything like a full view of the results of the missionary work. We have but traced the courses of its streams. We know little of their fructifying, their blessing and beautifying influences. It is ours to plant and to water. The Lord of the vineyard can alone supply the increase. By our labours of love at home and abroad many a cloud of ignorance may have been dispelled—many a weary soul may have found rest—many a cry of sorrow may have been hushed by the soft music of heavenly

joy. *But that record is in heaven. It is enough for the Church to know that her Heavenly Master has proclaimed: “I know thy works.”* Yet, in the view of that divine assurance, can she regard her efforts with complacency? Have we rendered a full obedience to Him who suffered so much for us? It was a striking reproof of the prophet to the disobedient Saul: “What meaneth, then, the bleating of the sheep in mine ear, and the lowing of the oxen, which I hear?” Ah! well might that reproof have a voice for us. What mean the ignorance and infidelity which surround us, and the outcries of vice and crime which shock our very feelings of humanity? What mean the overshadowings of the gross darkness which covers heathen lands and enshrouds their peoples? What meaneth the unrent veil which still darkens the face of Israel? These are enquiries which the Church cannot too anxiously regard. They convey an appeal to every one of her members. Would that it were answered through redoubled efforts in our prayers and contributions!

**The Protestant Church and its Bible and Religious Tract Societies.**

The British and Foreign Bible Society may be adduced as forming the most remarkable illustration of the progress made during the last half-century, in leavening the world with the Word of God. Previous to its formation, there was not one society in existence, whose sole object was the distribution of the Bible in all lands. There are now upwards of 9000 Bible Societies. In 1804, as far as can be ascertained, there existed in the world about four millions of Bibles. Now there are between thirty and forty millions. In 1804 the Bible had been published in only forty-eight or forty-nine languages. It now exists in about 140. In 1804 it was accessible to only 200 millions of men. Now it exists in tongues spoken by 600 millions. The Bible Society of London alone sends forth annually upwards of a million of copies of the Word of God. During the last fifty years it has issued about twenty-three millions of Bibles; while upwards of thirty-three millions have been distributed by all the Protestant Bible Societies throughout the world, since the commencement of the present century. We may ask in passing,—on the supposition of Popery being the religion of Christ, as revealed in the Word of God, and Protestantism being a deadly heresy, and opposed to that Word,—how comes it that Protestants should be so zealous in disseminating the Sacred Volume, which, if they are believing a lie, should condemn their denial of the truth, and that Romanists should be so opposed to, and so terrified for, the circulation of the same Word, which must be supposed to establish the claims, the doctrines, and practices of their Church, if it be, as they allege it is, the true and only Church of Christ? Why has not Rome her Bible Society in-

stead of London? Why is not even Paul's, of that momentary sleep into which he had unconsciously fallen, when the senses and fancy seem to mingle, and the pictures presented by each cannot be distinguished—and how he seized his large ink-bottle, and dashed it at the shadowy image before him? As we have sat on that same chair, silently gazing on the black mark on the wall, which tradition has assigned to the famous ink-bottle, we have thought that there was in the scene an undesigned symbol of what has taken place through the Reformation, which could have existed to this hour, and how that man (a giant among giants!) was, under God the means of effecting what have our Christian countries and our societies, when tempted, been enabled to hold fast, for the distribution of religious literature, but, in a more real and more efficacious manner, attacking Satan, and banishing him from the souls of men, by inspired and glorious truths, and saying, "It means of ink, which stamps upon paper imperishable forms of thought?"

It is impossible to estimate what the cause of Christ has gained by the circulation of the Bible. We cannot see how the Church could have existed to this hour, and how it could continue to exist, without the Word. How many souls in the wilderness have, when tempted, been enabled to hold fast their confidence, and to foil Satan with that Sword of the Spirit, which is the Word of God, appealing, like their Master, to its inspired and glorious truths, and saying, "It is written!"

It surely cannot fail to fill the heart of every Christian with deepest thankfulness to God, to contemplate the glorious achievements of the last fifty years, in circulating the Word of God. The Church, like the angel seen in prophetic vision, has been flying with the everlasting Gospel to every nation, and kindred, and tongue, and people, and hundred and forty-five thousand publications, It has given the Bible to the inhabitants of the old lands of Egypt, Ethiopia, Arabia, Palestine, Asia-Minor, and Persia—to the indomitable Circassian—the mountaineers of Afghanistan—to tribes of India speaking thirty-two different languages or dialects—to the inhabitants of Burmah, Assam, and Siam—to the islanders of Madagascar and Ceylon—to the Malays and Javanese of the eastern seas—to the millions of China, and the wandering Calmuc beyond her great wall—to the brave New Zealander—to the teeming inhabitants of the island groups which are scattered over the Southern Pacific—to the African races, from the Cape to Sierra Leone—to the Esquimaux and Greenlander, within the arctic circle—to the Indian tribes of North America. All are now furnished with a translation of that wonderful volume, which, with the light of the universal living Spirit of God, at once reveals to man, in every age and clime, his lost and miserable condition, and tells him of a remedy that is adapted to meet every want of his being,—to redeem him, by a moral power it alone can afford, from all sin and misery, and to bring him into the glorious fellowship of the holiness, the blessedness, and joy of the family of God in earth and heaven!

But the labours of the TRACT SOCIETIES, during the last fifty years, also deserve attention. The story, we dare say, is familiar to most of our readers, how Luther, when translating the Bible during his lonely sojourn in the old castle of the Wartburg, was one night sore perplexed about the rendering of a particular verse;—how, in a feverish state of mind, he imagined, during the solitary hours of night, as he sat poring over the sacred text, that he beheld the fiend scowling at him;—how he awoke out, with innumerable biographies and death-beds

of humble saints of God,—yea, even of tender children, whose heannans and early praises of Christ in the temple, have been heard, with joy and gratitude, by millions of the human race! An old minister, nearly two hundred years ago, was brought before a cruel and blood-thirsty judge, who said to him, before sending him to prison, "Richard, thou art an old rogue, and deservest the halter." Yet this same Richard has never ceased to preach from that day till this; and every year now, he addresses millions in every land. Richard Baxter's *Call to the Unconverted*, has been eminently blessed for the conversion of sinners, and his *Saint's Rest*, has been equally blessed for the consolation of believers. The same judge seized a tinker, who would not stick to his soldering and hammering, but would make known everywhere the grace of God, and what great things God had done for him. Twelve years he lay in jail; and there, having nothing to disturb him, he fell to dreaming. That dream was afterwards printed, and has gone through more editions than any other uninspired volume. John Bunyan's *Pilgrim's Progress* has travelled through all lands, and its victories over Apollyon have been more than can be numbered. How much has thus been accomplished during fifty years, by Tract Societies! What sermons have Flavel and Edwards preached! What lessons of the rise and progress of religion in the soul has Doddridge taught! What blessings, through their instrumentality, have been bestowed by Leighton, and Brainerd, and Payson, and Wilberforce, and a host of others, whose names or works are illustrious in the churches of Christ!

Foremost in this great work has been the Religious Tract Society of London. That Society was formed in 1799. During the first year of its operations, ending in May 1800, it had issued 200 000 tracts. Its distribution, as reported in 1850, amounted to upwards of nineteen millions, two hundred and forty-five thousand publications, in 110 different languages, and with an annual revenue of £60,000! It has issued, (along with affiliated societies,) during the last fifty years, five hundred and twenty-four millions of publications, each of which, according to one of the fundamental principles of the Society, clearly states the way of salvation by Jesus Christ! What a mighty agency has this been for the dissemination of religious truth! How extensive the influence, how grand the immortality, which the printing press, employed with such evangelical Christian zeal, secures to the labours of men of God! Their holy words, which, without such an agency as this, could have reached a few minds only, and in some limited spot of earth, now circulate like the air of heaven over the wide world; they enter every dwelling, and are on the tongue of every tribe. Histories of individuals who would have sensitively shrunk from uttering their thoughts beyond the domestic circle, have become familiar to the universal Church. What was spoken in secret has been proclaimed on the house-top. And the battle of a single spirit with evil—its struggles and triumphs—its tremblings and rejoicings—which seemed at the moment to be of no importance to any but itself, and to have no possible influence attached to it beyond the lowly sick bed, or the cottage home—has been transferred by some earnest pastor to his own diary,—from thence passed to the pages of the religious tract—and, after multiplying itself a million and a million times, has been translated perhaps into a hundred languages, and converted or comforted innumerable souls on the plains of India or Africa, in the wilds of America, or in some lonely Pacific island! It has been thus with such a book as the *Dairyman's Daughter*, and

## THE CHURCH IN THE COLONIES.

### Lay Association of Montréal.

The Annual Meeting of the Association was held in St. Paul's Church on the evening of Monday, January 8th. In the absence of the Hon. Peter McGill, the President, through indisposition (this being the first Annual Meeting, we believe, on which he has been precluded from presiding since the existence of the Association,) John Greenshields, Esq., was called to the chair. The proceedings were opened with reading the Scriptures and prayer by the Rev. Robert McGill, D. D.

The Chairman called upon the Recording Secretary to read the Annual Report, which was to the following effect.

#### REPORT FOR 1851.

The Lay Association of the Presbyterian Church of Canada, in connection with the Church of Scotland is now entering on the 10th year of its labours; and, while in reviewing their results it must be admitted that more earnest exertions on the part of the office-bearers and others might have effected a far larger amount of good, still satisfaction is felt from the reflection that the objects contemplated by the formation of the Association have been to a considerable extent accomplished. It is quite

superfluous here to recal to mind the parties, individual or congregational, that have been benefited by the liberal grants of the Association, as these recorded in the Annual Reports, have been from time to time brought under the notice of the readers of *The Presbyterian*.

There having been no applications for relief from any of our congregations during the past year, the operations of the Association have been almost entirely confined to the *Bursary* and *Publication Schemes*. It may be for the consideration of the Association whether, under the altered circumstances brought about by the secularization of the Clergy Reserves Fund, there may not be devised some means of aiding the more recently organized congregations of our Church, whose pastors must feel their comfortable maintenance so seriously affected by the passage of the late Act.

#### BURSARY FUND.

There are at present 3 Students of Divinity of Queen's College receiving aid from our Association. When it is borne in mind how hardly licentiates of the Parent Church can be induced to emigrate to the Colonies, and how much we must consequently rely upon Queen's College for supplying vacant congregations and those in the state of formation, let us not undervalue the amount of good that may result from this department of our labours, viz: that of affording to promising young men, having a view to the ministry, aid in the prosecution of their studies. In connection with the above it is gratifying to reflect that about 20 alumni of Queen's College have been auspiciously ordained as pastors of congregations, several of whom were aided by this Association.

#### PUBLICATION FUND.

The receipts for *The Presbyterian* considerably exceed those of last year, but are yet insufficient for rendering it entirely self-supporting. Accounts of arrears, amounting to nearly £100, were enclosed along with the December No, and several parties have since transmitted their dues. Should these be generally transmitted, to judge from a considerable increase in the circulation of the periodical, we may entertain, on good grounds, the hope that it may soon defray all the expenses incidental to its publication. The intelligence regarding the Parent Church would have been considerably lessened for several months past in consequence of the unaccountable omission of sending *The Home and Foreign Missionary Record*, had not the deficiency been in a great measure compensated by receiving the *Edinburgh Evening Post* and *Northern Standard*, two sheets whose columns, in advocating the claims of the Church of Scotland, are readily thrown open for the insertion of ecclesiastical intelligence. One leading object of *The Presbyterian* being, that its pages may afford a medium of communication for recording whatever of interest, occurring in individual congregations or presbyteries, might be advantageously brought under the notice of the Church generally, the Publication Committee embrace this opportunity of recording their grateful sense of the important co-operation of those parties, clerical and lay, who have regularly supplied our columns with their contributions.

In conclusion, the office-bearers would earnestly impress on the minds of the members of the Association, the urgent necessity that is laid upon them of encouraging their successors in office in their labours by extending to them their cheerful co-operation in forwarding successfully the objects of the Association.

The whole respectfully submitted,

T. A. GIBSON, Recording Secy.

It was moved by Thos. Allan, Esq., seconded by Jas. Goudie, Esq.

"That the Report be adopted and published in the ensuing number of *The Presbyterian*."

Hugh Allan, Esq., after a few preliminary remarks, in the course of which he took occasion to express regret that the audience was not far larger, moved, seconded by George McDonald, Esq.

"That this Assemblage, composed of adherents deeply attached to that portion of the Church of Christ with which they are immediately connected: viz., *The Presbyterian Church of Canada in connection with the Church of Scotland*, and believing her doctrines to be pure, her form of worship spiritual, and earnestly trusting that under God's guidance she will prove of much benefit to the people of this land, to whose sympathies and feelings her Presbyterian form of worship and Church Government are peculiarly adapted, and farther believing that she will contribute in some measure to the spread of pure and undefiled religion in this Province, heartily pledge themselves in their several positions to do what in their lies, to strengthen her and extend her influence.

Alex. Morris, Esq., after taking a faithful though rapid retrospect of the labours of the Association, and warmly recommending it to the support and prayers of the friends of the Church of Scotland in this Province, moved, seconded by John Smith, Esq.

"That in the present peculiar circumstances of our Church, when for the future she will in all probability rely mainly for sustentation upon the voluntary exertions of her people, it is important that this Association should be generously supported, as one of those efforts which, if evoked and sustained in the spirit of self-reliance and Christian trustfulness, may prove of some service to our Church by aiding, however slightly, in the maintenance of her efficiency."

T. A. Gibson, Esq., moved, seconded by Jas. Mitchell, Esq.

"That the *Bursary Scheme* of this Association has already proved of much service, and is likely, if supported and extended, to prove still more beneficial to our Church, and is therefore eminently deserving of our countenance and support as well as of that of the members of our Church throughout the Province."

Wm. Edmonstone, Esq., moved, seconded by John Armour, Esq.

"That this meeting commend to the generous exertions of all those of their brethren, who believe that a medium of communication between the several congregations of our Church is desirable and useful, *The Presbyterian*, a monthly published under the auspices of this Association.

It was moved by Hugh Allan, Esq., seconded by E. McLennan, Esq., and carried unanimously.

"That the Annual Meeting be henceforth held in the first week of January."

The Rev. Dr. McGill thereafter addressed the Meeting at some length in very appropriate terms.

It was moved by Alex. Morris, Esq., seconded by Hugh Allan, Esq.,

"That the Rev. Dr. Mathieson be requested to deliver a discourse on the occasion of next Annual Meeting."

The Rev. Dr. at once expressed his willingness to comply with the request.

The election of Office-bearers for the ensuing year resulted as follows.

President.

HON. P. MCGILL.

Vice-Presidents.

JOHN SMITH, HUGH ALLAN,  
HEW RAMSAY, JOHN GREENSHIELDS.

Treasurer.

ALEXANDER MORRIS.

Recording Secretary.

T. A. GIBSON.

Corresponding Secretary.

J. S. HUNTER.

Managers.

Wm. Edmonstone, Thomas Allan, J. M. Ross, George Templeton, D. D. Mackenzie, Wm. McNider, George MacDonald, J. Burns, Robert Adams, James Mitchell, David Shaw, E. MacLennan, and James Goudie.

Chaplains.

REV. ALEX. MATHIESON, D. D.

REV. ROBERT MCGILL, D. D.

A vote of thanks to the chairman for his worthy occupation of the chair, moved by W. Muir, Esq., seconded by John Armour, Esq., was unanimously carried.

The Rev. Dr. Mathieson having pronounced the benediction, the proceedings closed.

T. A. GIBSON,

Recording Secretary,

Montreal, January 8th, 1854.

#### Synodical Collections in Canada.

For the information of our readers, and as affording a means of ready reference to the ministers, we subjoin a portion of the Statute of our Church relative to these collections, as modified in 1854. The Synod enacts that all ministers of this Church shall annually have collections made in their several congregations on behalf of each of the following objects at the time specified, viz: 1. for *The Ministers' Widows' and Orphans' Fund* on the first Sabbath in January; 2. for *The Synod Fund* on the first Sabbath of March; 3. for *The French Mission Fund* on the first Sabbath in June; 4. for *The Bursary Fund* on the first Sabbath in September; 5. for *The Home Mission Fund of the Presbytery of the Bounds* on the first Sabbath of November. If the collection fall on a sacramental occasion or an unsuitable day, it is to be made in 4 weeks after, and provided that the congregation may raise the contribution in any other way, if they think fit. The Synod also enjoined ministers to explain and advocate the object for which the collection is to be made upon a previous Sabbath, and the Synod also empowered Presbyteries at their meetings next after the times specified to enquire and take account of how ministers have attended to the injunction of Synod in giving their congregations an opportunity to contribute.

We trust that the collections for the *Ministers' Widows' and Orphans' Fund* have been general and liberal. It has strong claims upon our sympathies. Already a very considerable number of annuitants are cast upon it, and when we reflect that the position of pastors rarely enables them to provide for the wants of their widows and children when Providence calls them to leave them without an earthly

husband's or father's care, we of the Laity are imperatively called upon to aid this of our Church. It is most judiciously managed with a wise economy, and with a zeal for its interests dictated by principle and the behests of what its managers doubtless feel to be the discharge of a Christian duty. Let it then continue to meet with a generous support.

**Missionary Visits in New Brunswick.**

*Letter from Rev. James Murray to the Secretary.*

Before I left, the congregation in Bathurst gave me a call to be their minister; but I did not intend to accept any call till I had first visited some of the other destitute settlements, and therefore delayed for some months giving an answer. After arriving in Miramichi, I went to Black River. (parish of Glenelg,) a settlement of Scotch Highlanders; thence to Tabusintac, (parish of Alnwick,) also settled chiefly by Highlanders; and next to Burnt Church, a settlement adjacent to the latter. From these places conjointly, a call to be their minister was presented. After some time, as the Committee are by this time aware, I accepted the call to Bathurst. This I was induced to do, because, in the present deficient supply of divine ordinances in the province, I considered it to be the more central place, where I could, when convenient, visit other places. In the situation of this district just now, a minister, even when in a settled charge, must, to a certain extent, necessarily be a missionary; for in some places, from the beginning to the end of the year, the people have not the opportunity of hearing a sermon, except what a minister from another place, or a missionary in his often hurried travelling, can give them. This is especially the case with Tabusintac; lying on the coast, and away from the direct road through the province, it is shut out from receiving any such passing visit. Unless when a minister is able to go to it expressly, they have no divine service. May I be allowed earnestly and strongly to recommend to the consideration of the Committee, the pressing wants of these two places—Tabusintac and Black River? With a little assistance from the funds of the Committee, they could easily and comfortably support a minister between them. They are willing to do so, and are very anxious to obtain a minister. I understand that, some time ago, they sent to the Committee a call and bond, for a minister to be sent out to them; but making Gaelic a requisite on the part of the person sent. This, however, would be dispensed with now, and they would receive with open arms any one who would preach the Gospel in English. Here the Gaelic language will, through time die out; and all, with the exception of an old settler here and there, understand and can speak English. The call given to me, and of which a copy was sent to the Committee, will shew you what they are willing to do, and what I am perfectly certain they would do, if any minister were sent out to them. Tabusintac is, indeed, very destitute, and is a very large settlement. There is no minister there of any denomination whatever; and since I came to this district, they have had no service except what was given by myself and once or twice from others who visited them. The want of ordinances is felt more particularly by heads of families, seeing their children growing up without habits of church-going, and careless about it, even when they can obtain the opportunity. The ministers of the Presbytery here have

done, and are doing all they can, with justice to their own congregations, to supply the want; but that is small in comparison, and indeed, it cannot be otherwise, when you consider the extent of the country, and the distances which they have to travel. But that is not the only destitute part. Going up the Miramichi river, and along its south-west branch, there are a number of settlements, and no Presbyterian minister. On the south-west are Nelson, Blackville—both having churches—and Boiestown. In the valley of the Nashuaak also are a great number of settlers; and there, also, there is a church belonging to the Presbyterians, in which the Rev. Mr. Brooke also are a great number of settlers in the woods, back from the river. On this road, extending from Newcastle to Fredericton—a distance of one hundred miles—I spent some time in spring, visiting and preaching in the different settlements.

After visiting these I went to the Bend of Pentecost, ninety miles from Miramichi. This is likely to be a place of great importance in the province and is now rapidly increasing in population, as many are gathering there from all quarters, on account of the commencement of railway operations and coal works. The Presbyterians there—of whom there are a considerable number—are very anxious to secure the services of a minister of the church of Scotland between that place and Shediac, which is but a short distance from it. If a minister or missionary could now be obtained exclusively for that part, it would be highly prized by all the Presbyterians there and would also be a great support to the interests of the Church in the province. The people there have been corresponding about the matter with the Rev. Mr. Donald, minister of St. Andrew's Church, St. John, and he, I believe, with the Committee; but I mention it merely to draw your particular attention to that place, as there is no doubt, that in a short time, it will be the most populous place in the province. Shediac is also likely to prosper greatly, from its being on the sea-coast, and a shipping port for the railway now commencing. After this I returned to Tabusintac, where, with the assistance of the Rev. Mr. Anderson, the sacrament was dispensed on the first Sabbath of April. Leaving that, I went round the east coast by Shippegan and New Bandon; at both of which I preached. I then proceeded still along the coast by Bathurst, to the district of the Restigouche river, where I spent some time. Since that, I have been going round some of the same places, visiting them, and preaching as often as possible.

Such is a brief statement of all the districts, which I have visited during the time I have been acting as missionary. There is of necessity a great deal of travelling; but the roads are comparatively good; and the welcome which a missionary receives everywhere, amply compensates for any disagreeables which one may encounter. But there is work enough here for three or four missionaries. I am glad to hear that you have the prospect of sending out one to us shortly. I hope you will succeed in doing so, and that we will soon have the pleasure of welcoming other labourers to supply the wants of this country. I do not think any one would regret coming here, for a short period at least; and I can insure any one who comes, of a hearty welcome from both ministers and people. And I am the more anxious that another missionary should come now, as I will not go about much longer in that capacity.

No one but those who have experienced it can have any just conception of the kindness of the people, and the thankfulness with which the services of a missionary are everywhere received. But I hope that soon others will experience it, and will come to promote the cause of our Master, and deliver his message here.

We learn from "The Toronto Colonist" that the ladies of the congregation of Scott and Uxbridge have presented their recently settled pastor, the Rev. William Cleland, with an elegant silk pulpit gown in testimony of their approval of his ministerial conduct, since his appointment to the charge of those churches. They also at the same time re-furnished the pulpit fittings. It is pleasing to notice such tokens of esteem on the part of congregations towards their ministers.

**MOVEMENTS IN OTHER CHURCHES.**

**MEETING OF CONVOCATION.**—Both Houses of Convocation of the clergy of the province of Canterbury met on Tuesday. In the Upper House, the Archbishop of Canterbury read a report from a committee, recommending several alterations in the Church services. After a long discussion, a resolution by the Bishop of Oxford was carried, to the effect—"That, in any modification of the Church's rules, as to her services, it should be a fundamental principle that the Book of Common Prayer should be retained entire and unaltered, except so far as shall concern the rubrics thereof, and allow of the division of the present and the formation of new services by re-combinations from those now existing, with such alterations in the Psalter and Table of Lessons as may be judged needful; and that no division of the services would appear to us desirable which would not insure the use of the whole order of Morning and Evening service now contained in the Book of Common Prayer on Sundays and holidays." In the Lower House, Archdeacon Denison read a document embodying the charges against him; which it was resolved, by a majority of three, not to receive. The resolution adopted by the Upper House being brought before the meeting, Archdeacon Denison moved a negative to the resolution, on the ground that the house had declared itself incompetent, as at present constituted, to legislate for the Church, and, therefore, it was not fair that they should be called upon to alter the Prayer Book. The Archdeacon of Worcester briefly seconded the motion; when the house adjourned till Thursday.

**Irish Church Missions.**

"It can hardly be unknown to any of our readers, that for many years back there has been going on in Ireland a great work of Reformation. Protestant missionaries have been most indefatigable in breaking ground among the Irish Catholics. All over the surface of Ireland, schools, orphanages, mission stations, and churches, testify to the industry and success of the missionaries of the United Church of England and Ireland. There is now before us, as we write, a map of Ireland, where the stations of the Society are marked, and nearly two thirds of the island is literally divided into districts, which are permeated by Protestant agents. The Society supports forty-four mission stations. There are connect-

ed with it, and working with it, a complete staff of 1028 persons (more than all the parish ministers in Scotland). In five years, it has expended a sum of £81,684. The Irish Society has counted its converts by thousands. In the diocese of Tuam and Killaloe alone—the Bishop of which is the well and widely known Lord Plunket—there were in three years, 6,234 converts; and 10,088 children (formerly Popish) attending the Scriptural schools. These statistics, surprising as they are, are vouched for by the venerable Prelate himself, in a speech at Dublin in April, 1853. And it these were the conversions from Popery during the three years, in one diocese, what number shall we reckon for nearly two years over the whole island? That these figures are not the concoction of partial Protestants—that there is no exaggeration whatever in them—is abundantly proved. The Popish newspapers in Ireland have set their seal to the magnitude of the work. Their language on the subject is quite unmeasured. The *Dublin Evening Post* says (November 11, 1851)—“We learn, from unquestionable Catholic authority, that the success of the proselytizers in almost every part of the country, and, we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of.” The *Nation* newspaper (well known as perhaps the most bigoted pro-Romanist paper in Ireland) says—“Ireland is ceasing to be a Roman Catholic nation. The Roman Catholic Church in Ireland will need a defence association of guardian angels, to save it from extinction.” (November, 1853.) A well-known priest, called Puzzer, declared, in a speech, that “our nation and our Church are perishing.” The *Nation* newspaper again (November 27, 1853) says—“Since the plantation of Ulster, a more serious mroad upon the Catholicity of this country has not been made. In Dublin, this work is going on to an extent that nobody is aware of.” These are surely sufficient testimonies to this work of reformation. It can no longer be disputed by any one, that the Popish people of Ireland are becoming fast a Protestant people. And if our memory is not greatly at fault, the late Census reveals the fact, that over the whole extent of Ireland, there are nearly as many Protestants as Papists.

Was there ever a more successful mission conducted so quietly as the present? And if it continue with unabated success, the present generation may yet see the whole Popish Church swept from the face of Ireland—may yet see her own children rising against her, as one who has darkened their minds by ignorance, and made their religion a loathsome superstition. The folly and the profanity of the late decree at Rome, concerning the Immaculate Conception of the Virgin Mary, is apparently the remedy which his Holiness the Pope and his coadjutors are applying to the disease of reformation; but we greatly mistake if this monstrous decree will not put an insuperable difficulty before many of their own supporters, and be a stepping-stone to many to rise out of their superstition. All success, we say, to the Irish Church Mission—all blessing be on its noble head, Mr. Dallas. We shall look with much interest to its continued labours.

The English Protestant church at Alexandria, the foundation stone of which was laid in 1839, was opened for service on Christmas Day.

Dhuleep Singh, the young Christian Indian Prince, now sojourning in this country, has given a donation of £100 to the Church Missionary Society,

### United Presbyterian Church.

*Answer of the Committee on Foreign Missions to the question proposed by the Missionaries in Old Calabar with regard to the admission of the owners of slaves into church fellowship.*

#### DOCUMENTS SENT TO THE SUB-COMMITTEE.

The communications referred to the committee in the first instance were two. The first, an extract from the minutes of the Old Calabar committee, which runs as follows:—Creek Town, Dec. 6, 1853.—*Inter alia*, “Mr Anderson reported that several young men who are proprietors of slaves, have given in their names as candidates for admission into the Church, and expressed his doubts as to the propriety of admitting them while they continued such. The slave question in this country is involved in difficulties, and the committee would earnestly implore, either from the Board of Missions, or the Synod of the United Presbyterian Church, the settlement of this question—should slaveholders be received into church fellowship?”

The second communication was an extract from a letter of the Rev. William Anderson dated Duke Town, March 6, 1854, of which the following is a copy:—“I feel anxious for a reply to the question proposed by the committee here in their minute of Dec. 6, to the Board or Synod—Should slaveholders be received into the fellowship of the Church? We have several candidates for baptism here, amiable, intelligent, and apparently sincere in their desire to embrace and profess Christianity, but they are slaveholders. I do not feel at all free to admit them into the Church whilst they sustain that relation. The question is one of difficulty and delicacy. Every free person here must either hold slaves or do his work with his own hands. We have no free labouring population. Even our manumitted domestics are not considered free. Calabar law recognises them not, save as our slaves. Now that the foundations of the church are being laid in this land, it is of importance that everything connected with the work be sound. I think I foresee that if slaveholders be now admitted into the church, without some distinct provisions such as those I am about to suggest, the discussion of the slave question at a future day—for it must be discussed at some period—may not only convulse the church here, but agitate the whole of the U. P. Church at home. I have been thinking that a compromise of this kind might be entered into with slaveholders applying for communion. Let a promise be exacted from each—1. That he will pay his people properly for the work they perform. 2. That he will permit them to enjoy religious instruction. 3. That should any of them wish to leave his service he will employ no coercive measures to retain them. 4. That he will sell none of his people unless incorrigible offenders—such as desperate thieves and burglars. Perhaps another demand might be that he will on no account whatever maim, mutilate, scorch, etc., any of his people. Cutting off ears, extracting teeth, half-roasting hands and feet, are getting quite common now. I think the question too momentous to be left to the judgment of each individual missionary.”

#### THE REPLY GIVEN TO THE QUESTION OF THE MISSIONARIES.

As by the law and custom of Calabar, it appears that legal manumission is at present impracticable, and as the missionaries would

not be justified in excluding from the fellowship of the church, any that give satisfactory evidence of conversion, and that are willing to obey the laws of the Lord Jesus Christ, the committee agree to state that, in accordance with the views above expressed, and guided by the resolutions of the Synod, they are of opinion that, in the present condition of society at Calabar, persons holding slaves may be admitted into church fellowship on their signing such a declaration as the following:—

#### DECLARATION.

Believing that all men are equal in the sight of God, and that under the Gospel there is in Christ Jesus neither bond nor free, I hereby, as a servant of Christ, bound to obey the commands of God's word, promise in the sight of the great God, my divine Master, that I shall regard those persons placed under my care, as servants, not as property; that I shall give them what is just and equal for their work; that I shall encourage them to obtain education for themselves and their children, and to attend on such means of religious instruction as the church may be able to afford them; that I shall endeavour, as far as I can, to secure the making of laws to promote personal freedom; that as soon as it can be done, I shall legally set free all those under my care; and that, in the meantime, I shall treat them with kindness and equity, it being my constant aim to act upon the command of the Lord Jesus Christ, to do unto others as I should wish them to do unto me.

The committee regard this arrangement as only temporary in its nature, and as applicable solely to a slaveholding country into which the Gospel has been newly introduced, and where circumstances stand in the way of legal manumission; for when, in the providence and by the blessing of God, the majority of freemen shall have been brought under the influence of Christian truth, the country having reached the second of the two states pointed out in the preceding paper, the legal abolition of slavery should, as a matter of duty, take place. It results from the principles laid down, that if Christians being the majority, and having thus the power of legislation, shall decline to abolish slavery, or if they shall, when manumission becomes legally practicable, deny this boon to their slaves, it will then clearly be the duty of the office-bearers of the church to exclude from fellowship those who refuse to put an end to this evil and unchristian thing. We anticipate better times for the long degraded tribes of negro-land; and it will be an honoured vocation, if we as a church shall be instrumental in planting among them those truths and principles, which shall secure the salvation of their souls, and lead ultimately to the full enjoyment of civil and religious liberty. We know that the Gospel will by its transforming energy abolish slavery and all other evils throughout the entire heathen world; we have no doubt that our missionaries will in the future, as they have done in the past, faithfully teach the doctrines and administer the laws of Christ; and we trust that the period is not very remote when their instructions, in conjunction with those of other devoted missionaries, blessed by the Spirit, will change the sinful laws and customs of Central Africa, heal the wounds which the foreign slave-trade has inflicted; remove the eating sore of domestic slavery; emancipate from corporeal and spiritual thralldom, the numerous millions of that now wretched land, and make them the happy freedmen of Jesus Christ, “fellow-

citizens with the saints, and of the household of God."—*Record of the U. P. Church.*

### MISCELLANEOUS.

#### Christianity hostile to Slavery.

The gospel, from its vitally expansive character, works outwards and onwards, affecting and renovating all things with which it comes into contact. It renews the individual in heart and in conduct; it associates in active and benevolent fellowship those whom it changes; and it passes over on external society, moulding and reforming all its improper laws and habits. It tells us that God "has made of one blood all nations of men, for to dwell upon all the face of the earth;" that all men are our neighbours, and that it is our duty to love them as ourselves. It recognises believers in Christ, whatever be their external rank or circumstances, as our brethren, members of the same spiritual family, and heirs of the same heavenly inheritance; and it enjoins us to cherish towards them growing brotherly affection, to bear their burdens, and thus to fulfil the law of Christ. It not merely forbids all injustice and wrong, but it proclaims that the design of its mission is to "let the oppressed go free, and to break every yoke;" and it calls upon us to be "kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us." The general nature of the gospel, which is so kind and merciful, would, therefore, lead us to expect that under its influence, slavery would wither and die; and, if we examine its special provisions, we shall arrive at the same result. In the first place, no Christian can justly say that the New Testament permits him to become a slave-owner. Reasons may exist, particularly at the beginning of the Gospel in a rude country, which may render it inexpedient at once to demand the dissolution of this relationship, where it existed before conversion took place, but no reasons can ever be given, that warrant a Christian, in any state of society, to enter into such a relationship, or to acquire willingly this sort of property. In the second place no Christian master can justly plead that the New Testament allows him to increase the number of his slaves; that it permits him either to buy or to sell his fellow men, or to doom the offspring of slaves to a state of bondage. Any of these things seems to be quite contrary to that law of brotherly love, which pervades the whole New Testament, and which commands us to do unto others as we would wish others to do unto us. In the third place, the precepts which are addressed to masters in Eph. vi. 9, and Col. iv. 1, cannot, we apprehend, be consistently and systematically wrought out without practically abolishing slavery. These call upon the master, as the servant of Christ, to act towards his slave a conscientious part—to feel ever that the eye of God, who is the great Master of both, to whom he is responsible, and with whom there is no respect of persons, is on him—to "fear and threaten," that is, not to employ even menace, far less any of those coercive appliances, which are the usual apparatus of forced servitude—an injunction which Dr. Eadie says no human statute ever contained with regard to the slave, and to give unto his bondmen "that which is just and equal." Wherever such commands are obeyed, the slaves will not be regarded as chattels, nor will they be labelled and sold as articles of property;

they will be treated with brotherly kindness; they will have their rights and privileges as thinking, responsible, and immortal beings, cheerfully allowed; and they will obtain a fit remuneration for their labour, for the Divine Lord has said, "the labourer is worthy of his hire." and in the fourth place, it is incumbent on Christians, as members of civil society, to endeavour to remove unjust and oppressive laws. In this view they will have to admit that all men are equal in the sight of God; that they have a natural right to life, freedom, and happiness; that liberty, civil and religious, is necessary to the full development and welfare of the social state, and that being under the strongest obligations to carry the principles of religion into all the stations and duties of civil life, the legal abolition of slavery becomes an imperative duty. They have no right as members of the church, to remodel the laws of the state; but as the members of civil society, which the apostle Peter calls man's ordinance, they are bound, as far as they have influence and power, to see that no law is antagonistic either to the spirit or the letter of Christianity. The man who proclaims slavery to be an evil, is him by that very confession under a bond to labour for its overthrow. Such views as these—and they seem to us to arise necessarily out of the teaching of the New Testament, cannot be held and acted on without putting an end to slavery. The first and the second prevent the increase of the system, and make its continuance commensurate with the lifetime only of those under it; the third virtually abolishes it, as it encircles the slave with kindness, justice, and equity; and the fourth secures its legal abolition in every nation where Christians are the majority. Now, the church, as the organ of religious and moral teaching, is to disseminate such views, and to urge them upon the attention and the practice of her members. Her instruments of influence are instruction and discipline. She is to say to her members, you are not to become slave-owners; you are neither to buy nor sell your fellow-men; you are not to deal with them, as you do with animals or things, as if they were destitute of immortal souls; you are not to regard and to treat the children of slaves as the heirs of servitude; you are to be, as the servants of Christ, conscientiously kind and forbearing towards all your bondmen; you are to give them proper wages for their labour; and as the members of civil society who have the power of legislation, it is your duty to abolish slavery—a system which all experience testifies to be attended with cruelty, injustice, and pollution, and to be utterly incompatible with the safety of any state. She is to declare that as slavery is an evil and a dangerous thing, the aim of all Christians should be to seek its removal; and that, in every case, where it can be legally done, they are to grant personal freedom to their slaves. And if the members will not listen to such admonitions, they are to be called to account, and if they persist in their disobedience, they are to be excluded from the fellowship of the church. For, we repeat the statement, that which was tolerated when Christians, being few in number, had no power either to modify or to abrogate unjust laws, is not to be tolerated when, being the majority, they can reform the civil constitution. The refusal in such a case to abolish slavery, can arise only from the fact, that said majority approve and love it; and that is a state of mind so essentially sinful, as to constitute of itself a just ground of exclusion from fellowship. The

church that acts in the manner described will soon put down slavery; and the church that does not act in this way, fails in duty, ceases to be a light in the world, and is unfaithful as a teacher of the truth, and an administrator of the laws of Christ.—*Ibid.*

#### The Struggle between Liberty and Poverty in Sardinia.

A Struggle is going on just now, in the kingdom of Sardinia, betwixt the State and the Church, or, more properly, betwixt the moderate Popish State, headed by a liberal-minded Ministry, and the ultramontane Papists, led on by the Jesuits of Turin and Chambery. A bill has been introduced into the Chamber of Deputies suppressing twenty convents as religious houses, and distributing more equally the revenues of the Church; the Archbishop of Turin having at present more than all the Bishops of Belgium put together, while the curates have scarcely £35 a-year. In the House of Representatives the bill is sure to be carried, but in the Senate it is a doubtful matter.

The dispute involves something of far more importance than the mere suppression of a few religious houses; this is felt by all parties. Rome is keenly alive to the important issues which are at stake. She sees clearly that the result of this contest will go far in determining whether the Vatican or the Government of Piedmont is to legislate for the ecclesiastical affairs of the country. Animated by such a man as Cardinal Wiseman, who is presently in Rome, who has been appointed a member of the Congregation of the Index, and who has distinguished himself by the fiercest animosity to what he regards as foul rebellion on the part of Piedmont, and by the most unscrupulous zeal in upholding the Papal supremacy, Pío Nono feels that this bill really involves the question, Is he, or is he not, in future, to exercise a dominant power over the National Church, irrespectively of the national Government? And if this question is carried against him in Turin, it will not only be cited by other Cabinets as a precedent against Papal supremacy, but it will also be employed as a stimulus to other States to make similar struggles in the behalf of civil and religious liberty.—*Home Presbyterian.*

THE PRESS AT CONSTANTINOPLE.—There were printed last year at the mission press in Constantinople 5,268,000 papers, in the Armenian, Armeno-Turkish Greek, and Hebrew-Spanish Languages; of which 2,132,000 were of the Scriptures. This agency will probably be far more extensively employed during the present year. At a recent weekly business meeting of the station, letters were read from the British and Foreign Bible Society, offering funds for printing two editions of the Bible in different languages, and one of the New Testament; and from the London Religious Tract Society, expressing the desire of the Committee to participate in the great work, and requesting to know in what way they may cooperate conformably to the principles of their Institution.



Extract from the narrative of Mr. Weitbrecht's preaching tours.

**THE DARKNESS OF HEATHENISM.**—Mr. Weitbrecht proceeded on an extensive tour, striking out eastward from Chinsurah, and taking Culna in his route, and from thence home. One or two incidents alluded to in letters we subjoin—

"At Tribeni I saw a painful sight. An old Hindu woman—a living skeleton—was brought to the river side to die. Her own son placed her naked body on the cold stones of the ghaut, and poured the holy water down her throat. I was myself shivering with cold, and the scene was too sad. I turned away and preached to a crowd coming up from bathing in a neighbouring garden. Some scoffed and laughed; others commended, and said they should like to hear more. One day we came to a place called by interpretation 'The City of Everlasting Happiness.' This beautiful name offered me a ready opportunity for commencing a conversation with a number of the inhabitants. I told them how happy I was to be in a place which I judged by its name to be very delightful, and I congratulated them on living there. They were pleased with this introduction, and expressed their gratification at my visit; but added, that true and abiding joys were not found in their village. So I begged permission to tell them where such really existed. We went on in a most friendly manner, till an old Brahmin, with most haughty mien, came and disturbed the beauty of the discourse by his sophistry. My tent, books, &c., all go very well in our cart, and I walk with the catechists. Yesterday I was very tired and thirsty from the dust, and some kind villagers handed me a lota full of juice which they were extracting from the sugar-cane, which refreshed me exceedingly. I offered them some pice, but they would not accept them. After five hours' walk we reached Culna very weary, and enjoyed Mr. Alexander's rice and curry. The English and Bengali schools are all thriving; and we had a very happy Sabbath. I preached twice.

"At Konchut I struck my tent early, and walked on nine miles. I was richly blessed in communion with my heavenly Father, and and wrestled hard for the poor souls who hear the Gospel and despise it. I have had delightful enjoyment during my trip in my private devotions. May I ever feel the Lord so near my soul!

"Here are Jesus Christ's men," said the people on seeing me at the next village. I at once gave them a solemn address, and testified against their idolatry, and they seemed impressed; but ignorance, prejudice, worldliness, love of sin—a system of religion suited to gratify a carnal mind, are strongholds which only that power can remove which raises the dead. How often does that passage recur to my mind, 'Son of man, can these dry bones live?' Human understanding can only say, 'Lord, thou knowest.' The answer is most comfortable, and it is the word of the true and faithful One. Surely India has been delivered into the hands of Christian England for no other purpose but that its deluded millions shall receive the blessed Gospel. May the day of His gracious visitation soon come!

At the next place they derided me exceedingly, using almost the very expression similar characters did to Paul at Athens: 'What will this babbling say?' It was painful; but though we suffer reproach, the Gospel continues to be 'the power of God' unto the sal-

vation of all them that believe. And in the evening some Brahmins, who had been kind to me yesterday, came with five other respectable men, and told me they were ready to embrace Christianity. They were evidently really convinced of the truth; and here is an instance of deep conviction produced by preaching, which shows that our labours are not in vain in the Lord"—From *Church of Scotland Magazine*

**The Blind seeing: or, the Conversion of Copaul.**

Poor little Copaul was born blind. He lived in a kind of pit, which some one had made for him in the earth, the roof of which was made of branches and twigs of trees, and was almost level with the ground. He shared this miserable place with two companions—his grandmother and his faithful dog. The old woman used to sit at the entrance of the pit with her wheel, spinning cotton; but, alas! she was an ignorant worshipper of idols. The dog was very useful in leading about his master from one door to another, where he begged bread for himself and his grandmother.

One day the dog led him to a house that stood in the midst of a garden. The poor animal saw then what the boy could not see, a gentleman with a white face sitting under the verandah. He therefore drew his master by the string through the open gate. When he came up to the house the dog stood still, and Copaul, supposing that some one was near, bowed himself till his face nearly touched the ground, though he did not yet know before whom he stood. But it was a servant of God, whom his divine Master had sent to bring this poor little blind boy to Christ.

The good missionary had pity on the boy. He saw that he was nearly naked, for the little covering he had on was merely rags. He therefore said, "Where do you come from, child! and what do you want here?" Poor Copaul laid his hand on his breast, and said, "I am hungry, sir." The missionary resolved to inquire about him, and in the meantime put his hand into his pocket, and drew out a piece of money, which he threw to the hungry boy, to prove whether he was blind or not, and whether he would pick it up. But the money fell to the ground without the boy's looking at it. The faithful dog, however, who was accustomed to collect money for the boy, sprang to the spot, picked it up with his mouth, and put it into his master's hand.

The missionary was not long before he found out that all the blind boy had told him was true. He then had him clothed, and sent to a Christian school, which was held in a house near his garden. Day after day his good dog led him to school, and waited for him till evening, when Copaul returned home. He soon learned many verses of the Bible, and, like all blind people, he never forgot what he learned.

Soon after, the missionary had to take a journey, and was away two months. When he returned, the first thing he did was to visit the school; but on looking round for Copaul, the boy was nowhere to be seen. He was then told that his grandmother had kept him away by force, for the poor woman was a confirmed heathen; and she was made to believe that the New Testament was a bad book. She would rather, therefore, lose her bread than let her grandson remain in a Christian school.

The missionary hastened the same evening to the miserable dwelling of Copaul. He

crept through the entrance, and found the poor blind boy lying on a wretched bed of bamboo, with a pillow of rags under his head. His faithful dog lay by him, but the moment he saw the friend of his master enter, he sprang up and greeted him in the most joyful manner. "Copaul, my poor child," said the missionary, "why do you lie here?" At first, he received no answer; but stooping down to feel the boy's pulse, Copaul became aware that some one was near him, though he knew not who it was. At first, he thought it was his grandmother, and said with a weak voice, "Oh, mother, mother, let me die! I do not like to stay in this dark place; I will go where there is light. I know the words are true, that God sent his Son to die for the sins of the world." Hereupon the poor boy began to repeat one verse after another which he had learnt at school. One text especially pleased him above all others, for it seemed to suit his blind and dark condition. It was, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another." Several times he repeated the words; but at last, he could get no farther than the first two words, "I know." He was too weak to go on, and he sank back, quite overcome, on his miserable pillow.

When the poor child gave over speaking, the missionary went down on his knees at the bedside, and praised God for this unexpected jewel, that, through his grace, he had gathered from the dust of India to set in the crown of the Redeemer—Four-and-twenty hours afterwards, the weak voice of this converted boy was silent for ever on earth, to commence its singing in heaven. Would you like to hear some of the last words he uttered? They were these:—"I see!—Now I have light!—I see Him in his beauty!—Tell the missionary that the blind sees!—I glory in Christ!—I glory!" As he said this, he slept in Jesus, and angels bore his happy spirit to that place where he should behold what no eye has seen, nor heard.—*Juvenile Missionary Magazine, America.*

**The true Christian God's Witness in the World.**

You who have the Bible and do not read it, or who read it and do not believe it, or who believe it and do not obey it,—you are, be assured of this, one of the greatest obstacles to the triumphs of the Divine Word.

If your life corresponded to your profession; if your hearts were penetrated by the truths of the Christian Religion; if your conduct were conformable to it in all points, your example would be its most effectual recommendation.

The Eternal says to you: "Be ye my witness." The witness which God requires of you in order to convince the world, is your love, is your holiness, is your likeness to your Saviour. In refusing Him this witness, you betray His cause; and your impotence, your transgressions of His law, your love of the world, the contradiction, in short, between your belief and your works, retards the advance of God's reign and the acknowledgment of revealed truth in the world. Be ye awakened; be ye converted yourselves, and, all around you, then shall be awakened and converted.

Disciples of Jesus Christ, the more the practical confirmation of the Christian theory shall be striking, the more your love shall be burning and constant; your zeal indomitable and wise; your piety contemplative and active; your prayers humble and confident; the more,

in short, that you resemble your Master, the more valuable and successful will your witness be. Rousseau has said: "Take away the miracles of the Gospel, and the earth will be at the feet of Jesus." We say: let lukewarmness in every church be replaced by life, worldliness by holiness, selfishness by love; and when the Gospel shall have accomplished this magnificent miracle,—this miracle which it alone can accomplish,—the whole world shall believe in the Gospel.—*The Right of Every Man to Read the Bible.*

### Survey of Papal Affairs.

IN our humble opinion, things are not looking up in the Papal world. We know not how the present occupant of Peter's chair may feel; but, were we in his position, we should not be much at our ease. On all sides new complications are appearing, and dangers are starting up, which the Court of the Vatican, weakened as it has been in political power by recent events, is but ill fitted to cope with. Matters have not mended since the famous decree of the Immaculate Conception. The Pope looked for an instant and beneficial change on the posture of affairs as the consequence of that decree. Why he should, we could not very well see; but that he did is unquestionable. He made no secret of regarding his decree as a masterly stroke of policy, which could not fail to extricate him from all his difficulties, and bring utter discomfiture upon all his enemies. He had made Mary his debtor for ever, and was fully entitled to expect in return every interposition in the power, and every blessing at the disposal of the Queen of Heaven. The world,—that is, the Papal section of it,—was to pass from under "the reign of judgment, to the reign of love." Cholera, famine, revolution, heresy, in short, every plague which had afflicted mankind, was to give place to a golden era of amity and happiness, much as the beasts that prowl by night flee to their dens on the approach of dawn. It is now two months and more since that decree was proclaimed, or, as a gambler would say, since the Pope played his last stake,—for both he and his friends talked of it as such; but we have not been able to see that any very marked improvement has taken place in Papal affairs. If changed at all, they have not changed to the better; and all the good things which the Pontiff so confidently promised himself are yet to come. But they must come soon, if the Papal See would be spared some sore humiliations and losses. A heavy blow impends at this moment over Papal interests in more than one of the countries of Europe. While the Pontiff has been making conquests abroad, he has had to encounter formidable revolts against his authority at home. He boasts that he has brought back England and Holland to their orbits in the Catholic world; but these acquisitions are balanced by the threatened loss of Sardinia and Spain. In truth, the acquisitions of the Pontiff are to a great degree nominal and imaginary; while his losses,—both those he has already sustained, and those with which he is now threatened,—are substantial and real.

While the general policy of Europe, more especially since the breaking out of the war, is not in accordance with Papal interests, and, indeed, is fraught with possible disaster to them, the individual and internal policy of several of its States is such as to give no un-mixed satisfaction at Rome. Piedmont must have been the cause of some anxious hours of lie in the Vatican.

Spain is another quarter in which trouble is arising to the Vatican. The "unkindest cuts" at this hour are dealt the Pontiff by the hands of those who were formerly his best friends. One would scarce have thought that there remained spirit enough in Spain for such a course; yet that country has grown weary, like Piedmont, of feeding some thousands of idle men, and has set itself in earnest to the work of suppressing the monasteries.

Nor are France and Austria maintaining that thorough subservience to the Papal See which both professed some little while ago. We can discover in the former kingdom a disposition to indulge the priests in small things, but to check them in great. France has not yet made up her mind whether she shall permit the publication of the decree on the Immaculate Conception, and a Report of State is understood to be in preparation against it. According to the concordat of Napoleon, the consent of the Council of State is essential to the publication of any dogma or bull, and the probability is that Jesuitism will not be able to number this among its other triumphs in France. The opposition of Austria to the new dogma is more open. She has enjoined upon her priests in Lombardy silence respecting it, and they dare neither publish it, nor preach upon it from their pulpits. The alliance of Austria with the Western Powers must necessarily tend to a decline of Papal influence at the Court of Vienna. Last of all comes Naples; and certainly this is the last corner in Europe where one would look for any symptoms of re-action. But even here it has been felt that the yoke presses somewhat too heavily, and Ferdinand has entered, in express terms, his dissent against the popular doctrine of the Jesuits, that the Popedom is above the Monarchy.

On the other side of the Atlantic, too, a powerful movement has sprung up against the Papacy. The Saxon spirit of the American people has been roused, and they are prepared to grapple in no gentle fashion with a system which they see to be the foe of their liberties,—a system which shed their father's blood in the old world, and which is prepared to light the fires of martyrdom for their sons in the New. "The Know-Nothing movement" is daily widening in America; and, provided it is not seduced into physical violence, will tend to conserve the liberties of that great country.—*Witness.*

## THE MONTHLY RECORD.

APRIL, 1855.

### Fellowship or Social Prayer Meetings.

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. x. 24, 25.

THE Christian stands in a threefold relation to the duty of prayer. First, as an individual, he is commanded to engage in secret prayer,—to enter into his closet, and to lift up his voice to God. Private prayer is needed, because there are many things between a man and God, which should not meet the ear of other men. Secondly, as a member of a family. Family religion is a duty which belongs to all the members of the house. The faithful in every age have cultivated family devotion. As there are

circumstances belonging to a family which are not common to the world,—mercies enjoyed and afflictions suffered which affect every member of the family in common, so they are called upon to meet together "in unity," with thanksgiving and supplication. We read that when David "had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the Lord of Hosts," and afterwards "returned to bless his household." Thirdly, us belonging to the same great family, the head whereof is Christ, and here dwelling together for a season, feelings of sympathy, fellowship and brotherly love naturally spring up between those who are of the "household of faith," and hence arises the desire to join in social worship, or Prayer Meetings.

These duties are intimately connected with each other. He who does not fear God in the closet is not likely to be a man who will take delight in worshipping him in the family circle, or take pleasure in the exercise of social worship. On the other hand, the man who delights to pour out his soul before God in private, will most certainly be a man like Cornelius "fearing God with all his house," and taking every opportunity of joining others in the solemn service of public devotion. Once a man's heart has been touched—once he is made to feel his own depravity, his utter helplessness and the consequent need he has of a Saviour, he will then and not till then be able to exclaim with sincerity and truth, "How amiable are thy tabernacles, oh God, a day in thy house is better than a thousand; I had rather be a door keeper in the house of my God, than dwell in the tents of wickedness."

Among professing Christians the great fault of the present times seems to consist in the want of a living, vital, practical conviction of the majesty, authority and power of the Word of God. How often also, in these days of widespread unbelief and infidelity, do we hear the sceptic arguing against the efficacy of prayer, and attempting, by crooked and perverse reasonings, to undermine the whole fabric of revealed Religion! Among professing Christians, the want of a living faith is nowhere more clearly manifested, than in the too general neglect of meetings for social worship. A cold and benumbing scepticism seems to be stealing over us, and freezing the vitals of true religion. In such times as these, Christians ought strongly to be reminded of the value and importance of prayer meetings. Prayer is a mighty instrument in the hands of a true believer. Ye who read your Bibles, and believe them to be the Word of God, what think you of such words as these, "ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." These words, you know, were addressed by our Saviour to his first followers, and were they not well calculated to inspire hope and confidence in the bosoms of his disciples! They were spoken, however,

not for their sakes alone, but were intended therefore to suppose that all that the Christian requires is *faith alone*—that faith, considered as a *work of supererogation*. under every variety of circumstances. This, namely, of which the Apostle James speaks, We can never pray enough. The exhortation then or rather this invitation, has—and that the possession of it will supercede every exertion on our part. We must dead in trespasses and sins, in the sight of us who profess to be Christ's followers now; labour and wrestle, to make our calling and God all our good works are but as "filthy and surely it is an invitation which, if we election sure; for although God is bountiful, rags,"—still we are not to withhold our believe in the divine character of the speaker, neither in his moral or spiritual administration, selves from meeting together for devotional aid of his power to make good his promises, tion, is there any reward offered to indulgence, purposes, if our hearts tell us that the offering of our prayers will be acceptable to the Lord.

too many, we fear, are accustomed to read, a perpetual warfare,—and as no one expects. Let us now consider a few of the principal their Bibles as if the commands, promises, to acquire wealth or learning without diligence and steady perseverance, so neither threatenings and exhortations, contained therein, had not the slightest relation to can he hope to obtain eminence as a Christian or Prayer Meetings.

them personally, but were addressed entirely to some other individuals. Thus of those who read the passage containing the above promise, how many are there whose eyes will wander carelessly over it, without considering for a moment how great is the encouragement held out to earnest, persevering and importunate prayer! The passage presents the Almighty in a light which it is impossible to contemplate without the deepest feelings of gratitude and veneration, bringing before us, as it were the Great Jehovah looking down upon the earth, not as an indifferent spectator of the concerns of men—not as an unfeeling observer of the miseries, the wants, the sighs and the sorrows of human kind, but as one deeply interested in all that concerns their happiness and welfare, exclaiming: "ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Among a certain class, there is much error and misconception as to the true nature and efficacy of prayer, and hence, as we have said, we often hear infidels denying its efficacy altogether, and attempting to bring into disrepute this most holy exercise of our faith. Infidelity and superstitious fanaticism are alike to be condemned. In scripture, there are certain conditions laid down which we must fulfil, before God will hear our prayers. Numerous passages of the Bible tell us that the grace and favour of God will be administered *in proportion to the exertions which we make in seeking for them*. The strivings of a man and the workings of God's spirit within him are thus most closely and mysteriously connected. It is God that converts and yet it is man that converts himself. While, then, we have the most implicit reliance upon the promises of God, *we must work as if every thing depended upon ourselves*; for it is only by our own exertions and strivings that our minds and hearts become inclined to the reception of grace from above. This view is illustrated by such texts as these: "unto him that hath will be given;" "work out your own salvation with fear and trembling;" "ask and ye shall receive," &c. There is therefore the strongest analogy between our seeking for the grace and favor of God, and our seeking for anything else. We are so constituted that we can obtain nothing of any real value in this world without labour and perseverance,—without asking, seeking, knocking. It is a great error;

attendance at such meetings is not to be considered as a *work of supererogation*. We can never pray enough. The exhortation then or rather this invitation, has—and that the possession of it will supercede every exertion on our part. We must dead in trespasses and sins, in the sight of us who profess to be Christ's followers now; labour and wrestle, to make our calling and God all our good works are but as "filthy and surely it is an invitation which, if we election sure; for although God is bountiful, rags,"—still we are not to withhold our believe in the divine character of the speaker, neither in his moral or spiritual administration, selves from meeting together for devotional aid of his power to make good his promises, tion, is there any reward offered to indulgence, purposes, if our hearts tell us that the offering of our prayers will be acceptable to the Lord.

Let us now consider a few of the principal objects and advantages of small Fellowship or Prayer Meetings.

1. In addition to mutual improvement, they tend to promote a *spirit of sympathy and union* among Christians of different denominations. Every other body of men holding similar views and professing the same great objects, seem to understand better than Christians the great advantages of Union. Why should not they who are called by the same name, worship the same God, and the good of their fellow-men. The holiest and loftiest feelings of fellow-workers together for the advancement of the same great objects.—the glory of God and the good of their fellow-men. The unity, brotherly points on which many denominations of Christians differ as compared with these upon which they agree, are often very trifling and insignificant; and yet instead of a desire for union and co operation, there too often exist feelings altogether repugnant to the Christian character. Now, why is this? Plainly, because Christians do not love each other and pray for each other as they ought. CHRISTIANITY, it has been truly said, is the RELIGION OF THE HEART, and before Christians can be made to feel in common and act in concert, their hearts must be united in holy prayer for each other. This is the firmest and strongest bond of union, without which all attempts at Evangelical alliance must ever fail. Fellowship meetings, therefore, by uniting individuals by the holiest and loftiest ties, contribute greatly to this grand object, by laying the foundation of a more general and extensive union among the different denominations of Christians.

2. Such meetings exhibit a *good example* to other Christians. At a time when so great a number of professing Christians content themselves with simply attending upon the outward ceremonies of religion, without troubling themselves farther about the matter, thinking they do enough if they present themselves at Church regularly every Sunday, it becomes the duty of those who have higher views of the nature of the Christian profession, to endeavour to set before such formal pretenders an example of what the Christian's life ought to be. The power of example is great; and many may be thus led to more serious thoughts of the duty of Christians; more especially if members do all they can to extend the usefulness of the unions with which they are severally connected.

3. Prayer meetings also promote the *growth in grace* of the individual members.

All union has for its object the advancement of the individual; and it is one of the first and main objects of Fellowship meetings to send members to their closets. The feelings of a man's heart, as well as the faculties of his mind, can never be fully developed unless by frequent contact with others. So in like manner, the spiritual part of man is strengthened and invigorated only by frequent communion with those who are of the same spirit with himself. Frequent intercourse with the pious and holy tends to communicate the same devout views and aspirations.

At present, we need a *very great extension* of our unions for prayer, and surely a few individuals—men that fear the Lord—will be found scattered throughout the Churches of Christ in these colonies, who will be willing to lead the way in this holiest of enterprises. The organization of Small Fellowship meetings would not be a very difficult matter, and we are persuaded that many would most cordially join them, were they once begun. We are cast upon times whose utter deadness to all religious impulse calls for the *most vigorous efforts*, in all possible ways, of arousing the sleepers from the sleep of death. Every where around us do we behold evidence of life and vigour, but in religion; there is much that is rotten, corrupt and dead at once strikes the intelligent mind. The signs of the times, too, are ominous. The Church is rent into fragments—emblem of the broken body of Christ;—the world, weary and helpless under the constantly accumulating load of misery and wretchedness, is imploring assistance from the saints—and Satan, that arch enemy of souls, who ever goes about like a roaring lion, is in these days more rampant than ever,—every where do we behold significant signs of coming change, whether that change shall be for the better or for the worse depends, under Providence, on the exertions of individual christians. Every one, however humble his station, can do something to promote the interests of pure and unadorned religion. Private supplications could accomplish much, prayer meetings could accomplish more. If there were *only one* stated prayer meeting in connection with every Church of Christ in these colonies, what enlargement would there soon be for Zion—what hope for the country, and for the world!

It now only remains to offer one or two remarks as to the method of conducting small Fellowship meetings.

1. Care should be taken that they do not degenerate into *formal* meetings. Formality is the greatest enemy of religion. Remember that it is the homage of the heart which God requires. It is not the mere repetition of sacred words which constitutes devotion. From all formal intercessions the Almighty turns away his ear. God is a spirit and they that worship him must worship him in spirit and in truth. Remember the high privilege of access to God by prayer—he in whose hands are the issues of all things—and use this great privilege, therefore, as true spiritual worshippers, with humility, fervency, simplicity and faith.

2. The best way to secure spirituality in prayer is to have *some particular object* to pray for. Prayer implies that we stand in need of some particular thing. It is a blessed thing

when we know what we should pray for as we ought; and if we know what we want, we know how to plead for the bestowment of it.

3. It is better to begin prayer meetings by reading a small portion of Scripture and singing a Psalm or Hymn. The riches of God's word are inexhaustible. For every event that can occur in life—for joy and for sorrow, for prosperity and for adversity—the Bible furnishes a suitable portion for meditation and prayer. Such passages should be well selected. 4. As there is a time for everything, prayer meetings should not be prolonged beyond a reasonable period. When they frequently are so the members begin to gather a distaste for them. This therefore should be guarded against.

In concluding our remarks, we would earnestly exhort and entreat all who call upon the name of Christ Jesus to be up and doing, "for the night cometh when no man can work." Be in earnest, we beseech you, for the time is short. Stir up one another with a holy zeal,—wrestle with the Lord for Zion. "They shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces." Be resolved to say with the holy man of old, "For Zion's sake I will not hold my peace and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; till the gentiles see thy righteousness and the Kings of the earth thy Glory."

#### The Poetical Works of George Herbert : WITH LIFE, CRITICAL DISSERTATIONS AND EXPLANATORY NOTES BY THE REV. GEO. GILFILLAN.

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GEORGE HERBERT was a pious country clergyman. He was born at the close of that century in the Christian era most pregnant with great events and teeming with results to a distant posterity in literature, civil polity and science, the sixteenth century. The beginning of his life dates in the happy days of the good Queen Elizabeth. In the very year in which Shakespeare published his Sonnets, the 20th of that great poet's age, when he was in highest repute and his genius was ungirding itself for its mightiest efforts, scattering its flowers of poesy and song and maturing its grand monuments, "Holy George Herbert" saw the light. His eyes thus opened upon the world at a period auspicious of his genius and his song, at a time when England and Scotland enjoyed a bounteous peace, when both nations were respected abroad and happy at home, the troubles of the past were forgotten in the blissful repose, loyalty and industrious calm of the present, both rolled in the lap of fortune, the scenes of Smithfield with its flaming fires, its brutal insensate mobs and its faithful and true witnesses were forgotten and the feuds of Catholic and Protestant seemed to have been laid in the grave of a long and lasting oblivion, it was then George Herbert, who should sing the hymn of simple minded, solitary and devoted piety, was ushered into the world.

It may interest our readers to learn that he was descended from the Earls of Pembroke and was born in Montgomery Castle, Wales. It is more needful in the case of ordinary poets that we should not pass without mention of their birth, if they have got any "rag of nobility." They dwell thus in the minds of men by the aid of other circumstances, besides the profession of some portion of the "mens divinitor." The moderate genius of their works might not rescue them from oblivion. Did only the monuments they leave behind speak for them, they might disappear in the lengthening shadow of time's descent. The world, the mass has but little sympathy for mediocrity in anything. It is with writers as with puns. They must be either very good or very bad in order to attract attention or keep it. Therefore it may be necessary to help out the mediocre writer with mention of the adventitious circumstances of time and place, birth and blood connection. It does not indeed interest us much to hear mention made that Byron was of noble birth, heir of the Lords Byron and Lord of Newstead Abbey in the ancient forest of Sherwood: it is little matter to us whether Sir Walter Raleigh had or had not the prefix of knighthood to his name: Gibbon says of Spenser that the noble family of Spenser should consider the Faery Queen, the most precious jewel in their coronet: it neither rises nor lowers Shakespeare in our estimation to learn that he was the son of a bailiff of Stratford on Avon, who was so poor that he married a woman with the large fortune of £70 a year in order to mend his shattered estate. We think of Lord Bacon not as the son of Sir Nicholas Bacon, Keeper of the seal but as the prophetic spirit, which saw that Aristotelian philosophy would never suit the genius or wants of the times, and that at a time when God required grander means in order to carry out grander results, ushered in by pregnant thoughts a new era in philosophy and the efforts of mind. We think not of Bunyan as the tinker of Bedfordshire, who followed the free and jovial but not very dignified occupation of mending pans, kettles and tins of all descriptions, but as the spirit that breathed forth the most bewitching and loveliest of allegories in any literature, so we care not which of the Grecian cities should make good its claims to the nativity of Homer. In the case of great men these circumstances fall into insignificance. We observe in the planet Saturn that he is girdled with a ring: his mild planet light does not dazzle satiate or engross us, so much but we can observe a little circumstance amid his beautiful shining. In the sun we observe only that he is the great light of the world blazing in his strength. In the case of second rate poets, then, their mention of birth-place and relationship is neither so superfluous a prefix or needless a task.

George Herbert then is the brother of Lord Herbert of Chertbury. This Lord Herbert was the father of the school of

English deists. In extenuation of his free-thinking propensities, it is to be observed, that it could not be that in his age religious principles could be so well understood or so resolutely adjusted; the scheme of revealed religion was in some measure being wrought out, and there was an age impending in which there should be much freedom, nay, profligacy of thought. He was distinguished as a philosopher, a calm and philosophic upholder of natural religion and according to his faith gave all marks of sincerity. Thus connected with this deistical brother does the "Holy George Herbert" come before the students of his poems the admirers of his genius and the spectators of his times.

Herbert wrote a poem called the "Temple," in which he describes the various feelings of the Christian spirit. Under the figure of a temple he embodies these feelings. He traces with a poet spirit the various emotions which flit along the pious mind at the contemplation of the things of this divine religion. Feelings which escape the grasp of the Theologian are seized by the poet. They are the forms of things unknown and demand the magic wand of poetry to call them forth. With unaffected nature and paths there are delineated in this Temple the feelings and uses of affliction, the joys of Christmas, the penitential emotions of Confession, the terrors and hopes of death, the vivid realities of Faith, the longings for Heaven, the mercies in Baptism, the Raptures of the Holy Communion, the Yearnings of Christian love, the mysteries of Providence, the loathsomeness of sin, the groans of the God-Man, the solemn stillness of Sunday, the hidden wonders of Calvary's cursed tree, the sacrifice and the sinner, time and eternity. In short, in the conception of the Poet, the Christian life is a Temple and he admits us to see its mysteries, to join in its glorious solemnities and to hear with a shiver of emotion its long long chants of spiritual praise. His advice at the Church Porch is as follows:

Hearken unto a Verser who may chance  
Rhyme thee to good and make a bait of pleasure,  
A verse may find him who a sermon flies  
And turn delight unto a sacrifice

This book of Herbert's then purports to be a volume of poetry. Our readers understand enough of poetry to know what it is and what has delighted them in the perusal of poetry. The poet is the man of feeling and passion. He looks at the things he describes through the heated medium of strong emotion. He sees relations at a glance which the philosopher discovers through long trains of reasoning. When he reasons he proses and while the reasoning fit lasts is no longer poet. In the Holy Scripture we read in prose a description of the Egyptians in the Red Sea: the same facts are conveyed in poetry in the song of Miriam. In the former we know the locality and circumstances better. Perhaps we realize the fact, its horrors and the power of God better through the latter, though the facts are irregularly told and all plan is dis-

claimed. The poet's thought flashes upon his mind at a glance and his words flow through his soul as metal through the heated furnace, pliable, burning and bright, ready to take any shape his imagination embodies. Poetry is the language of metaphor, simile and glowing figure. Its whole language is a parable. To the poet religion is a temple, reason a goddess, Faith a sun, sin a monster, death a sleep, life a journey and all men travellers. The highest mood of the poet is a state bordering on phrenzy. The Sybil muttering in her cave is a true image of poetry. Robert Burns, marching backwards and forwards in a wood, stamping, gesticulating and speaking aloud, when composing the instructive tale of "Tam O'Shanter and his Mare" or the same wild being when sitting on his horse muttering with himself when composing "Scots wha hae wi' Wallace bled" is a true image of poetry. There is the talent left with the poet to grasp great forms. There is it may be not ratiocination left to apportion part with part and lay to all the line and plummet of positive truth, but, instead of this clerk-like accuracy, the mind with superhuman energy grasps the mighty outlines of things. The poet's glance resembles that of the man, who, to obtain a conception of a country ascends a lofty mountain and casts his eyes over hill, stream and lake and drops a sketch on the tablet of his soul of verdant beauty, majestic woods, silent shades, widening rivers and long long streaks of loneliness, stretching into the deep blue sky, compared with that of him who takes up a map drawn by rule and compass and on which he finds marked the latitude and longitude and his sense of propriety is shocked by names of places which are either uncouth or mock heroic. The Poet in short, is one who seizes the sensible, the emotional, the feeling forms of things.

The impassioned glance of poetry has been directed upon all human things. The rays of poetic genius have fallen on the most sacred places, and cast tints of loveliness on the most varied scenes in life. The human spirit begotten of the inspiration of the Almighty, the nursling of nature, the pupil of Providence, has measured itself for the boldest flights of poetic fancy. It has stooped and soared. It has revelled in the loveliness of domestic scenes and spread its wings of fluttering ambition to rise to the mysteries of Providence and the wild dreams of future happiness before the throne and in the presence of God which point to the lofty destinies. One said to us of a Gaelic scholar that his command of his native language consisted in his power of putting Gaelic upon anything. So the poet is one who can put poetry upon anything. Everything in human experience has its poetical side. The poetical spirit has not lain dormant. The Poet with the license which is inseparable from the exercise of his faculty has illustrated for us all subjects of inquiry and all objects of vision. First of all, nature has worked up his furor and he has rewarded her for her gifts to himself by consecrating his song to the description of

her beauties. He takes us through her temple and shows us her treasures. With weeping and with laughter we read his description of the brattling brook, the falling leaf, the naked rock, the mountain path and the sequestered glade. He presents us with the landscapes of nature framed in the concave of the blue sky. Again he descends to human life and he depicts the manners and peculiarities of men, the secrets of society and the mechanism of life. He will be found assuming the office of Preacher and discoursing on abuses, venal sins and setting forth to the light the points and corners of human life. At other times finding the real too narrow a sphere for his imagination, he conjures up temples of fancy and delights us with enchanted palaces and fitting forms of beauty and elegance. Thus the ideal in our nature is pleased.

So crude and coarse is life and so lofty are the aspirations of man, that the human spirit rouses itself and relieves the tedium of reality with the flowers of fancy and bowers of illusive blessedness. In short all things that move men powerfully and influence that descend like angels from the spirit world to stir up the pool of dull humanity and give virtue to its feeling, concentrate their force upon the minds of a few men who in turn wait for the heavenly breeze—and gathering into form the message, give it forth as inspired prophets of diviner things to their fellow men, who welcome it as their own by the intuition of their emotional nature. The poet is everything in himself. He combines offices in one which men share with their fellows. He is what he is, "cum privilegio." He paints, fancies and forms: he reasons, debates, harangues: draws God, angel and man, and throws the glare of his bold fancy upon every subject of thought.

"One Bard," says the author of "Festus," "shows God as he deals with states and kings."  
"Another, as with Heaven and earth and Hell"  
All points are central to the Infinite."

Poetry being thus the ars divinator it cannot be surprising that it should consecrate some of its numbers to such a divine thing as Christianity. This message of heaven was, in a large degree conveyed by the medium of sacred poetry. The prophets, in their feeling and expression, were poets. The mantle of inspiration awakened in them the impassioned numbers of sacred song. David sung forth his piety and prayer in numbers. This, while serving important purposes, sprang from a natural cause. The men whom God chose to communicate his message felt deeply the glorious things they said. The victories of God's people, the triumphs of Israel, the heroism of their kings and the overthrow of human boast and pride, enkindled in the Hebrew genius such a flame of wonder and gratitude that poetic language became as necessary as prose juggling its sentences dull and flat along would have been unsuitable. Hence has it been well said:

"Poetry is itself a thing of God,  
He made his prophets poets and the more  
We feel of poetry do we become  
Like God in power, undermaker  
Song is of the supernatural

Natural utterance and solely can  
Speak the unbounded beauty of the world  
And the primordial concords of pure mind."

And as the plans of God have been unfolded and predictions have become facts in the course of the world's history, the religious spirit has seen more and more to stir its sentiment and call forth its song. It is natural for the Christian emotions to embody themselves in verse: hence praise is part of Christian worship. Pliny in his letter to Trajan in the second century, mentions this as one of the peculiarities known to him of those people he was persecuting. Thus was it early a distinctive feature of Christianity. And no doubt this will be very signally a feature of a future Christianity. But Christian poetry has not confined itself to the disclosure of Christianity but it describes its pervasion of the human spirit. In confirmation of this we may point to the gorgeous epic of Milton, in which are combined the scenery of heaven, earth, and hell, treasures of classic lore, bursts of devotion and the utmost fertility of lofty imagery; the Christian wit and pious sense of Cowper, the dark cloudy terrors of Young, soured with life and bitter with disappointment, the pleasing strains of Montgomery; the "Course of Time" penned by a hand already clammy with the touch of death; the feeling thoughts of Beattie and last though we think not least, the well kept up sentiment, the quaint and pious chant of George Herbert, Pastor of Bemerton.

[To be concluded.]

### Lay Associations.

We beg leave to direct the attention of our readers to the Report and Proceedings at the Annual Meeting of the Lay Association of Montreal, which we have extracted at length from the pages of the Presbyterian. This and other kindred Institutions in the Mother Country and in the Colonies, owe their origin in a great measure to the circumstances of the times and the exigencies of the church, and furnish abundant evidence of the over-ruling providence of God, in bringing good out of evil and order out of apparent confusion. At a time when the Church in these Colonies was in a low condition, when her congregations were lamentably distracted, and her ministers rudely and cruelly assailed as renegades, apostates, God-dishonouring soul-ruining hirelings, and abundance of other abusive epithets, it was not to be expected that the true and steadfast friends of the church would look on with cold indifference and feeble apathy, and see the congregations with which they had been long connected torn to pieces, and the characters of those ministers under whom they had derived such spiritual instruction, and for whom they cherished the highest respect and esteem wantonly traduced, and their usefulness impaired and destroyed. With a decision and sincerity worthy of the highest commendation, and with a generosity and liberality suited to the occasion, many of them prompt-

ly and voluntarily come forward, and enrolled their names as members of these Lay Associations, formed for the express purpose of supporting and defending the church against her assailants, not only devoting their time and their talents, but also contributing of their substance to a cause which was dear to their hearts, manifesting their zeal and activity amidst careless and selfish spectators, avowing the steadfastness of their attachment among their wavering brethren, publishing and circulating numerous pamphlets and tracts, in vindication of the church and in support of their principles corresponding with friends in all parts of the country and enlisting all within the sphere of their influence in active co-operation with themselves.

In looking back upon those troublous times, we are ready to acknowledge with unfeigned gratitude to the giver of all good, the incalculable services which were rendered to the Church by other as well as our own Lay Association, in the hour of need; and to its opportune and efficient aid at the very moment when its assistance was most required, we owe, under God, the present prosperous condition, we might almost say, the very existence of the Church in this colony. Formed at a time when all the church courts were in abeyance, and when nearly all her ministers had either separated from her communion, or left the province, established in the capital of the colony, under most energetic and efficient office-bearers, the influence of the Nova Scotia Lay Association began to be instantly felt in the remotest parts of the country; and it soon constituted a strong and powerful bond of union between the mother church and the colony, and between Halifax and the numerous adhering congregations in the interior, which had been literally left as sheep without their shepherds. The influence and utility of this and similar excellent institutions in the mother country, and in the colonies have been satisfactorily and practically demonstrated beyond the possibility of doubt or contradiction; they have been cheerfully and gratefully acknowledged by all the deputations from the parent church which have visited these provinces; they have inspired hope and confidence into not a few tried and desponding congregations, and have infused joy and gladness into many a disconsolate heart.

Now although the assistance of these Associations is not so much required, as when they were originally formed, viewed in the light of mere defence institutions, yet they are still well fitted to become, and may possess great influence as auxiliary and missionary institutions, for circulating useful intelligence, encouraging educational efforts, and drawing forth the liberal contributions of the members of the church, and hence we find that all the Lay Associations which sprung up in aid of our beloved church in her time of need, are still in existence, and most of them in active and vigorous operation. The Lay Association

of the Church of Scotland is one of the largest contributors to all her benevolent and missionary funds; it includes among its supporters a number of the highest noblemen and wealthy proprietors, as well as the successful merchants and enterprising tradesmen of Scotland. It is now in the ninth or tenth year of its existence, and contributed last year the munificent sum of £2,357 11s. 9d. as a free donation to the different schemes of the parent church.

From the report of the Montreal Lay Association, now before us, we learn that it is entering on the tenth year of its labours. It has at present three Students of Divinity at Queen's College, receiving aid from its funds. Beside its Bursary it has also a Publication Fund for the support of "The Presbyterian," which owes its existence to, and has hitherto been conducted by a committee of the Lay Association. It has on various occasions afforded relief to poor congregations in Canada, and it suggests with much propriety and good feeling, whether it may not be advisable to devise some means of aiding the more recently organized congregations, whose pastors must feel their own future maintenance so seriously affected by the passage of the secularization Act.

Our own Lay Association has still a wide field of usefulness lying open before it. Indeed, our work in the colony considered as an efficient Christian Church, can scarcely be said to be begun, notwithstanding the self-denying labours of our early missionaries. We have now, it is true, through the goodness of providence, and the co-operation of sincere friends, an able and zealous publication committee, to whom we are indebted for the establishment and support of our monthly periodical. But we are still in want of a Home Mission Fund, to assist us in proclaiming the glad tidings of the glorious gospel, throughout the length and breadth of our land, and no provision has been made for defraying the unavoidable expenses necessarily incurred in attending our Synodical meetings. Nothing has as yet been done on a general or systematic plan, either for the encouragement of religious elementary, or collegiate education. We must soon be prepared to face these, and a number of other important questions, and we shall not be required to do so unassisted. For we verily believe that if we bring the circumstances and necessities of the church fully and fairly before the community, it will not be difficult to enlist the sympathies, and draw forth the spontaneous and liberal contributions of numerous friends in the Capital, and in all parts, of the country in behalf of her interests and undertakings.

### Presentation.

A deputation of the Ladies connected with the Rev. John Sprott's congregation residing in Sheet Harbour, lately waited

upon their worthy pastor and presented him with a handsome pulpit gown as a mark of their esteem, and appreciation of his ministrations among them. The Rev. Mr. Spratt has been assiduous among his flock on these eastern shores for upwards of 33 years, and the presentation evinces the high estimation in which his ability and faithfulness as a minister are held by his people.—*Com. to Eastern Chronicle.*

#### St. Andrew's Church Female Benevolent Society.

On the evening of Sabbath the 25th ult. a very able and appropriate Sermon was preached in St. Andrew's Church by the Rev. George W. Spratt, to a large and attentive congregation, when a collection was made, amounting to £8 3s. 6d. in aid of the funds of the Female Benevolent Society connected with that congregation.

#### Victoria Settlement.

We have always much pleasure in communicating to our readers, such information as we receive from time to time, respecting the condition and prospects of the church in the interior of the country. The well-wishers of our beloved Zion will be glad to learn that, on the 14th of last month, the above interesting settlement, distant from Pugwash about twelve miles, received a visit from the Rev. George Harper, our active Missionary, who is now supplying the vacancy there and at Wallace. Like many other settlements in our flourishing colony, that of Victoria has sprung up within the last few years; and, possessing a fertile soil, and other natural advantages, it promises much for the future. By the union of industry and intelligence—the best of all capital in a new country like ours; many hundreds of acres have been reclaimed from a state of nature; and what was only lately the pathless forest, where the wild beast sported in savage independence, has now become the smiling abode of man. But like too many of the more remote Country districts, it is but seldom that the settlers enjoy the unspeakable privilege of having the Gospel proclaimed to them. Rarely does a minister of Christ find his way to this secluded out-post of our church. With only one or two exceptions, the settlers are all faithful adherents of the Church of Scotland, and through good report, and evil have proved their attachment to the Church of their fathers; like many others of her friends we freely own their patience has been long tried; but a brighter day we trust is now dawning on them as well as on others in their desolate condition. By the appointment of a minister to Wallace and Pugwash, which we have every reason to believe will take place at no distant period, they will be again gathered into the fold, and be no longer as sheep scattered in the wilderness without a shepherd.

Though the weather was very unpropitious, between thirty and forty people assembled in the school-house at the hour appointed for Divine Service, and both old and young seemed to be much impressed with the solemnity of the occasion. Mr. Harper intimated his intention of again preaching in the same place on that day month, the 11th of April current, when we trust that with improved weather, the attendance will be still more numerous.

During his stay in the settlement, Mr. Harper enjoyed the opportunity of visiting and examining the School established in the district which is at present taught by Mr. Robert Barclay, a native of Pictou. The scholars are almost all the children of our adherents, and appeared to be making very good progress under their industrious Teacher. Mr. Barclay seems to spare no pains to secure the progress of his pupils who acquitted themselves very well at the examination. In particular they seemed to have been well instructed in our shorter Catechism:—that most excellent summary of divine truth—so well fitted to edify and confirm the youthful Christian.

#### LATEST INTELLIGENCE.

##### Parochial Schools.

THE "Schools Bill (Scotland)," lately introduced into the House of Commons by Mr. Stirling, the member for Perthshire, has been fixed for a second reading on the 28th March. It is precisely the same measure which the Lord Rossie (Kinnaid), presented to the House of Lords some time ago, and is intended to provide, in a more adequate manner than has yet been done, for the services of that most valuable and meritorious class of public servants, the Parish School-masters of Scotland; and also to facilitate the removal from their offices of superannuated, immoral, or negligent teachers. It is a bill which, so far as it maintains the relation between education and religion,—school and Church,—for which she has hitherto so stoutly contended; and giving to the Christian people of Scotland, a renewed legislative assurance, under the tests and securities now existing, that, within the schools of the State, their children shall be entrusted to pious orthodox and Protestant teachers, who are themselves in the communion, and subject to the superintending authority of the Church of the State; in this manner affirming the doctrine that, so far as religious instruction is concerned, the school is "part and parcel of the Church."

Mr. Stirling, we observe, has delayed explaining his bill until the Lord Advocate is in his place,—when, of course, it will be seen whether the Government are prepared to give their support, or to propose embracing a wider field of educational legislation for Scotland than is taken under the present measure, which appears to be limited to *landward parishes*. So far as the bill before us retains the parish schoolmasters in their relation to the parish minister and Presbyteries of the Church, it will not fail, we think, to be acceptable to them. How far they may approve of its provisions for a better maintenance and a more

efficient jurisdiction than are now afforded, remains to be seen. If the principle of the bill is approved of, the details may be amended when it goes into committee. Its reception by the Free Church, and other dissenting bodies, cannot long remain doubtful, as it will soon be brought before their several Presbyteries.

#### Presbyterian Chaplains in the East.

The following is an extract from a letter from one of the chaplains of the Church of Scotland, dated

"Hospital of Scutari, 2d Feb.  
"You will wonder, perhaps, at learning from this note that I am stationed at Scutari, instead of being with our troops in the field, as I had expected to be long before this time, when I left Edinburgh. But I am sure you will approve of the course which I have taken, when I tell you my reasons.

"When I came out here, I found that never, from the opening of this hospital, had any Presbyterian clergyman been stationed here, although hundreds of our brave countrymen had been languishing on beds of sickness, and dying. This, I felt, was not as it should be; for, although the English chaplains might do their duty as faithfully by them as by others, I felt assured that it would be a far greater comfort to our poor fellows, and would even make a deeper impression upon their minds, if they were dealt with by one of their own Scotch ministers—one who could understand their feelings—to whom their tongue was not strange—and so, accordingly, having no one to say to me yea or nay, I determined to remain, where, to the best of my judgment, the calls of duty were the loudest and most urgent. And experience has proved that I was not mistaken in my supposition.

"It has been very affecting, the hearty welcome which I have, in general, received from our suffering countrymen, and the unbounded gratitude which they have expressed for my ministrations. More than once has it been said to me, 'Ah, Sir, I am quite contented now: I have got everything that I want, when I have got one of our own ministers to come and speak to me, and pray with me.' It is, indeed, very encouraging to meet with men who give such testimony of confidence and affection, as I feel that this, humanly speaking, is calculated to carry home such counsels and admonitions as I may give, with vital force to the hearts of those whom I visit.

"There is one thing which weighs more and more upon me every day in my ministrations, and that is the deep necessity of having another chaplain sent out from the Church of Scotland to labour amongst the sick in and around Scutari. As far as I can learn there are at present in the several hospitals here—seven of them—no less than seven thousand men. Of these a very considerable portion are Scotchmen and Presbyterians. I need not say how utterly impossible it is for me to attend to all, or even a very large proportion of these, scattered as they are over miles of corridor, and in hospitals at considerable distances from each other. In the largest hospital alone there are, I am assured, *three miles and a half* of beds, and I am satisfied that it is no exaggeration; and it does seem very hard (and our brave soldiers, I know, feel it so) that our noble countrymen who have ever been the first to roll back the tide of battle should be so far overlooked, that here, in a strange land,

worn down by sickness and wounds received in their country's cause, they cannot have a minister of their own church—one whose services they so much prize—to advise, to instruct, and to comfort them. Should you think of sending out any nice, simple, religious books for the use of our poor fellows here, or anything, in fact, that might conduce to their comfort or edification, I need scarcely say how gladly I shall do my best to second your endeavours."

Several additional chaplains have probably arrived since the above was written.

**The Rev. Dr. Cumming in Glasgow.**

On Wednesday night the Rev. Dr. Cumming delivered the first of two lectures in the City Hall to a crowded audience. The subject of the lectures, as announced in the advertisements, is "The End of the World—Its Proximate Signs," and the first embraced "The Physical Signs."

Sir James Campbell of Stracathro occupied the chair, and on the platform we observed the Rev. Dr. Hill, Rev. Dr. Barr, Rev. Dr. Boyd, Rev. Dr. Paton, Rev. Dr. Menes, Rev. Dr. Craik, Rev. Dr. Jamieson, Rev. Mr. McLean, Rev. Dr. Napier, together with a large assemblage of clergymen, elders, and influential members of the Church of Scotland.

The proceedings were commenced with prayer by the Rev. Dr. Hill, after which Sir James Campbell introduced Dr. Cumming.

The Rev. Dr. on presenting himself was received with applause. He commenced by stating that he had assumed that the attendance upon his lectures would mainly consist of the Christian students of Glasgow, and his surprise at finding present, in addition to students, so many eminent divines and elders of the Church of Scotland. The subject upon which he proposed to address them was one which he had studied closely for ten years, and he hoped to be able to shed some little light upon it, so as to render it worthy of the study of them all. He was here to speak essential truth as an ambassador of Christ, without hesitation, doubt, or diffidence. At the same time he did not profess to predict, but merely to explain: he was but an humble interpreter of that blessed book which, thanks be to God, was not now the monopoly of the few, but the privilege of all mankind. The topic to be discussed was called in the bills, "The End of the World," and it was his (Dr. C's) intention, first to adduce physical evidences that the shadows of evening, deep and broad, and black, are approaching, preparatory to the time when the whole earth shall be converted into a paradise.

The lecture, although scarcely adapted for the columns of a newspaper, was listened to with the utmost interest; and a vote of thanks having been given to Dr. Cumming, the proceedings were closed by Dr. Barr pronouncing the benediction.

**News of the Month.**

It could scarcely be expected in those critical and eventful times that a whole month would elapse without some important events; and hence we find that a new change has taken place in the Ministry—Lord Palmerston still remaining premier; Sir James Graham, Mr. Gladstone, and Mr. S. Herbert, the remaining adherents of the

Peelite party, have resigned and their places have been supplied by several Whig members, the Government having lost its coalition character, and avowed its leaning to the Whigs. Lord John Russell has accepted office as Colonial Secretary and been unanimously re-elected as one of the members for the City of London. Lord Carlisle is appointed Lord Lieutenant of Ireland in the room of Lord St. Germain's. A new Secretary, Mr. Horsman, and a new Attorney General, Mr. Keogh, have also been appointed for Ireland. The Committee of the House of Commons appointed on motion of Mr. Roebuck to enquire into the conduct of the war in the Crimea, has examined a number of witnesses and collected a large amount of evidence, but has not yet given in any report. The great and most astounding event on the Continent is the death of the Emperor of Russia, at St. Petersburg, on the 2nd March, in the 59th year of his age and after a very short illness from disease of the lungs.

"No single event," says the London Times, "could have happened in Europe of such momentous importance at the present time to the whole family of civilized nations; no event could have occurred more startling, from the contrast between the pride and power of a ruler who sent forth his yesterday his myriads to battle, and seemed to hold the issues of life and death in his own hands, but who is now less than the least of his serfs, and lower than the dust of that empire which was lately his own. In the long army of history, and among those figures dimly seen along the coast of the past which bear imperishable traces of their guilt and their doom, none stand a more visible mark of retroactive justice than he who has thus abruptly passed from the scene of human affairs. The summons of Hellazzar upon the fiercest wall was not more appalling—the destruction of Sardanapis not more terrible. This blow has fallen not only on the armies which Russia has equipped for the defence of her territory—not only on her policy and her alliances, but more especially on the one great authority of the war, who has equated, with the loss of reputation, the loss of power, and the loss of life itself, the outrage he committed on the rights of other States and on the peace of Europe."

What effect his death may have upon the present disastrous and bloody war remains yet to be disclosed, although his eldest son and successor, Alexander the Second, has issued a proclamation invoking providence that in his person "he may accomplish the incessant wishes and views of Peter, of Catherine, of Alexander, and of our father," wishes and views well known throughout Europe. In the meantime, orders have been forwarded to the Allied Armies to carry on the war in the Crimea with the utmost energy and perseverance. The French Emperor has wisely for his own reputation, and at the request, it is said, of Lord John Russell, abandoned the idea of visiting the Crimea in person and will direct the movements of his troops from the Capital of his Dominions. A strict blockade has been established in the Black Sea since the 1st February, and a similar blockade will soon be established also in the Baltic.

There are rumours of some heavy fighting at Bahklara or Sebastopol, and reports has gone the length of stating that the Grand Duke Michael, a younger son of the late Emperor, had been killed; but, while this latter rumour is discredited, there seems no doubt that severe conflicts have taken place near Sebastopol, the purport of which, however, is yet but very imperfectly indicated. The position of Russia towards the Western Powers is as undetermined as ever. We give credit to the assertion that the Cabinet of Berlin claims to retain a position of independent conduct in ulterior negotiations. The German federal army is being procured for, but some of the smaller States find it difficult to raise the necessary funds. The political news brought over by the last land Mail

is in India is quite unimportant. The Governor-General has peremptorily refused to restore back to the Burmese Emperor the provinces taken during the recent war. An attack on the shores of the Persian Gulf has been quite successful to British arms. The Chinese rebellion is raging fiercely, and is in abeyance at Canton—and it is expected that this great commercial city will be taken, and the authorities put to death. At Malacca—at least so far as the diggings are concerned—there appears to be a violent rebellion raging against the Colonial authorities. The insouciance of the lawless and vicious portion of the gold hunters in refusing to pay for their licenses, was the cause of this most disgraceful affair.

The last lecture for the season before the Young Men's Christian Association, of this city was delivered on Tuesday evening, the 27th ult., by J. W. Marriott, Esq., at Temperance Hall. This spacious building was crowded in every part. The reputation of the lecturer had brought together an immense assemblage of persons with high expectations of pleasure and profit, to be derived from the discourse of the gentleman appointed. Nor was there any disappointment. Mr. Marriott's subject was "Reason and Faith." In a well sustained and logical argument, he clearly exposed the folly and falsity of the sceptics claim to be guided only by the slow deductions of reason and swayed by demonstration alone.—He exhibited the close connection between the perfect exercise of Reason and that Faith which places the Christian beyond the influence of those dark doubts that cloud the mind of the infidel.—He earnestly urged the duty of every one to examine for himself the grounds of his belief, that he might be able to give a reason of the hope that was in him; and glancing at the ever-accumulating testimonies to the authenticity of our religion, gave utterance to his conviction that science would yet present such offerings to the confirmation of its truth as imagination could not now conceive.—*Provincial Wesleyan.*

**Presbytery of Pictou.**

I have been enjoined by the Presbytery of Pictou to transmit the following statement to you for publication.

ALLAN POLLOK,  
Clerk of Presbytery of Pictou.

Missionary Services.		£	s.	d.
1854.				
Sept. 21.	West Branch, River John,	30	0	0
Dec.	Earlton,	27	0	0
1855.				
Jan. 13.	Cape John,	20	0	0
Jan. 27.	Roger's Hill,	36	0	0
		£123	0	0
Feb. 10.	Enclosed to William Young, Esq., 3 Moray Place, Edinb.	£123	0	0

WILLIAM GORDON,  
General Treasurer.

Collections in behalf of Messrs Ross and Livingstone, two young men from this country studying for the Ministry in Canada.

1855.		£	s.	d.
Jan.	Scotch Hill St. Andrew's Church, Pictou,	4	0	0
Jan. 15.	Cash from Rev. A. Maclean,	17	15	0
		£21	15	0

Jan. 23. Cash enclosed to Messrs. Ross and Livingstone, £21 15 0  
WILLIAM GORDON,  
General Treasurer.

Endorsed ANDREW W. HERDMAN,  
Moderator pro tempore.

Received additional by the Rev. A. McKay, M. A. for the Student's fund.  
From Hardwood Hill. £1 5 0  
Earlton 7 9 0



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WILLIAM SCOTT

Halifax, Jan'y 17th, 1855.

George Street.

## GOODS THIS MONTH.

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

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Haliburton's Memoirs with sketches of his Times.  
Puritan Divines:—Charnock, Bunyan, Howe, Adams, Baxter.  
Bunyan's Pilgrims Progress.  
Heathen Converts to the God of Israel.  
The Baptismal Soul, by Cumming.  
Message from God, do.  
Manual of Christian Evidence, do.  
Expository Reading in Revelations, do.  
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