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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps 137, a. 6.

SERMON.

"When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me."
—JOHN xiii. 21.

THERE are many excellent and most Christian men who think that the feast of the Lord's supper should never be sullied or interrupted by allusions to those who may be eating and drinking unworthily. They think that when men have, by their own solemn act and deed, deliberately seated themselves at the table of the Lord—that table to which none but believers in Jesus are invited—they think that, for the time being, at least, it is the part of that charity which hopeth all things, to address them as if all were the genuine disciples of Jesus, and children of God. These good men know well that there are always many intruders into that holy ordinance; they know that many come from mere custom, and a sense of decency, and from a dislike to be marked out as openly irreligious and profane; and though they feel in addressing the whole mass as Christians, many a rise of conscience within, many a sad foreboding that the true guests may be the little flock, while the intruders may be the vast majority; yet they do not feel themselves called upon to disturb the enjoyment of the believing flock, however few they may be, by insinuating any such dark suspicion as that there may be some there who have already sold their Lord for their sins—some who, though they may eat bread with him, yet lift up the heel against him:

Now, a most complete answer to the scruples of these good men is to be found in the

example of our blessed Lord. In that night, so much to be remembered, in which he instituted the Lord's supper—a night in which nothing but kindness and tenderness flowed from his blessed lips—we find that no fewer than five times over did he begin to speak about his betrayer. In many respects that was the most wonderful evening that ever was in the world, and that upper room in Jerusalem the most wonderful room that ever was in the world. Never did the shades of evening gather round a more wonderful company—never did the walls of an upper chamber look upon so wonderful a scene. Three strange events were crowded into that little space. 1st, There was the washing the disciples' feet—the Lord of glory stooping as a servant to wash the feet of poor worms! 2d, There was the last passover—eating of the lamb and the bitter herbs—which had been the memorial of the dying Saviour to all believing Jews, but which was now to come to an end. 3d, There was the first Lord's supper—the breaking of bread and pouring out of wine, and the giving and the receiving of it; which was to be the memorial of his dying love even to the end of the world. Oh! what an assemblage of love was here!—what a meeting together of incidents, each one more than another picturing forth the inexpressible love of Jesus! Oh! what an awfully tender hour was this! Oh! what an awfully tender joy was now thrilling through the bosoms of his believing disciples! Oh! brethren, what an exulting gladness would now fill the bosom of the courageous Peter! what an adoring love the breast of the Israelite indeed, the simple-hearted Nathanael!

and what a breathing of unspeakable affection in the heart of the beloved John, as he leaned on the dear Saviour's bosom! Oh! who would break in on such an hour of holy joy with harsh and cruel words about the betrayer? who would dare to ruffle the calm tranquility of such a moment by one word of dark suspicion? Hush! brethren, it is the Saviour that speaks: "*Verily, verily, I say unto you, that one of you shall betray me.*"

I trust, then, my friends, you see plainly, from the example of our blessed Lord, that the awfully solemn warning of the text, instead of being a rash and unwarrantable intrusion upon the joyous feelings with which every true disciple should encompass the table of the Lord, is, of all other Scriptures, the most appropriate, and the most like what Jesus would have us to say upon this solemn occasion. It is not, then, with the harshness of unfeeling man, but it is with the tenderness of the compassionate Jesus, that we repeat these words in your hearing: "*Verily, verily, I say unto you, that one of you shall betray me.*"

There is a cruel kindness, almost too cruel, one would think, for this cruel world, which is sometimes practised by the friends of a dying man, when from day to day they mark the approaches of death upon his pallid cheek and yet they will not breathe a whisper of his danger to him. They flatter him with murderous lies—that he is getting better, and will yet see many days, when his days are numbered. But ten thousand times more cruel, more base and unfeeling, would that minister be, who, set over you by God to care for your never-dying souls, should yet look upon those of you who surround so willingly the table of the Lord, but whose whole life, and walk, and conversation, proclaim you to be the betrayers of that Lord, and not once lift up the warning cry: "*Ye are not all clean. Verily, verily, I say unto you, that one of you shall betray me.*"

Ques. What could be Christ's reason for so often and so solemnly speaking of his betrayer?

Ans. I can see no other reason for it but that he might make one last effort to melt the heart of his betrayer.

Doctrine. Christ is earnestly seeking the salvation of those unconverted persons who sit down at his table.

There are two arguments running through the whole of this scene, by means of which Jesus tried to melt the betrayer, 1st, *His perfect knowledge of him.* As if he had said: I know thee, Judas; I know thy whole life and history; I know that thou hast sold me for thirty pieces of silver; I know all thy plans and all thy crimes. In this way he tried to awaken the traitor—to make him feel himself a lost sinner. 2d, *His anxious love for him.* As if he had said: I love thee, Judas; I have left the bosom of the Father just for lost sinners like thee; I pitied thee

before the world was; I am quite willing still to be a Saviour to thee. In this way he tried to win the traitor—to draw him to himself.

I. All the Saviour's dealings with Judas were intended to convince him that he knew his whole heart: "*I know thee, Judas, and all thy crimes.*"

1. This was plainly his intention when washing the disciples' feet, and telling them, that if they be oathed in his blood, they need nothing more than to have their feet washed—their daily sins wiped off daily: "*Ye are clean every whit.*" He then adds, but "*Ye are not all clean.*" This was evidently intended as a hint to Judas, to awaken his guilty conscience.

2. And then, when he had sat down again, to partake of the passover with them, and had sent round the cup of the passover, saying, as we are told in Luke: "*Take this and divide it among yourselves,*" he would not let Judas slumber, as if he were unknown to him; but declares more plainly than before: "*I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.*" This was evidently intended as a plain intimation to Judas, that, however concealed he might be to others, he was naked and laid open to the eyes of the Saviour, with whom he had to do.

3. And, *thirdly*, when he was about to put the bread and wine into their hands, to institute the holy ordinance of the supper, he would not do it without a still more convincing proof to the conscience of Judas that he knew him perfectly: "*As they did eat, he said, Verily I say unto you, that one of you shall betray me; and they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered, He it is that dippeth his hand with me in the dish; he it is that betrayeth me. And Judas answered and said, Lord, is it I? He said unto him, Thou hast said.*" Here we find the Saviour no longer deals in hints and intimations, but tells him plainly he is the man. Oh! my friends, if we did not know the deceitfulness of the natural heart, how it evades the most pointed declarations of the Word, we would be amazed that the heart of Judas was not overwhelmed with the conviction: "*Thou, Lord, seest me.*" But no; the arrows of the Saviour, so faithfully directed, yet strike off from his heart as from a flinty rock, and Judas sits still at the table of the Lord, still secure, to receive with his bloody hands (those hands which so lately had received the thirty pieces of silver, the price of blood) the symbols of the Saviour's broken body, which he himself was to betray. Ah! my friends, are there no hearts here like Judas, from which the plainest arrows of conviction, having written on them: "*Thou art the man,*" glance off, without even wounding? Are there none of you who sit, Judas-like;

with unclean hands to receive the memorials of the Saviour whom you are betraying?

4. And, last of all, when the feast of love was over—when Judas, with unaffected conscience, had swallowed down the bread and wine, whose sacred meaning he did not, and could not, know—Jesus, deeply affected, “being troubled in spirit,” made one last effort, more pointed than all that went before, to thrust the arrow of conviction into the heart of Judas. When the beloved John, lying on Jesus’ breast, said unto him: “Lord who is it?” Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it” (unseen, it would appear by all the rest) “to Judas Iscariot, the son of Simon. And Jesus said unto him, *That thou doest, do quickly.*” That this pointed word of the Lord was intended to awaken Judas, and for no other reason, is plain from the fact that “no man at the table knew for what intent he spake this unto him. For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.” So secretly, but so powerfully, did the Saviour seek to awaken the slumbering conscience of the traitor. How was it possible he could miss the conviction that Christ knew all the thoughts and intents of his heart?—how did he not fall down and confess that God was in him of a truth? or, like the Samaritan woman: “Cor.e, see a man that told me all things that ever I did. Is not this the Christ?” But Satan had his dark mysterious hold upon him; and not more dark was the gloomy night which met his eyes as he issued forth upon his murderous errand, than was the dark night within his traitorous breast.

Now, brethren, the same Saviour is this day in the midst of us. He walks in the midst of the seven gold candlesticks—his eyes are like a flame of fire, and he searcheth the reins and the hearts. *Think of this, you that are open sinners,* and yet dare to sit down at the table of Christ—swearers—drunkards—Sabbath-breakers—unclean—Ministers and elders may not know your sins; they are weak and short-sighted men. Your very neighbours may not know your sins; you may hide them from your own family. It is easy to deceive man; but to deceive Christ is impossible. He knows your whole history; he is present at every act of dishonesty—of filthiness—of folly. The darkness and the light are both alike to him. *Think of this, you that live in heart-sins,* rolling sin beneath your tongue as a sweet morsel—you that put on the outward cloak of seriousness and sobriety, that you may jostle and sit down among the children of God—you that have the speech of Canaan in your lips, but hatred and malice, and the very breath of hell in your hearts—you that have the clothing of sheep, but inwardly are

ravering wolves—you that are whited sepulchres, beautiful without, but within full of dead men’s bones and all uncleanness. Think of this, you that know yourselves unconverted, and yet have dared to sit down at the table of Christ. Christ knows you—Christ could point to you—Christ could name you—Christ could give the sop to you. You may be hidden to all the world, but you are naked and open to the eyes of him with whom you have to do. Oh! that you would fall down beneath his piercing glance, and say: “God be merciful to me, a sinner!” Oh! that every one of you would say: “Lord is it I?”

II. The second argument which Christ made use of to melt and win the heart of Judas was his love: I have loved thee, Judas and came to save thee.

1. This was plainly his intention when washing the disciples’ feet. He did not shrink from the traitor’s feet, yes, he not only stooped to wash the feet of those who were to forsake him and flee—he not only washed the feet of Peter, who was, before cock-crow, to deny him with oaths and curses—but he washed also the feet of Judas, the very feet which had gone, two days before, to the meeting of priests in Caiaphas’ palace, where he sold the Saviour for thirty pieces of silver, the value of a slave; and it was in his hearing he spoke the gentle words: “If I wash thee not, thou hast no part with me.” If then, the Saviour’s washing the feet of the eleven was so blessed a proof of his tenderness to his own disciples, how much more is his washing the feet of him who (he knew) had betrayed him, a proof of his love to sinners, even the chief! He willed not the death of Judas—he willed not the death of any one of you. You think that, because you have betrayed the Saviour, and come to the feast without any warrant or title, an unbidden intruder, therefore Jesus cannot love you. Alas! this shows your own heart, but not Christ’s heart. Behold Jesus washing the feet of Judas, and wiping them with the towel wherewith he was girded; behold his anxiety to awaken and to win the heart of the traitor Judas; and then think how, the more you are a traitor and a betrayer, the more doth Jesus pity you, and wait upon you, willing still to wash and to save you, saying: “Turn ye, turn ye, why will ye die?”

2. The second instance of Jesus’ love to the traitor is, when he had sat down again, and was eating the passover along with the other eleven, he did not shrink from eating meat with the traitor. Yes; he not only sat down to eat with the eleven who were to forsake him and flee—he not only allowed John to recline on his bosom, and Peter to sit at the table, but he suffered Judas to dip his hand in the very same dish with him, even when he knew that he was fulfilling that prophecy which is written: “He that eateth bread with me, hath lifted up his heel against me.”

It was a blessed proof of the Saviour's love to his believing disciples, as is recorded by Luke, when he said: "With desire have I desired to eat this passover with you before I suffer." One would have thought that to the eye of the Saviour this passover must have appeared covered with threatening clouds—involved in the deep gloom of the garden of Gethsemane, and the bloody cross from which the sun himself hid his beams. You always find, that when you are in immediate expectation of some calamity, it renders gloomy and uninviting every event that bespeaks its near approach. You would have thought, then, that the human soul of Jesus must have shrunk back from this passover with horror. But no; he felt the shrinking of humanity which more plainly showed itself in the garden, but his love for his own disciples was stronger than all beside, and made him look forward to this passover, when he was to picture out to them his dying love more clearly than ever, with intense desire: "With desire have I desired to eat this passover with you before I suffer." But how much more wonderful is the proof of the Saviour's love to the unbelieving—to those who care not for him, but are his betrayers and murderers—when, with such divine complacency, he dips his hand in the same dish with Judas, and tells him, at the same time, that he does it not through ignorance, but that the prophecy might be fulfilled: "He that eateth bread with me, hath lifted up the heel against me."

Ah! my unbelieving friends, I know well the dark suspicions that lurk in your bosoms. Because you have done everything against Christ, you think that he cannot have any love for you; but behold, dark and proud sinners, how lovingly, how tenderly, he tries, if it may be, to awaken and to win over the heart of Judas! and then think how anxious he is this day to win and awaken you, though you are of sinners the chief—to bow that brazen neck—to break that heart of adamant—to wring a tear from those eyes that never wept for sin.

3. The *third* instance of Jesus' love to the traitor is, his faithful declaration of his danger to him: "The Son of Man goeth, as it is written of him; but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had never been born." In the two former instances Jesus had shown his love, by showing how willing he was to save him to the very uttermost—that he would bear all things to save him; but now he uses another way—he shows him the terror of the Lord—tells him that if he will persist, "it had been good for him that he had not been born." As a mother, when she wishes her child to take some wholesome medicine, first wins upon its love, and then, if that will not do, tries to win upon its fears; with the same more than mother's tenderness did Jesus first try to win upon the affections, and now upon the fears of Judas. And he is

the same Saviour this day in the upper chambers of the universe that he was that night in the upper chamber at Jerusalem; and he sends his messengers to you to carry the same messages of kindness and of love. It is only in love that he threatens you. And, oh! that in love we might speak the threatening to you—that if you have no part in Jesus, and yet, by sitting down at his table, are becoming guilty of the body and blood of our Lord it were better for you that you had not been born. It is a happy thing to live; there is a blessedness which cannot be expressed in having life. The fly that lives but for a day—the veriest worm or insect that crawls upon the ground, has an amount of blessedness, in the very fact that it lives, which it is far beyond the skill of man to calculate. To breathe, to move, to feel the morning sun and the evening breeze—to look out upon the green world and the blue sky;—all this is happiness immense—immeasurable. It never can be said of a fly or worm, that it had better never been born; but, alas! it may be said of some of you: If you are living, but not living united to Christ—if you are sitting at the table of Christ, and yet unconverted—it had been good for you that you had not been born. Ah! my friends, there was once a heathen man who always wept, and got the name of the Weeping Philosopher. One would almost think that he had known this truth which we preach unto you—that if that union which you make with the bread and wine at the holy table be not a picture and a seal of the union between your soul and the Saviour of sinners, you had far better never have been born. Better not to be, than to be only in hell. "They shall wish to die, and shall not be able; they shall seek to die, and death shall flee from them."

4. The *fourth* and last instance of Jesus' love to the traitor is the most touching of all. After the supper was over, Jesus was troubled in spirit, and testified and said: "Verily, verily, I say unto you, that one of you shall betray me." It was but a few days before that he came riding down the declivity of Mount Olivet upon an ass's colt; and his disciples, behind and before, were all rejoicing and praising God, crying "Hosanna!" and Jesus—what was he doing? He was weeping: "When he came near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes." He wept over the very city which he doomed to destruction. And just so here: when his disciples on every hand were filled with a holy joy, and John most of all rejoicing, for he lay in the bosom of Immanuel, what was Christ doing—the author of all their joy? He was heavy and troubled in spirit. He was always the man of sorrows, and acquainted with grief, but now a ruffle of deeper sorrow came over the placid calm of his holy

features—he was troubled in spirit, and said: “Verily, verily, I say unto you, One of you shall betray me.” He had tried all arguments to move his betrayer—he had unboresomed the tenderness of his love—he had shown the dreadfulness of his anger; but when he saw that all would not do to move his hard heart—when he saw the heartless unconcern with which Judas could swallow down the bread, and share in the blessed cup the spirit of the Saviour sank within him; and the last effort of his love to awaken the impenitent murderer was, to unboresome the depths of his sorrows, and to breathe out, with many sighs, the words: “Verily, verily, I say unto you, that one of you shall betray me.”

My friends, there may be some within these walls with a heart as hard as that of Judas. Like Judas, you are about to partake of the most moving ordinance the world ever saw: like Judas, you may eat of the bread and drink of the wine; and like Judas, your heart may grow harder, and your life more sinful than ever. And you think, then, that Jesus is your enemy? But what does the Bible say? Look here: he is troubled in spirit—he weeps as he did over Jerusalem. Yes; he that once shed his blood for you, now sheds his tears for you. Immanuel grieves that ye will not be saved. He grieved over Judas, and he grieves over you. He wept over Jerusalem, and he weeps over you. He has no pleasure that you should perish—he had far rather that you would turn and have life. There is not within these walls one of you so hard, so cruel, so base, so unmoved, so far from grace and godliness, so Judas-like, that Jesus does not grieve over your hardness—that you will resist all his love—that you will still love death, and wrong your own soul. Oh! that the tears which the Saviour shed over your lost and perishing souls might fall upon your hearts like drops of liquid fire—that you might no more sit unmelted under that wondrous love which burns with so vehement a flame—which many waters cannot quench—which all your sins cannot smother—the love which passeth knowledge. Amen.

Debateable Sins.

We do not recollect to have seen any attempt to classify sins in any regular order, nor are we about to do so in the present paper. There are, however, certain actions, we will call them in the mean time, about which there is considerable diversity of opinion whether they should be ranged in the catalogue of crimes, or offences, or indiscretions, or be considered perfectly right and proper, and matters interference with which ought to be considered an intermeddling impertinence. We intend noticing one or two of these. And first in the list, because the most common and

debated, is the debateable sin of Dancing. “Is it so wrong to dance, Ma?” says a sprightly and beautiful girl of thirteen. “Why do you ask my dear child?” “Because the desire, the wish only seizes me when I am very happy, and feel good. I dance and laugh with baby, down the garden walk, I see Fanny sing to her doll and make it dance when she is happy, and don’t you see how little Fido even literally dances in his gambols when I condescend to play with him. I never think of such a thing when I am naughty, or sorry about anything. Now, dear Mamma, do tell me what you really think about it.” It so happened that the “dear Mamma” to whom this childish, but very important question was put, was a woman of great discretion, one who had known troubles not a few, whose “dancing days” had been over for many a long year, but who had lived a life of quiet, but real happiness, by practising rather than professing those Christian gifts and graces, which give life and reality to Christianity. The simple reasoning of the child suggested by feeling and observation, had struck a chord which touched her more tenderly than she was at the moment aware of. It was an argument difficult to answer or put down. And yet she felt that it was not altogether a satisfactory argument. So far as it went, it was irresistible, but it did not include the whole subject. Still it was difficult and delicate, it was right and it was wrong. The dancing described by the bright-eyed Emma, was pure and innocent as her own thoughts. It was but the natural outgushing of a loving and happy heart, an unconscious but hearty expression of gratitude for the good things bestowed upon her. No, Emma’s dancing, whether in the garden or the parlor, whether to the music of her own joyous heart, or the sweet sounds of her sister’s piano, whether with her brother Tom, or with Tom’s firm friend, Harry Playfair, is as guileless as her own joyous laugh. Cold and narrow, must be the soul, that could look upon such a scene, and look upbraidingly. But Emma will not always be thirteen. By-and-bye she will not like to be seen even running full tilt round the garden with the delighted Fido. Girlhood has grown into youngladyhood. At seventeen her step is still elastic, still joyous, but she walks, she has ceased to bound. She has given up too the old habit of putting her hand familiarly on the shoulder of Tom’s friend, and calling him Harry. But she will still dance with him if he ask her, and the happiness is still as great, but more subdued. She resumes her seat with a smile instead of a romping laugh. We are now coming nearer the debateable portion of our subject. Is it wrong that Emma should now dance with Harry? No, not a bit of it. And he who says or thinks so, is either a hypocrite or has penetrated but a little way into the mysteries of that mysterious thing, a human heart. The enjoyability is a reality, and one in itself de-

void of sin. Guided aright it will elevate, soften, and expand the best feelings and principles of the incipient man. By-and-bye, however, it may take another step more debateable than the last. The young lady is about "to come out" to accept invitations to evening parties, to enter formally into society. Is it wrong to dance at the house of a friend, amidst a gay and well-dressed crowd, to the sound of stirring music? May she go there on Friday and go to Church on Sabbath, with all the feeling and humility of a devout and earnest believer? We answer, but not with quite as much confidence as before, She may. But the temptation is increasing, and without proper care and guardianship the danger also. Christianity has no precept forbidding happiness, but the moment that happiness is in danger of becoming mere thoughtless levity, it loses its purity and becomes a mask and an imposition. The crowded rooms, the extravagant outlay, the late hours, are hurtful both to body and soul. The enjoyment is now being abused, and has become a sin, an offence of an unmistakable nature. The social evening, quiet, moderate, rational, is a necessity almost of our being, and we find too often that where it is not to be found at home, it is sought where its counterfeit only exists, and lures to shipwreck of soul and body. We say then, that youth may dance without offence, but not at two o'clock in the morning, not amidst the fumes and excitement of wine, not after a smoking supper at one o'clock, not amidst a crowd of 50 or 100 people whom you neither know nor care for. Here the member of the Church is out of place, because he or she is violating nature, wasting time and health, and stands besides on the edge of a vortex where we have no right to stand. But to meet where all are friends, to spend an hour or two occasionally, in the interchange of courtesies, of thoughts, of innocent amusements, give a zest to life, which adds to its vigor and moral safety, and without which there is either a mere sickly sentimentality, or actual vice.

Now, what of the ball-room, my dear Emma? More debateable still. Many giddy and foolish heads are there. Frivolity, and vanity, and jealousy will be found in much more abundance than real enjoyment. As a general rule the leading spirit there is about the weakest and silliest young man in the community. Balls apart from their danger, are about the stupidest affairs we know. They are a mere matter of dress, and petty dissipation. Nothing may be done that is individually wrong, and a man or woman of cool nerves and high principles may come out unharmed. But we can not say we could go in at all for public balls, nor indeed balls of any kind; they are a conventional humbug. Stop, stop, cries out a patriotic young man. Are you aware that Her Majesty both went to balls and gave balls, and pretty large ones too? We are quite aware of it. And we believe too that

a nobler woman, a more sincere and humble Christian walks not on her wide domains than the beloved Sovereign of them all, and when woman-kind as a class have reached the high standard of goodness possessed by this royal lady, then, and not till then, may my dear Emma go to a ball on Fri day, and sit down to a communion on Sabbath. May a minister go to a ball? Certainly not; he would deserve to be unfrocked the next day. May he dance? No. It is out of all keeping with his sacred calling; and if you say, why deny him a happiness, if innocent, more than others, the mere circumstance that such a thing would shock a large portion of the community, and destroy his usefulness is answer enough to any reasonable person. Well where will you draw the line? What do you say about deacons and elders? It may seem a little hard upon my reasoning, but I would say no to the deacon, even were he a young man and a bachelor. But at the same time I would despise either party were they to lift their hands in horror, and flee from or denounce what, as we have represented it, may be as void of offense, as the cheerful gossip or pleasant banter of the tea-table. Long ago indeed, when sourness, made up a large portion of Christian practice clergymen put an awful ban upon dancing in any shape. We believe that ban has now been taken off by most sects without saying much about it. The only class of Presbyterians who have a positive rule on the subject are the old Cameronians, who are a most excellent people, but their number is not now great. A century ago, or less, the antiburghers as they were then called, and perhaps other dissenters made it a matter of discipline, but they have given that up long ago, and we dare say wisely. But we must say a word or two on another small subject more immediately interesting to the sterner sex.

(To be continued.)

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For the Monthly Record.

The Last Words of Our Saviour.

NO. I.

"Father, forgive them, for they know not what they do."—St. Luke, 23—34.

The cruel Jews stood round,
Where on the cross of shame,
The Son of God was bound,
A suffering, bleeding Lamb.

In mocking purple robed,
Crowned with a band of thorn
Whose pointed lances probed
The brow so pale and worn.

The sceptre in his hand,
A reed by insult given,
While base revilers stand
Around the King of heaven.

Between two thieves he hung;
So heaped they scorn on him,
His gentle soul was wrung,
His loving eye was dim.

God's wrath upon his head,
The wrath which sin must fear,
For which His blood was shed,
To cleanse the sinner there

Around the rabble shout—
The crucifixion cry
From cruel lips rang out,
And bade the victim die.

Oh, Son of God! too much;
Rise in thy strength and save;
"Father forgive them," such
The cry the Saviour gave.

"They know not what they do,"
Such was his dying plea,
For Roman and for Jew,
Who mocked his agony.

No call for strength or power,
Their savage taunts to stem,
In that departing hour
His prayer went up for them.

In pardon for his foes,
Who pierced his drooping brow,
And still he pleads for those
Who crucify him now.

Lord! we implore thine aid,
We have thy patience tried,
Like Judas thee betrayed,
Like Peter thee denied.

Our evil hearts are cold,
Our worship is but scorn,
Still like thy foes of old,
We crown thy brow with thorn.

Oh! plead for us above,
And lead us to thy home,
Still manifest thy love,
And give us light to come.

Our misdeeds we deplore,
Our ignorance and sin;
Open to us the door,
And let us enter in.

Be our High Priest, oh, Lord!
And help us in our need,
For us thy blood was poured,
For us thy children plead.

Our ignorance forgive.
Lighten our blinded eyes,
Command, and we shall live,
Through thee our sacrifice.

MALFAX, May, 1862.

M. J. K.

—o—

Scraps of Thought, by an old
Contributor.

THE GREAT EXHIBITION.

An argosy of arts and industry. The mammoth store house of the inventive genius of the 19th century. The modern amphitheatre, in which the intellectual gladiators of all countries display their prowess and gain their

victories. The material history of civilization for the last ten years; an illustrated catalogue *in extenso* of the inventive skill of all the nations of the earth. The majesty of the human intellect in a material garb.

HYPOCRISY.

Leprosy clothed in purple and fine linen, leaning upon the staff of charity with its eye turned upwards.

THE SPIRIT OF INDIFFERENCE.

A mental somnambulism, which permits bodily motion but deadens the senses to every outward influence, and engraves "I don't care" upon the heart and forehead of its victims. It is the Red Indian looking at the steam engine. The thief picking a pocket at an execution. The sloth's Elysium. A city of dead men who breathe and move and do not feel; a gloomy morass which for long ages has been the burial place of the active virtues even of hope. A wall of lead which has neither echo nor elasticity.

PIETY.

The guardian angel of the soul; the meek and gentle minister of the highest interests of man. The flame which purifies the inner man—plays around him, irradiating and brightening his daily life—smoothing his pillow on the bed of sickness, consuming the coarse humours of the world, and pointing the way to another and a happier.

WOMAN.

The day star of man's destiny—tender as an exotic plant, but long-suffering and enduring as the surge beaten rock. The sun of human existence, the most beautiful and perfect of God's works. The friend, the minister, the companion, the nurse of man, the only material divinity he may worship without idolatry.

SPRING.

The resurrection of the vegetable world. Nature arrayed in her marriage dress—perfumed with the sweet scent of flowers—decked out by the hands of beauty—young, vigorous and happy. A finger post on which is written, Mortality—An eloquent preacher whose text is the shortness of life—to which we would do well to listen.

THE CIVIL WAR IN AMERICA.

Jacob attempting to murder Esau. Esau attempting to destroy Jacob. Brothers quarrelling about the inheritance—killing each other's servants, burning houses and maiming cattle, till one or other shall give up his claim.

A mad attempt to weld the broken fragments of a shivered rock.

MONEY.

An autocrat who has more subjects than Queen Victoria. The god of the market place, whose head is brass and its heart iron, that is much worshipped in secret and in

public, whose temples are in every clime, and whose sway is all but universal.

LIFE.

The sand-glass of time, liable to be broken at any moment.

DEATH.

The snapping of the chord which binds us to the human family. The going down of the last sun. The word Farewell spoken, while the undertaker is at the door.

FASHION.

Life in leading strings. Vanity and folly side by side in a gilded chariot, and common sense laughing at both. A showy woman with twenty dresses of silk and satin, declaring she has not a rag fit to be seen in. The laughing-stock of to-day—the rage of to-morrow. The weakest point of woman.

PAUL.

A prince among prophets—a prophet among princes. A missionary and a martyr, whose zeal, burning as a red hot coal, was tempered with the highest wisdom, adorned with the greatest virtue, clothed with the loftiest eloquence, and fortified with the most unswerving resolution ever exhibited by man. His was the courage of a hero, the holiness of a saint, the wisdom of a prophet, the highest attributes of intellect, the humblest feelings of piety. The greatest logician, the most eloquent orator, the most skillful reasoner, the most zealous enthusiast, that ever lived. The greatest of modern men will be he who most nearly imitates this great Apostle.

Church Extension.

It would seem, from the Report of the Census Commissioner, that the Church of Scotland has fewer places of worship in proportion to her number than any other Protestant denomination in the Province. Wherever we are massed together in sufficient numbers to make a respectable congregation, we believe that for the most part there we have a church, though we may not always have a minister. It is evident, however, that if a new church is not to be planted by us till we have a congregation ready made and big enough to fill it, we will make little or no progress in extending our boundaries. On the other hand, our scattered adherents will be constantly diminishing, wearied out with hope deferred, or swallowed up by surrounding sects. In many cases, these few might be made the nucleus of what in time would grow up into a strong congregation;

had we, in the first place, a church among them, and a minister or missionary to look after and encourage them. If we look back to the history of any of our settled congregations, even the most flourishing, we will find that their beginning was one of small things—one of trial and sacrifice, but that as soon as the church rose, the congregation became as it were an established fact, and in no case, so far as we are aware, broke down. There might be no minister, but the building was a point of concourse; it served the important purpose of affording accommodation for religious worship whenever opportunity offered, and was a beacon of hope that one day or other a pastor, in the good providence of God, would be settled over them. It is therefore a matter of deep regret, and a very serious misfortune, that we have not more churches, even though, in the mean time, we have neither the men nor the means of appointing overseers of them. In consulting the very imperfect Census return, which, from circumstances we formerly mentioned, is very unfair towards us, and must understate materially our numerical strength everywhere, we find that we have little bands in many corners of the Province who have not forgotten the church of their fathers, and might, with every prospect of success, be made the centre round which would be gathered rapidly growing congregations. Through the efforts chiefly of the Rev. Mr. Stewart, a church has been opened and a flourishing congregation organized at Musquodoboit—and another is about finished in the village of Truro. There are several localities in the county of Halifax where much might and would be done, were there a house, however small, to worship in. Of course they could not be self-supporting, but a missionary with the right spirit, and with the advantages we have alluded to, would do more in that direction than most of us suspect. We do not think that very liberal support from abroad is by any means an advantage to a people; in almost every instance it goes far to strangle individual effort, and perhaps that is the very reason why these settlements have done so little. The Rev. Mr. Martin for long years—with unwearied zeal—has, as far as personal effort or personal influence could do it, supplied them with missionary services *gratis*. In many cases they were not asked to pay even the travelling ex-

penses of the officiating minister or missionary, and the natural result has followed. They have never learned, or probably never seriously thought of, the duty of paying as far as they could for the services of the sanctuary. Nay, we fear that cases are not wanting in which the people really considered that they were conferring and not receiving a favour by coming to hear a sermon. Wherever such a feeling exists or is allowed to exist, of course there can be no religious progress in any sense, and no principle ought to be more earnestly inculcated or more firmly carried out than this, that to hear the Gospel preached is a great and glorious privilege—and that every one who hears is bound to contribute to it to some extent as God has prospered him. The delusion existing among certain people that they are honouring the house of God by coming into it, should be scattered to the winds at once and at all hazards. All parties would profit by it—Church, Missionary and people.

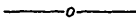
In Guysborough we have no church, but we have, according to the Census, 81 adherents. In the island of Cape Breton, according to the same authority, we have 3,332, probably a great many more. In Hants we have 117, and smaller numbers scattered over the other counties. There can be little doubt that in many of these places, were a modest meeting-house only got up, congregations small at first would rapidly increase under a faithful missionary. We are in ignorance, almost total, as to the exact locale of these scattered people, and this ought not to be the case. There is a very palpable duty at the door of our Synod, and that is to ascertain all the stations in the different counties in the Province in which our adherents number from 10 to 20 families, and to endeavour to devise means for looking after their spiritual welfare. Cape Breton is a field the wants of which are peculiarly clamant, and which has been too much and too long neglected. We have been fortunate in securing the co-operation of the Rev. Mr. Gunn, who has given in his adherence to our church, and whose congregations, we believe, are as strong—perhaps stronger, than those of any Presbyterian minister in the Lower Provinces. Here again our grand want is churches—and of these we would require 6 or 8 at the least, which might not cost much, and to which the

people themselves would largely contribute, were it seriously proposed to them, even were there no immediate prospect of missionary service. Their very existence is a promise and a presumption that such service is likely to be forthcoming. Our church in Nova Scotia is now, we believe, almost entirely self-supporting, and we know of no application which would be more proper than for a moderate amount of assistance from the Colonial Committee towards the spiritual cultivation of this large and important field. Every day it is neglected we are suffering a loss—and the same may be said of some portions of Prince Edward Island.

It may be answered that it is difficult and next to impossible to obtain Gaelic-speaking missionaries who could alone be useful in these quarters. A very serious effort, however, ought really to be made. We mentioned in a former number, that altogether we have 16 or 17 students, Nova Scotians, studying for the ministry. A portion at least of these will come back to us—and several of them have the Gaelic language. But some years must elapse first, and a great deal might be done in the mean time. When we compare our position with that of other sects, we labour under a great disadvantage. Their men are educated here; their supply is greater; and we find them labouring, and labouring successfully too, often for a very small pecuniary return. There are Free Church ministers in Cape Breton with large congregations who do not receive, in many cases, it is said, more than £60 or £80 a year, and but a small proportion of that pittance in money. To live on such an income, must, to a refined and educated man, be indeed a great and depressing sacrifice; but they do it, and deserve much credit for it. Perhaps we may hope that in the course of five or ten years, or it may be less, we may have a sufficient number of young men in the field who will not grudge to give two or three years of their early ministerial life to these poor and suffering fields—even though the salary may not come up to the maximum. It is very evident that unless something of the kind be done, we cannot possibly keep our place among the churches. But much may be done *now*—had we only a right earnest spirit. There is a binding duty upon organized and settled churches to be up and doing. There is a duty

upon the rich and upon the poor also—for all can do something; and as a preparatory step, we know no wiser that could be taken than to advise, encourage and assist destitute localities in building, in the plainest way, churches, wherever there are people to attend them. Advice and encouragement, in many cases, would be all that would be required—the people themselves supplying the material and the labour. Wherever a church stands, it is an ever-present incentive to effort. Where it is not, organization soon disappears, hope dies, and the very existence of a once cherished and venerated church is forgotten. In such a matter as the present, wisdom, energy and a sound judgment are more wanted and more valuable than even money. The man who can infuse heart into a drooping people does more for them than he who subscribes £100 to assist them and does nothing else.

One man in Scotland by mere energy built between 3 and 400 churches; another, by the same means, raised for behoof of the Church of Scotland nearly half a million of money to endow new churches. There are few things impossible to an earnest spirit. One young minister of our church in half a year has created three flourishing congregations in P. E. Island out of very small beginnings. Surely this ought to be enough to dispel the fears of doubters, and to encourage all of us. Let us, then, take heart, survey our position with calm resolution, take counsel together and act like men and christians who have a future before them, and have to give an account of the talents which have been committed to their charge.



From the News of the Churches.

Missionary Intelligence.

ENGLAND.

The *London City Mission Magazine* of April is filled with an account of the most extraordinary mission which has yet been introduced, viz., to the public-houses. The sole duty of the missionaries engaged in this work is to visit public-houses, where, strange to say, they have generally been well received at least after the first few visits, though often exposed to attacks. One of these missionaries gives the following description:—

“The Infidels have been more than usually

active among working men, especially those connected with clubs. This may be accounted for by the opening of their new hall in Cleveland Street,—a very spacious and convenient building, which has cost £2500. It has a reading room and library, which is supplied with all the standard infidel works, and some literature of the day. Lectures are delivered on Sundays and week evenings, and powerful efforts are made to advance infidel opinions. It is remarkable that I was especially invited to take tea with them at the opening. The gentleman who asked me remarked, ‘You have for years been a determined, but honourable and friendly opponent. I thought it well to go. At the other side of the District, Lisson Grove, the Hope Temperance Hall is let on Sunday and Monday evenings to Mormonites for preaching, and very frequently to Infidels for lectures and discussion. No wonder, then, that I have daily to contend with the men for the faith once delivered to the saints.’

“Another evil of recent introduction, but rapid growth, is the music halls of London. One, the Marylebone, was opened about three years ago, in the centre of the district. It is crowded on week nights, and let on Sundays to Socinian preachers. The working classes are invited, by large posters, to these ‘Special Services,’ and many attend expecting to hear gospel truth, instead of which they hear deadly error, and words to pervert them from ‘the right way of the Lord.’

“During the past year, the Oxford Music Hall has been opened. It is also in this parish, and is on a grand scale. A short description will show the style and tendency of these places. The visitor to the hall enters from Oxford Street, beneath a beautiful Corinthian portico, whence a passage 38 feet long, enriched with Doric columns, an entablature, and semicircular roof, conducts him to a spacious hall, in which is the grand stair case leading to the galleries. On entering the hall, which is in the Roman style, its elegant proportions, and the general beauty of the architecture, make themselves felt. The graceful Corinthian columns which surround it, and the beautiful ceiling which springs from the entablature, supported by them, are pleasing to look upon. The hall is 94 feet in length, by 44 in width, to which may be added a promenade, passing entirely round the building. The height of the hall is 41 feet, and this is divided by the galleries, the front of which is artistically decorated with gilt reliefs. The proscenium is spacious, and of the Ionic order. The effect of diffused light is perfect, being produced by 28 gas stars. The entertainment is entirely musical, and consists of English and foreign operatic selections, madrigals, songs, etc. The admission is so low as 6d to the hall, and 1s. to other parts of the building. The places themselves, and the talent employed, are most attractive; and therefore, this and similar halls are well at-

tended. Many of the working, and a few of the upper, classes attend; but the large proportions are clerks, shopmen, and respectable tradeswomen, with very many depraved men and women scattered among them. Liquors are sold, and the sale pressed by a staff of waiters. The people are seated before long narrow tables. As the evening advances, the hundreds of smokers 'blow a cloud' that fills the hall. The tables become crowded with silver-looking tankards, pots, and glasses. Many of the visitors get excited with liquor, and when a song strikes their fancy, such as 'The time when I was hard up,' the *encore* is uproarious. In fact, these halls might properly be styled 'magnificent tap-rooms,' or 'monster free-and-easys.' Their influence upon society, especially the young and thoughtless, has mingled with what is good, much which is pernicious."

Another of these missionaries says—

"Upon the Sunday after the death of our lamented Prince, I visited the lowest dens of vice upon the district, and was quite struck with the sorrow manifested in tap and bar rooms, where criminal and depraved men alone meet. There was the silence of grief, and all listened with deep attention while I told them about the Prince's good life and his hope in Christ. Love to, and anxiety about the Queen, was expressed in strange words, but with heartfelt meaning. I repeat, that there is much to attach one to these men, and I am content cheerfully to use my life in efforts to lead them to the Friend of sinners. Thus to labour is a high calling. It is obedience to the express command of the Lord Jesus: 'Preach the gospel to every creature.' The day of his appearing draweth nigh; may grace be given me while sowing in tears, to be looking upward for his signal in the heavens, so that at his second coming I may be clothed upon with his righteousness and enter after a life of toil with the souls He shall give me into his rest. Amen."

Another missionary notices the same deep sympathy for the Queen. He thus describes the nature of the opposition he encounters:—

"I meet with almost all sorts of characters in these houses, and some of them are very civil. Those most uncivil are, first, the Roman Catholics. They, as a rule, are very abusive and insulting; and, if they cannot have their way with me by any other means, they will make a noise, and so try to make it appear that I am the cause of a disturbance and I know very well, as they are customers, I am the more likely to be ordered out by the landlord than they are. Under these circumstances, I often find myself in such a position that I am compelled to retire and leave the field to my antagonist.

"Another class of men who are difficult to deal with are gentlemen's servants; they are so proud that they seem to think themselves

of more consequence than their masters. I in general find them in front of the bar, or in the parlour, with a glass of grog and a cigar; they do not frequently condescend to drink common porter, and smoke a common pipe. When I introduce myself to them, they in general look at me with a great deal of contempt, and treat me as if I was somebody beside myself. Their consequential and important airs, are sometimes ludicrous."

We know of no mission either at home or abroad that needs so much faith and fortitude as this. The idea seems to be far fetched, but like many other experiments which are doubtful till tried, experience has shown that the work is attended with much blessing. Numbers are reached who could be got at by no other means, and many have been turned from evil ways in these haunts of vice.

SCOTLAND.

The topic which has occupied the largest share of public attention this month is the Lord Advocate's Education Bill.

The Bill has met with very partial acceptance. The Established Church, at a special meeting of the Commission of its General Assembly, has, by a majority of 24 to 12, resolved to petition against the Bill, chiefly on the ground that it makes no provision for religious instruction. The Presbyteries of the Free Church and United Presbyterian Church so far as they have yet pronounced upon the subject, are also opposed to many of its provisions, particularly to that which seems to give the patronage of most of the schools to heritors and parish ministers; and to the clause by which the Episcopalians and Roman Catholics are exempted from the provisions of the Bill, and allowed permanent grants, to an indefinite amount, for the erection of schools of their own. This last clause is very strongly objected to, on the ground that it gives to these denominations an opportunity and temptation for proselytism, presented to no other church; and it is not reassuring to find that Bishop Gillis (Roman Catholic) is almost the only public man who gives the Bill his hearty support. It is to be borne in mind, however, that in the case of the Free and United Presbyterian Churches, at least, the opposition to the Bill is not directed against it as a whole, but only against certain obnoxious clauses.

A public meeting was held in Edinburgh on the 21st inst., to consider the Bill. There was a large and very influential attendance, including the two members of Parliament for the city (the Lord Advocate and Mr. Black), and Mr. Dunlop, M. P. for Greenock. The meeting unanimously arrived at substantially the same conclusion as the Courts of the Free Church and U. P. Church, already referred to, taking decided exception to the erection of "rural schools," or at least to the management proposed for them, and strongly con-

demning the provision for continuing the system of rates-in-aid to Episcopalian and Roman Catholic schools. The various speakers however, with few exceptions, seemed to be well pleased with the general scope of the Bill, and disposed to give it their hearty support, if the provisions they objected to were amended or removed. The Lord Advocate, made some explanation, from which it appeared that the constitution proposed for the rural schools was not what he himself approved but what he thought might disarm the opposition to be expected from the heritor influence in both Houses of Parliament. His Lordship as good as promised that he would do what he could to have this objection to the bill removed, but he held out no expectation of any alteration of the clause in reference to the Episcopalians and Roman Catholics.

The South Leith case, and the Lord Advocate's Education Bill, are expected to occupy most of the attention of the Established Church Assembly, which meets next month (May). In the Free Church Assembly which meets at the same time, besides this question of National Education, common to all the three Presbyterian Supreme Courts, there will be the question of filling up the vacancies in the New College; and the question of Church Extension, which comes up in connexion with a report of the Home Mission Committee, recommending measures deemed expedient for carrying on evangelistic work in a more systematic way. In the United Presbyterian Synod, which meets on the 5th of May, there are also two questions which are likely to claim prominence in the discussion, viz., the Divinity Hall arrangements, and the constitution of the Supreme Court. The United Presbyterian Church, unlike the Established and Free Church, employs pastors of congregations to act as Professors in her Divinity Hall, and they can only be spared from their ministerial work for less than two months of the year. It is proposed to relieve the professors from all pastoral duty, and to extend the length of the session at the Divinity Hall; and as this Church has rarely any difficulty in obtaining money for an object which commends itself to the people, we fully expect that this desirable improvement in their Theological Hall will now be brought about. The other question to come before the Synod is the proposal to have a representative assembly, instead of a general convention of the whole ministers of the Church, each accompanied by an elder. With the rapid growth of the United Presbyterian Church, its Synod has become quite too large to form a proper representative assembly. The financial report to be laid before the Synod will be very encouraging. Notwithstanding the depression of trade and commerce during the year, above £33,000 has been received for missionary and other benevolent purposes.

There are now two vacancies to be filled up in the professorial staff of the New College, or three, if, as many are proposing, the Principalship and Professoriate of Church History conjoined in the late Principal Cunningham, are now to be separated. The other appointment which has to be made is to the assistant professorship of Oriental Languages; Professor Duncan, the present occupant of the chair, being warned by the infirmities of advancing years, that the entire management of the class is too much for him. Several names have been mentioned for the situation but it is generally expected that Mr. Davidson, the present Hebrew tutor, will have the appointment. The presbyteries of the Free Church, with few exceptions, have recommended Dr. Candlish for the Principalship, and many of them recommend him also for the vacant professorial chair. If the Rev. Doctor will accept of both, or either of the appointments, there is no doubt he has them at his option; but it is well known that he has already refused a chair in the New College, and it is doubtful whether, with somewhat impaired health, he will exchange the comparative leisure of what is now the collegiate charge of St. George's for the more arduous work of getting up, *ab initio*, a course of professorial prelections. Failing Dr. Candlish, a great many others have been named for the Professorship of Church History, among whom are Dr. Duff of Calcutta, Dr. McCosh of Belfast, Dr. McCrie of London, Mr. Rainy of the Free High Church, Edinburgh, Mr. Islay Burns of Dundee, etc.

A Roman Catholic spectacle in the Cowgate of Edinburgh, on Sunday the 6th inst., has excited a good deal of remark. Bishop Gillis, the superior of the Eastern Roman Catholic District of Scotland, made an episcopal visitation to the Church of St. Patrick, on that day. He alighted at the gate leading to the Church, in his episcopal robes, and was conducted professionally to the Church by the "Holy Guilds" of St. Joseph and St. Vincent de Paul, also attired in their official garment. He was welcomed by the playing of a brass band, the tolling of the church bell, and the fluttering of flags from vestibule to spire. The matter was brought before the Town-Council by a zealous anti-papery member, Mr. John Hope, W. S., who directed attention to the breach of the law committed by the Bishop, in appearing in his robes in a public thoroughfare. The Council declined to interfere, on the ground that it was a matter to be left to the discretion of the public prosecutor, who, we suspect, will leave it alone, unless some of our zealous Protestants in Edinburgh—as is expected—force it upon his notice. The magistrates, however, have resolved, if necessary, to take steps to prevent the ringing of the bell of St. Patrick's to the disturbance of neighboring Protestant congregations, during the hours of Divine service.

The Roman Catholics of Edinburgh are very active at present, advertising regularly their special services—such as the washing of the feet of 13 old men by the Bishop on Maundy Thursday—and levy a large amount of pecuniary support from so-called Protestants, who pay “Gentlemen, 6d; working people, 2d;” for the privilege of attending a concert or theatrical exhibition, in St. Patrick’s or St. Mary’s.

In the beginning of this month the first missionary from Scotland to Italy was set apart to his evangelistic labors, in presence of a large number of Christians of all denominations. The missionary-designate is the Rev. Mr. Kay, a licentiate of the United Presbyterian Church; but he is not sent out in connexion with any ecclesiastical denomination, but as the agent of the Society for the Evangelization of Italy. The Society, we believe, is on the look-out for other young men of Christian devotedness and talent, to send on the same mission. The members of the Society do not of course, expect that Italy is to be evangelized by foreigners; but they believe, and are confirmed in the opinion by intelligent Italian reformers, that the infant Protestant Church of Italy will be all the better of the advice and co-operation of well-trained and well-instructed Protestant ministers.

FRANCE.

Several Protestant churches have been opened lately; one in the centre of Paris, where worship is conducted alternately by the various pastors of the Free Evangelical Churches, it holds 150 persons; another at Chateaufort (Ardeche), built on the spot where our fathers worshipped until persecution rased their Church to the ground; an old stone of the venerable ruin, with its quaint inscription, ‘Maison d’oraison’ (house of prayer), has been conspicuously placed among the new masonry. At Calais, the foundation-stone of a new English Church was laid, in presence of the British Consul and 400 persons, in February last. At the same time the workmen began to dig the foundation for the Wesleyan chapel to be erected on the new Boulevard Malesherbes, Paris, to take the place of the present edifice. Earnest and collective prayer has accompanied this project. Agreement has been made with the builders, that no work shall be done on the Lord’s day.

ITALY.

Mention has been made in a previous letter of Signor Albarella, an advocate in Naples, who has devoted himself gratuitously to the work of evangelization in that city. For a time he was either president or a leading supporter of the Society of Operatives, and the political element often entered largely into his harangues. Of late, however, he has withdrawn himself from these societies, and

has devoted himself to the work of evangelization; and as he is a man quite as eloquent in his way as Gavazzi, he has attracted a large congregation, not only to his Sabbath services, but to his week-day meetings for discussion, at which he allows all who choose to put questions, or start objections, to which he replies. He has given all his influence to the establishing, or rather filling Protestant schools, originated, if I mistake not, by “The Society for Aiding Neapolitan Evangelization,” of which the worthy Dr. Strange, long resident in Naples, is the president. He has an adult evening school attended by about 70 persons. The friends of the evangelical work in Naples consider Albarella as by far the most efficient laborer in the cause in the Southern provinces, and that without disparagement to the labors of the Marquis Crespi in the same cause; and they are therefore in much distress at present because he has been appointed by the Minister of Grace and Justice to the post of Sub-Procuratore Regio in Campo Basso, quite at the extremity of the Peninsula. I hope to be able to say more of the Neapolitan schools in my next.

SWITZERLAND.

A MONUMENT IN HONOR OF JOHN HUSS. —A monument will in a short time be erected near Constance, to the precursor of the Reformation, *John Huss*. On the very place where that courageous martyr ascended the scaffold, a block of granite with an inscription will preserve the memory of his faith and heroism. The citizens of Constance, who conceived the idea of this pious monument, have resolved to bear the expense of it by themselves. The subscription list, which has circulated only among them, shows a fund of more than 1200 francs, to have been realized, which is the more remarkable because the majority of them are Catholics. This monument will be inscribed simply with the words (in German) “Here John Huss was burnt.”

The Marriage Affinity Bill.

A CERTAIN party in England have long been conspicuous for their persistent zeal in endeavouring to force through parliament a bill to legalise the marriage of a man with his deceased wife’s sister. We believe the subject is repugnant to the feelings of the great body of the people, but that matters little to those who have once mounted a hobby; the only argument they can understand, is the realisation of their favourite scheme. These schemers, it seems, have been setting forth that their odious views found favour in the

Scotch Church, and they are answered in the following pithy fashion by the *London Times* :

A "Statement of Facts and Opinions," in support of the bill for legalising marriages of affinity, has lately been circulated by the committee of the Marriage Law Reform Association. With these we have nothing to do further than to dissent from the reasonings of the three Cardinals and the Jewish Rabbi who figure here among English bishops and statesmen. But there is one of the "facts" so very much like a fiction, and so emphatically belied by a very recent event, that we must invite special attention to it. It is broadly asserted that "the Confession of Faith of the Scotch Church admits the lawfulness of all marriages not forbidden in Holy Scripture." Now, the truth is, that the Confession of Faith does nothing of the kind, and not only so, but directly negatives any inference in favour of marriage with a deceased wife's sister by laying down the rule that, for this purpose, relation by affinity is the same as relation by consanguinity. After premising that marriage ought not to be within the degrees "forbidden in the Word," it proceeds thus:—"The man may not marry any of his wife's kindred nearer in blood than he may of his own."

One specimen of this kind is enough to show what degree of credit attaches to this document. It so happens, however, that the voice of the Scotch Church, which has never wavered on this question, has just been declared upon it more loudly and clearly than ever. The ministers of the Establishment, backed by their Free Church brethren, and even by the Episcopalians, have responded, as if by anticipation, to this audacious challenge. A large and influential meeting, comprising clergymen and laymen of various denominations, was held a few days since in Edinburgh, and it was resolved to present two petitions against the measure, to be entrusted to the Duke of Buccleuch and to the Lord Advocate respectively. The speakers vied with each other in disclaiming on behalf of all classes in Scotland any desire for a relaxation of the present law. They not only pointed out that these "Marriages of Affinity" are expressly forbidden in the Confession of Faith, the fundamental code of the whole Presbyterian body, but protested that, even if they should be legalised, it would still be the duty of the Churches to pronounce them unlawful and incestuous. Dr. Candlish went further, and expressed a hope that "the Presbyterian Churches would have the firmness to exercise discipline in spite of this law," though he admitted that this course would be attended by "circumstances of extreme difficulty and delicacy." Without extenuating the impolicy of practically asserting a claim which might lead to a collision with the civil power, we are not prepared to say that such an act might

not be justified on a principle laid down by Sir H. Jenner Fust in a well-known case. At all events, the right is openly maintained by Dr. Candlish; and Mr. Monckton Milnes' project has been publicly stigmatised in Edinburgh as "a violation of the settlement upon which the Treaty of Union between England and Scotland proceeded on a matter affecting the religion of the country." Others testified to the general abhorrence felt throughout Scotland from such unions—an abhorrence so strong that it has been doubted whether, in the face of it, ministers could venture to celebrate them. Some, perhaps may agree with Mr. Buckle that Scotland is still the most priest-ridden country in Europe, Spain only excepted, and that the dependence of ministers on presbyteries and congregations for their salaries is more than compensated by the Scotch propensity to cringe before spiritual tyranny. Any one is welcome to think that the popular antipathy to marriage with a deceased wife's sister is a superstition unworthy of our age, originally dictated or encouraged by clerical bigots. This may or may not be true, but what the statesman has to note is, that the antipathy is popular, and cannot be set aside without giving a very rude shock to the religious feelings of the people. The most sceptical of politicians may well pause before doing this wilfully, and may at least defer till the enlightened influences of education have diminished this obstacle. It may sometimes, indeed, be a duty to postpone even national sentiments to the claims of justice or of supreme necessity, and if this were an emergency of that kind we should be the last to advocate any fanciful pretensions on the part of Scotland. But surely no amendment whatever as the marriage law can be so urgent as to supersede the propriety of consulting the wishes of the community which is to be subjected to it, and no discontent can be more worthy of consideration than that which is provoked by an attempt to repeal restrictions held sacred by the very persons whom it is proposed to relieve from them. It is not every reform for which there may be a clamour and pressure from below that should be granted without much deliberation, but a change demanded by the few and resisted by the many, comes before Parliament with a very ill grace. If the operation of the new Act were to be confined to England there would be too much reason to regard it as a sacrifice of many a happy though humble household to the personal interests of a few people in the upper ranks. But, in Scotland, where no one seems to want it, and very many view it with horror, this consideration is still more keenly felt:—"It was merely for the sake of obliging some half-dozen men who would not be contented with wives they could get elsewhere that they sought to deprive us—the hundreds and the thousands—of the sisters whom we could not find anywhere else."

Wilson's Clerical Almanac.

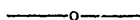
PERHAPS it may not be altogether uninteresting or unimportant to present our Colonial readers with a few detached facts and items drawn from this useful publication. It contains a vast body of information actually known to few, and which ought to be familiar to many. The ecclesiastical division of Scotland is peculiar, and differs entirely from the political. It has 1 general Assembly, 16 Synods, and 88 presbyteries. The largest presbytery is that of Glasgow, which contains 59 parishes, and has the cognizance of at least 400,000 souls, or very nearly 8000 to each minister on an average. The whole Church accommodation for this large number does not exceed 50,000, and supposing that the Free Church supplies about as much more, and all the other denominations as much more, this only amounts to 150,000, a deplorable state of things, but which is pretty much the same in all large cities. The most populous parish in Scotland is the Barony of Glasgow, numbering 79,000; the smallest is Cranshaws, containing 127, or about 21 families, so that the minister, even if all the parishioners are "Kirk," will not suffer from excess of labor. At the time of the Reformation, John Knox considered that there ought to be a minister to every 1000 people. Were such the case now, there ought to be 3000 in Scotland, and perhaps the number of every description does not fall short of it, but they are chiefly in consequence of dissent and religious dissensions, very unequally divided. For example, there are about 40 parishes which have each upwards of 10,000 parishioners. St. Cuthberts, Edinburgh, and the Barony, Glasgow, having each about 80,000. Again, there are 60 parishes under 500, and in many instances, this small number is divided between the Established and Free Churches. The total number of Established Churches in Scotland is about 1200, and allowing that each can accommodate 700, it would seem that the Established Church has accommodation for little more than one-fourth of the population. The father of the Church of Scotland is the Rev. Peter Young, minister of Wigton, who was inducted into his present charge in 1799—so that he has been minister of Wigton for the long period of 64 years. The Duke of Buccleugh is the largest patron in Scotland, having 34 livings in his gift. This excellent nobleman is looked up to with great confidence and affection by the Church, and he in return has always been one of its warmest and firmest friends. In order to show the firm and settled basis of the Church at home, we may mention that 423 ministers, or not very far from one-half have been settled in their present charges for 20 years and upwards. There is at present but one settled minister in Nova Scotia belonging to our body, of that ecclesiastical age. There are twenty ministers of the Scotch Church

settled in England, much too small a number for the Scotchmen resident there.

In Canada we have 98 settled ministers, in Nova Scotia, 16, and New Brunswick, 13, in British Guiana, 6. There are 23 foreign missionaries, exclusive of native teachers.

The Free Church in Scotland numbers about 700 ministers, of whom the Rev. Jas. Ingram of Unst in Shetland is the father, having been ordained in 1803. 280 Free Church ministers were at one time ministers of the Established Church. Time is thinning their number like that of the heroes who fought at Waterloo.

The United Presbyterian Synod embraces 27 Presbyteries and about 500 ministers. The United Original seceders about 20 ministers. The Reformed Presbyterians have 41 congregations. This body is losing ground, we believe, in Scotland. There are 84 Congregational Churches—46 Evangelical Union or Morristonian Churches—22 Methodist—81 Baptist. The Unitarians do not prosper, there being only 5 congregations altogether. The Episcopalian Clergy amount to 175, while the Roman Catholic priests number not fewer than 161. It would thus appear that the religious necessities of Scotland are ministered to by about 2900 religious teachers, a sufficient number, did they all teach the truth, and were they divided according to population.



Sabbath School Lessons.

WE have often thought that were something like a model lesson, or perhaps a series of model lessons, published in the *Record*, it might be valuable to young teachers, not so much from the information it might contain, but as exhibiting a groundwork upon which all such lessons might be prepared. We have stated before that if we are to interest or be of any advantage to a class, we must prepare, we must have something to say, and something to the purpose. Not that we should study to clothe our words in fine language. This would be a great mistake; but that we should have the facts and illustrations in readiness and arranged in due order. Above all things, let us study simplicity both of thought and expression. Let us avoid abstract reasoning and mere general talking, without an aim. Let us feel that we have a certain work to do, and first of all understand its nature and extent; see the whole of our way clearly, and then, in the plainest and most unambitious terms, point it out to others.

For example: the lesson for last Sabbath was "Christ's triumphant entry into Jerusalem," and to prove from Scripture "that Jesus was the promised Messiah." We shall suppose that teacher and pupils have both come to school prepared; that the appointed text has been correctly rehearsed, and the ap-

pointed passage (Luke xix. 28-44) carefully read over. The pupils are now invited to return to the first verse, when some simple explanations may be made, and interesting and instructive facts elicited in the form of question and answer. The character of the questions will depend, to some extent, on the general intelligence and age of the class. But in every case let the teacher be kindly communicative, and when he has drawn out of his pupils all they know on the subject, he may supply what he may consider necessary, and having done so, it would be well to go over the passage again, taking up the salient points, still in the form of question and answer. Thus: Did this entry of Christ into Jerusalem take place towards the end of his public ministry upon earth? What great Jewish feast was about to take place at this time? What was the feast of the Passover in commemoration of? Find the passage in Exodus referring to this important event. Bethany. How far was Bethany from Jerusalem? Who entertained Jesus at Bethany? Tell us something about the Mount of Olives. Here the teacher may give some interesting geographical and historical information concerning this celebrated mountain. Find the passage in Zechariah in which the circumstance relating to the ass's colt is very plainly foretold. Find the passage in Matthew in which the same incident is related—also in Mark. "They spread their clothes in the way." Why did they do so? Here the teacher may explain some of the modes adopted in ancient and modern times when great honour is intended to be shewn to an illustrious personage. Tell us something about the Pharisees. Do you recollect our Lord's beautiful parable about the Pharisee and the Publican? What does this parable show to have been the leading characteristic of this sect? What great Apostle was once a Pharisee? When Jesus told the Pharisees that if his disciples did not bear witness of him "the very stones would cry out", did he mean that the stones would really do so? Here the teacher will explain the nature of the figure employed, and how his hearers would understand it. Why did Jesus weep over the city of Jerusalem? How long was it after the time we are now speaking of, that the Romans destroyed this great city? Was this the only punishment inflicted on the Jews for their obstinacy and cruelty? In whose hands is Jerusalem now?

By going over the lesson in this way, interest will be awakened and kept up, and a habit of research and intelligent thought be created in your class, which cannot fail in producing the happiest results. Let the teacher above all things avoid difficult and far-fetched questions; let his voice be encouraging and earnest, and his own feelings will soon communicate themselves to his scholars, and they will delight in their work. Let him not hang upon an answer; he will see in a mo-

ment whether the pupil has the requisite information or not. Some teachers have an absurd habit of repeating the question three or four times over, which has only the effect of confusing or irritating. They ought to remember that a chief portion of their duty is to convey as well as elicit information. Encourage the latter by every means, but never persist in trying to draw water out of an empty well. Be slow to find fault, and lose no opportunity of expressing commendation, whenever you can at all justly do so. A kind word, even a gratified look, will do more than most of us is aware of.

The class lesson is now over, and half an hour we will take for granted has been profitably spent. The class now enters on the second part of its duty, that of finding passages to prove "that Jesus was the promised Messiah." It is very likely that every or nearly every member of the class will be prepared with one or more texts illustrating this great truth. You will hear them all in their turn, drawing especial attention to any which may be particularly appropriate, and having heard as many as you may consider necessary, or time may permit, you will then explain to them the meaning of the term "Messiah," and take up in order a few texts from the Old Testament, and corroborate them by illustrations from the New. For example, we might begin with the prophecy referring to the birth of Christ in Micah v. 2; "But thou Bethel, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be a ruler in Israel whose goings forth have been of old, from everlasting." And in Matthew ii. 5, &c., we have the literal fulfilment. We might then turn to Isaiah lxi. 1-2, indicating the office of Christ with wonderful clearness, and its corroboration in Matthew xi. 4-5, in which Christ himself instructed John's disciples to report to their master the works which they had seen him perform. Indeed, this whole subject is as replete with interest as it is full of importance, and the merest tyro may find illustrative proofs scattered over the whole Bible, such as Luke iv. 17-21, Acts ii. 26, Psalm ii. 7, Matthew iii. 16-17, 2 Peter i. 16-17, and many others.

After the texts, the teacher may draw attention to the whole life of our Saviour as a proof of his divinity. Every part of it was pure and holy—that there was no defect—no stain whatever in any part of it, and that this can be said of no other character in Scripture. The stupendous miracles he wrought prove that he was indeed sent of God. His whole history for the last three years of his life on earth, attests the truth and certainty of the claim he had put forth as the Saviour of the world.

The lesson is concluded. The task is over—the mind is refreshed and satisfied, something has been learned, and teacher and pupils leave the school with a feeling that the

meeting has been something better than an idle and tiresome form. We trust that the simple hints we have thrown out may be of some little service, perhaps, to the more inexperienced teacher and that they may encourage him or her to persevere in the good work, is the sincere prayer of CALVIN.

Queen's College, Canada.

The following extract from the address of Principal Letch, on closing the late Session at Queen's College, Canada, may be read with profit by those who are not students.—

Some of you who have this day graduated, will now bid a final adieu to the walls of this College, but I doubt not that you will bear an affectionate remembrance of it wherever you go. The future prosperity of the institution will in a great measure depend on the position you take in the world. The prizes in the actual struggle of life are the best tests of the efficiency of the training of any institution, and your teachers fondly hope that many of you may be ornaments to your country, and a credit to this institution. The avenues to distinction are open to you in the various learned professions, and to whatever pursuit you may devote yourself. Besides professional men, Canada needs much a Literary Class. To elevate the national character, it is necessary that she should have men of Science, Historians, Poets, artists, as well as men to adorn the money-making professions. You may, and indeed necessarily will, forget a good deal of the formal knowledge you have acquired at College, but I trust that you will bear through life, by a well balanced and disciplined mind, the traces of your training in this institution.

I had occasion last year to express the regret that so many were pressing into the legal and medical professions while so few were disposed to enter the Church. I am glad that the ground of complaint is this year in a great measure removed, as there is a large increase of Theological students and of those preparing to enter the Theological Hall. Though the influence of the press has destroyed the monopoly of the Church in moulding the minds of the people, still the character of the people must always depend in a large measure upon the character of the Clergy. It is impossible that an educated clergyman, with any force of character, can weekly address his people and daily mingle with them in his visits, without leaving a certain impress upon their character; and it will always hold true, to a large degree, "like clergy like people." Hence the vast importance for the elevation of a country that her clergy should be men of the highest stamp. I dare say many of you may think it unreasonable that a man should be obliged in the Church of Scotland to spend

six long years in study before he can be licensed to preach the Gospel, but I believe that none who have been thus compelled to spend so long a period have ever regretted the compulsion. The Church of Scotland, at home, demands eight years, and this has often been urged against her as excluding men from her orders who would be an ornament to the profession; she has, however, through long centuries, demanded this high standard of education, though often at the greatest inconvenience. Sometimes her efficiency, if not her existence, has been perilled for want of men, but yet she sternly adhered to the full requirements of an educated ministry. I do not, by any means, maintain that an uneducated ministry has not been useful, I believe the Gospel could never have spread so wonderfully over the American continent were it not for the labours of devout men, who were indebted only to the natural talents which God had given, without any aid from the schools of learning. It is the mission of some Churches to work with unlearned instruments, and God has greatly prospered their labours; it is the vocation of the Church of Scotland to supply a learned ministry. Each Church has its own peculiar gift, and it will in general be successful in as far as it adheres to its historical type. The wants of the people are varied, and we find that each Church meets in its own way, these wants. If much is done already by an uneducated agency, it is only the more necessary that the Church of Scotland should cling to her time honored traditions of a learned clergy.

Some of you this day received no mark of honorable distinction, but I would not have you discouraged by this if you are conscious that you have done your best. If it were possible, the most useful kind of prize would be that for the greatest progress made in the course of training. A man may come short of the prize and yet have more merit than the man who has gained it. The one who gained it may have made no advance, while the man that loses may have made a most distinct advance. It is impossible to measure accurately this progress, and therefore the convenient test of absolute proficiency is adopted, and the efficacy of such rewards arises from the fact that in many cases progress and proficiency go together. Still, there are cases where great progress is made, and yet the student comes short of the work, and, in such a case he ought not to be disheartened. His intellect and character are improved, and this, indeed, is the great substantial prize.

The death of a fellow student of high promise and amiability of character, within these few days, and with whom you were familiarly associated during the past session, reminds you that it is wrong to postpone the real work of life till a future period. You are apt to think that nothing great can be done unless you have a long life for doing it in. But some who have told most upon their

fellow men have died young; and though fallen away in the midst of your days, if you are fit for the work and service of heaven, the great end of your life has been gained. You will long cherish the memory of the departed—and in the brilliant and joyous throng of last night a dark shadow was cast across many a youthful heart, reminding you that you ought to join trembling with your mirth. Though dead he yet speaketh, and his solemn words are—"Be ye also ready, for in an hour that ye know not the Son of Man cometh."

Cultivate diligently the faculties God has given you. Open your heart to all human and generous sympathies. Let progress be the great law of your life, and you will be ever young. Your earthly tabernacle may fail, but the immortal spirit is ever young when progressive; and this is why we see men of genius retaining all the characteristics of youth. Guard against the incrustations of sloth and apathy as mortal foes. They are apt to creep upon you like the progress of a malignant disease; and though your body be vigorous, your spirit may be torpid and virtually dead.

Pictonians and University Honours.

FOR a considerable number of years we have had the pleasing duty of recording the distinctions, often the high distinctions, obtained by students belonging to the Church of Scotland in the county of Pictou, at some of the great seats of learning. If we take into consideration the population of this county, and the proportion of that population in connection with our own body, about 12 or 14 thousand, we question whether there is any place of equal size in any portion of the British American Colonies which has produced so many distinguished students. These honours have been won chiefly at Glasgow and Queen's College, Kingston. When we reflect that the former institution generally numbers some 12 or 1400 students—that several of the literary classes contain as many as 200—that many, indeed a large proportion, have had the advantage of a preparatory education in the most celebrated seminaries of the mother country, it is at once a matter of pride and wonder that our students should come out of the ordeal so honourably and so successfully. During the present year, so far as regards number, they have not been quite so fortunate as usual at the University of Glasgow. But this is, to a certain extent, compensated by the high grade of the honours carried off. Mr. William Fraser, son of James Fraser (Downie), Esq., of New Glasgow, has gained not fewer than three 1st class Certificates of Merit, in as many classes, viz.: Surgery, Materia Medica, and Practice of Physic, being, we believe, the only medical student in the University who has gained this

high distinction in so many classes in one session. Mr. Daniel Gordon, son of William Gordon, Esq., of Pictou, carried, by the suffrages of his fellow-students, the second prize in Mathematics, and was within two votes of the first—a remarkable success, if we consider the tender years of the aspirant and the numerical strength of the class. Even those who were not successful, were all, we understand, well up, and more than one of them pressed the winner very hard. We trust they will neither lose heart nor be disappointed. Their labours, altogether apart from class distinctions, will produce a rich reward.

In Aberdeen, we understand, the honour of being the best Mathematician of the year, with a prize valued at £60, was awarded to Mr. William McRae, a native of Pictou, son of the Rev. Mr. McRae, late of East River, and a brother of the accomplished minister of our Church at St. John's, Newfoundland.

In Queen's College, Canada, if we are not mistaken, every student from Pictou has carried away honours. Mr. John Gordon, of Scotch Hill, has taken the first prize in Hebrew.

Of those who have passed the College examinations with honours in Classics and Mathematics, we find the names of John McMillan, Alex. McQuarrie, and William McGillivray, from Pictou, Nova Scotia.

In the faculty of Arts, Mr. Daniel McGillivray from Mount Thom, Pictou, a first year student, has obtained honours in Greek, Latin, and Mathematics. This is the more remarkable, in the case of this young man, as the whole of his previous Classical studies amounted to two terms, or a little over six months at Pictou Academy.

In the Senior Latin, George Milligan of Pictou took the first prize, and John McMillan of the same place the second. The same young gentleman held the same position in the Senior Greek, and also in the Senior Natural Philosophy.

It is a grateful task to be able to record such facts, and we trust that so much promise will not be allowed to droop for want of assistance and encouragement.

The Church of Scotland has had to encounter not a few trials and difficulties in this Province. If she will gird herself up, and manifest a due sense of her responsibility in the right direction, with a little patience, we think she may have a successful future before her in the prospect of the acquisition of young, accomplished and laborious ministers. But she must put her hand to the plough in earnest and in time. Provision must be made for some of these young men to enable them to carry on their education—and organization and some sacrifice will be necessary—if we do not wish to run the risk of seeing their services transferred to our Church in Canada. We can provide quite as well for our licentiates as Canada, if it so please us—and if we grudge to make a slight sacrifice, we have no

right to complain if they pass us by. Progress is the great characteristic of the present age, but it is the reward of effort and earnestness. If we are to witness it amongst ourselves, we must work for it and we cannot miss it.

Let harmony of spirit, oneness of purpose, sincerity and zeal animate us as a Church, and much may and will be done under the good providence of God. Let us, like our students, enter the lists in earnest, and resolve to secure a high and honorable place among the Churches—to be known by our works and labours of love—our energy and zeal in the cause of Christ, and the prize will be indeed a crown of glory which shall never pass away.

In the above notice, we have confined ourselves to Pictou students. We are glad to observe that from the neighbouring colony of New Brunswick three students have gained high distinction in the Medical classes, Glasgow: Reuben Gross, W. McAlman, and G. V. Calhoun. We are not aware to what Church these gentlemen belong, but their talent and diligence reflect at once honour on themselves and their native Province.

The General Assemblies and Synods of Presbyterian Churches.

THE times and meetings of the above religious bodies may perhaps be interesting to some of our readers. They are as follows:—

Church of Scotland in Nova Scotia, New Glasgow; June 25.

Church of Scotland in New Brunswick, Newcastle, N. B.; Aug. 13.

Church of Scotland in Canada, Toronto, C. W.; May 28.

Church of Scotland, Edinburgh: May 22.

Free Church of Scotland, Edinburgh; May 22.

United Presbyterian Church of Scotland, Edinburgh; May 4.

Ref. Presbyterian Church of Scotland, Glasgow; May 7.

Presbyterian Church in Ireland; July 7.

Church of Lower Provinces, New Glasgow, June 25.

Church of New Brunswick, Woodstock, N. B.; June 25.

Canada Presbyterian Church, Toronto, C. W.; June 4.

SELECTIONS.

The Power of Prayer.

THE accompanying facts were related last summer by a friend in Holland, who knows them. There is nothing very striking or profound in them. They belong, perhaps, to the

unnoticed commonplace of life—to such sides of it as any one may see, and any one may overlook. Yet, in their simple, natural truth they have their lesson—real homely teaching after their own fashion. When the power of prayer is brought out in connexion with the power of revival, it is necessary to separate between a combination which is temporary and one which is essential. The power of prayer is as old as the gift of faith. Transient circumstances may give it a special prominence; but it is independent of them. Where there is a revival there will be an effectual, fervent prayer; but effectual, fervent prayer is by no means limited to revival. It exists, and displays its forces, and wins its victories in the world of the unseen, although no public stir should flaunt it before the wonder of men;—it exists in quiet hearts, and in calm and gentle days, and when the Spirit is not rushing with the sweep of the tempest, but breathing, like a wind that goes whispering round the flowers. We naturally turn for it to crises of spiritual manifestation: it is well for us to be reminded that it may characterize the ordinary times of any spiritual life. These prayers, also, are not about strictly religious matters. They are all borrowed from the petition—"Give us this day our daily bread." They concern the body and bodily deliverance, bodily necessities and bodily straits; for there is no limit to the kingdom over which the power of prayer rules save the limit of human life and thought. They are frank and truthful, touching upon direct and palpable wants, and, without any consciousness of impropriety, bringing God into the very centre of these wants. It is a very real, it may be a very common thing for people in great poverty to find they have no food. It is very true, and it may be very common, that God hears their prayer, and supplies them. It is very true also that the answer is sent in a common way and through very ordinary means. But that life is not common life which hangs so closely by the skirts of God, in which He is so visibly present doing according to His will; it has its marvel and rare preciousness though it should manifest itself as here only with regard to the last turf or the children's supper. For our life is not all spiritual, nor concerning the private divine communion of the soul; but "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." And it is a blessed light that these, and similar narratives, throw upon the dark homes of the poor, shewing that there may be, though unknown to us, thousands of desolate, lonely rooms that can bear witness to the victory of faith and the power of prayer in the plain struggle of every day, and teaching us, whether rich or poor, "Cast thy burden upon the Lord, and he shall sustain thee."

A poor widow, who believed in God, lived at U——. God had supported her, with her six children, for many years, and had never put her trust to shame. Last spring her faith was greatly tried; her provisions were entirely exhausted, her fuel reduced to two turf. Her situation was very dark and seemed hopeless. She went once more to a quiet corner in her garret, where she kept her Bible; she took refuge with the Lord, poured out her wants before Him, besought Him to have mercy that very day. "Ah, dear Lord," she said, in her simple way, "my precious Father, we have no food, and now we have nothing more to burn." The words had scarcely expired on her lips when she heard a man call loudly for her from below, and ask her where he might put 500 turf. They had been sent by the distributors of a fund for poor widows, of which she had never heard. "According to thy faith be it unto thee."

There is a widow in A—— whose sole support, after her husband's death, was an only daughter. This daughter soon died. Her last thought for herself was, "My soul longs for Jesus." Her last thought for her mother was, "Dearest mother, I have trusted you to the Lord, who will care for you." Eleven years have passed, and she has never wanted. She has taken her sister and niece into her house, and still God supplies her; yet she has seldom more than her daily bread. Her faith has been strengthened; she has no uneasiness; she says it is the Lord who provides. A—— often visits her; and as often as he has asked if she is in need, she has replied, "No, I want nothing; there is enough for to-day both for me, and those who are with me." "O woman, great is thy faith!"

L—— and his wife sat together one Saturday afternoon, weary and wretched. They were miserably poor; but no one knew it. Everything had gone against them; and a shop which had hitherto brought in a little was now so empty that, to hide their necessity, they closed it. It was a sad, bleak prospect into the next week as they sat there, silent, looking into each other's haggard faces. She had fasted so long that the pain forced her to speak—the dull, irritated complaint of hunger. The husband had no money to buy her bread. He left the room with a heavy sorrow, and begged of the Lord to look in mercy upon them, and to give them food. As he prayed, he thought he heard a voice that said to him, "The Lord will deliver thee;" and he began to sing a psalm with a joyful heart. Meanwhile a girl had knocked at the door. She wished to buy a trifle that cost a shilling; it was the last article in the shop, and the money was paid. The woman hurried to her husband; he was praising God. She was astonished; and he told her why he sang and was glad. Then she related what had happened. "And now," she said, "we have already enough for to-day, and even for to-

morow." So they rejoiced together, and spent the evening in thankfulness.

There was a true believer who lived in U——. He was a widower, left with five children; and he was very poor. He had spent two days without food, and he could bear it for himself; but the children hungered, and cried for bread, and he had none to give them. He prayed to God many times, and no answer came. However, he continued and he told his children to be patient, and wait on God, and said, "I am sure you will not go to bed without food." But they were starving, and replied, "Father, you have often told us the same thing, and we have received nothing yet." And still he answered, "I have prayed to God, and, as I knelt, He promised to feed us before night; and His promises are faithful." And the children were hushed, and thought of the wonderful Helper, and how He would come to them. They had no fire, but they drew together in the corner; and the father looked at them, and tears started down his cheeks; yet he knew God would not fail. Many feet passed by the door; but there was no loitering step, and none that stopped. Presently there were fewer; for the evening was falling, and it grew still without; and they could hear the clock strike the long hours. Seven and eight it tolled, and people seemed to have gone to rest; and the children thought the angels must have gone to rest too. Scarcely had the clock struck nine—and they listened how clear each stroke fell through the noiseless air—when there was a knock at the door, and a woman brought in a dish with potatoes, and told them they would find something more than that. They found money among the potatoes, and one of the children went out to buy wood and salt. As it passed through the street a servant came up, and said: "Have you brothers and sisters at home?"—"Oh, yes," he made answer; "we are five."—"Then you can take this with you," handing a large parcel to the child. And when he returned, the parcel was opened and it was found to be a large ham. And they never knew who the woman was, nor who was the servant. But the children said they were the angels, and ate their supper with exceeding gladness and faith, thinking that God himself was feeding them, and that He in heaven had heard their father praying in the corner.

Incident at the Death-bed of an old Scottish Worthy.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—PSALM xxxvii. 25.
 "A little that a righteous man hath is better than the riches of many wicked."—PSALM xxxvii. 16.

JOHN ROW was the first Protestant minister of Perth, and was as distinguished for

scholarship as for zeal and ability in the discharge of his spiritual duties. He revived the study of Greek, and is said to have been the first who introduced a knowledge of the Hebrew language into Scotland. During a long residence abroad, he had acquired a knowledge of these, the languages in which the Scriptures were originally written, and on returning to his native country was anxious that they should be more generally known, and that young men training for the ministry should especially consider them a necessary part of their education. Under his auspices, the Grammar School at Perth became one of the most celebrated in the kingdom, and many of the young noblemen and gentlemen sent there for their education boarded with Mr. Row. At family worship, the passage of Scripture, if from the old Testament, was read in Hebrew; and if from the New Testament, in Greek. At his death he left a numerous family poorly provided for. His grandson, the historian, has recorded an anecdote which is interesting as throwing light on the circumstances of the family, and as manifesting the humble yet confident reliance of the doing father on the guardian care of the all-bountiful Provider. It cannot be better given than in his own words:—

"There was," he says, "a remarkable passage in his sickness, a little before his death. The master of the Grammar Schule, commonlie callit Dominie Rynd, cam to visit him, and, among other things, he said, 'Sir, ye hae mony sma' bairns, and, alas! ye hae but little or nae gear to leave them. What will becme of them? I fear they may beg through the country. Sir, ye have not been careful to gather gear to them, as weel ye micht, both at Rome and since ye came to Scotland.'

"Mr. John Row, turning himself to the wall, lay silent a prettie pace, pouring out his soul to God. Thereafter, turning himself again, he says:—

"Dominie, I have been thinking upon that ye were speaking to me. I will not justifie myself, nor say that I have been careful enough to gather gear for my bairns. I think I might and ought to have done mair that way than I have done. But, Dominie, I have laid ower my bairns upon God and the weil-ordered covenant, for we must lippen much to the old charter, 'THE LORD WILL PROVIDE.' But, Dominie, let me, time about, speak to you. Ye hae but ae son, and ye hae great ricker to give him; and ye mak a god o' your gear; and ye think o' but your only son—'My son,' say ye, 'he will have enough.'" But, Dominie, it fears me, ye hae little credit, and far less comfort by him; yea, it may be, that when my bairns, whom I have laid ower upon God's gracious and all-sufficient providence, may have competence in the world, your son may have much mister, and be behelden to some of mine; for it is God's blessing that maketh rich."

And the event, says the quaint narrator,

did speak the fulfilling of the prophecy of the dying servant of Jesus Christ, Mr. Row's family were all well provided for. Five out of his six sons became ministers, and were all famous in their day; and of his two daughters, one was married to the minister of Longfor-gan, and the other to Mr. William Rig, a rich merchant in Edinburgh, of whom "cam a numerous offspring and posterity of many rich people." "And Dominie Rynd his onlie rich son was . . . a verie profane and dissolute man, given to drunkenness and many evil vices, so that he became verie poore, and in his own time was forced, for povertie, to sell his bukes to Mr. John Row, Schoolmaster in Perth, grandson to him who uttered the prophecy; and, after his death, his wife, for povertie, turned ane gangrel woman, selling some sma' wares, and was often refreshed with meat and drink in the houses of Mr. Row's children."

So says the story. In accordance with the common belief of that period, it calls the saying of the dying minister "a prophecy," but it did not need a prophet to foretell, either that vice and drunkenness bring a family to heggary, or that God will provide for the children of His servants who put their trust in Him. In this view of it, the anecdote is but another fulfillment of the gracious promise, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

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A Man Hunt with Bloodhounds.

MR. THOMAS COLLEY GRATTAN, in a new work entitled "Beaten Paths and those who trod them," draws a picture of "Ould Ireland" 40 years ago, which our readers would scarcely credit but on his authority. The narrative to which we allude is entitled "A Man Hunt with Bloodhounds," and it is described with great power.

A gay party of hunters are assembled at the Squire's, at Batchelor's Hall, and after sitting up all night drinking whisky punch, suddenly find that morning has overtaken them at their devotions. "Out with the lamps and candles, and open the shutters," says the squire, "and welcome the daylight. This is the way we knock two days into one at Knockderrig." The dogs were soon ready in the couples, the horses saddled, the hunters ready to mount, and all anxious to know what the "drag" is to be which the squire is to give them instead of a stag. "Here he is," shouts a voice, and then into the midst bounds a man, a living man, in tight dress, with a handkerchief tied round his waist, and a close cloth cap on his head, smeared with blood from top to toe, and yet showing his white teeth and winking eyes through the gory streaks. This living man was the prey to be hunted by a pack of fierce and savage bloodhounds. At first the horrible appearance of

the man startled even the drunken rioters, and some of them spoke of the danger. But the man himself was fearless; he was used to it; and so, after being charged by the squire to be careful, to hold his breath well in, and being told, that he was to have twenty minutes' law granted, away he went, carrying with him a leaping pole, by the help of which he cleared the ditch as merrily as if off for a run with the fox-hounds. Then were brought forth the hounds, twelve in number, huge, ferocious beasts, standing some twenty-five inches high, forty in length, with flashing eyes and foaming lips, furious to be unloosed upon the prey. At last the signal was given, and in a moment the dogs, like a pack of hungry wolves, with the whole troop of hunters after them, dashed madly away across the country in full cry. After some desperate leaping, they reached a trout stream, and for a moment there was a check. The wretched creature whom they were hunting had not, it seemed, followed the squire's advice, by making at once for some ragged elm trees, among the boughs of which he would have been safe, but gone a little to the right, so as to give "more sport" to the field. But there was no time to think what would be his horrible fate, if the dogs came upon him in the open ground, for they had crossed the stream, and all again were in full cry. On, on they went. Presently the hunters caught a glimpse of him some way ahead, cantering lightly over a rising ground, and then calmly climbing a tree, as the hounds drew nearer and nearer in full cry, and with panting, roaring jaws. The man—named Godroon—had now perched himself across a branch of the tree, which swayed up and down with his weight. Suddenly the branch snapped in two, and Godroon was dashed to the ground, rolling over the other side of the rath. Meanwhile on swept the pack of ferocious hounds; and on swept the hunters, sparing neither whip nor spur, to come up in time to save the poor wretch from being torn to pieces. Little hope seemed left. But when the height was gained, with eager eyes they saw the panting wretch running for his life some hundred of yards ahead. The bloodhounds followed in mad fury, gaining inch by inch on their prey. There were several heavy falls of men and horses; but still all did their best, their very utmost, to save poor Godroon. Two hares sprang up in the path of the dogs, but these they never heeded for an instant. Blood, blood, only would stay them. At last Godroon was seen hurrying up the rough side of the rocky mountain ahead, the hounds closing fast on him, and the men in utter despair of helping him. The next change in the scene was Godroon's gaining the summit, rushing over it, and out of our sight without a moment's pause. "He'll do it," cried the squire, "the witch's tree will save him; he'll scramble up somehow, though the tree has not a screed of

bark on it. Life is sweet, and strength and activity can do anything."

At last the hunters gained the summit, and there before them, 200 yards off, was the lake and the blasted witch's tree with Godroon again and again making fruitless efforts to climb to the overhanging branches, and as often falling in despair to the ground. Horses, men, and dogs were rushing down after him in headlong confusion; the bloodhounds roaring with fury at having the victim almost in their fangs, and the huntsmen shouting madly—"The water! the water! Plunge in! plunge in!" In a few moments he had jumped headlong into the lake, and the ferocious dogs after him, and then in wild confusion followed men and horses, the men striving to ride the hounds down or to batter them to death with heavy hunting whips. It was impossible to describe what followed. Enough, that the wretched man was at last snatched from his bloody destroyers and lifted on to a horse more dead than alive, as the horror-struck procession wound its way down the mountain side. Godroon after all his awful ordeal did survive the night. After a jolly hunting breakfast the sportsmen one and all made up a goodly purse for him, and the bloodhounds were all shot dead on the floor of the kennel.

"God bless ye all, my good friends," said the squire as he took leave of them; "remember, I now reckon you all as men of honour not to mention to any one a hint of this adventure by word of mouth or pen for five years." All promised and all kept their word. It is exactly forty years beyond the five, says Mr. Grattan, when I tell the wild story of the wild sports of Ireland in the olden time.

ECCLESIASTIC AL ITEMS.

The Falkirk *Herald* announces the death of Rev. Hugh Young, minister of the Reformed Presbyterian Church, Lauriston.

REV. J. COFFING, an American missionary has been murdered in the north of Syria, by a couple of misersants who followed his party and fired at him.

THE DUNLOP LIBEL CASE.—The proceedings before the Presbytery of Irvine in connection with the Dunlop libel case closed on Tuesday, when the Presbytery agreed to meet on Wednesday next week to pronounce judgment.

THE *Southern Reporter* states that John Scott, Esq. of Rodono, has offered to erect a chapel in connection with the Church of Scotland on his lands of Chapelhope, on the banks of St Mary's Loch, and to provide finished accommodation for the resident missionary who may be stationed there.

WE understand that the patronage of Kilmorack church has been purchased by Mrs.

Webster of Flemington, Forfarshire, a lady who has devoted much attention to benefit the Established Churches in various parishes. A requisition has been largely signed by the parishioners of Kilmorack, and forwarded to Mrs. Webster, praying that the charge may be granted to Rev. Mr. Fraser, brother of the late incumbent, who is highly acceptable to the congregation there.—*Inverness Courier.*

ELDERS WIVES' AND DAUGHTERS' ASSOCIATION.—This association of ladies in connection with the Church of Scotland, has for its object the training of destitute girls of from 12 to 14 years, so as to fit them for becoming domestic servants. The annual general meeting was held on Monday in the Home, 2, Duke Street, when the sums collected during the past year, amounting to £140, were handed in. The association at present supports 9 of the poorest girls to be found in the neighborhood, supplies them with instruction in reading and writing, and trains them thoroughly in all the branches of household work, so that they will soon become excellent domestic servants. The association invites all those interested in female industrial training to visit the institution.—*Glasgow Courier.*

SOUTH LEITH CASE.—The hearing of the proof in this case was resumed on Tuesday, by the Presbytery of Edinburgh, in the Assembly Hall—Dr. Fowler, moderator. After the examination of two witnesses, counsel for the objectors produced three executions of citation of witnesses, dated respectively, 14th, 19th, 28th April 1862. He stated that the witnesses whose names are mentioned in these executions had failed to obey the citation of the Presbytery. He therefore moved the court for a warrant to cite the witnesses mentioned in the third citation *pro secundo*, or for such other remedy as the Court may deem expedient or necessary to secure their attendance, as the evidence of these parties was material to the cause of the objectors. After discussing the matter for two hours, the Presbytery, on motion of Dr. Fowler, seconded by Mr. Macknight, granted the crave, allowed the objectors Friday and Monday first to complete their proof—Presbytery to meet at eleven o'clock on Friday.

Review of the Past Month.

THE war in the once United States is still the all engrossing subject everywhere. Since the battle at Pittsburg Landing no very decisive action has been fought, but the Northern forces nevertheless continue to make progress. New Orleans, the crescent city, the real capital of the South, the key of the Mississippi, has fallen into their hands after a series of severe contests. This is perhaps the

severest blow that has yet befallen the Southern cause, yet, notwithstanding this and other misfortunes, there is not a word heard of giving in. The universal feeling seems to be to suffer to the last extremity, but under no possible circumstances to come back again to the Union. Gen. McClellan, with his immense army is advancing in the direction of Richmond, and while we write, is said to be within a few miles of that city. A great Confederate army is before him, but it is questionable whether in equipments or numbers, it will be able much longer to keep in check its powerful opponent. Before Corinth, two great armies stand facing each other, neither apparently being very anxious to bring matters to the last desperate issue. There can be little doubt however that a great and decisive battle cannot be far distant. The seaboard is gradually, but surely falling into the power of the North. Norfolk has been taken, and its navy yard destroyed. The Merrimac has been blown up to prevent its falling into the hands of the enemy. The blockade of some of the Southern ports has been partially raised, but we fear that the prospects of shipping much cotton from any of them are anything but encouraging. It is said that cotton is being destroyed utterly wherever there is the slightest probability of its falling into Northern hands. In the meantime skirmishes, some of which have almost the proportions of battles, are going on almost daily. Of the result of these very little is heard, but there can be little doubt that in several of them the North do not gather all the glory. By one of the latest telegraphs, we learn that a Northern general—Banks—has been so far worsted in an engagement, that he has retreated 22 miles, and recrossed the Potomac, and that militia are being sent in haste from New York and Pennsylvania to strengthen Washington.

The want of the usual cotton supply, and the general cessation of Southern trade, are being felt more and more in Great Britain and France. In Manchester alone, there were said to be at the last account 16,000 hands idle, and the same proportion probably in all other manufacturing cities. In France, the suffering is said to be still greater, and the Emperor chafes under it, and gets the credit of being anxious for immediate intervention along with England to put an end to this unnatural strife.

What is called the Roman question continues to be eagerly discussed throughout Europe. Victor Emmanuel has been making a triumphant progress through a portion of his new dominions. But Italy is still like a seething pot, a hot bed of anarchy and conspiracy. The pope still sits in Rome, supported by French soldiers. The policy of Louis Napoleon on this point is inexplicable. If Italian unity is possible, it can only have a fair trial by having its head quarters at Rom

Why not leave the Italians to settle their own disputes, and have one kingdom or half-a-dozen, as suits or pleases themselves.

The Great International Exhibition was opened in Hyde Park on the first of May, with great pomp and ceremony, and under the most favourable circumstances. The arrangements were perfect, and everything went like clockwork. Upwards of 30,000 people visited it the first day, and the amount realized is said to have been about £8000—a fair beginning. We may have some faint idea of the value of its contents from the fact that the insurance upon them exceeds £15,000,000 sterling.

The Japanese Ambassadors had arrived in London and were present at the opening of the Exhibition. Their astonishment must have been very considerable. We trust they may carry back to their native country such a report as may induce their countrymen to desire a closer and more extended intercourse with the Western world.

Much of the public attention has been occupied since the celebrated exploits of the Merrimac, with the experiments which have been taking place at Shoeburyness with the 300-pounder Armstrong gun. This tremendous weapon has proved, beyond all doubt, its power to penetrate the side of a ship much stronger than that of any iron-clad vessel yet in existence, by demolishing utterly a target, an exact model of the side of the Warrior. It is very questionable whether it is possible to build ships under any circumstances invulnerable to modern artillery.

In Canada the Ministry have been defeated on the Militia Bill, and have resigned. It is very evident that if Canada, with so near and restless a neighbour, is to live in peace and security, she must have a large available military force of some kind to depend upon; and the policy foreshadowed in the intended Militia act, was, we think, both a wise and economical one. For the present it has been overruled, but faction cannot drown patriotism in Canada—it is too real for that. Their Parliament House is expected to be finished next year. It will be quite an imposing structure, as may be understood from the following newspaper paragraph:—"Our Parliament has met, with the usual formula, but nothing worthy of note has transpired in it. The Parliament buildings are expected to be finished next year, whence the last Hegira of our Government takes place. An understanding of the extent of the buildings may be formed from the following: They contain 300 rooms, and they cover nearly four acres of ground; there are ten acres of plastering; twelve miles of cornices, over 1200 windows and doors, 12 millions of bricks, and an enormous quantity of carved and cut stone masonry. When the buildings are finished, and the quadrangle graded and covered with green turf, relieved by shrubs, vases, and

fountains, the effect of the whole will be magnificent, and rival in beauty some of the most gorgeous European structures."

The coal oil springs of Canada promise to be of great value, and to open up quite a new article of commerce,—one well yielding its owner oil at the rate of 40 gallons a minute.

The gold fields of Nova Scotia continue to yield well,—some of the quartz giving as much as 20 ounces of gold to the ton. Individual adventurers are said, however, to be making out poorly, and the excitement is by no means very great.

The Intercolonial Railway is again being largely discussed,—the British Government having offered to guarantee the loan necessary for its construction, but declined to provide any of the funds. How Nova Scotia or New Brunswick is to provide their share does not seem to us very clear.

We regret to have to record the death of Sir James C. Ross, the illustrious Arctic navigator.

An extraordinary price has lately been given for a picture by Paul de la Roche, viz.: £32,000. The subject is the execution of Marie Antoinette, and the purchaser a London brewer.

The Lord Advocate has introduced another Parish School Bill for Scotland, which will likely largely engage the attention of the General Assembly. It is not likely to become law, as no party, if we except the Roman Catholics, seem to be pleased with its provisions.

WE have now and then the pleasure of seeing an occasional article in the *Record* turning up again in other publications, sometimes acknowledged, sometimes not. Of the latter we do not complain much, as we dare say it takes place for the most part through inadvertence; but we noticed something the other day which we confess we did not like—viz.: the extraction of an article of ours by a religious journal, and ostentatiously headed *original*. This, we think, is taking too much liberty.

IN the list of subscriptions from New Glasgow, in favour of the Young Men's Scheme published last month, instead of Wm. McDonald, 7s. 6d., read Mrs. McDonald, 7s. 6d.

We are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or we will send ten copies for 5 dollars. Single copies, 3s. 1-2d.

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