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# THE MONTHLY RECORD



OF THE

## Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 6.

Vol. III....No. 3.

HALIFAX, MARCH, 1857.

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

### CRITICAL NOTICES.

**MORAL COURAGE;** an address delivered at the opening of the fifteenth session of Queen's College, Canada, by the Rev. Professor George, Vice Principal of the University, 1856.

The first thing which strikes us on opening this little pamphlet is the appropriateness of its subject. The fifteenth session of Queen's College is about to begin. Professors are about to take charge of young men from all quarters having all sorts of capacity, all sorts of temper, and many of them inquiring what path they shall tread, what plan they shall pursue, that may lead them forward in the race of learning. Interest is awakened. All is impulsive, all life and hope. In such circumstances, a better subject of address could hardly be selected. The Vice Principal of academic education selects, that capacity of moral resolve, which is the greatest obstacle can rob of the attainment of its proper purpose.

The Reverend Professor does not in this address dilate upon virtue in general. Plato is cursed of that to his disciples, and even Julius had a notion of his own about it. He speaks not much of moral fitness; but he refers that to Leibnitz and the metaphysicians. He is evidently not ambitious of being over Latin or Greek quotations. The young men will have plenty of that when the session closes. He does not exhort them to imitate Cicero, the accomplished orator, or Demosthenes, greedy of human applause, or Caesar the ambitious, or Lycurgus the lawgiver, or Solon, the wise. But the Vice principal exhorts them in the most forcible language, and in logic alive in love and piety, to be morally courageous in their work. In administering this wholesome advice the model to which he refers is the God-man Jesus Christ as the grandest manifestation of moral courage, which the universe has ever seen.

In the first part he pays a wholesome tribute to physical, as distinguished from moral courage. He seems to have had in view the physical weakness, which characterises the decline of empires and the demoralised imbecility of an excessive civilization. He takes the opportunity of showing that even mere physical courage is necessary in a world in which injustice and other forms of wickedness can only be put down by opposing force to force. The injustice that has no ear for reason and no standard of justice to which appeals can be made must be assailed in such modes as it can feel and smote down by such instruments as can reach it. He views physical courage as indispensable to the existence of society. It is needful to defend "those various precious fruits, which patient toil has accumulated." This he illustrates by the case of Sparta, which, it is well known, held for many centuries the first place among the Grecian states during the second period of Grecian history. "Sparta long retained its independence because all men knew that whatever the assailant might find at Lacedaemon, he would be sure at least to find many hard blows ere he could by arrogance or injustice carry off even a pot of black broth."

Dr George remarks near the close of this part of his address: "I have dwelt the longer on this inasmuch as I think there is a tendency in our times to undervalue the importance of true courage." With the wisdom of the purpose thus expressed and the soundness of these views we cannot help expressing our hearty concurrence. There is a disposition in our times to undervalue true physical courage. There is a sentiment lurking in the minds of many, that war is no case and that every man should submit calmly and tamely to injury. But we have seen nothing in "peacemen" or their doctrines to induce us to pass over to their side. On the contrary, during the last war we have seen them attempting to damp the courage

of our brave army by preaching peace at all hazards. With them the warlike spirit goes out, if not in warlike hands, in very belligerent tongues and pens. Franklin obtained powder from the Quakers of Pennsylvania by introducing a motion for the supply of wheat and other grain. The natural sense of justice will be certain to predominate in the end. We do not find that "peace men" are any better subjects than their neighbours or more honest in their dealings. We do not find when the soldier returns from the bloody fields of war that he is a worse citizen than others. If physical courage to give it its due and no more were not underrated by good citizens, its cultivation would not be left to thieves and garotters, to murderers and rowdies; society would be in a safer condition and certainly other virtues would not suffer by raising a real virtue to its proper place.

Having thus prepared the way, the discussion of "Moral Courage" forms, in an especial manner, the subject of the address. The mode in which it is handled may be seen by the following remarks; "The courage that enables a man to advance through great difficulties and trials on the path of duty, or to stand firmly and calmly at his post in the hour of danger, must draw its strength from some of the highest principles of heaven, and from some of the deepest feelings of the human breast. Under the impulse of some strange passion, the ignorant or the vicious may occasionally perform deeds of extraordinary daring, and even manifest wonderful self-denial; but it is only the man, whose mind is enlightened by true wisdom, and whose conscience is influenced by true principles, that can manifest a consistent and lofty moral heroism. Such a man is a true moral hero, because the champion of what conscience tells him is the right thing, and hence he is emphatically the soldier of that God, who is the King of righteousness. He then proceeds to show that the moral hero must have a profound faith in all the claims of justice, and that the

sense of justice is the first element in his strength. In addition to this there must be "great reverence for the government and laws of God and for all that is good in those sacred and civil institutions which God has given to man." Under this head referring to the martyrs, he observes "it is grand to contemplate these simple men and women, with the boot, thumbkin and gibbet before them, standing with sealed lips when a single equivocation would have saved them from torture and death. Their enemies called this obstinacy. Angels must have called it the sublime of moral heroism." "Another principle on which moral courage is founded is, according to the Lecturer, pure and ardent love and among other the examples of this he beautifully introduces the moral courage of him, whose declaration was: "The cup which the Father hath given me to drink shall I not drink it?" Another principle referred to in this connection is a good conscience. Having dwelt on these principles as the basis of moral courage the Doctor sums up this part of his address by remarking "Now you see plainly that it is faith, uniting the soul to the great Truths of God, that gives man strength." \* \* \* The conclusion, to which we arrive, is, that he who has little moral courage has but a feeble hold of great principles, a dim perception of justice, little love, weak faith and a rickety conscience." The address closes with an application of these principles to the circumstances of the young men, to their prospects as Physicians, Lawyers or Ministers and to the prosecution of the labours upon which they are about to enter.

One cannot read this address without admiring and we should think catching some of its spirit. Its power is simply commensurate with its piety. The Lamp of its Author's spirit is evidently trimmed with the oil of the Sanctuary. There is not an expression which would lead any of the young men addressed to suppose, that religion in the Vice Principal's mind hold any but the first place. God, the Bible and Christ; christian men and christian martyrs; the holy spirit, prayer and evangelical morals are introduced not in terms diluting the sense for the benefit of tastes, dainty and delicate, or by an apologetic preface, but they are brought forward in Scriptural terms and handled and built on as the corner stones of the whole discourse. No other impression can be left on the mind but that 'Wisdom is the principal thing.'

Close thought and originality form also prominent features in this lecture. Here there is no mere spinning of mental threads. There is real intellectual music and no mere jingling of bells. There is a vast amount of thought, and each successive thought has a value of its own. As when a file is manufactured all the incisures must be made stroke by stroke and that is the only file that will cut; so this address abounds with original matter and mental force manifest in every sentence. Every clause

is the stroke of a master workman. Hence, it strikes, it impresses, it discovers something and leaves withal some tangible benefit in our hearts to remind us we hope years afterwards, that we have read "Moral Courage," an address delivered at the opening of the fiftieth session of Queen's College.

THE EXCLUSIVE CLAIMS OF DAVID'S PSALMS;  
By WILLIAM SOMMERVILLE, A. M.,  
Reformed Presbyterian Minister, Corn-  
wallis, N. S.

At the very time that there is a standing Committee of our Church employed in the selection of sacred pieces to be added to the paraphrases and hymns, it is not a little curious to meet with a volume like the above, bristling all over with arguments against the admission of all such uninspired productions into the holy ordinances of the sanctuary. With all respect, however, for the opinions of an author who, from the length of his treatise, seems thoroughly to have weighed and examined every part of the question with the most scrupulous care, we are sorry we cannot agree with him in the conclusions at which he seems to have arrived. It would be out of all reason to suppose that we have carefully perused every part of the work; we have merely glanced over its leading arguments. And our excuse is that we humbly think that the Psalmody question lies very much upon the surface. We do not feel inclined to attach the same deep and vital importance to the issue of this controversy as the author seems to do.—While entertaining the most profound reverence for every part of the sacred volume, even to the very letter, and for no part more than the Psalms of David, we yet do not think they ought to be *exclusively* used by the Church in the celebration of the praises of God. On the contrary, we believe that songs and hymns written by men of special talent for the work, may, with perfect consistency and without the sacrifice of one iota of that reverence which is due to the inspired writings, be employed in the public services of religious worship. In the present treatise, the evidence in support of the author's views, is arranged under four heads.

1. The Psalms were given by inspiration.—
2. They were given to be sung by the members of the Church—the worshippers of God.
3. No subsequent book or books have been written by inspiration for the same purpose.
4. The Book of Psalms is no less adapted to the present state of the Church, than to her state when they were originally written.

With each of these statements we entirely agree, and yet we confess we cannot clearly see our way to a rejection of uninspired hymns from our religious services. It is perfectly true that no previous or subsequent book or books have been written by inspiration for the same purpose. But while we would not be understood as favoring the objection urged by some to the consistency of the author's argument arising from our inability to sing the

Psalms in Hebrew and to the tunes with which the old Jews were accustomed to employ in the temple of Jerusalem; and while we would ever feel disposed to give to them as songs, the chief place in our religious services, we cannot see anything unwarrantable in the practice of employing, together with the Psalms, other sacred hymns of acknowledged excellence, and to which no fairer can be found in point of doctrine. Our superior respect for the Psalms is not whit lessened by the use of uninspired writings for the same purpose—songs in which the full heart of the pious and gifted believer has poured itself forth in strains which find a ready response in the bosoms of others likeminded with himself. As a part of the Holy Writ the "Books of Praises" would hold its ancient place in the hearts and affections, though other minstrels than David might strike the harp, and awaken in the breasts of the pious worshippers assembled in the house of prayer feelings of kindred devotion. We unhesitatingly affirm that there is a most evident distinction to be drawn between the Psalms as a portion of Scripture profitable for doctrine, for reproof, for correction and instruction in righteousness, and the Psalmody as adapted for the purposes of Psalmody.—While singing a sacred hymn of mere human composition, we know that it is not a song of "the sweet singer of Israel," and we would never dream, however excellent its character, of ranking it with the Psalms, though like them it might be publicly sung and sung with profit. To draw an illustration of what we mean from the office of preaching. It will on no hand be contended that because preachers are uninspired men, they ought not to frame discourses of their own, which are, like the paraphrases and hymns, mere human compositions, but rather to content themselves with a bare reading of the scriptures—particularly of the discourses and sayings of our Lord.—This, with the singing of a Psalm would render the service a very brief affair certainly; and if carried out would undoubtedly curtail the labors of the clergy, although it would, we shrewdly suspect be equally certain, in these froelinking times, to have as decided an influence upon the value of their livings! In the discourses of the great Teacher of mankind, who is the alpha and the omega of revelation, we have the models of all true preaching; and if it be said that the praises of Jehovah have already been sung by the man after God's own heart, it may with equal truth be replied that the Gospel has already been preached, and that too by Jehovah Jesus himself. But although the Gospel has already been fully preached, that is not to the exclusion of human illustration of its truths. It was not meant that the principles and doctrines of the Bible were to remain shut up, and be imprisoned in the very words in which they were originally given forth, but that their spirit was to be diffused in many a different tongue, as well as by an infinite diversity of appeal through

...instrumentality of men properly qualified for the work, whose ministrations, based on the authority of that blessed book, were to be received as faithful and trustworthy expositions of divine truth.— As in like manner, while the Psalms of David, are the patterns of excellence as models of devotion intended to show forth, in acceptable words, the praises of Jehovah, they yet do not exclude, but rather invite, whatever is kindred in spirit and congenial in sentiment.

THE CHURCH AT HOME.

Edinburgh University Missionary Association.

The Missionary Association of the University of Edinburgh, as the following extract from their Report for 1855-6 will show, takes an increasing interest in that portion of the mission field which is within the reach and inspection of its members.

Considering that many of those who annually take the chief part in the proceedings of this Association, are ultimately to act as ministers of the Church of Scotland, there seems a peculiar propriety in apportioning their funds in such a manner as will early secure their interest in the Education and Home Mission fields. Had they more funds, we have no doubt that they would gladly widen their operations, so as to give decided assistance to every one of the Church Schemes but the report exhibits the praiseworthy tendency on the part of the Association to do that which they undertake to do, thoroughly and well.

Referring to the active measures of the Association during the last year, your Committee entertain the full conviction that the grants to Madras and Bombay are at present as productive of beneficial results as at any former period.

Your Committee have much pleasure in reporting the continued prosperity of the School at Tarbert. It was visited during the summer by a deputation of two members of Committee, who found it, in every respect, conducted in an efficient and satisfactory manner. The following is an abstract of their report,—"We have much pleasure in giving our opinion of the manner in which Tarbert School is conducted by Mr. McDougal. Every branch is admirably taught, and the pupils reflect very great credit on their teacher. They seem to have passed no lesson without mastering it, and to be thoroughly acquainted with every step of their previous progress. Their knowledge is not however, confined to the mere details of their tasks, but when questions of a more general nature are asked, the answers show that Mr. McDougal has discharged the teacher's highest duty. We would congratulate the Association on the success of their schemes, and thank them for their kindness in sending us on a mission which has been productive of so much pleasure."

Your Committee regret that since the foregoing Report was written, the Association has been deprived of the services of Mr. McDougal, the late teacher, under whose able management the school has been productive of such beneficial results, but they have every reason to hope that Mr. Stewart, the gentleman whom you have just elected to the vacant office, will prove himself in every way qualified to sustain its credit

With respect to the grant of £.60 referred to in last year's Report as being voted to the support of a Chapel in some district where religious destitution prevails, your Committee have now to state, that after long and anxious deliberation it, was finally agreed by the Association that it should be devoted to the maintenance of Buccleuch Street Chapel in this city, as, on the whole, best answering the required conditions.

In conjunction with the Kirk-session of St. Cuthbert's Church, the Association appointed the Rev. Alexander M' Laren, M. A. late, assistant at Selkirk as pastor of the district.

Your Committee are delighted to think that this scheme has succeeded beyond their most sanguine anticipations. Mr. M' Laren has now officiated in the Chapel for nearly six months, and has collected a numerous congregation. Energetic measures are being taken for the permanent endowment of the church and erection of the district into a separate parish; and as the sum required for this purpose is now comparatively trifling, the Association have the satisfactory prospect of soon seeing the Chapel in a position to maintain itself, while but for their interference, it is improbable that the ordinances of religion could have been provided for it at all.

In the meantime, however, your Committee would beg to remind the members of the Association that, in order to complete the success of the undertaking, their zealous co-operation with Mr. M' Laren, as district visitors and Sabbath-school teachers, is both expected and required, and they trust that they have only to make this statement, in order to a full and hearty response.

Kelso Parochial Missionary Association.

The Second Annual Meeting of the Kelso Parochial Missionary Association was held in the Parish Church, on Monday the 3d November 1856. In the absence, from indisposition of the Rev. Mr. Smith, James S. Darling Esq., Chief Magistrate of Kelso, occupied the chair. The following statement shows how the Association have distributed their funds:

Balance in Bank.	£2	2	11
Interest,	0	7	8
Amount, as per Collectors Books,	41	9	10
Church door (Evening) Collections,	8	18	2
	£73	18	7

Remitted to Edinburgh.

India,	£7	11	0
Colonial,	7	5	2
Education,	7	10	0
Home,	7	10	0
Endowment,	7	10	0
Jews,	7	12	0
Mr J. H. Rutherford's Account	2	8	3
Mr Elliot's Account for Printing, &c.,	1	18	0
Cash in Bank,	18	7	4
Cash on hand,	5	15	6
Church Officer,	6	12	0
	£73	18	7

Our Mission in India.

It will be interesting and instructive to give a short account of the Missions of the Church of Scotland in India at the present time. We shall include not only the General Assembly's mission, but those of the Ladies' Association for the Advancement of Female Education in India, and of St. Stephen's Church, Edinburgh. We are indeed doing little—so little, that we have all cause to bury our heads in shame—but we are doing more than many of our friends suppose.

It is hardly necessary, then, to say, that in the year of our unhappy differences, 1843, all our missionaries in India acceded from the Church, with the single exception, we believe, of the Lady Superintendent of the Orphanage at Calcutta. Not only so, but an attempt was made to carry over the mission premises to the newly-formed Free Church. Owing to these interruptions, the institutions were not re-opened in connection with the Church of Scotland, till 1845. Though the Church had been carrying on her mission work for fifteen years previously, yet the results of it were lost to us ecclesiastically; and the present mission may be said practically to date from that year. The General Assembly's Mission occupies three stations,—Calcutta, Madras, and Bombay. At each of these places the centre of operations is a large school or college, where education is given in English, free to all children that are admitted. We are not aware that any applicant is refused admission. Besides these central institutions, the missionaries employ such spare time and strength as they have, after teaching for five or six hours a-day in preaching to the natives, sometimes in the vernacular, and sometimes in English. At Calcutta, we have, at present, two missionaries (Mr. Anderson has just resigned,) 20 assistant teachers, and about 1300 scholars enrolled. The Ladies' Association have in Calcutta and the neighbourhood, 5 schools, 8 teachers, and 190 scholars. The Goppara Mission has 2 teachers, and (we believe) about 80 scholars. In all, 2 missionaries, 6 schools, 30 teachers, 1580 scholars. In 1851, we had also 70 native Christians.

At Madras, the Assembly's Mission has 2 missionaries. (Mr. Sheriff has lately left for Bombay,) and about 580 scholars. The Ladies Association has 2 schools, 16 teachers, and 399 scholars. In all, 2 missionaries, 3 schools, probably about 26 assistant teachers, and 979 scholars.

At Bombay, the state of affairs has long been very unfortunate. For many years a single missionary has been all the permanent staff of our mission there. For a few months together, we have occasionally had two; but one has always been necessarily removed, and the changes have been incessant. Let us hope better things are in store for poor Bombay. At present, Mr. Sheriff is our only missionary there, Mr. Hunter having lately left. But for months they have done "yeoman service;" we understand the mission is flourishing, and has about 500 scholars. The Ladies' Association have 6 schools, 7 teachers, and 159 scholars. In all, 1 missionary, 7 schools, probably about 17 assistant teachers, and 659 scholars.

In the Punjab, we have now 1 missionary, and two native catechists. Nusrullah and Mahomet, late converts from Mohammedanism at Bombay (These have just left for their new sphere of labour, and have hardly entered on their work.)

In Ceylon, the Ladies' Association have 3 schools, 5 teachers, and 164 scholars.

The Church of Scotland Mission in India, as a whole, have a staff of 8 missionaries, 20 schools, about 76 teachers, and 3362 scholars under tuition. Last year, the amount spent in India, amounted altogether to about £5469. It is not pretended that the above account is minutely accurate, but it may be taken as a pretty fair approximation to the truth. And we think, the friends of the Church will feel it to be so far cheering, while they acknowledge many discouragements, and still more short-comings and sins. May the Lord pour out

upon us His Spirit, that we may soon do much more! May He hasten the time.

### Presbytery of Abertarff.

On Tuesday, last week, the Rev. Mr. Macintyre, Kilmonivaig, brought under the consideration of the Presbytery the desirableness of having a Professorship established in one or more of our Universities for the culture of and giving instruction in the Gaelic language. He supported his proposition at a considerable length, maintaining, that the study and investigation of this, one of the most ancient of living languages, was one of the most available means of elucidating the history of a once powerful and wide-spread people, the Celtic race, who have left unmistakable footprints of their movements from their eastern birthplace to the Atlantic, permanently inscribing their language in the graphicomenclature of the physical features of those regions of their sojourn, from Galatia to Ireland. He pointed out the connection of the Celtic tongue with the more renowned languages of antiquity—those of the Bible, of Greece and Rome, and generally with the more modern languages of Europe—which no doubt, lead a distinguished linguist and elocutionist to assert that the philologist could not attain to perfection in his arduous pursuit without considerable attainments in this ancient language. He suggested the way in which such a chair might be endowed, and referred to the recognition on the part of the State of the sentiments he had expressed by their instituting Celtic Chairs first in Trinity College, Dublin, and in the more recently established Queen's Colleges in the Irish provinces. These and other arguments, embodied in a memorial, he submitted to the Presbytery. The Presbytery unanimously and cordially concurred, and resolved accordingly.

### Presbytery of Cupar—the Endowment Scheme.

This Court met on Tuesday. Mr Cochrane introduced the subject of the endowment of new churches in connection with which the respected. Convener of the scheme proposed holding a public meeting in Cupar on the 30th of December. He (Mr Cochrane) was anxious that they should all take an interest in that meeting, and give it as much as possible the influence of a county meeting. He moved the appointment of a Committee to correspond with the Convener, and to make all necessary and effective arrangements for the public meeting. No Scheme, since the time of Dr Chalmers, had been so vigorously prosecuted as the present one. Sixty or seventy churches had been endowed since Dr Robertson took the charge of it. The country had been divided by him into provinces; and it was gratifying to find that the province to which their Presbytery belonged, and in which it was proposed to endow twenty new churches, was in a hopeful condition. He trusted, therefore, that members would see it to be their duty to support Dr. Robertson in his great work. He believed it to be essential for the good of the people, and especially of the poorer classes, that the Scheme should be adequately supported. The proposal was unanimously adopted by the Presbytery, and a Committee appointed.

**THE REV. MR. CAIRD AND THE WEST END PARK CHURCH, GLASGOW.**—We learn that at a meeting of the subscribers to the splendid edifice which is being erected in the West End Park, a communication was read from the Rev. Mr. Caird, of Errol, intimating his acceptance of the presentation to that church, which had been some time since tendered to him in the name of the subscribers. It is expected the church will be opened, and the minister inducted, early in the autumn of the present year. The subscribers have resolved that the name of the new church should be "The Park Church." Mr. Caird's stipend in his new field will not be less than £600 per annum; but, no doubt, as the congregation overcome their preliminary expenditure, this allowance will be augmented. The rush for sittings in the Park Church is already overwhelming.—*Glasgow Herald.*

**ST. ANDREW'S CHURCH, EDINBURGH.**—A meeting of the congregation connected with this Church was held on Monday—Mr W. Cook, W. S., in the chair—for the purpose of taking some preliminary steps towards obtaining a successor in the collegiate charge of the parish, vacant by the death of the late Dr Clark. We understand that the session were nearly unanimous in their recommendation to the congregation of the Rev. Mr Robertson of Mains. The name of Principal Tulloch of St. Andrew's was also, we believe, mentioned, but it was ultimately arranged to remit the matter to a large Committee.—*Edinburgh Advertiser.*

**LECTURES ON INDIA.**—We understand that at the request of the Missionary Association of the University of Edinburgh, the Rev. Dr. Bryce has agreed to deliver lectures on "India, its Past, Present, and Future." The first, or introductory lecture, will be given within the Church History Class room.

**THE HOME SCHOOL, or Hints on Home Education.** By the Rev. Norman Macleod Edinburg: Paton and Ritchie.

The object of this little book is to guide and assist parents in the training and education of their children; and as home is the nursery from which society is supplied with those who are to be either its blessing or its curse, it would be difficult to conceive any subject more important than the early discipline of the human mind. The reverend author, who is minister of the Barony parish, Glasgow, has had the charge in his time of three large and populous parishes, and may therefore be presumed from his age, his calling, and his extended experience, to be peculiarly qualified to instruct parents in this first of family duties.—The happiness of the domestic circle and the welfare of society at large are alike dependant on the influence exercised on the minds of childhood and of youth. It is a sense of this vast responsibility that first induced the author to direct his attention to this subject; and the contents of the present volume, accordingly, consist chiefly of the substance of articles contributed to one of the religious periodicals, and addresses delivered at meetings of parents held in the school districts of his parish. These ultimately were collected, arranged, and published, and the great success of the publication has led to the present cheap edition of the work as being more accessible to the working classes, for whose benefit the author's labours were in the first instance chiefly intended.—

"Home education," however, is a subject which admits of no party prejudices or class distinctions, but is of universal application, and is quite as important to the children of the prince or the peer as to those of the peasant. We think, therefore, that Mr. Macleod has conferred a substantial benefit on society at large by the hints and exhortations here addressed to parents and guardians of young people. With great good taste he has avoided spasmodic efforts at originality of thought, elegance of diction, having regard rather to the instruction of the reader than the literary reputation of the author. His object has been to teach plain and simple truths in language intelligible to all, and thus to preserve, as far as possible,

In these most brisk and giddy-paced times  
The old domestic morals of the land

### Female Education in India.

The annual meeting of the Aberdeen Auxiliary to the Scottish Ladies' Association for Promoting Female Education in India was held in St. Mary's chapel on Thursday last, 22d inst. There was a respectable attendance of members and of the clergy. Rev. Mr Bower, president occupied the chair. Rev. Mr Wood opened the meeting with prayer. Dr Forsyth made the report for the year, which gave on the whole an encouraging view of the Association's operations at the several stations up to the last accounts received. The report concluded with advertising to the present state of the important question aent the acceptance by the Church of the "Grants in Aid" offered to the schools of the Church's Mission, under the recently adopted plan of education in India, and pointed at a conference betwixt a deputation of the Church and the India Board, in order to an arrangement of a satisfactory nature, such as might lead to unite all parties in the Church in favour of acceptance of the Grants. The meeting was addressed in eloquent and appropriate terms by Rev. Mr Lang and Rev. Mr Fraser, and closed with the benediction by Rev. Mr Wilson.

### CHURCH IN THE COLONIES

#### Report to the Superintendent of Missions.

By the Rev. George Harper, A. M. Preacher of the Gospel.

After leaving Wallace in the beginning of the year, I spent a short time in Halifax, being prevented by the state of the roads from proceeding to Musquodoboit, where it has been proposed to open a new, and it is to be hoped, a successful mission.

In a rising community such as ours, where every institution, whether civil or religious, is in a state of transition from infancy to maturity, it is pleasing to trace the progress and gradual development of the different settlements and congregations scattered over the country. From the slow and almost imperceptible changes which frequently take place, and the great deficiency of reliable statistical information, we are often unable to ascertain the growth and extension of our public institutions as well

ately as could be wished. It is only when we have the means of contrasting the state of society and religion at different and somewhat distant periods, that we are in a position to see how much good has been achieved, and how much still remains to be accomplished.

These reflections have been forcibly brought home to my mind by the perusal of a most interesting record, entitled "A Statistical Account of the Congregations within the Presbytery of Halifax, drawn up by the different clergymen and published by authority of the Synod, in the year 1837"—just twenty years ago. It is no doubt truly melancholy, to call to remembrance the strange and most unexpected and seemingly changes, which have taken place within the bounds of the Synod during that period,—events upon which no pious mind would delight to dwell. And yet, upon the whole, in the good providence of God, there is perhaps greater cause for gratitude and rejoicing than for disappointment and regret. It is to be hoped that meanwhile opportunities of religious instruction have been considerably multiplied, and weak stations and congregations increased and strengthened. It is not my province, nor do I possess sufficient information, to narrate the proceedings of other denominations during the above period. But it affords me extreme pleasure to think that the prospects of success are now becoming daily brighter and more encouraging within our own borders. A Superintendent of Missions has been regularly appointed by the Synod, whose business it is to look after and provide for the different stations throughout the province; and no less than two visiting missionaries are now employed in supplying the desultory stations which prevail in this Presbytery. It would be highly interesting, if any one competent to the task (and I know of no one more so than our worthy and respected Superintendent himself) were to take a calm and deliberate review of all the Congregations and stations which were once so happily united together in one presbyterial connexion. In the meantime, I shall confine myself to the state of religion twenty years ago and at present, in the districts in question, with which I have lately become acquainted.

The following is the statistical account of the number of the settlements in Musquodoboit in the year 1837, as contained in the presbytery's abstract published at that period; and I need not say, that I shall endeavor to procure a full account of their existing religious condition and prospects, for publication in succeeding numbers of the Record.

#### MUSQUODOBOIT TWENTY YEARS AGO.

Musquodoboit is the Indian name, of one of the largest rivers in Nova Scotia, which rises among the Highlands in the interior of this province, near the boundary line between the counties of Halifax and Colchester, and after passing with a gentle current, in a South-west direction, for more than fifty miles, falls into

the Atlantic Ocean, about ten leagues to the Eastward of Halifax Harbour. The lands on both banks of this river, near its source, and for many miles on the descending stream, are rich and fertile, and have been occupied and cultivated for a long period by an industrious and growing population, who are almost all steadfastly attached to the Presbyterian Religion. At the first settlement of this part of the Country, above fifty years ago, when the inhabitants were few in number, straitened in their circumstances, and far separated from each other, when the Country was covered with a dense and nearly an impenetrable forest, and the roads leading from one place to another, were almost impassable, when no regular Congregation could be formed, and there were no Churches erected for the Worship of God, the Presbyterians of Musquodoboit were occasionally visited like other new settlers, by zealous and labouring Ministers, connected, some of them with the Church of Scotland, and others belonging to the Secession Church, and the names of Mr. MUNROE, Mr. GRAHAM, Mr. MURDOCH, and Mr. YOUNG, are still had in remembrance, and mentioned with much respect, and affection by the oldest inhabitants, who enjoyed in early life, the benefit of their public ministrations, and their private pastoral instructions and admonitions. Their visits although sometimes very hurried, and at distant intervals, were not only highly acceptable and profitable, at the time when they were made; they have been also eminently useful, in forming the character, and increasing the intelligence and Religious information, of the present active and thriving population. When the settlers increased in number, and became more independent in their circumstances, when new clearings were opened up in the forest, and new roads formed, they commenced the erection of suitable places of Worship in the Upper and Middle settlements, which are now comfortably finished; and they also engaged in the year 1814, the stated and entire services of the Rev. JOHN LAIDLAW, a Minister of the Secession Church, who has been succeeded by their present Pastor, the Rev. JOHN SPROTT, a Minister of the same Church, who officiates alternately in the Upper and Middle Settlements. These are certainly the most populous settlements in Musquodoboit, although they do not nearly comprehend all the inhabitants.

In consequence of the constant, and rapid increase of population in various districts, and for a distance of at least forty miles, on both sides of the River, a number of the settlers in Lower Musquodoboit, and around the Harbour, many of whom are either natives of Scotland, or their immediate descendants, have come forward, and sought admission into our Church, and have of late years been frequently visited, by our Ministers from Pictou and Halifax, who have both preached, and dispensed the Sacraments of Baptism and the Lord's Supper, amongst them. Now as this is only a new and vacant Congregation, and as the urgent necessities of the inhabitants of this district, are neither sufficiently known, nor adequately supplied, the following observations respecting their external circumstances, and moral and spiritual wants, may not be altogether unacceptable, to those who wish to see Religion flourish in this, and in all other parts of the Province.

As the settlers near the Atlantic Ocean, have never been regularly formed into one Congregation, or placed under the Pastoral charge of any fixed Clergyman, a general sketch of the character and circumstances of the inhabitants, is all that can be expected

on the present occasion. In drawing up this statistical account of the place, and the population, as respects Education and Religion, I have found it advantageous to follow the course of the River and have given a brief description of the three lowest districts, Musquodoboit Harbour, Meaghers Grant, and the Middle Settlement, the three stations which, have united together, in presenting an application for a Minister of the Church of Scotland, to be settled among them.

#### MUSQUODOBOIT HARBOUR.

Musquodoboit Harbour and the adjoining Harbours of Port Pezuec, to the Westward, and Jeddore, to the Eastward, are navigable entrances from the ocean, which stretch for some distance into the country, and affords considerable facilities for fishing, and carrying on the coasting trade. The lands around these Harbours are very rocky and barren, and in some places rugged and mountainous, and here incapable of much improvement. But being situated near the mouth of a large river, in the immediate vicinity of the Ocean, and only a short distance from the populous Town of Halifax, although the soil is by no means favourable for cultivation, yet the front lots in a circuitous range, of many miles in length are all owned and occupied, by an increasing and improving population, who support themselves and their families, partly by Agriculture, partly by Lumbering, and partly by Fishing.

For a very long season after the commencement of these settlements, the inhabitants on this part of the coast were left, like the other settlers on the Eastern shores, from Halifax to Canso, in a state of great moral and spiritual destitution, having neither schools nor Churches and no means of instruction, either for the rising, or the adult population. Young persons were allowed to grow up in these harbours, in the most deplorable ignorance, the Lord's day was openly profaned, by secular employments and vain amusements, ruinous intemperance also extensively prevailed, and the poor forsaken outcasts, overlooked and forgotten, living in a great measure beyond the pale of civilized society, were fast sinking into a state of stupidity and indifference, bordering upon heathenism itself.

The complaints, and entreaties, and applications made by these benighted settlers, for instruction and Pastoral superintendance, were of the most heart-rending description, when they were frequently compelled to bring their children 50 and 60 miles to Halifax for Baptism, and they at length attracted the attention, and awakened the sympathy of enlightened, and pious Christian Ministers. It is pleasing to know that although the means of spiritual instruction, and improvement, are still extremely scanty, and the ordinances of Religion are only occasionally dispensed, and at distant intervals, yet the good work is happily begun, and the field is now preparing for the labours of the husbandman.

Within the last few years a very striking, and beneficial change has taken place, in the character of the inhabitants along this entire line of coast. During the summer, and sometimes during the Winter months, almost all the Harbours have been carefully visited, by zealous and diligent Clergymen of different denominations, and amongst others by the bishop of Nova Scotia himself, the doctrines of Salvation have been frequently proclaimed in the wilderness, School Houses have been erected, on those spots where the Indian lately roamed, infant Churches have been

inned amongst these illiterate, and long forgotten wanderers, a hunger and thirst for the real and the water of life have been excited, and the breasts of some, by whom these pious feelings were formerly but seldom felt, and efforts have been made, and are now making to procure an increased supply of the means of grace, which are highly creditable, to these scattered and neglected inhabitants.

Musquodoboit Harbour has participated largely in all these improvements, and has in late years undergone a very great change in its moral aspect. Since the arrival of a number of intelligent, and respectable families from Kothas, in the north of Scotland, and a few enterprising and industrious families from Lunenburg, the population has not only been considerably increased, the state of Society has also been much improved. A large and commodious School House has been erected near the Head of the Harbour, which is used by the inhabitants as a place of Worship, on the Lord's day. A teacher has been engaged during the last few years, for the weekly instruction of the children, and several intelligent and pious heads of families superintend a Sabbath School, containing about 30 children, which has been found very beneficial, in a settlement where Education is still in its infancy.

Around Musquodoboit Harbour, and the adjoining Harbour of Port Prucec, there are 54 families, containing a population of 319 souls, living within a short distance of the School House, and able to attend public Worship at that place. In mild weather a number of the settlers in the adjacent Harbours of Chezetcook, and Jeddore, could also reach this station, and would gladly avail themselves of such a valuable privilege. There are several aged individuals, who have spent more than 50 years on this coast, and yet no regular Congregation has ever been formed, no Session has been appointed, and the Sacrament of the Lord's Supper has never been dispensed, although a considerable number of the settlers were formerly communicants in Scotland. It is not at all wonderful, then, that these persons should lament their present destitution, when they are living all of them, 12, and many of them 20 miles distant, from the nearest Presbyterian place of Worship, and have Divine Service only once or twice a year, and then only on week days. They are eager to embrace every opportunity of receiving instruction which offers, and cling with avidity to the faint hope of obtaining the services of a fixed Pastor. Their earnest desire is to have public Worship once a month, in the School House at the Harbour, and when efforts are now making, to obtain a Minister on the lower part of the River, they have opened a subscription to raise their proportion of his stipend.

From the rapid growth of this settlement, and the improving and industrious habits of the people, and more especially from their strong desire for the means of Grace, I am inclined to think that they would contribute willingly, and according to their ability, for this good cause, and it certainly most desirable, that their exertions should be crowned with speedy and complete success.

#### MEAGHERS GRANT

Passing from the Harbour, and ascending the River, either in a boat or a canoe, the only mode of travelling at present practicable, in this new Country, during the Summer months, or on the ice during the Winter season, after a journey of 12 or 13 miles, amidst wild Meadows, and rugged and barren rocks and hills, on the right and left, we reach Meaghers Grant,

a very rich and fertile tract of land, thinly inhabited, but susceptible of great improvement. Although there is no road opened up, between the Harbour and the Grant, an almost daily and increasing intercourse is kept up, between these two places by boats on the river, and several inter marriages have taken place in these two districts, which tend to strengthen the bond of friendship amongst the population. Their circumstances and occupations are also similar, and they are nearly alike destitute of the ordinances of Religion. There are on the banks of the River, which is exceedingly beautiful and circuitous in its course through this settlement, 24 families, containing 156 individuals, living within a few miles of each other, who are almost to a man steadfast Presbyterians. Anxious for the instruction of their children, they have already erected a School House, near the centre of the settlement, and have been for several years favoured with the very acceptable services, of a most diligent and pious teacher from Kirkmabreck, in Galloway, who devotes all his time to the instruction of the children, from 25 to 30 in number, during the week, and also on the Lord's day, when he reads a sermon for the benefit of the adult population.

Within a short distance of the School House the settlers have also erected the frame of a Church, in a very central spot, and at a public Meeting lately held, on a week day, after Divine Worship, they unanimously resolved to finish the outside of the building, and lay the floor of the Church, with as little delay as possible. They also agreed at the same meeting, to open a subscription list for the support of a Minister, and small sums were signed by a number of them for that purpose. A Gospel Ministry is much wanted among this people, who are living solitarily in the woods, almost entirely secluded from the surrounding country, and from the state of the roads, as well as their remote situation unable to attend public Worship, when it is performed in the Middle Settlement. Should the settlers at Meaghers Grant, succeed in their present attempt, to obtain the services of a Minister among them once a month, such an arrangement would be also beneficial to a number of persons both at the Irish, and the Little River settlements, who are much nearer Meaghers Grant than Middle Musquodoboit. A small but increasing Congregation, would soon be collected in this place, if it were regularly visited, and established as a preaching station, and "the wilderness and the solitary place, would soon become glad, and the desert rejoice, and blossom as the rose."

#### MIDDLE SETTLEMENT.

Leaving Meaghers Grant, and proceeding up the river, after travelling about 8 or 10 Miles, on rough roads through the Forest, and passing the Irish Settlement on the left, and the Little River Settlement, on the right bank of the River, both of which are extensive, and increasing in population, we enter into what is sometimes called the Lower, or more properly, the Middle Settlement, the most populous and flourishing district of Musquodoboit, inhabited by a number of thriving and industrious Farmers, almost all at the head of large Families. Here the country is opened up to view for many miles around, and in some places near the bridges across the river, the adjoining Houses begin to assume, the appearance of small villages. There are several Schools established in this district, as the inhabitants all manifest a laudable desire, for the instruction of their children, and in a central situa-

tion the river, and at the junction of the principal roads, leading through the settlement, a large and commodious Church was opened for public Worship about 20 years ago, which is at present occupied by Mr. Sprunt and his Congregation, every second Sabbath. At the time this Church was erected, this was all the provision, which could be made for the Worship of God, and when this arrangement took place, the early settlers were delighted to find, that those services which had hitherto been performed at intervals of two, three, or perhaps four, months distance from each other, were now to be enjoyed once every fortnight.

Their descendants now look forward to a still greater extension of their Religious privileges. As the population has continued to increase, with considerable rapidity, a number of persons, some of whom were trained up in early life, in the bosom of our Church, in Morayshire, in Banffshire, and in Invernesshire, have manifested a desire to have the ordinances of Religion dispensed, on the intervacant Sabbaths by our Clergymen, in addition to their present public Services. In this land distinguished for civil and Religious liberty the Members of both the Established Churches of Britain, happily enjoy the same freedom of choice, and the same right of professing their distinctive creeds with other denominations, and the Ministers of these Churches are allowed to exercise their public functions, without hindrance or molestation.

When Clergymen of other denominations, are not only permitted to preach in every part of the Province, but highly commended for their ardent zeal, and Missionary spirit, in so doing, and when Episcopal Missionaries, and other Preachers, regularly visit the settlements of Musquodoboit, surely it cannot be considered improper, for the Ministers of the Church of Scotland to attend, to the wants of their own Countrymen, in that district of the colony; nay, they would deserve to be highly censured, if they disregarded or slighted their petitions. The settlers in Middle Musquodoboit, who profess to adhere to our Church, have embraced their Religious opinions of their own accord, without any solicitation or persuasion, before they were ever visited by their own Clergymen in this Province, they prefer no charge, they make no complaints against any individual or body of Christians, they have no wish, nor desire to disturb the existing arrangements for public Worship in the settlement, or deprive the inhabitants of the means of Grace.—All that they wish, and desire is to have the Church, of which they are joint proprietors, to an ascertained amount of the value of the building, open for public Worship the intervening Sabbaths when it is now occupied by any Religious Assembly.

This must be viewed by every candid and impartial person, as a very fair and reasonable proposal, arising it is believed in many instances, from a favourable disposition towards that Church, in whose principles they have been educated in early life, as well as from an anxious desire to extend the blessings of Religion in their immediate neighbourhood. Ad ought not the Ministers of the Church of Scotland to listen to such a proposal, and encourage such an application as this, when those who must provide the pecuniary means for the support of the Gospel, have given such strong and convincing proofs of their earnestness and sincerity, in this good cause. They made repeated and urgent applications to our Clergymen in Halifax, several years before they received any supply of sermon; they

have appointed a committee of their number to manage their Ecclesiastical concerns; a subscription list for the support of a Minister has already been opened, which has been signed by 61 persons, who are almost all heads of families. The Sacrament of the Lord's Supper has been once dispensed among them. 32 Communicants came forward and joined in the observance of that solemn ordinance, and the Church is always well attended when our Ministers preach in that district.

The friends of our Church in this settlement, are endeavouring to raise one half of his stipend, relying upon the settlers in Meaghers Grant and Musquodoboit Harbour, who are desirous to have public Worship, in each of these places once a month, to provide the remaining half of his income. This would certainly be an advantageous arrangement, for the people on the lower part of the river, could funds be realized for that purpose. It would evidently tend to enlarge the boundaries of the visible Church, and bring a very considerable number of distant settlers, within the reach of the ordinances of Christianity.

The places of Worship at the Middle settlement, which is now open for Sermon only once in two weeks, and on some occasions, when the Minister is assisting his Brethren at the Communion, or visiting the Settlements on the Eastern Shores, only once in three, and sometimes four weeks, would then be open for Divine service every Lord's day, the settlers at Meaghers Grant, and Musquodoboit Harbour who are in their present circumstances favoured with public Worship, two or three times a year, would have the Gospel preached to them once a month; the inhabitants on the lower part of the River, would be brought into a nearer and more friendly connection with each other as Members of the same Congregation, than at present exists, and the interests of pure and undefiled Religion, would no doubt be greatly advanced in every part of the district.

That there is a field, and a very urgent and increasing demand for the pastoral services, of an additional Minister in Musquodoboit, without encroaching on the existing Congregation, is I think from the preceding statements, evident and undeniable. He would certainly have to encounter, at the commencement of his labours, as other Presbyterian Ministers in Nova-Scotia, have already encountered, very considerable difficulties, as the stations are at a remote distance from each other, as the roads leading through the settlements are but in a very indifferent state, and many of the settlers themselves are only in very humble circumstances. But he would be aided and encouraged in dispensing the ordinances of Religion amongst his people, and enduring hardness, as a good soldier of the Redeemer, by the assistance of his Brethren, the approbation of the Church, and the sympathy and support of his flock, he would be instrumental in introducing the pure principles and the holy precepts of the Gospel, into the remote corners and lonely cottages of the wilderness, he would unite the widely scattered settlers in the bonds of mutual friendship and brotherly love, and might also, by the divine blessing, be made the honoured instrument, of turning many of our long neglected fellow subjects and fellow sinners, in this extensive district of the Province, "from darkness unto light, and from the power of Satan unto God." Every friend of Religion will pray fervently that such desirable blessings as these may be speedily imparted to the inhabitants of Lower Musquodoboit.

### Annual Meeting of the Lay Association of the Presbyterian Church of Canada, in connection with the Church of Scotland.

[From the "Montreal Gazette."]

The Annual Meeting of this Association was held on Thursday evening, the 15th January, in St. Paul's Church. The proceedings of the evening were opened with an appropriate discourse by the Rev. Mr. Snodgrass, pastor of St. Paul's Church, who took as his text, Psalms cvxii v. 6. "They shall prosper that love thee," after which, the business of the evening was proceeded with.

HUGH ALLAN, one of the Vice Presidents of the Association, was called to the Chair. He said, in the absence of the President and first Vice-President of the Association, he was called upon to occupy the Chair during the transaction of the secular business of the evening. He had not anticipated this, and would not detain them with any remarks further than to say that this Association was founded for four objects: 1st. The education for their midst of young men for the Church; 2. The distribution of money for the purpose of erecting churches in desolate country places; 3. The dissemination in the country parts of information as to the progress of the interests of the Church; and 4thly. The support of a periodical devoted to the interests of the cause. These objects had not been fully carried out, owing to unfortunate circumstances; but two of them had been carried out to a considerable extent. He then called upon the Secretary to read the Report.

This was an interesting document, and had been prepared with much care. The Treasurer's Report was also read.

After reading the Reports,

Mr. FERGUSON moved, seconded by Mr. A. H. ARMOUR:

That this Report be received, adopted, and published in detail in the *Presbyterian*.—Carried.

Mr. WATSON, in moving the next resolution, said—Although he did not belong to Mr. Snodgrass' congregation, it was with great pleasure, and he hoped, advantage to himself, he had listened to the able and eloquent discourse of the evening.

Moved by G. D. WATSON, seconded by J. S. HUNTER:

That the thanks of this meeting are due, and are hereby tendered, to the Rev. Wm. Snodgrass, for his excellent and appropriate discourse; and that he be requested to allow it to be published in the *Presbyterian*. Carried.

Mr. ALLAN then intimated the adoption of this resolution to

Mr. SNODGRASS, who said:—The resolution, in his opinion, was complete without the latter part. He would take that part into consideration, and if he had time to transcribe his discourse, he would see what he could do. There were two ways of giving thanks,—the one in words; the other, and more valuable of the two, in deeds. He gave them credit for sincerity in their vote of thanks, and he trusted that the Association would redouble its efforts

for the advancement of this fine country. He hoped that next year it would be even more successful, and that its financial operations would be increased. Now was the time for young men to come forward and take the burden on their strong, broad shoulders in the heat of the day. There was no sight so pleasing to a minister than to see young men taking an interest in the affairs of the Church. It was a work of which they had no reason to be ashamed; and he hoped that they would weigh well this matter, and show by their deeds that they had benefited by the instruction which had been imparted to them.

Mr. G. W. C. MACK, in moving the next resolution, said the wording of the motion was sufficient to recommend it to the meeting.—Young men in this country were prevented from acquiring the liberal professions, because wealth was not so generally diffused as at home, where one member of each family, at least, was brought up to one of the liberal professions—the church, law, medicine, &c.—This was not the case here, nor would it be for many years. There was not a doubt that many were prevented from entering the Church by want of necessary means. He could mention the case of one—he could speak of more, but he would confine himself to one,—who had been enabled by that Society to prosecute his studies, and was deservedly appreciated by the congregation among whom he labored. He was not at liberty to mention that young man's name publicly; but was confident that there were many others from their midst, who had they the means, would carry on their studies. Besides, it was gratifying to have young men in the ministry, who had grown up amongst them, who knew them, whose homes were with them, and between whom there was a strong attachment. He did not mean to detract from Mr. Snodgrass's efforts, but he knew that the latter understood the feelings he spoke of. Again, the interest in the publication of the *Presbyterian* was not sufficiently felt. The various congregations of the Church should be induced to take more interest in it. He could not but congratulate the children upon the efforts which had been so successfully made to place a paper (*The Juvenile Presbyterian*) in their hands. When some of those who were old looked back to their days of childhood, when they were receiving not such books as these, but "Tom Thumb," "Jack and the Bean Stalk," and such like works, they could not look upon the change from these to this paper and other good books but with pleasure.

Mr. JOHN SMITH seconded the resolution, which reads as follows:—

"That in the circumstances of our Church the aiding of deserving young men, desirous to study for the ministry, is a duty peculiarly incumbent upon our people, and in this view the Bursary Scheme of this Association, which has been already productive of good, is deserving of increased support and more general countenance, especially now, when it is contemplated to extend its operations."

The next resolution was moved by Mr. STEWART, seconded by Mr. D. S. ROSS.

"That the following gentlemen be appointed Office-bearers of the Association during the ensuing year:

"President—Hon. P. McGill.

"Vice-Presidents—John Greenshields, Hugh Allan, Hew Ramsay, John Smith, Esqrs.

"Treasurer—Alex. Morris, Esq.



\* Recording-Secretary—T. A. Gihann, Esq.

\* Corresponding-Sec'y—John Campbell, Esq.

\* Committee of Management—Messrs. Wm Edmonstone, J. M. Ross, George Templeton, Wm. McNider, David Shaw, E. McLennan, James Goudie, J. S. Hunter, John Kugan, Wm. Ross, Wm. Maxwell, John McPherson, and Archibald Ferguson.

\* Chaplains—Rev. Alex. Mathieson, D. D. and Rev. Wm. Snodgrass.

The last resolution was moved by Mr. KINGAN, seconded by Mr. STEPHENS:

"That the best thanks of the Association be tendered to the Hon. Peter McGill, for his faithful services as President since the formation of the Association in 1845, and to the office-bearers for their services during the past year."

The proceedings of the evening being concluded, the benediction was pronounced by the Rev. Mr. Snodgrass.

### MISCELLANEOUS.

#### Wellington Industrial Nursery, Bedford Road, Clapham.

MY DEAR———,—Allow me to give you a short account of a very noble countryman of ours and of the good work to which he has devoted himself. I know you will be interested in it for its own sake, and perhaps you may be able to render it some practical help. The man is Mr. Andrew Walker, the work is an Industrial Nursery Garden at Clapham, carried on by him for the reformation of London thieves. More than a year ago I visited Mr. Walker at his institution, and the account I now give you of his past history and present undertaking was partly received there from his own lips, partly obtained from others who have long known him. Mr. Walker is a native of the vilage of Earlsdon, on Leader Water, and was brought up to the trade of a gardener. In this capacity he went, in the employment of some lady or gentleman, to the neighbourhood of London. One day, while he was in town, he happened to lose his way among the lanes and alleys near Westminster Abbey, and during his wanderings in this district was deeply impressed with the degradation of soul and body into which its inhabitants seemed sunk. The impression of what he had seen lay for days on his spirit, a weight which he could not put by. He thought within himself, Is this great evil a necessity? Are there no human means by which it can be reached? At last, hearing of the City Mission, and of the good it was doing among the London population, he, after a time, made up his mind to offer himself to this Society as one of its missionaries. He did so, and was accepted, and appointed to labour in this same district, the misery of which had so much impressed him. His work lay in the lowest parts of Westminster, and among the most noted haunts and dens of thieves, places where no stranger decently dressed, could approach with safety. But Mr. Walker, by his perseverance, energy, strong sense and Christian courage and devotion, in time

won such influence in the district as to become free even of the haunts of the thieves. He could enter them at any hour, and was respected even by the hardest and most abandoned, and so reached the hearts of many as to make them long to lay aside their evil work, and return to honest ways. He told me some interesting anecdotes, illustrative of the life of these thieves, and of his way with them; but these I cannot venture to repeat, as the details have become dim in my memory. He told me that one practical question often put to him by them was, 'If we take your advice, and abandon our dishonest trade at once, what are we to do for a livelihood? We would willingly do so if you could answer this question for us. We must steal this forenoon if we are to eat this evening!' He could not deny the pertinency of the question, and set about finding for it a practical answer. This was found in the shape of an asylum, in which they were given food and shelter in return for work done and thus by Mr. Walker's years of toil was the way paved, the foundations laid, for that Westminster Reformatory, of which, in other hands, so much has since been heard. It was however, I have been informed, out of his labours and suggestions that the whole design and execution originally sprang. Here, as in so many other instances, he laboured, and other men entered into his labours. During seventeen years of toil and self-denial in this field, he went from house to house, and was made a great blessing to the poor and sinful in Westminster. He established schools for many hundred children, and his work was rewarded in many instances, such as it would take pages to relate. Many owe to him all their hopes for this world and that to come. Partly from over work, partly from domestic distress, his health at last began to fail, and he was compelled to resign his connection with the London City Mission in Westminster. He then removed to the Reformatory, but there the committee introduced regulations and rules which Mr. Walker considered inconsistent with Scripture and reason. He therefore left it, as he could not conduct it according to his conscience because of the penal rules there enforced. He, however, resolved to go on with the good work he had begun, and to turn his experience to account in an institution of his own forming. For this purpose he took a Nursery Garden near Clapham for the rearing of plants, and thither he invited those who had fallen into the practice of thieving but who desired to forsake thier evil life, to come and take refuge. He was enabled to set up this establishment chiefly by a loan of £600 advanced to him by a person friendly to his undertaking. It is called the "Wellington Industrial Nursery," and when I visited it and Mr. Walker, I found him to be a man of no common calibre in body and mind, a thorough Scot, and all this ennobled and sanctified by the purest Christian aims. He told me that his new institution was well-known by those whom he had formerly laboured amongst. Whenever any one wished to leave his old

life, he come out to Mr. Walker and offered to become a labourer for a time in his Nursery. He at once welcomed him if he had room, telling him the rules of the place, which are these:—Work from 6 to 8, then prayers and breakfast. Work again from 9 till 12 or 1, then an hour to dinner; work again till 6; at 6 all return to the house, wash and make clean, sup, and after supper spend the time in reading, &c., till 9, when again prayers, and all retire to rest. The reading I speak of after supper consisted partly of religious instruction, but not wholly. Anything that Mr. Walker thought would interest, instruct, and elevate them was employed in these evenings. The one controlling influence seemed to be his continued presence with and near them in personal intercourse, his living with them in the same small house and in the same way as they did, he had with him a younger brother who lived as he did, and helped him. Mr. Walker has but one punishment. If any of his inmates are unruly or disobedient, he takes from them half of the next meal or sometimes a whole meal. This, along with all the above regulations, he tells them before entering and if they are willing to submit he receives them. He told me that he found the employment of delving and working among flowers healthful as well to their minds as to their bodies. It drew them away from their old thoughts and associates, and opened up to them, perhaps for the first time in their lives, simple and innocent interests. As they worked in the nursery ground, he guarded as well as he could against their congregating in knots, and talking over their old haunts and associates. When he overheard them laughing and joking about any of their practices or comrades, he would say to them, "Don't let us bring Horsemonger Lane out here. Let us dig a grave to bury the past in, and begin a new life here." He contrives, as often as possible, to work with them by one among the flowerbeds or in the glass-houses, and then by conversation to get to know their character and instil some good thoughts into them. I asked whether, on their first coming he tried to stir in them any thing like repentance and sorrow for their past lives. He answered that his first endeavour was to get them not to dwell on but to forget the past, and to feel that they had come there to make a new start in life. Many changed their habits and became honest men, who did not apparently pass through any deep religious changes.

Some instances however he mentioned in which the outward change was followed by an inward repentance and awakening. But this was not the case in all.

The material result of their labours is many thousand pots of flowers reared yearly, for which he finds a ready sale in Covent Garden Market. The money thus realized he expects will in time when all debt has been cleared off, amply support the present institution, and enable him to enlarge it. The moral result is, that after the men have stayed with him long enough to convince

him by their conduct that they are confirmed in honesty, he seeks an outlet for them at a distance from London, or in the colonies, especially Canada. He told me of several most interesting cases of reformed characters whom he sent out there, from whom he bears satisfactory accounts of their well-being. One especially whom he had been the means of reclaiming some years ago is now the chief clerk in a large colonial establishment, corresponds with him regularly, and has been very useful in finding situations for others whom Mr. Walker sent out. These particulars are as nearly as I can remember, what I heard from Mr. Walker in the spring of last year.

The loan which at first enabled him to set on foot his institution has been called up. This, of course, presses him hard. In fact, the longer existence of his present attempt depends on whether he can raise funds enough to pay off that debt and continue his operations. All who know him and his work are deeply interested in this present crisis. Could you and your friends in Glasgow and elsewhere lend him a helping hand? I subjoin an extract from Mr. Walker's which you may print if you think good.

Ever yours, J. O. S.

Oct. 17, 1856.

EXTRACT OF LETTER FROM MR. WALKER.

Oct. 16, 1856.

"Since I have been here, as far as the moral reformation of the young persons is concerned, I have much reason to be thankful. I have had 20 under my care here. A young man who left me some months ago in a situation, I believed to be a subject of divine grace. He went into the country to plantation under the care of a gentleman whose town house is in this neighbourhood. His gentleman called two weeks ago, and told me that the man I recommended is one of the best men in his establishment. He goes to Church regularly, and is very particular in his conduct, and is highly pleased with him. Now, ——— was a house-breaker, and spent four out of seven years in prison. I received him from Newgate with every bad character from the chaplain. The others who left me are going on well, none are returned to their old ways, but are bringing satisfaction to their employers. I could say much about them, but space will not permit. I have been looking over my journals within these few days, and I find that 800 of the criminal population have passed through my hands."

Christianity among the Esquimaux.

The labours of the Lutheran and Moravian Societies have been so far successful among the people, that but few of them are now in the pale of professed Christianity, and the pernicious influences have affected the moral state of all. Before the arrival of these self-denying evangelists, murder, incest, burial of the living, and infanticide were not numbered as crimes. It was unsafe for vessels to

touch upon the coast; treachery was as common and as much honoured as among the Poly-nesiens of the Eastern seas. Grantz tells of a Dutch brig that was seized by the natives at the port of Disco, in 1740, and the whole crew murdered; and, two years later, the same fate befel the seamen of another vessel that had accidentally stranded. But for the last hundred years Greenland has been safer for the wrecked mariner than many parts of our own coast. Hospitality is the universal characteristic, enjoined upon the converted as a Christian duty, but everywhere a virtue of savage life. From Upernivik to Cape Farewell, the Esquimaux does not hesitate to devote his own meal to the necessities of a guest. The benefits of the missionary schools are not confined to the Christianized natives; and it is observable that the virtues of truth, self-reliance, and generous bearing have been inculcated successfully with men who still cherish the wild traditional superstitions of their fathers. Some of these are persons of strongly-marked characters, and are trusted largely by the Danish officials.—  
*Dr. Kane's American Exploration.*

Converts from Popery in Ireland.

Our readers cannot be ignorant of the great work that has been going on there for the last six years, a work that has hardly a parallel among missions for the last thirty or fifty years. The activity and the success of Protestant agencies in Ireland have been unexampled. And, as to the truth of the statements made, we are not confined to Protestant testimony. The work is so alarming to the Church of Rome that we have, week after week, writers coming forward in newspapers, speaking on platforms, Archbishops and Bishops in pastoral addresses, lamenting Protestant success, making it known to one another, and devising schemes for restraining it in future. There are various Protestant missions extending over the entire surface of the island, and operating by every means which wisdom can suggest for the overthrow of the Church of Rome. There is, for instance, a Sabbath School Society, which had, last year under tuition, on Sabbath evenings, 213,909 scholars, many of whom were Roman Catholics. There is a mission of the Presbyterian Church of Ulster, which had, last year in the province of Connaught alone, 8,000 children at Sabbath school, most of them Papists. There are the Irish Church Mission Society and another society whose head-quarters are or were, in London, which have together, expended in Ireland, during six years, about £90,000. And now for the success which has attended these labours as attested by Roman Catholics themselves. Let us select two localities as instances. One of these shall be the far west, the province of Connaught; and the other shall be the centre of Irish civilisation and the heart of Irish life, the city of Dublin. The province of Connaught is the seat of the noted Archbishop M' Hale, and the city of Dublin of the well-known Dr. Cullen. Connaught was formerly one of the most bigotted parts of Popish Ireland. The neighbourhood of Tuam, and the whole county Galway, was at no distant date the most Irish district in the island, dark, superstitious, enslaved—in one word, Papist. Crime was formerly spread as widely there as in any other province. The Archbishop, "good Dr. M' Hale," was well-nigh worshipped as he passed from place to place.— And now think of the change. From the labours of one Protestant Society alone, Lord

Plunkett, the Bishop of Tuam and Killala has confirmed 300,15 converts from Popery. In the Bishop's tour of visitation, in 1855, he consecrated (if we remember right) 17 new churches, for the use of converts alone. His testimony, at that date, (far above suspicion,) is, "there never was a time when the missionaries and Scripture-readers found a more ready access, and general acceptance, among the Roman Catholics." The testimony of the Roman Catholic newspaper, *The Lamp*, (Dec. 4th, 1852.) is, that "the desolate places of Connaught are the strongholds of *Proselystin*. It is unquestionable that many are falling away from the faith." And, as a remarkable result, the police commitments in the province, formerly as high as any other, or even the highest, are now the next lowest to the Protestant province of Ulster. The proportion of criminals to the population is now, in Connaught, 1 in 701, in Leinster 1 in 432, in Munster 1 in 484. In county Galway, the head-quarters of the mission, and also of the counteracting influence, the proportion of criminals is now only 1 in 555. In no other district in Ireland are such results to be traced, and in none are such causes to the same extent in operation. On the one hand we show the success of Protestant missions, and on the other the once criminal province becoming, at the same time, (comparatively,) free from crime. We have long pointed to the coincidence of true religion and sound morality in Ulster. Here is another case. Who can account better for the change?

To look now at the Metropolis. Here we have the minute and circumstantial testimony of an earnest and able Roman Catholic witness. A gentleman, writing in the Roman Catholic newspaper called the *Freeman's Journal*, in April 1856, and signing himself *Testis*, endeavours to rouse his co-religionists to united action, to meet the progress of *Proselystin* in Dublin. We shall make a few extracts from his letters: "We hear, occasionally, neighbour asking neighbour, 'what is to be done with the nuisance of *Proselystin* in this city of Dublin?' Your staunch upright Catholic sees the whole evil, admits that there are hundreds of poor Catholics either perverted or in the process, he asks, 'What is to be done?' Again he says, in stronger language, giving a summary of results, "In my last communication I made out, I think a *prima facie* case, very much to be deplored by us Catholics. I enumerated about eighteen establishments at work in this city, upon the unholy work of destroying the faith and morals of the Catholic poor. No man can say how many come within their influence. If I say 5000 yearly, I believe in my conscience I would be under the mark. *Those eighteen establishments are perhaps only one-third, probably only one-half of the entire machinery. 5000 per annum?* How many of these go over altogether and apostatize! God knows; I do not know. They are stowed away in all directions; sent to England; put off to remote parts of the country, &c. I have met some of them: they seemed as if possessed so great apparently was their hatred of the religion they had abandoned." "Really we are fascinated. The proselytisers are much wiser in their generation than we are." The truth is, we are in an emergency. We have fallen upon a crisis. The enemy has already forced our entrenchments. The proselytisers are everywhere." "In all these statistics that I have given in these three papers, I have not wittingly exaggerated any thing; I took all the pains I could to arrive at correct figures. I purposely understated some things to stop

the mouths of gainsayers. I implore of the Catholics of Dublin to reflect upon this state of things!"

### Abolition of barbarous Religious Customs in India.

An order has just been promulgated by the magistrate of Poona, under instructions from Government prohibiting hook-swinging, and other barbarous practices throughout the Poona Zillah. Such a measure has long been desired by all who wish for the improvement of the natives. Of old it was dangerous to meddle with any native practice, however immoral or revolting, that was connected with or claimed the sanction of religion. But times are changed, and innovations which might not safely have been attempted a century or a half ago, the age is now ripe for. Sutteeism has long been suppressed. Female infanticide is no less interdicted, and now Government sees its way to the abolition of book swinging at fairs and religious festivals. It has not acted hastily or without making inquiries as to the extent which the practice is carried on, and the light in which it is regarded by the enlightened portion of the community. On the latter point the information received is stated to have been highly satisfactory. Another barbarous custom, also prevalent at Jejooree, is interdicted. A man runs a sword through the fleshy part of his leg for about a foot, and, drawing it out, sprinkles the blood on the entrance of the temple. For this feat he receives large free-will offerings, and the right to perform it is vested, as a valuable privilege, in a body of about fifteen families, to each individual of which it comes round once in about six or seven years. These men, however, long ago declared that they would be glad to discontinue the practice (which is a remnant of the rite of human sacrifice) if their incomes could be assured to them.

### INTERESTING EXTRACTS.

#### The Beauty of Forgiveness.

"How beautiful falls from human lips that blessed word  
FORGIVE"

If there is any thing which has power to bind the heart of man with a firm, enduring affection, it is forgiveness, called forth by meek, sincere, unconditional repentance.—Every one of us, however short our lives and slight our experience, can, perhaps, remember, when having done injustice to some one near and dear, pardon has been implored, and forgiveness readily and affectionately granted—can remember, I say, the magic with which it swept away any lingering trace of alienated feeling and bound with renewed strength every sentiment of regard and esteem. The faculty of forgiving and receiving forgiveness is one of the finest in human nature. It is the main point in every noble, every refined and elevated character. Dark, sinister, and intriguing men can never forgive, and the consciousness of being forgiven is sufficient to arouse their darkest passions. An illustration of this may be found in the Rash-

leigh Osbaldistone of Walter Scott, when in his dying moments he calls his cousin, and pours into his ear a torrent of impotent, scornful hate, and in the face, too, of kindly manifestations of forgiveness. That very manifestation, so superior in its manliness to his own malignity, caused him to realize his own worthlessness, and aggravated his hate.

If a man wishes to live a peaceful, rational life, he must call forgiveness often into action; and he will find it has the magic of a charm to allay all bitterness, reconcile all differences, dispel all those petty quarrels which so often embitter the intercourse of even good men. It is the glorious element in God's government over man, the essential life-giving principle of the plan of redemption. It is the leading feature in Holy Writ, and finds an ardent, sincere response in the bosom of every high-minded man.

It is the strongest link in the chain that binds the heart of every Christian to his Lord and Master. It is the consciousness of being forgiven, that awakens all the nobler emotions of his soul, and rouses his dormant energies to active service in the cause of his Redeemer. Forgiveness from God or man lays an individual under obligations that to a sensitive, delicate mind are anything but unpleasant or humiliating. A certain degree of pride of character is far from being reprehensible—it gives force and dignity; but the pride that cannot ask forgiveness is obstinacy, is stubbornness; and the mind that it will not melt and subdue, must be dead to all that is noble. Could the world at large be induced to enter upon the practice of forgiveness, alike whether it were sought or unsought, its use would soon be obviated, and the millennium dawn upon us in all its splendor and glory.

Let us, then, remember that as in the ocean the greatest commotion is produced by the action of small particles, one upon another, so we, although insignificant members of an extensive community, are constantly coming in contact one with another, and transmitting our thoughts, feelings and opinions. And, however our feelings may be injured, our character assailed, our tempers vexed and tried, let us remember it is God-like to forgive.

And let us remember that, if destined for a better state of existence, where none but the higher and more elevated faculties of our immortal nature will be called into action, that the more cultivation they receive here, the better prepared we shall be to enter at once upon the enjoyment of their practice in futurity. Let us, then, as far as possible discard all our conflicting propensities, everything that is debasing, and elevate our standard of moral and intellectual character, as far as can be, to that which must be ours when inhabitants of that perfect realm of stainless purity and perfect bliss.

### Fanny and Amy.

In a great city, not many years ago, in a pleasant house facing one of the parks, lived two little girls, named Fanny and Amy. They had another sister, but she was a great deal older, and they had several brothers, but the two youngest girls were the youngest of the house, the first of brothers and sisters. These sisters, Fanny and Amy, did not resemble each other in appearance. Fanny, who was nine years old, had eyes blue as the sky; her cheeks were round and as rosy as the sunny side of a peach, her hair curled around her face and neck, and the sunlight it looked like gold, so rich and beautiful was its colour. She was a joyous, happy-looking child, quick in all her movements, intending to do right, but alas! often forgetting, and thus grieving the hearts of those who loved her. Amy, precious, holy Amy! had neither Fanny's blue eyes, nor golden hair, nor rosy cheeks. She was exceedingly beautiful, but 'twas a beauty not of earth, though she was very fair to look upon. Her features were singular,—her eyes, large, dreamy, hazel, gazelle-like in their softness. No color ever varied the marble whiteness of her cheek and brow. She was a child of God, and it was almost as if she had impressed his own signet upon her countenance, making it lovely as the face of an angel. Fanny was the picture of health,—Amy was delicate and slender; and friends, as they gazed upon her sweet face, and her temples, where the blue veins looked through the transparent skin, felt in their inmost hearts she would long be spared to them.

In the summer of Amy's seventh year, it was thought best for her to pass a few months with an aunt in a distant and beautiful country town. So with many tears and kisses, and loving words the two sisters were parted. Amy had never before been on a steamboat, and the novelty of all around her soon caused her to forget the sorrow of separation. She could not understand what made the boat go, nor why every object she looked at upon the shore or river seemed to pass away from her. Her papa watched her troubled face for some time without speaking, at length he said, "What is it? What troubles my Amy?" "Why, papa," said she, "I want to look at the pretty houses and gardens, and they move away before I see them, what makes them do so?" Then her papa kindly explained to her that the houses did not move, but the motion of the boat made it appear as if they did. She could not comprehend it, but looking up into his face with sweet simplicity, she said, "That is one of God's wonders which mamma tells me about. I will understand it one of these days, when I am a big lady; won't I, papa?" Her father kissed her with a sad smile, but thought "Of such is the kingdom of heaven" and he felt in his inmost heart that his precious child was only lent to him for a short season. Worned with the unusual excitement, she fell asleep, and it was not till the early morning at the door of the white house among the trees where she was to pass the summer, that she awoke, to find herself among comparative strangers.

And now it was a beautiful sight to see the lovely child not only winning her way into the hearts of relations, but gaining the love of those who witnessed the daily exemption of the pure, lovely, and teachable spirit which dwelt within her. For two months she grew in beauty, both of body and spirit, till, returning one afternoon from school, she complained of soreness of the throat. As she had before had slight attacks, friends were not alarmed, and applied the usual remedies, but with

all. Soon it was evident that the unfavorable symptoms were increasing. The physician was called, who pronounced her disease "hoarse canker." Her distress was very great, yet no murmur nor impatient word escaped her lips, but when her parched tongue and lips prevented her rendering audible thanks to the attention of the loved ones around her, her countenance said more than language could express.

Her disease increasing in violence, her mother was sent for, who immediately obeyed the summons. Oh the joy that shone in Amy's sweet face as she leaned her head on that loved breast, and with difficulty whispered, "Dear mamma, I'm so glad you've come!" But all mother's love, and watchfulness, and tenderness, and prayers, and tears could not save her darling child. Her Saviour knew that it was at that she should come and dwell with him in heaven.

Two weeks had passed since Amy had been at school, and the blessed Sabbath came in its season. The window by the side of her bed was opened, and she inhaled the fragrance of the sweet-brier trained around the casement. There seemed to be a music to her ear in the ringing and tolling of the bells, and she repeated again and again, "Those Sabbath bells; those Sabbath bells." The family went to church leaving Amy and her mother together. Supposing her to be sleeping, Mrs. W. moved quietly from her bedside, but Amy called, "Don't go dear mamma, I want you to read in the Bible for me." "And what shall I read to you, my child?" asked her mother. With great promptness she replied, "Read about Joseph and his brethren, and how the Lord took care of him when he had nobody to love him." Mrs. W. turned to the Book of Genesis, and read the history of Joseph, to which Amy listened with great interest, till a violent attack of coughing so exhausted her it was feared she could not live through the day. She slept with little intermission till about midnight, when the loving watchers saw a change pass over her, and they knew the end was drawing near, and that in a little while she would be angel in heaven. Arousing herself from the sleep, she lifted her head from her mother's bosom, where it had been pillowed, and said, "Please all go out of the room but mamma; I can't breathe with so many." And then they in the shadows of death, were gathered around her. In a few moments she said, "Mamma, I'm very cold; my feet are like ice, and my hands are so cold." Her mother gathered her in her arms, and with an almost breaking heart replied, "It is death, my beloved child. Are you afraid to die, my Amy? Do not feel sorry to leave this beautiful world, and my dear papa and what will Fanny do?" With an expression of holy faith and trust the young child answered, "No, mamma, I'm not afraid to die. I'm not sorry to die. I'm going to heaven, where the blessed God will be my Father, and the holy angels my companions." The Angel of the covenant did not forsake her. She went with her, even to the very gate of heaven. The vale of death was illumined by her presence. All was bright in the anticipation of this holy child. For a while she dozed, and suddenly starting, with a clear distinct utterance she said, "It is all dark now. I cannot see you, mamma." Again she slumbered, only to arise again, and with startling earnestness said, "Mamma, tell Fanny—tell Fanny—to be a good girl—to love the blessed Saviour—and to—and live with me—in heaven." Oh, mamma, tell Fanny—tell Fanny—the loved one, unfinished, was the last upon her lips.

Precious, lovely, holy Amy! The pet lamb of the earthly flock, was gathered into the fold of the heavenly Shepherd.

"To that beautiful place he is gone to prepare  
For all who are washed and forgiven;  
And many dear children are gathering there,  
For such is the kingdom of heaven."  
—*Christian Treasury.*

## THE MONTHLY RECORD.

MARCH, 1857.

### From our Correspondent in Canada.

MONTREAL, 9th Feby., 1857.

It has oftentimes occurred to me that it might be productive of some good if you had a correspondent in Canada, and if "The Presbyterian" had a correspondent in Nova Scotia, for the interchange of communications on subjects of a common interest.—Were no other end accomplished in this way, it might be the means of fostering that brotherly intercourse which has so auspiciously commenced in the appointment of Synodical correspondents, and might tend to hasten that day, to be devoutly laboured and prayed for, when all the Synods of our Church in British North America shall be united in one General Assembly. I have, therefore, made up my mind to offer you my services, and, without promising absolute regularity, I propose to send you an occasional letter, adverting to some things in general, and to other things in particular. I trust some of the members of the Synod of Nova Scotia, with the necessary will and leisure, will undertake to exchange the communication of intelligence and the expression of sentiment.

The Monthly Record, always interesting, has been more than usually so for some months past, from the announcements it has contained from time to time of the arrival of missionaries, and the assurances which on good authority it has given of more yet to come. This has been the occasion of great thankfulness and joy to many a lover of our Zion in Canada. No man acquainted with the state of the Church in Nova Scotia as it was six or seven years ago, can have read these notices without the deepest satisfaction. The writer tries but fails to conceive the feelings with which the three ministers, who were left alone in 1844, must contemplate the change, and is fain to rejoice with the many rejoicing hundreds of the population who were then rudely bereft of the public means of grace, and who for many a long year since have continued to hope almost against hope. The large accession to the number of your ministers, in so short a time as that which has elapsed between the present moment and the last annual meeting of your Synod, suggests many practical observations. It must be a most gratifying proof of the soundness of the policy which has been pursued by your Church Courts since their revival five years ago.—The frequency and urgency of the representations and appeals sent to the Colonial Committee, by individual members, by committees, and by courts, evinced the impotency of which you persevered in knocking at the door of that Committee, and showed that you were determined that no effort would be wanting to avoid defeat—that you would take

no refusal to your demands. Again and again you were met with assurances of sympathy, but were told at the same time and every time that no young men would come forward as applicants for commissions. Latterly this seemed "passing strange," with the information you were continually receiving, that the Theological Halls in the Scottish Universities were yearly crowded with students for the ministry, and that the mother country was becoming well filled with Licentiates and Probationers. You then changed your course somewhat and adopted means to bring your wants directly before the young men themselves, and in this you were largely and generously aided by the Colonial Committee.—Advertisements were made in many of the home newspapers; information, addresses, and appeals were put into the hands of students and licentiates; the College Halls were themselves visited; and, what was a stronger influence in attracting the sympathies of missionaries and hastening them to a decision, you gave the most satisfying evidences of vitality in your courts, and of abounding liberty among your people. A people who were not only willing to support ministers among them, but who also generously undertook to educate young men for the ministry, by putting it in their power to attend the Universities in Scotland and Canada, could not fail to arrest the attention and command the efforts of friends at home in their behalf. Such abounding zeal, and such indomitable perseverance deserved to succeed, and a crowning and glorious success has been achieved. Two interesting facts, the force of which it is to be hoped will not be lost on the ministers and people of Canada, have thus been fully elicited and irresistibly demonstrated. First, the Church at home through the Colonial Committee is most ready and desirous to do all in its power for the Church in the Colonies, and no meed of praise is too great to be given to the present committee with its most active and energetic Convener. Secondly, and especially, the Church in the Colonies will not fail to be successful in doing much for itself in the getting of ministers if it be only alive to its own interests—if it will only show itself to be worthy of attention and aid. Add as a practical corollary—in proportion as the Church here assimilates itself to the Church at home in its internal government and provisionary institutions, missionaries will have less difficulty in determining to cross the sea. Let ministers be properly supported both by the pecuniary means, and the sympathetic, active co-operation of the people, let manse be built wherever they are wanted, let judicious schemes be devised and vigorously worked for the advancement of practical religion, let funds for the support of ministers' Widows and Orphans be instituted, let there be a thorough combination of energy and talent both lay and clerical; and with all the certainty of an aromatic statement it may be affirmed, our church shall flourish and occupy as it has never done before these prosperous and interesting regions. The reception which your people give to the ministers now sent to them shall be ratified with interest. It remains for them to meet as far as possible the pecuniary obligations so generously undertaken by the Colonial Committee, for that Committee is responsible to every mechanic and peasant in Scotland who contributes of his hard-earned scanty wages to the funds of the Colonial Scheme.

You will have read with interest of the notices of the congregational collections in

behalf of the Ministers' Widows and Orphans, in connection with the Synod of Canada.— They are contained in the February number of *The Presbyterian*. It is pleasing to observe a considerable increase for the present year. Montreal takes the lead as perhaps it ought to do, but quite a number follow far too much in the wake. This fund seems to have taken a hold upon the feelings of the people generally and it is to be hoped that the earnest wish of several friends of our Church may soon be realised—that the Widows receive at least an annuity of £50. There seems to be a mistaken delicacy, not easily understood by those who have occasion to notice it, on the part of some clergymen to undertake the advocacy of this scheme, and an unwarrantable remissness on the part of some congregations who cannot but see, if they think of it at all, that they will benefit themselves directly by contributing to this scheme. The minister's donation is only £3 per annum, and if he were only assured that his widow or orphans in the event of his dying first, would receive £50, it would be a cheap benefit. It is difficult to see any good reason for not extending this scheme to the Church in the Lower Provinces. So far as the Synod of Nova Scotia is concerned, it is impossible to conceive the ministers to be more favorably situated than at present for being admitted to a participation in this benefit.

Union with other bodies of Presbyterians is sometimes talked of, but the consummation is yet at a distance. God, in his providence, may open a way here where no way is, and thus the hopes of many be realized sooner than present appearances warrant. You have had your trial of co-operation with other Presbyterians—the next thing to union. The secession body has waited on your Synod by deputation at two successive annual meetings. Many good things were said on both sides. It were well if no grounds existed for suspicion as to the sincerity, or to say the least, the consistency of that body who have sought for your confidence—if, for example, having enforced the propriety of one body not interfering with the other in the occupation of any locality, they should be the first to transgress against the forbearance and non-interference which co-operation in this matter implies—nay more, if, while pleading at your bar, they should be holding in their hands a commission from their own Synod to take steps towards the organization of a church to be in connection with them, in a place where, Heaven knows, it is enough for two Presbyterian congregations, already organized there, to exist.

You complain, as *The Presbyterian* has often complained, of the negligence of friends at a distance in not communicating to you an account of such matters as would be interesting and edifying to the Church at large to know. This is really too bad.

### The Twenty-Seventh Annual Report of St. Andrew's Church Female Benevolent Society. 1856.

"He that loveth his brother abideth in the light."

In presenting you with the usual annual Report, your Committee would take leave to congratulate your Society upon the continued and growing interest displayed by its benevolent members, in the furtherance of the noble objects which it has in view. Nearly a generation has now passed away since its foundation, and its affairs, under the good providence of

God, are still happily in at least as prosperous a condition as at any former period of its history. Since the establishment of the society, many changes have no doubt occurred in its administration; contributors to its funds, as well as recipients of its bounty have alike been called to enter upon their eternal rest,—the former to reap the reward of those who faithfully walk in the footsteps of their divine master, who "went about continually doing good" alike to the bodies and the souls of men; and the latter, relieved from the pressure of adverse circumstances, which oftentimes no prudence or foresight can avail to turn aside, to exchange a life of penury and want for the inestimable blessings held forth to them whose sorrows and afflictions have, through divine grace, produced the requisite effect upon their characters, in fitting them for a happier state of being in the world above, from which grief and care are forever banished.

The motives to kindness and benevolence towards the unfortunate and the needy, which are derived from considerations founded upon our common humanity, are so numerous and apparent, that it seems almost superfluous to urge them upon you. Even those of mankind who were never privileged to hear the joyful tidings of that benign Religion, which has so justly been termed the "religion of the heart," are not, amid all the darkness and ignorance which surrounds them, insensible to the claims of the destitute upon their active sympathies. The wandering Arab of the burning desert will share his last draught of water with his perishing brother, and tribes but little removed above a state of savage barbarism, will make suitable provision for the poor and helpless that exist among them. Thus men living in a state of nature, and prompted by human instincts alone, are disposed to pity each other's misfortunes, and assist in relieving the distressed, who are to be found in all countries, and among every people throughout the wide world. But when the heart is brought under the influence of the divine maxims of christianity, this sentiment of compassion, as if lighted by a ray from heaven, becomes refined, ennobled and enlarged, until, in its wide range, it embraces the whole vast brotherhood of man, having at the same time especial regard to those who are of the household of faith. And as, in the admirable arrangements of his providence and grace, the Almighty has always connected the proper discharge of our duties as men and as Christians with our best interests, the individual who is thus brought under the high jurisdiction of this Divine law of love is never more happy than when actively engaged in devising schemes for the comfort and happiness of others. It is then, too, that he becomes truly Godlike, approaches nearer and nearer to the image of the divine character, and reaches the highest degree of moral perfection of which his nature is susceptible. Hence, for this very reason, the Apostle Paul, that great authority, declares that of the three sister Graces, faith, hope and charity, charity is the greatest—greatest, because it makes us resemble God more than faith and hope, as well as enables us to be more useful to others, than the possession of these graces, which, while they are of unspeakable importance to ourselves, are of no value to others, further than as they display themselves in the charity of the Gospel. Oh! this transcendent grace is surely the most noble ornament of the soul, and the brightest ray of glory in the christian character. To be great and powerful and wealthy—and

talented are attainments only of a few; but to be like God, which is the highest ambition, is in the power of all who are animated with the charity of the gospel—that divine emotion which prompts men cheerfully to attend to the temporal necessities of their fellow beings to firm plans to promote their interests, and to spare neither time, labour or money to carry them into practical effect.

Holding these views, and actuated, as they humbly trust, by such sentiments of regard for the melancholy condition of the distressed whose circumstances have been brought under their notice, your Committee have endeavored to distribute the funds committed to their charge with the utmost economy and impartiality. It has been their constant effort, in every instance, to obtain satisfactory information regarding the real necessities of those to whom they have thought proper to administer relief. By their counsel and advice likewise, they have sought to stimulate every honest effort, on the part of those whom they have assisted, to seek an independent livelihood for themselves, as well as used their best exertions and influence to procure suitable employment for them. And they trust that, in not a few cases at least, their exertions for the spiritual as well as material good of such parties have not been made in vain. The subscription list, which is here annexed, is a proof of the continued and increasing interest manifested by your friends and supporters for the poor of this city, and their cordial recognition of their duties as christians towards their unfortunate fellow-creatures. The amount collected is somewhat greater than for the previous year, which is so far encouraging. As appears from the account current, the committee have expended, for Groceries, £9 4s. 10<sup>d</sup>; for Printing 17s 6<sup>d</sup>; for Clothing, 13s 1<sup>d</sup>.; for Fuel £11 18s. 6<sup>d</sup>. and for other purposes £2 5s. 2<sup>d</sup>. Relief has in this way been afforded to between 35 and 40 families, containing from 300 to 400 individuals, besides a number of garments, and various other useful donations, many of them the fruit of spontaneous private charity.

Committee for 1857.—Mrs. Thompson, President; Mrs Forsyth, Treasurer; Mrs T Forrester, Secretary; Mrs. A. McLeod, Mrs. Calder, Mrs A. Keith, Mrs Mckenzie, Mrs Huys, Mrs Richardson, Mrs M. Forrester, Mrs John Lessel, Mrs Downs, Mrs Taylor, Miss Burkatt, Mrs McLean, Miss Mutch.

### Presbytery of Pictou.

On the 17th ulto., the Presbytery of Pictou met at Upper Barney's River, to perform the pleasing duty of inducting the Rev. James Mair to the pastoral charge of the united congregations of Upper and Lower Barney's River. The Moderator presiding on the occasion. One circumstance connected with the presentation of the call of Mr. Mair, before the Presbytery, is well worth recording, as betokening the zeal which characterizes some of our members in those districts.

The Presbytery had held its quarterly meeting in Garelloch on the 23rd of January. This month was peculiarly unfavourable for travelling; and at the period above referred to, the roads were wretchedly bad,—heavy falls of

snow, succeeded by torrents of rain, having rendered them all but impassable. However, two of the elders, from Barney's River, being resolved to secure the services of Mr Mair as speedily as possible, literally walked thro' the 34 or 35 miles of slush which lay between their district and Gareloch, carrying with them a numerously signed call, and a 'bond,' of the most satisfactory description. When it is remembered that to accomplish this journey, they were compelled to leave home at three o'clock on Monday morning, and did not reach Gareloch until two o'clock on Tuesday afternoon, the difficulties they had to encounter will, in some degree, be appreciated.

This fact alone speaks volumes in favour of the interest which Mr. Mair has created in the minds of the people over whose spiritual interests, he will, in future, preside.

It is almost unnecessary to add that the proceedings connected with the induction were most harmonious, and that, at the close of the services, Mr. Mair received a cordial welcome, from the various members of his numerous congregation.

This is the second induction which has taken place in the Presbytery of Pictou, within the last four months.—Mr Maccrae having been inducted, in December, to the East and West Branches; and Mr. Mair now to Barney's River, and there is every reason to expect that Mr. Duff will very speedily be placed in charge of the Wallace congregation.

Such facts as the above, are well calculated to animate the hearts of the various members of the Church of Scotland throughout the province, indicating, as they do, the favorable state of her present position, and auguring well for her future prospects.

The following are the appointments given to Mr. Duff, at the last meeting of Presbytery. He was appointed to preach

At St. Mary's,	February 22.
Rogers Hill,	March 1.
Cape John,	" 8.
W. B. R. John,	" 15.
Earlton,	" 22.
Wallace,	" 29.
Pugwash,	April 5.

**American Board of Commissioners for Foreign Missions.**

This national association held its forty-seventh anniversary in the end of last year.—The receipts of the Board were found to be \$7,318 dollars, being \$109 dollars less than last year. The report of the Home Department stated that forty six missionary labourers—21 males and 25 females—have been sent to their respective fields. The report on the Foreign Department represented the missions as generally in a prosperous state. One in South Africa and at the Gaboon

had been variously tried, but they are sustained and hopefully progressing. In Greece, Dr King has enjoyed unusual opportunity for preaching, and also for preparing native preachers as evangelists. The Armenian Mission, not yet twenty years old, is one of the wonders of the missionary cause. Its labourers male and female from this country, have been increased to fifty seven; its native pastors, preachers and helpers, to ninety; its annual expense to 75,000 dollars. The Syrian mission was never in a better working state. To its four churches were added last year 17 pupils. The Theological school has 24 pupils. The twenty four common schools have 816 pupils. The New Testament, the Pentateuch, the minor Prophets, from Hosea to Nahum, and the greater part of Isaiah, have been translated by Dr. Smith into Arabic.—The Assyrian Mission is an offshoot from the Syrian, and is in a like prosperous state. The Nestorian Mission has been tried in its relations to the Persian Government, but the brethren in their trials have enjoyed the friendly aid of the English and Russian Embassies, and Mr. Murray, the British Envoy, has made them a friendly visit. No department of the Mission has suffered except the village schools. The seminaries have gone forward as usual. The mission is aided by thirty five preachers, and the Gospel has been zealously proclaimed from village to village, and in thirty six places of stated resort, and not without evidence of Divine grace.

Of the Ceylon and China Mission, we are informed the Ceylon mission, with seven missionaries, has two native pastors, three licensed preachers, twenty one catechists, ten other helpers, and about sixty Christian schoolmasters. The number of Church members is 385. The four China missions are progressing. Extensive preaching towns are spoken of in connection with the Canton, Tuh-chau and Shingha Missions. But the most signal blessing of Divine grace was in the Amoy Mission, where eighty three were received on profession, making the number of Church members in that Mission 168. In regard to the Sandwich Islands Mission, the reported admissions to the churches are about 1000. The whole number of church members is 22,766. And finally, of the Indian Missions, the largest of which by this Board is among the Chocktaw Indians, favorable accounts are given. There are 11 churches and 1158 members.

The following is a summary view of the whole:—Missions, 29; stations, 124; out-stations, 55; missionaries, 220; total, 374.—Native pastors, preachers, and helpers, 346; total number of labourers, 720; printing establishments, 9; pages printed last year, 26,021,260; churches 119; members added last year, 1636; total membership, 26,903; whole number in seminaries and schools, 19,356.

**LATEST INTELLIGENCE.**

**Mission to Turkey.**

We have most earnestly to call attention to the following statement and appeal on behalf of this branch of the Mission, contained in the Report of the Association, which has just been issued:—

"As the friends of the Association are aware, during the past year, the General Assembly's Committee, taking advantage of the

openings of divine providence, have commenced missionary operations for the special welfare of the house of Israel in Turkey. At Salonica and Smyrna they have already been enabled to place missionaries, and they look forward with confidence soon to be enabled not only to send additional labourers to these stations, but also to commence the work in other large fields in that country. At the present time there seems a great opening for such. The Jews, who formerly opposed all attempts for their spiritual good, are now accessible to the missionary, and loudly call for schools. Many interesting communications have been received from the missionaries already in the field, and from others who have been for many years engaged in similar fields, and every one of these parties concur in representing most strongly the necessity for girls' schools and female teachers to the success of the mission, and our complete organization; and even the Jews themselves call out for education for their daughters. Truly, as in the days of the Apostle, the call in our ears from Macedonia is "Come over and help us"—And shall we, who enjoy gospel privileges ourselves, refuse to listen to the cry, or to attend to the request? Your Committee are most anxious to take advantage of the opening thus given, in the providence of God, and endeavour to supply the want, but their doing so must depend on the liberality of the Christian public, as for any such addition to their mission, an additional amount of funds will be required. They feel persuaded, however, that their appeal will not be in vain, and that the mothers and daughters of Scotland, who know and value the gospel of Jesus, and all the blessings it has brought to them, will readily respond to the call, to enable them to carry the light of that same gospel to the daughters of Israel, who are now sitting in darkness and the region of death, in those very cities where the great apostle of the Gentiles laboured to impart to the seed of Abraham the knowledge of the truth that was to make them free."

From a notice in another portion of the Record, it will be observed, that the Committee, along with the Committee of the Scheme, are ready to engage the services of teachers for this important mission, and we trust that they may be enabled soon to send out well qualified agents, and through the liberality of the friends of missions, largely to extend their operations among the Jewish inhabitants of the dominions of the Sultan.

**Meeting of Convocation.**

Both Houses of Convocation sat on Friday, and in both there were debates. In the House of Bishops the subject was missionary exertion at home and abroad, and the desirableness of devising means for raising funds which were formerly raised by means of the Queen's letter. The House resolved to appoint a Committee on the subject, and resolved to request the Lower House to appoint a Committee to confer with them on the subject.

**ADMISSION OF THE LAITY.**

In the Lower House the day was spent in considering the proposed admission of the laity into Convocation, the debate being taken on a resolution submitted by the Rev. Canon Seymour, intended to secure "the

counsel and co operation of the faithful laity in the proceedings of Convocation."

The Rev. THOMAS WOODGATE opposed the resolution. He moved that "it is neither just nor expedient to entertain the question of the admission of laymen to the councils of the Church until, by the enforcement of ecclesiastical discipline or by some other method, effectual means are taken to determine what constitutes a *bona fide* member of the Church of England."

Archdeacon DENISON seconded the amendment.

Mr Chancellor MARTIN said, the admission of the laity into Convocation would be a perfect revolution. He begged to move "the previous question," not that he wished to negative the motion, but simply to postpone the discussion.

The Rev. Mr FENDALL seconded it. He did not think that at any time, or under any circumstances, the laity could be admitted in Convocation.

The PROLOCUTOR then put "the previous question," and the result was a decision that Mr Seymour's motion should not now be put on a division. The numbers were—*for* the previous question, 29; *against* it, 18.

The Prolocutor, in accordance with the desire of the Upper House, nominated a Committee on missionary effort.

Shortly afterwards, the Archbishop of Canterbury formally adjourned both Houses until the 26th June.

REVISION OF THE BIBLE.—Dr Cumming delivered a lecture on Tuesday night, at Exeter Hall, to the Young Men's Christian Association. The subject of the lecture was the Revision of the Bible. Sketching the history of the early manuscripts of the Gospel and the manner in which the monks had obliterated many of them in order to record the legends of their saints, the lecturer admitted their various mistakes and readings but maintained that no other article of our faith was affected by them. Though in the hundreds of manuscripts which existed, some thousands of errors, chiefly of transcription, had been discovered, none of these in the slightest degree affected any sacred truth or doctrine. Glancing at the labours of the most celebrated Biblical critics in Germany and in this country, he showed how much they differed, and how absurd it was to call on the people to renounce the present version of the Scriptures until something like unanimity existed among scholars as to what should be substituted for it. Without denying that the time might come when new readings would be established, he maintained that the decision with regard to a new version must be adjourned. Quoting some renderings of American critics, which to English ears sounded feeble, Dr. Cumming concluded by declaring that, in his judgment, their best course was to hold fast by that old English Bible which, under Providence, had been the source of so many blessings to generations of the people of this country. The audience, a very nu-

merous one, were prodigal of their applause throughout the lecture and its conclusion.

### The Late Rev. R. J. Robertson of Forteviot

In our last we recorded the death of the Rev. Robert J. Robertson, parish minister of Forteviot, which sacred office he sustained for a period of thirty-six years, his ordination having taken place in 1815. It never making a great noise by occupying a conspicuous part in the ecclesiastical world, Mr Robertson stood high in the estimation of his co-Presbyters, as well as of all who had the opportunity of judging of his superior merits, whether as an able preacher of the Gospel, or in the capacity of a humble but faithful follower of the meek and lowly Jesus. During his somewhat protracted ministerial career the deceased gentleman was well known and characterised for a devoted attachment to the Church of Scotland, in defending whose rights and privileges he was always at home. He never pandered to popular prejudice. He was a man of keen and serene feelings, of unspotted integrity and honour, ever ready to throw himself into the breach when an attack might be made upon what he considered important or suffering innocence. He was a strict but reasonable disciplinarian, of high souled sympathy for the vindication of truth over error, of right over wrong—in a word, one of whom our National Church may perhaps boast of others more publicly useful, but without a solitary instance where a consistent, holy life was more productive of counselling and deserved respect. In his best, we mean his healthiest days, Mr Robertson was never physically strong, and it was, we believe, frequently remarked by those who best knew him, that his end would be as it has proved sudden, and at the moment unlooked for. But in his case sudden death has been sudden glory. "With his body he laid down his charge, and ceased at once to work and live." Mr. Robertson, owing to failing health, obtained the sanction of the Presbytery, some four or five months ago, to have assistance in his ministerial work, but he continued to attend meetings of Presbytery occasionally, and on the Tuesday previous to his death he attended and officiated at the funeral of a relative. On the Sunday evening of his death he was able to conduct family worship in his own Manse; and, just as he had finished the last words of the prayer, he sank down in his chair and immediately expired. Mr. Robertson, we may add, was clerically descended, his father having been minister of Little Dunkeld. We have the best means of knowing that his death will be deeply regretted in numerous circles, but in none more than in the Presbytery of the bounds, where for many years he was looked up to as an authority and example whose value was felt far and near.

### The Effects of Hostilities upon the Missionaries.

The London *Watchman* thus summarises the intelligence which it has received from missionaries in China on the subject of the bombardment:—Our readers will regret to hear of the interruption of Christian agencies, as well as of commercial operations. Schools, native teachers, medical missions, and the missionaries themselves, have been dispersed, with considerable loss, in some instances, of property, books, and furniture. The earliest

Wesleyan missionary to China, the Rev. George Piercy, has sent his family to Macao, and the Rev. Josiah Cox with the rest of our mission, will for some time be withdrawn from Canton. The hospital established by the London Missionary Society is deserted, and the missionary family has been obliged to retire to Hong Kong. The American Presbyterian Mission has suffered still more severely, having had its premises and property destroyed by the fire which broke out under the bombardment, and three of the missionaries having been obliged to depart for Macao. We learn by another account that the ferocious offer of a reward by the head of every Englishman had nearly been fatal, not to our own countrymen, but to several German missionaries. The facts which no one who is acquainted with the peculiarities of a Chinese mission will hear of without a shudder. The interruption of the evangelist's work just when it was becoming promising, after years of patient and costly preparation, the dispersion of schools, and the breaking up of other institutions of Christian and philanthropic character, and the ill effect produced on the native mind, are incalculably calamitous to China. At home we may sit down to consider how the loss is to be repaired by money, and by effort; but on the spot it is difficult to reason so calmly. The remembrance of blighted labours and the long weary prospect of a deferred hope, are enough to break the missionary's heart unless strengthened by Divine faith.

GLIMMURCH BIBLE SOCIETY.—The sale of Scriptures, English and Gaelic, by the Society, during the past year, have been 53,823, being upwards of 6000 more than the issues of the previous year. Of these 13,017 have been sent to Ireland, 882 have been distributed among the poor of the city by the Scripture readers employed by the Ladies' Auxiliary; 911 (Gaelic) have been supplied to the Highland and 1409 (chiefly English) have been sent to Australia, New Zealand and Canada. In addition to the above, 2500 copies of Chinese Scriptures have been sent to France upwards of 2000 (chiefly French and Italian) have been distributed in Gibraltar, Malta, the Crimea and Constantinople, by Mr. Duncan Matheson, who acts gratuitously as the Society's agent; and the issues by colporteurs in France and Switzerland have also been increased. Mr. Haldane also states that as the annual meeting was held earlier than usual this year he could not give a statement of the exact state of the funds, but he was glad to be able to say, that notwithstanding the increased circulation of Scriptures, no debt had been incurred, and they had sufficient funds to meet all the additional copies which they had circulated.

REV. DR. CAMPBELL.—Dr. Campbell, therto of the *British Banner*, is commencing a new weekly paper to be called the *Standard*.

**ASTRONOMY IN GAELIC**—We observe that our townsman, Mr D. M. Connel, teacher, has lately published a treatise in Gaelic on the Solar System, intended as a text book in schools. It appears there are few original works of any kind in the Celtic tongue, and an authority has stated that there is not in it a single original publication on science. Mr Connel would, therefore, seem to have struck out a new path, and we see that Principal Dewar, Dr McLeod, of Morven, Mr M'Lauchlan, of Edinburgh, and other eminent Gaelic scholars, as well as several contemporaries, have given the treatise a high character. The Very Rev. Principal of Marischal College says:—"It is fitted to be very instructive and useful to the Highlanders. The language is pure, simple, and correct; the style is pleasing and elegant."

**THE CONGREGATIONAL UNION**.—The proceedings of the special meeting of the Congregational Union of England and Wales have been brought to a close by the passing of the following resolution:—"That various charges of unfaithfulness to the sacred principles of evangelical truth having recently been made against the body of Congregational ministers, this meeting deem it incumbent to express their deep and deliberate conviction that such imputations are unfounded and unjust; and they hereby record their assurance, that the ministers of our churches, as a body, maintain an unabated attachment to those great Christian principles on which they have been incorporated from the time of their formation; but while the meeting would earnestly commend a faithful adherence to the essential truths of the gospel, and a prominent and unmistakable exhibition of them in the pulpit, they would earnestly desire that a charitable construction should be put upon the terms in which they are expressed, and that they should on all occasions be maintained and vindicated in a Christian spirit."

**Presbyterian Church of Nova Scotia.**

**FOREIGN MISSION.**—A letter, dated in the end of last year, has recently been received from Rev. Mr. Geddie, missionary, Antioch.

With the letter were received seven small publications from the Press of Antioch, from four to twelve pages each, with a few wood cuts. Five of these are in the dialect of Fontana, and one in that of Tana. For each of these three Islands a first Book has been prepared and published. There is a specimen copy of each of these. In the language spoken at Antioch there is a Catechism, two little works consisting apparently of Scripture selections and a small collection of Hymns. These little works are interesting as the commencement of religious literature among a people emerging from the darkness of heathenism to the light of Christian truth, and as constituting part of the means by which they are to be raised from barbarism to civilization.

**Widows' and Orphans' Fund, Canada.**

We are glad to observe, from the last number of the Canadian Presbyterian, that the Ministers there are making vigorous efforts to increase the resources of this highly important

and useful Fund. It has been formed and is sustained, partly by an annual contribution from each Clergyman, and partly by yearly collections throughout the different Churches, and has already proved highly advantageous to a number of dependant families. The recent deaths of so many members of the Fund, has thrown a very considerable additional burden upon the funds of the Committee, and therefore, we are happy to learn that the last Congregational collections, made in January, are, many of them, unusually liberal.

St. Paul's Church, Montreal, per Rev. W. Snodgrass,	£40	3	3
St. Andrew's Church, Do., per Rev. A. Matheson, D. D.,	36	0	0
St. Andrew's Church, Toronto, per Rev. J. Barclay, D. D.,	31	3	0
St. Andrew's Church, Kingston, per Rev. J. Machar, D. D.,	21	0	0
Cornwall, Rev. Hugh Urquhart, D. D.,	17	8	9
Lachine, Rev. Wm. Simpson, together with a large number of smaller sums, amounting in all to upwards of the sum of	17	8	9
	£250	0	0

**The Rev. James Christie.**

By letters lately received from the Rev. Dr. Fowler, Convener of the Colonial Committee, we are happy to learn that the Rev. James Christie has been appointed Missionary within the bounds of the synod of Nova Scotia. The Committee are anxious that his attention should be directed to Prince Edward's Island, where, from recent accounts, there is still much room for additional labourers.

**Presbyterian Church, Moncton.**

We announced last week that the congregation of Galashells had made a collection for the erection of the new Presbyterian Church at Moncton, New Brunswick; and we have now the pleasure to state that the Congregation of Moncton has collected the sum of £33 13s. for the same laudable object.

**The Rev. Thomas Jardine.**

During the last six or eight months, we have been again and again cheered and encouraged by the zeal and liberality of the Church at home in sending out so many able and accomplished young men to act as missionaries within the bounds of our Synod. Since the month of May last no less than eight welcome and devoted labourers have arrived amongst us, all of whom are now actively and usefully employed in different portions of the extensive and long destitute missionary field belonging to our Church. Mr. Jardine, the last of these missionaries, and in no respect inferior to any of his predecessors, arrived a few weeks ago, and has since preached with much ability and acceptance in the different churches in this city. He intends soon to commence his missionary labours in the country, where a wide and promising field of usefulness is opened for him.

**Important to Ministers, Missionaries and Students**

IN CONNECTION WITH THE CHURCH OF SCOTLAND.

An advertisement may have been observed in the Home and Foreign missionary Record of the Church of Scotland, for February, to the following effect:—

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

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

Through the kindness of some friends of the Church of Scotland in Nova Scotia and New Brunswick, a proportion of the 1000 copies, has been reserved for applicants (being ministers, students &c) belonging to the Presbyterian Church in these provinces, in connection with the Church of Scotland.

It will however be observed, that in order to offer this valuable commentary at 20s. the publishers require to raise a supplementary fund by contributions; but we have every confidence that this fund will be cheerfully assisted by the liberality of our friends here. In the next number of the Record, we trust we shall be able to mention the arrangements which will in all probability soon be made, with the view of securing to our clergymen a participation in the privilege which will thus kindly be put within their reach.

**Letters and Monies received, February, 1857.**

W. D. Morrison, St. John's, Newfoundland, enclosing list and £12. 9s. 4d. Rev. George Harper, Middle Musquodohunt.—directions attended to.—Finlay McNeil, Georgetown, P. E. I. with £2. directions attended to.—William McLean, St. Andrew's N. B.—directions attended to. Duncan Mc Donald, Pleasant Hill, enclosing list and £1 10s.—requests complied with as far as possible. Rev. Wm. Murray—alterations made as requested. Alex. McGregor, Big Island, Merigonish, with list and 5s. Wm McDougall, Barney's River, Merigonish, with list and 15s. enclosed. Rev. Donald McDonald, Charlottetown, P. E. I £15. enclosed—names added to list. John W. Morrison, Charlottetown, P. E. I. £5. enclosed with list—directions attended to. William McNab, Wallace, draft for £2, 2s 6d. paid—alterations made as requested. John Gray, Hopewell, Pictou, list enclosed—alterations made as requested. W. Gordon, Pictou, enclosing £2 5s. with list. T. A. Gibson, Montreal, enclosing list and £1. Alex. Fraser, Clinton, C. W. per hands of W. Grant, 2s. 6d.



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Applications, accompanied by testimonials, must be lodged before the 1st May 1857, with the Hon John Hamilton, Chairman of the Trustees of Queen's College Kingston, Canada West.  
Kingston, Dec 16. 1856. 1 m.

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