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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, *it.*

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## CRITICAL NOTICES OF NEW PUBLICATIONS.

**THE RELATION BETWEEN PIETY AND INTELLECTUAL LABOUR.** An address delivered at the opening of the fourteenth session of Queen's College, By Rev. Professor George, Vice-Principal of the University, Kingston, 1855.

We have perused this address with profit, pleasure, and gratitude. Whether as regards the subject of it or the manner in which it is treated we cannot conceive a more appropriate one for the opening of a College session. Altogether apart from the decided proof which it affords of the possession, by the author, of a high order of talent, it must be to parents and guardians, a most satisfactory testimony of the kind of discipline and training to which the students attending Queen's College are subjected. Than the student there is no person who feels with greater temptation to overlook the importance of piety as an aid to intellectual labour, and there is no period of life when the excellent sentiments and sound principles enunciated with such manly eloquence in this address, need to be enforced more frequently or more earnestly, than when the fascinations of Literature and Science command the expanding powers and exert the efforts of the youthful mind. Professor George has obviously chosen his subject in view of these facts. The choice is not less happy than the discussion is masterly. The theme and its illustrations are equally suited to the time, the place, and the audience. Our fervent prayer is, that the young men who were privileged to listen to the Professor on this occasion, may be preserved from the dangers, while they contend with the difficulties of a student's life, and that leaving the halls of College, they may be as devoutly pious as well as learned, their sole occupation the watchtowers of our souls. We subjoin a portion of the

author's illustration of the importance of piety as an auxiliary to the study of physical science

C. K.  
 "As all our bodily wants are supplied from matter, it is natural that matter and its laws should be studied with great diligence. But in addition to the wish to obtain supplies from matter for bodily wants, the lovers of science, whether their field be chemistry, geology, or some department of natural history, will aim chiefly at ascertaining the great laws of nature, in the innumerable beautiful connections which God has established between causes and effects. These speculations of intellect are very pleasing, and in many ways very profitable. Now, although it is true that some natural philosophers who were notorious for their impiety, have made contributions to physical science, yet, it will not be denied, by those competent to judge, that such men have, rather been the expounders and applicators of principles, than the discoverers of great truths. This is an important distinction. Any navigator may now go to the West Indies, but it required a Columbus at first, to discover the way. The mote of impiety, in the mind's eye, in many ways, unfit it for making discoveries in nature. Infidels should rather ponder this than sneer at it, for whether they believe it or no, it is, nevertheless true, that the *high priests*, whom God admits within the veil of nature, to see its hidden laws, are those who approach the Holy of Holies with clean hands, and a pure heart.

Linnæus, one of the greatest of natural philosophers, appears to have gone to his work every morning after devout prayer, and to have closed the labour of each discovery with the hymn of adoring praise to God. Nearly the same may be said of Davy, and others who have occupied the highest places as successful investigators of the laws of nature. With these wonderful men it was no poetical fiction, that nature, with its star-fretted roof, and its floor inlaid with oceans, mountains, and plains, is a

great temple, in which the heart was to give profound homage to God, while the intellect was employed in investigating His works. It is, indeed, deeply interesting to observe how these great men found in this temple, from its suns and stars down to its plants, insects, and pebbles, vast and beautiful thoughts of His wisdom, power, and goodness, who created and sustains the whole. We are struck with their enthusiasm in prosecuting their researches, but are apt to forget that the enthusiasm which enabled them to accomplish so much in unfolding the laws of nature, was but the form that their piety took in doing homage to the God of nature. It was indeed their ardent love and reverence for Him, that kindled and preserved alive their enthusiasm which no disappointment could quench and no labour wear out. If I may so speak, their piety furnished them with a kind of compass, telescope, and microscope, which enabled their intellect to go further and to see further and deeper into nature than it otherwise could have done."

P.S.—Since writing the above notice we have learned, with great gratification, that to give Professor George his due we must henceforth address him differently. At a meeting held on Monday, the 9th December last, the Senatus of our own Alma Mater—the ancient and flourishing University of Glasgow—while awarding honours to other deserving individuals, conferred the degree of Doctor of Divinity on "the Rev. James George, Vice-Principal of Queen's College, Kingston, Canada West." We heartily congratulate Dr. George on the event, and we hope he may be long spared to wear as he has won, honourably, so high a distinction.

"The End:" by Dr. Cumming.

Whether as a preacher or as an author, Dr Cumming of London is undoubtedly, at the present day, one of the most distinguished clergymen, either of our own or of

any other Church. Though little beyond middle age, he is already known to the religious world as a very popular writer. His works are now pretty numerous, and they are all characterised by great vivacity of thought and vigor of style. It is but seldom that one so highly gifted as a preacher succeeds equally well as a writer of books, although, it must be confessed, the Doctor has as yet given to the world no theological work of commanding excellence. His great talent seems to consist in his wonderful power of illustration, one of the main elements of literary genius; but as a *diffuser*, both by means of the pulpit and the press, of the results of the heavy and laborious criticisms of others, which he quickens into life by the sprightliness of a rich and glowing fancy, he is, we believe, without a living equal. He at the same time speaks plain truths to plain men, in such a way that he that runs may read. There is no mistification about him, no dark sayings, no oracular utterances. All is bright and clear as an Italian landscape. In his hand, Christianity is not a dead and inoperative system of doctrines interesting only to the learned, but a system of living, vital, practical truths deeply affecting all men. He soon makes the reader or hearer feel, that religion is something more than a mere theory,—something more than a mere attendance at church upon Sabbaths,—something more than a controversy about words and names, fitted only for those with metaphysical heads or an argumentative turn of mind. He shows that its truths are vastly and vitally interesting to all without exception to whom it has come, laying them under the greatest responsibilities for the use they make of it,—and this he does with the clearest and most convincing logic, such as must make the sneering infidel hide his head in utter confusion and despair. His preaching is then characterised by anything but dulness. It is very different from that kind of sermonising which we sometimes hear of, where, along with a want of real unction, a solemn love of voice plays the most important part. Preaching, which from the generally dry and insipid nature of too many of the pulpit performances of the present day, has passed into a name for tedious dulness of any kind, is in the Doctor's hands a most powerful instrument, and a man of an intelligent and cultivated mind, no less than one who is illiterate and ignorant, would as readily go to hear an ordinary discourse from him, as a lecture upon some interesting and popular theme by any less gifted individual. Such is the witchcraft of genius. Of him it may truly be said, that he adorns everything he touches. The driest subject, under the magic power of his fancy, becomes instinct with life and freshness. As a pulpit orator, we doubt if he has ever been greatly surpassed in any age or country. He is endowed in a high degree with all the physical and mental

qualities which go to make an attractive and popular preacher. His voice, rich and mellow, is of great compass, ringing with silver sweetness through the largest edifice, and now rising into splendor, like the master tones of some choice instrument. In gesture, he is natural and expressive. In appearance, he is about the middle size, stout rather than lean, with dark hair, piercing eyes looking at you from behind spectacles, and a somewhat swarthy but highly intellectual countenance. Then, his taste, imagination, and fine powers of language are all under the control of an intellect far above the ordinary range. Like many other Scotchmen, he has risen by his talents and industry, to fill an honourable and distinguished position in the metropolis of the world; where it may not be uninteresting to our readers to learn, we have also, belonging to our Church, another earnest and highly esteemed preacher, the Rev. Alexander Pratt, a young man of the most promising talents, who at one time we believe intended coming to this colony. Fortunately for the Church and the world, Dr. Cumming's great natural abilities have been consecrated to the cause of truth and of God, whose glory it must ever be the highest privilege of genius to promote.

In what follows, we shall endeavour to present the reader with a brief, though, we trust, comprehensive summary of the Doctor's recent work entitled, "The End; or the Proximate signs of the close of this Dispensation." Our task will be both easier and more satisfactory, if we chiefly adopt the author's own language in summing up the conclusions arrived at, which he does in the beginning of the eighth Lecture. In the first place however, we may observe that by the "End," it is not, according to his view, to be understood that this Earth, the round ball on which we tread, is to be destroyed, but only to be renewed, at the hastening close of the present dispensation. Scripture tells us expressly that the last day, the day of the Lord will come, when the Heavens and the earth shall melt with fervent heat. But what is added? "Nevertheless we, according to his promise," (in Isaiah) "look for," not *another* heaven, but "a new heaven"; not *another* earth, but a "new earth, wherein dwelleth righteousness." We have had several successive worlds with their successive ends since man fell. The Flood was the end of a world, that is, an age, the Exodus from Egypt was the end of another world or age; the *advent of Christ* was the end of a third and the commencement of the present. As every previous age has had its end, the present age, even the most sceptical will allow, is destined to have its end, and its final issue also. Prophecy was written for our instruction; and on every eve of every previous age preintimations have been given. Thus Noah was told the precise period of the flood,—Abraham was told the date of the captivity in Egypt, and Moses understood the expiring of that epoch. At the

close of the Levitical economy, Anna and Simeon and others who "waited for the consolation of Israel," understood that Daniel's years were expired, and that the time of the advent of the promised Messiah had come. Thus we find at the twilight that ushered in the close of every age the expectancy of its arrival at that very time. And if God gave forelights of the cross, has he given none of the crown? If he helped his people to see so clearly Him that was about to suffer, has he left us in total darkness about the distance, or the nearness, or the nature of the approach of Him who comes, crowned with many crowns, to sway a sceptre that shall never cease, and to exercise a dominion wide as the wide world?

In the first of these highly interesting and deservedly popular Lectures, the Doctor vindicates the study of prophecy from the misapprehensions of many; and shows the distinction, broad, deep and unmistakable, between the prophet who predicts things to come, and the expositor of prophecy who tries to unfold things that are already predicted. He wishes all specially to keep in mind this very important distinction. It is one thing to sit in the prophet's chair and predict; it is quite a different and a much more humble thing to kneel at the footstool of grace and seek light, and labour to explain what the prophet has predicted, and God has written for our learning. The first is blasphemy to pretend to; the second it is duty to attempt. If we fail, the failure in any one instance should not discourage; but rather, as the wreck in the channel with the buoy floating over it shows the course that other ships are to follow with greater safety, so the incidental error of the one generation may be the warning to the students in the next; and the result may be a clearer, deeper, fuller apprehension of the mind of the Spirit of God.

In his second Lecture he specifies, as laid down in the sacred page, the marks and characteristics of the eve or the twilight of this present dispensation. He notices the prediction of "earthquakes in divers places; pestilences, wars, signs in the sun and in the moon, distress of nations, perplexity." He calls attention to the daily papers as the most authentic evidences of prophecy translated into history; and he adduces from them various accounts of earthquakes in almost every quarter of the globe within the last year or two. He meets the difficulty that occurs to most minds; namely, that there have been earthquakes during the last eighteen hundred years. This is true: but our blessed Lord, who predicts earthquakes in divers places as one of the evidences of the nearness of the end knows that just as well as the objector; and yet he lays down the prediction that earthquakes in divers places will be one of the signs of the nearness of his approaching advent. He notices also the fact of famine in divers places; and also the occurrence of pestilence in divers

places during the last five or six years; there being scarcely a nation in the world that has not been recently scourged by the most destructive and fatal epidemics. He does not however presume to assert that these facts and phenomena in the outer world are beyond all doubt the fulfilment of the predictions of our Lord in the inner book; but he asks the reader under a sense of responsibility to compare the written prophecy within, with the actual occurrences without; and he leaves it to himself with these data to draw the inference that seems just. Are we approaching the end? or are the predictions of the end neither met nor exhausted by anything that has yet occurred?

In his next Lecture, he adduces the moral signs of the approach of the end, as these were indicated by our Lord, and might be deciphered from various parts of the Old and New Testament prophecy. He notices the wide spread almost universal disquiet, the feverish restlessness, that seems to rock and agitate all the nations of the earth, the complications between the East and the West, in France, in England, in Germany, in America, over all the world; Statesmen at their wits' end; cabinets not knowing how to decide or in what direction to move. He refers to the remarkable prediction of Daniel, "many shall run to and fro," as a startling sign of the end. He notices the universal disposition to travel, the unprecedented facilities for it; the wonderful fact that a whole village can move itself 500 miles away with the speed and precision of a weavers' shuttle. He notices the evidence of the fulfilment of the other prophecy, "Knowledge shall be increased," in the great thirst for knowledge over all the earth, and its wide and general diffusion among all classes. He notices in the next place the remarkable fact, that the great epochs of prophetic chronology are all rapidly intersecting each other at this moment. He notices that the 1260 years that limit the duration of the Western Apostacy in its full tide beginning at 530, terminated amid the convulsions of 1790. He notices the additional 30 years that Daniel specifies as being added to it; these 30 years ending just when the Mahometan power in Europe begins to disappear; or the terminating year of the 2400 years, the other period of Daniel, dated from the meridian glory of the Persian Empire, ending also in 1810; when the sanctuary was to begin to be cleansed. Then he notices Daniel's second edition of 45 years more, which would bring us down to 1865; or (owing to small error in the usual chronology) to 1862, at which period, according to the best authorities, the seven thousandth year of the world begins—what St. Paul calls in our translation "the rest," but what is in the original "the Sabbatismos,"—the Sabbath keeping—that remaineth for the people of God. Taking all these dates thus rushing to a close, and all these facts elucidating the accuracy of these calculations, he

draws the inference that if 1865 be not the close of the 6000 years, and the commencement of the millennial rest,—the Sabbatismos—that remaineth for the people of God; the extraordinary harmony of all the dates, combined with the visible phenomena now transpiring everywhere, if no fulfilment of the predictions that indicate the end, should at least awaken in our hearts the first anticipatory echoing accents. "Behold, the Bridegroom cometh;—or the warning cry that is announced at the close of the sixth Vial, "Behold, I come as a thief, blessed is he that watcheth."

(To be concluded in next number)

RELIGION IN COMMON LIFE. A Sermon preached at Crathie Church, Oct. 11, 1855, before her Majesty the Queen and Prince Albert. By the Rev. John Caird, M.A., Minister of Errol. Published by her Majesty's command. William Blackwood & Sons, Edinburgh and London.

It is, to say the least of it, something unusual, and we may add, gratifying, to have before us a sermon by a Presbyterian divine, ushered into the world by the command of her Majesty. If we are not mistaken, this is the first royal record of approbation of the pulpit ministrations of the Scottish Church which has taken place during the reign of the House of Hanover. It may be that no such pleasing incident has occurred for a long antecedent period; for we need not refer to the events of the persecution to tell us that the estimate of Scottish Presbyterianism by the Stuart kings was on the north side of kindly. Since this is the first instance of such a distinction conferred on a sermon preached in a Scotch Parish Church, the most agreeable thing that can be said in connection with it is that it richly deserves it. This will not be doubted, when we consider that, apart from her royal position, anything stamped by the sound judgment and strong good sense of her Majesty is deserving of public favour. Mr. Caird discourses from Romans xii. 11.—"Not slothful in business, fervent in spirit, serving the Lord"—and on this text gives us a sermon calculated for the regulation of everyday life—plain, practical, easily understood, eloquent, yet not ornate. His doctrine is that religion may and should enter as much into the ordinary life of man as does his daily labour, business, or profession—the one lightening, sustaining, and elevating the other,

Mr. Caird's leading argument may be gathered from this sentence:—"Religion is the art of being, and of doing good. To be an adept in it, is to become just, truthful, sincere, self-denied, gentle, forbearing, pure in word, and thought, and deed. And the school for learning this art is, not the closet, but the world—not some hallowed spot where religion is taught, and proficients, when duly trained, are sent forth into the world; but the world itself—the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is therefore, an art which all can practise, and for which every profession and calling, the busiest and most absorbing, afford scope and discipline." Some of the illustrations are very happy:—"Principle elevates whatever it touches. Facts lose all their liltleness to the mind which brings principle and law to bear upon them. The chemist's, or geologist's soiled hands are no sign of base

work, the coarsest operations of the laboratory, the breaking of stones with a hammer, cease to be mechanical when intellectual thought and principle govern the mind and guide the hands. And religious principle is the noblest of all. Bring it to bear on common actions and coarse cares, and infinitely nobler even than the philosophic or scientific becomes the Christian life."

"Away," he exclaims, "with the notion that ministers and devotees may be religious, but that a religious and holy life is unpracticable in the rough and busy world. Nay, rather believe me, that is the proper scene, the peculiar and appropriate field for religion—the place in which to prove that piety is not a dream of Sundays and solitary hours; that it can wear well amidst the rough jostlings, the hard struggles, the coarse contacts, of common life—the place, in one word, to prove how possible it is for a man to be at once not slothful in business, and fervent in spirit, serving the Lord."

These are, indeed, sound sentiments. "Such a doctrine as this (says a London contemporary), is as different from that held by extreme High-Churchmen as from that held by Puritans. The former believe that religion is so distinct from everything secular that it is shut up in churches and forms and ceremonies; the latter believe that the world is so sinful that you must ever be talking religion. Neither think that the common duties of life may be made holy by the spirit of religion, acting insensibly, but none the less, really, upon the men who perform them. A doctrine like that of Mr. Caird cuts the ground from beneath the feet of the mere theologian. Theological doctrines have their value, but by limiting themselves to these as the whole of religion, men become mere controversialists animated with what Melancthon called the worst of all hatreds, the *odium theologicum*. Brave Martin Luther treasured a dogma as highly as the greatest doctor of the Church, but he thought it no sin to lead a jovial kind of life, which would confound the mere formalist of the present day."

The sermon abounds in passages truthful as they are beautiful, but we decline to quote at length, as it is the duty of our readers to acquire the discourse for themselves, and the price is so moderate as to be within the reach of almost all.—*Glasgow Herald*.

CORRUPTIONS IN CHRISTIANITY.

Puseyism in England.

ON Wednesday, Dr. Lushington, the Judge of the Consistory Court, delivered judgment in the case of Mr. Westerton, church-warden of St. Paul's, Knightsbridge, and Mr. Beal, an inhabitant of the ecclesiastical district of St. Barnabas, against the Hon. and Rev. R. Liddell, M.A., the incumbent. The complaint was, that serious dissensions existed between certain of the parishioners and inhabitants and the Hon. and Rev. R. Liddell, by reason of there having been introduced into the chapel various articles of church furniture and decorations, avowedly intended for, and constantly used in, the celebration of public worship, which were directly contrary to the laws, canons, customs, and constitutions of the United Church of Eng-

land and Ireland; that those articles comprised, in the place of a decent communion table, a high altar of carved wood, raised on a dais, within the chancel, together with a wooden cross of the height of two feet, which was elevated upon and attached to the altar; two massive gilded candlesticks, one placed on either side of the cross, and holding candles, when now, of at least a yard in height, and eight inches in circumference, and which on many occasions were kept burning during the performance of Divine service and the celebration of the Holy Communion when they were not needed to afford light, inasmuch as there were twelve powerful gas burners in the chancel; that the altar, at different periods of the year, was covered and decorated by five differently coloured coverings, each of which was embroidered and adorned in a fanciful manner, and which were varied at different periods of the year; that the covering used on the altar at the time of the administration of the communion was of worked and embroidered white linen ornamented with and bordered at the ends with elaborately worked lace; that the other articles of linen used in that office were also ornamented with a border of lace; that divers of the parishioners objected to the introduction and use of those articles as being unauthorised, and were, in consequence of the retention and continued use of them, precluded by conscientious motives from attending Divine Service thereat. Dr Lushington, in delivering judgment, said, he had inspected all the articles complained of, in order that he might come to a satisfactory decision. In reference to the communion tables, he had no complaint to make against that in St. Paul's, as it was of wood and moveable, but that in St. Barnabas, was of stone and immovable, and therefore illegal. Reviewing the state of the law in reference to credence tables, he declared them to be in contravention of the law of the church. In reference to crosses he remarked that it was one of the great objects of the reformation to abolish them; it was his duty to uphold everything done at that period, and to withhold his sanction from the introduction into the church service of articles which had not avowedly been in use since that time, as crosses certainly had not been, with very rare exceptions. He had come to the conclusion that lighted candles upon the altar were warranted neither by practice nor by the law of the Church. The learned Judge, whose judgment occupies twelve columns of the *Morning Post*, concluded by granting, in its most material parts, the prayer of Mr. Westerton and Mr. Beal, who instituted the present proceedings against the Hon. and Rev. Mr. Liddell. The learned Judge ordered the things complained of to be taken down by this day fortnight, but would not make an order for costs on either side, chiefly because many years have been allowed to elapse before resort was had to a judicial tribunal. The Puseyites have appealed against the judgment to a higher tribunal.

### Popery in Ireland.

In the south-west of Ireland, the particular locality of which we must, from motives of humanity, conceal, a farm-school has been opened by a few benevolent friends, anxious to promote the best interests, temporal and spiritual, of the poor degraded population. Accommodation has been provided for a few boys, who are gratuitously boarded and clothed, trained to industrial habits on the farm under an overseer, and taught the ordinary branches of education by a pious and intelligent female. The plan has been attended with the happiest results. The boys, on their first appearance, fresh from the bogs and mountains in the vicinity are the most pitiable objects imaginable. Stunted in growth, cadaverous in hue, with matted hair, with meaningless looks, and too often with cutaneous and other diseases, the effects of famine and neglect, they are more like the brood of savages than ordinary human beings. In the course of a few weeks' training at this charitable institution, the effects of regular and wholesome diet, combined with kindly treatment and moral discipline, are such, that few who saw them before would be able to recognise them. The wretched tatterdemalions, clothed and cared for, become healthy, happy, and intelligent. Their parents, on visiting them, are delighted to mark the blessed change that has been wrought on their off-spring. They are now able to read, write, and keep accounts, and prepared to take their place in society on a higher level than that of mere beasts of burden. What is more,—these children, who, when they entered the walls of the school, were as ignorant of God and of his Son Jesus Christ as the natives of the Fee-jee Islands, having never even heard these sacred names except in the language of blasphemy, have been taught to fear their Maker, to love the Saviour, and to keep his commandments. Those who lived by pilfering, steal no more; those to whom lying and deceit were as natural as to breathe, now learn to respect the truth. In short, instead of the crouching, stealthy look of the beast of prey, they begin to assume the upright manly aspect of freedom.

And who, it may be asked, can possibly find fault with such a good work as this? Why, one man alone in the whole parish, and that man the priest! This functionary, who happens to possess in his single person a power over his victims beyond the whole constabulary force of the district, and which sets at defiance the laws and liberties of Britain, chooses to denounce the whole establishment as heretical. Every annoyance which human malice can invent is directed against the teacher, who has, on more occasions than one, been fain to accept the offered protection of the police against the machinations of priestly vengeance. The priest sends his emissaries to take down the names of the boys in the midst of their joyous employments, and thunders forth from the altar his anathemas against all who send

their children to the obnoxious institution. The wretched parents quail under his frown. One woman, for example, I met some time ago on her return with a saddened heart from seeing her son so happily placed, so neatly clothed, so rapidly improving at the school. He questioned her where she had been, and on being informed, he burst out against her with the most awful imprecations. "Unless you promise to take your son from that school," he exclaimed, "I shall fix you this moment like a tree on the road!" The mother, actually believing he had the power of carrying his threat into effect, tremblingly complied; and the poor boy was dragged off, amidst tears and stragglings, to pine away, unpitied and uncared for, amidst Catholic dirt and rags. Under this terrific system of tyranny, which plants its hoof on the human mind, while it wields its lash over the body, the natives bear all the aspect of down-trodden slaves. They walk about like spectres, gaunt with famine, and yet with downcast and fearful countenances, hardly daring to look a stranger in the face, bereft of all manly courage, enterprise, or intelligence. Let it not be said that the case we have produced is only another illustration of proselytism, unless by proselytism is meant converting human beings from a state of barbarism into decent and useful members of society. Were any means employed by the priesthood of Rome to effect this improvement, it might then be alleged with some shadow of plausibility that the introduction of a Protestant agency for this purpose looked like an attempt to gain converts to the Protestant faith. But not one effort is made by the Romish priesthood to ameliorate the wretched condition of the people; it is no part of their policy to attempt it; and, like the dog in the manger, they will neither impart knowledge themselves, nor suffer others who are willing to impart it. In our large towns, it is true, where they cannot prevent Protestants from doing good in their own way, they find it expedient to get up industrial and other schools, as a pretext for withdrawing the children of their communion from the institutions which Christian charity has provided. But that it is a mere pretext, the simple fact we have now stated is sufficient to demonstrate. Here they must have schools of some kind or other because we have them; but there, where Popery reigns, and carries everything its own way, they will neither open industrial schools themselves, nor suffer us to open them. We need no learned exposures of the character of Popery,—no elaborate statistics to prove the mischief of its working. Popery exposes itself. Let such facts as we have now stated be blazoned over the whole land, and they will speak for themselves.—*Witness.*

SCHOOLMASTERS FOR THE CRIMEA.—Twelve Normal Schoolmasters are either on their way or will immediately proceed to the seat of war for the purpose of opening and conducting schools for the instruction of the army.

## THE CHURCH IN THE COLONIES.

## Missionary Report to the Presbytery of Pictou.

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

The last report handed in to the Presbytery brought down the narrative of my labours to the first week of December, after I had returned from St. Mary's. At Rogershill, I preached on the 9th of the Month. The weather happening to be stormy and travelling bad, a great many who had to come from considerable distances were thus prevented from attending divine service; but taking everything into account the audience was tolerably good. I may here take the opportunity of mentioning that I was on the outlook, all the previous Saturday, for a man to take me to Rogershill, until at last, on Sabbath morning, I was indebted to the kindness of Mr. Daniel McKay for conveying me thither. But, as I was afterwards informed, those who would have come were not exactly sure where I was to be found. In future, better arrangements will be made, so far, at least, as I am concerned.

I need scarcely say how deeply I commiserate the destitute state of the people at Rogershill with regard to the services of the sanctuary; and I can assure them that I regret very much that I cannot preach to them the word of truth in their own tongue, and in accents dear to the heart of every genuine Highlander. But this much I feel bound to say that to the real Christian, who delights to honor his Creator, and rejoices in every opportunity of shewing forth, in the company of the brethren, the praises of Jehovah, the Gospel of the grace of God, even though it may be preached in a language which he but partially understands, is always acceptable. In regard to the future, let not the good people despair. Providence may have a good Gaelic missionary yet in store for them. It may not be out of place here to mention, that while I staid in their district I did what I could to forward this very desirable object, by writing out an application to the Colonial Committee, which I directed should be signed by a few of the leading men and forwarded to the Secretary. It was therein suggested that an advertisement for a Gaelic missionary for Rogershill, Cape John, &c. for a period of three years,—(or until the young men now educating at home are ready to enter the mission-field of this Colony), should immediately be inserted in the pages of the Home and Foreign Missionary Record of our Church, and I sincerely trust that this, which appears to be the best of all methods of obtaining the object of their wishes, may sooner or later be the means of drawing the attention of some of our young licentiates at home, to the unfortunate situation in which they are placed. I likewise intend, in a short time, writing the Committee myself, when I shall remind them of our wants in this and other quarters:—so that I hope our people will be ready to believe, in this really the case, that everything is being done which can be done to forward their spiritual interests, and that if efforts have hitherto been made it has not been for want of zeal.

In the meantime, perhaps, as the people of Rogershill, &c. after the departure of their late pastor, Mr. McKay, may feel somewhat distressed at their present position and prospect, it appears to me that it might be of service to the cause, if a member of Presbytery speaking Gaelic were appointed to visit them on

a week day and explain how matters really stand, encouraging them by all means to continue firm and united as a congregation until their wants can be better supplied. It must be plain to every thinking man, that no good end can possibly be served by indulging in a spirit of dissatisfaction with the present weak state of our church in this colony. For does it not bear as heavily upon the ministers as upon the people, who in every case I am sure receive their share of attention, in proportion to the means at command? Is not every one of our clergymen more anxious than another, to make up for the deficiency of labourers by increased diligence and zeal; and would not all of them, as much as any of our people, rejoice at the arrival of a fresh missionary on these shores,—an event which they are ever striving to hasten, by repeated and urgent applications for assistance to the only source whence aid is to be looked for?

However, I am very glad to have it in my power to report at least one very favourable feature in connection with this district. Regularly, on the first Monday of every month, as I am informed, the Rogershill people meet together in the church for devotional exercises in Gaelic. For this they are deserving of commendation,—it is decidedly a step in the right direction. Vital religion ought not to be allowed to languish and die among them, because they happen in the meantime to have no regular minister to watch over and care for them. What lies within their own proper sphere of duty ought not to be left undone; and the holding of a congregational prayer meeting is one of those things which they can do, and in which, I was exceedingly glad to hear, they seem to take a pious delight. Long may they continue to do so.

I should be very glad indeed if the people of other destitute districts were to imitate their example in this respect—an example so well worth copying. Are there not many, for instance, about Wallace and Pugwash, who would rejoice, if they had the opportunity presented to them of attending a monthly meeting for devotional exercises in Gaelic? I am sure many would glad to come forward for such a purpose, who would not derive a tittle of the benefit if the services were conducted in English. And equally sure I am, if it were put in their view, that there are not a few among our pious adherents in that quarter of the vineyard, who would gladly offer themselves to conduct, in rotation, divine worship in their mother tongue,—a language, as I believe, second to none in the beauty and richness of its devotional expressions. I may here state that, as in other cases, I embraced the opportunity of recommending our "Monthly Record" to the favorable notice of the people of Rogershill; and I trust there is not one man among them who can read, and who is not in absolute poverty, who will not subscribe for next year. This is another thing which all our people can easily do, if they have a mind, and if our ministers labour with so much diligence in circulating a religious periodical for the benefit of their adherents, with nothing but the reward of a good conscience for their trouble, it is surely the duty of every man who wishes well to our cause, not only to take a copy himself, but also to do all in his power to promote and extend its circulation.

Staying a few days at Back Meadows, I was conveyed over, by Mr. G. Gordon, to Cape John Church, where I preached, on Sabbath the 16th, to a numerous and attentive audience. I was delighted to see so many respectable looking people take their seats before me, al-

most all of whom are our own adherents. I was glad also to find that their church is now almost finished. The interior presents a chaste and handsome appearance, and the pulpit, which is neat and comfortable, is built in the good old style which our forefathers loved to honor, and not like some which are neither pleasing to the eye nor convenient to the preacher. I apprehend it is true, in almost every respect, both in regard to matter as well as form, that the nearer we keep to the model of the old Kirk at home, the more likely are we here and elsewhere in the Colonies, to go on and prosper. To Mr. Peter Grant, Elder, a true friend of our church, and to the pious and talented minister of Belfast, do the people of Cape John, no less than the church at large, owe a debt of gratitude for their exertions in putting up this building, which, it is to be hoped, may be the means of great and increasing usefulness in so populous a district.

On Tuesday the 18th, I spent some hours in examining a School in the Rogershill district, taught by a young man, Mr. Duncan McDonald, an adherent of our church, from Gareloch; and I was much pleased to see the progress the scholars were making under so industrious a teacher. They are all the children of Presbyterians, and answered very correctly a number of questions which I put to them from the shorter Catechism and Bible. The Schoolmaster is himself a Student, and can translate Latin very well. To the kindness of the Rev. A. Maclean, of Gareloch, he tells me, he has been indebted for assisting him in the prosecution of his studies. It is pleasing to find the young men of this country, like those of the same class at home, persevering often amid hardships and difficulties in the pursuit of knowledge, and aspiring with a laudable zeal, to reach an honorable and useful position in the world. And I may here take the liberty of saying that, in the present circumstances of our church, I do not know a better scheme than one which would seek out, and educate a few of such promising young men for the ministry. Could money possibly be better bestowed, than in forwarding the great interests of the everlasting Gospel? and if one in the position of Mr. Maclean, with his hands already sufficiently full of work, still manages to find, in the midst of his arduous labours, a little time to spare to forward a young man in his studies, ought not such zeal as this, on the part of a minister, set in chiding the lukewarmness and indifference to all such matters of many of our people? Surely, if our situation as a church were viewed in its proper light, all would cheerfully contribute of their means to forward so good a cause, as the education of young men for the ministry. Under existing circumstances, it is clear that we are bound, not merely to provide for the present, but also to look forward to the future.

On the following Thursday evening, I preached a sermon in the above schoolhouse. The settlers being all presbyterians, of the Free, Secession and Established Churches, the meeting was very well attended, the small room being in fact crowded to overflowing. It is perhaps to be regretted, that a union of the three sections cannot be brought about upon a basis satisfactory to all parties. It strikes one now and then, when he sees such meetings as this, that such union, if it could be effected, would be productive of good to this country—both to ministers and people. Then, "instead of the thorn would come up the fir tree, and instead of the brier would come up the myrtle tree." This, however, seems more a question for the future than the present. Division is

now the order of the day. As in the world, so in the church, while peace is the dream of the wise, war is still the history of men.

### Manses and Glebes.

Few of the efforts of recent years are likely to exert a more permanent and beneficial effect, than that so judiciously and prudently inaugurated for the securing of Manses and Glebes throughout the various congregations of our Church. When those who originated this wise scheme have been long called away from this busy scene, their works will in this instance at least survive them, and contribute to the spreading abroad of a knowledge of the Truth in the Province. In view of too too scanty remuneration accorded to ministers, a comfortable residence and plot of ground will prove of real substantial service, and continue a valuable bequest to other generations. We believe that there are now few of our congregations which are not possessed of a Manse, and Glebe; and some of the former are a credit to the liberality and taste of those who erected them. We know that this scheme is being still carried on in various quarters, and would desire accurate information as to its extent. In one Presbytery, that of Toronto, we believe a separate scheme was originated, and under the name of the *Seton Fund* has been efficiently carried out and proved of much service. Details as to its origin and extent would, we are sure, prove interesting, and perhaps tend to the establishment of similar schemes in other Presbyteries. Perhaps some member of that Presbytery, viewing the matter in this light, may prepare such a statement for our columns. We consider it of much importance with a view to the future, that the effort should be sustained and generally extended. Now when our country is fast filling up with a numerous population, and land is yet cheap, the acquisition of a few acres for a garden and a few fields, can be readily brought about without burdening the people, and would contribute materially to the permanency of the ordinances of worship, and to the comfort of the minister and his family. In the heart of the Province, to which the tide of population is fast tending, it is especially important that this matter should be looked to. It might be well entrusted to the Committee on the Temporalities of the Church, and the duties of the Committee of Church Property might be well committed to the same body, as it is not desirable to multiply agencies to too great an extent. We hope yet to see a statement of the extent to which this scheme has been successfully carried throughout the whole Church.—*Montreal Presbyterian.*

### Presbytery of Bathurst, C. W.

#### INDUCTION AT HUNTLY.

The Presbytery of Bathurst met according to appointment in Huntly on Wednesday, 24th October, for the purpose of inducting the Rev. James Sinclair to the pastoral superintendence of that congregation. The edict was returned duly served, and an opportunity given to the Congregation to state objections, if they had any, against the life or doctrine of the Rev. James Sinclair, and, none appearing, Mr. Mann, of Pakenham, the Moderator, ascended the pulpit and preached from *Matth. xvi, 24, 25*. After Divine service he gave a narrative of the different steps taken in the case, put the questions to Mr. Sinclair prescribed for such

an occasion, to which he gave satisfactory answers, and read the Act and the spiritual independence of our Church to Mr. Sinclair, to which he gave his assent, and engaged also to come under the other obligations incumbent on ministers of our Church. Mr. Mann then by solemn prayer to Almighty God, and in the name and by the authority of the Presbytery of Bathurst, admitted Mr. Sinclair to the pastoral care of the Huntly Congregation, and gave him, in common with the brethren present, the right hand of fellowship. He was afterwards addressed in a solemn and impressive manner by the Rev. John McMorine, of Ramsay, and the people, in suitable terms by the Rev. Peter Lindsay, of Buckingham and Cumberland; and at the close of the deeply interesting services he was welcomed by the people, in retiring as their future pastor.

The congregation of Huntly have never hitherto had a Pastor of their own. While Mr. Evans was minister of Richmond, they formed a part of his charge; but in consequence of their remoteness from Richmond, received but a small share of his ministrations. Since his translation to Kitley, more than 4 years ago, they have been subsisting on the slender supply furnished them by the Presbytery; still they kept together, and, though they had little prospect of ever securing a minister for themselves, never lost hope. More than once they seemed extinct as a congregation, and were certainly in a very low state when Mr. Sinclair came amongst them as a missionary, a little more than a year ago. But under his faithful labours they have rallied, and they now bid fair to be one of our most flourishing country congregations.

This day was an eventful day in Huntly, and one which, we trust, will be associated with the ingathering of many a precious soul to the Redeemer's Kingdom, even as it has been a day eagerly longed-for by not a few in the place for many a year. More than once we heard the remark, as we mingled in the crowd and marked the glad faces of the staunch old friends of our Church, that had waited so long and so patiently for the day—more than once we heard the remark, or in words to the same effect, "we had little expectation of ever seeing this day, but God has not been unmerciful of us." We do trust that God will favour this long tried congregation, and bless their young and promising minister, and make him a blessing to them.—*Id.*

### Presbytery of Hamilton.

#### INDUCTIONS.

The Presbytery met by appointment at Williams' on the 24th October for the induction of the Rev. Robert Stevenson, a missionary from Scotland, and recently from the Presbytery of Miramichi, New Brunswick. The services were conducted by Messrs. W. McEwen and J. McEwen, Mr. Robb, who had been appointed to address the people, being unable from illness to attend.

The settlement of Mr. Stevenson was a very harmonious one, and bids fair to be an event of the highest interest to the congregation, so long destitute and sighing for a supply of religious ordinances. The prospect of getting as a settled minister one, so well suited as Mr. Stevenson appeared to be, to break to them the bread of life, had caused great joy among them. May the blessing of the Great Head of the Church rest abundantly on them and their young pastor, and make them a blessing to each other.

On the 31st. October the Presbytery met at Nelson for the purpose of completing the translation of Dr. Skinner from London to Nelson by his induction at the latter place. The services were conducted by Messrs. Mowat, Johnson and Burnet.

The congregations of Waterdown and Nelson have been but a short time vacant, Mr. McDonnell, their former pastor, having been translated to Fergus in May last. They are manifestly in a prosperous condition and increasing in liberality. It is our prayer that the ministrations of their new pastor may be instrumental in building them up in grace and holiness.—*Id.*

### Montreal Presbytery.

We understand that the Rev. F. P. Sim, late of Woodstock and Norwich, was recently inducted to the charge of the congregations of Norvaltown and Russelton; and that the Rev. John Merlin, of Hemmingford, in consequence of his advanced age has been released from his charge with the consent of the congregation and of himself, but with the understanding that in the mean time he should afford such aid as his strength might permit. We regret that for some time we have not been favoured with any communication from this Presbytery.—*Id.*

### Presbytery of P. E. Island.

This court met, according to adjournment, at St. John's, Belfast, on Wednesday the 13th day of February last. There was a full attendance of members. The business was chiefly routine. Ministers reported that they had given supply once a month to Georgetown, according to arrangement; and that the attendance on each occasion was very good and encouraging. The clerk was instructed to correspond with the Colonial Committee, in reference to the immediate and permanent supply of this long destitute congregation. The existing arrangement was continued in the meantime.—Mr. McKay, to preach on the second Sabbath of March, Mr. Snodgrass on the second Sabbath of April, and so on, alternately. It was resolved to give effect, at next meeting, to the Synod's instructions on statistics and the matters submitted by the Deputation from Canada. Mr. Snodgrass gave notice that he would move, at next meeting, that the Presbytery overture the Synod of Nova Scotia, inducted to meet at Pictou, on the first Thursday of July next, to pass a measure providing a constitution, as nearly uniform as possible, and applicable to all the churches within the bounds of the Synod, on the same plan as the constitution given by the General Assembly to Chapels in Scotland. The court then appointed their next meeting to take place, at St. James' Church, Charlottetown, on the last Wednesday of April next.

### Farewell address to Lieut. Colonel Gray.

The congregation of St. James', Charlottetown, has lost a pillar, by the departure of Lieut.-Col. the Hon. John Hamilton Gray, of the Island of Malta, where he is to join his father-in-law, General Pennesfather. In the summer of 1852, Mr. Gray returned to P. E. Island, his native country, after a period of long and active military service, in the fo-

quarters of the globe. In July, 1853, he was ordained to the eldership of St. James' Church, by the present incumbent, the Rev. W. Snodgrass. He is a gentleman possessed of many excellent qualities, which have not failed to elicit for him the respect and admiration of the citizens of Charlottetown generally, but in an especial degree of the congregation of St. James', who are greatly indebted, in many respects, to the zeal and liberality with which he has ever been ready to further their interests.

On Sabbath, the 17th ult. in consequence of Mr. Gray having suddenly determined to leave on the following Monday, a meeting of the Kirk session was called by edict from the pulpit, that the members of that court might have an opportunity of taking farewell with their esteemed brother, and of commending him in prayer to the merciful protection of the Church's head. After the meeting had been constituted and the object of it briefly stated, the Moderator addressed Mr. Gray, in the following terms:

#### DEARLY BELOVED BROTHER,

Although we have been unexpectedly apprised of your immediate departure, yet we would not that you should leave us, without carrying along with you an expression of our esteem and good wishes.

The period of our fellowship, as members of the same congregation and of the same Church court, has been brief, yet long enough to satisfy us that the loss, we must now submit to is great, in being deprived of your counsel at all times judicious, of the presence of your exemplary deportment invariably marked with Christian propriety, and of your untiring zeal, in the advocacy of whatever is conducive to congregational order, peace, and prosperity.

You, the bearer of these qualities, we will miss; the manifestation you have given of them will not, we hope be without its proper influence upon us.

We will ever gratefully remember the promptitude and the liberality with which you have been accustomed to contribute of your means, towards the constant and permanent maintenance of our church in this place.

For the extent of your charity to the poor of the city in general, and especially the assistance you have given to the needy in connection with St. James', we are particularly thankful.

Rest assured, Dear Brother, that our best wishes follow you, wherever Providence may cast your lot. We sincerely hope that as God has disposed you to admire and practise the best of the Christian virtues, so He will always bless you with health and means, for the most effective exemplification thereof.

Our prayer for you now is, that you may readily and safely reach the distant land whither you are bound; that after months of anxiety and suspense already endured, you may meet in joy with those who are near and dear unto you; and that you may have the happiness of being rejoined, in good time by your excellent lady and beloved children. The God of love and peace be with you and yours for evermore. Farewell.

Mr. Gray briefly but feelingly replied. He said he had not words to express adequately the sense of the honour conferred upon him. It was certainly a satisfaction, of which he might well be proud, to find the church court, which he feared he was but an unworthy member approving of his public conduct. He would always remember the Christian intercourse he had enjoyed and the kind sympathy he had met with, during his present sojourn in this his

native place. It was not unlikely—he hoped it was not—that they might meet again in this colony; but whether that were allowed or not he trusted they would meet in spiritual recognition, at the right hand of God. It was hard to say, Farewell, to those whose faces were so familiar, but the time has come when it must be done.

The session then joined in prayer, blessing God for his past mercies, and especially for the good that, by the hands of their brother, had been accomplished, and imploring in his behalf the kind and gracious protection of the Most High—*Com.*

Charlottetown, 20th Feb., 1856.

## THE CHURCH AT HOME.

### Colonial Churches.

The following statements regarding the state of religion in the Colonies are furnished by individuals who are well acquainted with the matters to which they refer. They are therefore earnestly recommended by the Colonial Committee to the friends of missions, and all who take an interest in the extension of the Redeemer's kingdom, both at home and abroad.—*H & F. M. Record.*

#### PRESBYTERY OF HALIFAX.

The Presbytery of Halifax, which once numbered three clergymen in Halifax, one in Dartmouth, one in Lawrencetown, and the adjoining districts, one in Cornwallis, one in Shelburne, one in Yarmouth, one in Lunenburg, one in Bermuda, and one in Newfoundland, is now reduced to three—two in Halifax, both men advanced in life, and one in St. John's, Newfoundland.

To the westward of Halifax, where there were once large and flourishing congregations, several of which have been alienated from the Church, not from any want of love to it, but purely from want of clergymen, there are still numbers of adherents to the Church of Scotland, whose attachment nothing can shake, but no minister of the Church has been able to visit that part of the country for ten years.

To the eastward of Halifax, there are several very important mission stations, where there are many friends of the Church, and where, notwithstanding the long neglect to which they have been subjected, two congregations might yet be formed. During the past three years, when there was a missionary within the bounds of the Presbytery, these stations were supplied as often as possible, but now they are of necessity wholly unvisited. Of the three clergymen now constituting the Presbytery of Halifax, one—having received a retiring allowance from the Committee, and it being the intention of the Synod to appoint him Superintendent of Missions—only holds his charge till a suitable person is procured to succeed him; so that to put this Presbytery into anything like an efficient condition, and to endow it with an agency at all adequate to the spiritual destitution within its bounds, a clergyman should be sent out to St. Andrew's, Halifax, and at least another to act as missionary under the superintendence of the Presbytery. I mentioned Bermuda as a place where we formerly had a congregation, and I take the liberty of calling the attention of the Committee to the immense importance of our having Scotch clergymen permanently planted at the great military stations, and especially those in the Mediterranean. The present army re-

gulations would generally ensure them a large portion of their salary, even if the Government were to make no special allowance, and there could be no difficulty in getting clergymen to supply places so desirable, in many respects, for residence.

#### PRESBYTERY OF PICTOU.

Passing now to the Presbytery of Pictou, we find the most compact body of the adherents of our Church in the lower colonies. That Presbytery at present numbers four ministers, into the people require and could support twelve or fourteen. At one extremity of the Presbytery are the congregations of Wallace and Pugwash. Within a compass of ten miles, we have there three churches, and a very large body of adherents; while beyond this there are other important settlements, such as Stake Road and Victoria, where most of the families belong to our Church. This most important field has been vacant for sixteen or seventeen years. The people are thoroughly able to support a clergyman, and they have made many urgent appeals for one to the Colonial Committee, but hitherto in vain. Surely one man at least should be sent to this district without further delay. The great proportion of the people there can speak English, and although, in some respects, it would be very desirable that they should have a Gaelic minister, yet, as Gaelic congregations, which are in still greater need, cannot be supplied, I believe they would be satisfied with one not having this qualification. Coming up nearer to Pictou, the capital of the country, we have the large congregations of Earlow's, Cape John, West Branch of River John, and Rogers' Hill. This important field, after having been for many years destitute, was supplied for between two and three years by the Rev. Mr. M'Kay, who was translated, during the past summer, to Belfast, Prince Edward's Island. During Mr. M'Kay's ministrations, our cause was greatly revived there, and I believe the people would be perfectly willing at present to support two ministers. But certainly one should be sent to them immediately, and it is essential that he should have a knowledge of Gaelic. Adjoining this district lies that of the Rev. Mr. M'Lean, who preaches in four churches to different congregations, any one of which is sufficient for the labours of a pastor. Before the secession, when the population was of course less than at present, they formed two congregations. For about ten years they were without any clergyman, receiving only such occasional supply as the Rev. Mr. M'Gillivray, who at time that ministered to the whole county, was able to give them. Mr. M'Lean, since his arrival in the province, has preached in the four places, although he has accepted a call from two. One minister should therefore be sent out without delay to the East and West Branches, the two remaining congregations, and I fear that it is essential that he should have Gaelic. In the event of this being impossible, an English clergyman would decidedly be better than none,—and perhaps, by a system of exchanges with Mr. M'Lean, by making a sort of collegiate charge in the back settlements of Pictou, the wants of the population could be tolerably supplied. Passing now over the congregation of New Glasgow and M'Lennan's Mountain, which enjoy the services of Mr. Pollok and Mr. M'Gillivray, we come to the congregations of Barney's River and Lochaber, where we have churches and many staunch adherents. This important charge has been vacant for many years. At present



the people receive occasional missionary visits from the few clergyman who form the Presbytery, all of whom have more than enough to do in their own congregations, but who cannot allow their fellow-churchmen, residing so near them, to be wholly destitute of religious ordinances. These two places combined would form an excellent charge, and hear again it is essential that the clergyman have Gaelic.

#### CAPE BRETON.

In this populous island, which adjoins Nova Scotia we had once a Presbytery, but at the secession the ministers seceded with the exception, I believe, of one, who returned to the mother country. None of the members of the Deputation from the Church of Scotland had time to go to this island, with the exception of one, who visited portions of it, but who was not acquainted with Gaelic, the language generally spoken there. For years afterwards no visits were paid, and no further information received. In 1851 the census was taken, and it brought out the fact that there were still nearly five thousand people there adhering to the Church of Scotland. Still there was no one who could be sent to visit them. In the summer of 1853, the Rev. Mr. Martin of Halifax, though advanced in life, and ignorant of the Gaelic language, at length determined to pay a visit to the island; and on his return he sent home a report of his mission, which was published in the *Record*. He found that, notwithstanding their long privations, there were still many staunch adherents of the Church of Scotland. Another year passed without anything having been done in their behalf. The Synod of Nova-Scotia, at its last meeting, took up their case, and appointed one of the Gaelic ministers of Pictou to pay a visit to the island for a period of two or three weeks. This appointment was fulfilled by the Rev. Mr. McLean in October last, but I have not heard anything as to the state in which he found the adherents of our Church there. At least one Gaelic missionary should be sent to that island immediately, unless our cause there is to be relinquished for ever, and our people compelled to live without the ordinances of religion, or to connect themselves with bodies whose principles and feelings they cannot approve of.

#### PRINCE EDWARD ISLAND.

After many years of melancholy spiritual destitution, the adherents of our Church in this Presbytery are at present somewhat better supplied, on account of the recent translation of Mr. McKay to Belfast, and the labours of Mr. Harper at Georgetown. Although there is a great necessity for one or two more clergymen, I would not be disposed to mention any place in this island as at all equally necessitous with those to which I have already alluded, so long, at least, as the valuable services of Mr. Snodgrass, Mr. McKay, and Mr. Harper are enjoyed at the important stations which they now occupy.

Merely to glance at the neighbouring provinces, I may mention that our Church in New Brunswick is also in urgent need of several additional labourers, and as for Canada, I have been told by our Clergymen from that province, that the Church there might be doubled at once, if there were ministers to supply their wants.

But to confine myself to the field with which I have been more immediately connected, in order to supply the wants of those who are suffering the most painful and prolonged spiritual destitution, simply because of their at-

tachment to the Church of Scotland, it is essential that not less than seven missionaries be sent out without delay. If possible, at least three of them should have a knowledge of Gaelic. As to their salaries, I believe they will be nearly all paid in the country. St. Andrew's, Halifax, is perfectly able, and, I believe, willing to pay for the services of the clergyman it may receive. I may say the same of Wallace, of the Rogers' Hill district, and of the East and West Branch. With reference to the other three, the clergyman of Barney's River and the missionaries in the Halifax presbytery, and in Cape Breton, a considerable portion of their salaries may have to be raised from other sources than from the people among whom they labour, but I may mention that, in order to meet such cases, a general home mission fund was instituted by the Synod of Nova Scotia last year, and, from the sums already subscribed, I believe there will be no difficulty in raising annually, and chiefly from the wealthy members of the Church, £300—the sum contemplated by the founder of the Scheme.

#### Presbytery of Glasgow.

An ordinary meeting of Presbytery was held on Wednesday in the Tron Church Session house—Mr Little, moderator.

The Moderator and Clerk were instructed to sign an application to the Home Mission for a grant in aid of re-opening the *quoad sacra* church at Rutherglen.

Dr. GILLAN remarked that this was the last vacancy in the chapels within the bounds to fill up, and he trusted that, when this was accomplished, they would not relax their efforts, but proceed to endeavour to plant churches in districts still destitute.

#### NOTICE OF OVERTURE ON EDUCATION IN INDIA.

Mr. McLeod gave notice that he would at next meeting of Presbytery move the transmission of an overture to the General Assembly on the subject of the India Mission. He might state generally that the object of the overture would be not merely or chiefly to induce the General Assembly to reconsider its late deliverance with reference to the new India education measure, but to appoint a special committee, or to remit it to the general committee of the India Mission Scheme to review and consider carefully the mode now adopted of conducting the missions in India, with a view of making such changes as might be demanded, by experience, and the altered circumstances of British India.

#### SABBATH OBSERVANCE.

Dr. BARR said—I beg leave to call the attention of the Presbytery to the subject of Sabbath observance, than which no subject of greater and more urgent importance can engage our attention. The Sabbath question, as it is called, has recently attracted a large share of public attention, and never probably has that question been placed in a situation more calculated to awaken apprehension and alarm, or more loudly calling for prompt and strenuous exertion, than at the present time. The formation of a National Sunday League in London, having for its object not to promote Sabbath observance, but to procure a removal of those barriers which prevent Sabbath desecration, is a significant and alarming fact. A seat or centre of action has thus been established in the metropolis, the influence of which

has been exerted in opening up communications with all the most important cities and towns of the kingdom. for the purpose of producing auxiliary efforts in advancing the common cause. The leaders of this movement seem to think that the crisis has now arrived, and that the long agitated question of Sabbath observance is about to be decided by legislative authority; and they have resolved to make one great and combined attempt to obtain from Parliament various enactments, all of them having a tendency to relax the obligations, and supersede the observance of Sabbath Day duty, and thus to open a door to the most profane and pernicious abuses. The friends of the Christian Sabbath, it is to be feared, have little to expect from the piety or the wisdom of the British Parliament. Our cause has many tried and staunch supporters there; but by far the greater part are indifferent or hostile. The late riots in Hyde Park, which but too plainly discovered the state of public feeling which prevails among the lower classes in London on this subject, afforded the occasion also of displaying the state of mind which exists within the walls of Parliament, which yielded to the voice of popular clamour so far as not only to reject the well-meant but well-devised measure of Lord Grosvenor, but also to do away with the Beer Act for England, which limited the sale of Beer on the Lord's Day, and was calculated to produce most beneficial effects. Encouraged by this disposition of the Legislature, and animated by the hope which it inspired of success, Lord Ebrington gave notice of a motion to be brought forward during the present session, having for its object to throw open to the admission of the public on Sabbath the British Museum, and also the Chrystal Palace at Sydenham, and the National Galleries. As might have been expected, Forbes McKenzie's Act has not given satisfaction to those who wish to sell spirits on the Lord's Day, who with interested or hostile parties have commenced an agitation for its repeal; and a motion to this effect will, in all probability, be submitted to Parliament during the present Session. The battle must now be fought, in the first instance, on the floor of the House of Commons. There the advocates of the Sabbath cause must meet their antagonists, and outstrip them in zeal and activity, especially by presenting petitions for the protection of the Sabbath from every threatened encroachment. Let the sentiments of the people be declared in petitions to both Houses of Parliament, sent up from every congregation within our bounds, expressed in firm and decided terms, supported by numerous and influential signatures. The time for action has already come, and the urgency of the case admits of no delay. Notice has been given by Mr Scully, member for Tipperary, that on Tuesday the 12th of this month he will move resolutions to the effect that the British Museum, the Chrystal Palace, and National Gallery shall in future be opened to the public on Sabbath as on other days of the week. Should these resolutions be carried, a blow will have been struck against all that is dearest and most sacred in our national character, the consequences of which it is easy to foresee, and frightful to contemplate. To prevent a calamity so fatally disastrous every means should now be used, and every effort made which wisdom can devise, and energy employ, especially by loading the tables of Parliament with petitions strongly worded and numerous signed. Unfortunately the public press is, generally speaking, on the side of our opponents. The newspaper press, both metropolitan and provincial, from the peal-

of the thunder downwards to the humblest of its auxiliaries, the press has, with some honorable exceptions, been pleading the cause of Sabbath desecration, and advocating the expediency of converting the day of national repose and piety into a season of unhallowed amusement and demoralizing indulgence. The same thing may be said of our periodical literature, and of the lighter and more popular literature of the day. Little Dorrit has been lending a helping hand. Charles Dickens has done his best to insure for the proposed resolutions a favorable reception from Parliament. We believe that ours is the cause of God and truth, and we feel assured that He will plead his own cause, and render it triumphant over all opposition. Liverpool has set a noble example of united and vigorous and holy exertion. In fulfillment of a previous arrangement no less than 141 sermons were lately delivered from the pulpits of that town on the same day, and on the same subject of Sabbath observance; and these were followed up by one of the greatest and most influential public meetings ever held in that place. I rejoice to know that a similar course has been resolved on by a large and most respectable body of ministers in this city; and, in conclusion, I beg leave to recommend their resolution to the adoption of the Presbytery, and humbly move that all the ministers of the Church within our bounds, on the 17th of this month, shall be enjoined to call the attention of their respective congregations to the subject of Sabbath observance, and to the importance of maintaining, and the necessity of contending, for it in all its integrity.

Dr. GILLAN, as one who had the honour of being a member of committee, begged leave to second the resolution. At the meeting which Dr. Barr had referred to there were 45 ministers belonging to various denominations and he (Dr. G.) had never been present at any meeting where a better spirit prevailed. He should have liked that Dr. Barr had added to his motion that this Presbytery enjoin all congregations within the bounds to petition Parliament, and also that this Presbytery petition the Presbytery.

Dr. BARR adopted the suggestion; and, after some remarks from other members, the motion was unanimously adopted.

**Edinburgh - Death of Professor Menzies.**

We regret to announce the death of Professor Menzies, which took place on Wednesday morning. Since 1847, when Mr. Menzies was placed in the Chair of Conveyancing, in the University of this city, by the choice of his brethren of the body of Writers to the Signet, he has filled this important station with an ability and success beyond all praise. The premature loss of his services will be sorely felt at once by the profession to which he belonged, and by the numerous students, whose legal education he has instructed, and who regard him as a most valuable part. In regard to his general education also, Mr. Menzies, in the character of Clerk to the Trustees of Mr. Menzies's bequest, for a very long period of his life, fulfilled duties, the abiding worth of which can scarcely be over-estimated. This bequest was made to the schoolmasters of the three parishes of Aberdeen, Banff, and Moray; and the Report of the Trustees of the bequest, issued by Mr. Menzies in 1854, shows that his excellent and enthusiastic management of the parish schools in that district have been a height of efficiency and usefulness

superior to that of any in Scotland. The death of Professor Menzies will be deplored as the loss of a man of extended Christian benevolence, and a supporter of many schemes for the religious and social welfare of the community.—*Courant.*

**LADHOPE PARISH.—INDUCTION OF MR. SMITH.**—On Thursday the Presbytery of Selkirk met in Ladhope Church for the purpose of inducting the Rev. James Smith in the newly constituted parish of Ladhope. The public services were conducted by the Rev. C.K. Greenhill of Robertson, who preached a most impressive discourse from Colossians i. 19, to a large and attentive congregation.

**THE UNITED PRESBYTERIAN CHURCH.**—The following is an account of the nett income of the United Presbyterian Church for missionary and synodical purposes for the year 1855:—

Total received for Foreign Missions from 1st Jan. 1855, to 1st Jan. 1856,	£13,011	9	2
For Home Missions,	4,261	14	5
For better support of Gospel Ministry,	1,036	11	12
For Synods General Funds,	1,397	18	7

Amount of income for year, £19,737 13 34  
The foregoing is over and above all separate efforts made by congregations in their various localities for educational and benevolent purposes, and altogether independent of building funds and maintenance of ordinances among themselves.

**EDUCATION IN SCOTLAND.**—We understand that a bill upon this important subject has been prepared under the auspices of the Duke of Buccleuch and Lord Kinnaird, and that it will shortly be introduced in the House of Lords.—*Courant.*

**MISCELLANEOUS.**

**Notes from my Journal—The Crimea 1855.**

[Concluded.]

**October.**—The camp is in a state of unusual excitement on account of the secret expedition which is about to start from Kamesch. The surmises are many, and the "best authorities" quoted numerous, but, in reality, no one knows with any certainty where we are going. Nicolaieff, the great Russian naval depot, and Odessa, seem the most plausible conjectures. Wherever it be, the very mystery creates interest, and the troops which are to form it start in high spirits. Kamesch was unusually bustling. Steamboats crowded with troops poured their living cargoes into the huge carcasses of the ships of the line, war steamers were taking gun and mortar-boats in tow, while the floating batteries of the French were propelling their ugly bulks along through the confusion. We sailed westward, and soon it was known for certain that the object for attack was the great fortress of Kilbouroun [Kinburn], which protects the approach to Nicolaieff, and soon numerous "shaxes" (false reports) were going round about the warm reception prepared for us. The next day after leaving the Crimea, the whole fleet anchored abreast of Odessa, and took up a position exactly as if an attack on that town was meditated. The inhabitants were evidently labouring under the same belief, as the more exposed part appeared deserted,

and masses of troops could be seen collected on the heights. We remained two days steeped in an impenetrable "Black Sea fog," and when, on the third, long rolls of smoke were seen over and concealing the city, many sage reflections were made on "the traditional policy of the Russians," which caused them to fire the town and retire into the interior. However, such ideas were entirely dissipated, when, on the following morning, the city was discovered unscathed in all its fair proportions, its terraces and beautiful buildings looking as elegant and pure as ever in the morning sun. The city had only been veiled in the retiring curtain of mist. The fleet got under weigh at last, and sailed in a double column along the coast northward. The French ships forming one line, and ours the other. The coast was very beautiful. Being steppe land, it was all covered with large flocks. Telegraph stations crowned the eminences, and pretty villages and neat white cottages occurred in rapid succession. Cossacks were picketed all along the shore, and the inhabitants were seen quietly at their work as if no enemy were near. It is odd that all our great engagements, in this and former wars, should have been fought on Sundays. Alma, Inkermann, Balaklava, and the fall of Sebastopol, together with nearly every great sortie, have occurred on Sundays! This expedition was no exception. It sailed on a Sunday, and the fort was to have been attacked on the Sunday succeeding, if the preconcerted plan had been carried out. Alas! how changed, by a terrible necessity, were these days from the purpose for which they were instituted!

The whole fleet, war ships and transports, numbered nearly 100 vessels, and as the channel was so narrow as to necessitate their sailing in single file, they extended over miles. In the afternoon we anchored. A gleam of sunshine rested on the massive buildings of a large fort, which lay right ahead, and seemed to float on the water, so low was the land on which it stood; all the rest of the horizon was dark with heavy clouds. Next morning, on nearer approach, we found that the fort alluded to, that of Kilbouroun, occupied the point of a long spit of sand, which lay right across our position. On the far side of this sandy point was a wide expanse of sea, into which the great rivers Bug and Dnieper debouch. On the other side of the narrow strait, on the one side of which Kilbouroun stands, is a considerable town, Otchakoff and the fort of St. Nicholas. The troops were soon landed under protection of the gunboats, on the base of the sandy spit, and began immediately to throw up entrenchments across the point, which was here about a mile and a half broad. The French formed a line on the fort side, and our troops faced the country, to provide against a surprise from without. Tents were quickly landed, and depots of provisions formed, so that, before many hours were over, we had become quite domesticated, and began again our Crimean life on a small scale. We are thus encamped on a narrow spit some miles long, formed of rolling sand hills, with salt marshes so numerous interspersed, as not to hold out an agreeable prospect if the position be held during the winter. The few fishermen's cottages built on the shore were early gutted by the Zouaves, who were soon seen at work fishing with the captured nets. A village stood under the protection of the guns of the fort. Except some mortar firing, nothing was attempted against the fort for the first two days. It was not yet sufficiently surrounded by the net of ships and troops which was being laid to enclose it.

At half-past eight, on the morning of the 17th, the gun and mortar boats moved into position under a considerable fire from the enemy, and began to pitch their formidable projectiles into the works on the point. The village on the spit had been set on fire by the enemy the evening before, and burned all night. The few houses which remained were fired by the shells early on the morning of the attack, and, shortly after the bombardment began, a large barrack within the fort's precinct caught fire, and continued during the day to wreath the fortress in heavy black smoke, from underneath which the guns flashed sheets of flame along the walls. About one o'clock in the afternoon, the line-of-battle ships came into action in line, our admiral's ship leading. Gunboats and mortar-vessels had been towed round the spit by the steamers, so that the fort was now the centre of a fire heavier and more precise than was, perhaps, ever concentrated on any one fortress before. The scene was most animated. On every knoll groups of anxious spectators watched the action with intense interest. The rapidity with which the line-of-battle ships delivered their fire was astonishing. Sheets of fire, one above the other, flashed from their different tiers of guns, causing the air sensibly to vibrate. The fleet, being to leeward, was soon shrouded in smoke, through which hulls, masts and spars, with the ensigns streaming out in the breeze, could be seen in fitful chinks. The sea round the fort was kept in a turmoil, as if boiling, with the fall of the projectiles into it, which either under or overshot their aim. Before two the fort gave in, and the white flag of peace was seen floating from the mast heads of the ships. No walls, however strong, could long withstand such a fire. The Russians marched out in the evening, to the number of 1100, the officers alone being armed. They were allowed to carry off their goods, and a very large quantity they managed to convey long with them. Nearly all the men were drunk, and many were hardly able to walk. Fortunately, they were all "good natured in their cups," and appeared most happy, laughing and joking as they went along. Many most absurd scenes occurred. Some staggering along under their loads of household gear, would suddenly throw down their burdens and embrace one another in the most frantic manner. Others went along singing and hiccoughing by turns, while they flourished their half emptied bottles in their hands; others, again, to whom they had been committed the church pictures and vessels, all of which they were allowed to carry off, carried them with a drunken solemnity suited to their employment. Some, of a tragical turn of disposition, threw themselves on their knees before the little French soldiers who guarded their line of march, clasped their hands on their breasts, and crying drunkenly, pointed to heaven. Their romantic attitude was, however, soon deranged by sundry pokes from behind, delivered with such unromantic violence, and in such an aggravating manner, as quickly to bring them to their feet, when their burdens were replaced. Their faces turned in the direction they were to march, and a push administered to give them a start, after which they mechanically staggered on. Boxes containing church ornaments and relics, droskies with furniture, and wounded men on ambulance mules filed past. The officers were mostly very superior looking men, and several, I suppose for a bit of bravado, wore white kid gloves. The common soldiers were very dirty, and mostly very young. They all wore the usual long grey cloak, round cap, and long boots, drawn over their trousers. One old,

grey-headed soldier walked resolutely along, refusing all aid, who had his arm blown off at the shoulder joint. Stragglers from the transports greedily watched the line of march for pouches, sword belts, &c. All the prisoners were sent on board ship next day. The fort of St. Nicolas, on the Otchakoff side of the straits, was abandoned and blown up by the enemy next morning. I went all over Kilbouroun fort the same day. The destruction was most awful. Large pieces of the wall thrown down and rent in pieces, cannons dismounted, and their carriages smashed, houses riddled, and the whole place paved with shot and fragments of shell. The casemates were, however, little injured. The open spaces were strewn with furniture, books, powder and shot, and ruins. In one place the candelabrus of a church were standing on the ground, and a French soldier stood between them, dressed in the priest's robes, holding forth to the amusement of his comrades. The houses within the fort were gutted and completely demolished. Crowds of people rushed about picking up everything. Two rooms were filled with books lying in heaps on the ground. Arms and accoutrements were piled in corners, and dismounted cannon lay in every direction. The ground all round the fort was ploughed by shell, and covered with their fragments. Nothing could be more complete than the ruin of everything. G. H. B. M.

#### Dr Croly on the Destruction of the Russian Black Sea Fleet

In a sermon preached by the Rev. Dr. Croly on the last Sunday of the year, in Stephen's, London, the following eloquent passage occurs with reference to the Russian Black Sea fleet.—"If a man, who saw that fleet floating in barbarian triumph [at Sinope] over those waters loaded with corpses, had cried out in the spirit of indignant humanity, 'That fleet is doomed!—it shall never wave a flag again;—it shall not even have the honour of a brave defence,—it shall perish by a fate unknown before,—passively ignominiously, in the face of its enemies,—its leaders shall perish, its crews shall perish, the whole Euxine fleet of Russia shall perish without a struggle, without a shot being fired and perish by Russian hands; and the whole destruction shall come within the year;' who but would have conceived him a fanatic—a man of inflamed imagination,—an utterer of piec-nipitous prophecy? And yet the doom was fulfilled. We may idly attribute such things to chance,—we may scoffingly speak of the accident of war. But in the waters of its own harbour lie the wrecks of that whole fleet, in the gravel of that city lie its three admirals, in the trenches of that fortress lie its twelve thousand seamen! And, as if to point the eye of Europe to the source of that high indication of justice,—the master of them all,—the lord of the empire,—the great incendiary of the war, in the midst of his dreams of conquest, was hurried to the tomb. If the scene of this transaction had been in Israel of old, who could have doubted the hand of Providence?"

**THE SABBATH QUESTION.**—A large and influential meeting of clergymen and laymen of all evangelical denominations was lately held in Manchester to oppose the projected profanation of the Lord's day, in the opening of the Crystal Palace and the British Museum.

A protest was unanimously agreed upon to which will be attached several thousand signatures. Exeter Hall, London, has been opened for public worship on Sabbath evenings. The attendance is numerous, and ample free accommodation.

**TRACTARIANISM.**—The London papers state that a determination has been come to by several influential gentlemen, to put an effectual stop to Tractarian vagaries in the Metropolis, and to enforce the removal from parochial churches of all sorts of *superstitious* ornaments.

**CHURCH EXTENSION IN LONDON.**—Efforts are now in progress in London, to erect one hundred new churches at an estimated cost of half a million sterling. The contributions already amount to £60,000, including the following munificent donations: the Crown, £10,000; the Duke of Bedford, £10,000; the Marquis of Westminster, £10,000; the Bishop of London, £5,000; Lord Robert Grosvenor, who originated the scheme, £1,000; and a number of others have contributed with equal munificence.

**FORMATION OF CHARACTER.**—There is a law of the moral government of the universe, which ordains that all that is great, and valuable, permanent in character must be the result, not of theoretical teaching or uninterrupted success; but of trial, of suffering, of the experience of temptation, of the dark hours of disappointment and defeat. The character of the man is distinguishable from the character of the child that he once was, chiefly by the effects of this universal law. There are the same natural impulses, the same mental, moral, and physical constitution with which he was born into the world. What is it that has given him the strength, the fortitude, the exchanging principle, and the moral and intellectual power which he exhibits in after years? It has not been constant pleasure and success, nor unmingled joy. It has been the hard discipline of pain and sorrow, the stern teaching of experience, the struggle against the consequences of its own errors, and the chastisement inflicted by its own faults.

**SCOTLAND'S DEBT TO JOHN KNOX.**—Honor to all the brave and true; everlasting honor to brave old Knox, one of the truest of the true! that in the moment when he and his cause, amid civil broils, convulsion and confusion, were still but struggling for life he sent the schoolmaster forth to all corners and said, "Let the people be taught" this is but one and indeed an inevitable and comparatively inconsiderable item in his great message to the world. Thus great message Knox did deliver with man's voice and strength, and found a people to believe him. The Scotch character originates in many circumstances, first of all in the Saxon stuff there was to work on; next, and beyond all else except that, in the Presbyterian gospel of John Knox.—*Thos. Carlyle.*

**PRESENTATION.**—The Earl of Zetland has been pleased to present the Rev. Robert Maclaurin, of the Home Mission, Leamington, to the church and parish of Sandringham, Zetland, vacant by the death of the Rev. John Brice.

## THE MONTHLY RECORD.

MARCH, 1856.

## Efforts for Missionaries

We believe that no intelligence which we can communicate, to the greater number of our readers, is more welcome and acceptable at the present moment than the notices which we have lately published of the vigorous, and trust successful, efforts to obtain suitable public Missionaries for the vacant congregations in these Provinces. The Colonial Committee certainly adopted a wise resolution when they agreed to send a deputation under their authority to the different Scottish Universities, to bring the circumstances and wants of their fellow-countrymen in the Colonies, fully and forcibly under the consideration of the students of divinity and preachers at these seminaries of learning and theology. Statements and representations of the moral and spiritual wants of strangers, living at a great distance, and in unfavourable circumstances, although they should be couched in the strongest and most forcible language, and appeal very earnestly to the religious feelings—are found to produce only a very feeble and transient impression. If the Priest and the Levite, even when they saw the man who had fallen among thorns stripped of his raiment, wounded and half dead, shut up their bowels of compassion towards him, and in a cool and unfeeling manner passed by on the other side, it is not at all wonderful, that those who only read or hear of our spiritual necessities, and our long continued privations, should be very slightly affected, more especially when they are discouraged by ministers who had been formerly in the colonies, or perhaps have better situations in prospect, or in their offer. But when a direct and personal appeal is made to such individuals by ministers who have recently come from the field of destitution; who have seen it in its length and breadth; by clergymen who are personally acquainted with the excellent character and devoted attachment of the applicants, and with their ability and willingness to support the ordinances of religion, when students and preachers in the mother country almost hear the longing complaints and mournful entreaties of the most zealous friends of their own church in the colonies, the effect as we shall soon see is very different. The intelligence in our last number found the Rev. Mr. Sprott preparing to visit the University seats, to arouse the minds of the students in favour of the Colonists. And we are now enabled from additional intelligence, to announce the result of his appeal, so far as it had then manifested itself. "I have been," says this zealous and much respected young clergyman, in a letter from Edinburgh of the 1st February, "to the different Universities, commissioned by the committee to beat up for recruits for the Colonies. I went first to Aberdeen and addressed the University Students. I then stated that I would be the names of those who are to be licensed in May and those of the year next the last. These minds were made up to apply for special appointments. Seven gave me in their names, among whom were the sons of

Mr. McKenzie, formerly of Wallace, and of Mr. McRae of Pictou. At St. Andrew's I also addressed the Hall, and received the names of several more. I addressed the Glasgow Students a fortnight ago, and with the exception of one whose mind had been made up previously none resolved at once—but several told me they were strongly inclined, and requested time to consider. To-morrow morning I address the Edinburgh Students. Besides this I have hopes of one or two licentiates, and I know definitely of one, who has been licensed a few months, and who has been a most successful missionary in the Parish of one of my greatest friends, Mr. Cumming of Perth. His application is already in the hands of the Committee, and I think you may expect him in Halifax early in March. I brought the whole state of the Colonial Church, so far as I knew it personally, before the minds of the students; and I hope not only those who are near license, but others will be led to think of the field, and that those who remain at home will also be influenced to make greater exertions than have been made in the past. I feel confident that there will soon be a great awakening in the Church, and that large missionary efforts will be made. The Colonial Committee has, as you will see in its last address, promised to advance the interests of those who do good service abroad.

## Widow's Fund.

A correspondent in a late number, after acknowledging the receipt of two donations of twenty five shillings each, from Montreal, says, "I beg to ask, who is the Treasurer or Secretary of said fund?" It is well known, we imagine, that our Synod took no steps last summer with a view to the institution of such a fund; although, the obvious want of it and the great desirableness of it, as well as the advantages which its existence would confer upon our church, were not without a place in the thoughts and conversation of some of the members. A debt of gratitude is, however, owing to the Rev. Alex. Mackid, one of the Deputation from Canada, for the zealous and eloquent manner in which he introduced the subject into his speech, at the meeting of the friends of the church in Halifax, shortly after the Synod had closed its sittings. On that occasion there were not wanting others to follow up his appeal, which, we were delighted to think, was received at the time, with considerable sensation. Ever since, from month to month, we have been entertaining the hope that we would be able to record, that the initiative step for the formation of of a Minister's Widows' Fund was no longer a thing of the future—an undefined idea, around which our hopes and fears, expectations and surmises gather, in a variety of fitful combinations—but an actual, tangible reality, emanating from some quarter or another, in the shape of no ambiguous declaration, supported by strenuous and determined exertions, and growing

daily into a thing of becoming magnitude and fair proportions, by the liberal donation of the affluent merchant, the generous lady, the comfortable farmer, and the hopeful young man. After waiting thus long, what have we to record? Disappointment, vexing, unexpected disappointment. Writing, however, as we do, at a distance, and reminding ourselves that these are times of active though unrevealed diplomacy, we think it is just possible that some of the more able and devoted men of our church may be doing something, which, when it becomes known, shall extinguish our disappointment, and show it to have been premature. Our disappointment, however, does not make the slightest approach to despair, and, as we have no connection with that class of mortals whose existence is one continued state of desperation, the result of successive but unprosecuted attempts, we say confidently and emphatically, a Widows' Fund is an institution which must and shall have a place in the organization of our church.

We are of opinion that the Lay Association of Halifax, which has been wont to embrace the whole Province of Nova Scotia in its operations, occupies a place and possesses a character which eminently fit it to be the originator of a movement for the establishment of a Widows' Fund. We would respectfully submit to the members of that Association, that, at one of their meetings, a resolution might be introduced and passed, stating in general terms, the desirableness of instituting such a Fund and the favourableness of the present time for making a commencement. Little more would be required, in the meantime, unless it be the appointment of collectors and a general Treasurer. On the strength of a resolution of this kind, a subscription list could at once be opened, and by drawing up and transmitting to the different congregations a short address on the subject, congregational Committees could be formed without delay, and thus an effort would be made throughout the whole church in furtherance of the object. The laity, with whom, we conceive, the initiative in such an organization most properly lies, would in this way, by the next meeting of Synod, when we expect the subject to be discussed be in a position to come forward and say to the court, "Here is a sum of money which has been raised over the church, and which, it is intended, shall form the nucleus of a Widow's Fund, and, desiring you to regard it as an earnest of our continued and increased support, we invite you to cooperate with us in the constitution of a Board for the management of the same."

We think there is a simplicity and propriety in this course which will at once recommend it. And, while a glance at the past, ago, the situation, and the fewness of our Ministers must satisfy any man that it is not possible to conceive a more favourable opportunity than the present, we trust that the manner, in which the notice and obligation embodied in the words of our corres-

pendent will be felt and complied with, will furnish a satisfactory response to the expectation which is also asserted—"He, who has to administer spiritual comfort to the desponding and the dying of those committed to his care, should reasonably expect a readiness to make some suitable provision for the temporal wants of those for whom he is bound, both by nature and grace, to entertain a legitimate solicitude, in regard to their comfort, when he has ceased from his labours." To the same purpose we make a quotation from a minute which has received the approval of the Synod of Canada, remarking that the latter part of it sets forth the advantage that results from the existence of a Widows Fund, in securing a greater and more speedy supply of ministers, and which, we have reason to know, has already been felt in that Province.

"The Synod would exhort congregations to come forward freely to present their liberal contributions, not only as a token of regard for their own pastor, but as an expression of their gratitude to their Divine Lord, who has ordained that they who serve at the altar should live of the things of the altar. Christians have always been wont to honour those who have in any way endured self-denying labours for the sake of Christianity, and it is worthy of a Christian Church to do this by making the Fund for the relief of the Widows and Orphans of their Ministers the monument of their gratitude and dutiful remembrance.

While this claim on the liberality of the people is held to rest on the clearest principles of Christian obligation, it is deemed to be of peculiar force in this country where so much difficulty is experienced, in obtaining a suitable supply of Ministers for the Church, on account of the inadequacy of the temporal support that is attainable. This evil, which, in present circumstances, it may be impossible materially to alleviate, would in some degree be counteracted, if Ministers had any sure prospect, that the Church would manifest a benevolent concern for their families after their decease."

Before concluding this article we would take the liberty of mentioning, that, by the kindness of a respected friend who manifests a warm interest in the prosperity of the church in this Province, we have been favored with a copy of all the the successive Reports of the managers of the Widows' and Orphans' Fund in connection with the Synod of Canada. It may be interesting to our readers to learn that this Fund had, on the first of July last, completed the eight year of its existence. The first year the Treasurer reported the Revenue to be £377 17s 6d, and no claimant. This last year there is at the credit of the Fund a total of upwards of £3700, with twelve annuitants. The minister of each recognized congregation is subject to an annual payment of three pounds; and it is expected that every congregation will at least equal the amount which their minister is bound to pay. This was not the case, however, with a great

number of the congregations for a long period, and even yet there are some guilty of shortcoming. In consequence of this the managers have experienced great difficulty in the execution of their trust, and have been under the necessity of forming two separate funds; the one consisting of the 'ministers' payments which are always the same; the other, of the congregational collections which, in two many cases, are below the minister's contribution. The benefit from the former is easily regulated. As the contributions to the latter are most unequal, ranging from a few shillings to upwards of twenty pounds, the managers have been reluctantly compelled to adopt a graduated scale for its division, arguing that, while the Presbyterian footing of parity is most desirable, it would be manifestly unjust that the congregations showing these extremes should share alike. This difficulty our church is in a position to obviate. Our highest court must soon frame and enact a uniform constitution for all the congregations under its supervision, and it would be a simple and an easy matter to insert a clause making the payment of a certain minimum sum a necessary condition of connection. To this, we are sure, no sane or Christian man would object.

To our brethren in Canada we say, Proceed with unflinching determination, the noble, the Christian cause which you have undertaken, and let the numerous and grateful benisons, which descend upon you from the Minister's Widow and Orphan, act as the dew and the sunshine of heaven, fostering your zeal and increasing your fruits, We say to our friends in Nova Scotia. Look to the example set you by Canada: Imitate, excel it, for to do both is not difficult,

" C. K.

[For the Monthly Record]

### The Young Men's Scheme.

In pursuance of the course recommended by the general meeting held in New Glasgow on the 19th day of December, of which a notice appeared in a late number, and the object of which was the adoption of measures to provide for the spiritual destitution that exists among the adherents of the Church of Scotland in this Province, the members of the Presbytery of Pictou have visited the majority of congregations. The Rev. Messrs. Macgillivray and Herdman visited the congregations of the East and West Branches, East River Pictou and a fortnight later those of Rogershill and Cape John. The Rev. Messrs. Maclean and Pollok visited the congregations of Gairloch and West River and a fortnight later these of West Branch River John and Earltown. The visits of the former and latter gentlemen were simultaneous. What is past of this work was brought to a close yesterday,

the 29th January. On these occasions the clergymen were ably assisted, and their movement was strengthened by the co-operation of zealous and intelligent lay members of the church; among whom may be mentioned, John Mackay, James Fraser, Esqrs. James Macdonald, Barrister, and Mr. Robt. Doull. The business of these meetings has been conducted in an almost uniform manner. A chairman was in every case appointed, addresses were delivered, a subscription opened, a Treasurer and Collectors appointed, the whole being prefaced with a sermon by one of the clergymen. The resolution which embodies the views of the forementioned churches is the fourth of the meeting at New Glasgow on the 19th Decr. which is as follows: "That for the purpose of providing in the meantime for the future wants of the church, the "Young Men's Scheme," which has already afforded much satisfaction, be hereafter more liberally supported and further extended, and that vigorous efforts be made to raise funds that may enable the Presbytery, to add yearly to the number of young men sent to the Universities of Canada or Scotland." This resolution was, in every case, put and carried. When every congregation under the charge of the Presbytery is visited, we shall be enabled through the Record to communicate to the church at large, the spirit and efforts with which this movement has been generally received. Hitherto we are not aware of any instance in which the scheme in its principle has been objected to. Details will always afford opportunity for diversity of sentiment. Agreement in essentials must be the basis of co-operation in any measure. It has sprung into being under the pressure of a painful necessity. Want defines its own remedy, and will of its own self, unless other malign influences interpose, fix upon the true. We are a people needy and distrust greedy of the preached word, and anxious for an organized church with its college, its Synod, its Presbyteries and Sessions presiding over attached congregations. In order to do this it is necessary that we should have ministers. Towards supplying this want we cannot expect that inactivity will accomplish anything. The Young Men's Scheme is something. Its object is the Seminary, the Synod and the Presbytery, and its means are adequate to the end in view: it should therefore receive the support of true friends in the Presbytery of Pictou, who do not make measures personal and narrow good schemes by trifling considerations. The success of this measure among us hitherto shows that there are many who have not yet lost their savour.

### Dalhousie College.

This happy spirit of fraternal esteem and affection manifested toward each other by the United Presbyterian Synod, rather, pe-

Wallace and Pugwash.

We understand that a meeting of the friends and adherents of the church of Scotland, connected with the above congregations was held at Wallace, on Wednesday, the 23rd ult. The object of the meeting was to devise means for collecting funds to be sent home, as an expression of their gratitude to the Colonial Committee, for sending out Missionaries to this colony, from one of whom they had been receiving frequent services during the past year. Upwards of fifty heads of families and others attended. The meeting having been opened with prayer by the Rev. George Harper, Mr Henderson, Wallace River, was unanimously called to preside. The following resolutions were then unanimously passed, viz.

I.—It was moved by Mr. John McNeill, and seconded by Mr. Alexander Ross, both of the Ridge, Stake Road, that, as the congregations of Wallace and Pugwash have, during the past year, been receiving various Missionary services from the Presbytery of Pictou, in connection with the church of Scotland, this meeting recognise it as both a duty and a privilege, to institute a subscription among the friends of that church in these two localities in order to defray the necessary expenses.

II.—It was moved by Alexander Macfarlane, Esq. M.P.P. Wallace, and seconded by Mr. Wellwood Macnab, Malagash, that for the purpose of carrying out the foregoing resolution, the following gentlemen be appointed Collectors for the different districts, (it being understood that subscribers are expected to call on them;) and after ascertaining from the Clerk of Presbytery the amount due for such services, according to the ordinary rate of charge, that the amount, or as near thereto as possible, be duly remitted to him, for the purpose of being forwarded to the Secretary to the Colonial Committee, as a token of their gratitude for past favours.

William Macnab, Esq Merchant, Wallace, General Collector and Treasurer for the District.

Mr Donald Macnab, Collector for Fox Harbour.  
Mr Neil McIver, " " Gulf Shore.  
Mr Daniel B. Munro, " " Stake Road.  
Mr Donald McKenzie, " " North Shore  
William Cooper, Esq., M.P.P. " Pugwash.

Young Men's Christian Associations.

It is truly delightful to hear of these excellent associations being instituted so rapidly and supported so extensively, in the principal cities and towns of the Provinces. It is not many years since a few young pious men, belonging, we understand, to the same establishment in London, were in the habit of meeting together for prayer, and for the purpose of devising means to diffuse religious knowledge, and increase vital religion among their own class. Suspected by their employer, he followed them on one occasion, to their place of meeting, taking care that he should not be seen by them. He remained outside the door and overheard their deliberations and their prayers. The result

was, that, having induced them subsequently to divulge their plans, he gave them a handsome subscription with which to commence operations. This, we believe, was the origin of these Christian Associations, which are now so numerous in the old and new worlds. From an Island paper, we perceive that an Institution of this kind has been established in Charlottetown, with every promise of being successful. On Wednesday evening, the 6th ult. the Rev. W. Snodgrass, of St. James' Church, in that city, delivered the *Inaugural Address* to a large and attentive audience. The papers speak of the address as being very eloquent, and intimate that the Association have requested the Rev. Gentleman to publish it, which, we understand, he has agreed to do. With all our heart we wish the Association " God Speed."

[Published by request]

Ministers' Salary.

One of the worst evils on the whole in the relation between pastor and people, is the failure to secure for him pecuniary independence, when the people are able to do so. One can hardly understand how any one should fail to see the truth on this subject, or to practise it, did we not see some lamentable examples to the contrary. The law anxiously provides for the independence of the judiciary, by giving the judges an adequate salary and forbidding it to be diminished during the term for which they are commissioned. Our organic law, both in Scripture and constitution, is no less particular as to the Clergy. They are to be kept free from worldly care and anxiety. As a general rule they are not so kept. They are dejected by pecuniary responsibilities they cannot meet, or by sacrifices they ought not to make. Their families are often perplexed beyond measure, even to provide for the necessities of life, while very few are able to purchase the books that are the very tools with which they work. They feel their minds dwarfing, and sigh for mental food; but do not deem it honest to go in debt, even for what seems indispensable to their preparation for the pulpit. Worn out by long continued labour, they are blamed if they take a summer journey. The temptation to be too complaisant to the rich frets the honest-hearted Minister, and perhaps leads him to the opposite extreme of discourtesy. Worse than all perhaps, he begins to cherish hard feelings against his flock. Here are people, he feels, who are perfectly able, without distressing themselves, to take the mountain weight of pecuniary responsibility off his heart; and they will not so much as touch it with one of their fingers. Must he not be almost superhuman, if with such feelings he can with gentle tenderness fulfil his pastoral duties? It is most difficult to school his heart to love for the brethren, who he, sometimes says bitterly within him, are starving his family; and to kind feeling for those who, he thinks, do not sympathize with

haps, the Synod of the Presbyterian Church of Nova Scotia, and the Synod in connexion with the Church of Scotland at their last meetings in Halifax, was most gratifying. You may be assured that this christian drawing together was refreshing to many enlightened followers of Jesus, not only in Nova Scotia and the Lower Provinces, but also in Canada and elsewhere. The manifestation is prized because it was cordial. It was not a mere paper proposal. "The inner man of the heart" evidently prompted and spoke in it. Very great praise is due to the Presbyterian Church of Nova Scotia, for their zeal in organizing congregations, educating ministers, and sending gospel missionaries to the heathen. The response of your Synod to their overtures, demonstrated your appreciation of their zeal and laudable exertions.

The notice in your November No. of the "Monthly Record" respecting "Dalhousie College," induces the hope, that ere long some progress may be made towards an educational machinery, that will prove effective by the blessing of the Lord of the vineyard, in preparing from among your own young youth, ministerial labourers who shall go and work in His vineyard. It is deeply to be regretted that the Church of Scotland has not been able to originate and establish "schools of the prophets" than she has, in those vast colonial fields where so many of her children are to be found. In addition to India and Canada, why should there not be Collegiate Institutions for training a native ministry for the service of the Gospel of Christ in Australia, in Nova Scotia, &c. Do we believe that our doctrinal instruction and christian spirit are excellent? If not, we ought to be faithfully, energetically and practically to act upon our views. Unless we do so we shall never realize large extension or prosperity. To rely solely upon the church at home for a supply of ministers is a madness. To spend time in idle lamentation over "the waste places of our Zion," is not girding up the loins of our mind, nor taking wise steps to remedy the evil, something like using "frivolous and vexatious words."

May we not hope then that in Nova Scotia, with a member of the Kirk at the head of the government, the Kirk and the U. Presbyterian will soon have the full benefit of Dalhousie College as a preparatory Institution in Literature and Science, for the higher grades of education, and for those christian youths who are willing to devote themselves to the service of the Lord in "the work of the ministry." If the Lower Provinces had the benefit of such a university, our church there men who with advantage to the credit and honor to themselves could discharge the duties of Theological Professors.

A CANADIAN MINISTER.

31st Dec. 1855.

the severest troubles of his lot. The prayers of his flock sometimes sound like mockery; professions of love to him and to the cause of Christ send a pang to his heart. Gladly would he engage in any other pursuit, which would supply his family; he cannot see his way clear to leave his Master's work. And so he suffers on, as far as may be, in silence; but the interest of the Church suffers with him. For a half-hearted service will show itself in a half-hearted church. Now we submit that this is the refinement of cruelty.

### Meeting of Presbyterian Committees.

ONE of the most encouraging signs of the times, and one of the most hopeful evidences of the growth and prosperity of Religion in the Provinces, more especially among Presbyterians, is to be found in the ardent desire which is now felt and manifested in each of these denominations, to draw nearer to each other, and to co-operate with each other in Education, in Missions, in Sabbath Observance, and other important Religious undertakings, as far as practicable.

It is believed that without a complete and entire incorporation, which, however pleasant and desirable, may not for some time be accomplished, there are a number of very interesting subjects, to some of which we have now alluded, on which all parties are nearly if not altogether of the same mind, and that by meeting together and deliberating on these great questions, on which we are all mutually agreed, the way will be paved in due time for a better understanding, and a closer approximation than has hitherto existed.

We should think that all the true friends of Religion in our different churches would approve of this proposal, as truly laudable and praiseworthy, and would encourage by their influence and prayers the office-bearers of our Church Courts, in giving their sanction and assistance to such an important movement. In such a peculiar and delicate affair as this, where past offences are to be buried and long continued grievances to be forgotten, and where cordial affection is to be restored, nothing is to be gained by coercion or worldly policy, but everything by christian wisdom and brotherly kindness, by meekness and by the spirit of love and of a sound mind. It is only when God shall put it into our hearts to unite, that the union will be consummated; and no well-wisher to our Churches would desire to see such an object accomplished in any other manner, or in any other spirit. From the progress which has already been made in this good work, we think that appearances are truly encouraging, and the most favorable results may confidently be anticipated.

It is known that regular Committees have been annually appointed at the meeting of our respective Synods, to deliberate with each other on this question. In consequence of the interviews held by deputation with the different Church Courts last summer, it was considered advisable that some proceeding of a more practical and tangible character than a fruitless correspondence should be attempted. A united meeting of the members of all the three committees was suggested, and by

mutual agreement appointed to be held in Halifax in the beginning of last month. The meeting was held according to agreement, on Wednesday the 6th of February, and was continued by adjournment till Saturday, the 9th of that month. There was as full an attendance as could be expected at that season of the year by members living at a distance.

The Church of Scotland was represented by the Rev. John Martin, the Moderator of the Synod, the Rev. John Scott, and Dr. Avery; the Presbyterian Church of Nova Scotia by the Rev. Professor Ross, Revs. James Bayne, Robert Selgwick, Peter G. McGregor, and Mr. Charles Robson; and the Free Church by the Rev. Professor King, Rev. Mr. McKnight, and Alex. Farquharson, Esq. On motion Professor Ross was unanimously chosen chairman, and Mr. McKnight clerk of the meeting.

After engaging in devotional exercises conducted by Professor King, the members assembled proceeded in the most amicable manner, and with the most commendable zeal and cordiality to discuss the different propositions submitted to their notice, with as much freedom and openness of manner as if they had been intimately acquainted, and had sat together in Church Courts during the whole of their ministry. There was as might be expected wherever there is free discussion, some diversity of opinion on minor points, but not the least misunderstanding. After exhausting, as was believed, the greater number of subjects requiring attention, the members of the different committees separated in the most affectionate spirit and devotional frame of mind cherishing the hope of a speedy renewed intercourse with each other on the same delightful mission. We refrain from any further allusion to the proceedings of this meeting, as they will be reported at length to our respective Synods which we have no doubt will approve of the diligence of their committees, and lend their sanction and approbation to their united suggestions and recommendations.

### LATEST INTELLIGENCE.

#### Death of the Rev. Dr. McGill.

We learn that the Rev. Dr. McGill is no more. He died quietly at noon yesterday. Since midnight on the Saturday night he has been insensible, and was never conscious. He died the death of the righteous: may our last end be like his! Montreal may well mourn his loss and mourn it sincerely. As a pious and exemplary Christian minister, his congregation will best know how to appreciate his merits: as one whose hand was open as the day to melting charity, the poor will mourn his loss. And the public in general will miss him, for, wherever there was a step to be gained in the march of social, physical or moral improvement, Dr. McGill was always ready to lend the movement a helping hand. To all our city institutions he was a large contributor; of some of them he was the support and guide; and, while we feel that our loss is his gain we cannot but pay this passing tribute to the memory of a Rev. minister and a good man.—*Montreal Transcript*.

THE LATE REV. DR. MCGILL.—We recorded yesterday the death of this excellent clergyman. There are few men who have

more endeared themselves to all with whom they were brought in contact than Dr. M.—, few who will be more missed when called away. An earnest, patient and zealous pastor of his own flock, he was also foremost in promoting the welfare of the numerous general Protestant Charities in the city. All of them will miss in him an eloquent champion of their cause, an ever willing, wise and prudent counsellor.—*Montreal Gazette*.

The Rev. Robert McGill, D.D. of St. Paul's Church, Montreal, in connection with the Church of Scotland, died on Monday last after a pastorate here of 104 years, much esteemed and deeply regretted, not only by his own people, but by a wide circle of friends, connected with other denominations, to whom his public spirit and catholicity of heart had much endeared him. Dr. M.—has been a Minister of long and high standing in Canada, having resided for 19 years in Niagara before he accepted a call to Montreal. In the former place besides his pastoral duty he edited for some time, we believe, a Magazine in connection with the denomination to which he belonged; and in Montreal he has taken an interest in several of the Catholic Religious Societies, and in various movements for the extension and improvement of education and other philanthropic and religious objects. The disease, by which Dr. M.—was cut off in his 59th year, was congestion of the brain.—*Montreal Witness*.

### Turkey.

#### CONCESSIONS TO CHRISTIANS.

The *Times* Constantinople correspondent writing on the 28th ult., says:—After the late Conference on the Fourth Point had taken place between the representatives of England, France, and Austria on the one hand, and the Grand Vizier and the Ministers for Foreign Affairs on the other, the former acting in concert drew up a note, in which they embodied the general ideas and principle they wished to propose to the Turkish Government on the subject. Lord Stratford, who had taken the lead in this matter all along, drew up the original document, which, after a few alterations from his colleagues, was accepted by the Porte and in this amended form transmitted to the Porte on the 22nd instant. This document, though only containing the general principles which, according to the Ambassadors, were to be followed in the amelioration of the condition of Christians in Turkey, is of considerable length, and touches on many subjects which do not indeed directly belong to the question, but without the regulation which was thought possible to make any permanent amelioration. I daresay the document was printed and submitted to Parliament, containing a question not only interesting to England, but the whole of Europe; meantime, I will give you its most prominent points, as I have been able to ascertain them.

The document begins by saying that the time has come when the Turkish Government in consideration of the service rendered to Turkey by the Allies, as well as in its well-understood interest, should make changes in her internal institutions, which on the one side might satisfy the wishes of the Mussulman subjects of the Porte, and on

other side set at rest the just claims of so large a portion of the population, consolidate the Turkish empire, and to make its further material and social development possible. After this introduction the first point touches on the general principle of equality between Mussulman and non-Mussulman subjects, and the security of their persons and property; it treats likewise of the position of foreigners in Turkey, especially as regards their inability to hold property. The second point concerns the administration of justice. Separate tribunals are proposed for the Mussulman and non-Mussulman subjects. For mixed cases, where both Mussulman and non-Mussulman, a mixed tribunal fairly constituted is recommended, and the right of all non-Mussulmen to come forward as witnesses demanded. In the original document it was even proposed to appoint a non-Mussulman adlatus to every Mussulman Governor, in order to protect the rights of the non-Mussulman subjects in this respect. Should a diversity of opinion arise between the two, it was proposed that the matter should be referred to Constantinople. This point has, I hear, been given up, after mature consideration, and very wisely too, it seems to me, for it would have been in contradiction with another point likewise recommended, namely, the ability of non-Mussulman subjects to fill official posts, by which these latter could themselves become Governors. Besides each a proposition, if carried, would throw the whole provincial jurisdiction into the hands of the Council at Constantinople, for it is highly probable that in every case the two Governors would take a contrary view of the disputed questions.

The next point regards the police of the empire on an extended and improved scale.

Another, the development of the agricultural, industrial, and commercial resources of the country, roads, canals, railroads, imports and exports and the regulation of commerce and finishes with allusion to the undoubted desirability of an improved financial system.

The next point touches on education, schools elementary as well as superior, medical, polytechnic, &c.

Then comes the right of indiscriminate military enlistment, expressed, however, only in principle. The opinion of the Porte is demanded as to how he could best combine the application of this principle with the existing military institutions of Turkey.

The last point is the removal of the prohibitions on non-Mussulman subjects for filling civil and military offices

Thus you see nothing has been omitted which can contribute to the objects in view; on the contrary, many subjects have been touched on which have only indirectly referred to it.—The positions about the fourth point have thus grown into the project of a complete social, judicial, political, and military system, nor could it be expected to be otherwise, for the principle of complete equality, civil and political, of all subjects, alters entirely the bases of all institutions in Turkey.

Several conferences have been held at the Sultan's court to discuss the merits of these propositions of the Allies; and on the 26th instant a Council was held, at which the answer to these propositions was considered.

The Sultan has approved of the project of the internal administration of the Empire, by virtue of which all Christians are eligible to public functions.

**RELIGIOUS EQUALITY IN PIEDMONT.**—The Piedmont Ministry, after taking the Court of Appeal of Chambery, has confided to the Protestant pastor of Anney the custody of the civil registers for Protestants, whether national or foreigners, settled in the town. This fact communicated to the Church on Christmas day was hailed with lively satisfaction. It will easily understand that it puts an end to a thousand difficulties, and is necessary in a country where a Roman Catholic clergy, whose intolerance is known, keeps the civil register for the entire population.

**MEETING OF CONVOCATION.**—On Friday both Houses of Convocation met at Westminster. The Archbishop of Canterbury presided in the Upper House. The first business was to summon the Prolocutor of the Lower House, in order to inform him that the petition to the Crown, agreed to last session, praying for leave to make canons and constitutions, had been declined by the Crown. The Bishop of Oxford addressed the House at great length, on the subject of a modification of the Church's laws, if it were to continue its labours and on more frequent communication between the bishops and clergy by means of synodal action, and concluded by moving a resolution requesting the Archbishop, to direct the Lower House to consider the law in reference to the discipline of the clergy, and to report thereupon on the 15th of April. In the Lower House a lengthened discussion upon the constitution of Convocation occupied the greater portion of the sitting. Both Houses adjourned until April the 15th.

**SUNDAY AMUSEMENT.**—Mr. Scully has given notice of a motion in the House of Commons for Thursday next, with a view to promote sabbath desecration. The notice is carefully worded, and so as to alarm as little as possible the "susceptibilities" of the fastidious. It aims at removing "undue restraints upon the working classes," and at bestowing "all due facilities for innocent and instructive recreation after Divine worship on Sundays, by the opening, under proper restrictions, of useful institutions, such as the British Museum and the Crystal Palace at Sydenham." We are sure that our Scottish representatives will, instructed or not instructed by their constituents, oppose the measure; but no time should be lost in strengthening their hands by petition and otherwise. A noble movement is being set on foot in Liverpool and other towns in England, in connection with London, and it would ill become Scotland to be found wanting on this occasion.

News of the Month.

From the crowded state of our columns, we have not found space to publish an epitome of the news of the month during the present year; and the abridgment we now present to our readers must necessarily be brief, leaving them to collect fuller information from the political papers. Our beloved sovereign, Queen Victoria, is in the enjoyment of good health, and opened her Parliament in person on the 30th January, with an excellent speech from the throne. Under the heavy pressure of war all the interests of the empire appear to be in a prosperous state and the people industrious and contented. No military event of importance has occurred since the winter commenced, although the preparations for war in the ensuing spring are on a scale of unpre-

cedented magnitude. It is well known that the Emperor of Russia has accepted the proposal of the Austrian Court as a basis of negotiations for peace; and plenipotentiaries from all the principal sovereigns of Europe have ere this assembled at Paris, to endeavor if possible to frame a treaty, establishing an honorable and permanent peace throughout their dominions.

Our own Legislature and a number of other Legislatures in the Colonies are now in session. We hope that our Legislators will not waste that time in party conflicts, which ought to be spent in devising and maturing salutary enactments for the general welfare of the population.

**THE CONFERENCE.**—Lord Clarendon leaves London this morning for Paris to attend the approaching Conference, and will arrive in the French capital the same evening. The representatives of the several Powers are also on their way to the same place; but it is said that the Conference will not open before the 23rd inst., and the Turkish Ministers cannot be in Paris before the 22nd. Count Orloff, the Russian Plenipotentiary, was at Berlin on the 14th, and left yesterday for the scene of his new duties, where he will be assisted by Baron Brunow, recently the Russian minister at the English Court.

If we may judge from the tone of the St. Petersburg papers, the Czar is sincerely desirous of peace, and his organ in Brussels breathes the most pacific intentions.

Rev. James Murray of Bathurst.

We are happy to learn that this much esteemed young clergyman, who was compelled to leave his flock for a season from ill health, has profited by his excursion to the mother country. On Friday morning he came passenger in the Cunard Steamer from Liverpool to Halifax, and proceeded immediately after by the mail to New Brunswick, to resume his labours among his attached congregation at Bathurst.

Inaugural Address.

We have received this morning, when going to press, a copy of the address delivered at the inauguration of the Charlotetown Young Men's Christian Association, by the Rev. Wm. Snodgrass, but have not yet found leisure to peruse it. We shall be enabled to bestow more attention upon it in our next number, as every communication coming from his pen is fraught with solid thought and profitable instruction.

Treasurer of the Synod Fund.

Jas. F. Avery, M.D., George St., Halifax. To whom Collections and Donations are requested to be sent.

Home Mission Fund—receipts to date.

1855.		£	s.	d.	
Aug. 12.	Sabbath School children St. James's Church, Charlottetown, by Rev. Mr. Snodgrass,		1	0	0
Nov.	Anonymous, through Rev. Mr. Scott,		1	0	0
Feb. 12.	St. Andrew's Ch. Pictou, collection,	7	7	6	
20.	St. Andrew's Ch. Halifax, ditto.	7	2	6	
20.	St. Matthew's Ch. Halifax, ditto.	24	6	6	
		£40.16 6.			

HALIFAX, 26 March, 1856.  
DAVID ALLISON,  
Treasurer.



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We are happy to find that our Agents throughout the Country, are exerting themselves to the utmost to extend the circulation of our Journal. During the month we have received large Subscription Lists from several of our agents with full remittances. And others have assured us that these Lists will be transmitted as soon as completed. Subscribers are requested to pay their annual Subscription to the nearest Agents, and all communications and remittances to be forwarded directed to "The Committee of the Monthly Record Church of Scotland, Post Office, Halifax."

## ADVERTISEMENTS.

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Halifax, N. S. Jany. 1856.

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Ready Made Clothing  
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Halifax, January 2nd, 1856.

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January, 1856.

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