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THE MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

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

Vol. III....No. 2.

HALIFAX, FEBRUARY, 1857.

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CORRESPONDENCE.

Young Men's Association, Pugwash.

The meetings of this Association commenced last year, and during the winter a number of interesting and instructive lectures were delivered by various clergymen and others connected with the district. Since the opening of the present session some weeks ago, several gentlemen were kindly lent their services in forwarding the objects in view. And on Tuesday evening, the 23rd December, the Rev. George Harper, missionary in connexion with our Church, delivered a lecture on "Self-improvement," which was listened to throughout with marked attention. The lecturer said that he believed that, notwithstanding the great variety of human character, mankind were upon the whole pretty much upon a par in regard to general capacity, and the difference between one man and another arose more from the circumstances in which they were placed, the early habits which they formed, and the good or bad influences which were brought to bear upon them more particularly in the beginning of life. Hence the value to be attached to proper and judicious training in childhood and youth, the importance of associating with others of good character and sound principles, and the danger of contamination by keeping company with the vicious, idle, dissolute or unprincipled. It is not in the school or academy only that a person receives his education. A thousand influences are continually at work in moulding the youthful character. He assumed, however, as a fundamental principle, that every man is very much in his power in regard to self-improvement, by which he meant the harmonious development of all the faculties of the mind. Every one was sensible of possessing this power. Every one who has reached the age when he can think for himself, knows that he can choose his own company, and follow his own inclinations in

many respects altogether independantly of others. That is to say, there is no force or constraint compelling a young man who wishes to improve his mind, to be sober, industrious and well-behaved, to associate with those who can only show him a bad example. His time is in a great measure his own; and he may employ it according to his tastes and inclinations. He feels that he is a free agent, and by his own individual acts that he can pave the way either to happiness or misery, according to the plans he adopts and the courses which he pursues. Within certain limits, he knows he can be the architect of his own fortunes. By forming correct habits, and improving his talents and opportunities, whatever may be his condition in life, he cannot fail to perceive that, according to the laws of a just Providence, he is adopting a course the most likely to secure a certain measure of happiness. The lecturer next pointed out the importance of a knowledge of the human mind in promoting self-improvement; and this for two strong reasons; first, its importance to the individual himself, and secondly, its importance as bearing on the discharge of his duties to others. In itself it was one of the most noble and elevating studies in which the mental powers could be engaged. The man who has made the mental faculties a subject of study is better qualified for successfully applying those faculties than one who has never bestowed a thought upon the subject. Such study has a tendency to raise the individual above the influence of those numerous and unthought of prejudices which govern the great mass of mankind. It likewise creates a spirit of forbearance towards the weaknesses of others, and renders a man less ready to take offence at others merely because they may happen to differ from him in their judgement of many things. It was in the power of every man, more or less, to gain some acquaintance with this subject, without attempting to sound the depths of metaphysics; and the motives to this study

appeared still greater when it was considered that those powers of mind, which God has given us, were intended to exist for ever. It was an erroneous notion to regard one's education as finished when he left school. Self-improvement ought sedulously to be pursued to the very end of life. Not only were the motives to self-improvement of the loftiest description, but the opportunities for it, in the case of the majority at least of those whom he was now addressing, were very considerable. They were greater than those possessed by many in the highly favoured land, from which their fathers came forth, to colonize this vast continent, which is destined yet to be the seat of more than one mighty empire capable of rivalling Britain, great as she is in the arts of war or peace. Their opportunities of self-improvement, he confidently affirmed without any fear of contradiction, were equal if not superior to those enjoyed by any country in the world. In the first place, they enjoyed a temperate and improving climate where the faculties both of mind and body reach the greatest perfection,—a climate upon the whole inferior in no degree to the old country, which has produced so many names famous in every department of speculation and enterprise. They had the long winter nights beside the blazing log fire in their comfortable homes, where they could uninterruptedly pursue their progress in whatever branch of study they might wish to engage. They had no hard, laborious work to engage in, like many a white slave at Home (toiling in smoky factories, where the fresh breath of heaven seldom enters,) and whose scanty earnings barely sufficed to keep himself and his family alive. No; here the workman is counted worthy of, and receives, his hire; nor are his hours of labour unreasonably protracted. Then again, they were to consider the advantages of their local situation—they had the benefit of the resources of the smart, clever, bustling American on the one side, and of the industrious and enterprising Englishman,

on the other. Books were here much cheaper than at Home, while the wages were higher. In short, in every respect they were highly favoured by Providence for the work of self-improvement.

The lecturer then pointed out a few of the leading principles of moral, religious and intellectual progress; and concluded by encouraging the young men to a course of diligent attention to their respective callings, with due submission to their superiors in years and understanding, and the discharge of the various duties of life, which was "man's prime wisdom," accompanied by a suitable appropriation of their leisure hours to the steady cultivation of their minds and the acquisition of sound and useful knowledge.—thus preparing, themselves, as beings destined for a glorious immortality, to enter that world of happiness, where every faculty of the soul will go on expanding for ever.

Christianity and Woman.

INNUMERABLE are the blessings which Christianity has conferred upon mankind. Not the least of these is the influence which the pure morality of the Gospel has exerted upon the social position and character of Woman. Before this benign influence began to be felt in society, woman was the bondslave of man, who had the power of life and death over her. She could be bought and sold just as slaves are at the present day; and being subject to all the arbitrary whims of her capricious lord and master, her life must indeed, in many instances, have been one of misery and wretchedness. The light of the Gospel shone upon society, and darkness was dispelled. Woman's rights were acknowledged; and from being the mere creature of his pleasures, she came to be regarded as the companion and helper of man. Much therefore—very much—does the female sex owe to christianity. They owe their freedom from bondage and all their rights and privileges as members of the community. They owe every cherished blessing to the influence which the maxims of the gospel have exerted upon human society. Is it not, therefore, the interest as well as the duty of woman to labour to support, by every means in her power, the cause of Christ which has thus evidently done so much to elevate her to that position and rank in society which by nature she is so well fitted to adorn? The more that true religion prevails in any country—the more its principles are understood and its precepts obeyed—the more respect is paid to the female character. In countries which are yet without the gospel, or where a base and counterfeit christianity prevails, woman is still, to all intents and purposes, the bondslave of man. An example of this may readily be found in the present state of the Utah territory. In the Great Salt Lake City, as our readers are aware, they are going on from bad to worse. From the report of a sermon preached by Brigham Young, of September 21st, in which he threatens to dismiss all his wives unless they agree to embrace the gospel—the whole of it—we gather the following extracts:—"Now recollect that two weeks from to-morrow I am going to set you at liberty. But the first wife will say, 'It is hard, for I have lived with my husband twenty years, or thirty, and I have raised a family of children for him, and it is a great trial to me for him to have more women;'

then I say it is time that you give him up to other women who will bear children. If my wife had borne me all the children that she ever could bear, the celestial law would teach me to take young women that would have children. Do you understand this? I have told you many times that there are multitudes of pure and holy spirits waiting to take tabernacles. Now what is our duty? To prepare tabernacles for them, to take a course that will not tend to drive these spirits into the families of the wicked, where they will be trained in wickedness, debauchery and every species of crime. It is the duty of every righteous man and every woman to prepare tabernacles for all the spirits they can. Hence, if my woman leave, I will go and search up others, who will abide the celestial law, and let all I now have go where they please; though I will send the gospel to them, knowing, with their views, how much they need it. This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might be brought forth. If the men of the world were right, or if they were anywhere near right, there might not be the necessity there now is. But they are wholly given up to idolatry and to a manner of wickedness. Do I think that my children will be damned? No, I do not, for I am going to fight the devil until I save them all; I have got my sword ready, and it is a two-edged one. I have not a fear about that, for I would almost be ashamed of my body if it would heget a child that would not abide the law of God, though I may have some unruly children. Prepare yourselves for two weeks from to-morrow; and I will tell you now that if you tarry with your husbands after I have set you free, you must bow down to it and submit yourselves to the celestial law. You may go where you please, after two weeks from to-morrow; but remember that I will not hear any more of this whining." Such is the doctrine of Mormonism on the marriage relation, not from the avowed language of its leading representative in its chosen and secluded region of licentiousness and debauchery. Surely that man, and more especially that woman, must be blinded and infatuated indeed who would approve and embrace such a system of imposition and iniquity as this, and leave the peace and happiness of civilized society to spend a life of degradation and infamy among the most crafty impostors and abandoned profligates of modern times.

THE CHURCH AT HOME.

Endowment Scheme of the Church of Scotland.

PUBLIC MEETING IN DUMFRIES.

We recorded lately three or four public meetings in the Stewartry of Kirkcubright and in Wigtownshire, at which that able and indefatigable champion of the Church of Scotland, the Rev. Dr. Robertson, urged the claims of the Endowment Scheme. And we intimated that he was to address a public meeting on the subject in Dumfries on Wednesday, the 10th September. The meeting took place accordingly. It was held in the New Church. It was presided over by his Grace the Duke of Buccleuch, one of the earliest, most munificent, and steadfast friends of the Scheme. His grace took the chair a few minutes after one o'clock P.M. The church was filled with a large and highly respectable audience, consisting of

noblemen, country gentlemen, clergy, farmers, citizens of Dumfries and Maxwelltown, &c. and many Ladies were also present. Among others we noticed Rector Maxwell of Dumfries, the Rev. Drs. Hunter of the Tron Church Edinburgh, Menzies of Keir, MacVicar of Moffat, Bennet of Closeburn, Wallace of St. Michael's, Dumfries, Duncan of the New Church, Dumfries, the Rev. Messrs. Austin of St. Mary's—Dumfries, McFarlane of Troqueer, Hamilton of New Abbey, Cochrane of Cupar, Mr. Sprout, Mr. Wallace, Mr. Gordon, Mr. Hemphurn, Mr. Hall, Mr. Scott, Mr. Irvine, and other young preachers. We dare say there were various other clergymen present, but we did not know them personally, or did not notice them in remoter parts of the church. There was also a large muster of elders present.

After an impressive prayer by the Rev. James Hamilton, of Newabbey—

The noble Chairman rose and said, the honour had been done him of inviting him to preside over that meeting, and he had found it his duty to respond to the invitation. If he were asked how he, who was not a member of the Church of Scotland, came to preside at such a meeting, he had no hesitation in replying, that it was a satisfaction to him on all occasions, occupying the position which he did, to do every thing in his power for the advancement of the religious welfare and general good of his countrymen. So much for himself. He begged now to remind the meeting of the great merit of Dr. Robertson as completely organising and carrying out into practical effect this Scheme for the better endowment of churches. From the rapid increase of population in places formerly inhabited but thinly, and especially in localities of great mineral wealth, whereby the people had increased not by tens but by hundreds of thousands, additional churches had become necessary. In their labour for the meat that perisheth, those vast multitudes had too few opportunities of securing the blessings of the Gospel of Divine Truth. The main object of the Scheme, however, as now more immediately brought before them, was not the building of new churches but the suitable endowment of those already built—the subdivision of large parishes—and the erection of new parishes. Much had already been done, but much still remained to do. And now it was to be done by every man in his respective sphere, and according to his respective ability, adding to the contributions that had already been made, it was less to be done by large subscriptions than by many small ones, and these extended over a convenient period of time. This wider basis of contribution, and periodical division of it, allowed a far greater number of individuals to enjoy the moral satisfaction of having a share in providing for that spiritual destitution which, although at his own door, every Christian felt in his heart that it was his duty to help in so providing for. He himself could give the meeting not a few details of the spiritual wants of many localities; but Dr. Robertson would do it much better, and the meeting would not be wearied with repetition. Most gladly, therefore, would he now give place to Dr. Robertson, of whom he would only add, that his name would be handed down to the latest posterity as one of the greatest benefactors of his country.

Professor Robertson rose to make his statement. He need hardly say how much satisfaction it gave him to advocate such a cause as such a meeting as the present under the auspices of one who had done so much for this and every scheme for his country's good.

What was the grand object of this Endowment Scheme? Simply this, that the Gospel might make itself a witness in the heart and conscience of every citizen in this country. Dr. Robertson then went on to show that, although the spiritual destitution in this country was not so extreme that any man who wished a knowledge of Divine Truth was utterly unable to get it, still in many localities the Truth was practically shut out from the people, and the command was to go out into the lanes and bye-ways and compel men to hear and accept the Gospel. In support of his estimate of the spiritual destitution of Scotland the learned Professor adduced convincing proofs from the Report of the Religious Instruction Commission, and later authorities equally good. From the Report referred-to it appeared that there were 40,000 in Edinburgh and 50,000 in Glasgow, living in a state of practical heathenism; and in the other cities and large towns throughout Scotland there was an equal proportion of spiritual darkness. The multiplication of churches and clergy by the Session of 1843 had done something to meet this want; but in general the Churches of the seceding party had been planted, not where they were most needed, but in populous localities where they could pay best. Later accounts showed that matters were still almost as before; and he (Dr. Robertson) specially quoted from Dr. Buchanan of Glasgow in support of this opinion. Proofs of this want of spiritual instruction, as affecting the social condition of the masses, were then brought; and the growth of crime, the great number of orphans and deserted children thrown upon the community, the many applications for parochial relief rejected as unreasonable, and the disastrous strikes in trade, all showed an uneasy and unsafe state of society, the want of full and efficient religious instruction being at the bottom of it. To bring the passions of men under due control by sound instruction was the only way to check that growth of crime; prevention was cheaper than penal prosecution, and by it we saved not money merely but the man. Dr. Robertson then referred to the interesting movement in behalf of the Reformatory Schools as a bold growth of unprincipled pauperism; the desertion of children, with all the shame and burden which it entailed on the community; and that ill-regulated and unsafe state of the popular masses from which the mischief of strikes generally took its rise—solely the humanising influence of a better diffused religious instruction must be the great instrument. This brought them to the question, how to supply that religious instruction—how best to apply the Word of power to all the neglected districts of our beloved fatherland. The learned speaker then proceeded to show the superior influence and power of parish ministers and churches over mere Chapels of Ease and Preaching-stations in the security of the pastoral tie, and the independent position of the pastors. He detailed the working of a well-organized church and congregation in Glasgow, lately erected into a parish, and pointed to the immense national good if all their proposed churches were in the same effective operation. Dr. Robertson then proceeded to explain and enforce the Scheme more immediately before them, and the special plan of provincial subscriptions. According to this plan, Scotland, with the omission of Argyleshire and the Western and Northern Isles, is divided into five large provinces each containing from twenty-six or twenty-eight to upwards of thirty Chapels of Ease. These provinces are

Glasgow 2d, Bute, Argyll, Renfrew, Ayr, and Wigton Shires, with the Stewartry of Kirkcudbright 3d, Fife, the Lothians, Peebles Dumfries, with the Southeastern Counties 4th, the Midland Synods of Perth and Stirling Angus and Mearns, with the Presbytery of Dumfries 5th, Aberdeenshire, Banffshire, and the other Northern Counties, so far as on the Mainland. It was further proposed that in each of these provinces subscriptions should be raised within the province for aiding the erection of twenty chapels into parish churches quoad sacra. The subscriptions were to be made in each province at such rates per chapel as subscribers might fix upon for each of the first twenty chapels in that province that should be so erected. The plan proceeded on the assumption that, if two-thirds of the requisite Endowment Capital could be thus raised—in other words, that if for each of twenty chapels in each of the five provinces a provincial subscription could be obtained amounting to £2000—the resources of the chapel congregations themselves, aided by such grants as might still be afforded from the central fund, would suffice to provide the supplementary balances. As the success of the plan evidently depended on raising, in the first instance, the required amount of provincial subscriptions, to this the efforts of the Committee had been chiefly directed. They rejoice to be able to report that they have not laboured in vain; and there is one feature of the subscription lists which they hold to be deserving of its special regard. The subscriptions formerly reported, on the provincial plan, were those almost exclusively of wealthy individuals. The subscriptions to be now reported, though far from indicating any falling-off in the interest taken in the cause by the wealthier members and friends of the Church, are yet, to a large extent, of a congregational character. And it is in its congregations, under God, that the Church has the great source of its vitality and strength. The learned Professor then detailed the leading particulars of what had already been done, and the amount of money still required in the various provinces, but, as we have repeatedly of late laid these points before our readers, we need not go over them again. Dr. Robertson emphatically called upon Dumfries-shire to do its liberal share in the great work, and be an example to the North, and strengthen his hands there, whether he was now going. After a very eloquent peroration Dr. Robertson thanked the meeting for the patience with which they had listened to him, and resumed his seat amidst applause, not noisy, but earnest and cordial.

The Rev. Dr. Menzies rose and said—after the eloquent and able address which they had just heard it would ill become him to detain the meeting long. Amidst all the wealth and prosperity of our country, what dark spots still remained upon her? How were these to be wiped away? Not by any invention of man, but by a right application of it than had yet been tried. The plan was no mere Utopian one—this could be safely said by what it had already accomplished. After showing the progress of the Scheme, and earnestly imploring them all to unite heart and hand in carrying out the good work, Dr. Menzies concluded by moving the following resolution—“That the meeting cordially approve of the Scheme so ably advocated by Dr. Robertson, and recommend to all the ministers, members and friends of the Church within the bounds of the Synod to take immediate steps for promoting the accomplishment of it; so

that a sum may be made from each parish before Matrimonial.”

Mr. Maxwell, of Munches, begged to second the resolution. He did not remand the meeting of the powerful address to which they had listened, but of this he would remind them, that powerful though it was, it would do very little good if it was not practically responded to. The energy must urge their people; and, if all connected with the Church gave their mite, the Scheme would be perfectly successful. There was one little omission in Dr. Robertson's address, he had omitted to say that the subscriptions would not be called for at once, but would be extended over a period of four or five years.

Dr. Robertson begged to thank Mr. Maxwell for calling his attention to this point, and he proceeded to make an explanation accordingly; adding that the great object of the Committee of the Scheme was not so much large subscriptions as a diffusion of the work over the great body of the people by small subscriptions.

The resolution was then put to the meeting

Collection for the Colonial Scheme

STATEMENT OF THE COMMITTEE.

The object contemplated by the Colonial Scheme cannot fail, if duly considered, to secure the sympathy and countenance of every Christian mind. Its object is to supply our expatriated countrymen, who are unable to provide them for themselves, with the ordinances of the Gospel, to send missionaries to preach to them the word of salvation, to visit them in affliction, and to comfort them when dying, in short, to discharge those sacred duties which many of them, in other days, highly valued, but of which, in the hands of their adoption, they are unhappily deprived. Appeals on their behalf have repeatedly been forwarded to the Committee, some of them representing the longing of the aged to enjoy divine ordinances in the evening of life, others representing the irreparable loss to the young of growing up without the salutary influence of a Gospel ministry, and others representing that surely their brethren at home will not leave them to perish without any to teach them the way of life. Favourably to answer such appeals is the object of the Colonial Scheme.

Beyond this simple statement of the case, arguments why it should be supported appear to be unnecessary. If it be not supported what will be the result? Religious indifference will gradually overtake the minds of our expatriated brethren, and their appeals to us will become feebler, and ere long, total apathy and irreligion will ensue, and every appeal to us be entirely suppressed. Shall we, members of a Church, by principle as well as by profession a missionary Church, allow so melancholy a result to take place? Shall we who repair to our sanctuaries and communion tables, and enjoy abundantly the ordinances of religion, refuse to aid those whose Sabbaths are silent, who have no messenger to soothe them in trouble, to point the way to a Saviour, and, through that Saviour, to another and better world? This cannot be.

It affords the Committee sincere happiness to say that, since last General Assembly, not a few missionaries and ministers have been sent abroad to meet, in some small degree, the large destitution which exists. The following are the names and destinations of the labourers.

The Rev. Duncan Ross, Dingwall; Rev. Thomas Johnstone, Cromarty; and Rev. William Ross, Aberdeen; to vacant charges in Australia.

The Rev. James Wilson, Aberdeen, Rev. George Boyd, Cromarty, and Rev. Donald Macrae, Stornoway, Rev. James Duff, Methel, Fife, Rev. James Mair, Ellon, and the Rev. Thomas Jardine, Hamilton, to be missionaries in Nova Scotia.

The Rev. David Stott to New Brunswick, and the Rev. Wm. Masson, parish of Birnie, to be a Missionary within the bounds of the Presbytery of Hamilton, Canada West.

The Committee have also unanimously recommended to the Secretary of State for the Colonies, the Rev. George M'Intine, Aboyne, to supply the vacant charge of St. Andrew's Church, Port Louis, Mauritius, and the Rev. John Young, Haggs, to supply the vacant parish of St. Clement's, Berbice.

Besides having made these appointments, the Committee have under consideration, applications from five preachers of the Gospel, desiring to be employed in the Colonial vineyard. It is gratifying to find that we are thus making some progress in the good cause; still our progress is comparatively little compared with what requires to be done, and without an increased amount of income, many important localities must be left unsupplied, although some of them have been six, ten and twelve years vacant.

The Committee, therefore earnestly appeal to the members and friends of the Church, for increased contributions next Lord's day. Remember that this Mission does not belong only to the office-bearers of the Church; it is your Mission, you support it, the missionaries are in your service, you are doing the good work, and why should it cease?

With some anxiety, yet with considerable confidence, the Committee await the result of this appeal. May the Lord put it into all our hearts to give as He has prospered us!

In name and by appointment of the Committee,

J. C. FOWLER, LL.D., *Convener.*

Presbytery of Glasgow.

The usual monthly meeting of this rev. court was held on Wednesday—Mr. Park of Cumberland, moderator.

PROTEST AGAINST GAMBLING.

Dr. GILLAN submitted and read the protest and remonstrance on the subject of gambling, which had been drawn up by the committee appointed at a former meeting, and of which he was convener. The rev. doctor remarked that he had no cause to regret having brought this subject under the notice of the Presbytery, as the complexion of the times warranted them in taking it up. He was only sorry that they had not determined on adopting a more stringent measure. The following was the report of the committee—The committee having met, and being constituted, resolved to adopt the following protest as their report to the Presbytery—“The Presbytery, having had their attention called to that reckless gambling and betting on the turf, which recent events unfolded, as well as to the violation of other laws both human and Divine, hereby express in the strongest terms the horror which these disclosures excited in their minds, and their deep concern lest crimes so heinous should draw down on our land the righteous wrath of the Almighty. Looking at these practices in themselves, with their dismal results and looking to the alarming prevalence over the country of this same spirit, which has led to the perpetration of such enormities as swindling, theft, and murder, the Presbytery beseech God to stay the execution of his anger, and

not to visit us as these iniquities deserve. In sight of these sins they see cause to consider how, with all humility and diligence, the public mind may be most thoroughly imbued with those Christian principles which alone conduce to whatever things are true, honest, just, pure, lovely, and of a good report. The Presbytery also desire to provoke one another to greater earnestness in superintending their respective flocks—and to more fervent supplication for the outpouring of the Spirit of Holiness, that the progress of the iniquities now deprecated may be arrested, that the means of grace may prove more effectual in convincing and converting sinners, and building up saints in their most holy faith. To the grace of this Spirit and our Lord Jesus Christ they commend all parents, that they become careful of the spiritual upbringing of their children; and all masters, that they command their households to keep the way of the Lord; and all in authority and influence, that they preserve those around them from those great evils which are abounding in the world through the lust of gain. Deeply impressed with the painful events referred to, the Presbytery instruct its members to remonstrate against the sin of gambling in all its forms whenever opportunity occurs or circumstances warrant their interference. In the strength and by the helping of their Divine Master, they further resolve to employ every effort in their power that the people committed to their care may be ‘blameless and harmless, the sons of God, of without rebuke, in the midst of a wicked and perverse nation.’ In conclusion, your committee recommend that each member of Presbytery be furnished with a copy of this protest and remonstrance, to make what use of it may be deemed most expedient for the ends for which they were framed.—In the name and by appointment of the committee,

“ROBERT GILLAN, Convener.”

The report was adopted and the thanks of the meeting awarded to Dr. Gillan, as convener of the committee, for the manner in which it had been drawn up.

ORDINATIONS IN PAISLEY.—Paisley was the scene on Thursday of two clerical ordinations in connection with the church of Scotland—that of the Rev. James Auker to the North and the Rev. Mr. M'Lean to the South Quoad Sacra Chapel. The ordination services in the North Church were conducted by the Rev. Mr. Campbell, of Eastwood; those of the South by the Rev. Mr. Alexander, of Renfrew.

DR. CUMMING IN IRELAND.—The Bishop of Down and Connor has invited the Rev. Dr. Cumming, the well known minister of the Scottish Presbyterian Church, and lecturer against Popery, to visit him in the episcopal palace near Belfast. Dr. Cumming has accepted the invitation, and undertaken to give a course of lectures in that city.

CHURCH IN THE COLONIES.

Report to the Superintendent of Missions.

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

PERMIT me to send you, as usual, a short account of my missionary labours, since the date of last report. During the month of December last, I was officiating alternately between the Wallace and Pugwash congrega-

tions. Having left the Cumberland district in the beginning of the year, to enter upon another mission within the bounds of the Presbytery of Halifax, I am glad to say that both the said places are in all respects in a flourishing condition, and in the beginning of the spring is highly probable that arrangements will be entered into to prepare for the receipt of permanent labourers by selecting areas for the building of mansees, &c., in conformity with the progressive spirit which is now at large by means of the stimulus derived from recent arrivals, fairly aroused among all our congregations. The people of Wallace have already the nucleus of a fund for that purpose, and I am assured that Pugwash will not be long behind them in the good work, although in some cases as theirs perhaps the funds of the Committee might, to a certain extent, be available by way of encouragement to an infant congregation.

But here let me, in my own name as well as in that of all true friends of the church, express to the Rev. Mr. Darrough, of Goose River, the gratitude which all of us must feel for his able services in supplying Pugwash at a time when these services were highly useful and important to the cause in that locality. Mr. Darrough is a minister of the Reformed Presbyterian Church; and on being applied to, some two years ago, by the leading men of the church in Pugwash for preaching once a month, he very readily consented, as well as volunteered to do all in his power to form a congregation until one of our own men could be sent to them; and of course it was understood that he should be paid for so doing. His labours, I believe, extended over a period of about eighteen months, and were highly appreciated by our people, who, however, saw as yet only partially remunerated him for his trouble. Nevertheless, I trust that he will soon be suitably compensated for those services which were rendered at no small personal inconvenience to him. Mr. Darrough, whether in summer's heat or winter's cold, was always to be found at his post, having likewise to travel a considerable distance at his own expense. But if he has not yet been fully paid, I am sure it is more owing to a want of system than to any disinclination on the part of our people, who would surely never allow it to be said that they withheld his hire from the faithful labourer in the Gospel. Upon this subject the Scriptures emit no uncertain sound, they recognize the occupation of preaching as a real work, as real, for example, as farming or the building, and for which a man as much deserves to be paid as for the duties of any other calling. If a lawyer does any kind of work for others, does he not expect to be remunerated? Would he not have just cause to complain if his ordinary wages were not duly paid him? And if a man spends many long and anxious years in qualifying himself for the labour of the profession of the ministry, relying upon the christian spirit of his hearers for a due remuneration of those claims which are secured him by the strongest declarations of that Gospel which he has sworn to preach to them, its purity, is it not wounding to his spirit to see that for many months, it may be for years, he has been toiling with the sweat of his brow, and at least so far as his own temporal interests are concerned?

But I have said enough upon this point, trust not without some good results. Let me add, however, that I for one highly esteem the denomination to which the above named gentleman belongs—a feeling which I believe reciprocated by some at least of that body.

error of the establishment. In doctrine we are one—upon some minor points of church government, and such like, we differ, as we do also with other Presbyterian brethren, for whom, notwithstanding our present unhappy divisions, (which it may require some time yet to heal) we still cherish no unfriendly feelings. For my own part at least, I may say without any reserve, that I feel disposed to hail every member of this communion as a brother, even though he cannot approve of an establishment such as we have in Scotland, with its patronage, its paraphrases, and all its other so called corruptions. I am not one of those who consider the diversity of sects as producing a wholesome rivalry among christians, and leading men to more active labours in Christ's cause. Competition is all very good in trade or commerce, but carried into religion I humbly conceive it does more harm than otherwise. Whatever is gained in one way is lost in another; and the sectarian spirit is, to my mind, a sign of deterioration. Though I think an establishment an excellent thing, even though it served no higher purpose than to keep every man in his own place, and prevent *popery*, I would not go the length of those who would define *schism* to be only the desire of clerical promotion, just as radicalism in politics is generally to be considered as nothing more than a symptom of a man wanting something that he has not got, and which he is not likely to get under existing circumstances. No; I am willing to give every man credit for *honesty* in his religious profession, at the same time that I think disunion a decidedly bad thing,—a thing which it is the duty of all true men to lessen by cherishing cordial and fraternal feelings towards those with whom, in one or two things only, they may happen to differ. None but a bigot would use an ecclesiastical microscope in detecting and magnifying differences which the naked eye of common sense is unable to discover. None but a bigot would complacently "lay the flattering unction to his soul" that the little green hillock upon which his own little church stands comprehends the whole mountain of the Lord. None but a bigot would lay undue stress upon the jots and tittles that serve to divide friends, and neglect the weightier matters of the law that ought to unite them. But it is to be hoped that the day of jots and tittles is about ended, at least among Presbyterians. They have far other work to do than to fight among themselves,—pricking at each other, as it were, with needles, or like crows in a passion contending for a wormless worm-eaten potato,—when a common enemy is battering at their gates, and repining in the petty dissensions within. As a disunited body, they have a great "mission" to perform; and it needs no prophetic spirit to foresee that ere long there must be a general movement towards a union. Where, how, and when it is to begin are points which it is not so easy to determine; but just as surely as these Provinces will one day be drawn into a closer and more equitable relationship to the old country, will the time arrive for another, and probably a cotemporaneous movement in favor of a harmonious adjustment of all our Presbyterian differences,—and a Free—Established—United—Reformed Church take the place of the present separate *guerilla* system, which our posterity will no doubt regard pretty much as we now do the barbarous feuds of the ancient Scottish clans! When that event takes place, we shall then have a HOLY and BEAUTIFUL HOUSE indeed, well swept and garnished, possessing if it be possible the good qualities of all with the faults of none,—a

church free from all unworthy intruders, established upon a firm and solid foundation, united throughout all its members, and reformed and purified of all corruptions! Meantime, with the certain encouragement that there is a "good time coming," it becomes us to stand manfully to our respective batteries, and to continue, with renewed zeal, our bombardment of Satan's numerous strongholds of Error, taking care however, amid all our enthusiasm, not to turn our arms against *our own friends*, which can only serve to delay the advent of this wished for period.

I have been induced to make these cursory remarks about "union" because of some interesting conversation which I have recently had with various lay friends of the church upon this subject, which is every day attracting more and more attention. "The reason why we are not more closely united with each other," said an old reverend looking man one day in my hearing, "is owing to our not being more intimately joined to the Great Head of the church if we knew our New Testaments better we should esteem each other more. I have little faith in churches ruled by red tape and foolscap paper. The present appears to me to be an age when christianity, like its divine founder, seems destined to be crucified amid thieves. The men of this generation seem to me to answer the description of those spoken of in the Bible as "having no hope, and without God in the world." To the unsophisticated, who know of no other basis than the word of God, a union seems the easiest thing in the world, but in reality it is not so easy as it appears. Human nature is human nature. Every one knows how difficult it is to kill a weed once it has got a firm footing in the soil, and the spirit of jealousy, arising from old associations, is like a noxious weed which grows rank and wild in the fair field of Presbyterianism, choking the good seed which would otherwise spring up abundantly, and yield a bountiful harvest of rich fruits. This weed has been wafted to our shores by the breath of dissent at home. Would that it had perished on the way out, and been buried in the depths of the Atlantic, where it would have found its appropriate place, but *there it is*, in most parts deeply rooted, and flourishing luxuriantly as the yellow *tansies* (or whatever they are called) on the heights around Pieton; and however much we may now lament, we cannot ignore or deny its *existence*, whose term can only expire, when a refreshing shall come from the presence of Him, who alone can make the dry land springs of water, and cause even the wilderness to rejoice and blossom as the rose.

Sabbath, the 21st Dec., will, I have little doubt, be esteemed a memorable day in the history of not a few of our congregations. With some difficulty, I reached, on the previous evening, my destination in Pugwash, where I was to preach. In the morning, travelling in any shape was almost impossible, from the state of the roads, and the heavy and incessant fall of rain and snow. In the words of a well known poet, who I believe once paid a visit to this country,—

"The day it was cold and damp and dreary,
It rained, and the wind was never weary."

In fact, it was such a day as would have formed an excuse for any one staying within doors; and accordingly, on reaching the church in company with one of our elders, I found nobody there but the person entrusted with the keys. I was afterwards told that the Episcopalians had just an equal number in attendance,

and the Baptist minister only one or two more. I would not make mention of this, were it not for a circumstance of some slight significance which then came under my notice. And what was this circumstance? It is easily explained. On passing the recently erected R. C. Chapel, I happened to observe that there was a full attendance of devotees, and from this I was naturally led into sundry philosophical speculations as to the comparative influence of our respective creeds upon our church-going propensities. "The above is a fact from which any one is at liberty to draw any inference he may please, and it matters nothing in the world to me what that inference may be. I merely record the fact that in Pugwash, on Sabbath the 21st December last, the Roman Catholics were all at worship, while the Protestants of that place nearly all staid at home. Upon this I offer no comment, farther than to remark that we ought in no shape whatever to think too lightly of Romanism. At the present hour I believe that in not a few places it is rather on the increase than otherwise, and if we value our christian privileges under Protestantism, we ought to be careful how we make use of them, while they are still in our possession. It will not do to say that, with the Catholics, religion is "all a form," while we believe our own to be the very essence of true worship. The blood of our brave ancestors has purchased for us, their degenerate offspring, the priceless heirlooms of an open bible and liberty of conscience, that we might study the one and exercise the other like men and like christians. It is true that in the case of too many of us these precious benefits are of little avail, and that it requires no decree of Council or Pope to shut that Sacred Book which we never seek to open. But surely, if we show by our conduct that we do not appreciate these privileges as we ought, it is clear that we are not only throwing discredit upon those whose heroic sufferings have secured them for us, but (what some of us may feel still more,) endangering our liberties as free men; for it is precisely the same in the church militant as in a certain state of society, when might was right, and when the rule was, that

They should take who have the power,
And they should keep who can."

There is nothing which Scotelmen in general so highly value as their religion. The remembrance of their country and their church still follows them whithersoever they may wander in quest of a home. Even with the humblest labourer or mechanic, who is thinking of going to the colonies, it is always an important consideration whether he is likely to enjoy the means of grace in the contemplated abode. He would sooner part with any other privilege than that of having the Gospel preached to him in its native purity, as in the simple ritual of his own church. Hence, in a great measure, the reluctance manifested by the common classes of society to leave their native land, many of whom would be far better off in such a colony as this. Now, however, that our beloved Presbyterianism is every day gaining fresh accessions of strength, such objections will in a great measure be done away; and I am humbly of opinion that if full and correct information, as to our temporal prosperity and spiritual advantages, were sufficiently diffused in proper quarters, in place of the announcement of the arrival of three hundred Germans and Swiss on these shores (as I saw lately advertised) we should soon have to congratulate all well-wishers of the colony on the prospect of receiving a valuable

increase in the population in the shape of as many thousands of our own countrymen.

Ministers' Widows' and Orphans Fund

We would remind the Minister of the Synod and our readers that the annual collection for this important Fund is appointed to be made on the 1st Sabbath of January, provided always that, when the celebration of the Lord's Supper happens to fall on that Sabbath, or it be deemed unsuitable or inconvenient for making the collection, it shall be made in the four weeks thereafter. The Synod in its standing law on the subject enjoins Ministers to explain and advocate upon a previous Sabbath the object for which the collection is to be made. There is now a very large number of annuitants upon this Fund, and it should be liberally and cheerfully sustained by our people. It has very strong claims upon their Christian sympathy; its support is a plain Christian duty. There were at the meeting of Synod 14 annuitants upon it, and another has just been added to the List.

It may be well to remind our readers of the mode in which the Fund is worked and the claims upon it apportioned.—The more liberal the contributions of the congregations, the larger will in general the annuity be, though the scale is very properly so framed as to place the smaller congregations on the best footing, and a maximum annuity is fixed. The Board in their annual Report to the Synod complained of the irregularity with which collections were made for the Fund, and it was further stated that they contemplated increasing the annuities in proportion to the collections. An interesting debate took place in that Court on the whole subject and the matter was referred to a Committee who reported the following resolutions which were unanimously adopted.

1. That Presbyteries be enjoined to send, with all convenient speed, to the Board of the Managers of the Ministers' Widows' and Orphans' Fund a statement of the date of the ordination or induction of all Ministers now on the Roll of the Synod

2. That Presbyteries report to the Managers of the Widows' Fund the date of every ordination or induction of Ministers, that may hereafter be admitted, within one month thereafter.

3. That the Rule now in force respecting the taking up of collections for said Fund, on the first Sabbath of January each year, be strictly observed, as far as practicable; and, provided there be a good cause, from the inclemency of the weather, or otherwise, for deferring it on the first Sabbath, then it shall be taken up on the earliest day afterwards that is convenient.

4. That all collections be remitted to the Treasurer before the first day of April each year, in order that the accounts for the year be made up, and a fair statement of the condition and operations of the Trust be given to the Synod at their Annual Meeting.

5. That the Rule now in force, * (see Printed Minutes, 1851, page 20, near foot), respecting Presbyteries taking care that collections be taken up in vacant congregations, shall be observed strictly.

6. That united congregations shall be considered as one, and collections conjoined, so long as they are under the pastoral charge of one Minister.

7. That the Synod pledge themselves to carry into faithful operation, in so far as may be in their power, the Bye-laws of the Board of Managers, now in operation, in respect to every Minister or Congregation, who contribute to the Fund under the existence of these Bye laws, which in respect to all such, are declared to be unalterable without the full consent of all parties,—and the Synod do hereby homologate and confirm the same

We trust that the forthcoming collection will be large. It is the duty of the Christian people to provide for the wants of those who minister to them in spiritual things, and there are few ways of more cordially testifying the affection of the people to their Pastor than by liberally contributing to this Fund and so securing to the partner of his joys and cares and his helpless children, should Providence first remove him, some provision for the future. There should be no delicacy on the part of ministers in urging the matter.—The people have a duty to perform, and that duty should be faithfully and plainly pointed out. For our part, laymen writing in a lay-journal, we have no hesitation in earnestly entreating our readers seriously to consider this matter and under the dictates of an enlightened conscience to give to this Fund out of their abundance as God hath prospered them. If under the legal Jewish Dispensation the people were called to give a tenth of their income to the Lord's service, surely in this Gospel Dispensation the Christian duty of contributing to the support of the preached Word is very manifest.—*Presbyterian.*

Presbytery of Montreal.

A regular meeting of this Court was held in St. Andrew's Church, Montreal, on Wednesday, the 5th November. There were present Rev. Thos. Haig, Moderator, Dr. Mathieson, Revd J. Anderson, W. Simpson, A. Wallace, J. McDonald, W. Snodgrass, and Messrs. A. Ferguson and W. Smith, Elders. The minutes of last regular meeting and other meetings *pro-re-nata* and adjourned were read and sustained. The Rev. Geo. D. Ferguson, minister at Three Rivers, in the Presbytery of Quebec, being present, was invited to associate. An extract from the records of the Kirk Session of St. Andrew's Montreal, notifying the acceptance by the session of the resignation of Mr. Walter Benny and the election in his stead of Alex. Morris, Esq., to be representative elder for the current year, was read and sustained, and Mr Morris being present took his seat as a member of Court. Mr Haig having resigned

* "The Presbyteries are directed to see that in appointments of supplies to vacant congregations arrangements be made for affording to such congregations as far as possible an opportunity of contributing to the Fund."

the office of Clerk, Mr. Snodgrass was unanimously chosen to fill the same. Dr. Mathieson and Mr. Anderson reported that they gave supplies to Dundee as appointed. Mr. Hutchinson reported that he preached in St. Andrew's, Montreal, on the 19th Oct., and at Hemmingford on the 26th according to appointment.

Fred. Steele Verity, M. D. appeared in behalf of the Hemmingford congregation and described the condition of the Church in that quarter, craving the sympathy and assistance of the Presbytery. The Presbytery regretted very much the smallness of the salary promised by this people, that it is not sufficient to warrant the appointment of a permanent laborer. At the same time they expressed great sympathy in the case, and agreed to grant as many supplies as possible.

Mr. Fisher, one of the Trustees of St. Gabriel Street Church, and of the property thereto belonging, appeared in behalf of said church and property, and, having stated that the Rev. Mr. Campbell had instituted proceedings against them, claiming the manse now held by them for this church, requested the counsel of the Presbytery in the matter. The Presbytery, having heard his statements, nominated a Committee to advise with the said Trustees, and to watch over and protect the interests of the Church with regard to the said property.

There was laid upon the table a communication from the Secretary to the Colonial Committee of the Church of Scotland, requiring if any additional missionaries are required within the bounds of this Presbytery Dr. Mathieson was appointed to answer this letter.

Mr. McDonald was appointed to preach at Dundee on the 16th inst., and after service constitute the session for the election of a representative elder. Mr. Simpson was appointed to preach at St. Louis the same day.

The Committee on supplies were authorized to make further supplies for vacancies.—Mr. Snodgrass was added to this Committee.

The Presbytery appointed their next meeting to be held on the third Wednesday of February next.

The Presbytery immediately thereafter formed themselves into a Committee on the French Mission. Letters were read from the Rev. Mr. Baridon, who is engaged in missionary work in the country bordering on the Province line. The letters excited considerable interest and sympathy, and the Committee in remembrance of past services, agreed to grant from their funds a donation of ten pounds to aid him.—*Id.*

Presbytery of London C. W.

The Presbytery of London met at Woodstock on Wednesday the 22nd October, and inducted the Rev. James Stuart, late of Wawanosh, to the pastoral charge of the congregation of Woodstock and Norwich. The Rev. Robt. Stevenson, presiding by appointment of Presbytery, preached from the words, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called," *EPH. IV. 1.* Afterwards the Minister was suitably addressed by the Rev. W. Bell, and the people by the Rev. John Robb.

There was more than an ordinary attendance present on this occasion, and judging

likewise from expressions which fell from several members of the congregation, we are justified in concluding that the prospects of our Zion in this quarter have never worn a brighter aspect.

By referring to the Acts and proceedings of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, held at Kingston during the past summer, page 28, it will be found that the Synod had transmitted to them, by their Committee of Bills and Overtures, an Overture from the Ministers in the western part of the Province anent the formation of a New Presbytery in the West; and that the Synod agreed to detach the ministers and congregations, from Woodstock (inclusive) westward, from the Presbytery of Hamilton and erect them into a new Presbytery, to be called the Presbytery of London, their first meeting to be held in London on the first Wednesday of July at eleven o'clock noon.

At the appointed time and place, and by the authority of the Synod, the ministers and Elders, thus detached from the Presbytery of Hamilton, having met, instituted the Presbytery of London, and, after appointing the Rev. Alex Mackie, of Godorich, Moderator, and the Rev. James McEwen, A. M., of Westminster, Presbytery clerk, proceeded to make up the Roll, which consists of 7 congregations with placed Ministers, 2 retired Ministers and 5 vacant congregations.

Within the bounds of this Presbytery there are also several settlements, where, under the fostering care of the Great Head of the Church it is to be hoped, will soon be found strong and flourishing congregations.—*Presbyterian*.

A Merited Honour.—Dr. Urquhart.

We have the most sincere pleasure in inserting the following notice. The high qualifications, the long ministerial and Professorial services, and the ecclesiastical and social standing of Dr. Urquhart, eminently entitled him to this recognition from his Alma Mater and we are sure that his ministerial Brethren, and our people generally, will rejoice that the merits of one of our oldest ministers should have been thus acknowledged.

Some years ago our columns contained an account of the presentation of a piece of plate to Dr. Urquhart from his former pupils.

"The Senatus Academicus of the University and King's College of Aberdeen, at a meeting held on the 6th Dec., ult, unanimously conferred the degree of Doctor in Divinity on the Rev. Hugh Urquhart, Minister of the Scots Church, Cornwall, Canada West, an Alumnus and Master of Arts of the University."—*ib.*

St. Andrew's Church (Montreal) Dorcas Society.

A Society of Ladies, bearing the above designation, has for years been quietly labouring in connection with St. Andrew's Church. Though there are few poor in actual connection with that Church, yet in a large city there is a constant accession to the population, and many of these have claims upon the Christian sympathies of the Congregation.

Such an agency as a Society of Ladies is peculiarly fitted to accomplish much good, and to reach really necessitous cases. Works of benevolence evoke the latent sympathies of the

female mind. The present generation can boast a Florence Nightingale, and we doubt not but that there are many ladies in our various congregations who copy the pattern of the Dorcas of the New Testament.

INTERESTING EXTRACTS.

The Arrow From The Little Bow.

"Maumma!" said a dear little bright-eyed boy of seven summers, as he sat gazing wistfully at the pale face of his weeping, would-not-be-comforted mother, "I wonder if the good Jesus wept over dear papa as he did for poor Lazarus?" Her heart was too full to speak, but drawing him tenderly towards her, she imprinted on his fair brow a mother's kiss, and hearing him repeat his evening prayer and hymn, consigned him to the care of his good old nurse. But the words had not fallen unheeded; they touched a chord in that parent's heart, whose vibration thrilled every nerve; and hardly had her infant monitor quitted the room, than she sank upon her knees in overpowering emotion. With the eye of faith she pierced the veil, and saw that compassionate Saviour bending over her. His look was full of love. Her heart awoke her, and, in unfeigned humility, she bent her head and wept; but hers was now a godly sorrow. But one short week before, how happy was that little circle—but death, alas! had entered that bright home—the loving husband, the fond father was gone, and all was desolation. There was no mercy in the blow, it was hard to bear, surely the Lord had forgotten to be gracious. Such was the current of poor Mrs. A.'s thoughts, but the words of her child had caused them to flow in another channel, and taken her back to the fountain of life, in whose blessed waters her drooping spirit was revived. Her idol had been removed; in that there was mercy, for that fond husband had come between her and her God, the chain was broken, but one link was in heaven, and thither she turned her thoughts as she had never done before. The Sun of Righteousness looked down with healing on His wings, and shed abroad in her heart that heaven-born peace which the world can neither give nor take away. Long did she weep—long did she pray, but she rose from her knees strengthened and refreshed, and as she gazed upon the face of her sleeping child, a cheerful, heaven-lit smile passed over her countenance. So true are the words of the sweet Psalmist of Israel. "Out of the mouth of babes and sucklings thou hast perfected praise."

Sabbath Observance.

A well-spent Sabbath is invaluable for freshening up the energies of the mind, as well as the powers of the body. What a gloomy, melancholy thing would be the mere thought of a lifetime of unbroken and unceasing toil! The mere knowledge that the Sabbath intervenes at the end of each six days, goes far to reconcile one to a life of labour, and to keep up the spirit under it.—But the actual enjoyment of a well-spent Sabbath does much more—the pleasant intercourse then enjoyed with the members of the family; and, still more, the glorious fellowship which the pious workman then holds with heaven—the delight of looking forward to his eternal condition, and realizing that land, where "there shall be no more curse;" these things, being delightful in themselves, are of

infinite service in giving vigor and energy to the mind.

These are the fountains, graciously provided at short intervals over our wilderness journey, from which you may draw refreshment and strength. Whatever employment needs constant self-denial—for that employment and for that mode of life, nothing is as indispensable as a weekly draught from the well-spring of a hallowed Sabbath. A well spent Sabbath promotes domestic affection. The members of the family have the opportunity on that day of being all together, and of cultivating one another's acquaintance. Neatly dressed in their Sunday clothing, and cleansed from the dirt that begrimes some of them during the week, their very appearance is better fitted to beget respect and affection. If the Sabbath did nothing more than encourage cleanliness, it would be an important blessing. Self-respect is greatly promoted by the workman being able to turn out on a Sabbath morning with his well-dressed family and fill their pew in the house of God.—The respectful feelings of others are attracted to such a family. The workman feels that to be able to appear thus on Sabbath, is something worth exerting himself for. His industrious wife feels the same.—Both are reluctant to squander money, and squander time, because one of the effects of such extravagance will be to prevent them from appearing at church with their children. It is remarkable how closely the loss of Sabbath-keeping habits is connected with the loss of self-respect. When a man has no desire to appear decent with his children on the Sabbath, it may be presumed that his self respect is gone, and it will be no easy matter to keep him from degradation and ruin.

A well-spent Sabbath furnishes moral energy against temptation and vice. The immense proportion of crimes that spring from the neglect of the Sabbath is a well known fact. Many criminals, whether under sentence of death or transportation, have confessed that their career commenced by Sabbath desecration. The painter, Hogarth, so remarkable for his minute acquaintance with human nature, in his series of pictures illustrative of "The Rake's Progress," which ended at the gallows, introduced him as an apprentice playing at marbles upon a tomb stone during divine service. The Committee of the House of Commons, appointed in 1832 to investigate the subject of Sabbath desecration, remark in their report that "Sunday labour is generally looked upon as a degradation; and it appears in evidence, that in trade, in proportion to its disregard of the Lord's day, is the immorality of those engaged in it."

One of the witnesses examined, a respectable baker, declared he would hardly train up his children to the business, because he was afraid of their morals being corrupted, through the Sabbath desecration required by the occupation as practised in London. The journeymen bakers in London, amounting to eight or ten thousand, are very seldom in church, general looseness of moral principles is the consequence, from this very circumstance they feel that they are degraded; and not less from a regard to their character than to their health, comfort, and spiritual welfare, petitioned Parliament in a body to devise means for relieving them of Sabbath work.

MISCELLANEOUS.

Robert Carter and Brothers.

Born in Scotland, of the real old Presbyterian stock, educated in the University of Edinburgh, a young man of decided piety and

sterling qualities, but poor in this world's goods—not worth perhaps 100 dollars—Robert Carter landed in New York, we believe, in 1831. At first he took to school teaching, and established for himself a character and reputation in his new home as Principal of the New York High School. From this position he entered the book business, and commenced with the publication of a single religious book. His friends and advisers attempted to dissuade him from risking his small earnings in a religious work; but he made the venture. At that time religious works were very rarely issued in this country by individual enterprise; and to Mr. Carter, more than to any other man, is the present thriving condition of this branch of business attributable. He has strictly adhered to the policy of publishing none but good books and has demonstrated most successfully that such an undertaking may be made to yield a substantial income. Thousands of families have reaped the rich fruits of his enterprise. Soon after the arrival of Robert in this country—we believe a year or two after—the other two brothers, Walter and Peter, came also to seek their fortunes in America. Taking up their residence in New York, securing for themselves fast and influential friends by their strict uprightiness, integrity, and business habits, they became at length associated with the elder brother, and now stand foremost among the numerous establishments which are furnishing for millions good substantial religious reading. I am not aware of their publishing a book which might not with safety be admitted into any Christian family. Through their means principally the rich mines of Scottish Christian literature have been opened to the American public. How much precious ore from this source has been wrought into forms of beauty and rendered available to the masses, a glance at the shelves of their warehouse will show. I have no means of ascertaining the amount of capital invested in their operations; but it happens to be known by me, that the investment in the single item of stereotype plates is about 150,000 dollars. From this one may infer the rest. The number of distinct publications, in bound book forms, has been somewhere between six and eight hundred. Some forty-five have been issued during the past year. For a single edition of 1000 copies of Henry's Commentaries (which they have got out in fine style), not less than 700 reams of paper are required; which cost, I believe, some 40,000 dollars. It must be one of the wealthiest book firms in New York; may it never be less prosperous, nor its influence less healthful upon all the interests of the Redeemer's kingdom.—*New York Express.*

The Duke of Newcastle on Education

Last week the Duke of Newcastle laid the foundation-stone of Christ Church schools at Newark. His grace observed, in addressing the meeting, that our religious differences would seem to preclude the idea of establishing any great scheme of improved national education. At the same time there is no reason why they should be apathetic or negligent in the matter of education. On the contrary, whilst the Legislature was discussing various schemes of improved education, they might be endeavoring in their respective localities to promote an improved system of education. There was room enough for all. They need not wait for any great national system;

there was plenty to occupy all their attention until some such scheme could be devised.—They might build endowed schools, and provide them with efficient masters and mistresses, but until they devised some scheme to keep the children at school, their efforts would be in vain. This, in reality, was one of the great crying necessities of the time; and though he for one should regret if any compulsory measures were resorted to, he believed that it was to the interest of all, the employer as well as the employe, to arrange matters so as to facilitate the attendance of children at school to a far greater degree than it was done at present. By applying a remedy in this direction, in his opinion, they would be doing more good even than by the mere erection of schools. The Bishop of Lincoln, who was also present said, that probably the next two years would be a time of great trial, not merely to our own Church, but also to the great principle of religious education. He maintained that there was no education worthy the name but that founded on sound definite religious principles.

The Wallace Monument.

There was a tendency in certain quarters, and in one quarter which he respected very highly—for there was no greater talent than was displayed there, and often most patriotic words were spoken there with regard to Scotch affairs, even although not spoken in Scotland—he meant the *Times*—he said that that newspaper often seemed to sneer at what was called Scottish nationality, and appeared to think that Scotland was not a nation—in fact in so many words said that Scotland was nothing more than Lancashire in the history of the British empire. Now against that he most distinctly protested—(cheers)—and he believed that every heart in this meeting protested by an instinctive feeling against it. (Loud cheers.) This question of the Wallace Monument was of itself of comparatively small importance whether a certain amount of stone and lime be glued together in honour of that great name; but if it be viewed as an index of a moral feeling existing in the Scotch mind—if it be viewed as an index of the amount of self-recognition and of self-esteem in the Scottish bosom, it became a very important question indeed; and he should be extremely sorry,—he should weep bitter tears if this movement was not successful in Scotland, now, as Mr. Logan had said, that the movement had begun. (Cheers.) It was a matter of no consequence whether Wallace received a monument or not, abstractly speaking; but if they once began talking about it, if they appealed to the people, and if they showed that they did not care a single straw for their old traditions and their old patriotic memories, then that was a very serious matter indeed; and he said that the days of Scotland were numbered as soon as the names of Wallace, Bruce, and of John Knox should be mentioned without exciting memories, and passions, and aspirations which were not known in Lancashire, nay not in the whole of England. (Loud cheers.) With regard to the question of nationality, there could be no doubt as a matter of philosophy, and as a matter of political history, that God created man a social man, in various types. (Cheers.) Different nations and different divisions of nations grew out of various nutritions, and formed themselves into distinct entities, just as much as the oak, the beech, and the fir trees were separate and distinct from one another. It was the will of God that beech tree should not be transfigured into fir trees, or the honours and glory of the fir tree. (Cheers.) In like manner, there were various kinds of dogs—deerhounds, mastiffs, sky-terriers and all other kinds—and it was not the will of God that any one of these creatures, with its special type, should be absorbed and swallowed up by the general idea of a dog, or by any one kind of a dog, even supposing it could be proved before a society of zoologists, that species was absolutely and essentially better than any other species. (Cheers.) He therefore said, that according to the whole arrangement of nature, it was the will of God that Irishmen should be Irishmen—(laughter) that Englishmen should be Englishmen, and that Scotchmen should be Scotchmen. (Hear, hear, and loud cheers.) And if that be the will of God, it was their duty to take care to be on the guard against any of those secret influences and insidious workings that might gradually tend to make them forget themselves, and not to allow themselves gradually to be drawn away into some vortex, and to forget their great duty of developing themselves according to the original idea which their history and their innate character predetermined them to exhibit and develop. (Loud cheers.) Speak of history, if they cast their eye over it, they would find that it was the proper business of despotisms, such as they found in Russia and elsewhere, to develop the whole people according to one type,—to swallow up the land—the idea of the Russian, the Hungarian under that of the Austrian, and to destroy all those original types which were the development of liberty. (Loud cheers.) Therefore it was that despotism was hostile to original types and national characteristics, because it was hostile to liberty. Now, they in this country did not bear a tinge of forcible despotism; but they had reason to fear the quiet insidious, slow, and creeping despotism of custom and of fashion—(Loud Cheers.) They had reason to fear the tendency of to be Anglicized (prolonged cheers.)—and to forget that they were Scotchmen; and he was happy to see that even in the south they had begun to recognize this subject. He had read a very admirable article in the Daily News on the very subject of the tendency of Scotchmen to forget that they were Scotchmen, which had shown most distinctly in their coquetting with Episcopacy, and then in their marching over the whole way to Rome. (Loud and prolonged cheers.) He found also the same feeling in other matters. For example, he found it in law; and here he would say, let them take care that England did not force them to adopt their law, or that they in Scotland did not adopt a blind admiration of its superiority, though the law of Scotland was vastly superior to that of England. (Loud and prolonged cheers.) It was most unquestionably the duty of England to come down to them and borrow from them what was good or better in their law and in their Church. (Laughter and cheers.) But there was a great danger of people, for the sake of fashion, and the glitter of man and show, and for many other causes, to go away to England and become Anglicized, and forget that they were Scotsmen at all. (Loud cheers.) Their young men go to Oxford, where they learn a very little Greek—laughter—great deal of Episcopacy, a small proportion of Popery and a great deal of anti-Scottish sentiment. (Loud and prolonged cheers.) The

fact was that all Scottish feeling was banished out of them—they were completely smoothed over. (Laughter.) Now, that was a serious business, and they would find that this Wallace monument went down in to a very deep question the tendency of Scotsmen to forget themselves to become spies of men whom he counted in many respects an inferior people. (Loud, cheers and laughter.) At least he would never allow that the English Church with its semi-Popish flirtations and innumerities—(loud and prolonged cheers)—he would never allow that that Church, manufactured by a King and a parcel of sycophantish parsons with shovel hats, was a superior Church to that of Scotland worked out of the very blood and muscle of the people. (Continued cheers.) And he denied that even Oxford and Cambridge, with all their appliances of “cram” and examinations, and rewards in mere money, could produce such an amount of thought, real independence, vigour and intelligence as their own Scottish Universities, provided the Scottish Universities would but be true to themselves, and the Scottish people true to the Scottish Universities. (Cheers.) They would perceive that this question of the Wallace Monument was a most important one, and that there was linked to it a great number of other important ones; and it was, therefore, their bounden duty at the present moment to take every possible care that they restored and quickened the half lost or slumbering feeling of nationality; for after all he believed it was only slumbering. (Cheers.)—*Speech of Professor Blackie.*

Distinguished Natives of Cambuslang

Along with a well-merited eulogium which appeared two days since in the columns of a local contemporary on Dr. Livingstone, the African Missionary, a native of Cambuslang, near Glasgow, there may be mentioned another, also a native of that place, who was in his day nearly equally eminent—the Rev. Claudius Buchanan, born in 1766. He received his education at the school of Dornie, and in 1782 entered the College of Glasgow. In 1787 he quitted Scotland and went to London, where he was clerk to an attorney. Through the recommendation of the Rev. John Newton, with whom he was acquainted, he was sent by Mr. Thornton, of Clapham, to Queen's College, Cambridge, where he took the degree of Bachelor of Arts. In 1798 he was appointed one of the chaplains to the East India Company at Bengal; and when the Marquis of Wellesley founded a College at Fort-William he was nominated Vice-Provost and Classical Professor of that institution. He returned to England in 1806, being honoured with the degree of Doctor by the Glasgow University and also by that of Cambridge, in return for some valuable MSS. which he presented to it. He was employed in superintending the impression of the Syriac Testament when he died at Broxbourne on 9th February, 1815. His works are—“Christian Researches in Asia,” Sermons, Tracts on India, &c., all of a most interesting kind. While at the head of the College of Fort-William, he presented premiums to the Universities of Oxford, Cambridge, and Glasgow for Sermons and

prize essays on the propagation of learning and religion in the East. I have heard old people speak of him who knew him as a great honour to their village, where so many revivals of religion took place about eighty years ago by the discourses of the celebrated George Whitefield, and it cannot but be allowed that Buchanan was highly useful to that country in which he more particularly laboured by opening up much new intelligence respecting it, as well as that of his name shedding some halo around the place of his birth.

The Protestants of Hungary.

The Evangelical Churches throughout Hungary, both of the Augsburg, and of the Geneva Confession, have protested warmly against the measures which are contemplated by the Austrian Government, encroaching upon the privileges which the Protestants of that portion of the empire at present enjoy.—Hungary is divided—so far as its ecclesiastical administration is concerned—into four districts, each of which possesses its own superintendent for the spiritual affairs of the Protestant community, and also its own procurator for their temporal affairs. A district congregation or convention, is also assembled on stated occasions, to discuss the interests of religion and the evangelical Churches. The measures designed by the Imperial Government, and which are energetically resisted by the district assemblies of the Protestants of Hungary, would subject their deliberations to the initiative, or at least to the preemptory veto, of a commissioner appointed by the Emperor. They contend that the commissioner should only be allowed to be present and watch their proceedings and prevent them from exceeding due bounds. They also demand that the whole subject of the re-organization of the Protestant Churches shall be referred to a general Synod, which alone, according to the Presbyterian doctrine, is competent to deal with it. They fully recognise the superintending authority of the Emperor, and are ready to admit the appointment of a minister to act on his behalf, but they declare his authority is one external to the Church, not within the Church; and that he cannot be regarded as the supreme arbiter in religious affairs, or as invested with the power of deciding in the last instance upon matters which have been disposed of by the assembly of Presbyters. They likewise complain that the Government proposes to put a stop to the publicity of their proceedings. In conclusion, says the Protest agreed to by the Protestant congregation of the district of Pesth, “this project is in contradiction to the fundamental principle of our religious liberty; it is calculated to impair the very basis of our Confession of Faith, and the law in question cannot be accepted, therefore, as the system on which the Evangelical Churches are to be organized.”

Provision for Sons and Orphans of Missionaries.

On Tuesday the inscription stone of the new building in London, designed for the above object, was laid by the Earl of Shaftesbury, on a site adjoining the Congregational church, situated contiguous to the Blackheath station, on the North Kent Railway. The object of the institution, established about four years,

is to institute a home and school for the sons of missionaries absent on their missions as also for their orphans. The new establishment will be adapted for 100 children.

THE MONTHLY RECORD.

FEBRUARY, 1857.

MORAL COURAGE. An Address delivered at the opening of the fifteenth Session of Queen's College, Canada. By the Revd. Professor GEORGE, Vice Principal of the University.

It is not every day that we are favoured with the perusal of a stirring production as the above, or one which appears so well calculated to inspire the minds of those to whom it was more especially addressed, with a chastened enthusiasm, or to lead them to admire and to cherish whatever is just and honorable in sentiment, and to strive after noble deeds. Dr. George, the sturdy and eloquent author of these pages, is undoubtedly one of the ablest men in connexion with our Church in Canada, or, in our humble opinion, out of it, and we rejoice to think that one in every respect so well qualified for the office, should have been called to occupy so responsible a position in the highest Educational Institution which we possess on this side of the Atlantic. There is a certain vigor and robustness about the whole style and manner of the lecture, which contrasts most favorably with the puling sentimentality and cautious indelicacy which sometimes mark productions of a like kind, more especially when the lecturer happens to be a professor of divinity.—Here we have no third-rate truths dressed out in solemn and dignified language, and made to do duty for the hundredth time, but the fruit of genuine deep-toned earnestness, expressed in plain but nervous diction, which at once fixes the attention and commands the respect of the reader. It is truly refreshing to read so lively a production, were it only for the outspoken manly spirit which pervades every line of it, from the commencement to the close. Still, it is no less characterised by admirable arrangement and philosophic subtlety, than by the vigor and plainness of its language and illustration. To our thinking, there is about the learned professor's style much of the fire and graphic strength of the very best writers in our English tongue; and we rise from the perusal of this discourse before the students of Queen's College, sensible that for the time, we have been holding intercourse with a mind of no common mould, and still more deeply impressed (as the lecturer would wish us to be,) with the truth of the christian declaration so beautifully expressed by a cotemporary poet—

Life is real, life is earnest,
And the grave is not its goal,
Dust thou art—to dust returnest,
Was not spoken of the soul.

In the beginning of his lecture, the

Dr. very properly impresses upon the minds of his students the value and necessity of physical *courage*, in such a world as this, where there are so many malign influences at work, which can only be met and neutralised by *opposing force to force*. He further shows that even Christian virtue itself is impossible without it, and calls to mind that the loftiest poetry in the Bible is employed in celebrating the deeds of brave men—a circumstance of no slight significance to the reflecting mind. We are never to forget—indeed we will not be allowed to forget—that we are “born into a state of war;” and whether in our individual or social capacity, if we desire *peace* we must approve ourselves able to fight for it when required. The idea that, in a world where mean, thoughtless, and above all, unprincipled men, are numerous, we can move along quietly without a struggle, is very fallacious. As well might we adopt the one-sided philosophy of the simple Hindoo, of whom the story is told, that he became so enamoured of the sublime maxims of our religion that he was induced to pay a visit to England in order to see and admire, in their own homes, that wonderful people who had sent forth to the ends of the earth, the teachers of such noble doctrines. Landing at Liverpool, he had scarcely set foot on the sacred territory, when he was assailed by a drunken sailor who unceremoniously dealt him a blow on the side of the head; whereupon, in the mistaken spirit of his newly adopted creed, he “turned to him the other also!” In fact, without the possession of this quality, honest men would be continually at the mercy of the impudent and rapacious, and would soon be elbowed out of the world. But, as the author observes, this courage must be *calm, manly, rational and virtuous*. Discreetly used, it serves to protect its owner better than a drawn sword, or a Colt’s revolver. Moreover, if we aim at success in any department of science or learning, this quality is equally indispensable in such *peaceful battles* to enable us to conquer difficulties.

But moral courage is the main subject of the present lecture. Moral courage!—Where, in this age of conventionality and sham, art thou to be found? In a world where “all seek there own,” art thou only a superior kind of prudenee, which enables its lucky possessor to realise better board and lodging than the man of timid and vacillating mind who is not endowed with an equal share of self-confidence? Is it true that, according to the high transcendental school of philosophers, the whole of our boasted civilization, no less than our individual enterprise, however lofty in appearance, will in the end be found to resolve themselves into nothing more generous than the seething contents of a frying-pan?—But a truce to cynical reflections. Suffice it to say, that we fully believe that there are some at least to be found who would not, under any circumstances or for any consideration, knowingly trifle with the

claims of truth, justice or humanity—sell their birthright for a mess of porridge, or barter their mental independence in exchange for any quantity of bread and butter. In other words, we believe that the “moral hero” is not altogether an extinct species of the genus *homo*, even in our degenerate age; although it must be confessed that the specimens are by no means common. Yet this is not exactly the point aimed at in the present lecture, there being many degrees in the moral thermometer before we reach the highest development of human character.

We need scarcely say that the excellent Essay of Foster, on “Decision of character,” which everybody has read, is upon a kindred subject, and in so far touches common ground. Irrespective of the objects aimed at, we cannot withhold our admiration from the latter quality; but high moral courage is much more rarely found, and the feelings called forth by it of a far loftier description. It may be said to be the union of this quality of *decision* with high moral purposes and aims,—in the words of the author “when fully developed, moral courage may be regarded as a *sort of general outcome* of many virtues and graces.” With both the one quality and the other, the *will* has much to do. The will is that power of the mind which chooses and determines what is to be done and what is not to be done. It may exist in the greatest strength and vigor in irreligious men. Indeed, most of the men whose names are famous in history—our great warriors, statesmen and politicians,—all those whose names sphere high in the firmament of renown—usually display an immense *force of will*. They form their plans, whether right or wrong, and show a resolution that never wavers, and a constancy that never flags, in the execution of them. Now, moral courage, when enlightened and directed by the spirit of true religion, makes us as resolute in following after the dictates of truth and rectitude, as worldly men are in carrying their purposes into effect. Such resolutions, such vigor, and constancy of will have existed in all truly religious men—in all those who have been useful to the world whether by their example or teaching. Let us consider, for instance, the constancy of the first martyrs and confessors, who stood unmoved before their merciless persecutors, and cheerfully laid down their lives rather than deny their Lord and Master—suffering death oftentimes lingering, painful and ignominious. And what but this strong *faith* in Him could have supported them amid such awful trials as they were called on to endure! Animated by his Holy Spirit, they felt themselves superior to all the terrors of the rack, the gibbet, and the stake. It was a ray from the same divine fount, which falling upon the heart of a poor Monk, animated him to almost superhuman exertions in behalf of a pure Christianity,—filled him with such strength of zeal and vigor of purpose as shook the world to its centre, and inflicted upon an idolatrous and corrupt creed a wound, from which it is de-

clined never to recover. Moses, Elijah, Paul, Athanasius, Luther, Knox, were all men of great vigor and constancy of will. Having had their wills renewed and strengthened, they seem to have felt they had the words of God to speak and the work of God to do; and their biographies show that though they were not perfect in all respects, being liable to men, yet neither obloquy, nor poverty, nor torture, nor all the powers of earth and hell combined, could break the iron inflexibility of their determination to speak God’s words and to do God’s work.

Our author’s analysis of the nature of moral courage is no less skilful and ingenious than his enforcement of it is pointed and eloquent. First of all, he says, while it may to some extent, be modified by physical causes, it is plain that it depends for its strength and efficient action mainly on the condition of the mind. It must draw its strength from some of the highest principles of heaven, and deepest feelings of the human heart. It is no transient emotion but an abiding principle, which is ever gathering fresh vigor. Continually, in all our actions, we must be either fighting on the side of right, under the God of light, order and justice; or on the side of wrong, under the Prince of Darkness. To perceive clearly our relation to God, our minds have need of divine enlightenment. No man can be a moral hero, who has not a clear and profound faith *in all the claims of justice*. The MORAL COWARD is essentially unjust and dishonest; unjust to God, and then dishonest to his fellow men: he is likewise his own greatest enemy. In addition to his dishonesty, there must be a great reverence for the government and laws of God, as exemplified in the case of the Christian martyrs. In the highest forms of moral courage, there must also be *pure and ardent love*—love so great that it will prompt to benevolent deeds, not merely to the wise and grateful but what is far more, to the thoughtless and ungrateful, towards whom a bare sense of *justice* might tend to produce a cold severity. In this connection, how unspenkably great the sublime moral heroism of the great Saviour, in thinking of us when we were yet his enemies, and in seeking, by the sacrifice of himself, to reconcile us to God! If we would know what are the principles essential to moral courage in its highest forms, whither can we go for an example but to the great Redeemer of mankind? In the next place, a *good conscience* is indispensable. “Tis conscience that maketh cowards of us all.” Out of an evil conscience all sorts of cowardice will spring. On the other hand, all heroisms are strengthened by a good conscience—strong faith acting on a good conscience is the chief means of moral courage. To the conclusion at which the author arrives under this head is deserving of attention. It is “that he who has little moral courage has but a feeble hold on the principles; a dim perception of justice, weak faith, and a rickety conscience.”

That such men should, nevertheless, hold a respectable place in the world, is a sad proof how much they have had to do with the fashioning of its opinions."

But there are occasions when it will be found that a higher order of courage is necessary to turn back than to go forward.

"And yet," says the eloquent author, when this is done, how grand and beautiful does it appear as a moral act. Is it not grand to hear a man humbly, yet boldly and fearlessly confess his ignorance, errors, uncharitableness, or false conclusions. He that can do this honestly and meekly, is no ordinary man. When ye have witnessed it, does not the remembrance of it stick to you? With what admiration would you regard that youth, who with moistened eye and trembling limbs, would go up to the companion whom he had misapprehended and misrepresented, and frankly confess his error and his fault. If you should ever, in some trying hour, especially need the help of a friend, cleave, if you can, to the arm of that man. He that is not afraid thus to go back on self, to correct what is wrong, will not be afraid to go forward with you in what is right. It is a pity that this form of moral courage should awaken so much of wonder from its mere rarity, for truly, occasions are not wanting for it. And my young friends, I beseech you by all that is noble in sentiment, generous in feeling, and sacred in conscience, cherish the manly, honest and christian integrity, which will enable you to confess frankly any fault in conduct, or error of opinion. Truly I think if you have any conscience or honour, the applause of the world for going forward, when your secret thoughts tell you that you should turn back, and lead others back, must be a kind of irony peculiarly bitter. It were amazing, and in many ways not a little instructive to know, what some men in their hours of retirement have thought of the applause which greeted them in public, for moral courage to which they knew they had no claim. It must be curious to see how these persons look at their laurels in their bed-room of a morning!

After showing how indispensable, in their several departments, is moral courage to the lawyer, the medical man and the minister of the Gospel, our author adds a remark or two which we consider well worth the attention of every reader.

Yet, it is not merely in these high places of peculiar responsibility that moral courage is required. No man in the lowest station can be safe without it. The peasant and mechanic, not less than the Statesman or Magistrate, must possess a profound reverence for truth and the claims of duty, or from the temptations to which they are daily exposed, they will fall into sin. I assume, what no one will deny, that much base equivocation, as well as direct lying, may be traced to moral cowardice. Were men bold for the simple truth, and did they give a ready ear to the slightest whisper of conscience, their yes would emphatically be yea, and their nay, nay. A false tongue can enter the dreadful consecrations of moral cowardice in the witness box will more in the jury box. It is plain, if other witnesses or jurors think more of personal consequences from what they are to say, than of what truth and law require at their

hands, the most horrible injustice may be done to individuals or society. For the support of our civil and judicial institutions, much is necessary; but men are apt to forget in thinking of other requisites, that an unbending honesty is the foundation of the whole. Apart from the guilt brought on his own soul, the cowardly equivocator little thinks how fatal his conduct would be to the most sacred institutions of the land, were it to become general. He that is a moral coward is in special danger of becoming a liar. But the liar is not only the basest, but the most pernicious of men.

We close this very imperfect sketch of so valuable and instructive a lecture, by quoting the concluding paragraph, containing an advice of the utmost consequence to us all, and of which we cannot be too often reminded.

And in fine. When you see that you are about to enter on the performance of any duty, or about to be called to encounter any trial which may require a more than ordinary share of moral courage, go to that God for strength "who giveth liberally and upbraideth not." The grand cause of innumerable disastrous failures, is *trusting to our own strength*. Men of the greatest mental vigour, when they do this, need not wonder that they fail. It is in your closet, wrestling with God on your knees, where you may expect to have that promise fulfilled:—"As thy day is, so shall thy strength be." Without the grace of God, you will be sure to fall in the hour of severe trial. But with the grace of God, and the aids of His divine Spirit, you will be enabled to do valiantly. Go forward then with this *kind of bravery* in your hearts, determined ever to stand firmly on the side of right against wrong, and to perform your part in life, so that an enlightened conscience will ever commend, and the God of justice and goodness ever approve.

(Letter from the Rev. Wm Murray to the Editor of this Journal, for publication in the Monthly Record.)

MONROE, 3rd January, 1857.

Rev. and Dear Sir:

Would you oblige us by publishing the following list of subscriptions which we have received from Richibucto in aid of our Church; we expect that we will get ten or twelve pounds more from the same quarter:

John & Thomas Jardine,	£10 0 0
William McLeod, Esq.,	10 0 0
George McLeod,	5 0 0
Lawrence Maclaren, M. D.,	5 0 0
Mrs. Maclaren,	2 10 0
Hon. David Wark,	2 10 0
Alexander Roxburgh,	2 0 0
William Brait,	2 0 0
John Brait,	0 15 0
John Miller,	1 5 0
Thomas G. Richardson,	1 0 0
John Leislman,	1 0 0
Robert Moodie,	1 0 0
David Mundie,	1 0 0
Robert Ross,	1 0 0
George Pagan, Esq.,	1 0 0
David McAlmon, Esq.,	1 0 0
James Main,	1 0 0
Samuel Girvan,	1 0 0
James Girvan,	1 0 0
David Wright,	1 0 0

James Wright,	£1 0 0
John Main,	1 0 0
Alexander P. Morrison,	1 0 0
Alexander Girvan,	1 0 0
Robert G. Anderson,	1 0 0
Alex. Cameron,	1 0 0
Jas. Cameron,	1 0 0
Jacob Ferguson,	0 15 0
James Howe,	0 10 0
Alexander W. Jeffrey,	0 10 0
Archibald Glendinning,	0 10 0
Edward Walker Senr.,	0 10 0
William White,	0 10 0
Thomas Girvan,	0 10 0
Anthony McNamee,	0 10 0
Malcom Gesner,	0 10 0
John Jardine,	0 10 0
Zaccheus Phanny,	0 10 0
Louis Carvell,	0 10 0
William Brown,	0 10 0
Stephen Beale,	0 10 0
William Keswick,	0 7 6
Daniel Dosh,	0 7 6

You will be glad to hear that matters are progressing here quite as favourably as could be expected. The frame of the church is now up, and a considerable part of it boarded in; and already it has quite an imposing appearance. All parties agree that the frame is a most excellent, substantial one. The inside of the church is fifty by forty feet, provision being made for lengthening it if required. There is a porch in front ten feet wide (to which we intend to have a vestry) with a tower sixty feet high. The walls of the church are twenty-five feet in height. By contract, the inside is to be painted by the beginning of June, and if arrangements can be made for entering into a second contract for the inside we will be able to worship in it permanently some time during the course of the summer.

Altogether, it is expected, the church will cost about £1000. About £120 has already been paid for the laying of the foundation and for lumber for the frame. The contract for the outside amounts to £460, and this must be forthcoming at the very latest by the beginning of June. After this there will be some £400 to provide for. A subscription list has been going round among ourselves, and a great deal more has been signed than could have been expected, but money is so very scarce that I fear that when it comes to be collected it will appear in many cases that we have been more willing than able. Still, with what has already been collected, we will probably have nearly sufficient to liquidate the first contract. We are anxious, if possible, to raise as much more money as will enable us to pay for the second contract, setting apart what may result from the sale of the pews as a reserve fund for a Manse. We are desirous of being self-supporting as soon as possible, but our numbers are so few that unless there be the additional security of a Manse, a minister's support would in such a case be very precarious. The sale of the pews will not amount to a great deal, as after the heavy subscription which has already been levied on the Presbyterians here, we must put them up at a very moderate price. Besides as

our great object is to provide for the minister's support by means of the seat rents, the less upset price we have, the more will we be able to ask in the shape of yearly rent.

We are satisfied that the addition of a Manse is most desirable, it may be said, considering the numbers and means of the Presbyterians here, necessary for the permanent maintenance of religious ordinances among us; and we hope that in seeking to accomplish this object those friends who have already promised to assist us, or who may yet be called on to do so will take our necessities into consideration.

We feel very grateful for the liberal aid which has already been extended towards us, and as the cause is a good one, we have full confidence in its continuance.

I am, Rev. and Dear Sir,
Your obedient servant,
WILLIAM MURRAY.

Dr. Livingstone, the African Missionary.

Most of our readers are aware that of the vast continent of Africa we are as yet acquainted with but a small portion. Bruce was the first to introduce to the knowledge of Europe the modern inhabitants of the regions of that continent east of the Nile. Brown extended our acquaintance with the portion of the same district which is intermediate between Egypt and Abyssinia. Burekhardt, though the chief scene of his labours was the Asiatic continent, contributed something also to our knowledge of Africa. Horneman crossed from the Nile to the route which leads from Tripoli to the interior. Park explored the regions in which the Niger has its source. Puchan and Clapperton crossed the route of Horneman, penetrated to the great inland lake, and connected it with Cape Coast. The Landers traced the Niger to the Bight of Benin. When the Cape of Good Hope came into our possession, in the beginning of the century, the Dutch, after centuries of settlement, were unacquainted with all but the south-east angle of the continent. Since that time our discoveries have been rapidly extending to the East and to the North; and now Dr. Livingstone, a Scotchman, who only returned to England a few months ago after an absence of sixteen years, has penetrated into the very centre of the continent. His return to Britain, after so lengthened a period, is an event of equal interest to the religious and scientific world; and learned Societies and Missionary Associations have vied with each other in according to him the warmest welcomes. There is nothing very striking about his general appearance. He is described as below the middle height, of a spare and most compact form, every muscle tempered to the hardness and consistency of iron. Having been absent from England, and, with few exceptions, from speech of Englishmen, for so long a time, his first sentences, on address-

ing the different religious and scientific bodies which met to do him honor on his arrival, were slow, unsteady and hesitating; but as he warmed with his subject, the slowness and hesitation wore off; his native language came out in full relief, and with it came the broad Scotch of Lanarkshire. Dr. Livingstone had been sent out by the London Missionary Society in the character of a minister of the Gospel, but he possessed also a knowledge of the science and practice of medicine, an accomplishment which had opened up to him a path that would have been closed to any other man. By the combination of the healing art of the body with the healing art of the soul, he had secured the confidence, love and support of the various tribes visited by him, while in any other character he might have met with distrust and opposition. He has brought with him a harvest of knowledge as the result of his indefatigable perseverance, and an accumulation of facts which, under the blessing of Almighty God, will be turned to the benefit of present and future generations. He found the African race very slow in the motions of their minds, and in this respect they form a contrast to the South Sea Islanders. As soon as he succeeded in making known his country to the inhabitants of the regions which had never before been trodden by the foot of a white man, they exclaimed, "Oh, we know who you are. You belong to that tribe which loves the black man." Facts like these are most encouraging.

The Glasgow Mail says—A distinguished Scotchman has turned up very opportunely in London, as distinguished Scotchmen generally do in all parts of the world. The Times was bewailing a few days ago that nothing good or great is contributed by Scotland in these degenerate times to science or learning. The columns of our contemporary are now filled with eulogiums on Dr Livingstone, who is honoured night after night by the whole religious and scientific bodies of the metropolis as the most intrepid traveller, the most successful explorer, and the greatest geographer of the present day. Here is one department, therefore, in which Scotland should seem to occupy a very lofty position. Dr Livingstone is a native of Cambuslang. He first imbibed those principles of religion and philanthropy of which his life is so noble an example, from humble Scotch parents, and the elements of that learning and science which he has turned to such magnificent account in the lonely wilds of Africa he acquired in the University of Glasgow. The bravery, the perseverance, energy, and endurance with which he has prosecuted his arduous and perilous mission for sixteen years are also eminently Scotch qualities. But while rejoicing in the achievements and fame of our countryman, we feel that in thus connecting his name for a moment with a sectional controversy, we almost owe an apology to Dr. Livingstone, who is evidently in the greatest and finest sense of the term a "citizen of the world." His high moral and intellectual qualities have been consecrated, not to party, not to country or sect, not even to personal advancement, but to mankind. There is a sublimity in such a career as that of Livingstone, besides which the life of many of the world's great men dwindles into vulgarity and tawiness.

It begins in such very humble and narrow circumstances, like a mountain rill almost swallowed up by its rough and stony bed, and ends in such ample utility and fame like a spacious river bearing to the ocean the ships and Commerce of the world. It is so void of love for self and so full of love to man, it is so simple and unostentatious in its means, and so true, great and enduring in its results, it is impossible to withhold from such a life the highest meed of admiration. It combines the Christian zeal of a Paul with the scientific ardour of Humboldt. With Christianity and science in union, and thus advancing hand in hand, common triumphs, it is inconceivable wonders, both of moral and physical transformation, may speedily be accomplished in the world. The mysterious words of the Divine Teacher and Miracle-Worker may soon receive an astounding fulfilment; "He that believeth on me, the works that I do and greater works than those, shall he do also."

[To the Editor of the Monthly Record.]

DEAR SIR,—I observe that you have some times had occasion to refer to the condition and prospects of our little periodical with a view to increasing its circulation as widely as possible. I humbly think it ought to be in the hands of every one of our friends in these Colonies. It is not only useful for giving an account of Church affairs in general, but furnishes some excellent matter for family and sabbath reading. Now that we have got such a number of young ministers in the field, I have no doubt that they will assist, by their contributions, to give it greater interest and variety. For my own part, I am very well pleased with it, and I have heard others speak of it in high terms. A paper of some kind is absolutely necessary, and I think there can be little doubt but it will be well supported. I endeavour, in my own neighbourhood, to promote its circulation by recommending it to every body that is likely to take it. An agent can do a great deal in this way if he is willing to put himself to a little trouble. One or two parties who subscribed have told me that they did not get them very regularly the first year, but I have heard no complaints for a long time past. Every one upon my list gets his copy as regularly as the month comes round. If they do not, they have to apply to me, by a letter to the secretary any irregularity of this kind would, I am sure, be at once rectified. I know that vague and indefinite statements about people not getting their Records can do no good, and often may originate from a neighbour taking a look of another's copy. I have known to be the case in regard to other papers. If I found a paper did not really come, I would send the name and address of the person to the secretary, believing that this is the best way of getting it sent on immediately. Parties who are subscribers do not let it be known to the agents that their papers are not coming regularly, they must just be content to be disappointed, whereas an immediate application in the right direction would be the means of correcting any mistakes or oversights, which are to some extent inevitable from affairs of a like kind.

I am, &c. As An

With reference to the above communication from our esteemed correspondent, I could wish that all our other agents were actuated by an equal amount of zeal for the Record; and we trust that in future

scribers, who may from any cause not receive their papers, will at once adopt his excellent advice.—Ed.

Death of Hugh Miller.

Hugh Miller is dead. For some time past this distinguished individual, so long Editor of the principal organ of the Free Church, had been suffering under a species of mental disease, arising in all probability from excessive devotion to study. The leading geologist of the age, he was engaged with a treatise on the "Testimony of the Rocks," upon which he was putting forth all his strength, and which will probably be found one of the ablest of all his writings. In the preparation of this noble contribution to the "Evidences," and just about the time he had finished the work, his overtasked faculties broke down. He had previously indulged in singular fancies—such as that his house, but especially his valuable Museum, would be broken in upon by thieves in the nighttime. A revolver and a broad-bladed dagger lay near him in his sleeping apartment, and at his bed-head a claymore was ready at hand. A week or two before his melancholy decease, he experienced sudden and singular sensations in his head, which filled him with the most alarming apprehensions. He called on Dr. Balfour, an eminent physician in Portobello, to consult him as to the state of his health. He described his sensations once or twice to have been as if a stiletto were suddenly passed through his brain from front to back, which felt like a burning on the top just below the bone. He felt convinced, in his own diseased imagination, that he had been sleep-walking at nights, and looked at his clothes but could find no proof of his having been out. Professor Miller also joined in the consultation; and the result was, that the medical men enjoined absolute discontinuance from work, and gave such advice as seemed best fitted for the speedy recovery of their patient, concerning whom they entertained not the least apprehension. Shortly after, he experienced a violent paroxysm, which however passed quickly away, and left him in perfect health. The evening previous to his death was spent quietly with his family. He now retired into his sleeping room, which he occupied at night alone, and it seems lay sometime upon his bed. The horrible trance, more horrible than error, must have returned. All that can now be known is to be gathered from the facts; the next morning his body, half-dressed was found lying lifeless on the floor, the chest pierced with the ball of the revolver pistol. On looking about the room in which the body had been discovered, a folio sheet of paper was seen lying on the table. On the centre of the page the following lines written,—the last which that eloquent pen was ever to trace:

DEAREST LYDIA,

My brain burns. I must have walked; and a

horrible dream rises upon me. I cannot bear the horrible thought. God and Father of the Lord Jesus Christ have mercy upon me! Dearest Lydia, dear children, farewell. My brain burns as the recollection grows. My dear, dear wife, farewell.

HUGH MILLER.

Alas! for the frailties of our mortal nature. But pleasing it is to think, that amid the terrible gloom which must have overshadowed the noble intellect of this great man before the sad catastrophe, his spirit was composed—humble, and reverent, and loving to the last. His remains were deposited near those of Dr. Chalmers, Sir Andrew Agnew, and Sheriff Speirs, in a situation of surpassing scenic beauty. His funeral was larger than even Dr. Chalmers'; and the press teems with tributes of respect to the memory of the mighty dead.

THE BELIEVER'S FINAL TRIUMPH: A

Sermon preached in the Scotch Church, Glasgow, on the Twenty-third of November, 1866, being the second Sabbath after the Funeral of the late William Cooper, Esq., Merchant, Glasgow, by the Rev. GEORGE HANCOCK, A. M.

This is a sound, practical and evangelical Discourse upon one of the most important doctrines of the Christian religion—the final triumph of the true believer over death and the grave. In establishing and illustrating this sublime doctrine, Mr. Harper shows, in the clearest and most satisfactory manner, that it is not based upon the faint light of nature, or the deductions of unassisted reason, but is exclusively a doctrine of revelation, dimly shadowed forth in the writings of the Prophets, the full and complete development of which was more particularly reserved to gospel times. All true believers are convinced that it is the gospel which has brought "life and immortality to light," and that the resurrection of our Lord is at once the most complete proof and most glorious exemplification of the resurrection to everlasting life. It is not the man of the world—it is not the votary of science or philosophy, neither is it the sceptic or the infidel, but the true Christian, who can triumphantly exclaim, amid the infirmities of dissolving nature, and in the immediate prospect of a coming eternity, "O death, where is thy sting? O grave, where is thy victory?"

The preacher then proceeds to unfold the consolation and support which this doctrine affords to surviving and sorrowing friends, in committing the ashes of departed relatives to the tomb; and after pronouncing a just and well merited eulogium upon the deceased, as a person of unbending integrity, and strong and ardent devotional feelings, as well as steadfast attachment to the Church of his fathers, he concludes this excellent, appropriate and faithful discourse with several beautiful practical remarks.—"Blessed Gospel!" he emphatically exclaims, "that opens up to us those sublime

prospects which cheer the mourner's heart and brightens the mourner's countenance.—Blessed Gospel! that discloses to our view that better world, 'where they that have been wise shall shine as the firmament, and they that have turned many to righteousness, as the stars for ever and ever,' where Christ's faithful servants shall behold his unveiled glory, and be ravished at the sight; where they shall suffer 'no more pain, neither grief nor sorrow, where the lamb that is in the midst of the throne shall feed them, and lead them to living fountains of waters, and God shall wipe away all tears from their eyes.'"

"But above all," adds Mr. Harper, with great fervour and earnestness, in his concluding address to his hearers, "let none of us forget the great and solemn lesson which this occasion is so well fitted to teach us. 'Cut down in the prime of life, with apparently many happy and useful years in store, the early decease of him that is now no more addresses to all of us a most impressive warning. Loudly does it proclaim in the ears of every congregation our Lord's admonition, 'Be ye also ready, for in such an hour as ye think not the son of man cometh.' From the newly-made grave of our departed friend, there comes a warning voice, calling upon every one of us to prepare for the last great trial of our faith; 'Behold,' it says, 'you also are mortal; your probation is brief; your work must be done speedily; you are immortal too; you are hastening to the bar of God; the Judge standeth at the door.' Only a few weeks ago, and our dear friend was going out and in amongst us, in the full possession of health and strength, with intelligence beaming in his countenance, and vigor animating his step. Only a few short weeks ago, and he was worship-ping where you now worship, listening with marked attention to the preacher who is now addressing you. I believe it was the last sermon which he ever heard. Oh! how earnest ministers ought always to be to set clearly before perishing sinners, hastening to the bar of judgement, the only way of salvation—to point ever to the TRUE CROSS, lifted up in the wilderness of this world, and to invite all to look upon it and live. See, my friends, hanging upon the accursed tree, the blessed Saviour, wounded, and bleeding, and dying, with his arms out-stretched as if to embrace the world, and to gather the perishing under the wings of his protection. Can you look upon Him whom your sins have thus pierced, but to whose loving heart, notwithstanding all that you have yet done, you are still dear—can you behold so great a spectacle, and yet turn away with coldness and indifference from the sight? O remember that it was sin that brought death into the world, and all our woe,—filling so many eyes with bitter tears, so many hearts with grief and sorrow. But believe, that what sin has done, Jesus Christ, your great Redeemer, is all powerful to undo; and that, over every enemy you are more than conquerors through him that loved you,

and gave himself for you. Be convinced, that it is ON CALVARY alone that you will find a balm for every wound, a solace in every affliction,—there alone, that amidst all the calamities of life even to the last closing scene of all, you can learn to raise the triumphant shout, "O death where is thy sting?" O grave where is thy victory?"
AMEN.

Public Collections.

THE Synod of Nova Scotia, at its annual Meeting in Halifax, in July, 1855, directed annual collections to be made, after due intimation and explanation in all the Churches and preaching stations within the bounds, for the following important objects:—For the Home Mission Fund some Sabbath in the month of February, each year; and for the Synod Fund on some Sabbath previous to the sixth before the meeting of the Synod. At the annual meeting in Pictou, in July last, another public collection was directed to be made annually in all the Churches and preaching stations connected with the Synod, for the Young Men's Scheme, any time before the last day of November. We consider ourselves bound, as public journalists, to call the attention of the office-bearers and members of our Church to these appointments of the Synod, made for the most important purposes.—Unless Presbyteries and Kirk sessions co-operate promptly and cheerfully in carrying out the recommendations of the Synod it must be evident, that its recommendations and decisions, however excellent and praiseworthy in themselves, must prove altogether fruitless and unavailing.

The Synod of New Brunswick, at the late annual meeting in August last, at Chatham, Miramichi, ordered the annual collection for the Bursary Fund to be made on the last Sabbath of October, and the collection for the Home Mission and Synod Fund on the third Sabbath in May, or in either case as soon after as convenient, in all the Churches and preaching stations within their bounds.

Liberal Missionary Donations.

We observe, with much pleasure, that a donation of £5., 8s. has been given by the Parish of Galashiels, in the south of Scotland, for the erection of Mr. W. Murray's church at Moncton, N. B.; that £67, 17s. have been transmitted from the Presbytery of Pictou for Missionary services; and a Donation of £100 by "a Colonist" to the funds of the Colonial Committee; that "an Economist" has transmitted £300 to the home mission scheme; that the Duke of Sutherland has given, for the general Assembly's Schools in the district of Rhives, £93., 15s. and £37. 10s. in the district of Tongue; and that an immense number of liberal Contributions have been made by Presbyteries and Parishes in all parts of Scotland to the Endowment Scheme.

To the Editor of the Halifax Monthly Record.

MANSE, Newcastle, 20th January, 1857.

MY DEAR SIR,—

I have just received from Dr. Fowler a note, dated 17th December, in which he says:—"It gives me sincere pleasure to say, that, at a meeting of the Colonial Committee, held to-day, we appointed the Rev. Adam Gibb to the vacant charges (Tabusintac and Burnt Church) to which your recent communications refer. Mr. Gibb is a native of Aberdeen, and has been strongly recommended to us as a clergyman of talent, piety and zeal, and I earnestly trust that he may prove a blessing to our countrymen in your quarter."

You will no doubt have pleasure in reporting this proof of the activity and zeal of the General Assembly's Colonial Committee in addition to what was reported in the last number of your valuable Periodical. It is truly delightful to find that so many of the young men, now coming out in the Church of Scotland, are turning their attention to their countrymen in the Colonies, and thus giving a hope that those who have long waited with earnest desire to have a minister from the Church of their Fathers stationed among them, may soon have their desires gratified.

I remain,

Dear Sir,

Your's truly

W. HENDERSON.

The Revision of the English Bible.

Men of good sense and religious feeling throughout the country will support Lord Shaftesbury's protest at Oxford last week against a new version of the Bible. The religion, the literature, and the patriotism of England alike protest against it. Our translation of the Bible is interwoven now with our history, and mingles with our glory as a nation: it is part and parcel of the English language: it is sanctified by the associations of childhood, by the traditions of family life, and by the thoughts and comments of the learned, the wise, and the holy of past generations: it forms the basis of religious hope and consolation on which all communions among us rest, guiding daily life, soothing sickness, and inspiring the bed of death: its texts run like chimes in the ear of every religious Englishman—they haunt his chamber—they meet his steps, and they follow him into the busy office and crowded mart. What can our new translators give us in exchange for so priceless a gift transmitted to us from the age of the Reformation? But it will be said that it is not a new translation of the Bible, but a new version, which is wanted; but only the correction of some inaccuracies and errors. We shall be told that the English translators of the Bible were fallible men, that they might make mistakes, that Hebrew and Greek scholarship has advanced since their

day, and that with the light of improvement it would be unreasonable to retain in our translation manifest errors, on which all the learned are now agreed, while a change would not at the same time at all interfere with the substance of the translation or alter the identity of the English Bible. We do not deny the abstract soundness of such a claim as this, and we are ready to admit, that no reasonable man could deny that if any undoubted errors and inaccuracies exist in our translation of the Bible, it would in itself be expedient to correct them. But before taking formal steps for this purpose, and instituting a commission of scholars for the revision of the English Bible, we must suggest one condition which an English government would be justified in exacting, and even called upon to demand. We need not say that the members of the Administration in this country do not generally profess to be scholars. They would not pretend to be able to form a judgment on the questions involved in a revision of our translation, or to say what were inaccuracies in it or what were not. But there is one question which a Government would be competent to, and ought to decide, before instituting a commission for this purpose—question the responsibility of deciding which falls directly upon them, and which they could not evade and that is, whether the amount of inaccuracy charged against our translation is sufficiently large and important to call for a formal commission of revision, and to counterbalance all the risk of mischief and bad consequences from it. It must be remembered that the institution of such a commission as this is not a step simply negative, and therefore opposed to what is absolutely harmless on one side, and a clear gain on the other. There is considerable risk of mischief from such a step, and all the fuss attending it, it is quite certain to lead to a great deal of alarm, trouble, suspicion and disquiet. Moreover, when you institute such a commission you cannot guarantee its perfect judgment and discretion. A number of scholars brought together with their different theories and conflicting canons will probably begin to fight before long, and when to the differences of schools the differences of divines are added, confusion will grow. There will be High Church pulling a disputed text one way, Low Church another, and every party of the Church will be on the *qui vive* to what advantage it can out of the revision. All this is mischievous: it is certain to follow from the institution of a commission, and therefore the question must be decided beforehand whether the advantages to be gained by such a step counterbalance the disadvantages, or the imminent risk of whether the amount of inaccuracy charged against our translation is such that the prospect of its correction outweighs all the evils which accompany it. An English Government will have, by the aid of such a commission, of learning, intelligence, and common sense as it may consult, to decide this question.

and it cannot evade the responsibility of such a decision. After all, however a scholar here and there may complain, it seems to be generally agreed that the inaccuracies in our translation are not of any great importance, or such as at all affect the main doctrines and substantial teachings of the Bible. All human productions are liable to error, and, were our translation of the Bible to be revised next year, a whole crowd of scholars would after the work was done commence criticising it. No translation ever will completely satisfy the sharp eyes of these gentlemen: and if we are to correct, we please them, we shall have to go on correcting for ever. We must institute an annual commission for revising the English Bible; or rather we must have a permanent board sitting at Whitehall for this purpose, in perpetual correspondence with the classical professors of universities and the leading divines of all denominations, and presenting us with a new translation every year. Our translation never can be—perfect: It only professes to be good and correct for all religious purposes. No body denies that it is this; and, with its universal admission, we may safely leave the question of its revision to the common sense and wise discretion of an English Government, after consultation with intelligent and religious men and due inquiry into the religious wishes of the country.

St. Matthew's Church.

We had the melancholy duty of announcing to our readers last month the entire destruction of this venerable structure by fire on the 1st of January last. This disaster has proved less calamitous than might have at first been anticipated. The sympathy of the whole community was strongly manifested towards the congregation in the trying circumstances in which they had been placed, and offers of temporary accommodation were made by almost all the Protestant denominations in the city. The liberality of the congregation has since that event been displayed in a most remarkable manner—upwards of £4000 having been subscribed in a very short time for a new building. A site, it is expected, will soon be secured, plans will be obtained, and arrangements made for the erection of one of the best, most commodious, and handsome churches in the Province.

The Rev. Thomas Jardine.

Letters have been received from this missionary, dated Hamilton, 16th ultimo, stating that he would leave Liverpool in the *Para Steamer*, on the 31st of the last month, and expected to be in Halifax in ten days thereafter.

The Rev. George Boyd, of St. Andrew's, gratefully acknowledges the receipt of being a legacy left by the late Mrs. McCulloch—to be appropriated in aid of the work of St. Andrew's Sabbath School,—

where she was distinguished both as a scholar and a teacher—or of any missionary scheme which he may be pleased to select.

The Rev. William B. Pratt of London.

We understand that the above named reverend gentleman has received and accepted a unanimous call to Lady Church, Paris. He at one time intended going as a Missionary to the heathen, but was prevented by a peculiar combination of circumstances. It must have been gratifying to his numerous friends to know that at the time he accepted the above call, he had no less than four others offered him. Such was his popularity as a preacher.

Letters and Monies Received, January, 1857.

Revd. Donald McDonald, P. E. I., with 193 subscribers and £5 on account. Revd. A. Forbes, Dalhousie, 20 subscribers, and £1 5s. on account. T. A. Gibson, Montreal, subscription 7s. 6d. William Brait, Kingston, Kent, N. B., 4 subscribers and 10s. enclosed. John Gray, Hopewell, W. B. E. R., Pictou, 12 subscribers and 30s. enclosed. Revd. W. Snodgrass, St. Paul's, Montreal, 5s. enclosed—suggestions attended to. Letter from Wm. Gordon, Pictou—sends 34 subscribers, and £4 5s. By hands of Rev. Geo. Harper, Wallace, 17s. 6d. Subscriptions collected in the city, £12 7s. 5d. A. A. Davidson, Newcastle, 24 subscribers and £3. Hugh H. Ross, West River, 3 subscribers and 7s. 6d. Rev. W. Murray, Moncton—letters received and his directions attended to. Donald McAulay, Fox Harbor,—letter and list received, and instructions attended to. Wm. McDougall, Barney's River,—letter received—4 subscribers. Alex. McGrigor, Big Island, Merigomish—letter received—directions attended to. Rev. James Mair, New Glasgow—letter received—instructions attended to. Rev. Dr. Brooke, Fredericton—requests complied with.

After preparing an Editorial article on Professor George's Introductory Lecture, we received a very excellent review of the same publication from an esteemed correspondent, which will appear in our next.

LATEST INTELLIGENCE.

New Presbyterian Church, Windsor.

Improvement in the style, size and elegance of the Churches recently erected in Nova Scotia, is evident to any person acquainted with the Country, East or West. In no religious body is this progress more visible than among Presbyterians. The congregation at Pictou, New Glasgow, Truro, Upper Stowiacke, Springville, East River, Sherbrook and Tatamagouche, have done honor to themselves by erecting Churches which are an ornament to their respective localities, while the great object for which they were projected has not in any case been sacrificed to mere decoration. Windsor is now to be added to the number,—the new Presbyterian Church having been opened on the 4th ult.

The opening services were fixed for the first Sabbath of the year. Had it not been for the severe storm and heavy snow drifts the

House would have been densely crowded. As it was, it was respectably filled. The Rev R. Sedgewick after devotional services appropriate to the occasion, preached from the Gospel by St. Luke, Chap IX, v, 33 —“ It is good for us to be here,” and in the afternoon from Psalm 132d, last verse, and last clause “ But upon Himself shall His crown flourish.”

The Rev J. L. Murdock the Pastor of the United Congregations of Windsor and Newport preached in the evening, from Job, ch. 23d, v. 3, “ Oh! that I knew where I might come even to His seat.”

The audiences were deeply attentive and appeared evidently impressed with the solemn, suitable and important truths, to which during all the day they listened. Religious services were also held and discourses preached to large and delighted audiences on the Monday and Tuesday evening following, by Mr Sedgewick.

May the Building thus set apart for the public worship of God long remain the Home of a united and pious people. May many souls be there turned from disobedience to the wisdom of the Just, and when the Lord reckoneth up the people, may it be found that many were born there! May the congregation enjoy times of refreshing from the presence of the Lord.—*Communicated to Presbyterian Witness.*

The Free Presbytery of Halifax met at Dartmouth on Thursday the 15th ult., to moderate in a call to the Rev A. McKnight. Professor King preached on the occasion on the words “ Take heed how ye hear.” The Presbytery sustained the call of the Dartmouth Church to Mr McKnight, and tendered it to him for acceptance. Having accepted it trial discourses were given him by the Presbytery preparatory to ordination. The call is unanimous, and numerous signed.—*Presbyterian Witness.*

The Rev Dr Craik and the Rev Norman M'Leod of Glasgow, a deputation from the General Assembly of the Established Church, addressed the students in St Andrews, attending both colleges, in the Hebrew class-room of St. Mary's College, on the subject of the missions of the Church, on Tuesday. The attendance was considerable, and the Professors of St. Mary's College were present. The object of the deputation was to enlist the sympathies of those students studying for the ministry, with the view of inducing some of them at an after period to become missionaries.

GAELIC PROFESSOR.—The Presbytery of Aberdeen at their last meeting passed a resolution, suggesting 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.

We have still cause to complain of the want of ecclesiastical intelligence, to render our pages more interesting and instructive to our readers.

Synod Fund.

Feb. 3. By Balance in hand - £2 3
JAMES F. AVERT,
Treasurer.

Home Mission Fund.

Balance in hand 3rd February, - £69 6"
DAVID ALLISON, Treasurer.

Agents for The Monthly Record.

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|---------------------------|------------------------------|
| Wm. Grant, Esq. Stationer | Halifax. |
| J. B. Taylor, Esq. | Dartmouth. |
| Wm. Gorton, Esq. | Pictou. |
| John McKay, Esq. | New Glasgow. |
| Robert Saubertland, Esq. | Eastport. |
| Robert Ross, Esq. | River John. |
| Koderick Fraser, Esq. | Village River John. |
| Douglas McKay, Esq. | River Hill. |
| Peter Grant, Esq. Miller | Cape John. |
| John Gray, Esq. | Howe's W. B. E. R. Pictou. |
| Duncan McDonald, Esq. | East Branch, E. N. Pictou. |
| August McLeod, Esq. | Mill Brook, Pictou. |
| Hugh H. Ross, Esq. | West River, Pictou. |
| Rev. Alex. McGillivray | McLellan's Brook, Pictou. |
| Alexander McGregor, Esq. | Big Island, Merriggomtshe. |
| William McDougall, Esq. | Medmont, Merriggomtshe. |
| James W. DeLaney, Esq. | Amherst. |
| Wm. McNab, Esq. Merchant | Wallace. |
| D. B. Munro, Schoolmaster | Stako Road, Bridge, Wallace. |
| D. Macaulay, Esq. | Fox Harbor. |
| Mr. Murray, Tailor | Pugwash. |
| John Ross, Esq. | Truro. |
| John Smith, Esq. | Dadlock, C. B. |
| T. W. Harris, Esq. | River Inhabitants, C. B. |
| J. Edwards, Esq. | Kentville. |
| Alex. Balloch, Esq. | Fredericton. |
| James Millar, Esq. | St. John, N. B. |
| Rev. James Murray | Obstism, Miramichi. |
| William McLean, Esq. | Bathurst, N. B. |
| R. B. Haddock, Esq. | St. Andrew's, N. B. |
| Alvan A. Davidson, Esq. | Kingston, Richibucto. |
| Rev. Wm. Murray | Newcastle, Miramichi. |
| John W. Morrison, Esq. | Moncton, N. B. |
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