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THE

# MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

JULY, 1860

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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

JULY, 1860.

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

### Sermon,

By the Rev. J. Sinclair, Missionary, Pictou.

JOHN XIV. 1.—"Let not your hearts be troubled; ye believe in God, believe also in me."

"A bruised reed shall he not break, and the smoking flax shall he not quench;" so prophesied Isaiah of Christ many centuries before his advent, and our text is one proof of the accomplishment of the prophecy. The design, and the execution of the scheme of salvation, proceeded on principles of unutterable tenderness and compassion. Unbounded the love of Jesus: himself a man of sorrows, he always felt for the sorrows of others. He is "touched with the feeling of our iniquities." Never had sufferings met his eye without commiseration: nor was the fact that mankind were themselves the cause of their misery, sufficient to avert his compassionate regard. Misfortunes brought on by themselves, as well as those over which they had no direct control, evoked his sympathy. The prodigal's tears of penitence, and the widow's tears of bereavement, he wiped away. He assuaged all the griefs, and alleviated all the trials of life. This is the character under which he is presented to us in our text.

In familiar converse with his little band of followers, he speaks to them of his departure, and tells them that this was as expedient as was necessary. They heard the intimation with pain, not only because they saw their worldly prospects blasted, their fond hopes of the restoration of the kingdom unto Israel extinguished, and all their vain fancies reflecting a temporal reign of Jesus vanish away; but also because their loving friend was to leave them. They thought not, in their grief, that Christ must suffer, and enter

into his glory. They understood not that he would rise again from the dead on the third day. One thought only filled their minds, and left no room for another. He was to be torn from them for ever, and this heartrending thought filled their hearts with anguish so overwhelmingly, that every ground of comfort seemed to be swept away. It was the bitterness of unlooked-for disappointment that fell on their dismayed hearts, a calamity that can be appreciated only by those whose expectations were this moment high, and the next withered and crushed. It is a sore trial to witness the inroads of disease, sapping by slow but steady approaches the life of a dear and valued friend; and the heart is wrung with affliction when the dreaded event occurs; but to part with our friend in the midst of his usefulness, or in the dawn of his promising career, and that unexpectedly. Oh! it is this that adds untold poignancy to our sorrows. It was the suddenness of the stroke that so crushed the Patriarch Jacob, when tidings of the untimely end of his beloved Joseph were brought him, that he said, "I will go down into the grave unto my son mourning."

The sorrow of the disciples of Jesus was so intense as to spread a haze of uncertainty and unbelief over their whole minds. In this dejected state they stood much in need of a counsellor who should direct them to the best antidote against all trouble. Their counsellor was their master, and the antidote faith. In further discoursing from this passage we shall endeavor to explain how faith is the best remedy for an aching heart, and contrast it with other remedies that are sometimes prescribed.

"Ye believe in God, believe also in me;"

or, as it might be rendered, "Believe in God, and believe in me." Believe, that is, in the attributes of the Father, so terrible to his enemies, and believe in me, the brightness of his glory, and the express image of his person, and you shall see and feel all those glorious and terrible attributes radiant with eternal love. Belief in the existence of God, apart from belief in the existence of the Son, instead of alleviating human misery, aggravates it the more. There is no consolation afforded to the mourning soul, by the knowledge that one Supreme Being holds the sceptre of the universe; for without knowing and believing in God the Son, the contemplation of the Deity would scare the mind of the convicted sinner, who could not but regard the Supreme as a jealous and an avenging God—a consuming fire; and when adversity laid us prostrate, we would regard it only as the frown of the Almighty, not as the correction of a father. We could not see him in the tempest, in the earthquake or the fire, but always in the still small voice, if indeed we could suppose that his voice was ever anything but appalling to hear. Without faith in Christ we could not know God at all: "neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." The light of nature is but dim without the light of the Gospel. The voice of philosophy is powerless in the hour of trial, to comfort and cheer the soul. Of what avail is it to know that the universe is regulated by general laws; that the inexorable decree of mortality and change is engraved on all things under the sun, and that man must bend to his fate? Stoical indifference or passive submission is the cold and heartless philosophy of the world. It is the natural offspring of belief in some one who is at the head of all affairs; but who or what he is, it cannot tell. Life and immortality are brought to light by the Gospel; consolations and joys are there unfolded which eye hath not seen, nor ear heard, nor entered into the heart of man to conceive. It is faith in the Father, in union with faith in the Son, which will enable us to see that light, and appropriate these consolations and joys. By means of this evangelical faith, the fear and love of God are produced in the soul; truth and mercy are shown in beautiful harmony; righteousness and peace in sure and honorable reconciliation. The two affections of fear and love, in which the whole of religion may almost be said to be comprised, exist in one and the same mind, towards one and the same glorious personage. Wonderful harmony! unlooked-for co-existence! It is the union of the two that constitutes the saving faith of the Gospel, and is emphatically called a shield. How is it a remedy against trouble? It enables the soul to repose and trust in the faithfulness and love of God. When under the pressure of distress, we are apt to exclaim with Job—"all these things are against me."

We are prone to reason thus: if God loved me, he would not so chastise me; but faith recognizes in the most trying circumstances the hand of a loving father, and hails it joyfully as a discipline most necessary and beneficial. Too prone to forget God when the sun of prosperity shines upon us, we naturally say, "This is my rent for ever, here will I dwell, for I have desired it." We begin to think too complacently of our condition, and say—"Soul take thine ease, thou hast much goods laid up for many years, but our Lord suffers not his own to be deceived, or thus enjoy inglorious and fallacious rest. The fan is in his hand, and his wheat is winnowed. He is the refiner, and his gold is purified. He is the physician, and the patient must feel the sharp edge of the instrument of cure. "Affliction for the present, is not joyous but grievous;" but the faith enables us to rely on the promise that "afterwards it shall work out a far more exceeding, even an eternal weight of glory. Dark and dismal is the winter of the year, but it is beneficial. Its frosts and snows are but the process preparatory to another spring when the face of nature smiles again, and the gloom of winter is forgotten. Analogous to these are the adverse seasons of the Christian life. Our nature recoils from the tempest and shudders at its sullen aspect; but the faith points out the true hiding place from the storm, and the covert from the tempest until all ills be overpast.

Let us consider the efficacy of faith in enabling the Christian to bear the various ills of life. Take the case of the disciples themselves, after they had been fully confirmed in the kingdom of God; for the greatest difference is observable between their conduct when disciples and when apostles. In the one character, as seen in the passage before us, they were disconcerted and alarmed at the approach of trial. In the other, they shewed remarkable intrepidity. As disciples, they betrayed pusillanimity and cowardice. They forsook their Lord and fled. As apostles they could brave the most appalling dangers and endure the most cruel tortures, unshaken and unmoved. Like Moses, influenced by faith they chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. The trials of the apostles were most severe. See that abridgement of Paul's life, written by himself, in 2 Cor., cap., and what a record of suffering and trial it is! And this terrible catalogue of persecutions was written, be it observed, during his residence at Ephesus, where he had still a long time to labor, that is to suffer, in the Master's cause. Now what enabled him and his fellow-apostles to triumph over all this? It was not their enthusiasm—that they indeed possessed—but it was as remote from fanaticism as courage is from rashness. It were the words of truth and soberness spoken more calmly and deliberately than by

It was not their desire of applause, for never was a theme more spoken against and opposed than theirs, and never were characters more reviled. Applause! Why they warned their hearers against glorying in men, and disclaimed the wisdom of words, lest the Gospel of Christ should be made of none effect. The secret of their patient and even joyful endurance was their faith, which carried them as on eagle's wings, and set them in heavenly places with Christ Jesus.

Let us now specify a few ordinary cases of trial, and we shall see equal efficacy in this antidote. Consider the condition of the Christian when troubled by fears respecting his redemption; and where is the Christian who has never been agitated by these fears? If there be only the merest probability that we shall at last be rejected by God, is it not enough to awaken anxiety and care even to agony? and oh! when so many hostile influences surround us that the righteous are scarcely saved, how is it possible not to shudder at the awful contingency! What can allay these alarms? Just faith in God, and faith also in Christ, which enables the Christian to know and understand that God, who sent his Son on an embassy of love to him when caring for none of these things, will much more deliver him from wrath now, when all his anxieties are awakened in reference to eternity, his soul, and his Saviour's cause. Conscious of his own earnestness, he looks, by faith, for proofs of the earnestness of God, and he finds on every hand that God willeth that none should perish. He opens his Bible and finds that whosoever will may take of the water of life freely; that no poor awakened sinner was ever more in earnest to seize proffered pardon than He is to grant it. His own testimony is—"I said not unto the seed of Jacob, seek ye my face in vain. The Lord speak righteousness; I declare things that are right."

Again, for the same purpose observe the affliction which arises from the losses peculiar to this changing world—shattered fortunes, broken friendships, and unsuspected enmity—and the true remedy for them all is faith in God, and faith also in Jesus. Riches take to themselves wings, and flee away. When this happens, observation and experience teach that the shock is great, so that broken fortunes are generally synonymous with broken hearts. Nature rebels at the deplorable descent, and frets at the sad transition, but faith looks up to that treasure which neither moth nor rust can corrupt, and which thieves can never steal, and finds itself invigorated and improved by the change. The Christian whose lot it is to look back on departed pomp and grandeur, may have much cause to say with David: "It is good for me to have been afflicted." His future may be far more bright and cheering than the past. If he may not hope for the establishment of his former position, he may hope for a kingdom

which shall never be moved. Broken friendships are not of uncommon occurrence. The warm generous heart feels most acutely the dissolution of the tie that bound it to another which it judged equally warm and generous, but in which, as events proved, it misplaced its confidence. Its complaint then, coincides with that of the Psalmist: "It was not an enemy that reproached me, for then I could bear it; neither was it one that hated me, then I could have hid myself from him." Humanity is often afflicted with this species of trouble; but Christianity prescribes a remedy. If friends prove false, look to that friend who sticketh closer than a brother. If seeming friends betray, behold that innumerable company of angels and spirits of the just in glory, where there is perpetual friendship cemented by the harmony of one common aim, principle, and pursuit. Where strife and competition have been thrown aside for ever; where ambition, with its jealousies, and controversy, with its thorns, have been extinguished by fullness of joy and love and glory.

Lastly. The approaching death of Jesus being the proximate cause of the sorrow of the disciples, was the occasion also of the counsel contained in our text; and this prescription, consequently, is peculiarly applicable to those who mourn the death of relatives. While they sorrow, they need not despair. The death of Christ has deprived death of its sting. The sepulchre of Jesus has consecrated and sanctified all Christian graves throughout the world, and soon the dead in Christ shall rise to glory. All the better for their mouldering in the dust, because the body of sin and death has been destroyed. The body of weakness and corruption has been glorified and spiritualized. Let not your hearts be troubled. "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." Hear, then, his gracious promise, and believe that the dark and cold grave is but a bed of sleep, and that He who is the resurrection and the life, shall ere long awake all its tenantry. Let your faith penetrate the future, and behold your friend in all the beauty of hoiness, enrobed in purity, and crowned in bliss.

Contrast with this divine antidote the prescriptions of the world in its treatment of the same troubles. If peradventure one is seen disturbed by fears for his soul's salvation, abandoning his former associates and habits, he is marked as a melancholy man, and advised to laugh away his fears. He is flattered that his character is as unexceptionable as that of others; that flaws and imperfections may be detected in the best, and that there is really no ground for his dismal apprehensions; that there is time enough to think of these things which comport very well with sick beds, and hospitals, and funerals, but are surely not adapted for youth and its innocent enjoyments, or for manhood's manly

engagements. He is urged to leave off all thought of his spiritual condition, and mix with the thoughtless crowd, whose amusements will soon bring him to himself again. If this advice is listened to, and this man yields, he may recover his former equanimity, but it is at a fearful sacrifice of principle and interest; and he will yet have to confess that miserable comforters are they all, and fool that he was to have listened to quacks and vain empirics.

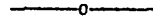
Again. If one is overtaken with pecuniary losses; if his fortunes, entrusted to the uncertain keeping of avaricious, dishonest, and embezzling men, or committed to the fluctuations of commerce, falls with a loud crash, the effect on the ruined man is often prostration of mind and utter despair; and the remedy is often a dishonest attempt to retain his fortune, by the adoption of means good or bad indiscriminately. Not able to dig, and to beg ashamed, the example of the unrighteous steward is pursued. It may succeed, but it is at one's own peril of losing the best inheritance, the unsearchable riches of Christ. Judas Iscariot sold his Master for thirty pieces of silver, and afterwards, filled with remorse, put a period to his own life. He made haste to enrich himself by a horrible crime, which haunted him night and day, and plunged him in despair. And there have been others who sold their birthright, bartered away their eternal weal, for a pitiful addition to their estate, injuries to themselves, and sins against God, for which the vengeance of conscience would not suffer them to live.

If, moreover, the trial is occasioned by the desertion of those whom we esteemed our friends, or the treachery of those in whom we reposed our confidence, the first impulse of our minds is to resent the injury we have sustained. This is the remedy which is too frequently applied to the sore, and which, instead of mollifying, irritates it the more. Retaliation and resentment widen the breach, and admit into the camp a troop of revengeful, hateful, murderous thoughts, destroying the peace of the mind far more than thousands of mortal foes. Forgiveness of injuries, and a believing look to Jesus, the meek and lowly, will remove our trouble far more than cruel resentment.

Or, finally: if the sorrow be that occasioned by bereavement, how is it treated by the world? Every effort is made, (sometimes with indecent haste,) to bury the dead out of sight. There is a burden on the heart, no doubt, but it is an intolerable one. There are tears, no doubt, but they are selfish ones, and assumed sometimes for the sake of appearance. There are sable vestments, and every badge of mourning, loud lamentations and noisy requiems. But let every charitable construction be put upon these outward signs. Let us admit that they are all genuine bursts of sorrow. And what is the pre-

scription? One counsels active employment, that the mind may be diverted to some other object; and hence the busy wheels of life scarcely pause while the funeral knell of the dear departed is being tolled. Another counsels a change of residence, so that new scenes and new objects may soothe the wearied spirit—just as some African tribes do when one of their number dies and is buried—they desert the place for ever. A third takes up the old heathen philosophy of fate: and thus the poor wounded heart is stricken more and more. The world has nothing wherewith to bind up the broken-hearted, or meet the wants of suffering humanity.

How thankful ought we to be for this panacea for all sorrow! which converts treasures of life into nourishment for our spirits, and turns our mourning into joy. Let us then say in faith: "Our light afflictions, which are for a moment, are not worthy to be compared with the glory that shall be revealed."



#### AN EXPOSITION OF MATTHEW XXI., 13, 20.

This passage has been the theme of endless controversy,—one vast body of the Christian world appealing to it in support of a fundamental doctrine of their system,—the infallibility of their visible head; another connecting a part of it with the view commonly termed Apostolical Succession; and yet another, through their dread of falling into either of the preceding errors, explaining the words of Christ away, and so interpreting them that they become almost meaningless. As a general rule, at the foundation of every doctrinal error which is extensively prevalent, there lies a truth,—perverted, marked, one-sided, indeed,—but still a truth. Now is it frequently the case, that the simple negation of an error involves the truth. Every river has two banks. Depress either, and the stream becomes a shallow and stagnated lake. Upon those banks, the verdure may be rank and pestilential. Poisonous shrubs may grow luxuriantly, deadly grass be exalted, and among the shades may lurk beasts of prey, and abominable creeping things. But all these are yet the signs of the exceeding fertility of the land,—more encouraging to the emigrant than if the banks were naked leafless, wastes. To render them valuable it is not necessary to smite them with the curse of barrenness. What is wanted is cultivation, is the sowing of healthful seed. Plant truth, and error will die. The very luxuriansness of error is the surest proof that, could the good seed be sown, it would bear an hundred fold. Doctrinal errors can never be simply eradicated without substituting anything in their stead. The soil of the heart must bear; and every part must be occupied,—if not with wheat, then with tares, which are a degenerate wheat.

Perhaps in no case, has an error been originated by the perusal of the Scriptures. The error has sprung up first, and then, the prejudices of its supporters having been enlisted in its favor, they come to the Scriptures not to ascertain what they say, but to discover passages which, where isolated, and interpreted, not by the aid of scripture in general, but by the colored light of a foregone conclusion, appear to yield a meaning favorable to that conclusion. The true way to ascertain what a controverted passage means, is, to keep in remembrance the circumstances in which, the person by whom, and the persons to whom it was spoken; and by placing ourselves in the position of the latter, to estimate in what sense we would understand the words, had they been originally addressed to ourselves.

If we take up point by point, in this passage, in the order of the conversation as held by Christ with his Apostles, and thus follow the thought through all its windings, we may succeed in arriving at some definite understanding of its real purport. The first point is our Saviour's question, with the disciple's reply. Next his inquiry as to the Apostle's own idea, with the reply of Simon Peter as their representative. Third, the consequent blessing. And fourth, the two promises.

I. "Whom do men say that I, the Son of Man am?" "What now do the people think, say, believe of me, after all that I have hitherto done and taught?" Why was this question asked at all? Not certainly out of ignorance on the part of him who, knowing what was in man, knew, therefore, the opinion generally prevalent regarding him among the people. Neither, therefore, was curiosity the motive. If the succeeding part of the sacred narrative be examined, it will be found that about this time, the public labors of our Lord were brought, to a great extent, to a close; that thenceforth he performed but few miracles; and, though accompanied still, occasionally, by great multitudes, that his teachings began gradually to be more confined to his immediate followers. The next chapter begins with a most significant event—the transfiguration—which was undoubtedly a turning point in the life of our Saviour. To the transfiguration, the discourse before us is preliminary and indispensable.—Indispensable, because, unless the disciples were, some of them, prepared to acknowledge Jesus to be the Christ, unless they comprehended with some degree of fullness, the peculiarity of his character, they could not be taken to witness so remarkable a circumstance; for they would, in no sense, have understood its meaning and intention. In going in and out among the people, the disciples could not fail frequently to hear their observation upon the character of Jesus. Mingled with the voices of some were the more reverent conjectures of others; and as we learn from the reply of the disciples, not one of those con-

jectures reached the truth. It was important, therefore, for the sake of the disciples themselves, to ascertain, by their own acknowledgment, what opinion they had been induced to form, and how far, if at all, that opinion had been modified by the observations of the people.

Further; Jesus was now about to prepare them, in plain terms, for his death,—that event which formed the subject of the remarkable conversation upon the Mount, where he was transfigured. We know, from the after history, that the death of Jesus took the disciples by surprise, notwithstanding the frequency of its announcement. It was requisite, therefore, that their faith should be strengthened in every way, to prepare them at all for that blow, seemingly so fatal to their hopes,—that they should be satisfied, that, however unlooked for, all these things were in reality parts of one great plan, of which he, whom they followed was the centre and sum. The confession to which Jesus gradually led them, was intended in a manner to pledge them to the conviction that, however mysterious and inexplicable any occurrences of his future life might be, they could not be more mysterious than the fact which they were now about to confess,—that he, who stood in humble guise before them, was yet the "Christ the Son of the living God."

Keeping in view, then, that this was a turning point in the life of Jesus, that a clear and decided conception of his character was indispensable to prepare the disciples for his transfiguration, and equally indispensable to qualify them for familiarity with the forthcoming announcements of his death, so that, although they steadily disbelieved these until fulfilled, they should nevertheless hold fast to that confidence in his Messiahship, to which they now pledged themselves, we may understand why this question was put. "What do men think of me—this man whom they see and hear, with all his works and words?—of me, this Jesus?" For all his past teaching and acting had, as their principal aim, to manifest who he was,—to awaken and establish faith in his person.

*The Reply.*—From the replies of the disciples, it appears that while all viewed Jesus as some great one, and placed him at least in close connection, according to their several prevalent ideas, with the coming Messiah, no one anywhere said of him that he himself was the Messiah; all held him in too slight estimation for that. The Jews, however, were of opinion that the first resurrection was connected with the appearance of the Messiah, and the setting up of his kingdom; and so the idea readily suggested itself that forerunners of the resurrection would precede that mighty period. Among these forerunners they expected the prophets. John the Baptist has just been slain. But we find before this, that his slayer, and doubtless many



others, were agitated by the thought, he was risen. This might be he. Elias was predicted as the forerunner of Christ; and though we knew that the prediction was fulfilled in John, this conception did not then prevail, from the disappointing character of Christ himself. This might be he. Around the person of Jeremiah, as we learn from the Apocryphal books, a circle of traditions had gathered. From the deep pathos of his writings, and the strange affection for his country, evident in every line of his writings, he was called, by way of eminence, the prophet of God. Jesus might, perhaps, be he, risen from the dead to witness the restoration of his country, the coming of the Messiah, and all the magnificent, but merely worldly expectations realised, which the Jews had centered around that event.

But how did it happen, that outside of the small circle of disciples, none could bring themselves to conceive the Messiah in Jesus?—(I am speaking, for this reason, that the whole ministry of Jesus appeared to them to stand in utter opposition to the Messianic character and action. We associate greatness of character with nobility of appearance. We must be dazzled by outward grandeur that we may give credit to inward worth. We estimate things not as they are, but as they appear to be. And for the dented heart of fallen humanity, pretensions must ever be sustained by pomp. To the eye of the unprofessional spectator, the appearance of soldiers on holiday parade, in all the gaiety and glitter of unsoiled uniform, is more warlike and terrible than the aspect which they would present on the field of battle, stained with the marks of long and severe campaigning. The great Humboldt, the philosopher who seemed to have summed up in himself all the scientific knowledge of which the world was in possession, down to his own day, received innumerable tokens of the respect which was felt for him from the courts of Europe. Countries, who rested their own merits upon their titles and badges of distinction, estimated his also, by these titles and badges. Without these, he was nothing in their eyes, for how could they measure the knowledge, the operations, the profundity of the thoughts of a Humboldt? At the death of the simple philosopher, all these certificates of rank, patents of nobility, badges of distinction, were found huddled together, covered with dust that had long been undisturbed, in some neglected drawer. These things did not constitute his title to respect and remembrance.

The application is obvious. To eyes that expected in the Messiah, a magnificence of array corresponding to, but outshining the glittering grandeur of an Oriental monarch, Jesus had no form nor comeliness. "There was no beauty in him that he should be desired. He was despised and they esteemed him not."

II. We now come to the second, properly the chief question, for which the first was intended merely to prepare the way. "Whom say ye that I am?" "What have ye, who so long time have been with me, arrived at as the result of your intercourse? Have these opinions of the people exercised any, and what influence over your belief? What do ye know, and in what terms would ye confess your faith?" For be it observed, that the expression of faith is in itself already a strengthening and confirming of it; and therefore does Jesus require it of them here. We form our resolve or conclusion mentally, but that resolve is not felt to be binding,—it is associated with nothing without ourselves,—it does not appeal to our fellow-men, and lay hold of their sympathies, or gather strength from their co-operation, or their opposition, until it is announced in words, or embodied in a documentary form. Therefore does Jesus call upon them to speak out their opinion frankly, first before him, and then, at the proper time, when the church should be built by and upon their labors, before all men.

Then answered Simon, the mouth-piece of the Apostles, the most ardent of all,—then answered he quickly and gladly in the name of all, taking it for granted that none would contradict him,—by renewing the same confession which he had already made, and which Nathaniel had made at a period earlier still. Simon is not led astray; he is rendered only the more decided amid all the confused sayings of the people, and the contradiction encountered in Jerusalem. (See John's Gospel from the 7th to the 10th chapters.) Observe the fullness of his confessions. Without any preface such as "I believe," "we say," he declares at once, "thou art the Christ." But more. Had the Apostle stopped there, it might be inferred that he saw in Jesus only a distinguished man,—the man of men,—the fullness of manhood,—but still, only a man raised up by God, and specially endowed for a special purpose. But his closer intercourse with Jesus had opened up to him, through the working of the Spirit, a view into his higher nature,—he recognised in him the revelation of God. And still more; to show his sense of the reality of the divine manifestation in Jesus, he adds; "the Son of the living God." The image of the God-head as reflected in him, was so strong and powerful that through it the Father, as his eternal original, was for the first time revealed in his wondrous essence. All proven revelations of the living one were dead, when compared with the fullness which flows forth in all the varied exhibitions of the Saviour. "In him was life, and the life was the light of men."

## AN EARNEST MINISTRY.

“Whatever you have to do, do it with all your might.”

This is an injunction applicable to every sphere of labor, and necessary to the success of every undertaking. Enter the workshop of the mechanic whose fame has travelled beyond the boundary of his native district, and you will invariably find an unwearied worker—an eager enthusiast in his trade, full of knowledge, yet unsatisfied with its possession, and ever anxious to add to his accumulating store. He is thoroughly in earnest, and sooner or later will be triumphantly successful. What is the history of discovery and invention, but a history of patient labor, of entire and unceasing devotion to the matter in hand? A man may perform his duties with a cold conscientiousness to the end of time, without rising once above the dead level of commonplace, and he will leave the world, so far as he is concerned, pretty much as he found it, of whom all or nearly all that can be said is that he was born, he lived, he died and was buried. The world closes over him, and he sinks into oblivion like a stone thrown into the water, which though parted for a moment closes over it, as if it had never been disturbed.

So it is with man, in every profession, in every position, under every possible circumstance—but in no profession and in no position does the fact stand out in stronger relief than in that of the minister of the Gospel, whether his duty calls him to fight the fight of faith as a missionary in heathen lands, or as a fearless and faithful preacher of the truth in the crowded city. We do not believe that there ever was a really earnest minister who was not a popular and successful teacher of divine truth; not that mushroom popularity which is won by empty show, “often gained without merit and lost without blame,” and which is but too apt to perish in the using—but that abiding popularity which is made up of self-denying labor, of heart-felt sympathy and love, of strong and earnest conviction of duty—of a duty which identifies itself wholly and completely with the material and religious interests of those committed to his charge. Such a popularity is unlikely to wane; its growth will be generally slow and gradual, but time will only deepen and consolidate it. These thoughts suggested themselves to us from the perusal of a short memoir of the late John Angell James. Few ministers of the Gospel have for the last forty years occupied a larger space in the public eye—few have been more successful in doing good, and very few indeed have labored so abundantly for the cause of Christ, in the pulpit, on the platform, and still more through the press. To him the cause of his Master was all in all—it was his one engrossing thought, and to it were devoted his time, his abilities, his labors in season and out of season. He

was eminently an evangelical minister, and a very slight sketch of his career, may here not be altogether without use or interest. James was a minister of what is called the Congregational body—a section of the Church of Christ, feeble in this Province and in Scotland, but both numerous and influential in the sister kingdom of England. Born of poor, but respectable parents, he was not intended for the ministry, but was apprenticed by them at an early age to a linen draper. In this humble situation, the earnestness of his Christian character was made known through the letters he was in the habit of addressing to his sister, and through the influence of a neighboring clergyman and the consent of his father, he was placed in an Academy to study for the ministry. His true course was now taken, destined to be a blessing to himself and to the cause of Christ throughout the world. His abilities and earnestness soon made their natural impression, and several places sought his services. He fixed upon Birmingham, from which, during more than half a century he did not remove. At first, his congregation was very small, consisting of not more than 200 people, or 40 families, and though he preached three times every Sabbath, visited, instructed, exhorted, prayed with and for his people, little or no increase took place during the first five years; yet he neither repined nor complained; the members were few and the pay was small and other and more eligible places were clamorous for his services, but like a good soldier he stood firm to his post, and in due time he had his reward. In seven years his chapel had to be enlarged, and in another six years it had to be rebuilt, so as to contain 2000 people. From that time till the end of his long and useful life it continued to be filled. From the very first, his aim was high—fidelity and earnestness having been cultivated and practiced as the leading principles in his public ministrations. His preaching was eminently evangelical, Christ and him crucified, was the leading idea in every discourse. Like every successful minister, he prepared for the pulpit with great care, and though naturally a fluent and ready speaker, he never appeared even at a public meeting, without having carefully arranged and considered his thoughts. As a natural consequence there was a freshness in his style which not only commanded attention but made him a most powerful platform orator. His appearance at the meetings of the Bible Society was always hailed with delight, and for many long years he was its ornament and pride.

In his own congregation, he was the ardent advocate of every scheme which had for its object the advance of the Redeemer's kingdom, and his own statement gives the following interesting result,

“When I became pastor of my church, more than fifty-three years ago, the only object of congregational benevolence and action

was the Sunday-school, which was then conducted in a private house, hired for the purpose. There was nothing else; literally nothing we set our hands to. We had not then taken up even the Missionary Society. We have now an organization for the London Missionary Society, which raises as its regular contribution, nearly £500 per annum, besides occasional donations to meet special appeals, which, upon an average, may make up another £100 a year. For the Colonial Missionary Society, we raise annually £70. For our Sunday and day schools, which comprehend nearly 2000 children, we raise £200. Our ladies conduct a working Society for Orphan Mission Schools in the East Indies, the proceeds of which reach, on an average, £50 a year; they sustain also a Dorcas Society for the poor of our town; a Maternal Society, of many branches, in various localities; and a Female Benevolent Society for visiting the Sick Poor. We have a Religious Tract Society, which employs ninety distributors, and spends £50 nearly a year in the purchase of tracts. Our Village Preachers' Society, which employs twelve or fourteen lay-agents, costs us scarcely anything. We raise £60 annually for the County Association. We have a Young Men's Brotherly Society, for general and religious improvement, with a library of 2000 volumes. We have also night-schools for young men and women, at small cost, and Bible classes for other young men and women. In addition to all this, we raise £100 per annum for Spring Hill College. We have laid out £23,000 in improving the old chapel and building the new one; in the erection of schoolrooms, the college, and in building seven country and town small chapels. We have also formed two separate Independent churches, and have, jointly with another congregation, formed a third, and all but set up a fourth; and are at this time in treaty for two pieces of freehold land, which will cost £700, to build two more chapels in the suburbs of the town."

But as an author, Mr. James has been most extensively useful. As a preacher, he could speak to only 2000 people. As a writer, he has been read, it may be safely said by millions. Of his *Anxious Inquirer*, more than 500,000 copies have been sold, and it has also been translated into Welsh, German, Italian and French. More than a million copies of his *Pastoral Addresses* have been circulated, besides other works of scarcely inferior value, or popularity.

After fifty-four years of constant and devoted labor, he has gone to his rest, an illustrious example of what a good man can do. He has gone, mourned by all—his memory loved and cherished by all. Though the minister of a Congregational church, he was no controversialist or narrow sectarian; he loved every friend of Christ, whether Episco-

palian or Presbyterian, a Baptist or Methodist, and he was loved by all in return.

Let every minister when he feels discouraged from seeing little fruit apparently following his labors, look back to the early career of Angell James, and take courage; but still more let his abundant labors, his illustrious life, his triumphant death, nerve his hand and encourage his heart. The reward may be distant, but it will not be the less sure. What a different aspect would the world assume were every pulpit occupied by a John Angell James!

For the "Monthly Record."

### STRAY THOUGHTS—BY CLERICUS

#### THE INVENTION OF PRINTING.

For a thousand years learning slept in cloisters, cradled by sleepy monks, swaddled in dust and cobwebs, shut up in perennial darkness, coiled away in time-stained scrolls, guarded by iron bolts and bars, sentinelled by ignorance and superstition, gross and inexorable. Much perished, or was perishing, for lack of light and liberty; but at last the pining prisoner was set free, never again to be put in fetters. A key was found which opened wide every convent door, bid it come forth, and gave it the world for its field. That key was *printing*. The muffled mummy crept forth, gathering strength as it breathed the air of heaven. Soon its step became that of a giant, its flight speedier than that of a winged Mercury. It multiplied itself into ten thousand forms—a few baneful, but nearly all suppassingly beautiful. It entered the cottage as cheerfully as the palace, and left a ray of light and mental health in both. The world opened its arms wide to welcome a new benefactor—

#### THE BIBLE.

May not these glorious truths be told to all the world? No, was thundered from the chair of St. Peter. No, was proclaimed from the high domed cathedral. No, was muttered by the scowling monk. Yes, cried Wickliffe, out of the midst of darkness. Yes, cried Crammer, amidst blazing faggots. Yes, shouted Knox, before a trembling priesthood. And they have gone forth, and filled the land of Wickliffe and of Knox, and many a land beside, and have cheered the souls of millions, and purified their hearts and made them fit for heaven. Thrice blessed Book of books! source of all wisdom and of all hope, emanation of the Godhead! continue to go forth, enter every house, till thou girdle the mighty globe. Preacher of salvation! may all tongues hail thee, and all believe in thee. May Churches send thee, in all thy purity, among benighted lands—the great and only missionary—till the last unbeliever has fallen down before thy author,

## THE REFORMATION.

Who has dared to put the truth in fetters? No matter; the story is long—strike them off. Error has had a somewhat lengthened reign:—her time is expired. The great Reformer, with the majesty and courage of a lion, comes upon the stage. Armed with truth, he scatters before him his numerous enemies. Popes, Councils, traditions, human inventions, impositions, relics, saints, penances, indulgences, fall before him, and the world breathes more freely, and mankind throw off their mental shackles, and stand up or kneel down to God alone for pardon, with his book clasped to their heart. Oh may that freedom be the speedy gerardon of every immortal soul.

## PAUL.

A model missionary. Full of the spirit of the living God, and the spirit of true humility; Learned and eloquent, yet distrustful of himself; self-denying, earnest, undaunted, serene in danger and in the prospect of death; anxious only about the one thing needful; ready in season and out of season for his Master's work; no hireling—no worker at so much per day—no counter of labor and sacrifice—no calculator of advantages of pay and place—no chooser of locality on the labor-saving principle;—to spend and to be spent was his motto; not greedy of filthy lucre, but greedy exceedingly of saving souls is Paul. The Gentile missionary, wherever he went he planted a Christian Church; wherever he preached he gathered converts. Now and then, thanks be to God, amidst ecclesiastical dearth and barrenness, we have an humble but sincere imitator, whose spirit is willing, though his flesh be weak, and whom this world, with all its wickedness, reverently admires. Go, young and ardent missionary, with prayerful heart, study and imitate the character of Paul.

## THE CHURCH.

What is the Church? The sanctuary of the faithful, of which I am the head, says the Pope. The fountain from which Gospel truth has flowed for the last 1800 years, says the Christian,—by apostolic succession of Bishops, proclaims the Episcopalian,—with lighted candles, and gorgeous altars, and white-stoled priests, and crosses, chimes in the Puseyite. It is laying on of hands through Synods and Presbyteries, gravely asserts the Presbyterian,—with immersion instead of sprinkling, explains the Baptist,—and working out our own salvation with fear and trembling, adds the Methodist. And so it will be while human thought is free. He who seeks after uniformity seeks after a vain shadow. Let us pant after union of heart and object, universal sympathy, unbounded charity—worshipping God by the light the Bible gives us, in sincerity and truth. Let no sect say, We are the Church, but let each individual pray, "Lord, may I be considered

worthy of being a member of that great body thy Church.

There is a class who take no such exalted view of the Church, but simply as a building of stone and lime, which they must do a little to keep up, because it is respectable; who fancy that £120 or £150 a year is plenty for a minister, though they themselves would consider it hard to live on twice the sum. This unhappy class may be said to be with the Church, but not of the Church; and if it were possible, would be much the better of being under the ministry of a Paul.

## CHALMERS.

Genius, piety, passion, fervor, faith, blended with a sprinkling of human infirmities, made up the greatest Christian orator of the nineteenth century.

## THE PRESS.

An intellectual leviathan, preferring generally to swim in troubled waters, caring little for kings or legions or royal fleets, combining the power of the thunderbolt, the wisdom of the sage, with sometimes the purity of an angel, at others (but comparatively seldom) the wickedness of the Devil.

## THE MISSIONARY.

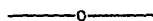
A field laborer in the service of the Almighty.

## THE SABBATH SCHOOL.

The nursery of our faith, the hope of the Church, the future of Christianity.

## THE RAGGED SCHOOL.

Seed that hath been sown by the wayside, of which some will grow, much will be trodden under foot and perish.



## For the "Monthly Record."

"As the shadow of a great rock in a weary land."—Isaiah XXXI. 2.

We, with pained and bleeding feet,  
Eyes that sorrow, hearts that beat,  
Weary with the thorns that lay  
In the stubble of our way,  
Fainting on the burning sand  
Of this dark temptation land,  
Sinking with the toil of life,  
All its evils, sin and strife,  
From the fiery noon-day's heat  
Need we not some cool retreat?  
When the wasting storm is near  
Need we not a shadow here?

Hearts that languish, eyes that weep,  
As we climb life's weary steep,  
Rent within by passion's power,  
Tried in many a tempted hour,  
Holier dreams of faith and heaven,  
Soiled to earth, like snow-flakes driven  
By the tempest hurrying on,  
Till their purity is gone;

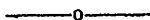
All our dreams of love and trust,  
Clogs that bind us down to dust,  
Who to us will helper stand—  
Shadow in this weary land.

One, the truth, the life, the way,  
Ever stands his people's stay :  
He hath known life's fiercest heat,  
Thorns have pierced his sacred feet,  
All the ills by mortal borne,  
Thirst and hunger, stripes and scorn,  
Doubt, betrayal, slander's breath,  
Disappointment, hatred, death—  
These he bore for us to be—  
Hiding place where all might flee—  
On life's shifting, troubled shore,  
Cleft and covert evermore.

Is the desert long and dry  
Underneath this parching sky ?  
Still there is a shelter given,  
Shadow cool with dew of heaven,  
Where the Rock of Ages towers  
In this weary land of ours :  
Living streams its cleft sides give,  
Where the soul may drink and live.  
Tempted, bring your trials here—  
Saint, no more the combat fear—  
From the vain world's scorching thrall  
Christ, the Rock, will shadow all.

Halifax, June, 1860.

M. J. K.



FAMILIAR LETTERS ON SUNDAY SCHOOLS.

BY REV. STEPHEN H. TYNG D. D.

NEW YORK, March 14, 1860.

*My Dear Friend*—I pass from a consideration of the advantages to be derived from Sunday-schools, to a contemplation of the agency to be employed. The value of the proposed result makes the importance of the agency designed to produce it still the greater. The discriminative character of the results we desire must also influence our selection of an agency entirely appropriate to their attainment. In the subject before us, the clement of the agency is the personal character of the teacher. A more important influence, or one more actually effective upon the character of the church, cannot be found apart from the personal work of the divinely appointed ministry of the Gospel, than the organized and active body of Sunday school Teachers. They have advantages of influence which are peculiarly their own. The small number of their hearers,—their acknowledged personal relation as teachers,—the direct individual and mutual contact and connection of this relation,—the quiet and secured attention,—the secluded place and hour for their work,—the open and eager minus of the young disciples whom they instruct,—the facility of comprehension and the freedom of impression,—the solemnizing, subduing, and exciting influence of the accompanying prayer and

praise of the school united,—all combine to give them an opportunity of blessing and saving a generation for Christ, which angels might covet, and over the blessed results of which angels will rejoice. As I habitually walk around among the classes, and sometimes have an opportunity to take the place of a teacher, and thus observe and test, in turn, the blessedness of opening the absorbing truths of salvation to such open and grateful minds, I gain a constantly enlarging conception of the privileges and blessings of the work. No employment seems to me so attractive,—and no occupation so sure to bring its ample reward. That blessed hour of free and unrestrained conversation, in the simplest terms upon the highest subjects, only appears too short for the privilege and the occupation which are necessarily confined to it. And in the supposition that every element involved in this occupation is of a fair and full measure of adaptation to its successful accomplishment, I can conceive of no influence upon human society at all to be compared in efficacy and actual power with the scheme of operation which is thus considered. I cannot speak or think of this agency as ever rivalling, or really separable from, the appointed ministry. The teachers of my schools seem to me to be but parts of myself. Like the fingers of one of those beautiful power-presses, they take up the very pages which I desire to impress, and smoothly and quietly spread them out before me, prepared to receive the blessed communications from on high which I long to stamp on their minds and hearts for ever. When one surveys this tranquil but powerful operation, it is vain to compare the parts with each other, in their relative importance. They must all be there, all proportionate, all adapted, all in order; and then the unseen, mysterious power applied, with its sure but imponderable energy, the result comes out, the happiness and the triumph of all. And who that stands to contemplate the glowing regularity and mysterious beauty of this work, would desire to go back to the single hand-press of the individual laborer, toiling, with far greater weariness, to accomplish but a small portion of the result? That in actual practice we really find a fair exhibition of these appropriate elements I have no power to deny. The great proportion of teachers are doubtless useful and faithful. And the very existence and constant enlargement of the operation on all sides and in every church, while every element is so voluntary and unconstrained, cannot but show the adaptation of the actual agency, and the interest of youthful minds therein. The rule of the history is flourishing success. The exceptions are the failing and drooping schools, and inattentive and careless attendants. Yet there is no school in which there are not found very great differences, both in the passing manifestations and in the actual results, among the various

classes and teachers. Every school will furnish some specimens of what may be called the highest exemplification of the system; some classes always present, always punctual, always interested, always active; some teachers always there, always prepared, always attractive, always effectual; and therefore some fruits of the highest and most blessed character always growing. That this difference will be found in some degree among the children, I should not deny. But this can be only occasional and individual. There are teachers, too, who are found especially adapted to some particular classes of children. But the differences are just as great between the individual children of the same general class, as between the social classes themselves. And there are some teachers who are always instruments of blessing, and I might almost say a blessing to all. How dear and precious such servants of the Lord are to a pastor's heart, and to the welfare of the church, who can fairly tell? But why should not all be such? There may be, and doubtless there is difference of gifts. But are there any gifts calculated for usefulness in the Sunday-school that every teacher may not in a fair measure and degree acquire?—Are there any that ever Christian may not have and exercise in some appropriate relation with entire success? I think not. And therefore while I speak upon this subject, I must deal with it, not as involving only the characteristics of the poet, natural and not to be attained, but as the qualifications of the faithful practical servant, whose best services are the improvements of his constant opportunities, and whose brightest graces are the light of a lamp which, though grace has started with its divine spark, faithful watching and care keep in its abiding and useful glow.

Of all qualifications in a successful teacher real and experimental piety is by far the most important. A teacher in a Sunday-school actually and professedly unconverted, seems an anomaly simply absurd. I should hardly waste a moment in discussing such a point. "In this the children of God are manifest and the children of the devil." If there are but those two classes on earth, in a spiritual division, as I certainly cannot doubt, I can hardly imagine the propriety of employing one of either class to be a teacher in the ways of the other. There surely may be true piety in its germ in the heart, where as yet no open profession of it has been made in appointed ordinances of separation. And a wise consideration by the appointing power will take this possible fact into consideration in the present contingency. Perhaps the very desire to teach others the ways of Christ may be one of the first and most encouraging evidences of the reality of this spiritual life within, however feeble and doubtful it may appear. I would not, therefore, quench the smoking flax, or break the bruised reed; nor

on any account discourage one of the Lord's little ones in their desires to be useful. But it is a case which requires vast caution, and faithful and tender judgment. The interest to be confided is great. The possible evils may be greater. And all the circumstances which are individual and personal must be taken into account. But the governing principle must be laid down, that a teacher of others to be the children of God, should himself be his child;—a guardian and guide of the little children of the Saviour's household ought not to be a stranger and foreigner, having no hope, and without God in the world, but a fellow-citizen with the saints, and of the household of God. True piety is the growth and fruit of a converted heart,—an experience of the Saviour's forgiving love,—a real consecration of the soul, as bought with a price, to him who has redeemed and owns it. It is a state in which old things have passed away, and all things in their principles, and in their measure and degree of results, have become new. A Sunday school teacher must be thus taught and born of God, so that the divine subjects of teaching shall not be the mere barren acquisitions of the hearing of the ear, but the real subjects of the experience and enjoyment of the heart. I am exceedingly earnest to press this point. It is the very starting-point in this new line of view. Everything else will depend upon it, and presuppose it. We cannot therefore, pass it with indifference or inattention. What is Sunday-school teaching but a ministry for God? In the very nature of the employment, it is a work for Christians, and for them alone. The idea is sometimes suggested, that getting some vain and irreligious persons to teach others, may be the means of leading them to learn themselves. This would seem too wicked to be merely absurd, if applied to the ministry of the Gospel. But though more manageable and more easily remedied, it is equally incongruous in the present case. We cannot afford to present our children as merely demonstrative subjects. Their interests and welfare are the things for which we seek. And in securing an agency for the blessing, the Lord must first call to his service, and then instruct and prepare for its adequate fulfillment. Our teachers must be in choice and heart and life the children and servants of the living God.

Added to this primary qualification, we may speak as second in importance, of enlarged Scriptural knowledge. Every part of the Sacred Word should be familiar to a teacher's mind. And to the utmost extent of individual means and time, the widest preparation should be made of attainment from this whole field. Here will come in the whole area of study in the localities and national customs which are connected with the historical teaching of the Bible. When we began our work, this field for study was vastly extensive, and widely scattered. But the lab-

ers and preparations which the process of the work has called out, in the condensed and comprehensive books prepared upon these various points, have so simplified and arranged the study, that it involves but little difficulty now for any. But this knowledge is only to be acquired by study—and in the great multitude of cases, it can only be acquired by the actual study of the particular lesson. I have had great reason to believe there is far too little actual study on the appointed lesson by the most of teachers. In hurried and extemporaneous work in teaching, I have no confidence. It is as worthless in the Sunday-school as in the pulpit. In each case it wearies and disgusts the speaker and the hearers equally. The Sunday's lesson should be the week's study. The reading and the thought should be given to it. Ample notes should be made of the information attained. And the teacher should come prepared to the utmost possible extent with information on the whole subject, and the ability to answer any reasonable question, or to expound any natural difficulty which may occur. "Reading maketh a full man." And it is delightful to witness the work of such an one in teaching. The scholars crowd around, and hang upon his words, and the excitement and occupation of the mutual interest in the subject of study, make the hour to seem too short for both. How sad a contrast is the aspect of another class and teacher, where the little information of the teacher has been soon exhausted—and before the hour has half gone by, the teacher sits with folded hands in idleness, and the children are yawning with indifference, or else the Word of God is laid aside and some story-book is read in its place. We may mournfully think of Cowper's words in a similar case:

"From such apostles, oh ye mitread heads, preserve the church,  
And lay not careless hands on skulls that cannot teach,  
And will not learn."

**A FREE CHURCH MINISTER AMONG THE CARMELITE BROTHERS.**—In the Convent of Elias, as in that of Nazareth, there is a book kept where visitors enter their names, and at times very freely state their opinions of the place. Almost all testify to the kindness and hospitality of the Carmelite brothers, and end with an expression of thanks. But upon looking over the book, I came upon a page in which was an entry so strange and singular that I could not avoid making a copy:—"Rev. John Baillie, minister of the Free Church of Scotland, formerly of the Established Church of Scotland. On way from Jerusalem to Beyrout. Everything under this hospitable roof for the body. Is there a similar provision for the soul? Once on this mountain the Lord manifested his glory in sight of backsliding Israel. Where now is the Lord

God of Elijah?—Feb. 20, 1847." On the same page—written crosswise on the margins, and filling up every atom of space—were various comments on this text, evidently emanating from different minds, few specimens will show. One writes with emphatic brevity—"What an old goose!" A countryman of Mr. Baillie's is slightly belligerent—"As a Scotchman," says he, "my ardent desire is to meet John Baillie, and pull his nose by deputy." An anonymous and speculative traveller risks the opinion that "if Johnny had found plenty for the soul and nought for the body he wouldn't have liked it. Some jolly traveller, who seems to have written under a sense of the hospitable treatment he had received, ejaculates—"What a ridiculous and ungrateful chap!" Another apostrophises him with "Oh Tartuffe! Tartuffe! why show your miserable name for all truly good men to scoff at?" A rhetorician exclaims—"Silence, bigot! regard not the mote in thy brother's eye, but the beam in thine own."—*Farney's Three Years in Syria.*

#### CHURCH OF ENGLAND IN NOVA SCOTIA.--

The last annual Report of the Diocesan Church Society furnishes the following statistical information with reference to the present position of the Church of England in this Province. The list comprises forty-three Parishes, including the circuit of a Travelling Missionary Church Members 36,852, of whom 5,758 reside in the city Halifax, viz., 2,858 in St. Paul's and 3000 in St. George's Parishes, 2,527 Communicants, of whom 350 are in St. Paul's and 325 are in St. George's; 509 Baptisms, of which 152 were in St. Paul's and 102 in St. George's; Contributions to Church objects, (the whole amount raised in each Parish, including payments to Clergymen, as gathered from the returns), £6,766, of which St. Paul's parish contributed £2,320 and St. George's do £1,015. The next largest contribution is from Liverpool, which parish consists of 500 square miles, has 1,450 Church Members, 160 Communicants, 54 Baptisms, and paid in £535. The number of Episcopalians in the several Parishes not before mentioned are: Albion Mines, 276; Amherst, 276; Amherst, 270; Annapolis, 1000; Antigonishe, 264; Aylesford, 400; Beaver Harbor, 1600; Bridgewater, 373; Chester, 1100; Clements, 335; Cornwallis, no returns; Dartmouth, 1900; Digby, 1100; Dublin, New, 1160; Falmouth, 150; Granville, Upper, 900; do. Lower, 280; Guysboro', 750; Hubbard's Cove, 650; Kentville, 200; Lunenburg, 2000; Mahone Bay, 2,250; Maitland, 525; Manchester, 253; Margaret's Bay, 1050; Parrsboro', 600; Pictou, 800; Pugwash, 240; Rawdon, 150; Shelburne, 1500; Ship Harbor, 1600; Sherbrook 500; Truro, 360; Westmouth, 600; Wilmot, 850; Windsor, 500; Yarmouth, 1000; Tusket, 176; Arichaut, 500; Sydney, 600; Travelling Missionary 570.

*II. Sun.*

## FROM OUR SCOTCH CORRESPONDENT.

The great event of the May month with us is of course the meeting of the Assemblies, Established and Free, and of the U. P. Synod. Some 8 or 900 ministers are launched into Edinburgh, and nearly as many elders, from all parts of the country, white chokers appear at every corner; lodgings rise in price; a vast amount of breakfast and dinner-giving going on; no Edinburgh minister is seen in a city pulpit for a Sunday or two, and after ten or twelve days of his great Presbyterian carnival, its waves subside, and the steamboats and railway carriages are filled with exhausted votaries, returning to the quiet round of their daily parish life. This year there was some talk in the U. P. Synod, of the propriety of their having a General Assembly as well as other people. The old theory was that every congregation should send its minister and an elder to the annual meeting of Synod, and while the body remained small and select this was found to answer very well; but now it seems that very few elders attend, and that only a small proportion of the ministers conceive it to be their duty to listen to the debates; for it was complained that there were always more members of Synod in the lobbies than in the house, and more in the streets than in the lobbies. It is therefore, proposed to adopt the Church of Scotland plan; to have first Provincial Synods, and 2nd, a General Assembly, composed of representatives from every Presbytery, who shall consider that they go to Edinburgh not to pass a fortnight pleasantly, but faithfully to perform a sacred duty entrusted to them by their Church.

There has been a good deal of discussion, both direct and indirect, in the *Free Church Record, Witness*, and elsewhere, as to whether members of the Free or U. P. Church contribute most liberally. Reports, Statistics, and all that kind of clattering mechanism have been brought forward to prove indisputably now this and then that. What the conclusion of the whole matter may be, I know not, and really I do not care. It is surely enough to know that both bodies deserve praise for their Christian liberality, without being anxious to determine if it be 2d. or 6d. per member that the one raises more than the other. Frankly, though sorrowfully, I admit that the Church of Scotland, considering all her advantages, does less work in the mission field, than any Dissenting Church. But at the same time, I do not forget that she has had to fight with difficulties which would have crushed them; I rejoice that she makes less noise, less boasting, about her good deeds, that so the glory may not be intercepted by her which belongs to her divine head; and each year she can point to a larger stroke of work than ever having been done. There is a picture of a dog dashing down a street, a tin kettle tied to his tail, and the whole

population turned out to know the cause of the row, and to stare at and applaud, the dog, but it is not an ideal for Christian churches to ape.

In the General Assembly this year, every thing went on well. There was much good speaking and debating, and the schemes were declared to be in a healthy state. Every one noticed the prominent part taken this year by Dr. Robert Lee. On almost every subject he spoke; and though with a sort of perverse ingenuity, he was almost as invariably in the minority, yet he has now a position and weight in the Assembly which ten years ago no one in the Church would have been hardy enough to predict. Indeed I would not be astonished to see him Moderator soon; though, as he himself rather boasts, he was once in a minority of two in the General Assembly. On the Scoonie case he felt strongly, but spoke weakly; and he received a slight snubbing for trying the same manœuvre as he had practised last year in favor of the Kildalton presentee,—the reading a portion of the trial sermons with his own fine voice and admirable elocution. This case of disputed settlement at Scoonie, caused considerable excitement, as it afforded a thorough test of how much power the Church has under Lord Aberdeen's Act. For the presentee, Mr. Logie, is a man of undoubted ability, both as a writer and speaker; and the only objections to him from the people, were the stereotyped ones, that his prayers and sermons were cold, formal, and incomplete; it then remained to be seen, whether the Church had in itself the absolute power of rejecting a presentee on such grounds, and whether or not it was disposed to exercise that power. It was admitted on all sides that the Church had this power free and uncontrolled; and by a majority of 160 to 85, the Assembly decided in favor of the people. This is the church which many good Christians have the imprudence to call "bond" in opposition to the "Free"-dom of their own!

Two cases of discipline were brought before the Assembly, each of which ended in the deposition of the minister concerned, for there is no judge sterner than the General Assembly, and no code is more thoroughly draconian than its unwritten discipline. For all proven offences there seems to be but the one tremendous punishment,—ecclesiastical death. Suspensions and censures appear to have become obsolete. I know nothing more solemn and awing, than to hear the sentence of deposition pronounced against a minister of the Gospel. I first heard it this year, and in the case of the minister of Mertoun. The Assembly sat with closed doors. There was a full attendance of members. The libel was unanimously found proven. Then Dr. Cook, the ex-Moderator rose, and sorrowfully moved the sentence. At a sign from the Moderator, the whole Assembly stood up, grave



and still, while in a few deep, earnest words Dr. Hill entreated God's mercy on their fallen brother. The officer now summoned Mr. Grieve, the offender, to the box, and as he did not appear, the Clerk read out the sentence decreed, and the Moderator pronounced "in name and by authority of the Lord Jesus Christ, the sole King and Head of this Church, I do hereby depose Mr. Grieve from the sacred office of the ministry, and declare the parish of Mertoun vacant. May God have mercy on him and us!" There is a brief, still pause, and it is at such moments that Christians deeply feel the truth of what old John Newton used to say when he saw a criminal led on his way to execution, "there goes John Newton, but for the grace of God."

The Colonial Committee read an encouraging report of their operations over the length and breadth of the Empire. With reference to Nova Scotia, flattering mention was made of the four Pictonians now studying at Glasgow, and who, God willing, will be at work before the next meeting of Assembly, in their native country. Permission was given, on the motion of Dr. Hill, to any or all of them, if residing in the Lowlands, to avail themselves of the privilege of Highland students who are licensed in November instead of in the following July; and they may therefore be expected home in the beginning of 1861. It was also through Dr. Hill that their application to the Colonial Committee was made; and this zealous kindness and interest ensured immediate attention. Indeed I think that the great danger that is run by the young men you send out here is that they may be spoiled by the excessive praise and kindness they everywhere receive; and when such men as Dr. Hill and Dr. McLeod take them by the hand, I would not wonder if they returned to you a little bumptious and opinionative, like small men who boast much of their ancestry and upbringings.

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### CHURCH AT HOME.

#### OPENING OF THE GENERAL ASSEMBLY.

The Lord High Commissioner, Lord Belhaven, after holding a Levee in the Picture Gallery of Holyrood Palace, Edinburgh, on Thursday the 17th May, proceeded to the High Church, escorted by a detachment of the 13th Light Dragoons, where a sermon was preached by the Rev. Dr. Cook, of St. Andrew's, the retiring Moderator.

About two o'clock, the Lord High Commissioner proceeded to the Assembly Hall to open the annual sittings of the General Assembly. His Grace was accompanied to the Throne Gallery by Lady Belhaven, Lady Anna Melville, the Misses Ramsay, the Lord Provost, General Sir Duncan Cameron of Fasifern, Commanding the Forces in Scotland, Colonel Sir John Douglass, Adjutant

General Colonel M'Lean Major Anderson, and other gentlemen.

After prayer by the Moderator, the roll of the Assembly was called.

#### ELECTION OF MODERATOR.

The Moderator then rose and said—Fathers and brethren, we are again met in General Assembly, and our first emotion must be one of gratitude to Almighty God, who is pleased to grant us such opportunities of meeting together to take order and counsel regarding the affairs of our National Church. It is three hundred years since the first Assembly of Reformed Pastors in Scotland met, and during all that time, with a few interruptions, and none for the last 169 years, the Lord has been pleased to grant us the privilege of meeting in yearly Assembly. May the spirit of these reforming fathers—the spirit of counsel, and of the God of glory be with us. In proceeding to the business before the Assembly, the first step, according to the oldest Acts of Assembly, for the eschewing of confusion, is that one be elected to preside over the Assembly; and, according to what one of the fathers of the Second Reformation calls the ancient and laudable practice of this Church, it devolves upon him who presided over the last Assembly to take the place I occupy here, and to submit a name to the Assembly. Having had the honour in last Assembly of being called to sit in the chair of that Assembly, that duty now devolves upon me. And there has been proposed to me one name, of which I may be permitted to say it well merits your cordial acceptance—the name of one who, descended from successive generations of ministers of our Church, has himself shown his strong personal attachment to her cause—who for more than thirty years has been proving himself a faithful minister of Christ among his people—who in other courts of this Church, by his judgment and his character, has gained the esteem and the confidence of his brethren—and who, in all the wide district of the country with which he is connected, I believe is regarded as worthy of the office for which he is now nominated—I mean Dr James Maitland, minister of Kells. (Applause.) I submit that name to the House, and I have to ask if any member has any other name or names to propose.

After some discussion, in which Dr. Aiton, of Dolphinton, took the principal part. Dr. Maitland was unanimously elected.

Dr Maitland was then introduced, and was received with general applause. Dr Cook intimated to Dr Maitland his election, and vacated the chair, which the new moderator took, bowing to the Lord High Commissioner and to the House.

The Commission of Lord Belhaven the Lord High Commissioner was then handed to the moderator, and read by Dr. Simpson

principal clerk. His Grace also tendered her Majesty's letter to the Assembly.

The Lord High Commissioner than said—Right Reverend and Right Honourable—Her Majesty has been graciously pleased again to honour me by appointing me as her Commissioner at the same time commanded me to assure you of her firm resolution to maintain the Church of Scotland in all its rights and privileges, and through you to express to her people her sincere regard and affection for this quarter of her dominions, of which her Majesty has given so many proofs. The Queen has at the same time desired me to present to you her usual royal bounty for the purpose of spreading religious instruction in the Highlands and Islands of Scotland. Right Reverend and Right Honourable—It will afford me the greatest satisfaction to do everthing in my power that can conduce to your comfort and convenience during the sittings of your venerable Court. (Applause.)

The Moderator then, addressing the Lord High Commissioner, said—May it please your Grace,—The General Assembly, having met according to appointment and been duly constituted, have chosen me to occupy the Moderator's chair, and to preside over their deliberations, and hence the duty of replying to your Grace's address has devolved upon me. May it please your Grace,—We rejoice that we are again privileged to meet in General Assembly to deliberate and to decide upon the affairs of our Church, and we rejoice the more that we have your Grace's assurance that we meet under the express sanction and the approbation of our beloved Sovereign Queen Victoria, and that in the selecting of a noble personage to represent her royal person in the General Assembly her choice should have fallen upon one in whom we have implicit confidence, one so distinguished for his attachment to her Church, and who has now, I believe, for the twenty-third time—a circumstance unparalleled, I believe, in the history of the Church—been appointed to the office of Lord High Commissioner, the duties of which office he has on former occasions so ably discharged. May it please your Grace,—We feel deeply gratified by meeting in the presence of royalty, as represented in the person of your Grace, and by the assurance you have graciously given us of your protection in the discharge of our duties, and of contributing by every means in your power to our comfort and convenience during our sittings. We trust that in all our proceedings we may be able so to conduct all our proceedings, and carry on all our deliberations, as to enable you at the close of this Assembly to convey to the Queen our loyalty to her throne and person, and of our deep and great anxiety to advance the cause of truth and righteousness throughout this realm. My Lord High Commissioner,—We have received with profound respect and gratitude

her Majesty's munificent donation of £.2000 for the promoting of the reformed religion, especially in the Highlands and Islands; and your Grace may be assured that as it is our wish, so it shall be our endeavour, to expend this munificent donation so as to accomplish to the best of our power the great object which her Majesty has in view in placing it at our disposal. My Lord High Commissioner,—In the name of Assembly, I again respectfully thank you for your kind and gracious address. I trust that, through the grace of God, I may be so enabled to maintain the dignity of this chair, and that my rev. fathers and brethren may be able so to conduct all their proceedings and deliberations, as to render this Assembly memorable in the history of our Church, for the order, Christian wisdom, prudence, forbearance, and charity exhibited throughout our deliberations.

A Committee of the Assembly was appointed to answer the Queen's letter.

On the appointment of a committee for arranging the business of the House, a protracted and desultory debate took place, embracing no points of any particular interest to readers on this side the Atlantic. Dr. G. Smith then gave in a brief Report on the accommodation of the Assembly, and Mr. Beatson Bell read the Report of a Committee appointed at last Assembly, to consider various matters relating to the preservation of order in the House.

Dr Cook moved that the report be approved of, and the proposed regulations, adopted.

Some discussion took place as to the admission into the House of the conveners of Committee, but it was resolved that no exemption should be made from the general rule, and that conveners should only be admitted by tickets obtained for the purpose.

The Assembly, at five o'clock, adjourned till Friday at eleven.

FRIDAY, May 18.

The Assembly met at 11 o'clock, the Moderator in the chair.

The proceedings were opened with prayer.

The Report of the Committee on Bills was given; most of the disputed cases were postponed till to-day.

The subject of the Missionary Record was then taken up, and after some considerable discussion, and much diversity of opinion being expressed, it was resolved that the matter be left in the hands of a committee to report at a future diet. Dr. Cook rose and read a most interesting Report on *Parochial Schoolmasters and Schools*.

Dr. Cook, after reading the Report, said it gave him great pleasure to state to the Assembly that the Duke of Richmond had given instructions that the whole of the salaries of the schoolmasters on his extensive estates should be raised to the maximum, and should all be paid according to the former average.

He (Dr. Cook) had also received a communication from the Clerk of the Commissioners of Supply of the County of Ayr, stating that the Commissioners, at their meeting on the 30th of April last, approved of the report of the Assembly's Committee, and agreed to recommend to all the heritors of the county of Ayr to act according to its recommendations. (Applause.)

Dr. Pirie, of Aberdeen, rose to move the adoption of the report. He was sure no subject could possibly interest the House more than that of the position of the parochial schoolmasters, and it was unnecessary for him to make any lengthened remarks on the report, or to speak of the connection between the Church of Scotland and the parochial schools which had subsisted for many hundred years. He need hardly say that it was by the efforts of their forefathers that these schools were instituted at a period when any formal educational system was unknown in the rest of the world. He need hardly say that since that time the Church of Scotland had endeavored to support the schools with all its might and all its influence; and he need hardly say further, that there never was any moment at which the necessity of encouraging a moral and religious education in some measure appropriate to the extent of physical education which was progressing over the land was more marked or more desirable. He had no doubt that the House felt on these points as he did himself, and that they were as well acquainted with them, and that therefore it would be unwarrantable for him to be detaining them on the present occasion by expressing more fully the views which they all entertained. The report would not warrant any lengthened observation, but he was sure they would all concur with him in the opinion that they could not have committed this important subject to the care of men more competent to manage it wisely and judiciously than those gentlemen who composed the committee. He was sure that on such a question as this they all reposed entire confidence in the learned Doctor before him and his learned friend (the Rev. Mr. Smith) on the opposite side. He was sure more suitable men at such a time as the present could not possibly have been selected to manage this subject. (Applause.) He was sure they were all prepared to express their gratitude to the heritors generally throughout Scotland for the liberal manner in which they had come forward, not merely to continue the salaries of schoolmasters at the maximum, but to continue them at the same rates at which they were fixed in 1828. (Applause.) They all felt that the heritors of Scotland wished not only to keep up the interests of education, but that those interests should be promoted along with the interests of the Church of Scotland, and along with the present schools; and now they had a proof of that in the clearest and most convincing way, in the

fact that these heritors, with a very few exceptions, had come forward and continued the maximum rates of salaries as they previously existed. (Applause.) He need hardly say further that he was sure he expressed the opinion of the House when he said that if the committee could by possibility do anything for the parochial schoolmasters, and do anything in order to show that their interests were identified with those of the Church, they were prepared to give to the committee the fullest authority to act for them in the matter; and the House would be prepared now, and he was sure the Church would be prepared in any future Assembly, to co-operate with any committee of the schoolmasters for the attainment of so desirable an end. (Applause.) He had nothing more to add except to move the adoption of the following motion:—"The General Assembly approve of the report, accord their thanks to the convenor and the committee, and re-appoint the committee, Dr. Cook and Mr. Smith, joint-conveners. They at the same time renew their expression of anxiety for the welfare of the parish schoolmasters and the efficiency of the schools, and record their lively sense of the liberality with which the heritors of Scotland have so generally acted."

The motion was carried by acclamation.

#### REPORT ON THE INDIAN CHURCHES.

Dr. Bryce gave in the Report of the Committee on the Indian Churches, and explained the leading points in a brief address.

Dr. James Charles, Kirkowen, said that one most important fact brought out in the report was that they had now seven chaplains in India. They remembered that they had been fighting that battle for twenty-five years, he thought it should call forth very warm congratulations from all the members of the House, and very strong expressions of gratitude to God. He knew very well what formidable difficulties had stood in their way hitherto in India—he knew what repulses had been met with again and again from influential parties; and he could not help seeing the hand of Providence in the recent events in India, which had led on by a natural process to the ground on which they now stood; and surely all should be encouraged by these successes; for if after all that contending for a quarter of a century, they had now accomplished so much, who should despair of success—who should ever be discouraged? (Applause.) In the midst of the most depressing circumstances, all should take heart and hope from a success so remarkable as this. But yet after all, the success was only partial—the ground had only been broken up, and he was quite sure that the young clergymen who had been sent to India in consequence of their appointment would meet with very formidable difficulties. It was a most serious thing to break ground in India, as they were called upon to do, and he was sure that

they required their utmost sympathy and their continued support. They would meet with opposition in many quarters, and experience difficulties, of which those who had not been in India could form no adequate conception; and he mentioned this in the strongest terms just for the purpose of evoking a deep feeling of sympathy with them in their labors, and of calling on all interested in the Church to offer up their earnest prayers, that they might be helped in all times of embarrassment and difficulty. He could not help referring to another salient point in the report which had given him deep pleasure, and that was the catholicity of feeling evinced by the Metropolitan of India. (Applause.) It was a great point gained, to secure his co-operation. He questioned whether any of the great and good men who had preceded him in that high and honorable situation would have made the concession which so courteously and readily he had made; and he thought he was well entitled to the strong expression of approbation which was contained in the report. (Applause.) Another mark of catholicity he must mention he had ascertained from private sources. He happened to have been in communication with the Rev. Mr. Williamson, chaplain of Allahabad, and he had reason to know that the missionaries of North America, who had a congregation in Allahabad, had handed over to him the whole congregation, had retired from the sphere of labor, and had congratulated him on his arrival there. Now, he looked upon that as a real and most delightful token of Christian catholicity. (Applause.) He was sure it would meet with a warm response from all the members of this House. (Hear, hear.) They had now attained a most important position, and all of them must from the heart desire great success to their young friends who had gone out to labor. Still they were placed in a most anomalous position, particularly their army chaplains, who were so many bishops isolated, independent, uncontrolled; and he was sure it would require all the deliberative wisdom of that House to project some scheme which could be brought into effective operation, and some organization to which they could look with something of comfort and hope, for the efficient and harmonious working of the many bishops who were now in India. He hoped that what they had now obtained was but an instalment. He should be sorry, indeed, to think that they were not to have more than seven chaplains. They ought to have a larger number. It was a great point gained to have got the seven, but still he would impress upon the House the importance of obtaining a large augmentation. The officials of the English Church in India, numbered fifty or sixty; and though he congratulated the House on the measure of success already attained; he would impress upon the House the necessity of keeping their eyes open, and being

ready to take advantage of any facility which might be provided for still extending the branch of the Church in India. (Applause.)

The Assembly then engaged in devotional exercises, after which it adjourned till Saturday at eleven o'clock.

SATURDAY, May 19.

The General Assembly met this morning at eleven—Rev. Dr. Maitland, Moderator.

#### ANSWER TO THE QUEEN'S LETTER.

An answer to the Queen's Letter, thanking Her Majesty for the appointment of the Lord High Commissioner, and acknowledging the usual royal gift, was laid before the Assembly and adopted; and, in accordance with the usual form, his Grace undertook to transmit the document to Her Majesty.

#### PETITION OF MR. WILSON, LATE OF IRON GRAY.

This was a petition from Mr. James Wilson, late of the parish of Iron-Gray, who had been deposed for the sin of intemperance. The petitioner produced very strong testimonials of propriety of conduct for the last six years, as well as unanimous recommendation from the Presbytery of Dumfries.

Dr Hill expressed his admiration of the becoming manner in which the petition had been supported by the learned counsel. He was not sure that the Assembly could yet feel themselves in a position to grant the prayer of the petition, and to restore the petitioner to his former position as a licentiate of the Church; but he thought a case had been made out for sending the matter to a committee. He therefore moved that a committee be appointed to consider very carefully the evidence which the petitioner had produced, or might yet be able to produce, as to his repentance and reformation, and to report to a future diet of the Assembly.

A long discussion ensued, in which Dr. McPherson of Aberdeen, Dr. Bremner of Banff, Dr. Paul Banchory, Dr. Robertson, the Earl of Southesk, Dr. Pirie, Principal Tulloch, Dr. Lee, and others, took part; an opinion being expressed by some, that under no circumstances should a deposed minister be restored—the general feeling of the House was that of sympathy for a repentant brother, and at length Dr. Hill's motion was adopted without opposition.

#### REPORT OF JEWISH MISSION.

Professor Mitchell gave in the Report of Committee on the conversion of the Jews.

Collections have been made during the past year in behalf of the mission in 806 churches, being 12 more than last year. The amount of these collections is £2260 17s. 11d., as being compared with the preceding year, an increase of £207 6s. 3d. Contributions have been received from parochial and congregational missionary associations, amounting to £103 13s. 10d., being an increase

of £40 5s. 1d. In the amount of Legacies received during the year there is an increase of £106 17s. 3d. over the sum received during the former year; in the contributions from individuals a decrease of £36 1s. 8d. The whole ordinary income for the year to 15th April last, exclusive of the contribution from the Lay Association, was £2829, 4s. 3d, being £163 7s. 7d, more than the income for the previous year; and the whole expenditure for the same period, £3830, 16s. 3d, being £143, 13s. 5d, less than for the previous year.

Principal Tulloch said it seemed to him, on the whole, that the mission presented a most encouraging aspect. He was aware that there were some who looked with coldness on the effects of this scheme, but he thought there were no Christian grounds on which that coldness could for a moment be vindicated. It appeared to him that the spiritual state of God's ancient people must ever be a matter most dear to all Christians; and he thought that those knew little of the history of the Jewish race, and of what was said of them in the New Testament, who did not see that this race had peculiar capacities given to them by God, both for religious apprehension and for religious energy. It appeared to him to be impossible for any man to read his Greek Testament and not feel convinced that there was reserved for this race great destinies in promoting the Gospel of the Kingdom, and that, as in the providence of God they had in the past been mightily instrumental in advancing this kingdom, so in time to come they would be no less so. There were, no doubt, discouragements arising from alleged cases of pretended conversion, but even in modern times they were not without instances giving a bright illustration of the peculiar capacity of this race both for spiritual intelligence and for spiritual devotion and enthusiasm. He thought the Assembly ought to be thankful that this mission now covered so wide a field, and that it occupied a field of such historical interest, for almost every place named in the report started vivid associations in connection with the early history of Christianity. Principal Tulloch concluded with a motion to the effect that the Assembly approve of the report; express their satisfaction with the commencement of a mission at Constantinople; express their special acknowledgements to His Highness the Pacha of Egypt for his handsome donation of a steam-vessel for the use of the sailors at Alexandria; express their deep regret at the persecution to which Protestants in Turkey were exposed; and authorise the committee to take all steps that may be thought proper to urge upon the authorities in Turkey to require that the decree of the Sultan may be strictly carried into effect in the provinces as well as in the capital; renew their recommendation of the scheme to the liberal aid of the people, and enjoin every minister of the Church to give

their congregations an opportunity of contributing towards it.

#### THE REVIVALS.

The next matter on the roll of business was an overture from the Presbytery of Dundee on the revivals, which it appeared had not been printed, as required by the standing orders. Considerable discussion took place as to whether in these circumstances the question should be now taken up.

Dr. Lee did not think there was any pressing reason to discuss this subject at all.

Dr. Robertson said other religious bodies had taken up the matter, and he thought the General Assembly ought not to end without discussing it some way or other.

Motions were made by Mr. Horne, and seconded by Mr. McCulloch, that the standing orders be suspended and the overture now taken up; by Dr. Cook, that the overture not being printed, the subject could not now be taken up, but that the Assembly grant permission to its being printed forthwith. Eventually, at the suggestion of Dr. Robertson, Mr. Horne withdrew his motion, on the understanding that the matter should come before the House at a future diet.

#### PILGRIM MISSION IN ABYSSINIA.

Mr. Spittler, minister of the Protestant Church in Wurtemberg, and agent of the Basle Pilgrim Mission in Abyssinia, then briefly addressed the Assembly on the subject of that mission, which he stated had great prospects of usefulness, and was self-supporting, the missionaries supporting themselves by laboring at different occupations, and dedicating their efforts to the temporal as well as spiritual improvement of the people. He also stated that the mission had met with gratifying encouragement from the King of Abyssinia.

Dr. Bremner moved that the thanks of the Assembly be given to Mr. Spittler for his address.

Several other members of Assembly expressed their interest in, and admiration of, the pilgrim mission, and the Moderator briefly conveyed the thanks of the Assembly to Mr. Spittler.

MONDAY, May 21.

#### THE CASE OF MERTOUN.

This was a petition from the Rev. J. Grieve, minister of the above parish, setting forth that certain letters having an important bearing on the libel for fornication, of which he had been found guilty by the Presbytery, had been received by him, and appealing from said decision. The petition was unanimously dismissed by the Assembly.

#### CORRESPONDENCE WITH FOREIGN CHURCHES.

Dr. Cook of Haddington, read a most interesting report on this subject, especially with regard to the Central Protestant Society of France, which has now 45 principal sta-

tions, 57 side stations, 50 missionaries, and 20 ordained ministers. The expenditure of the Society last year, was £4,633. The income, £4,615, all of which except £1,400 was collected in France.

#### MODE OF CHOOSING THE MODERATOR.

The Clerk read an overture from the Presbytery of Biggar anent the mode of choosing the Moderator. The overture recommended that some other method should be adopted of choosing the Moderator than that of nominating from the chair.

Dr. Aiton supported the motion in a characteristic speech, and was supported by Mr. Niven of Balfour, who stated that there was a class of men for whose support he might look in vain. He did not expect support certainly from those who might themselves, perhaps, be looking forward to the chair of the General Assembly—(laughter)—as, if they supported this overture, their chance of election was gone under the present mode of nomination. There were too many individuals in that Assembly, as there was a certain party in all large congregations of men, who were inclined, not by any means to oppose men who had power in any way, but were rather inclined to do as they did, and follow just as they led. From these gentlemen he did not expect support. And there was one class from whom certainly he did not expect any support, and that was the gentlemen who might be termed “no progress” men—men who had no wish for reform of any description—men who were afraid at hearing the very name of reform mentioned, as carrying with it something like ruin to everything both civil and sacred. If these men had been listened to, we would never have had the penny postage—(laughter)—nor railways—(laughter)—and far less the benefit of the electric telegraph. (Renewed laughter.) These men would just stand still, and of course he would expect no support from them. But he hoped that, by the finding of that House that day, and by the feeling shown in regard to that overture, the country and the Church of Scotland, and the other Churches looking on, would see that there was a desire for the good, for the respectability, for the honor, and for the distinction which the Moderator’s chair threw over any member to be placed in it. With these remarks he seconded very cordially Dr. Aiton’s motion.

Mr. Scott of Anstruther, said he had now been for thirty-seven years a member of Assembly, and he had never seen a nomination which could reasonably be complained against. The nominations hitherto under the present system had given general satisfaction, and he thought there was no necessity for a change. He would therefore propose that the Assembly dismiss the overture. He was not one of those people referred to by the previous speaker who did not like to see progress, and

he was not one of those who expected the chair—(Laughter)—but he was one who wished that they should go on harmoniously as they had been doing, and he therefore moved the dismissal of the overture.

The motion was eventually lost by 120 to 23.

#### Gaelic Preaching in Tain.

The Assembly then took up the petition of the Rev. Lewis Rose, minister of Tain, anent the deliverance of the Synod of Ross, of date 17th April 1860, sustaining a judgment of the Presbytery of Tain, ordering the appellant to resume preaching in Gaelic in the church of Tain, on the forenoon of each Sunday. The petitioner craved the Assembly to receive reasons of appeal against the above deliverance, which, owing to the failure of the Synod clerk to supply him with extracts thereof in sufficient time, he had been unable to lodge in due course. The reasons of appeal which he now prayed the Assembly to receive, and to grant warrant for service thereof, were as follow:—

1. Because the preaching of Gaelic in the parish church of Tain, in the forenoon of each Sunday, in the present circumstances of the parish, is unnecessary.

2. Because a large number of the hearers in the church of Tain have expressed themselves against the preaching of Gaelic in the forenoon of each Sunday.

3. Because the preaching in the Gaelic language in the forenoon of each Sunday has caused a diminution in the attendance at the parish church.

Dr. McLeod, Morven, said the party most interested were the poor and illiterate Gaelic speaking parishioners of Tain, who had at present no position at the bar; and he thought it would be unjust in the General Assembly to dispose of the case without in some form or other hearing these parishioners. He thought the matter should be referred back to the Synod to ascertain in some way the sentiments of the Gaelic-speaking population.

Mr. McIntyre, Kilmonivaig, said that the gospel had been faithfully preached in the parish of Tain, through the medium of the Gaelic language, for nearly 300 years. The parish was a Gaelic-speaking parish, containing a population of 3000 souls, two-thirds of whom did not understand any other language. He trusted that the General Assembly would never sanction the innovation proposed without the fullest and most sufficient evidence that there was no need of preaching in the parish in question. He begged to move, seeing that they had only an *ex parte* statement before them, that the Assembly remit the petition to the Presbytery of Tain, with instruction to bring up the case with their deliverance thereon, in a full report, to the next Assembly; and that meantime Mr. Rose be instructed to continue ministrations in the Gaelic language as heretofore.

After some further discussion, Mr. McIntyre withdrew his motion, and that of the Procurator was adopted.

#### REPORT OF COLONIAL COMMITTEE.

Dr. Stevenson of Leith gave in the report of the committee for promoting the religious interests of Scottish Presbyterians in the colonies, of which we must content ourselves for the present with the following brief abstract:—The committee finding that, at the commencement of the year in May 1859, they were already under heavy liabilities for the ensuing twelve months, and that the funds placed at their disposal had for some time past been on the decrease, resolved to restrict their operations to select cases, and to practise the strictest economy. After detailing the operations in various colonial states, the report stated that in the course of the year no opportunity of increasing the number of army chaplains occurred. But an extensive correspondence affecting Presbyterian soldiers, and sailors as well, and having respect to their wants in point of religious superintendence, was carried on by the Recommending Committee, in concert always with the Colonial Committee. The Colonial Committee cannot close this section of the report without venturing to submit to the General Assembly the question—a grave one—whether the time has not arrived when it is for the interest of the Church and of the public service, to appoint a separate committee for the purpose of watching over, and as far as possible providing for the religious wants of Presbyterian soldiers and sailors. With regard to the funds, the report stated that the expenditure for the year has been £1600, the income for the period only £3500; showing an excess of expenditure over income to the extent of £1100. The last is the fourth year in succession during which the expenditure has materially exceeded the annual income; and hence the reserve, which in 1856 had risen to £8246, has now been, in consequence of extended operations, reduced to £4000. It may be fairly assumed that, before this rapid reduction began, the amount on hand was in excess of what could be reasonably deemed necessary, though the accumulation is easily accounted for during a period when it was difficult, or even impossible, to procure laborers for our colonial vineyard. In conclusion, the committee take leave very earnestly to press the claims of the Colonial Scheme on the attention of the Assembly and the Church, respectfully begging that the former would so interpose its authoritative recommendation as to encourage and draw forth a greatly increased liberality throughout all our parishes. The committee feel that they are entitled to the confidence of the church, knowing that they have grudged every penny of expenditure, and resisted it, when it did not go clearly to the benefit of the scheme under their administration.

Mr. McCulloch, Montrose, said that with one or two exceptions the report was of a very gratifying kind. There was one important point that was rather unsatisfactory—namely, that the expenditure was greatly in excess of the income. There were two ways by which they could remedy this evil. They could limit their operations, but that would be a most undesirable result. As Napoleon the First said, "If he did not advance to new conquests he was lost," so it might be said of the Church in the great work which God had given her to do—that if she did not advance to new conquests her prestige would be lost and her influence destroyed. The other remedy was greater liberality on the part of the Church. There was an increase in the income this year of £200, but there were many churches which had made no collection for an object which ought to ensure a collection from every parish in the land. He did not think the income of the scheme was commensurate with the means of the Church of Scotland. When he looked over other churches, he was sorry to find the Church ranking so low in regard to missionary contributions. The contributions of this Church for foreign missions was only about £11,000, while that of the U. P. Church was £21,000, and that of the Free Church £31,000. Now, this Church ought to be pre-eminently a missionary Church. This Church was sustained and supported in a way in which other churches were not, and therefore it ought to take the lead as a missionary Church. Some years ago, the Church of England missionary subscriptions were much inferior to those of the London Missionary Society, but after a few years of active exertion, the Church of England Society had now gone far in advance of the other, and had now £60,000 more than the handsome income of the London Missionary Society. The Church of England had therefore taken her proper place as an established church, and had taken the foremost place in the heathen field, an example which he trusted this Church would follow, and place itself at the head of the missionary churches of the country. Nor had the Church of England neglected the home field for within a year or two a thousand new churches were reported as being built by the Church of England; and in London, in particular, great efforts had been made for the raising of new churches to meet the wants of the population. He trusted the Church of Scotland would be stimulated by this example to greatly increased exertion both in the home and foreign field. Mr. McCulloch then entered into an argument to the effect that the great advance of Great Britain in the scale of nations was not that her people sprung from the Anglo Saxon race, to which historians and philosophers ascribed her greatness, but because she possessed the truth, the truth was the great source of a nation's strength as error was its weakness. He

cluded a motion approving of the report; renewing the expression of the Assembly's unabated anxiety to promote the religious interests of their countrymen in the colonies, and earnestly recommending the object to the liberality of the Church; congratulating the Church in Canada on the appointment of Dr. Leitch as Principal of Queen's College, Kingston, an appointment which had been hailed with approbation and confidence both at home and in Canada; approving of the recommendation in the report with regard to the four students from Nova Scotia, and authorising the Presbytery of Glasgow to take them on trial for license; re-appointing the committee (Dr. Stevenson, convener)—and recording the thanks of the Assembly to them for their services.

Dr. Fowler said he thought the report an extremely gratifying one. From his personal knowledge he could assure them that the Assembly's proceedings in regard to the Colonial Committee's report were watched with great interest by thousands of their countrymen abroad, who had established channels of communication by which they were made aware of all that was done in their behalf. He was extremely happy that there would again go forth to their countrymen abroad in the colonies an expression of unabated determination to do everything they could to promote their religious welfare.

#### REPORT OF COLONIAL COMMITTEE.

Dr. Hill referred to a passage in the report of the Colonial Committee as to the four students of divinity from the lower province of British North America, who were completing their curriculum of study at Glasgow, and proposed that the recommendation in the report should be agreed to as to authorising the Presbytery of Glasgow to dispense with the writing of circular letters in the case of Mr. Grant, and to grant these students license in conformity with the law, applicable in ordinary cases only within the Highland districts of Scotland.

#### REPORT ON ARMY CHAPLAINS.

Dr. Cook of St. Andrews read the report of the Recommending Committee as to army chaplains which stated that no application had been made to the committee to recommend any one to be appointed as a chaplain in the army. The attention of the committee, however, had been much directed to the whole matter connected with the supply of religious ordinances to Presbyterian soldiers. Besides the four Scottish garrison chaplains at Edinburgh, Stirling, Fort-George, and Aberdeen, there were now Presbyterian chaplains stationed at Aldershot, Shorncliffe, Chatham, London, and Dublin, and four non-commissioned Presbyterian chaplains attached to the army in India. Over the whole army the proportion of Presbyterians to other soldiers had been stated to the committee by the Chaplain-General as about one-seventh, found

ed on the regimental returns. Taking the number of soldiers in the army at 140,000, there would thus be about 20,000 Presbyterians, besides wives and children, and for such a number the provision hitherto made was obviously inadequate. There were in all seventy-eight army chaplains regularly commissioned, and of these only six were Presbyterians, or about one thirteenth of the whole number, instead of one-seventh. As soon as it was announced that a force of from 5000 to 6000 men was to be sent to China, the committee communicated with the Chaplain-General, and also with the Secretary for War representing the expediency of appointing a Presbyterian chaplain to accompany the force; but the Secretary for War considered that, from the composition of the force, a Presbyterian chaplain was not required. The committee was of opinion that a small select committee should be appointed for the purpose of promoting any measure for the religious interests of Presbyterian soldiers, with power to receive and apply funds for that object.

The case of the Rev. Mr. Grieve was again brought up, and after parties being fully heard he was solemnly deposed from the holy ministry.

TUESDAY, May 22.

#### APPLICATION FOR ADMISSION BY A FREE CHURCH MINISTER.

A petition from the Rev. Donald Cameron, who had felt it his duty to resign his position as an ordained minister of the Free Church, craving to be admitted a minister of the Church of Scotland, was read, along with extracts from the Presbytery of Dunkeld, expressing their earnest and unanimous recommendation that he should be received.

Dr. Hill moved that the application be referred to a committee; and, after a few words from Dr. Cook, who said that such petitions should, according to the standing orders, be printed, the motion was agreed to.

#### TRICENTENARY OF THE REFORMATION.

Mr. Maxwell Nicholson read the report of the committee, which shortly recommended that, besides Sabbath evening and other special services appropriate to the occasion, that the Assembly should appoint the 20th December next to be observed by all the Presbyteries of the Church as a day of solemn thanksgiving for the benefits conferred by the Reformation.

Principal Tulloch then submitted a series of resolutions acknowledging the great and manifold blessings which had flowed from the Reformation, and which called for their unceasing thanksgiving, and declared that it ought to be celebrated especially by this Church, which protested against Popish error and held fast by the faith, and that this celebration should be held on the 20th December next. He said that whatever might be their special views, there was no difference of opinion among Scotchmen as to the Reformation



having been a work of God. There was none who did not look back on it as the most glorious event in our history, and their hearts would be cold indeed if they did not feel the deepest sympathy with those who were engaged in that great struggle. But as members of that Church which was founded on the Reformation, it was regarded as the revival of the Gospel. They owed to it the open word of God, liberated from the priestcraft of ages; the only truth which can save from dead materialism, on the one hand, and idol superstition on the other.

Sheriff Barclay said that the Reformation was one of the most stupendous revivals of true religion, and that they should all remember that this commemoration was not a mere Presbyterian but a Protestant movement, embracing all who preached the Gospel.

Dr. Aiton called the attention of the Assembly to the great historical fact of the translation of the Bible into the English tongue as an event for which they had reason to be very grateful.

Dr. Hill especially approved of the proposed union with Christian brethren in celebrating this event.

Dr. Cook then introduced a deputation from the Presbyterian (Old School) Church of the United States, stating that they were recommended in an autograph letter by the President of the United States.

The Rev. Dr. Murray then addressed the Assembly in eloquent terms, describing the enormous growth and increasing prosperity of the Presbyterian Church in the United States.

Dr. Leburn followed to a similar effect.

After some discussion the Report was received by a majority of 81 to 36.

#### REPORT OF ANNUITY-TAX COMMITTEE.

The Rev. Professor Robertson brought up the report of the committee on the Lord Advocate's Annuity-tax Bill, which expressed satisfaction regarding the question of stipend in future to be paid to each minister, also of transferring the right of letting the pews of the city churches from the Magistrates and Council to an Ecclesiastical Commission; but with regard to the patronage of the charges, the committee thought that it should be vested either in the said Ecclesiastical Commission or in the Crown. The committee further approved of the reduction of the three collegiate charges to single charges, as compensation to the Town Council for the transference of the patronage of the city churches and the pews. The committee disapproved of suppressing two parochial charges as proposed. The committee thought that, while it might be proper that the Ecclesiastical Commission should have representatives from the Town Council of Edinburgh and from the College of Justice, yet they considered that a distinct majority of the members of the Commission should be men who enjoy the confidence of

the Church. The committee approved of the tax being made one on property, and made redeemable at an equitable rate. The committee recommend the Assembly to petition Parliament approving generally of the provisions and spirit of the bill, with the amendments above mentioned.

WEDNESDAY, May 23.

A deputation from the Presbyterian Church in England was heard with much interest, and the important services rendered by that portion of the Church warmly recognized.

An Overture was introduced, and supported by Dr. Hill, to enable ministers of other denominations to be invited occasionally to occupy the pulpits of ministers of the Church of Scotland. The Overture was opposed by Dr. Lee, and was at last, by a large majority, referred to a committee, to enquire whether the matter as the law stood, could or could not be done.

The Scoonie Case was then taken up. This most important case we should have wished to report at length in the *Record*, but our space will only allow us to give the results. Mr. Logie was presented to the parish of Scoonie, and was objected to by nearly the whole of the parishioners, they having set their minds upon another minister. Mr. Logie was known to be a man of considerable gifts and high character, and the great principle was to be decided, whether Lord Aberdeen's Bill would allow so wide a latitude as to reject a presentee on really no stronger ground than that they preferred another man. After a long and able debate, in which most of the leading men of the Church took part, it was decided by the large majority of 74, viz., 159 to 85, that the appeal made by the people of Scoonie against the decision of the Synod be sustained. So that it may be said that a last and final blow has thus been dealt to that long vexed question, the question of patronage.

THURSDAY, May 24.

Dr. Cook moved an Address of Congratulation to the Queen on the return of her birth-day, which was unanimously agreed to by the Assembly; after which the Regulations for the Induction of Ministers were taken up and discussed *seriatim*. In the evening the Kilfinnan Case was taken up, and after hearing evidence, &c., the Rev. J. McIntosh was solemnly deposed for the crime of drunkenness.

FRIDAY, May 25.

The Report of the Widow's Fund was given in by Dr. Grant, and considered highly satisfactory.

A long discussion on the Church Benefices Act, in which it was contended that difficulties attended the interpretation of the Aberdeen Act, and that it was desirable that some legislative action should take place, settling more clearly the powers of the people in the appointment of Ministers. Procurator

opposed any interference with the Act, and was successful in a motion to that effect—60 to 33.

The Report of Lay Association was given in and agreed to.

SATURDAY, May 26.

The Rev. Dr. Muir gave in a Report on Sabbath Observance, which was received and adopted.

Dr. Craik gave in a long and most interesting Report on Indian Missions, setting forth many facts which we will take the opportunity of detailing in a future number. Dr. Craik afterwards resigned the office of Convener of that mission.

The Home Mission Report was next handed in, D. Crawford, Convener, showing an amount of £5022 collected for that purpose, and an expenditure £4969, which Report was unanimously adopted.

An Overture on Revivals was presented, and a motion made by Dr. Dewar to the effect that ministers be recommended to express especial thankfulness for the progress of vital religion, which was agreed to.

Mr. Wilson's—late of Iron Gray—application to be reponed as a probationer was, after a committee of enquiry, refused.

The subject of unexhausted Tiends and augmentations was then discussed, and the Assembly adjourned till Monday.

MONDAY, May 28.

A Report of Special Committee on Indian Churches was given in, after which Dr. Pirie read a Report on Education. A Report on Sabbath Schools was given in by Dr. Leitch, showing a total attendance of 135,196 scholars, and 11,246 teachers, embracing 1,143 congregations.

A Special commission was appointed to proceed to Guiana to inquire into certain irregularities of ministers in connection with our Church, and to deal with them according to facts elicited in evidence.

Dr. Robertson gave in his Report on the Endowment Scheme, showing that the total sum subscribed now amounted to £397,011, of which that not fewer than 150 new parish churches may in a few years be permanently endowed.

Many other Reports of great importance and interest were submitted, which we have not space at present to notice, but which will be submitted in the next number of the Record.

The Assembly was dissolved in a long and able address by the Moderator, to the following effect:

Right Rev. and Right Honorable,—Amid many things to dishearten us—many things to cause sorrow and deep humiliation, we have as a Church abundant cause for thankfulness, and many grounds of encouragement. At no period have our pulpits been more generally filled with faithful and energetic teachers—with rising, pious, and right-

thinking young men. There may, not, indeed, be many endowed with those high oratorical gifts which cause men to hang on the accents of their lips, and at times, I fear, to be attracted to sit under their ministry more by the charms or quaintness of their eloquence than by a desire to be quickened into divine life, and become savingly acquainted with the truth as it is in Jesus. Though there may be few such amongst us, I affirm that in the aggregate at no period have there been in the Church of Scotland a larger amount of zealous and gifted ministers of the Word—of men who, knowing and feeling the influence of the truth, communicate it with power and persuasion to their flocks. The partizanship of party and of polemics has given place to the advocacy of the gospel and the advancement of its cause. The day was, and is in the recollection of some whom I am now addressing, when being of Paul or Apollos, of this or that section or party in the Church, was in the eyes of many the chief recommendation to patronage and favor—the imprimatur without which, in many quarters, gifts and attainments were barely recognised. A great and blessed change has come over all this. The question now is, not under which Gamaliel we have been trained—under which banners we have enlisted ourselves—but whether our heart is in the sacred work we have undertaken—if we are anxious to spend and be spent in our Master's cause—if the bringing back perishing sinners to the fold, and to feed them with the bread which endureth unto everlasting life, is the object of our prayers and solicitude. Then, what a marvellous and blessed change has come over our Church in reference to missionary work and enterprise. In many respects it is still with us the day of small things. There is still, in many quarters, a scantiness in our ingatherings to be deplored; and in looking over the roll of our missionary collection, blanks not unfrequently meet the eye—blanks which no sophistry, in many instances, can explain away. Our localities may be poor—our wealthier parishioners may belong to other communions, or they may give with a stinting and niggardly hand. All this may explain why our castings into the treasury of our mission may be comparatively small, but it does not in the aggregate explain the existence of the blanks I speak of. Surely the manse might do something to remove their ungainly appearance. Surely, in our poorest and remotest localities, some Christian man or woman is to be met who would respond to a call earnestly, perseveringly, and prayerfully made to assist in the extension of Christ's kingdom, and who would feel the command, "Go and preach the Gospel unto all nations," as binding in all ages upon Christ's people. But though the scantiness of our ingatherings has to be deplored, there has, nevertheless, a great and blessed change taken place in the views and doings of our Church in reference to mission-

ary enterprise and exertion. When many of us commenced our ministrations, there was a positive indifference both amongst clergy and people as to the extension of Christ's kingdom; and at a somewhat earlier date not merely indifference, but positive hostility. The indifference has to a large extent passed away. The hostility, if it exists, dare not exhibit itself, and the contributions to our missionary schemes, including the Endowment one in all its aspects, in all its length and breadth and magnitude, exhibit an ingathering into Christ's treasury, the anticipation of which would at no very remote period have been derided in every quarter as the dream of a heated imagination. Let all this cheer and encourage us. Let us regard it as a token of good, that God is indeed watering the vine which his own hand hath planted and causing it to flourish and to bring forth fruit.

CHURCH IN CANADA.

A digest of the proceedings of the Synod of our Church in Canada will be given in our next.

PRESENTATION.

A very handsome pulpit gown, of the value of £11, was presented by the ladies of the congregation of Belfast, to their beloved and popular pastor, the Rev. A. McLean. Such presentations as the above, are not only pleasing, but peculiarly encouraging to a minister, valuable and important, far above their intrinsic worth, as affording an index, not only of faithful service on the part of the pastor, but a proof that these services are appreciated, on the part of the people. Next to liberal and regular payment of stipend, these affectionate mementoes afford a pleasing and delicate proof that the laborer spendeth not his strength for naught, and we wish that the duty of chronicling such incidents were of more frequent occurrence.

PRESENTATION TO REV. WM. MURRAY, DALHOUSIE, N. B.

A Correspondent writing to us from Dalhousie on the 10th June, communicates the accompanying pleasing piece of local news.

"A Committee of the Ladies of St. John's Church, Dalhousie, waited upon the Rev. William Murray, on Thursday last, and presented him with a handsome Gown and Cassock, as a small token of their regard, and of their appreciation of his services as their Pastor.

"The same congregation have lately been presented with a substantial Bell, the gift of James Hamilton, Esq., of Greenock.

"During the course of the winter, the Church was fitted up with Fluid Lamps, by George Haddow, Esq., of this place.

"It is pleasing to have to acknowledge such proofs of liberality, and to see that this congregation is progressing. We trust that these are only the precursors of good things to come,

and that while the Telegraph and other useful undertakings are being prosecuted with vigor, the good people of Dalhousie will not be one whit behind their neighbors in their attention to Church matters."—*Gleaner*.

MEETING OF SYNOD.

The Synod of the Church of Scotland in Nova Scotia, met according to appointment, in St. Andrew's Church, Pictou, on Wednesday, 27th ult., and we hope to be able to present our readers with a summary of their proceedings in our next.

Several articles intended for insertion in the present number have been crowded out, to make way for Assembly news. The same reason prevents us from giving our usual "Monthly Review."

For the "Monthly Record."

JEWISH MISSION.

1860.

June, A friend to the Jews, per Rev. Mr. Pollok, . . . . .	5 0
Col. Gairloch Congregation, . . . . .	14 0 0
Col. Saltsprings " . . . . .	10 0 0
Col. St. Andrews " Pictou, . . . . .	12 10 0
	<hr/>
	£37 11 6
June 22, To Bank Cheque Enclosed Alex. Morris, Esq., Treas. of Jewish and Foreign Mission, Montreal, . . . . .	£37 11 6

INDIA MISSION.

1860.

June, Col. St. James' Church, Charlottetown, P. E. I., . . . . .	£4 5 0
Col. Pugwash Congregation, per Rev. Mr. Tallach, . . . . .	1 2 4
	<hr/>
	£4 7 4

YOUNG MEN'S SCHEME.

May, Col. Roger's Hill Congregation, . . . . .	£2 18 10
Col. Cape John Congregation, . . . . .	2 2 6
	<hr/>
	£5 1 4

SYNOD FUND.

1860.

June, St. Matthew's Congregation, Pugwash, . . . . .	£1 1 4
Wallace Congregation, . . . . .	17 6
Charlottetown Congregation, . . . . .	2 18 6
St. Andrew's Church, Halifax, . . . . .	3 5 6
	<hr/>
	£8 2 6

WM. GORDON, Treas.

**AYER'S CHERRY PECTORAL,**

FOR THE RAPID CURE OF

*Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.*

Disorders of the pulmonary organs are so prevalent and so fatal in our ever-changing climate, that a reliable antidote has been long and anxiously sought for by the whole community. The indispensable qualities of such a remedy for popular use must be, certainty of healthy operation, absence of danger from accidental over-doses, and adaptation to every patient of any age or either sex. These conditions have been realized in this preparation, which, while it reaches to the foundations of disease and acts with unflinching certainty, is still harmless to the most delicate invalid or tender infant. A trial of many years has proved to the world that it is efficacious in curing pulmonary complaints, beyond any remedy hitherto known to mankind. As time makes these facts wider and better known, this medicine has gradually become a staple necessity, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state, city, and indeed almost every hamlet it contains, the *Cherry Pectoral* is known by its works. Each has living evidence of its unrivalled usefulness, in some recovered victim, or victims, from the threatening symptoms of consumption. Although this is not true to so great an extent abroad, still the article is well understood in many foreign countries, to be the best medicine extant for distempers of the respiratory organs, and in several of them it is extensively used by their most intelligent physicians. In Great Britain, France, and Germany, where the medical sciences have reached their highest perfection, *Cherry Pectoral* is introduced, and in constant use in the armies, hospitals, almshouses, public institutions, and in domestic practice, as the surest remedy their attending physicians can employ for the more dangerous affections of the lungs. Thousands of cases of pulmonary disease, which had baffled every expedient of human skill, have been permanently cured by the *Cherry Pectoral*, and these cures speak convincingly to all who know them.

**SCROFULA, OR KING'S EVIL,**

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor, being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corruption or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions and sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by its taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidney, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

ONE QUARTER OF ALL OUR PEOPLE are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To

cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthful food and exercise. Such a medicine we supply in

**AYER'S COMPOUND EXTRACT OF SARSAPARILLA,**

the most effectual remedy which the medical skill of our times can devise for this everywhere prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, at the rescue of the system from its destructive consequences. Hence it should be employed for the cure not only scrofula, but also those other affections which arise from it, such as *Eruptive and Skin Diseases, St. Anthony's Fire, Rose, or Erysipelas, Pimples, Pustules, Blotches, Blisters and Scabs, Tumors, Tetter and Salt Rheum, Scald Head, Ringworm, Rheumatism, Syphilitic and Mercurial Diseases, Dropsy, Dyspepsia, Debility*, and, indeed, *all Complaints arising from Vitiated or Impure Blood*. The popular belief in "IMPURITY OF THE BLOOD" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

Dr. J. B. S. Channing, of New York city, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints to which we employ such a remedy, but especially in *Female Diseases* of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by *ulceration of the uterus*. The ulceration itself was soon cured. Nothing within my knowledge equals it for the female derangements."

Dr. Robert M. Preble writes from Salem, N. Y. 12th Sept., 1859, that he has cured an inveterate case of *Dropsy*, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of *Malignant Erysipelas* by large doses of the same; says he cures the common *Erysipelas Eruption* by it constantly.

**AYER'S CATHARTIC PILLS**

FOR THE CURE OF

*Costiveness, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a foul Stomach, Nausea, Indigestion, Morbid Inaction of the Bowels, and Pain arising therefrom, Flatulency, Loss of Appetite, all Ulcerous and Cutaneous Diseases which require an evacuant Medicine, Scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many Complaints which it would not be supposed they could reach; such as Deafness, Partial Blindness, Neuralgia and Nervous Irritability, Derangements of the Liver and Kidneys, Gout and other kindred Complaints arising from a low state of the body or obstruction of its functions.*

These Pills have been prepared to supply a safer, and every way better purgative medicine than has hitherto been available to the American people. No cost or toil has been spared in bringing them to the state of perfection which now, after some years of patient, laborious investigation, is actually realized. Their every part and property has been carefully adjusted by experiment to produce the best effect which in the present state of the medical sciences, it is possible to produce on the animal economy of man. To secure the utmost benefit, without the disadvantages which follow the use of common cathartics, the curative virtues alone of medicines are employed in their composition, and so combined as to insure their equal uniform action on every portion of the alimentary canal. Sold by Morton & Cogswell, Halifax; W. R. Watson, Charlottetown, P. E. I.; E. P. Archbold, Sydney, C. B.; and at retail by druggists and merchants in every section of the country.

1860.

**JAMES McPHERSON,**

(SUCCESSOR TO JAS. DAWSON & SON.)

Wholesale and Retail dealer in *Writing, Drawing, Printing, Packing and Sheathing PAPERS, &c., &c.*

**Books and General Stationary,**

BLANK BOOKS OF ALL KINDS, LOG BOOKS, CHARTS, MATHEMATICAL INSTRUMENTS, PAPER HANGINGS, PAPER MACHIE GOODS, &c.

ALSO:—IMPORTERS OF

**Field, Garden, and Flower Seeds.**

*Old Stand, Water Street, Pictou, N. S.*

☐ Prompt attention to all orders. A liberal discount allowed to wholesale purchasers.

**JAMES PATTERSON,**

Has removed his place of business to the large shop next door to Mr. James Hislop, where he will keep in sale a superior stock of

**Books & Stationery Paper Hangings & Seeds.**

In addition to the above, he has also just received full supply of *FAMILY GROCERIES*, all of which will be sold at the very lowest prices. Pictou, June 1st, 1860.

**G. E. Morton & Co.**

MORTON'S MEDICAL WAREHOUSE, HALIFAX, NOVA SCOTIA.

ESTABLISHED 1842.] [RENOVATED 1854.

Dealers in Patent Medicines, Perfumery, Periodicals, and Books.

*Agents for "The Illustrated News of the World," and all the principal London Newspapers.*

☐ Proprietary Articles received and supplied on consignment, and Provincial Agencies Established for their Sale.

**James Hislop,**

*Water Street, Pictou, N. S.,*

Has a large and well-assorted stock of *DRY GOODS*. Ready-made *CLOTHING, &c.*, always on hand, which are offered at low prices for ready payment. Also, *Tea, Sugar, &c.*

**Dry Goods, Groceries, etc.**

The subscriber keep on hand the usual assortment of *DRY GOODS AND GROCERIES, &c.* Pictou, Jan. 12, 1859. W. GORDON.

**Ship Chandlery and Provision Store,**

*Royal Oak corner, Pictou, N. S.*

SHIPS' ORDERS put up with promptitude and *every one Advanced*; Bills taken on the owners.

MALCOLM CAMPBELL.

**Samuel Gray,**

BARRISTER AND ATTORNEY AT LAW, AND NOTARY PUBLIC,

*Corner of Hollis and Sackville Streets,*

OPPOSITE D. NASH'S VARIETY STORE, HALIFAX, N. S.

**Rutherford Brothers,**

ST. JOHN'S AND HARBOR GRACE, NEWFOUNDLAND.

REFERENCES.

Messrs. JOHN ESSON & Co., Merchants, *Halifax, N. S.*

Messrs. WM. TARBET & SONS, Merchant *Liverpool.*

Messrs. HENRY BANNERMAN & SONS, Merchants, *Manchester.*

Messrs. WM. McLAREN, SONS & Co., Merchants, *Glasgow.*

**William A. Hesson,**

MERCHANT TAILOR AND CLOTHIER

Orders from the country punctually attended. Clergymen's and Lawyer's Gowns made in the most modern style.

*20 Granville Street, Halifax, N. S.*

**Alexr. Scott & Co.,**

General Importers of and Dealers in

BRITISH AND FOREIGN DRY GOODS

*49 George Street, Halifax, N. S.*

**Archibald Scott,**

COMMISSION MERCHANT & INSURANCE AGENT, EXCHANGE AND STOCK BROKER,

*No. 30 Bedford Row, Halifax, N. S.*

AGENT FOR

Eagle Life Insurance Company of London,

Ætna Insurance Company,

Hartford Fire Insurance Co.,

Phoenix Insurance Company,

Connecticut Mutual Life Ins. Co.,

Home Insurance Company of New York.

Hartford Conn.

**Card.**

DR. WM. E. COOK has resumed the practice of profession in the town of Pictou.

Residence at the house in *George Street*, recently occupied by the late Mrs. William Brown.

Pictou, January, 1859.

**Doull & Miller,**

Wholesale Importers and Dealers in

BRITISH, FRENCH AND AMERICAN DRY GOODS, GERMAN CLOTHS AND HOSIERY, SWISS WATCHES.

*Halifax, N. S.*

**Duffus & Co.,**

*No. 3, Granville Street, Halifax, N. S.*

IMPORTERS OF BRITISH AND FOREIGN DRY GOODS.

JOHN DUFFUS. JAMES B. DUFFUS.

JOHN DUFFUS, JR.

A large and well-assorted stock of Dry Goods ready-made Clothing, etc., always on hand, which are offered to wholesale dealers at low prices for approved credit.