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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, 10.

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CORRESPONDENCE.

Apocalyptic Regeneration.

A series of Lectures on the book of Revelation, with a Dissertation on the origin and nature of symbolic language, and on the use of Hieroglyphs by the prophets. By the Rev. Robert Pollok, of Kingston Church, Glasgow. Glasgow Thomas Murray & Son.

We had read but a very few pages of this book when we found that the title, which at first perplexed us not a little, may be regarded as an elliptical or abbreviated expression for what might be more fully stated as, The Regeneration of Apocalyptic Interpretation "Apocalyptic Regeneration" is a phrase descriptive, in some degree, of the character of the work before us, but especially of the great purpose which its author gives his valuable aid to accomplish by its publication. It is founded upon the method in which the subjects are treated: it is not expressive of anything particularly or inherently characteristic of the subjects themselves. The Apocalypse has been usually approached and interpreted as a book isolated and detached, in a great measure, from the rest of Scripture. It has been dealt with as if, in its style, language, symbols, and scenery, it had nothing in common with any portion of that whole revelation of which it is the magnificent close. The consequence has been that many writers, who have set themselves to explain its contents, have adopted principles which would be justly deemed by sound expositors, altogether inadmissible in the interpretation of the other prophetic books; while others, discarding any particular plan or principle, have made it the sport of exuberant fancy and unrestrained ingenuity. Hence we have had sketches in the greatest abundance and of the amplest diversity, in which beautiful and striking things are said, regular coincidences noted, and appalling things prescribed, as much, seemingly, for the sake of the character in which they are made to appear as for any good reason, or any real end at all, assigned for their truth and reality. To be plain and easily ascertained signification of the symbols of anterior prophecy has been sometimes recklessly rejected, and a significance, purely arbitrary, applied. The same has been used in singular or analogous connections, and the word of God here been thus made to

bear a multitude of unnecessarily varying, and strangely opposite meanings. Even in the interpretation of the Apocalypse itself, the same representations and terms are made to set forth different things in different portions of the same book, when the reader can discover no occasion and when no just ground is actually advanced, for the variation. For example, the symbol, "horse," is made to mean one thing in one place, but quite a different thing in another place, and it meets with a lucky fate, if, in either instance, the meaning ascribed to it is supported either by natural analogy or scriptural induction. Thus, it must be apparent is a most unsatisfactory method of dealing with any portion of sacred truth, and it is easy to see that it cannot, in the nature of things, be long pursued without the introduction of much that is arbitrary and therefore unsatisfactory, and of a great deal that is fanciful and therefore erroneous. If it has pleased God to make use of symbols in the revelation of his will, and if a revelation is given for the purpose of being understood, surely these symbols, wherever they recur, must be understood in the same way, otherwise the great purpose of a revelation is thwarted and the character of Divine wisdom impugned. And therefore, when we find in the pages of Scripture a recurrence of the same symbolic terms and hieroglyphic representations, the first duty of an expositor must be to ascertain, by a careful induction of all the instances in which any one symbol or hieroglyph is employed, what is its actual signification, and, when that has been discovered, it should not, without an express or obvious warrant, be departed from. This rule is faithfully applied in the explication of Scriptural language in general. It is upon this principle that lexicons are constructed, and just in proportion to the carefulness with which the meaning attached to words by lexicographers is known to have been elicited, by a simple induction from the use and application of these words, are their labours viewed with satisfaction and confidence. It is in this way we interpret the language which is used in prophetic representations. Why should not the same rule be adopted, where possible in assigning to these symbols and representations their specific significations? We know, for example, what is the correct, literal description of what the Apostle John saw when the first seal was opened by the Lamb, because we

are familiar with the terms which he employs—the meaning of his words is established by their current use in the language in which he wrote. How should we act, when we come to decipher the individual symbols placed before us in writing, in order that we may interpret the representation as a whole? The first thing to be done is, unquestionably, to familiarize ourselves with the instances in which these symbols occur in the other prophetic writings, and, by a strict but cautious comparison of one with another, we should seek to fix, if possible, upon a definite and uniform acceptance. This very simple but most important rule has been glaringly departed from by many who have stepped forward as expounders of the Apocalypse, and this fact furnishes Mr. Pollok with one reason, and certainly it is a good one, for undertaking the task of Apocalyptic regeneration. He lays down this position "as sacred and immutable, to which every thing must bend," namely, "That prophecy has a language of its own—definite, uniform, and fixed by the spirit of inspiration." (P. 11.) In connection with this we would quote the following sentences from the author's brief but valuable and interesting dissertation on prophetic language, which has an appropriate place at the commencement of the lectures.

"Hieroglyphs are chosen by God, and delineated by the pencil of Divine inspiration, and the reader is sometimes left to study their import, in the judicious persevering use of his own powers, but at other times the prophet is required to interpret and describe their spiritual import in vocal language, in order that the readers of God's word may understand them. Many examples may be met with in the interpretation of Daniel, and in the predictions of the other old Testament prophets, and I deem it unnecessary to quote any authority, the seven sheets of the Apocalyptic book contain only hieroglyphs, and an accompanying imperious command is laid on John by the Alpha and Omega, the first and the last, to describe in a book, by vocal language, what he had seen, what he then saw, and what would be afterwards, because a panoramic representation of all the events and mysteries of the revealed future was placed before the wondering eyes of the inspired seer, and he was divinely qualified to write them with accuracy to the extent which the Spirit would have them known unto men, and every

student of the Apocalypse must endeavour to understand their true import. I have space to furnish only a few examples of the mode in which prophetic symbols should be fixed, and explained. The arguments drawn from analogy must be used with great care so as to exclude the bare exercise of human fancy, without any appeal to the Word of God. The first place must be assigned to the sense determined through the use of a hieroglyph, by the prophets, and if the occurrence of any term furnish a proper induction, it should be deemed the most satisfactory, and if it is supported by the sense of the word, literal or analogical, the true sense is still more broadly established. We cannot, however, apprehend how symbols drawn purely from the particular character, the customs, and manners of heathen nations, not existing in the days of the prophets, can have a place among prophetic hieroglyphs. For instance, Elliot says that a horse means the Roman empire because the Romans sacrificed horses to Neptune, and Dr. Cumming says, in his "Signs of the Times," that the sun is Christ, the moon the ordinances of religion, and the stars the ministers of the Gospel, and the reason which he assigns is, their place and their relation to each other in nature. Now we do not object to the argument from analogy, but he makes no effort to show that these terms are used in the same sense in the Scriptures" (p. 34-36.)

There is another very important principle which Mr. Pollok lays down as equally sacred and immutable, and by its faithful application in his lectures he has done much to effectuate an Apocalyptic Regeneration. As our remarks have already extended further than we purposed, we shall content ourselves with simply stating this principle in the author's own words. We think we may safely leave our readers to perceive its truth and force, and we are certain that as those of them, who have perused certain commentaries on the book of Revelation in which that principle is sadly overlooked, must have seen just occasion, so they will feel grateful, for the manliness and decision with which Mr. Pollok asserts, "That all prophecy has a primary reference to the future state of the Church, and therefore fulfilled prophecy becomes a history—not of Rome, Pagan or Papal, but of the visible and professing Church of Christ, for the kingdoms of this world hold only a subordinate relation to the Kingdom of Christ."

In the deliberate adoption and determined application of these two principles Mr. Pollok sets himself to the execution of the interesting and important task which he has undertaken. The enterprise is in some respects a bold one, when we consider the great names and the often quoted and popular opinions which had to be thrown into an opposite scale. It required no inconsiderable share of moral courage to confront, as frequently and directly as our author finds it necessary, the ingenious and learned Elliot, extensively propagated and widely popularized as his views have become by the "sketches" of Cumming. But, strong in the might of just and irrefragable principles, he prosecutes his commendable design, and this first volume is a good earnest of the success with which we may expect it to be completed. It is written in a manly and impressive style, though we occasionally meet with inelegant expressions and complicated sentences. Its statements are well put, its arguments are powerfully constructed, its illustrations are happy and striking; while the practical lessons which are inculcated through-

out its pages are not the least valuable and attractive portions of the book. We hail the work as a seasonable addition to our Biblical literature, and do not hesitate to assign to it a prominent and enduring place in the library of the Christian and the scholar. The perusal of it has yielded us a rare satisfaction, and it will be to us matter of astonishment and disappointment if any of our readers, who may be fortunate enough to fall in with it, shall fail to derive either pleasure or profit from its interesting and instructive lectures. It is the fruit of a long and patient research. It contains what we conceive to be the sound and satisfactory results of a system of interpretation characterized by striking simplicity, and applied with a faithful and rigid consistency. It is the production of one of Scotland's most active and successful ministers. We are glad to learn that it is being appreciated by a Christian and intelligent public. C. K.

The Jews.

No 4

From the works of Rev. Claudius Buchanan, comprising his Christian researches in Asia, which were published in the early part of the present century, we derive many important particulars regarding the state of the Jews, at that period, in the east country. Nor does the lapse of time, since these researches were made, in the least, diminish the subject, their circumstances at the present day not being materially altered. The author states that when he was in India the condition of the Jews, who were dispersed in different parts of the east, frequently occupied his thoughts. He had heard that they existed in distinct colonies in certain parts of India, that some of them had arrived long before the Christian era, and had remained in the midst of the Hindoos, to that time, a distinct and separate people, persecuted by the native princes from age to age, and yet not destroyed, "burning, like the bush of Moses, and not consumed," and he had a strong desire "to turn aside and see this great sight." His mind was impressed with the conviction that their preservation, in such a variety of regions, and under such a diversity of circumstances, could only be effected by the interposition of the Divine Providence, which reserved them, thus distinct, for some special and important purpose. And since the period of time for the accomplishment of this purpose was considered by many to be fast approaching, he wished to hear the sentiments of the Jews from their own lips, and to learn their actual impressions, as to their present circumstances and future hopes.

With this view, he visited Cochin, where, as our readers are aware, our Church has now a Missionary stationed, the Rev. Mr. Lasceron, who is himself of the seed of Abraham, and who from time to time furnishes, to the pages of our "Home Record," interesting notices of his labours. While residing at Cochin, Dr. Buchanan instituted various enquiries chiefly referring to the antiquity of the resident Israelites, their manuscripts, and their sentiments regarding the state of their nation; and the result was published in his valuable "Researches," by means of which the attention of the Church at home was drawn to the subject, and its sympathies aroused on their behalf.

Our author also furnishes us with some interesting observations relative to the Ten Tribes. With regard to this subject, we need scarcely remark that there have been various

theories. Dr. Buchanan is of opinion that the great body of the Ten Tribes remain to this day in the countries to which they were first carried captive. He says, "if we can discover where they were in the third century of the Christian era, which was seven hundred years after the carrying away to Babylon, and again where they were in the fifth century, we certainly may be able to trace them up to this time." Now, we learn from Josephus, the historian, that in the time of King Agrippa, the Ten Tribes were then captive in Media under the Persian princes. Again, in the fifth century, we find Jerome, author of the Vulgate, in his notes upon the prophet Hosea, using these words "Unto this day, the Ten Tribes are subject to the Kings of the Persians, nor has their captivity ever been loosed," and, again, in another passage, "the Ten Tribes inhabit, at this day, the cities and mountains of the Medes." It would thus appear, according to the reasoning of our author, that there is no room left for doubt on this subject, as history records no general rising or expedition of the Jews since that period; and as in these despotic countries both Jews and Christians are generally held in a state of captivity, and hence he feels justified in coming to the conclusion, "that the greater part of the Ten Tribes, which now exist, are to be found in the countries of their first captivity."

Dr. Buchanan published his "Researches" about the year 1808, and his authority upon those subjects seems to have been highly valued. Following up the present enquiry, we shall quote the opinions of a more recent writer, Rabbi Joseph Schwarz, for sixteen years a resident in the Holy Land, and the author of "A Descriptive Geography and Brief Historical Sketch of Palestine, published at Philadelphia, in 1850. This work is all the more interesting, as it is not only the production of a Jew, but also translated into English by a fellow-countryman.

The author likewise has in his appendix, communicated to the world various interesting speculations and facts relative to the Ten Tribes. Before proceeding to give the important account concerning their present existence, he enters into a short critical enquiry having reference to the countries and towns whether they were carried by the Kings of Assyria (2 Kings 18: 11), and concludes that it would be perfectly ridiculous to look for them in lands so well known as those are at the present day, because it would then be impossible to say of them, in the language of Isaiah xli. 9. "That thou mayest say to the prisoners, go forth, to them that are in darkness, show yourselves,"—or, verse 12, "Behold these shall come from far, and be these from the North and from the West, and these from the land of Sium." There can be no doubt," he says, "that the exiles left their new places of abode, and wandered away into other parts of the world, where they settled. We may admit that this emigration may have been for the most part eastward into Asia, but Africa also must have received many of the exiles. "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt and shall worship the Lord in the Holy Mount at Jerusalem." Isaiah—27. 13.

He then supplies the latest traces of the existence of one or rather several Israelitish Kingdoms, with independent power, having their own regents, standing armies, and their own coinage, in short, existing in the greatest

power and prosperity. About thirty years ago, he tells us, a Mahomedan dervish came to Damascus from Eastern Asia, and had with him a gold coin, on one side of which was inscribed, in Hebrew characters, the words "Under the rule of our Lord, the King Isaac," which seems a sufficient proof of the existence somewhere in these parts, of a Jewish ruling prince. The Rabbi further mentions that, only a few years ago, he met and entered into conversation with a distinguished Indian dervish in the streets of Jerusalem, who, he found, was in the habit of making long and distant journeys into Asia. From this individual, whose reports seemed in every way honest and trustworthy, he ascertained that at a distance of four months' journey from the city of Cashmir, in the north-eastern part of Persia, in a north-east direction, there is a large Jewish Kingdom, the seat of the regent being in the city of Ajulun; and that nearly the whole country is surrounded with immensely high and inaccessible mountains, forming a kind of fortified wall—this is on three sides, and on the fourth there is a rocky pass, forming so to speak, a large entrance, where Jewish soldiers are stationed. These Jews have commercial connexions with their neighbours, but it is extremely rare that strangers are permitted to enter the country within the gate just mentioned. Schwarz observes that those two reports seem to agree; and that it is probable the piece of money above referred to is the coin of that country. He likewise adduces other confirmatory evidence of the existence of a Jewish Kingdom in the mountains of India. We need scarcely say that the country has been so often traversed to leave space for any large country not yet discovered.

But, besides indications of this kind in India, and there appears to be quite enough to convince us of the existence of organised communities of Jews in that quarter of the world the volume before us—our author has furnished us with further notices, derived from various sources, of Israelitish kingdoms existing in other quarters. He tells us that though one of his friends, writing in 1847, he stated that about thirty days' journey from the Red Sea is the large city of Harar, in Africa, but ten days' journey from which is found a Jewish Kingdom. They have there a perfectly independent government, a very large standing army, numerous and remarkably handsome synagogues, are real Jews, and have plenty of gold. He has also, from the same source, reliable accounts of a Jewish Kingdom in China, nay, even of the existence of the wonderful stream *Sambayton*, which has hitherto been viewed as a fabulous invention. It is asserted as a notorious fact, that two sailors' journey from Canton, there is a stream which throws out sand, stones, and water during six days of the week, but it is entirely at rest on the Sabbath! Beyond it is a large and populous kingdom. The Chinese of the neighbourhood always cross it on the Sabbath, as it is quiet and can be navigated, with various kinds of merchandise, which they bring on the shore, as they are afraid to venture inland, and then return to the other side; so that their next return, on the following Sabbath, they either find their money or their goods untouched. This is alleged to be a fact. We are further informed that lately there had been discovered, in the northern part of China, a large community, the men wearing beards long curls, and it is inferred they must be Jews, since the Chinese wear neither beards nor side locks.

The following is the result arrived at by our

author on this interesting subject. "We have therefore," says the Rabbi, "vestiges of the Ten Tribes in four different localities; 1 in Africa, namely, Chabash, which means no more than Abyssinia, but the whole of Central and Southern Africa, 2 in Yemen; 3 in Thibet, and 4 in China, and it is a truly ludicrous assumption," continues our author, as if indignant at the supposed connection, "to pretend to find them among the Americans or Hindostanis, for no better reason than that people suppose they have discovered some trace of Jewish customs among them, and to argue hence that the Israelites had been entirely lost and mixed up with them. Equally cogent would it be to argue that the ape ought to be classed among the members of the human family, because he imitates and copies the same in many of their acts."

INTERESTING EXTRACTS.

Which costs most: to support the Gospel or to do without it?

[Published by Request.]

It is a sad mistake, too often countenanced by ministers themselves, that small congregations are unable to support the gospel, when the fact is, that no congregation is able to do without the gospel; for the tax of the desolation is four times as expensive as the tax which is requisite to support the institution of religion. This is no fiction. Go to those societies which judged themselves unable to support the gospel, go to the parents and demand the items squandered by their own prodigal children, besides breaking their hearts by their unprofitable conduct, go to the tavern on the Sabbath and on week-days, attend the arbitrations, the courts, the trainings, the horse-racings, and the night revels; witness the decayed houses, fences, and tillage, the falling school-houses, and tattered children of barbarous manners.—and then return to your own little paradise and decide whether you will exile the gospel as too expensive to be supported. If you are too poor to support the gospel, you are demonstrably too poor to do without it.—if the one would severely press you, the other will grind you to powder. A few families may thrive in a waste place, but it will be upon the vices of the rest, the greater portion will be poor, ignorant, and vicious.

Do you demand how a poor people can support the gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother, and the son, and the daughter, and the servant, lay weekly a slight tax upon their pride, and another upon appetite needlessly gratified, and add to these savings another item acquired by some special effort for the purpose, and another as God shall have prospered their lawful industry, and the result of the whole would be an abundant supply. Any ten families of ordinary property could better afford to support the gospel than do without it. When societies calculate what they can afford to give for the support of the gospel, they go upon the supposition that what they do give is as much subtracted annually from the whole amount of their income; a supposition which is utterly erroneous, for, in fact, as it respects the diminution of property, they give nothing. The gospel is not a debtor to those who support it but they are debtors to the gospel. It does not subtract from the property of a society, but adds more to it than it takes away. It is God himself who has said, "honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy

barns be filled with plenty, and thy presses thereof, shall burst out with new wine." The duty of supporting the word of God has not ceased with the Jewish dispensation, nor has this promise been repealed, and the whole providence of God to this day has been a practical confirmation of his faithfulness in its fulfilment. The Jews often distrusted this assurance, and robbed God to save their property, but they always reduced it by the experiment. They sowed much and brought in little, and when it was gathered God did blow upon it. The dew of heaven was stayed, and the earth did not yield her increase. "Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

The same rule of administration is regarded still; the curse of heaven still fastens upon communities that despise the gospel and neglect its support. Their decline in outward prosperity is notorious, and their restoration is no less manifest when, convinced of their folly, they make a competent provision for the public worship of God. Nor is the fact mysterious or miraculous, since the life of man, his health, his wisdom to plan and strength to execute, the life and vigour of his stocks and herds, every stalk of grain and blade of grass, are in the hand of God. In ten thousand ways he can add or subtract your income. A fit of sickness, a broken bone, a profligate child, a vexatious lawsuit, a drought or a flood, a murrain among your cattle, or a blast on your field, may cut off at once all your sacrilegious savings, while his blessing can, in many ways, make you rich and add no sorrow with it. You may give, therefore, as exigencies demand, for the support of the gospel, and it shall be given unto you again, good measure, pressed down and shaken together, and running over. Your cruise of oil shall not fail, and your barrel of meal shall not waste.—*Dr. Beecher.*

Public Spirit in Church Affairs.

We are impressed more and more with the conviction, that if a want of public spirit, and indifference to public affairs, a wish to "let things alone," are sure symptoms of decay in a state, much more are they evidences of decay in a church. A church should be the most perfect realization of a social body, possessing a common life, experience in common sympathies, and expressed in united action. What ever ought to interest the body, ought to interest every part of it,—every member just as much as every minister,—every family as much as every assembly. Woe be to us when we become a mere clergy church:—when the office-bearers float like oil on the surface of the water, separated from the mass beneath them,—when what is discussed or concluded in our courts is unknown and uncared for by our people! To diffuse information as to what the church is doing; to create a public spirit and an interest in her proceedings among all her people, if possible, to make the poorest and humblest in rank realize his dignity and responsibility as a member of that body; to awake and cherish such a feeling as that the labours,

the sorrows, the joys of the church, should not be confined to any one portion of the body, but pervade all our parishes, and extend to the remotest hamlets, ay, to the most distant settlement in the colonies wherever a brother or sister lived. This is what every one should endeavour to effect to the utmost extent of his influence, and just as the church thus "moveth altogether, it it move at all, can we hope to become a real felt power of good, in advancing God's kingdom. But, is not this too seldom aimed at,—too seldom even thought of? And what if many are contented to sink down in a dead sea of selfish indifference? For ourselves, we are ashamed that we have said so little in these pages upon great public questions, affecting Christ's kingdom and the Church's duty. We would feel deeply thankful if, by so doing, we roused up the humblest reader to see that with such questions they had to do, and that about them they ought to think, and be informed, if they wish to be intelligent members of the Church. What our readers may fairly require of us cannot be silence, as if these were mere political or "Church questions," in a party sense, but such a treatment of them as becomes Christians, accurate and truthful statements, an absence of all selfish factions ends, whether of person or party; justice towards those who differ, and love to all! Within these limits, we again ask, why should not some of our pages, read by so many of our Church members, be occasionally occupied with the discussion of public questions? If the movements of the British army are heard of with intensest interest by every citizen, why should not movements of the army of Christ be heard of with equal interest and intelligence by every Christian?—*The Edinburgh Christian Magazine.*

THE CHURCH AT HOME.

Glasgow Sentari Mission.

MR. MACNAIR'S JOURNAL.

We beg to assure our readers that they may place the most perfect reliance upon the unadorned and unexaggerated truthfulness of every statement recorded by our Missionaries in these journals, as they are sensitively alive to the bare suspicion of their colouring their stories in the slightest degree, by way of giving what is called "interest" to details, supposed possibly, by some, to be otherwise too prosaic and matter-of-fact. We cordially agree with them in thinking, that a missionary's journal loses all its "interest" unless above the suspicion of being "cooked" for the public, instead of being a plain, honest narrative of things as they really occurred.

July 1.—Sunday. Preached in Palace Hospital at ten. Attendance smaller than formerly, several of the men having been sent home, and some having returned to duty during the past week. Preached for Mr. F. in the Barrack Hospital at two, to an audience of about twenty, and in the General Hospital at four, to about the same number.

July 2.—Visited in General Hospital, saw C. J., and had some interesting conversation with him. He speaks affection-

ately of his relatives at home, seems to have been piously brought up, and says, that if spared to join the family circle again, his return will be hailed like that of the prodigal son. He is busy revising the Shorter Catechism, which had been bound up with the Bible he received a few days ago. He wishes to prepare himself for joining the communion of the Church, should an opportunity occur. He is still very weak.

Saw also A. W. of the 42d., a man who had been in Prince Edward Island, and attended my church during the winter of 1851-2. He did not seem to recognise me at first, but was glad afterwards to talk over the past. What a day will that be when pastor and people will at last meet, and be brought face to face! Oh, what need of grace to improve present opportunities!

July 3.—Visited Palace Hospital. Th. goes out to-day, T. getting better. Called afterwards at General Hospital, and left *Doddridge's Rise and Progress* with C. J., who had expressed a desire for a book of prayers.

July 4.—Visited lower wards of General Hospital. C. A. told me something of his history. Like many others he feels the want of a sufficient early education but appears desirous to learn. Promised to get a Testament for him, and if possible direct him to some one who would read with him and assist him, for which he expressed gratitude. Promised also to write for him to his former master.

July 5.—Visited in General Hospital, and found six new men from the camp to add to my roll. Also F. W., after being a few days on duty, now sent back to hospital. C. J. promised to read with C. A., said it would remind him of old times when he used to read verse about in the family circle. Hope this may be a means of stimulating both to greater diligence in heavenly things.

July 6.—At Pera—did not visit.

July 7.—Visited in General Hospital. Some more men to be in to-night.

July 8.—Sunday. Preached in Palace Hospital at ten. Audience five, besides invalids in bed within hearing. Four new cases to add to my list, some of these in bed. Preached afterwards in General Hospital at four. Audience nine or ten. Was afterwards told by some who were not present, that they mistook the bell. As it had formerly been rung at three for the English service, and did not ring to-day, they fancied that our bell, being the first, could not be for the Scotch service.

July 9.—Visited in Palace Hospital, and saw the men who came in on Saturday. None seem dangerously ill, though all are weak. Left some tracts and books.

July 10.—Visited in General Hospital. W. J., who came in last week, goes out to-day.

July 11.—Visited in Palace Hospital, and exchanged tracts and books. M. J., after being kept in suspense for some time as to whether he should be sent back to the

Ormeau, has received orders to embark to-day for home. He has been nineteen years in the service, and will not be required to leave Britain again. M. G. gave me an affecting account of his brother. It seems that on the 18th May. M. G. had been put into hospital at the camp, that his brother hearing of his illness had obtained a pass to see him, which he did on the 19th. That M. G. about three weeks later hearing that his brother's regiment was in the neighbourhood of the hospital, obtained leave to go and see him, and that on inquiry he was shocked to find that he had been dead for some time. He had died after a few hours illness of cholera, which he may have caught in the hospital during his visit to his brother. Even here how often do we find that saying of our Lord's fulfilled, "The one shall be taken and the other left." How impressive the teaching which follows, "Watch, therefore, for ye know not what hour your Lord doth come."

July 12.—Visited in General Hospital. Saw one or two Irish Presbyterians, who seemed grateful for a visit. Saw again C. J., who is going on with *Doddridge*, and says it is just the kind of book he wanted.

July 13.—Visited Palace Hospital. R. J. has read *Bunyan's Grace Abounding* since I last saw him, and was disposed to converse upon it. Called at General Hospital on my way home.

July 14.—Visited in General Hospital. Found one or two Irish Presbyterians in addition to those formerly seen.

July 15.—Preached in Palace Hospital at ten to an audience of five, besides one or two in bed. Also in General Hospital at four to an audience of twenty-six, the largest I have as yet had. Some Episcopalians present, the hour of the English Church second service having been lately changed from three to half-past six. The men were very attentive, and I felt the necessity of speaking plainly and earnestly to them, it being probable, as indeed is the case every week, that some were hearing me whom I should never have an opportunity of addressing again, at least from the pulpit.

July 16.—At Pera and Bayukdere—did not visit.

July 17.—Visited in General Hospital. Found several men displaying their kits, before embarking on board for England. Hope to have an opportunity of seeing them to-morrow before they have gone out from Hospital. Received a letter to-day for F. A. who is gone home.

July 18.—Visited in Palace and General Hospitals. E. G. leaves Palace Hospital to-day to go on board transport. S. J. went out yesterday to duty, but it seems doubtful if he will be able for it. Several men from the General Hospital go on board to-day. S. H. had been reading *Bunyan's Grace Abounding*, and expressed a desire to have the book. M. D. would write when he got home if he knew the address. After some time I found out, that those

he had been in hospital since my arrival, and I had seen him regularly, he did not know my name. I furnished him with the correct address, and he by and by to have some account of him. In the afternoon went on board the Great Britain, the steamer which takes the invalids home this time. The accommodation is both extensive and good.

July 19.—Visited the Palace Hospital. An orderly has been sick, but better. Few Presbyterians here.

July 20.—Visited in General Hospital. Considerable sensation in the wards owing to a visit of the Duke of Newcastle, lately come out from England. Lord William Paulet accompanied his Grace. Had some conversation with J. C.

July 21.—In General Hospital found ten new names to add to my list of men who came in yesterday from the Crimea, principally belonging to the 72d, and 79th, and 93d.

July 22.—Sunday. Preached in Barrack Hospital at two. Audience about 16, including three officers, and two medical men. One of the latter has just come from the Mauritius, and is on his way to the Crimea. This movement was not of his seeking; but being called in duty to go, he does so without any reluctance. Preached also in General Hospital. Audience twenty-one or twenty-two.

July 23.—Visited in General Hospital, and saw again the men who came in the other day. None of them seem very seriously ill, with the exception of one man of the 93d, who is suffering from weakness in the chest. He was grateful to me for reading and praying with him, and I promised to see him soon again. Several of the men are without Bibles, some entirely, others temporarily, these having been left behind with their knapsacks. Called in the evening at the Palace Hospital, and found that here there had also been a considerable accession to the number of men in hospital. Found one man on guard, who was discharged two days ago from General Hospital, recovered. He seems afraid of a return of diarrhoea, his old complaint.

July 24.—Visited at Palace Hospital, and added ten new names to my roll. A sergeant of the 72d, who came down from the Crimea on the 20th, goes out to duty to-day, so that I have had but one opportunity of seeing him in hospital. Fever and diarrhoea are the prevailing complaints.

July 25.—Visited General Hospital, H. D. very low with dysentery. Saw A. J. for the first time, though he has been in some days. He is in a somewhat critical state. I must see him soon again. A young lad, to whom I had given *James' Hazardous Inquirer* to read a few days ago, asked if I could let him have a Catechism. He was afraid he had forgotten his questions. As I had been furnished by the Committee with an abundant supply of Catechisms, I was happily able easily to meet his wants. I was also pleased to see

that he did not return the book, but kept it for further perusal.

July 27.—Visited General and Palace Hospitals, and gave away some Bibles and Testaments to men who were not supplied. H. D. considerably better, and has now hopes of recovery. O. J. in great hopes of being able to go out next week. He expressed a strong desire to be able still to attend public worship, as he had done in hospital, and hoped he would not be on duty at this hour. Speaks very feelingly of the privileges he enjoyed at Montreal, and the interest taken in the troops by the Rev. Mr. Irving, whose ministry they attended.

July 29.—Sunday. Preached in Palace at half-past ten. Audience thirteen, besides several men in bed. One man got faint and had to lie down during sermon. Saw afterwards R. J. for the first time. He had a book of Daily Scripture Readings by him, brought from home. Asked me if I knew the Rev. Mr. Thomson of Woolwich, and spoke highly of this gentleman. This is not the first man who has named Mr. Thomson as attentive to the troops.

July 30.—At the request of A. J., suffering from jaundice and fever, wrote to his father. Also to the mother of a soldier, who left lately for England, in answer to a letter of inquiry as to her son's welfare. Visited General Hospital.

July 31.—Visited the Palace Hospital, and found several men who had come in at the end of last week. Had some pleasant conversation with R. J.

We are glad to be able to inform our readers that the Rev. Mr. Fergusson has recovered his health, and is now on his way to Scutari. We hope to be able to announce his safe arrival in our next.

The Secretary has heard from Mr. Macnair of date 5th Dec. He says: "The cholera, I am happy to say, has almost disappeared from us. God has been merciful." We are thankful to God that his own valuable life has been spared.

Foreign Mission.

We have much pleasure in inserting, for the information of the Church, the following Minute of the India Mission Committee:—

The Rev. Dr. Hunter announced to the Committee that he had been authorised to convey the pleasing intelligence of the appropriation of £1000 by a benevolent donor to the funds of the Committee. This donor was Mrs. Crichton of Friar's Carse, Dumfriesshire, who had, for a considerable period, been in communication with him on the important subject to which it referred; and was now brought to a conclusion, with the consent, and by the minute of the Trustees, of her late husband, a copy of which was laid on the table. By this minute, as explained in a letter from the lady herself, the £1000 thus appropriated, was to be specially employed as bursaries for such of the natives

as, having embraced Christianity, were ready and willing to proclaim it to their fellow-countrymen, that, during the theological course of study necessary in preparing them for the work, some adequate provision might be made for their maintenance. It was also provided that such bursaries as might be created from this fund, and which should in all time coming be applied to no other object, should be designated "The Crichton Bursaries," in respectful recognition of the money of her late husband, from whose estate the provision was made.

The Committee having heard this communication with the greatest satisfaction, contemplating, as it does, an object of vital importance to the missions in India, and one which they have ever regarded as their ultimate aim, namely, the qualifying of native preachers as missionaries to their brethren, desire to express their heartfelt gratitude for the munificent gift of £1000, thus placed at their disposal. They hereby accept it, and engage to apply it on the conditions specified; and, in doing so, they request the Convener to convey to Mrs. Crichton their unfeigned thanks for her enlightened generosity, and their humble, but earnest hope, that, under the blessing of the Almighty, it may prove the source, in coming years, of unspeakable good to the heathen. The thanks of the Committee were then unanimously tendered to Dr. Hunter for the interest thus shewn by him in the prosperity of the Mission, and for his kindly co-operation with Mrs. Crichton in carrying her generous intentions into effect.—*H. & F. M. Record.*

Jewish Mission.

It will afford sincere gratification without doubt, to all the friends of our mission, to learn that the Committee have been enabled to provide a successor to the late lamented Mr. Lehner, in the station occupied by him at Darmstadt. Through Mr. Sutter's zealous exertions, the services of the Rev. Mr. Laysner have been secured, and from the ample testimonials regarding him, which have been received by the Committee, they entertain the most pleasing hopes of his proving himself, in the fullest sense of the word, a messenger of peace to the house of Israel.

We have, farther, the satisfaction of announcing, that an addition has been recently made to our missionary staff by acceptance of the services of the Rev. Abraham Benolief, a native of Tangiers in the empire of Morocco, who was received into the Christian Church by baptism in 1847, and was ordained as minister of the Gospel in 1852. He was recommended to the Committee by several of the directors of the British Society for the conversion of Israel, in whose services he laboured for some years, enjoying their esteem and confidence: and, we trust, that when a suitable station shall be found

or him, he will approve himself, by the grace of God, a faithful minister of the Word of life to his brethren of the family of Abraham.

The Home School; or Hints on Home Education:

By the Rev. Norman McLeod, Minister of the Barony parish, Glasgow. Edinburgh: Paton & Ritchie. Glasgow: T. Murray & Son.

This is a most valuable domestic manual for parents of every rank of life. It is full of excellent admonition, sage experience, and practical hints, conveyed in plain and pleasant language, and altogether contains a body of advice which any earnest parent, who desires to do his duty to his children, cannot fail to profit by. The importance of home education cannot be over-rated. The universal experience of mankind tells us, that the first and most lasting impressions are those which the child receives under the paternal roof-tree, whether it be exalted or humble. Yet this fireside education is not understood to be extending amongst us. "Life," say the author, "is becoming so public that meetings and committees, minutes and resolutions about everything under the sun, are apt to rob the family circle too frequently of those who ought to be its best and most useful members. There is also, in some quarters, a tendency to sink the parent and the family in the priest and the church; in others, to sink all these together in the dead sea of selfish individualism." The effort, therefore, of Mr. McLeod to bring back "the old domestic virtues of the land" is one which all good men will rejoice to see prosper, and they cannot better second his views than by doing what they can to press his little book largely into circulation. The man who rears his family under a gilded ceiling may draw useful counsel from it; but it is especially valuable to the man in humble station, who it is presumed, is less enlightened on this important subject than his wealthier neighbour, and whose children are more exposed to the peril of pitfalls, by rubbing shoulders with the vicious class, whom they cannot help coming into contact with, as fellow-residents or street associates.

The author divides his work into the following chapters, viz.:—A few words to parents on the importance of their children—The earthly and heavenly parent—Christian Baptism and Christian Education—A few words on Training—Christian Education in right feelings towards God—Habits. Right feelings towards parents, obedience, self-sacrifice, industry, perseverance, truth, honesty; Mrs. Wesley's training of her family—Training, by example and precept—Training, with love, firmness, perseverance, and watchfulness—Prayer—Results. Encouragement to Christian parents; difficulties and objections—Conclusion. The chapters under those various heads are brief but

complete; and they are written so freely and gracefully that one is led on to read from pleasure, and cannot fail to derive instruction at the same time. We may add that Mr. McLeod, with true filial respect and attachment, expresses his dedication as follows:—"To my Father and my Mother, who have blessed and gladdened their children and their children's children."—*Glasgow Herald*.

PRESBYTERY OF ST. ANDREWS.—At the meeting of this Presbytery on Wednesday 28th Novr. Dr. Cook gave notice of two motions on the subject of education—the one to petition Parliament for an Act to raise the parish schoolmasters' salaries; and the other to overture the Assembly to consider what means the Church should now take, to make better provision for those places where there no parochial schools. He said they need not now look to Parliament, doing anything to extend the parochial system; and it was time the Church should see what she could herself do to extend schools as nearly as possible on that footing.

THE REV. MR. CAIRD.—Her Majesty has commanded the publication of the sermon preached by the Rev. Mr. Caird of Errol in Crathie Church in October last, during her Majesty's sojourn at Balmoral. The sermon is entitled, "The Religion of Common Life."

PRESENTATION.—The Right Hon. Sir George Clerk of Pennicuik, Baronet, has presented the Rev. John Home, assistant to the Rev. W. Robertson of New Greyfriars Edinburgh, to the Church and parish of Pennicuik. This appointment is in accordance with the unanimous wish of the parishioners. Mr. Home, who was educated at the Public Seminaries of Dundee, studied at the University of St. Andrews, where he distinguished himself. He was licensed only six months ago, and is already favourably known as an eloquent and impressive preacher.

ST. ANDREW'S PARISH, GLASGOW.—A powerful appeal was made by the Rev. Dr. Runciman from the pulpit on Sabbath the 2d current, for the education of the children of the poor in St. Andrew's Parish. The result was that on the 9th nearly £300 were contributed in the form of donations and annual subscriptions. The parish school, under the able and zealous teachers, Mr. Lochhead and Miss Cameron, is in the most efficient state. The Week-day evening school still maintains its high character. About 400 children are receiving gratuitously a sound and useful education; and the congregation of St. Andrew's Church has resolved that education shall be offered to every poor child in the parish.

THE CHURCH IN THE COLONIES.

(For the Monthly Record.)

A Missionary visit to Lochaber.

In accordance with the injunctions of the Presbytery of Pictou I have lately visited Lochaber. The journey is somewhat long and at this season of the year unavoidably fatiguing. I have generally had to perform the journey alone. This is no improvement, especially on a cold winter day. As in other and higher relations, so on a long journey, it is not good for man to be alone; and the appointment of monks, black and grey, to missionary enterprises by such a wise church as that of Rome is somewhat unaccountable. This expression of my experience arises out of former journeys to this quarter, for it is agreeably reverse^d in this by the company of Mr. Archibald McPhie, who had come the way from Lochaber to attend our meeting in New Glasgow, an unmistakable proof of his zeal and willingness to add deeds to words, and help his Church as well as talk about her. Having passed through Sutherland, River Settlement, where are a large number of people belonging to the Presbyterian bodies, but principally current through Barney's River district—a place with an Irish name and a Highland pronunciation, belonging to the Church of Scotland and Free Church—and through Adingol Forks, a rising village, where is a small Church belonging to the Church of Scotland we arrived at Mr. McPhie's house the second night. On Sabbath morning after a short journey of four miles. I preached twice at the old Church at Lochaber. The morning was stormy, the wind high and the rain copious and cold. Most had to come from a considerable distance, and the place was more than half full. I performed the service with difficulty, my throat being sore with cold. The circumstance of the large part of the audience being late induced me to preach twice, which I had not intended under the circumstances. On coming back it was agreed, amongst us that my sore throat was on the whole a benefit to the Lochaber brethren, inasmuch as it forced me to speak excessively slow, and I was better understood in a Gaelic settlement. Mercies of different kinds, it seems. It is a peculiar affair which does not admit of being looked at in at least two-lights. All will allow that a great deal is already exacted of us by the exigencies of the times; but that this is a new qualification of a Missionary Minister. The same night I met most of the people of the South River, expounded the scriptures and baptised. Arrangements have been made in this place, whereby the Record may be taken to the extent of one in every family. Two active persons, Messrs. Wm. Cameron and Alexander Macnaughton, are appointed to call around for the subscriptions. This is an object which we ought to keep in view, it is most especially the interest of our congregations to make themselves acquainted with the general movements of the Church.

They cannot do their duty as a church unless this is done. And there is no apology for any family being without this paper, as it is within the reach of all by its cheapness. On Monday I was employed in baptising for two families, and visiting a sick young man, and came in the evening to Adington Forks. There I preached according to an arrangement made when passing through. The school room was about full. After service I took advantage of the occasion to speak a word in favour of the *Monthly Record*, as a number of people in that quarter are attached to the Church of Scotland; though very properly, in our circumstances, they hear the gospel in the ministrations of another church. I advised them also to put the small church in repair, so as to be of use to brethren who might pass that way. I may state for the information of those of your readers who may not be acquainted with this district of Lochaber, that it is of great natural beauty. Its features are large and expansive. The outlines are long and round. The mountains are high and imposing; and its rivers run through intervals spacious and rich. Its lakes, great and small, are innumerable; and some of them irresistibly remind us of scenes in the "land of Cakes." The people are from Lochaber in Scotland, near Fort William. The Secession of '43 did them no good, as while it did not give them a better religion it gave them great weakness and disunion. Oneness and independence have given place to division and ecclesiastical infirmity. We have not more than twenty-five families in Lochaber itself. I hope that God will preserve them in their integrity and their ancient attachment, and will cause his blessing to descend upon the labours of this small Presbytery in their behalf; so that their Christian knowledge and filial veneration for the word of God, the cross of Christ and the moral machinery of the Christian Church in general,—and that embodiment of it in particular, which is displayed in the doctrine, discipline and church government of our Church, may be preserved until a pastor of their own heart, and gifted with the magic flow of their native tongue may preach to them the hallowed word that saves Jew and Gentile. They are not unworthy. They subscribed £12 for the Young Men's Scheme. They pay for services; and they are about to try their utmost to build a Church. They take a lively interest in us, and we should interest ourselves in them. For this reason,—because you have often asked us to write an account of our missionary visits to your paper,—because the wants or the labours of one congregation may stimulate others,—and because the more such accounts are given, the more will the *Monthly Record* fulfil its purpose, and become a record of what is doing, I have troubled you with this letter

I am, &c.,

ALLAN POLLOCK.

New Glasgow, 27 Decr., 1855.

The Deputation to Nova Scotia.

LETTER FROM ONE OF THE DELEGATES.

(From the Presbyterian)

It was my intention to have sent you an account of the visit of the Deputation to Nova Scotia on our return: but, as I was informed that the proceedings of the Synod, &c., were to be published in the *Halifax Monthly Record*, I wanted to receive it before writing to you, as I thought your publishing both consecutively would connect them better in appearing in your columns. By some means the copy of the *Record* sent me miscarried, and it was only the other day I received it. I regret this exceedingly, and even now, though it is so late, I send you a few notes, though not so full as I at first intended.

I arrived at Halifax on Thursday Morning, 5th July, two days after the Synod met, and the day before Dr. Mathieson, accompanied by W. Edmonstone, Esq., who went via Boston. Words would fail me if I attempted to describe my feelings, on sailing down the Bay of Fundy during the clear bright sunshine of the previous day, or what I felt on entering the city of Halifax. The view of the harbour as we drove in by the Windsor road, was magnificent; the fog lying heavily as the morning's sun struggled through it, gave a grandeur to the scenery for which I was not prepared. On arriving at the hospitable mansion of the Hon. A. Keith, in whose company I travelled from St. Johns, N. B., I was fortunate in receiving my first salutation among the "blue noses" from the Rev. A. McGillivray, of the Pictou Presbytery, an individual whose name is well known in all the churches. When the seceding party had made their secession in 1843-4 the effect was to leave but few labourers among a very widely extended population, and these again were thinned by some going Home to enjoy the *otium* of a parochial charge in Scotland; he then resisting invitations from Home, restraining the yearnings of his own inclinations, feeling it his duty to remain, for years laboured, I may say, alone. The amount of his work then none can estimate except those acquainted with the locality. There he kept the flame alive for whose extinction the most energetic means were used, labouring incessantly, undergoing toils and privations almost incredible going from place engaged in his Masters work, dismayed neither by the summer's heat nor winter's cold nor his solitary condition. This was the brother who first greeted me on my arrival in Nova Scotia: proud was I of his hearty welcome.

After breakfast I went to the place where the meeting of Synod was held, St. Matthew's Church. On entering I was much impressed with the antiquated appearance of the building, as well as the paucity of members present for you must bear in mind that the Synod had been defunct, and that this meeting was only the second since its resuscitation. My attention was instantly riveted on the Chair, which was occupied by the Rev. J. Martin, of St. Andrew's Church, Halifax. Since the decease of our venerated father, Rev. J. McKenzie, of Williamstown, Glengary, Mr. Martin is the oldest member of our Church in B. N. America; he has spent a long life in the most zealous fulfilment of the arduous duties of a devoted minister, and has gained himself the love and esteem of friends, the respect of opponents and the good will of all. It may be truly said of him that he has spent his *all* in the service of his Master, from whom

he will receive a reward more than commensurate for what he has given up. His venerable appearance, as Moderator, and the scene altogether, led back my thoughts to the early struggles of our Parent Church, and the names of those worthies whose memories are so dear to us. I cannot describe the awe that came over me, the feeling of solemnity on finding myself in such a place and such a situation. This soon gave way when the affectionate words of welcome were addressed to me from the Chair, and on receiving the hearty shake of the hand from the brethren as they extended theirs in all the warmth of friendship and Christian benevolence.

From the published reports of the proceedings I leave you to form your own judgement, of the manner in which the Deputation was received publicly next day on the arrival of Dr. Mathieson and Mr. Edmonstone, who was received along with us being one of the Clergy Reserve Commissioners.

The intercourse we held with the brethren during the remainder of the Diets of Synod was of the most refreshing kind. On the Sabbath Dr. Mathieson and myself filled the pulpits of the two city Churches alternately, when the congregations were large and attentive. On the Monday evening there was a large and influential public meeting held in St. Matthew's Church, at which we were cordially received, and we trust the sentiments then expressed will be responded to by both sections of the Church. On Wednesday 11th July, we left Halifax for the county of Pictou; we stopped by appointment at Truro, where Dr. Mathieson preached on Thursday forenoon in the U. P. Church, the use of which was readily granted by the Rev. W. McCulloch, from whom and others of his brethren in that county we got a warm and cordial reception. We have no stated congregation, although there are some of our people residing there. I may mention that in this Province the U. P. body has a large proportion of the population adhering to them; they were the first who occupied the field, and from their devotion and perseverance they have many large and influential congregations.

I am sure that the impression of the afternoon we spent in Truro, will not quickly escape from the remembrance of either Dr. Mathieson, Mr. Edmonstone or myself, as we wandered by the banks of the beautiful river, calling to mind our youthful days when we used to wander and sport by the burns of our dear native land; and we were all astonished at an expression used by a clergyman, whom I had met in Goderich and whom I asked how he liked the Upper Province; he answered: "I could not live out of the *blue-nosed* atmosphere of Truro." We left Truro on Thursday afternoon, and on arriving at the stage-house, I found that an appointment had been made for me to preach next day at "Salt Springs," one of the four congregations under the charge of Rev. Mr. McLean.

I received a hearty welcome from H. H. Ross, Esq., with whose amiable lady I was not permitted the pleasure of renewing an early acquaintanceship, owing to her being seriously indisposed, she being the niece of our parish minister in Calthness. I preached to a large congregation principally Highlanders from the North of Scotland, some of whom I recognised as countrymen. I must say from my individual experience, that no more pleasing feeling can animate a minister than to have those for his hearers from the same place at Home: the feeling to me is: the pleasure is so great to meet thus on Eare

what must be the joy in joining the assembled family Above! The Rev. A. McKay, Rogers Hill, drove over and met me in the afternoon and I accompanied him home, and I was quite enchanted with the magnificent scenery of Fitzpatrick Mountain. During my drive I was much struck with the appearance of the farms, all cleared, not a stump to be seen, which gives them a different look from those in Upper Canada. On Saturday I rejoined Dr. M. in Pictou; he returned with Mr. McKay, to Rogers Hill, where he preached on Sabbath to a very large congregation. I believe I am right in saying that this was the first time the Doctor preached before such an audience; he spoke in the strongest manner of the devout appearance of the people, and they in turn were no less impressed with the eloquent, earnest and appropriate sermon they heard, though in English.

I preached on Sabbath in the town of Pictou for Mr. Herdman, who along with Mr. McGillivray were dispensing the Sacrament at Barney's River. The congregations both forenoon and afternoon were overflowing, and altogether it was an interesting season, the appearance of the worshippers, the devoutness, the fervour, reminding me so much of the North of Scotland, and the gatherings there. Dr. M. preached in the evening in Mr. Bayne's church U. P., and we were invited to attend a missionary meeting there on Monday Evening, where we heard the cheering intelligence of the zeal of that body, and especially the interesting account of their missionary, Rev. Mr. Goddic, in New Hebrides, and we were much gratified in turn to have the opportunity in such a place, of testifying to the missionary character of our own Church both at Home and in the Colonies; and I may here mention that I had a like opportunity afforded me in Portland, State of Maine, where I spent a Sabbath on my way down to N. S. I preached there for the Rev. Mr. Chickering, and addressed a missionary meeting in his church on same evening. During my stay in Pictou I visited more than once, the place where the Rev. Dr. McLeod, Morven, dispensed the Sacrament. It is on the slope of a hill leading down to the harbour; the people yet speak with enthusiasm of that season, and they have good reason, for the number gathered together was very large, reckoned about 5000, and the impression made by the speaker, by the blessing of the Spirit, has been lasting and productive of good fruit.

On Tuesday we paid a visit to Mr. McGillivray, and found him just returned from Barney's River; he lives in a most romantic part of the country, amid glens and valleys that reminded us of that land we all hold dear. Long may he be spared as an ornament to the Church, and a blessing to his large and happy family. The Doctor returned to Pictou, so that he might catch the steamer to pay a visit to Prince Edward Island. He was received most cordially at Charlottetown by the Rev. Mr. Snodgrass, who regretted much that the short notice of the Doctor's visit had only permitted a few in the town the privilege of hearing him preach. He returned by the boat to Pictou, in order to assist at the dispensation of the Lord's Supper at West Branch, River John. Having never had an opportunity before of witnessing the meeting on the Friday, known as the "men's day," he spoke in the most enthusiastic manner of the solemn yet exciting character of the meeting—"The men," or those whose walk and conversation, their intimate and extensive knowledge of the Scrip-

tures, their unction in prayer, and their experiential and soul-stirring eloquence, entitle them to the appellation of "The men" or men of God. On the Friday during a Sacramental season the congregation assembled, the meeting is opened with praise and prayer and reading of the Scripture by one of the ministers who presides; he then calls on one of "The men" to speak either on some point of Christian experience, or to expound some portion of Scripture, which is done with great fluency and much to the edification of the people; two or more address the meeting, as time will permit. The Doctor told me he was much pleased with the appearance, for, the service being conducted in Gaelic, of course he could not understand what was said, but from the devout appearance of *The men*, the fervour and fluency of the speakers, the deep attention of the people, altogether it was a scene of deep interest. During all the Diets of preaching the attendance was very large, and the interest produced by one of the Canadian Deputation assisting was very great.

I remained in New Glasgow with Rev. Mr. Pollock, and preached there on Wednesday evening. On Thursday I returned to Pictou in order to be ready to proceed on Friday morning by the steamer to Prince Edward Island, to assist Mr. Snodgrass in the dispensation of the Lord's Supper to his congregation. I preached at Charlottetown on Saturday, assisted in the solemn services of the Sabbath, preached again on Monday, and after the service addressed the meeting on the object of our mission. The greatest interest seemed to prevail, and the subject of union and the formation of a Ministers' Widows' and Orphans' Fund seemed to attract special attention. Not being able to fulfil the arrangement of returning by Pictou and meeting the Doctor at Sackville, I went by the Shediac route and thence by land to St. Johns, N. B. where I again rejoined the Doctor, and spent the Sabbath there, the Doctor preaching forenoon and afternoon, the service in the evening devolving on me. On Monday morning we left St. Johns by steamer for Portland, where I parted from my companions. I proceeded by rail to Boston, and thence home, where I arrived in time to resume by duties in my own pulpit on the Sabbath, after an absence of six weeks.

TO THE CONVENER OF THE COLONIAL COMMITTEE OF THE CHURCH OF SCOTLAND.

At Halifax, Nova Scotia, the fourth day of July, one thousand eight hundred and fifty-five years, at a meeting of the Synod of the Church of Scotland, in Nova Scotia,

Inter alia,—

The Synod took into consideration an overture, transmitted by the Committee on Overtures, "Anent an appeal to the Colonial Committee on the appointment of Gaelic deputations," the tenor of which is as follows:—

"Whereas there are within the bounds of the Synod many thousand adherents of the Church of Scotland, speaking the Gaelic language, who are wholly destitute of religious ordinances; and whereas, it is believed that, until their wants are permanently supplied, there are many ordained Gaelic clergymen in Scotland, who would, at the request of the Colonial Committee, leave

their charges for a time, and labour in these destitute localities, it is hereby humbly suggested, that the Synod make an appeal to the Colonial Committee, with the view of obtaining the services of such labourers, and that such steps be taken, as to the wisdom of the Synod, may seem fit,—to induce the Committee to comply with this request.

(Signed) GEO. W. SPROTT

Mr. Sprott supported the overture, and, after some length, and moved that a committee, consisting of Messrs. Herdman, Sprott, McLean, and Mackenzie, be appointed to prepare an appeal to the Colonial Committee on the subject of the overture, the committee to submit their appeal for the approval of the Synod, at a subsequent sederunt. The motion was seconded by Mr. Snodgrass, and passed unanimously.

At Halifax, Nova Scotia, the third day of July, one thousand eight hundred and fifty-five years, at a meeting of the Synod of the Church of Scotland, in Nova Scotia,

Inter alia,—

"The Committee appointed to prepare an appeal to the Colonial Committee on the subject of a Gaelic deputation, submitted an appeal which was approved of, and ordered to be signed by the convener of the Committee, in name of the Synod, and despatched without delay.

W. SNODGRASS, Synod Clerk.

CHARLOTTETOWN, 3d September, 1855.

REV. GENTLEMEN,—I enclose the appeal above referred to, signed by Mr. Herdman as convener of the Committee appointed to draw up the same. I may state that we do not expect you to be able to comply with the prayer of the appeal for a few months, but, if the plan proposed should meet your approval, and an assurance to that effect, as well as of endeavours being made to secure the services of two or three Gaelic clergymen, should be sent us in the meantime, would do much to keep up the spirits of our people. The summer months would be better both for the comfort of the deputation and the fulfilment of their mission. In common with my brethren, I do sincerely trust that you will be in a position as early as possible next summer, say the month of June, to send the deputation to work as needed, unless 'efore that time you have a number of Gaelic missionaries at your disposal, whose services we can look upon as of a more permanent kind.

I am, &c.

W. SNODGRASS

APPEAL TO THE COLONIAL COMMITTEE OF THE CHURCH OF SCOTLAND, BY THE SYNOD OF THE CHURCH OF SCOTLAND, NOVA SCOTIA.

In the county of Pictou and adjacent, there are ten large congregations

cant. These congregations had ministers of our Church steadily labouring among them for some time, but, for some years, many of their places of worship have not been opened, except when services were offered by clergymen from other localities. These occasions—few and far between—are the only opportunities afforded to many of the people of listening to the Gospel of Christ, preached by a minister of the Church they call their own. Excepting the occasional sermon thus given, we believe the greater part of their number is almost entirely shut out from the privilege of coming up to the house of God. The wide extent of country which each congregation occupies, a circumstance peculiar to all congregations in newly-settled districts, renders it impossible for many of them, for the aged especially, to repair to the churches which are supplied. They are thus left, in their declining years, Sabbath after Sabbath, to mourn over their wants, and, alone in their solitary dwellings, remember and sigh for the privileges they once enjoyed. How painful must it be to those who love the house of God, and especially to those who were accustomed, in their youth, regularly to attend its solemn services, to be thus in their old age excluded from it! Eleven years without ordinances is a long period of destitution, and it must be admitted to be sorely trying to the patience and to the firmness of these people. After such proofs of devotedness to our Church, how can we say to these congregations, "you had better make application to some of the other denominations." And for any man, who feels the value of religious ordinances, and knows the dread consequences that have ever resulted from the want of them, to communities, how difficult must it be to ask or advise these congregations to remain much longer in their present destitute condition!

But when we speak of the destitution that exists in the county of Pictou, we are bringing under notice but a very small portion, and that too, the least pressing and painful of the wide-spread spiritual wants that prevail within the bounds of our Synod.

In Cape Breton and Prince Edward Island there are immense multitudes fondly attached to the Church of Scotland, and wholly destitute of Gospel ordinances in connexion with her. They were brought up in that Church. They call her the Church of their fathers. The strength and firmness of their affection to her are known in the fact that, notwithstanding the many attempts made to alienate their feelings, their attachment still continues unabated. In Cape Breton there are about 5000 who adhere to our Church. Application after application has been made to us by that large and destitute population, but, much and deeply as we feel for them, we have not been able to respond to the earnest appeals they have made. They are a Gaelic speaking people, and there are but three of our ministers who can preach in that language,

and these have so many districts, each to attend to, that it is impossible for them to give any assistance.

In Prince Edward Island we have, according to last census, a population of 8000, and what has been said of Cape Breton applies to this province in every particular almost. Of too many of them we fear it may be said that they have never enjoyed the ordinances of religion since they left their homes in the Highlands of Scotland.

In these circumstances, we feel called upon, by the attachment which binds us to our Church, and especially by the anxiety we must cherish for the precious souls of our dear people, who have none to break to them the bread of life, to appeal once more to your Committee, and in the most earnest and pressing manner to ask your aid. We do so with confidence, strengthened by our knowledge of the interest felt by the Church in the welfare of her expatriated children, and by the high opinion we entertain of the zeal and devotedness of her licentiates. The Church has already done much for Nova Scotia, and most gratefully do her people here remember and speak of it. We know at what expenses the several deputations were sent. They did much to revive and strengthen the affections of many thousands to the Church of their fathers. Those who for years had been obliged to listen to every species of railing against the Church of Scotland had in this the pleasure of knowing how little true mingled in these bitter reproaches. But the services rendered by these deputations will, in a great measure, be lost, if some assistance of a more permanent nature be not speedily sent, to enable us, with better prospects of success, to attempt to cultivate the wide and waste fields that lie within our bounds. The visits of these deputations were, with a depth of feeling to which words can give no adequate expression, hailed as a pledge, and distinctly understood to be so, that the Church means not to desert her adherents in this country. And we, the ministers of the Church of Scotland, now labouring here volunteered to go into the midst of this destitution, in the hope, and with the assurance, that we would not be long left to struggle alone. If respect for our sacred office, and if zeal and unfeigned kindness towards ourselves, personally, tend to make our position agreeable and to encourage us in our labours, we have all that. But even this gives rise to feelings of a painful nature.

Thus situated, may we not be assured that our brethren at home will feel for us, and that among them some will be found willing to come to our assistance? We do wonder at the backwardness manifested by the licentiates of our Church, and by this we are indeed much discouraged, Nova Scotia is but eight or nine days' distance from Scotland. To venture thus far from home is not an enterprise of a very arduous nature. There was, we are aware, an impression, some years ago, that our people here were willing to promise the mainten-

ance required for the support of ordinances, but were always careless, if not unwilling, to make good the pledge. This impression, we believe, is now effaced. The report on which it was founded was a misrepresentation. A minister here will be well supported, if at all worthy of support, and the salaries guaranteed will be certainly and punctually paid.

Having submitted these facts, is it too much to ask you to send two or three missionaries, in the course of this year? Can it be that our divinity halls are filled, and that many licentiates are unengaged, and yet none can be found willing to leave Scotland, for a period of three years, if not longer, when claims so strong and urgent, and from a field so near an hand, are demanding their attention and sympathy? We would not, indeed, wish to believe it, and if obliged to do so, it will be with deep regret.

In name and by appointment of the Synod of the Church of Scotland in Nova Scotia,

(Signed) ANDREW W. HERDMAN,
Convener.

PICTOU, NOVA SCOTIA.
6th September 1855.

A statement, as to the spiritual wants of the adherents of the Church of Scotland in British North America, was recently made before the Colonial Committee, by one of its missionaries, and, at his request, will be printed in next number.

Queen's College, Kingston.

The claims of this excellent Institution have been so frequently set forth in the columns of our periodical that we deem it at present only necessary to submit the subjoined documents without any comment.—*Presbyterian*.

AT KINGSTON, AND WITHIN ST. ANDREW'S CHURCH THERE,

Wednesday the Third day of October, One Thousand Eight Hundred and fifty-five years.

The which day the Commission of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met, and was constituted with prayer by the Rev. Professor Williamson and with the election of the Rev. John B. Mowat as Clerk.

"The interests of Queen's College having been submitted for consideration, and in particular its financial resources in relation to the buildings recently acquired, 'The Commission,' *inter alia*, 'appointed the Rev. Dr. Skinner and Mr. J. B. Mowat a Committee to draw out and transmit to all the Congregations a Circular upon the subject of a collection for the College Buildings,' urging the punctual payment of the instalments still due by those Congregations which have already subscribed, and calling the attention

of such Congregations as have not yet subscribed to the imperative duty of making prompt and liberal contributions to this very important object."

(A True Extract,) J. B. MOWAT,
Clerk of Commission.

KINGSTON, 3d October, 1855.

DEAR BRETHREN,—Inobedience to the appointment cited above, we, the undersigned, do hereby earnestly invite your immediate attention to the claims of Queen's College on your prompt and liberal contributions.

After the full information which has been laid before you, during the progress of the past two years, by means not only of the printed Acts of Synod, of the "Presbyterian," and of previous circulars, but also of the personal visits and the luminous and stirring addresses of the learned and zealous Professors themselves, as the Delegates of the Synod, there can be no necessity that we should now expatiate either on the demands of this Province for a thoroughly educated Christian Ministry, or on the success which has hitherto attended the efforts of our Church in rearing such an Institution as the University of Queen's College for the purpose of meeting those demands.

You know that Queen's College is the only Institution in British America which affords to Students for the Holy Ministry in our Church the benefit of a complete and finished ministerial education.

You are also fully aware that, in addition to the provision which already had been made in a Royal Charter of Incorporation with distinguished powers and privileges, and in a corps of accomplished Professors with a Library and Apparatus, the necessity was recently found to be imminent of securing commodious buildings, while at the same time a rare opportunity presented itself of acquiring such buildings on terms highly advantageous.

Animated by the rising prosperity and extending usefulness of the Institution, as well as fortified by the countenance of the Synod and assurances of support from many and reliable sources, the Board of College Trustees negotiated the purchase and took possession of the commodious and beautifully situated buildings, having become bound for the payment of the purchase-money in a series of periodical instalments.

The first of these instalments has been paid, and the term for the payment of the second is rapidly approaching.

The Commission of Synod has found that, in order to meet the second instalment, the Trustees are dependent entirely on the prompt liberality of the Churches in making and forwarding their collections, and on the punctual observance by individual subscribers of their stipulated terms of payment.

The Commission has also learned with great concern and regret that various congregations, some of them esteemed prosperous and wealthy, have not as yet forwarded to the Treasurer a single collection, and that

not a few subscribers have hitherto failed to remit even their first instalment.

Suffer us then, dear brethren, to appeal at once to your Christian sympathy and honor, and to entreat of you, for the sake of this cherished Institution and ornament of our Church, for the encouragement of its talented and laborious Professors, and for the immediate relief of the Board of Trustees, whose enterprise and efforts are above all praise, that you will forthwith and without delay use all possible diligence in transmitting to the Treasurer of the Board your anxiously expected collections, or your promised instalments.

Where this is attributable to negligence or forgetfulness, either on the part of individual subscribers, or of ministers and sessions in withholding from their Congregations the proper counsels and opportunities, it is certainly without excuse, and in all cases the Commission desire earnestly to press upon the attention of such Congregations as have not yet subscribed the imperative duty of making prompt and liberal contributions to the very important object which forms the subject of the present communication.

Most faithfully yours,
In Christ's bonds,

JOHN SRINNER, D. D., } Committee.
JOHN B. MOWAT, }

QUEEN'S COLLEGE, KINGSTON, C. W.
October, 1855.

REVEREND AND DEAR SIR,—In anticipation of the time, now near at hand, when a second annual payment will be due on account of the property lately purchased for the use of QUEEN'S COLLEGE, the Board of Trustees beg to remind the Congregations and Members of our Church in Canada that, to pay this, they must depend entirely upon their liberality, as no funds at present exist for meeting the claim. Ministers and Kirk Sessions are therefore earnestly solicited to take immediate steps for the collection of the second instalment of subscriptions, which, it was intimated, would be called for early in December. The amount thus collected, it is hoped, will be remitted to the Treasurer before the close of the year, in order to save the Trustees from a position so embarrassing as that of having no funds to meet the payment when it becomes due.

The Board of Trustees would also take this opportunity of appealing to the Congregations in which nothing has been done in behalf of a scheme so necessary to the vital interests of our beloved Church. Due provision for the education of young men intended for the Ministry is so important, and the duty of contributing to this so plain, that it is believed lengthened arguments need not be adduced.

The position of this country, distinguished for the wonderful prosperity with which she has been blessed, may well be urged as a reason for enlarged liberality. So rapidly is Canada now increasing that, unless our contributions are now greatly augmented,

the Church cannot keep pace with the population. Nay—she has scarcely been able to provide Ministers for comparatively long established congregations. A vast field, already white unto the harvest, is thus presented for our Christian efforts, in which the labourers are but few; and no other agency under the Divine blessing, is more important in providing those who will enter the field, than that afforded by the Institution, whose behalf we now address you.

Needs more be said to those who love the Saviour, and who have at heart the interests of that Branch of His Church which has been planted among us? "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

I remain,

Rev and Dear Sir,

Respectfully yours

JOHN PATON

Secretary to the Board of Trustees

MISCELLANEOUS

Notes from my Journal—the Crimea, 1855

The following interesting sketches appeared in the *Edinburgh Christian Magazine* for the present month, December, and they are not less readable though they refer to events in which every one is more or less acquainted. This fine narrative is, we believe, from the pen of our young townsman, Dr George Macdonald, son of the venerable Pastor of St Columba.

The 17th of June was a Sunday, and a glorious bright sunny day indeed? At noon the troops collected in the camping ground of the respective divisions to hear prayers read. It was a curious sight it was to see these men kneeling to "the words of peace," who were soon to be engaged in the deadly struggle, while the cannon shook the earth on which they stood, and filled the air with its loud sounding reports.

The view of the town in the evening of that day was very grand. High in the air a ball of smoke hung over it, while immediately beyond the city a long stripe of sea was in appearance a lurid light, which dimly revealed the anchor beyond. Flash after flash waved across the lines of cannon, and the air was filled with an oppression with a sulphurous smell. Through the black cloud the shining shells moved tumultuously along, sometimes singly, but more frequently in brilliant masses, and the report with which they exploded sounded above the roar of the cannon. From the flank congrue rockets ascended with a hiss which drowned for a time every other sound, and shot in long beams of light across the sky. Then the variety of sound produced by various species of projectile was so curious, the sharp whistle, like the twang of a string, caused by some, and the singular note of others. Some produce a noise like the rush of a locomotive, and a perceptible to the whole upper air, while others are heard till their quick sharp report is close to your ear. I shall never forget the night—that of the 17th of June! The stirring excitement and anxiety was dreadful, one step, though a few lay down for one or two. Men were grave, and though they were made to appear at ease, it was

evident that a dread seriousness hung over and oppressed all. Most made silent arrangements "in case any thing should happen,"—letters to friends, money matters, &c. &c., had to be looked to. I felt a most oppressive weight on my heart, a catch in the breath, an awe as if some fearful catastrophe was overhanging me. One could discern, however, throughout it all a determination to succeed, yet a clear knowledge of the difficulties and the sacrifices required. There was no bragging, no funk, but a cool, calculating resolution. The hospitals were being cleared, and the ambulances arranged, evidently in the expectation of a great influx of wounded. The night was spent in such preparations. No one for a moment doubted the success of the attack, and many made appointments to meet afterwards in the town who did not live to know of our repulse.

Half an hour after midnight on the 17th, without the sound of bugle or drum, the men fell into rank, and in silence marched off to their respective stations. As we were preparing to move to the front, the troops destined to form the forlorn hope passed us in silence. Their heavy, even tramp sent its echo to the heart, so certain was it that few of that gallant band would see another sun. A merciful thing it was that they could not foresee the fate in store for them!

I was stationed in front of the picket house, where the reserves of Guards and Highlanders were placed, and from this point we could clearly see the whole proceedings. When we got to the ground it was quite dark. The veil of black smoke which enveloped the town was continually rent by the blaze of cannon. The masses of troops moving to the front were dimly seen in the ravines before they disappeared under the murky curtain. As Lord Raglan and his staff rode past us, just before dawn, his name was passed along the crowd in a whisper. On all the eminences around groups of spectators could be indistinctly seen through the grey mist, all gazing in anxious expectation on the beleaguered city. Slowly the dawn spread over the landscape, and with its first faint streaks the firing redoubled. The veil which concealed the town slowly rose, and was carried seaward by the morning's breeze. Rapidly the whole scene became unfolded. Below us lay the city, purely white and beautiful, the harbor beyond was like a lake of quicksilver, reflecting the rays of the rising sun; and beyond the dark masses the enemy could be seen covering the northern shore. From daybreak onwards, no imagination can portray, nor pen describe, the scenes which took place! It was in its most fearful and repulsive features. War is, in truth, one of the few things in which reality far exceeds any idea which can be formed of it, or any description which can be given of it.

None but eyewitnesses can conceive such a scene as that which took place before Sebastopol on the 15th of June! The air above the works of the enemy was filled with living shells, whose explosion left in the atmosphere little clouds of pure white smoke, and along his parapets the great round shots struck thick as hail. At half-past three in the morning the assault began by the advance of the French against the Malakhoff. The musketry now began to rattle on both sides, and for a length of time there was one long column of fire kept up along the lines of attack and defence. Then daylight began to join in the cannonade, and how soon the fire was so rapidly delivered as to sound like the continued roll of great drums. Great salvos burst out at three several points in the town, and completed a scene which would

sembled more nearly one's conception of hell than anything else the world contains. Amidst all the storm the Russian flag waved from the ruins of the Round Tower, sometimes it was concealed by the smoke, and the cry passed along that it was down; but a puff of wind would clear the atmosphere, and reveal it again fluttering free above the swaying battle. The flag was the barometer of the fight, and will long be remembered from the anxiety with which we watched it. The wounded soon began to pass to the rear. First came a man with his arm bound up, and evidently glad to escape at so light a sacrifice, then a young naval officer was carried past on a stretcher; and, before long, there followed ambulances full of men covered with blood and dust.

From where I was stationed, I could see the dense masses of the attacking columns advance up the slope, then the torrents of grape which met them would obscure their ranks for a moment, and hardly a man would be seen to remain. I at one time saw a body of men, many hundreds strong, so completely swept away by one discharge, that only a few of the rear rank remained when the iron storm went past! The dead and dying could be clearly distinguished lying in piles on the hill-side, and over their prostrate bodies fresh troops crowded on to meet the same fate. Many a manly heart and nervous arm went down in the deadly struggle on the green hill-side! No valour availed—the cannon's force was greater than the strength of man. How many ardent hopes were extinguished, how many home circles destroyed, and lives rendered miserably the havoc of that hour, none can tell, no more than they can imagine the bodily agony or the grief for home and friends which was there endured! What would be the value of what is called glory, if weighed on the field of battle and among the dead!

I was sent down to the front at an early hour, and the scene in the ravines and trenches baffles all description. The air was alive with projectiles. Shells bursting in mid air, and falling in heavy masses on all sides, round shot rushing along, and leaving wide-spread destruction in their wake; and the sharp "ping" of the Mine startling us all out of propriety. Large bodies of men, fatigued and dusty, were lying in shelter under the rocks. The hospital corner, were surrounded by stretchers and ambulance waggons filled with wounded men. The heat was oppressive. We, too, as well as the French, had been repulsed. It was but too plainly written in the men's faces. They never spoke a word, but walked sullenly homeward. The collapse and disappointment were proportionate to the nervous excitement. The wounds received on that day were of the most fearful description, as they were nearly all caused by shell or grape. Limbs torn off, skulls half carried away, and chests laid open were common accidents. The hospitals were full of men torn and mangled, and presented a scene much more fearful than even those of the field of battle. From the advanced position occupied by many of the worst wounded when they were hit, they could not be got up till the night of the 19th, and thus many of them lay unassisted for two whole days under a scorching sun, and the dews of the interment. It was very curious to observe how soon the men recovered from the depression, caused by the failure of the assault. A few days afterwards it was all forgot, and the same old reckless spirit prevailed. The com- rades who had stood beside them, and who now

lay on a bed of agony, was well-nigh unremembered—to him alone the scene now appeared a reality. The camp assumed its wonted appearance, and nothing was spoken of but when there was to be another attack.

August.—The battle of the Tchernaya was an incident which broke in on the monotony of camp life. We did not hear anything of it till the fight was nearly over, but when we went up to the height overhanging the river later in the morning, the Russian army was debouching in force on the plain beyond, and which was further down the river than the scene of the battle. It was a glorious sight! They poured forth from the narrow valleys leading down from the plateau of Mackenzie's Farm in glittering masses, "rank after rank, like surges bright of a broad sea of gold," till the whole plain was chequered with infantry, cavalry, and artillery. There they remained for some hours drawn out in battle order, and then retired as they came, a long line of dust along marking their retreat up the dark valleys in the distance. Near the bridge, in the little grassy plains on either side of the river, which had been the grand point of attack, the dead and wounded lay in heaps, fearfully disfigured by the round shot which had played on them, and all along the road to camp they lay at intervals. The prisoners taken were the most miserable specimens of soldiers I ever saw. I met a body of about six hundred of them on their way to camp, and among them there was hardly one man in the prime of life. Old, grey, toothless men, and young raw boys, formed the bulk of their number. They certainly did not appear much distressed at being made prisoners.

September.—No one saw anything of the final assault on the 8th, except those more immediately engaged, as cavalry were early stationed to keep back all not on duty from the heights in front of the encampment. The great conflagration at night, by which the town was destroyed, lit the whole camp, and caused the greatest excitement from the ignorance which prevailed as to the movements of the enemy. The different and conflicting accounts which one hears of the cause of our repulse a second time from the Redan, makes it impossible to form any just idea of how this unfortunate affair turned out so badly. When the south side was found abandoned in the morning, the joy throughout the camp was universal. The place had at last fallen, and the ardent longings of months were satisfied. I will at some future time give you an account of the "heap of blood-stained ruins" as we found them on their being taken possession of by the Allies.

The enemy had a very nasty habit, for some time previous to the taking of the town, of throwing round shot into our camp, a distance of about three miles. We could not understand how it was managed, but, sure enough, night and day they came crash down so regularly every three minutes, that you might safely set your watch by them. As they were fired vertically, we never heard them approach till they fell with a rush which sent the blood back to one's heart. At night they were particularly annoying, often coming so close that you involuntarily sprang out of bed, thinking they were coming through your tent. It was most curious, that though these shot were thus falling continually on camping ground, which was studded over as thick as it was possible with tents, only two men were killed by them. Certainly the hairbreadth escapes were numerous. One officer rose from his bed in the excitement caused by the sound of a round shot falling, and his bed was smashed behind him;

another ball entered a tent occupied by six soldiers, and buried itself in the earth without hurting any of them. Many, however, suffered severely in health from the constant state of nervous excitement they were kept in by these unwelcome intruders.

(To be concluded.)

Juvenile Delinquency—Cure or Prevention.

The following is the substance of a letter addressed to the *Times* by Mr. Locke, Honorary Secretary of the Ragged School Union:—

"Will you bear with me while I tell you what we have tried to do in London in this matter, during the last ten years by private effort, and what our obstacles to progress now are? About eleven years ago some friends engaged in Sabbath Schools joined me, in forming a Society to establish and support schools for a class of children below Sabbath scholars. We formed about sixteen schools in London which admitted the ragged class. We named them 'Ragged Schools,' and called our Society the 'Ragged School Union.' Our income the first year was only £64, our voluntary teachers 200, our paid teachers none. Mark the difference now. Last year we had 130 ragged schools in London alone, our voluntary teachers numbered 1850, our paid teachers 320, while our income considerably exceeded £3000, and the sums raised and expended in their own localities five times or six times that amount. We have established an emigration fund, for the purpose of sending the best behaved boys to the colonies, where hundreds we have sent out are earning an honest livelihood. We have established a refuge fund, also to pay for the more destitute boys and girls, who are entirely supported in the various refuges now in connection with our schools, and we are now paying so much a head for a large number of these poor outcasts. We have managed to find situations for nearly 1000, per annum, friendless lads and girls, and last January we had the pleasure of giving rewards and prize cards to above three hundred of those rescued ones, who had kept in one situation for above twelve months, and earned a good character by their industry and good conduct. We have penny banks, clothing clubs, industrial classes, lending libraries, and all sorts of things for the good of these 'wild Arabs' of the metropolis, while 100 shoe-blacks at least, from our schools, in red, blue, or yellow jackets, now grace our streets, ready to prove to every passer-by how much industry excels idleness, and cheerful occupation surpasses skulking, scowling vagrancy. Surely, all this says something for private effort and Christian philanthropy. The self-denial required especially for guiding and teaching these wild and lawless ones is amply rewarded by the results already achieved. But all that has yet been done by us and others is only one half or one quarter of what is required for London alone. We are convinced that thousands upon thousands roam the streets unheeded and uncared for, to plunder and do mischief, to rob tradesmen in all directions, to empty the pockets of 'unsuspecting women,' and to annoy us all in a variety of ways. Can the State—and should the State—not help us to go forward in our efforts? The schools in every part of London are appealing to us for aid. Many state that the locality in which they are placed is so poor that they can get no pecuniary aid there. They say, unless assisted, they must curtail their efforts or renounce them altogether. They want

more teachers, larger and more convenient buildings, *material* of all kinds, funds to encourage and extend their efforts. We cannot give them much out of an income of £3000. Why should not the Government give a few thousands to help on this praiseworthy effort? Why should they not supply *material*, or pay rent or teachers' salaries, or something else, and leave teachers to teach as they do now? Those who need it are toiling for the good of society with much self-denying industry and perseverance. It is a public good, why should not the public help it on? Why confine its help to reformatories to cure the evil, and not help a little towards preventing it altogether?"

Bible Burning at Kingstown.

The shocking sacrilege perpetrated at Kingstown chapel on Monday week, under the surveillance of the Redemptorist Fathers, has caused quite a sensation, not only in the district where it occurred, but amongst all classes in Dublin who respect the Scriptures. The *Dublin Evening Post* had the hardihood to deny that such a crime was committed. The *Freeman's Journal*—a paper certainly more in the confidence of the Roman Catholic priesthood of Dublin—contented itself with copying the denial of the *Post*, at the same time carefully quoting its authority. If the statement put forward respecting the burning of Bibles were untrue, surely it is worth contradiction by those who are competent to do so. But there is indisputable evidence in support of the charge. The Rev. J. D. Smith, minister of the Independent chapel in Northumberland Avenue, Kingstown, has addressed the following letter to the Editor of *Saunders' News Letter*:—

"Sir,—I am surprised to see in the *Freeman's Journal* of this morning a palpable denial of the Bible-burning by the Redemptorist Fathers in Kingstown. I sincerely wish for religion's sake, and for the sake of the good feeling which ought to exist between respectable and intelligent minds, both Roman Catholic and Protestant, that the denial could be sustained. But the thing was not done in a corner, but publicly in open day, and in sight of many witnesses. One of my own flock, a gentleman of well-known benevolence and respectability, took one of the copies of the sacred volume out of the wheelbarrow on its way to the flames, and, showing its title-page to a policeman standing by, said, 'And is this a Bible? Do you not know that to burn it is an actionable offence?' Another person rescued portions of other copies from the ashes, which I have in my possession, and which, with the witnesses, can be produced at any moment. I deeply regret this event. It indicates that the deadliest hostility to the sacred volume which marked the middle ages has, through these Redemptorist Fathers, alighted upon Kingstown, and that deeds fit only for the gloomy bigotry of Tuscany and Spain are done at our very doors. Personally, as many of my Roman Catholic neighbours know, I have always advocated full liberty of conscience, and the good-will

and unity of all classes; but there is a liberty which becomes licentious: and in this case, whilst the Divine Being himself is fully dishonoured, a large number of his creatures feel themselves publicly insulted. Hoping that the scenes of Monday may not be repeated, and that the evil done may not be out for the furtherance of the gospel,—I am, yours most truly.

"J. DENHAM SMITH

"Kingstown, Nov. 9, 1855."

Another correspondent of *Saunders' News Letter*, whose name, and is known to the Editor, writes:—

"Sir.—As some of the respectable Roman Catholic inhabitants of Kingstown have denied that there were any Bibles burnt here in the chapel yard on Monday week, may I be permitted to say that I myself saw a considerable fragment of a Bible—being the greater part of the Book of Deuteronomy—which was snatched from the fire by one of the boys employed around the chapel, and handed to a gentleman who stood beside the rail, and who brought it to me on Tuesday last. It was much charred by the action of fire, the angles being all burnt off. I also saw half-burned pages of the Book of Common Prayer. The fire, I believe, was kindled about seven o'clock, and continued blazing till half-past ten o'clock."

The Christian Population of Turkey.

A letter from Belgrade, of the 18th ult., presents the sympathies of the Christian populations of Turkey for Russia as having been greatly diminished. In Moldavia and Wallachia this effect was produced long since, owing to the intervention of the Russians in the affairs of the Principalities, but it is more recent in Bosnia and Bulgaria, where Russia attempted to gain influence by donations of churches and schools, in Montenegro, where she encouraged ideas of independence, sometimes secretly and sometimes openly, in Servia where she endeavoured by all means to preserve the sympathy and gratitude arising from the guarantees for the people which caused to be inserted in the treaties of Bucharest, Akermann, and Adrianople. All this selfishness, raised at such great expense, has become very tottering, since recent events have proved that Russia is not so powerful as was imagined, and that the happiness of masses does not depend absolutely on the loss of the north. The annihilation of prestige will be a fortunate thing for the European populations of Turkey, instead of asking Russia for their model, they will receive sons of civilization from the West.

French Protestants in the Crimea.

THE LIVONIANS.—Protestant worship established regularly among our Protestant brethren in the army of the East. Information has been announced to the difference by a special notification from Major P. Ser, who was most willing to grant the request addressed to him to that effect. Chaplains have had much to do since the capture of Sebastopol, but it is not to their fellow-countrymen alone that their services are required. Their charity is also extended to

Russians; they speak, among others of a
romian, Baron de Vicinghoff, who was
us, he is since dead. These latter details
pleasing, inasmuch as they confirm what we
already knew from other accounts and exam-
ples, that there are many souls in Livonia at-
tached to the pure gospel.—*Christian Times*,
Correspondent

THE CONCORDAT.—The new Concordat
sets with no mercy, at the hands of the Ger-
man journalists, who view it in exactly the
same light, as it is regarded by at least two-
thirds of the population of this empire. The
opponents of the clerical party in Germany are at
great pains to show, that the close union be-
tween the Church of Rome and the sword of
the Emperor is a death-blow to the machinations of
the revolutionary faction in Italy, but lay Con-
servatives predict that, sooner or later, the
Concordat will lead to the downfall of the
Austrian empire. The effect produced on the
people by the convention with Rome is so ex-
tremely unfavourable, that the heads of the
Church have directed their subordinates to act
with extreme circumspection, "and gradually
accustom their flocks to the new order of
things."

WHY IS UNITARIANISM AT A STANDSTILL?
This question is thus answered in the *In-
quirer*, a Unitarian paper.—"The solution is
simply this,—the Unitarianism of most of our
preachers does not gain ground among the peo-
ple, because it is unsuited to the people. It
does not come home to their feelings, or warm
their hearts, or inflame their devotion. And
the people want exactly what we (as a body)
cannot offer them—a hearty, glowing faith."

THE MONTHLY RECORD.
FEBRUARY, 1856.

Proceedings of the Colonial Committee.

We are delighted with the intelligence
recently received from Scotland, and rejoice to
see the Colonial Committee of the parent
Church realizing their proper position as a
Missionary Institution, and discharg-
ing with zeal and alacrity the important
duties of the high and responsible situation
in which they are placed. Numerous and
valuable, certainly, have been the addresses,
sermons and solemn appeals which have
been drawn up and transmitted by individ-
uals and associations to the Committee, from
every part of the world, not a few of
them from our own Province; and we know
of these applications, coming from members
of the churches, and from bearers of their own church, rest-
ing on undoubted authority, and containing
evidence of extensive and long continued
distress, have not been made in
vain. Partial assistance has already been
afforded to several districts. The Commit-
tee have often advertised for preachers who
should be willing to repair to the Colonies,
and the *Homo* and *Foreign Missionary Record*,
and other periodicals, and the claims of the
poor have been frequently and ably
represented in the pages of that *Missionary*

Journal. The Committee, we rejoice to
learn, are now about to adopt other, and
we trust still more efficient, means for ac-
complishing the objects which the church
has in view. A direct and earnest applica-
tion is to be made at their instance, to the
students and preachers at all the University
seats, to engage in Missionary labours.

"I appeared," says the Rev. George W.
Sprott in his letter of the 21st Dec. to the
Editor of this Journal, "before the Colonial
Committee, and we had a most pleasant meet-
ing. Mr. McLeod, of Glasgow, who takes
as great an interest in the Colonies as ever,
was present. I gave a report of my proceed-
ings, detailed the wants of the country, and
urged the propriety of immediate efforts to
meet them. Great interest was felt and ex-
pressed, and the Committee appeared most
anxious to do everything in their power, as
also did Dr. Smith, the present acting sub-
convener. At Mr. McLeod's suggestion the
period of service was shortened, and it was
resolved to send out a Gaelic deputation:
I was instructed to send my own statement
to the Record for publication. The Record
is now edited by Mr. Blake, of Stobo, who is
very highly spoken of. After conversation it
was further resolved that Mr. McLeod and
myself should be sent down, with the authority
of the Committee to all the Universities of
Scotland to beat up for recruits. This we
purpose doing immediately after the New
Year. Already Mr. McLeod has induced one
Glasgow student on the eve of license—to
offer himself; indeed this was before the
change of arrangements; and I have been
applied to by the friends of a preacher who
is anxious to go out. You will see an abstract
of my report as to the destitution in the
Record. I have named 7 as the least number
that will suffice. I do confidently expect that
early in Spring at least six will be upon the
field, and then the number of missionaries
contemplated by your *Homo* Mission Scheme
will be complete.

I am, yours very truly,
GEORGE W. SPROTT.

Gaelic Deputation.

Our readers will recollect that an over-
ture on this subject was before the Synod at
its last meeting. The object sought to be
accomplished by its introduction is to meet
temporarily, until the arrival of some Gaelic
missionaries, the destitution of religious or-
dinances which prevails so extensively a-
mong the Gaelic population in connection
with the Church. It was thought that a
deputation, consisting of two or three minis-
ters from the Highlands of Scotland, sent
out under the auspices of the Colonial Com-
mittee, and labouring for some months a-
mong the vacant congregations, under the
direction of the Church Courts, would be the
means, with God's blessing, of reviving and
encouraging the hearts of a people, who have
waited long and patiently for a ministry,
with which they are as yet very imperfectly
supplied. With this view a committee of
the Synod was appointed to draw up an appeal
to the Colonial Committee. An appeal was
accordingly prepared, submitted to the Syn-
od, and approved of. It contained a state-

ment of facts with a very urgent and press-
ing solicitation that, in view of them, the
proposal made might receive a most careful
and serious consideration, and it was in due
time despatched to the proper quarter. It
was not expected, as it was not deemed ju-
dicious, that a deputation should be sent to
this country in the winter season, and there-
fore it was wisely suggested that, in the
meantime, a special effort might be made to
draw the notice of Gaelic clergymen to
our spiritual wants.

We have now the gratifying intelligence
to communicate, that the Colonial Commit-
tee have taken the whole matter into con-
sideration, that it has engaged their most
anxious and matured deliberations, that it
has commanded most hopeful efforts, and
has been honoured with a most favourable
reception. As we expected they have,
"delayed, in the meantime, taking any step
with a view to sending out a deputation,
more especially at this season of the year;"
but they have adopted a variety of measures
for the purpose of carrying into effect the
suggestion to which we have just referred;
and we entertain a strong and earnest hope
that these will be successful. The Secretary
has received instructions "to advertise in
the Edinburgh, Glasgow, Inverness, Ross,
Stirling, Perth, and Argyle newspapers, for
ministers or probationers who might be dis-
posed to go out, to transmit their testimo-
nials to the convener, vice-convener, or Secre-
tary." He is also directed to enter into cor-
respondence upon the subject with the Pro-
fessors of Divinity in Aberdeen and Glas-
gow.

We imagine our readers are aware that
there has been, for some years, and is, even
yet, in the Highlands of Scotland a great
demand for Gaelic ministers; and it is also
to be borne in mind that, whether it be from
the increased demands of a widening mis-
sion field, or the growing indifference of the
Celtic Youths, there is experienced at pre-
sent a great difficulty in enlisting from that
country, a sufficiency of soldiers of peace as
well as of soldiers of war. At the utmost,
therefore, we cannot expect more than a
limited supply just now. But we shall be
greatly disappointed if the call which is
made, and which, by this time, has gone
forth from the capital, to John O'Groats
in the North and to the Mull of Cantyre in
the South, do not meet with the ready re-
sponse of one and another lealhearted volun-
teer, "Here am I, send me."

The instruction given to the Secretary to
enter into correspondence with the Profes-
sors of Divinity reminds us that, in accord-
ance with the prayer of another overture
submitted to the Synod in July last, a com-
mittee was appointed to transmit a separate
appeal to each of the University Missionary
Societies, with the view of arresting the
attention of the more advanced Students of
Divinity, and of exciting their sympathies
in our behalf. The knowledge that all
these measures are put into active, wide-

spread, and simultaneous operation will, we feel assured, create a becoming confidence in the hearts of our people. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts." Let successive blessings beget successive expectations, until in your churches and in your homes, you realise the benefit of many prayers mingled with the incense of Christ's own gracious sanction, "Pray ye the lord of the harvest, that he would send forth labourers into his harvest."

Education for the Ministry. — "Young Men's Scheme."

EVER as we turn our thoughts to the present state of the Church of Scotland in Nova Scotia, the first question which is sure to present itself is, what can be done to secure the sufficiency of ministers to supply our many vacant congregations? We confess we have often felt a degree of reluctance to hazard an opinion upon the subject; and the many plans which have successively suggested themselves to our mind have, each of them, been so beset with difficulties, that we have hitherto refrained from proposing or supporting publicly any definite, comprehensive scheme. It is true, many separate efforts have been made, and a variety of measures adopted, and the hope is entertained that, by their combined and simultaneous operation, some amendment of the present state of matters may be effected. But these have been unavoidably defective and will be attended necessarily with very partial success. The Parent Church has to supply a great number of vacancies occurring annually in Scotland; has to provide for new congregations, which we rejoice to hear of being formed so numerous, and prospering so rapidly in our native land; has so many stations to be occupied and so many openings to be attended to, in connection with the Foreign and Jewish Mission Schemes; and is looked to and called to for ministers by every Colony under British rule. Therefore, it is plain, we can never expect Her to be in a position to know, or to meet fully the demands of this particular field. Even although we could, by any possibility, command that share of attention, which we are doing our utmost to approximate, and should we ever occupy that position which would enable us to look confidently to Scotland for a regular and ample reinforcement of ministers and missionaries, still we are prepared, after mature deliberation, to maintain, that this would not be satisfactory. Our experience confirms what, arguing from the nature of things, we may be prepared to realize—that, even in these favourable circumstances there would, in many cases, be a mutual disadvantage and a mutual disappointment on the part of the people expecting a minister, on the part of the minister sent to

them, and on the part of the Colonial Committee who give the minister his commission. We shall not break up this state, which it embraces. We believe most Kirkmen have their powers of observation and reflection sufficiently developed, and sufficiently acute to do so for themselves. We content ourselves, for the present, with asserting (and we do so without the slightest disparagement of the services rendered by a body of men, so highly distinguished for their ability and piety), that the Colonial Committee, with all the zeal, care, and caution which they do or can possibly exercise, are not so intimately acquainted with the wants of the country, and with the position and character of the people, that they can, even in a majority of instances, make a successful selection of applicants; nor will all the representations we may choose to make afford a sufficient remedy. We would blush to utter one syllable, that would have the least tendency to shake the confidence so justly and universally reposed in the Colonial Committee, and, we believe, a very general opinion will bear us out in stating that they have, of late years, been fully more successful than circumstances could warrant us to expect.

We agree in thinking, with many, that natives of these Colonies are, for many reasons, the best adapted to fill our pulpits and minister to our congregations; and the result of our observation is, that there are young men sufficient in number to supply our wants as a Church, and endowed with a natural capacity and talent which, if properly developed, cultivated, and directed, would enable them to fill the office of the ministry with credit and honour, and we believe they are not, on an average, inferior to the youth of any other country in the essential qualifications of morality and piety. The grand questions to be discussed are these two;

I. What is a suitable education for a minister in this Country?

II. How is a suitable education to be obtained?

With reference to the first of these questions, we decidedly aver, that a good education is at least as necessary here for the faithful discharge of ministerial duty as it is any where else. It is a great mistake to suppose that, because these Colonies are in comparatively an infant condition, a limited or inferior education will suffice. A transition state in countries, as in individuals, is of all states the most critical and the most difficult to manage. And we unhesitatingly assert that classical attainments and philosophical acquirements, an extensive knowledge of human nature, an intimate acquaintance with systematic Divinity, correct thought, studious habits, and skilful tact, are as indispensable to the minister of a congregation in Nova Scotia or Prince Edward Island, as to any parochial clergyman in all broad Scotland.

And it is not to be forgotten that the vigorous intellect, singular precocity, and characteristic shrewdness of the Novascotian and the Islander must be allowed their due weight, in estimating the proper equipment of the Scholar and the Divine. The more we consider the state of the country and the character of the people, the more do we become confirmed in the opinion, that a full curriculum of study, in the faculties of art and theology, such as is prescribed at the Scottish Universities, is, if it can be obtained, the best that our Church should be satisfied with.

But how can this be obtained? The question resolves itself chiefly into a question of means—of pounds, shillings, and pence; and it is precisely because it does so, that we have hitherto been reserved in the expression of our opinion, and that we have, at times, an inclination to advocate a provincial, and because a provincial, necessarily a very limited and contracted Institution—for, certainly, better that than nothing. To establish and maintain an Institution of our own is out of the question. We are strongly in favor of Co-operation with the other Presbyterian bodies, on the subject of Education, as on other matters. It is desirable and will have its advantages. But there are difficulties in the way, and, while these are being contended with, we may be doing much for the accomplishment of the grand end we have in view. And, supposing these difficulties to be overcome, we fear we could look upon the utmost result that could be attained, for many years to come, as only preparatory. But take the most favourable view, and suppose an efficient united Institution to be in operation, what would be the cost? and what, the sacrifice? We should have to maintain at least three professorial chairs, the expense of which would be over and above our share of the maintenance required for the classical and philosophical departments. Each of these chairs would cost £300 annually, as we could not expect a duly qualified professor to devote the necessary time and labour for less, at least including all expenses; and all the income that could be realized by the exaction of fees would be a trifle in the balance. We would therefore require to raise every year, at the very smallest calculation, the sum of £900. A third of that would bring a student through one of the Scottish Universities in the most comfortable manner, even supposing him to have no bursary, and to earn nothing by private teaching. But, give him his share of a bursary, and of the income which students in the city of Glasgow are accustomed to receive for tuition, and one sixth of the sum would be sufficient. So that the sum we would require to raise annually would, in these last mentioned circumstances, fully educate six students at home. As for the sacrifice that would be made, that is best estimated by considering the advantages which the student would be deprived by his

being retained and educated in this country. By going to Scotland he would have all the advantages of travelling in an old country, and of observing men and manners in their most varied manifestations. He would be subjected to the salutary influence of long established Institutions and of the monuments of Scotland's mighty past which meet the eye at every turn and in every form. He would be urged forward by the impulse of a wholesome emulation, and mental contact with students from all parts of the world. He could have access to that College Library, so vast and so varied that we never think of it without awe—and his acquisition of knowledge would be facilitated by an extensive apparatus for illustration and experiment. As to his moral and spiritual oversight, that could be entrusted to one or other of the many ministers who, we are sure, would cheerfully undertake it.

We say, then, that "the Young men's scheme," hitherto confined to the Presbytery of Pictou, where it originated, is a scheme, on the vigorous prosecution of which, the hopes, the interests, and the stability of our Church depend, and the power it is widened into a church scheme the better. It will be seen by our last number, that the congregations in Pictou County have by their delegates, at a meeting held in New Glasgow, spoken out boldly and decidedly, in favor of a more liberal support and of more vigorous efforts in its behalf; and, when we find the people thus earnest and determined, can we think of failure? Once converted into a Church scheme measures might be resorted to for the awakening of an interest in its favour in Scotland, and we doubt not that influence could easily be commanded sufficient to great to secure the institution of a few societies in connection with it. While the people are using their best endeavours to create promising young men, who need primary assistance, and thus putting their hands to a work, the remembrance and the fruits of which will yet cheer them in their coming years, we would fain entertain the hope, that one or two of the wealthier members of the church, the parents of useful sons, may be seriously thinking of creating one of their children to the ministry, the highest form of service which can be rendered to the God who has given it. They certainly could not be directed to a better, a nobler a more profitable

C. K.

Representation to Rev. Alexander McKay.

St. John's Church, Belfast, I.

Dear Sir,—
I have great pleasure in presenting you a Paup Gown—the proceeds of a subscription raised by a few friends for the express purpose, and given over to Edward L. Esq. who kindly got it "done up." I sincerely wish that you will wear it for

many returns of the season, in the pulpit of our church, with health, prosperity and happiness. We are Rev. and dear Sir,

Yours very sincerely,
A. M'DOUGALL, Eldor.
A M'LEAN,

REPLY.

Gentlemen,—

I beg to tender you and other interested kind friends, my heartfelt thanks for the handsome and suitable gift which you are pleased to present to me. The excellency in value of such expressive testimonials so cordially given, it appears to me, consists not so much in its intrinsic worth—however valuable, as in the pleasing prospect which it affords that this friendly feeling, of which it is expressive, will help to open a ready access to the hearts of one, and all for the great truths which we are commissioned to bring, and commend by our walk and conversation among you. Nor is the prospect of this instrument for good being extensively useful on the present occasion, the less encouraging when it is known that it only required the effusion of the kind disposition of a "few friends" to provide this testimonial of good-will.

I would also desire to give expression to my grateful feelings, for your earnest and sincere wishes for a prolonged continuance of my official labours among you. Rest assured that nothing shall so strongly incline me to reciprocate this wish, as the continuation of your friendly sentiments towards me, together with tokens of the Divine approval of my labour not being in the Lord, by evidences of the good seed of the word producing its destined effects in answer to our united prayers. Be assured, however, that it shall be my anxious and earnest endeavour—in dependence on Divine aid—while it please the Lord to will my lot in this wide field of ministerial usefulness, to employ my best energies faithfully to break to you the bread of life, and watch over your most enduring interests, that you may enjoy spiritual health and prosperity, so that we may be able to render our respective accounts, with joy and satisfaction, in the great day of account. This long and no longer do I desire to stand before you or appear among you, in the tremendous responsible relation, as the commissioned ambassador of the great King of Zion.

I am, Gentlemen,
Yours truly,
ALEX. M'KAY.

The Rev. James Murray, Bathurst, N. B.

We are sorry to learn that this young, active and promising minister has been obliged, from ill health, to leave his charge for a time, and to try the benefit of a sea-voyage. He had been complaining for some time, and was frequently unable to appear before his people on Sabbath. The hard and constant work in which he was wont to engage since his arrival, three years ago, seems to have told heavily upon his physical constitution, which on his first appearance amongst us, was far from being the strongest. In a communication which the writer received from him, just previous to his contemplated embarkation for Scotland, he states that he is at present acting under the recommendation of his medical adviser, who is of opinion that a sea-voyage, rest, and change will be to his advantage. We know it was with much reluctance and much against his will, that he felt himself compelled to follow this advice; and we deeply

sympathise with our brethren of the Presbytery of Miramichi, who have been so soon called upon to grant him leave of absence. We look anxiously for accounts of his health, which, we sincerely trust, may be so far improved, by the change and through the enjoyment for a season of his native air, as to enable him to fulfil his intention of returning this month to his attached and admiring flock. He is a brother whom we hold in high estimation for his amiable manners, straight-forward conduct, and his many, selfdenying labours.

We have been requested to intimate for the information of our vacant congregations, that the Rev. George Harper has been appointed by the Presbytery of Pictou to preach at Rogers' Hill on the 10th, at Cape John on the 17th, and at West Branch, River John, on the 24th of February, at Earlton on the 2nd and at Wallace and Pugwash on the 9th and 16th of March.

The collection for the Home Mission Fund, is appointed to be made in all our churches and preaching stations, as already announced, in the present month of February.

We have received a number of very valuable communications during the last month, some of which appear in the present number of our Journal. Notices of "Professor George's Address" to the Students at Kingston; "The End," by Dr. Cumming, "Widow's Fund;" Missionary and other reports unavoidably excluded from our pages this month, will appear in our next number. We have to thank our correspondents for the very favourable opinions which they entertain, and the efforts which they are making for the support of our Journal. We are desirous to render it more and more worthy of their patronage.

We have received the second Annual Report of the Committee of the Halifax Young Men's Christian Association, for the past year, and it affords us much satisfaction to learn that the Association is in a prosperous condition, meeting the expectations of its friends and affording by its library, its lectures and religious services much profitable instruction not only to young men, but to persons of both sexes and of all ages and religious denominations in this community.

We have only left ourselves leisure and space to acknowledge the receipt, of the first number of the "Christian Instructor and Missionary Register of the Presbyterian Church of Nova Scotia," for the month of January. It is published in a very neat pamphlet form and contains a considerable amount of useful intelligence, besides the usual ecclesiastical and missionary notices intended for the more especial information of the members of that denomination.

THE GLASGOW UNIVERSITY.—At a meeting of the Senate of the University, held on Monday, the degree of D.D. was conferred on the Rev. William Menzies, minister of Keir; the Rev. John M'Donald, minister of Comrie; and the Rev. James George, Vice-Principal of Queen's College, Kingston, Canada West.

Treasurer of the Synod Fund.

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

Treasurer of the Home Mission Fund.

DAVID ALLISON, Esq., Water St., Halifax
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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."

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