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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

DECEMBER, 1860.

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NO SUBSCRIPTIONS TAKEN FOR A LESS TERM THAN SIX MONTHS.

PICTOU, Nov. 5, 1860.

Committee of Management of the Month-ord met this day; present Rev. Allan Pollock, Rev. Alex. McKay, Jas. Fraser, New Glasgow, John McKay, Esq., Lime Robert Doull, Esq., John Costly, Esq., and Jack, Secretary.

er mature deliberation, it was unanimously ed, that the Record should be issued semi-ly, in one half its present number of pages 1d. per annum.

ing heard the financial state of the Record, retary was ordered to prepare a state- to be inserted in the December Number.

as unanimously resolved, that no Record to any person after the month of Janu- less the same be paid for.

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nts will please forward their lists before l of the year, and be particular to put after the name of any new subscriber, as oing it will greatly assist the Secretary ing up the new lists. We will send the y numbers to our present subscribers, and e end of that month, the arrears for 1860, e prepayment for 1861 be not forwarded, strike their names off the list. Single bers in this Province may send postage as payment, but in all cases the postage e prepaid.

WM. JACK, Sec'y & Treasurer.

Committee beg to acknowledge the sum from the Rev. Allan Pollok, and £2 from y. George Stewart, towards the funds of cord.

WM. JACK, Sec'y & Treas.

SYNOD OF NOVA SCOTIA, ERATOR—Rev. Thomas D., Char- own.

—Rev. James Christie, Wallace.

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essrs. Jardine, Pollok, Duncan, Minis- d Messrs. Cameron, Thompson, Mackay on. John Holmes, Elders; Mr. Jardine,

er.

MITTEE ON UNANIMITY OF ACTION IN

ET OF THE SCHEMES—Rev. Allan Pollok, er, John Martin, John Mackay, Esq., and John Holmes.

COMMITTEE ON CHURCH PSALMODY Rev. Jas. Christie, Convener, Allan Pollok, Geo. See Mr. James Tompson and Hon. John Holmes.

COMMITTEE ON THE WIDOWS' AND ORPH ANS' FUND—Rev. Allan Pollok, Convener, M James Thomson and John McKay, Esq.

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University of Queen's College, Kingston.

THE NINETEENTH Session will begin on the first Wednesday of October (3rd October), 1860 at which date all Intrants and regular Students of the Faculty of Arts are required to be present. The Divinity Classes will be opened on the first Wednesday in November.

Further information will be obtained on application to the REV. PROFESSOR WIER, A. M. October 1, 6m.

AGENTS OF THE MONTHLY RECORD.

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- Donald Murray, Esq., Earleton.
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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

DECEMBER, 1860.

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

EXPOSITION OF MATTHEW XVI. 13—20.

"Thou art Peter, and on this rock will I build my Church."

From an acute and vigorous tract recently published, entitled "Thou art Peter," a discourse on Papal Infallibility and the causes of the late conversions to Romanism." By Robert Lee, D.D.

In what respect or sense was Peter the rock? Was it something Peter was, or should he be? or something that he professed, or should afterwards proclaim? In opposition to the Papal hypothesis, that Peter is here declared to be the rock on which Christ's Church should be built, because he was, in these words, constituted by his Master Prince of the Apostles, Primate of all Bishops, Chief Pastor and Ruler under Christ himself. Protestants have generally maintained that not Peter, either personally or officially, but the confession which he had just made, is the rock of which our Saviour speaks, and that Simon received this honorable cognomen because he first of all the disciples gave articulate expression to the mighty truth, that Jesus was "the Christ, the Son of the living God." Now every one must feel that the matter is left in a very unsatisfactory condition, when it has been shown that the rock here spoken of MAY be the confession of Peter, and not that Apostle himself; for this proves only the uncertainty, not the erroneousness of the Papal notion. They can still reply, the words may indeed refer to Peter's confession, but they may also, and more naturally, apply to Peter himself. It appears to me, that the generality of Protestant commentators and

divines have hardly done justice to their own cause, when they have satisfied themselves with maintaining that the words of our Lord MAY apply to Peter's confession, and not to Peter himself. The following pages are intended to show that they *must* apply to Peter's confession, if the New Testament be consistent with itself.

As Christianity is a great system of truths, it must, like every other system that is symmetrical and self-consistent, spring out of some great germinant truth. Or if we conceive of it as a temple, the superstructure, however elevated, the parts, however many, must rest upon some great truth as their basis. The foundation of Christianity, then, or of the Church, which is merely the concrete form of Christianity, has for its foundation some doctrine or truth. What is it? This is indeed the whole question.

Now it is impossible to believe that the first teachers of our holy religion should have left undetermined or obscure so vital a matter as this. The pages of the New Testament must return a perpetual answer to a question so indispensable. They may keep silence on many subjects regarding which we desire information, and even think it probable that they would furnish it; but on such a subject as this, what is that truth which lies at the foundation of Christianity and of the Christian Church? they can neither be supposed to remain mute, nor to speak obscurely. Do they, then, every where alledge the primacy or infallibility of Peter as the foundation? If the Papal view of the passage before us be

correct, they must do so. Or do they every where insist on another basis, quite different from this?

Accordingly, when we examine the pages of the New Testament with this view, we find not only that much is there said from which a reasonable answer to the question may be gathered, but that the question itself is expressed formally, explicitly, with a reiteration and an urgency which are observable in no other doctrine or fact whatsoever.

What, then, was the question at issue between our Lord and his adversaries? It was this—whether or not he were the Christ, Messiah, or Son of God? (1.) This Jesus and his disciples affirmed: this the Jews, and afterwards the heathen, denied. (2.) The reception of this doctrine was *faith*, in the Christian sense: the rejection of it was unbelief. (3.) This proposition, Jesus is the Christ, was the Creed of Christianity in its first age. (4.) In order to baptism, nothing further was required to be professed. (5.) He that made this proposition was enrolled among the faithful; he was reckoned among the sons of God; held to be a partaker of that inspiration which was claimed for all the members of the Christian society.

If all this can be demonstrated beyond contradiction from the pages of the New Testament, surely it can no longer remain doubtful what that is which is the foundation on which Christianity stands, and the Church is built—the more so, if to all this we can add an explicit affirmation of an apostle that the Messiahship of Jesus is in such sort that foundation, that there neither is, nor can be any other.

To quote all the passages which might be adduced in proof of the positions now laid down, would require us to transcribe a considerable portion of the New Testament. I shall content myself with referring to a very few passages.

In the passage before us, the Lord pronounces Simon BLESSED, because he had been so taught of God as to know and acknowledge this—"Thou art Christ, the son of the living God."

When Jesus questioned his disciples (John vi. 67—69), whether they also, like the Jews, whom his doctrine had offended, would desert him? Peter replied, "Lord, to whom shall we go? Thou hast the words of eternal life." What follows is worthy of note, as expressing the reason of their adherence to their Master, "and we believe and are sure, that thou art Christ, the Son of the living God."

Our Lord (John xi. 27) having assured Mary, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;" then questioned her whether she believed this? Her answer shows, in a very distinct manner, what she understood by believing, and what it was that she felt herself called upon to believe, in order to be a *believer*. "Yes, Lord," she said, "I

believe that thou art the Christ, the Son of God, that should come into the world." Now, Jesus had not asked her whether she believed this; but Mary, knowing that all rested upon this foundation, professes her faith in all else by professing this.

The words of St. John, near the conclusion of his Gospel (xx. 30, 31), are so distinct and emphatic to the purpose, that they might of themselves almost settle this point. "And many other signs truly did Jesus, in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing (this) ye might have life through his name." With such a declaration before us, how can we fail to perceive what is the foundation on which Christians must build, and on which Christianity is founded? It intimates—First, that the purpose for which the miracles of Jesus were wrought was, to convince men that he was Christ, the Son of God: Secondly, that the object which the Evangelist had in view in recording these miracles he has narrated was, to inspire in his readers the same conviction: and thirdly, that having this conviction, they had eternal life.

The book of the Acts abounds with similar indications. Philip preached the Gospel to an Ethiopian eunuch (Acts viii. 26, 40), and after having done so, asked him whether he believed? The reply of the eunuch shows clearly enough what Philip had insisted on and exhorted him to believe; "I believe that Jesus Christ is the Son of God." That this whole verse is an interpolation need not be questioned, as a reference to any of the critical editions will show, and as the way in which "Christ" is mentioned in it might lead us to suspect; for, at that period, "Christ" was never applied to our Lord as a proper name, but always as a predicate. But, for our present purpose, its testimony is almost equally valuable, whether genuine or not, showing how generally acknowledged was the basis on which all the first preachers of the Gospel grounded their preaching, namely, the Messiahship of Jesus.

In the very next chapter of the same book (Acts ix. 20) we find an account of Paul's conversion; and it distinctly confirms our proposition, that the foundation of Christianity, the Creed of the Church, and the rock on which it is built, was universally understood to be the doctrine, that Jesus is the Christ or Messiah. Paul, accordingly, as soon as he was converted, "straightway preached Christ (Jesus) in the synagogues, that he is the Son of God." The genuine reading here is undoubtedly not "Christ" but "Jesus," which the later editors have, with the clearest evidence, introduced into the text, furnishing one of a thousand illustrations of embarrassments being removed by our adopting the purer readings of the older manuscripts. The passage informs us what doctrine it was on which the

Apostle of the Gentiles began, at once, to build up the Church; "immediately in the synagogue he preached Jesus, that he is the Son of God."

Without pretending to settle the question which has been discussed, whether the phrases "the Son of God," or "the Messiah," or its Greek equivalent, "the Christ," be exactly synonymous in the phraseology of the New Testament. this at least appears to admit of no doubt, that they were both understood by the Jews to be applicable to the same person. So that if either dignity were predicated of any one, the other was considered also to belong to him; while sometimes, for the sake of certainty or emphasis, we find both applied in succession. (Compare Math. xxvi. 63, Mark xiv. 61, and Luke xxii. 17, John xx. 31, &c.) And thus when Paul preached in the synagogue of Damascus that Jesus is the son of God, whatever more he might intend, he proclaimed, or was understood to proclaim, this as his grand proposition, that Jesus was the Messiah.

Paul himself has told us so, in a passage so distinct and emphatic, that had the New Testament been as destitute of other intimations as it abounds with them, this would have sufficed to establish our position. What renders the passage about to be quoted peculiarly illustrative of this into the meaning of which we are enquiring is, that in both the same metaphor is employed. "We (apostles) are fellow-workers with God; ye are the tillage of God—the building of God. By the grace of God, given to me, as a wise master builder I laid the foundation, but another buildeth upon it. But let every one look how he builds upon it. For no one can lay another foundation beside that which is laid, which is Jesus, the Christ, or Messiah." (Cor. iii.) Paul, then, affirms that the Gospel, or the Church, is so built upon the doctrine that "Jesus is the Christ," that it can stand on no other. If so, we must conclude that our Lord referred to Peter's confession of this very doctrine, when he said, "Upon this rock will I build my Church;" unless we will venture the audacious supposition that what he predicted it should be built upon was something different from what we find it was actually built upon, and what Paul informs us categorically is the only thing which does or ever can form its foundation.

If so clear a point required further proof or illustration, both may be found abundantly in St. John's first Epistle. There, we are informed that they are victorious over the world, sons of God, and his temple, who believe that Jesus is the Messiah, or the Son of God. "Whoever believeth that Jesus is the Son of God, God dwelleth in him and he in God." Chap. iv. 15. Further, to render it indisputable that this is the grand foundation and turning point of the whole Christian system, St. John lays it down as the test where- by divine inspiration and true teachers may

be distinguished from impostors; "Every spirit (teacher) that acknowledges that Jesus Christ is come in the flesh (that Jesus is the Christ come in the flesh) is of God."

As the asserter of this is the true teacher, so that the denier of it is the seducer, the false prophet, the Antichrist, "Who is the liar, but he that denieth that Jesus is the Christ; he is the Antichrist, and denies the Father and the Son." Chap. II. 22. "Every spirit (teacher) that acknowledgeth not Jesus (Christ come in the flesh) is not of God, but is that which pertains to the Antichrist," &c. Chap. IV. 3. The words marked in brackets, though probably spurious, are yet necessary to complete the sense; for which reason probably they had in so many copies been supplied from the previous clause.

John sums up the whole matter in this Epistle, as he does in his Gospel, by referring to the same grand doctrine as the rock on which all stood, and the touchstone by which all must be tried. "We know that we (who acknowledge Jesus to be the Christ) are of God; and that the whole world (Jews and Gentiles, who deny that Jesus is the Christ) lieth in the wicked one; and (for) we know that the Son of God, or the Messiah, is come," &c., chap. v. 20. This affirmation is parallel with that of Paul, 1 Cor. xii. 3. "We know that no man, speaking in the Spirit of God, says, 'Anathema, Jesus,' and no one can say 'Lord Jesus,' except (one speaking) in the Holy Spirit." The purpose of Paul in this passage, as of John in his first Epistle, is to furnish a criterion by which the Christians might distinguish among the manifold pretenders to inspiration who assailed them, which they should listen to as men taught of God. They, he says, who built upon the true foundation are they who acknowledge that Jesus is Lord, Messiah, or the Son of God; for such are divinely inspired; they have the Spirit of God.

Having now found, in all parts of the New Testament, clear, repeated, and unanswerable proofs, that the grand doctrine of Christianity, the doctrine on which the Church collectively, and every individual member of it rests, is this—Jesus is the Christ, the son of God; common sense, surely, and common candor, alike demand that we carry this information back to the passage under consideration; and assuming only that that on which Christ actually built his Church was the same as that on which he predicted he should build it, &c., taking for granted that our Lord's prophecy corresponds with the fact which his apostles have recorded, we cannot but conclude that the truth contained in Peter's confession was the rock on which Jesus said he would build his Church; and that Simon was surnamed Peter, not because he himself, much less his pretended successors, was that rock, but because he first struck upon it, and distinctly announced that it was the true foundation.

For this reason all the apostles who proclaimed that Jesus is the Christ, and even the prophets, who spake beforehand of his coming, are called foundations; while Jesus himself is designated "the chief corner-stone," because "the word began to be spoken by the Lord." "Ye are built upon the foundation of the apostles and the prophets, Jesus himself being the chief corner-stone. (Eph. II. 20.) To the same purpose we read in the Apocalypse that the wall of the city (New Jerusalem, or the Christian Church) hath twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. XXI. 14.) No one will doubt that in these passages the apostles are styled *foundations*, because they were the original workmen by whom the Church was built upon that which they emphatically tell us was its only basis. So Paul describes himself as "a prudent master-builder." (Cor. III.) He says of Peter and James that "they were esteemed pillars." (Gal. II. 9.) being very prominent assertors of the Messiahship of Jesus; and of the Church itself, as being the society which was organized to maintain this fact, against all Jews and heathens who impugned it, the same apostle declares that it is "the pillar and stay of the truth;" i. e., the Messiahship of Jesus, as the words immediately following show. (Tim. III. 15.)

The supremacy of the Pope, derived, as they dream, by the primacy conferred by these words of our Lord on St. Peter, is the foundation of Popery. So they themselves anxiously assert. But if so, Popery and Christianity are quite different systems; for Christianity knows nothing of such a foundation.

STRAY WAIFS FROM A WAGGON.

"Thoughts are the children of the soul," some of them are good and beautiful, some bad and hideous, but like the human family they are all immortal, and propagate their kind. Around each as a centre, revolve a group of satellites, multiplying and rolling evermore. One idea has often given to a whole nation a character, its prosperity, and status,—and expanded into a progressive series, it reverberates through the whole world. How cherished is the warp and woof of eternity! Every thread of thought of every hue, is manufactured into robes of purity, or of shame,—the dress of freemen or the dress of slaves.—Numerous are the streamlets of the soul, and they all discharge themselves to the fathomless ocean of eternity; and the ocean is not full. To produce, thoughts is almost to create; and hence we speak of the creations of the poet and the inter. New and startling forms of life and vividly forth in the song of the one to the canvass of the other. The hidden beings of nature, coy and shy, are restored to

their companions amid the congratulations of the wise. They existed before, but they were lost to us. "There is nothing new under the sun" but ignorance is, if we may so speak, a wide unpeopled nothing to those who are ignorant. They do not see in the dark. To reproduce and restore, is then to see the invisible and expiscate the treasures of the deep. The thoughts of past generations blossom and produce other thoughts,—the labors of others become the cords and stays of ours; and the "bread cast upon the waters is found after many days."

Every thinking mind is moulded and engaged by the circumstances of its being, or the school in which it is educated; climate affects it, society affects it, solitude affects it, locomotion affects it. The numberless positions in which it may be placed afford scope for its outgoings and food for its rumination. The observation and study of nature, instincts, traditions, manners, &c., &c., present to us a variety of topics independently of books and universities. Colleges and books and professors are very good when they train to habits of thought. When they do not, they are worse than useless. There were well trained and well educated minds before colleges and books and professors existed. Education is not necessarily what is called a *liberal* education. It is not learning by rote, but learning by observation and experience. It is not only storing up the gems and treasures that others bequeathed to posterity, but excavating for ourselves; and adding to the mass already secured, for our benefit at least, if not for the benefit of others. A man is ambitious of being an author. He ransacks his library and forth comes a book, the paternity of which is very dubious. A resurrectionist of this nature may well stand in awe of apparitions, if he is any way superstitious, particularly if he happens to be benighted in the forest, for he may encounter the angry form of some old giant of the good old age of originality, one dash of whose pen would brand him a plagiarist for ever. The *Sic vos non vobis* principle, or in plain English "one sowed and another reapeth" is illustrated in authorship every day. There is a lucrative traffic in old rags, the traffic in relics and dead men's bones is still more remunerative, but it is dishonest.

We have said that every position of life excites some imaginings peculiar to itself. Let us see how this is borne out by locomotion. Pedestrianism was the first mode of travelling, it is also in our opinion, the best for sober and penetrative thought. The traveller on foot has leisure to think, soliloquise, and moralise on the way. He is shrewd and observant on his journey, and learns the useful lesson of patience and resignation. Of all modes of locomotion, it tends most to humble the proud aspirant, to correct the truant disposition, and promote keen sagacity. The contemplative Christian finds, that per-

ambulating in the fields of an evening, or walking on the edge of the forest, is favorable to holy meditation, and his religion acquires strength and vigor by these self-communings. Bunyan's pilgrim is always on foot; indeed the effect of that wonderful allegory would be entirely lost, were he to put him on horseback. The passions of men undergo a wonderful change by a continued exercise of this kind. Anger, for example, often seeks vent in rapid strides, even in a small apartment. Let him who intends to perpetrate some cruel or immoral deed, first walk fifteen or twenty miles and back again, and he is depraved indeed, if his heart does not relent and his resolution falter. We have heard of elopements being prevented by the distance of the place of rendezvous—of suicides being escaped by a good long walk to the river's bank, and we have seen runaway boys return penitent home after a few miles flight. Now these cases would have ended differently and adorned another tale, were a horse or a steam engine at hand. The comparatively slow progress of the one induced reflection, the rapidity of the other would have stifled it. In fact, this idea has received its expression, in the epithet applied daily to the dissipated and the idly gay *fast men*. We know of no human means better calculated to improve the judgment, to temper the affections, and humanize all than this form of locomotion. If it be superseded by more expeditious modes of conveyance, in the *ordinary* business of life, impetuous haste will characterize every transaction of every kind. Religion will suffer, and morality will suffer, impatience will fret and frown on the Sabbath day rest, and on every religious curb. Let science and art contrive, and add if possible an accelerated speed to the present engineering of locomotion, and every lover and admirer of genius will rejoice; but let not the healthful exercise of walking be discontinued. In England notwithstanding its mazy network of railways, we meet with the best pedestrians perhaps in the world. We have met young noblemen making the tour of Scotland on foot, and fair ladies with shepherdesse's crooks and Blucher bouts gallantly facing and performing a journey of twenty miles in one day. How different is the case with us Nova Scotians! We will soon lose the use of our legs. If to drive a cow home from the common we must give a boy our horse, (no imaginary indulgence). If on a journey of fifty miles, we meet no weary, footsore traveller on the way, it is surely time we should think of our fathers and mothers who rarely required the aid of a physician, as their health braced and promoted by snow-shoes, and moccasins of which they knew the use, was robust, and to some extent follow their *foot-steps*. If there is progress on the one side, we fear there is degeneracy on the other, and though we would reason very erroneously in putting down the latter to the score of any

one change, such as that to which we have referred, yet may it not be fairly taken as one of the signs of the times, when people in general think not for themselves, but put the trust in horses and in camp demagogues. The Bible in the pew is the best antidote against heresy in the pulpit, and a sense of justice and love of equity in the public mind is the surest guarantee against unrighteous decisions from the bench. Why then should false interpretations of Scripture, in the case, escape ecclesiastical censure, and harsh administration of the law in the other pass without public comment or reprobation. Such have occurred. To condescend only of the latter. A party is accused of obstructing a constable in the execution of his duty, he is condemned, with the justice or injustice, which decision we have nothing to do, by instead of receiving his sentence, he is remanded and summoned to appear some months thereafter, when his sentence is still postponed, and so for two long years he lives in fearful suspense. We refer to such cases as these in confirmation of our position—the it is absolutely necessary to take the trouble of thinking for ourselves, because though the Bible be in our hands, and a regard for justice in our hearts, it may happen that we may receive the maxims of men as the dictates of truth. One of the most fearful sins of apostasy from God, is to be under a strong delusion so as to believe a lie. These waifs gathered by the wayside, are intended for the moral improvement of all classes and denominations, and form probably the first of a course of short lessons from a waggon

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SCENES IN ITALY IN THE SPRING OF 1860.

BY WILLIAM ARTHUR, A. M.

THE EXCOMMUNICATION.

The long-talked-of Excommunication issued. It has been posted up in the public places of Rome, and it is to be bought for few baiocchi. All say it has produced no more effect than so many shovelfuls of pebbles thrown among the people. Romans are much accustomed to find misery and crime flourish on soils bedewed with Papal benedictions, and to hear of peace, virtue, and liberty in countries scorched, not to say burnt up, with his curses, that they have reached a state of mind wherein the one, and the other go for the value of the shows wherewith the utterance is accompanied. In this case it was thunder and thunderbolt, hurled indeed by the Jove of the Vatican, with his own right hand, amid the flames of Cardinal scapulet, and the roar of ecclesiastical storms; but unlike the potent Joves of other times, who marked their man, and hit his helmet, if he did not crush his body, the present poor Thunderer, fearful that the after-clap might

all upon the Vatican, closed his eyes as he launched the bolt; and, without aiming at any one in particular, favored a whole nation or two in general with a curse.

What! no one named? Not a man. A curse, without a head designated for it to rest upon? Even so. A few millions of infected raps, each carrying eternal death to the wearer, cast among a nation, for every one who thinks one will fit to put it on? Exactly. Not one marked for the sacrilegious head of Victor Emmanuel? No. Nor for the fiend of all malice, Cavour? Not even for him. Ugly words about the "Government" of Sarlinia; but a Government is not a soul, and no soul is marked out by name as heir-special of Rome's last curse. The bomb is fired, the piece has recoiled, the shell has burst in high air, and curious people are examining the fragments. *Ecco!*

PAPAL GOVERNMENT IN ROME.

One day in the streets of Rome one hundred mothers of families, lately in comfortable circumstances, knelt down upon the stones with veiled faces, and hands silently held out for charity. The people rushed in numbers to give them money; and French officers, pale with rage, might be seen giving them their purses entire, and walking away to curse their fate as abettors of abominations. In one house nine children were awaiting the return of the mother, with the fruits of her day's begging; but it proved that she was in prison for what was naturally looked upon as a public demonstration against the Government. All the documents of these Councils of Censure had been carefully destroyed throughout the Romagna, so that none of their proceedings were found in the archives; and all that the present collection of documents contains is, the judgment sent from Rome in confirmation of the of the provincial recommendations. From these we shall at give a few specimens. Men are sentenced: "FOR LEVITY;"—"For not feeling rightly in matters of politics;"—"For showing himself rather excited;"—"For having the appearance of one rather inclined to notities;"—"For being imprudently talkative;"—"Because, when he was sent to Bologna to the office of the High Commissioner, he gave a very bad outline of Montnor Bedini;"—"Because he read the papers with a high voice, making digressions or changing his tone, when he read anything weakening the Pontifical Government and the priests: and he ridiculed Catholic Sovereigns, and especially King Bomba—that is, King of Naples;"—and the last we shall cite is:—"Because he will never be good fit to cut an employe, out of."

As one example of the kind of punishment sometimes administered, we may quote the words of Cardinal Bernetti: "For M. and I will send you the orders of removal to those and unhealthy places, giving at the

same time the names of those who shall replace them at Rimini; and I shall not forget the name of the well-deserving P. G. on the same occasion."

When we know what some of the unhealthy places in the Roman States are, a measure of this kind is nothing more than a quiet way of condemning men to die in their beds.

HATRED OF THE PAPAL GOVERNMENT.

In the dining-room of the hotel at Piacenza was a large company, apparently of men of business, with one lady. Her husband was from Bologna, and was giving the rest stories as to the Papal Government. He talked in a dialect hard to understand, and with much rapidity, so that I could catch only the necks and wings of his facts, and I do not attempt to repeat them. When he had run himself out of breath with one story, his wife reminded him of another and on and on he went. The statements were horrible, and, to us, beyond belief; yet not one word of doubt escaped any person present. I could imagine that I was back again in the Mysore, hearing a knot of Brahmins telling stories of the days of Hyder Ali and Tippoo Sahib. They were tales of fines and imprisonment without any reason given; of hundreds kept in dungeons untried and uncondemned; of mulcts laid upon whole classes of persons in a day; of plunder concerted between officials and robbers, and prey divided share and share alike; murderers petted, and thinkers put to death; and priests and bishops, archbishops and cardinals and legates, all fingering and dividing the spoil. It was something very fearful to hear those tales, and to see the hatred of priests and Church, and Pope and Rome—Rome, odious Rome—which seethed in that company. There was something in the expression of that hatred, such as I doubt whether a company of Englishmen could, under any circumstances, put on. If any one has seen a man in Rome, when something that might compromise him is said or done, look round as though all the walls had eyes and ears, he has recognised a species of fear as new to him as if he had never seen a man look afraid before; a kind of fear that it would be impossible for any man born and brought up under the British flag to throw into his countenance. And so with this hatred. It was not vociferous, but it was dark and hot, and lay down in the secret places of the men, boiling, and smelling of blood. Priests, priests—blacks, scoundrels, robbers, tyrants, devils, priests—how that word *priest* was repeated with every tone which detestation could teach!

THE APPEARANCE OF THE POPE.

In came a rush of priests with the Pope, closing him round, bearing his train, and following him up the steps till he took his seat upon the throne. It was the first time I had seen Pio Nono. He is a fine, a very fine old man. Tall, portly, indeed fat, with a quick

step, and open visage, like an English country gentleman. The face beams with apparently true benignity; but the eye is not easy, and the smile of the lips is not unmixed with a disquiet something at the corners of the mouth. Still he is a noble old man; and, looking at him, one is much more inclined to follow the common idea in England, that he is a very kind and sincere one, than the representation often (by no means always) given in Rome; namely, that he is faithless, unforgiving, and full of vain-glory. Yet even they who say that, give him credit for sincerity in matters of religion, and for disinterestedness and purity of manners.

He sits upon his throne. They offer him a censer, into which he puts incense; they take off his mitre, and put it on; they chant, and cross, and bow; and with reverence hold him up a book to kiss; and take the censer, and wave the incense to this enthroned priest, in his royal robe of rose color and gold. To him all eyes turn; to him knees bow; to him the incense rises. He sits upon his throne, with superhuman reverence given to him; and look at his countenance! Surely this is not a human being, fresh from putting ten millions of his fellowmen, ay, of his own neighbors and countrymen, outside of the kingdom of God! Where are the tears and traces of horror lying upon his soul in connection with this deed? He smiles, and smiles, and smiles.

Again, with knees bowed, the attendant dignitaries take off the rich rose-colored robe, and disclose a beautiful white dress. With fresh bowing of the knees, a white apron is girded round the white robe. Then the Pope, preceded and followed by dignitaries, hastens over to the Apostles. Before him goes a Cardinal, with a large golden ewer in his hand. Behind, an ecclesiastic, with a tray containing napkins; another with a tray of violets, and a third with a little set of papers. As his Holiness approaches, the Apostles are agitated; their faces change color; their petticoats shake. The little white boot is slipped off the right foot, well washed as ever it was in its lifetime. The Cardinal, from the golden ewer, pours upon the instep such a wee drop of water; and then his Holiness, taking a napkin, gives the foot just a touch: and that napkin falls to the Apostle as a perpetual memory of the day of his honor. Then the head of the Pope bows down to the foot, and his lips touch the instep.

The Romans often say that the Pope does not kiss the foot, but a bunch of violets, which he lays upon it. This was not the case. Pio Nono really did the work; he kissed the foot. This done, he turned round, took a bouquet of violets and handed it to the Apostle, who, receiving it, bowed, and with wonderful satisfaction kissed the back of the superhuman hand.

THE FUTURE OF ITALY.

One of the first things I heard in England on landing, was a statement from a gentleman who had just returned from Florence, to a lady in the railway carriage that all Northern Italy was ripe for Protestantism. This is a rash saying. Northern Italy is nothing of the kind. The people are weary of the priest alienated from the Church, resolved to be free, and panting after the union and glory of their country. Many of them are convinced that in religion they have been imposed upon, and that the Church edifice they see around them is not the solid building on the rock reared by Christ and his apostles, but "a freckled and whited clump of stones." It can hardly be doubted that large numbers, perhaps the majority of the people, and probably a considerable portion of the priesthood would not only be ready but glad to join any national reform which would break off their yoke, and render religion more "rational," as they call it: for in the benefits of this they might partake without exposing themselves individually to persecution. If any great statesman or leading ecclesiastic were bold enough to initiate such a movement, it is hard to say what extent it might be carried. Did Cavour and the King avow their independence of Rome, and solemnly reject the pretensions of the Pope to universal dominion, no doubt they would divide the kingdom into two parties; but there can be little question that the army, and the intelligent portion of the country, would be with them; and future generations of Italians would look upon the movement as do the present generations in countries where it has occurred,—namely, as a turning-point of national life and vigor.

Public events appear to tend to a position that will force the State to choose between spiritual independence and temporal degradation; and it is by this dilemma that Providence has again and again wrought out the rescue of nations. In Italy it may or may not be so; my business is not to foretell.
—Good Words.

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DR. MACLEOD ON HOME MISSIONS.

Dr. Macleod, after some preliminary remarks, said the subject of home missions was an immense one, and one of awful importance—a subject that really involved every other missionary question, for if they were to do foreign work well, home mission work must first be done well. If they were to exercise direct influence, and if those who left the native shores for India or the colonies, or other foreign countries, were to be a blessing and a true witness for, the gospel in heathenism and in Popish lands, they must attend to home evangelization. If Britain was to be a blessing to the world, if she was to be a witness for God among the nations of the earth, it was to home evangelization.

must first attend. He was deeply impressed with the awful importance of Scotland in this matter. He had never looked at Scotland from a distance without being awed by a sense of all that the Lord in His infinite mercy had given this country, and of the immense responsibility under which it lay. He had crossed and recrossed the Channel four-and-twenty times, and he had viewed Scotland from almost every country in Europe, and he had lately looked at it from Russia, and he had always had on every new view of it that interest increased and deepened. What might not Scotland do if they were all united as Christian men in doing God's work! We were said to boast too much about ourselves, and he had heard a good deal of boasting, but he thought there was also a tendency to depreciate ourselves. They talked perpetually about all the enormous degradation of the working classes, and about the fighting and disunion among the ministers of Scotland; but he did not believe a hundredth part of it. First of all with regard to the people of Scotland, he said unhesitatingly, that while he was not blind to the evils on the other side, but believed there was evil enough in the country sufficient to call for their whole united efforts to eradicate it, there was not a better class of working classes among all the populations of the earth. He would maintain that we stood first in Europe in this matter; and while they could get vices and evils here just as low and as bad as they could get in any city in Europe, still he would say that, having looked not with a careless but with an earnest eye on the population of most of the cities of Europe, there was a mass of intelligence, piety, sobriety, and religion in this country that might well make them thank God and take courage. More than that, while comparisons were continually drawn between this and Roman Catholic countries in the good done by religious orders of men and women, he had no hesitation—laying aside the kind of work done here, for of course in this they stood pre-eminent—in saying that among the laity and those not officially connected with the Church, there was a greater proportion of Christian workers than in any other kingdom in Europe. If they took the 10,000 elders, and 30,000 Sabbath School teachers, and the many thousands of men and women connected with their congregations constantly seeking to do good and advance the kingdom of God, they would find that they had a body of earnest workers such as he did not know existed in any single kingdom in Europe. And would it not be a ghastly disgrace to us if it were not so? What a dreadful libel would it not be on the reformed doctrine they had received from the Reformation three hundred years ago! what a libel on the unequalled glorious Christian liberty they possessed; and on their open Bible and preached Gospel, if that were not the result! They must not, therefore, look

upon Scotland with absolute despair, as if they had been reduced to universal chaos, and as if they stood worse than other nations in Europe. Let them realise the good before them; and he did not see how they could thank God for his marvellous mercies unless they constantly recognised the good that had been given them as a nation. And those very blessings bestowed on them ought to stir them up to seek, so far as possible, all differences within the range of conscience and principle—all their differences filled with the grand thought of beautifying their country with the beauty of holiness, and trying to lift up dear old Scotland, so that she should be a praise for God throughout the whole earth. The rev. Doctor then, in reference to the question where home mission work was to begin, expounded the case of the man from the country of the Gadarenes, who, when the devil was cast out of him, sat at Jesus' feet "clothed and in his right mind." This wild man he said, was the representative of every man and woman in the land who was not positively possessed of the spirit of Christ, and showed the necessity of the inner work of the heart being first done. Until the evil, cursed spirit of self was cast out of the heart by Christ coming into it, the true work of the home mission could not be done. To make them fitted to go out to their brethren, not to speak a mere series of words, but to speak in the power of love and sympathy, the devil must be out and Christ must be in their own hearts. After this work was done with this man, Christ gave him a field of labor. "Go to thine own house, and show what great things God hath done for thee;" not that he was to finish there, but that he was to begin there. Where they were to begin was in their own homes, among husbands, wives, sons, daughters, and servants. It was the fault of their home mission that people were looking to closes and stairheads, and forgetting their own houses. Nor were they to preach about meekness, but to be meek; not to give a lesson about love, but to love; not to tell about forgiveness, but to forgive; not by giving a tract, but by being a tract. The difficult work to be done was to show a Christian temper at home; and it was here that the hypocrite and false person broke down, for he could not stand that test. This home life was the best discipline for the Christian, and he believed that this home evangelization was what was most needed in the homes of the poor, and let him add emphatically, in the homes of the rich. Everything just now was about the working man. Every paper almost read at the Social Science Association had reference to the working man, sewage, ventilation, education, visitation—and he thanked God that so much was done for the poor; but the thought had crossed him that if Lazarus needed all this effort, did not Dives also need it? The poorer classes of society were visited by the minister and the mission-

ary, who had no difficulty in going into their houses, and there indeed they were so well received as generally to make it a very happy meeting. But who went to speak to the rich? Who asked the rich man what church he attended, what was his knowledge, what was he doing for his children? The poor had at least this blessing, that the gospel was preached to them; but what of those rich fashionable young men—what of those young women of fashion—how were they to reach even their servants? It was only to be done in this way—by each Christian lady, whether old or young, in their own houses showing what great things the Lord had wrought for them. He could not express the depth of his conviction of the awful importance of Christian gentlemen and ladies realizing the presence of Christ—realizing their responsibility for Christ, so as to speak the right word when God gave it to them to speak. They had each a parish and district within the four walls of their own house; and would that they could all realize the grandeur of the work they had there to discharge! Finally, this man of whom he had spoken, when he went to his own house, “proclaimed it to the whole city.” And in this outward work—which was not to be performed by dead formalists going through an empty form, and prompted by vanity or pride, or in a selfish spirit annoyed that another should be preferred—they might be assured that all were needed who were right in their own heart. There was not a single one of them for whom there was not a place. It might be but in the visiting of one family, but the work must be done, not looking for excitement, but as to Christ. The work of home evangelization must be done in the spirit of love to Christ; as fellow-workers with our blessed Saviour, who was rich, yet for our sakes became poor—who, though He came from God, and God gave Him all things, yet girded himself with a towel, and sat down and washed the disciples’ feet. (The rev. Doctor sat down amidst loud applause.)

THE STIPEND OF JOHN KNOX.—The *Times*, reviewing the late Principal Lee’s History of the Church of Scotland, has the following remarks:—“Principal Lee has illustrated at great length the pay of the clergy. The greater part of this discussion starts from the fact that the stipend of John Knox was 400 merks—a sum which has been represented as very paltry, and which will appear so to all who estimate the Scotch shilling as equivalent to an English penny. According to this valuation Knox’s salary would be in sterling money £22 4s. 5d. But the fact is that the Scottish coinage had not depreciated so much in value. Ultimately the Scottish money fell to about the twelfth part of sterling coin, so that a pound of the one was worth no more than 1s. 8d. of the other. But at the

time we speak of, the Scottish money, in downward fall, had reached only half way thus its lowest deep, and the 400 merks were equal to £44 8s. 10d. of sterling coin. If we compare this sum either with the price of provisions, or with the salaries paid to other important functionaries, we shall find that Knox had no reason to complain of his treatment. Comparing it with the price of grain, Principal Lee states that Knox’s salary was equivalent to a stipend of about fifteen chalders, which is above the average of benefits in Scotland. At about the same time Dedeaux wine was sold in Scotland for about 50s. sterling the ton. In England the same price for a hogshead of Gascon wine was considered an enormous charge, and Malmsbury wine was sold for 4d. a quart. It appears that in Scotland the price of a sheep was 8d. sterling, and butter sold for 16d. the stone. Taking all things into consideration it would appear that £44 in the middle of the 16th century is very nearly equivalent to £600 in the middle of the 19th. If we take the comparison from a different point of view, placing Knox’s emoluments beside those of other public men, it will also be found that he was exceedingly well paid. The Judge of the Court of Session in those days had smaller salaries than Knox, each being entitled to little more than £30 sterling. In 1570 the Chief Justice of the King’s Bench in England had a salary of £70. At the accession of Henry each Baron of the Exchequer had £46 13s. 4d., the Chief Baron £100, and the Chancellor of the Exchequer £26 13s. Roger Ascham, as Latin Secretary to Queen Mary, had a salary of £20. Principal Lee further states that about the same period the Professor of Greek in King’s College Cambridge, had a salary of £4, the King’s Professor of Divinity in Oxford a similar sum, and that up to 1540 the Margaret Professor at Cambridge had but £13 6s. 8d. Comparing with his contemporaries, therefore, it will be seen that Knox—enjoying a stipend of 400 merks, together with a house rent free—was tolerably well off; and especially so as, in addition to the income which he drew from the town of Edinburgh, he had another salary, consisting of 500 merks in money and some 12 chalders of grain, which appears to have been conferred upon him in consideration of the services which he rendered to the Church at large.”

SIR JOHN PAKINGTON ON SCOTCH FARMING AND FARMING.—In replying to a toast at the annual meeting of the Worcestershire Agricultural Society, Sir John Pakington alluded to his recent visit in Scotland:—“With the last few days (he said) he had travelled through that celebrated farming district between the Forth and the Tweed. He had seen there splendid farms with large fields and small hedges, in which he could not

homesteads because there were few trees intercept the view, and every homestead had its steam-engine chimney. There, rents are high, because farming was profitable, and farming was profitable because leases were long. (Hear, hear.) Every farm was fitted with a sufficient capital, and the tenant had no hesitation in investing his capital because he had the security of a lease. (Hear, hear.) The rents was such that he was almost afraid to mention it to a Worcester farmer; but he (Sir John) was told that it was common to pay corn rents there, and that the value of a farm per acre in that district was the price of two quarters of wheat, and sometimes three. Sometimes a farmer paid £1000, £2000, and even £3000 a-year rent, and had handsome profit left for himself afterwards. Now, this was a fine picture of farming, but I must confess that he should be sorry, in the county of Worcester, to see all their beautiful elms, their widespreading oaks, and their rich apple orchards felled, and to see the country as treeless as he saw the country between the Tweed and the Forth a few days ago, where they saw many chimneys, but looked in vain for a lofty tree. But they might do a great deal in the way of improvement before they arrived at any such desperate alternative as that, and he thought they could endeavor to follow the example which had been set them in Scotland to a certain extent."



FROM OUR SCOTCH CORRESPONDENT.

In a recently published letter Garibaldi speaks, in the tone of one who is uttering what he has longest and most deeply felt, of the unnatural attitudes which the various members of the European political family assume towards each other. Instead of sympathy and union, there is universal misunderstanding, isolation and hatred. Well, is it any better with the various divisions of the Christian world; or rather is it not much worse? Have not different denominations the most intolerant spirit towards one another? Yes! and is not the intensity of their intolerance (for perhaps that is the right word) generally in inverse ratio to the extent of their differences! The old Burghers and Anti-Burghers long continued a rancorous hostility because they could not agree as to how much latitude of conscience should be allowed in the interpretation of a particular oath: and they were both intolerant to the Relief body on some equally trivial reason. The Free Church has no dealings with the Establishment, because the latter desires to accomplish reforms by constitutional means and orders. The Methodist and Anglican Churches stand apart because they differ on the question of lay agency. The Pedo-Baptists and the Anabaptists, because they practise the same rite differently; as if in Jesus Christ

circumcision availed anything or uncircumcision. And so we might go on for pages, calling over the head-roll of all the wretched little causes of schism and all uncharitableness between Protestants. Have they forgotten the Apostle's meaning warning—"if ye bite and devour one another, take heed that ye be not consumed one of another?" But in one point they seem to agree, and in one only, and that is—not to allow any excellence in or any credit to Roman Catholicism. In this are we doing our duty to what is still the most widely extended form of Christianity? God allows it to exist on the earth, but yet we never look for any good from it. All the evils in the countries where it rules we ascribe solely to its influence, while we explain the virtues of its devotees on purely natural grounds; an ingenious mode of arguing which the Papists, in their turn, use with equal success when speaking of Protestant nations. But surely the disrupted members of the Church of Christ will never be built up into one glorious body, if this unjust and unchristian dealing with each other continue. Perhaps, however, many Protestants never dream of such a thing as re-union with Catholicism. Yet, though it may be far distant, such a day must come, a day when both Churches will confess one to the other their sins and imperfections, and under the clearer light and the stronger love to which they have attained, blend into the one universal Church of Christ on earth.

Is such a vision scouted by any Protestant? Does he begin to talk of the mummery, the idolatry, and the falsehood of Roman Catholicism? My friend, look more to the human members, and less to the abstract system. The same formulary will includemen more liberal and more contracted than itself. In the same way, Protestantism includes millions who have the thorough Popish spirit, and in the bosom of Romanism are myriads of genuine Protestants. Let the theory be what it may, practically the matter stands thus,—that the Roman Catholic Church includes countless numbers whose trust for salvation is on Jesus Christ, and whose lives are framed in accordance with the one divine exemplar of self-sacrifice; and it is such men that constitute any Church a Church of Christ. And not only so, but since the Reformation Catholicism has cultivated several fields of Christian duty with double the vigor that Protestantism has manifested; I refer especially to missions and works of mercy. When in Munich lately, I visited a Franciscan monastery at the dinner hour. The hall was filled with poor from the neighborhood and from a distance. The former at once got their large pannikins filled with soup to take to their families: the latter received a comfortable dinner. No questions were asked; there was no stint; the men were hungry, and such the good friars knew they were commanded to feed. I introduced myself to the stout jolly-

looking Father who superintended the blessed act of charity, and offered a small gratuity. He refused it for himself, but showed me where I could leave it for the general use of the monastery. He then informed me with pride that one of their number had been in America for years, and could speak English; so he was called, and then we all sat down and had a long talk that I will never forget. They have a room specially for students who may require hospitality; and all the bread, beer, clothing, or whatever they require, they make themselves. Very frugally and sparingly do they live, and yet such is the influence of regular diet and virtuous life that most of them are healthy, robust men. They feed hundreds, yet when I asked what revenues they had, I learned that they had to trust for everything to the Providence of God, and that they were never put to shame. Every day, while one division attended to the duties and professions of the institution, others were travelling through the country, asking alms, that they might bestow them on the hungry. Thus have these men dedicated themselves to a life of perpetual self-denial, actuated by faith in God and love to men. My being a Protestant made no difference to them. "God will not ask," said the one who had been in America, "what denomination we were of on earth." And in their alms-giving, the question of Creed or Catechism was never thought of. They never asked the needy whether they were Christian or Mahomedan. And they had faith that God would always send them enough for their own needs and those of their poor; that, to speak in the sublime simplicity of their own words,—if there was only one loaf in the world, half of it would be given to them.

In the same town of Munich I visited an immense hospital, the arrangements of which, with respect to food, ventilation, heating, and everything else, were beyond all praise, and there I saw that all the cooking, cleaning and nursing were done by pleasant-looking women who wore high-peaked starched caps of enormous size. These were "Sisters of Mercy," and their whole work was one of Love. There was not a single paid one among them; and much more useful they seemed than the grim Cerberus-nurses who dole out their services in our hospitals for fee. To these Roman Catholic "Sisters" will not Jesus Christ say, "Well done!"

One evening, when from a hill near Turin I was contemplating a glorious sunset behind the Alps, I got into conversation with an Italian priest, and after a little he asked me if I were a Catholic. "No: I am a Protestant," I answered. "Well, we are still brothers," was the response; "for I see that we are brothers of Jesus Christ;" and so saying he held out his hand, and gave me a Christian's welcome. On parting, I received his blessing, a loving clap on the shoulder, and an admonition to look to Christ. Is it not

delightful to think that there must be many such Christian men in the Church of Rome? And as far as mere external worship goes, it is a notorious fact that on the Continent, at least, the Catholic population attend the Church services much better than the Protestant attend theirs. And as regards individual worship, I am constrained to admit, after having travelled with men of both communions, that Catholics are more general faithful than Protestants are, to the duty of private prayer.

Why do I give all these instances, and make these remarks? Not because, like some sentimentalists who have gone from the Church of England, I would argue that the Reformation was unneeded, and that Protestantism is schismatical, but simply because these commonplace truths should be loudly proclaimed among Protestants from common justice and common Christian charity. Is it fair to dilate perpetually upon the evils of any man or party, and never to speak of his or its excellencies? Is it honest to hit the truth when it tells in favor of an opponent, or to shut our eyes so that we may never see it? And yet am I wrong in supposing that many a Protestant will scarcely believe the simple facts that I have told, and at any rate, will admit them grudgingly instead of thanking God for them? The theory of Romanism is—"No salvation outside of the pale of the Church,—that is, our Church." The very same creed is the practical faith of numerous Protestants. The millions of human-hearted Roman Catholics in the world they have no hesitation in ranging under the two divisions of deceive and deceived, or of priests and laity. Christ has thrown the gate of heaven open very widely, so that every soul that reaches forward unto him with blind gropings and inarticulate cries may have access and the welcome home. But these men, with the true spirit of Popery, would hedge in the entrance with party Shibboleths and the invidious bars of sect and coterie.

True, I believe that Romanism is deeply in error; that if she does not altogether conceal Christ, yet with her vain rites and traditions and mariolatry that she renders it difficult for the weary soul to find him. But it is against the system and the spirit in whatever church or name it shows itself, and not against the members of any particular church that I am intolerant. There is at present in Italy a curious instance of the way in which theoretical Romanism is false, and yet that it can co-exist with a practical Romanism which is in a great measure true. Thus in no part of Roman Catholic Europe are the people so religious as in Piedmont; in no part is the Sabbath so well observed, the churches so much cared for and so well attended, and the men as well as women and children, or the people generally so upright and honest, as yet that is the very country which lies unde-

the extreme displeasure of the headquarters of Romanism; that is the country whose acts are declared rebellious and in violation of all law, whose soldiers are refused Christian burial, and whose beloved king is all but excommunicated. I offer no comment on these facts. They are a commentary on Roman Catholicism.

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CONGREGATIONAL STATISTICS OF THE CHURCH OF SCOTLAND IN CANADA.

We have received a "Separate Appendix" containing a large body of important and interesting statistical information bearing upon our Church in Canada, an abstract of which, we think, cannot fail to be interesting to our readers. The publication of this Report exhibits great courage and earnestness on the part of those who have undertaken the management of these matters, and we cannot but augur well for a Church which possesses in addition to a large number of active and earnest ministers, many influential laymen, not only of large and generous hearts, but of great business capacity, with a measure of enthusiasm leavened with high principle devoted to its interests. Without labor there can be no return, and the amount of labor which must have been expended upon these returns it would not be easy to give any thing like a proper idea of. We must confess that taken as a whole, our Canadian brethren have not come up to anything like a full measure of their duty—but we have not the slightest doubt that the meagre and illiberal efforts made by too many congregations, will in their published state, be a spur not only to them but to others. It will convince many not only how little has been done, but how much might and ought to be done. These returns will no doubt involve immense labor, such annoyance and irritation to those engaged in them, from the sloth, the deadness, and indifference of the drones who always form a considerable portion of every community lay and ecclesiastical. It will be observed that the value and importance of these very statistics have suffered materially from this cause, as 24 out of 115 congregations have made no return whatever. It is not unlikely, as a general rule that these non-reporting congregations are about the most backward in other parts of their duty as they have been in this particular, so that the present may perhaps be looked upon as at least a very fair, if not favorable average of the work of the various churches in Canada, belonging to our body. The total number of congregations is 115, of which 93 had ministers and 22 were vacant. In connection with those who have made returns there are 7,510 families, 11,377 communicants, with an attendance of 14,974. In connection with 89 churches, there are 26 elders. There are 60 churches which have Sabbath schools, showing an attendance of 4,226 or 60 to each. 35 churches have

Bible classes with a total of 818 pupils. 23 churches are without Sabbath schools. 1700 have been dedicated in baptism during last year. 21 ministers have a weekly prayer meeting and 8 a monthly. The total amount received from ordinary Sabbath collections throughout the year from 66 congregations is £1667 which will not average 7 shillings a Sabbath to each congregation. There is some room for improvement here. Besides the ordinary Sabbath collections, special collections have been taken up by 85 congregations to the amount of £1,303, making an average of £15 to each. The whole collections of every kind except stipends, amounted to £3,779, giving an average of about £44 to each church. The amount collected for ministers stipends from 64 returns is £6,957 which of course gives an average of about £93 to each minister. It ought to be observed however, that these stipends vary very much, the highest being £700 and the lowest £15. No part of this very full and minute Report has surprised us more than the small income of many of the clergy. We are here told that there are 5 ministers whose annual stipend is £15, 5 who receive £22, 6 who receive £35, 9 who receive £57, 9 who receive £62, 10 who receive £81, 8 who receive £102, 5 who receive £132, 3 who receive £200 and 4 who receive £383. Dr. Matheson has £700. It ought to be recollected however, that in addition to this, there is the clergy Reserve Fund, which yields £108 per annum to 56 ministers, £96 to 10, and £50 to 26 ministers, making the average income of each minister, so far as an average can be struck with the data at hand, of about £170 per annum.

The total amount of unencumbered church property is worth £104,000. There are 35 congregations in debt, varying from £4 to £9000. 31 churches have no manse, 29 no glebes, 20 neither manse nor glebes. The stipend of 24 ministers is payable yearly—33 half yearly—13 quarterly—1 weekly. 38 congregations are in arrears, some very largely—average one fourth.

We have endeavored to present in as small a space as possible a bird's eye view of the more important items contained in this "Statement." It is necessarily, very superficial, but will at the same time give a general if imperfect idea of the resources and prospects of our friends in Canada. They have a vast field, great duties, and important privileges and we fervently trust that the Church of Scotland in Canada will continue to occupy the land and to water it with the dews of heaven, so that through it, it may be blessed to yield a large spiritual increase. The liberality of the Church at present seems in a great measure to be confined to the large cities. The indifference to religious matters, as evinced by the financial returns of the great body of the country charges is painfully evident. For example, out of \$15000 gross

contributions of the church, nearly \$6000 are contributed by five congregations, or considerably more than the third of the whole. But we trust that taking into consideration the natural wealth of the country, we will soon see a great improvement in this respect. In the meantime we cannot do better than lay before our readers a quotation from the appropriate address delivered by the present Moderator, and which is as applicable to ourselves as to Canada.

"The responsibility of the Synod and Presbyteries is peculiarly great. No delicacy of feeling should hinder them from devising and carrying into prompt operation an economy that would set the minds of Ministers free from the absorbing, racking, cares of life, an economy liberal, yet prudent, that would check avarice, repress selfishness and be a sure token that Christian charity and benevolence (the genuine fruits of Christianity) were prevailing more largely in every congregation. Unless something of this sort be done, you may legislate as you may for the spiritual welfare of the people under your superintendence. You may put forth the most assiduous efforts for the extension of the Church. You may be zealous for the conversion of the heathen to the faith of Christ. But your laws will stand inoperative on your records, evidences of a pretentious zeal and monuments of folly; your College Halls will be deserted; your churches will be empty; your pulpits supplied from the very refuse of corrupted humanity.

The hardships and privations incident to new settlements have hitherto prevented and will for some time continue to prevent the formation of an efficient ecclesiastical organization. Inability at first becomes indifference in better circumstances, and the Minister, who contentedly toiled with his flock in poverty, is left to toil on without sharing the fruits of their prosperity. Inadequately and irregularly paid, he is too often driven from a field where his affections centred, and they are left without the regular administration of Divine ordinance, or to find a success- or whose qualifications seldom rise above the miserable pittance they bestow. It is the natural effect of the voluntary system that the ability of the labourer is generally in proportion to the price paid for his work. In a worldly-minded age such as this, and where men are so indifferent to their true interests, that they must be pressed into the Kingdom of Heaven, there can be little expectation that under such a system Religion will flourish, or the knowledge of the Gospel be greatly extended.

"They that serve at the altar shall live by the altar. That they may wholly devote themselves to their work, their maintenance must be adequate, and steadily and regularly paid."

MISSIONARY REPORT OF THE REV. G. W. STEWART.

The subjoined Report though in every way excellent, and affording the most pleasing proof that progress continues to be made at Musquodoboit and Truro, is, taking into consideration the fact that the same ground has been travelled over now for the fourth time, in the pages of the Record, by our laborious and devoted missionary, Mr. Stewart, much too lengthy for our pages. It ought to be kept in mind that the space at our disposal is limited, that it is desirable to have as much variety as possible in order to sustain the interest of our Periodical and that it is impossible to avoid a certain amount of sameness and repetition in giving repeated accounts of the performance of ministerial labour between two settlements. Mr. Stewart, we may almost say is *de facto* minister of Musquodoboit and Truro, and the relation of his services, though in every respect important, and most satisfactory, do not perhaps so far differ from the ordinary round of clerical labour to afford general interest to our readers in other parts of the country. Wherever new ground is broken by the missionary we shall of course most readily give detailed publicity to all such Reports, because they cannot but be interesting to all our people. But when the ground has once been gone over, we would suggest that our missionaries rest satisfied with a column or a column and a half of our Journal. However we merely throw out this as a suggestion. When a Presbytery orders, the publication of a Report, of course it must appear, if there is room for it at all; but it would be well if Presbyteries, looking at our limited space, would take the matter into consideration.

Let it not be thought for one moment that we undervalue Mr. Stewart's labours. He has placed the Church under a deep debt of gratitude to him, by building up two thriving and promising congregations, where missionary work had been carried on for many years previously without much sensible progress. All honour to this devoted and successful workman.

In consequence of the change to take place in our mode of publication next year, our articles must necessarily be of a moderate length, and we bespeak for the Record the sympathy and aid of all friends of our beloved Zion in all parts of our scattered field.

On Sabbath the 5th August I preached twice in Truro, at North River in the morning, and in the Temperance Hall in the afternoon: both meetings were well attended. On Sabbath the 12th inst. I again conducted public worship in Truro, morning and afternoon, to large congregations.

Having returned to Musquodoboit, I preached on Sabbath the 19th inst. in the Middle Settlement, and in the afternoon at Little River: attendance in both places good. At the close of the service in St. Andrew's Church, I gave notice that the Holy Communion of the Lord's Supper, D. V., would be dispensed here on Sabbath the 23rd September next; and that on Thursday first a sermon would be preached, and at the close of that service a meeting would be convened for the purpose of electing fit and proper persons for the office of the eldership in this congregation. On Thursday, at 2 p. m., a large meeting of the male heads of families and others resident in this settlement; and after divine service they unanimously elected as elders Messrs. Alexander Taylor, John Cruickshank, and William Bruce. On Sabbath the 26th inst. I conducted public worship in the Grant in the morning, and at Little River in the afternoon. Before the dismissal of the St. Andrew's congregation I read the edict of the election of Messrs. Taylor, Cruickshank and Bruce, explaining to the people its nature, and that any member or members would thereby have an opportunity of lodging objections with me, if they thought fit, against one or all of the elders elect, as to their life and doctrine previous to their ordination on Saturday preceding the Communion Sabbath.

On Sabbath the 2nd September I preached morning and afternoon in Truro. At both diets of worship the attendance was an average one. On Sabbath the 9th inst. I conducted public worship at North River in the morning, and in the afternoon at Truro; the day being both wet and disagreeable, the attendance, in consequence, was not large.

On Sabbath the 16th inst. I returned to Musquodoboit, and preached at the Middle Settlement in the morning, and at Little River in the afternoon; the attendance was fair in both places. At the conclusion of the service in St. Andrew's Church I informed the congregation that no objections had been lodged with me against any of the elders elect, therefore their ordination would take place next Saturday. I also gave notice that next Thursday would be observed in this place as a day of fasting, humiliation and prayer. On Thursday I conducted divine service in a discourse suited to the duties of the day, to a very large attendance of eager worshippers. On Saturday, public worship being conducted by myself, and at the conclusion of the sermon the elders elect, Messrs. Taylor, Cruickshank and Bruce having satisfactorily answered the Questions of the Formula, I then solemnly, with prayer, ordained

them to the office of the eldership over the congregation. In a short address I then explained the importance of their office, its duties and responsibilities. I also addressed the members of the congregation as to their respective obligations to the elders now set over them in the Lord Jesus Christ, the Head of the Church. This important service being over, a service which many present never had seen before, the large congregation was dismissed with the Benediction, all apparently impressed, and not a few overjoyed at the organization of the congregation of St. Andrew's Church, Little River, and hoping that the time is not far distant when a minister will also be set over them, who shall "break the bread of life" from Sabbath to Sabbath to them. The following day, being the Communion Sabbath, shone forth with a brilliant sun in a clear and cerulean sky. By the time divine service commenced the church was crowded with the resident inhabitants and other members from the Grant and Middle Settlement. The solemnities of the day I opened and conducted by preaching from the words of the inquiring Greeks, "We would see Jesus." The sermon and fencing of the Lord's table being finished, sixty-four persons partook of the Holy Communion, in two separate tables. After an exhortatory address by way of directions, the congregation was dismissed, this concluding the morning services. After a short interval, public service again commenced, when I preached from these words, "I am Alpha and Omega, the beginning and the end, the first and the last." The whole of the services now being finished, the congregation was dismissed, and the people departed to their respective homes, having, we earnestly hoped, felt and seen their Lord and Saviour as their hope and joy, having experienced spiritual communion with their heavenly Father from off the mercy seat. The whole services of the day were of a solemn and imposing character, and the utmost propriety and decorum characterised the conduct of all present, both young and old. It is confidently hoped that the remembrance of this sacred season shall not be soon erased from the recollection of all who witnessed it; not to speak of spiritual impressions, but that which all must have seen—a new and handsome church—the shining vessels of the sanctuary—the ordination of the elders, and the large and numerous congregation of devout and apparently earnest worshippers—all which were never here seen before, and these could not but arrest the attention of the most unconcerned.

On Sabbath the 30th inst. I preached to a pretty good attendance of hearers in the Grant in the forenoon; and in the afternoon, by special request, I went to the Antrim Settlement, and preached to a large assembly of very attentive worshippers. And here I would call the attention of the Presbytery to the character of this Settlement as to its spi-

ritual wants. It was originally inhabited by emigrants from Antrim in Ireland, all of whom are Protestants, except one family. They have hitherto belonged to the Presbyterian Church in Gay's River, distant from the centre of the Settlement ten miles, and their attendance is very irregular there owing to the great distance, state of the road, and the hours of divine service, which on certain Sabbaths commences in the evening. In this Settlement there are over 30 separate families, all professing the Presbyterian form of worship, with a population of two hundred souls, which I have been credibly informed. This Settlement is very desirous of the services of your missionary monthly; but owing to present circumstances that cannot be granted.

I am fully of the opinion that were there a resident minister at Little River, whose entire services were devoted to Musquodoboit, he would find in Antrim Settlement a numerous and attached congregation. This Settlement is only distant (with a good road, viz., the Halifax road,) about eight miles from Little River Church. And I am fully convinced that if there was erected a church on the Halifax road, which adjoins this Settlement, to the erection of which its inhabitants would willingly contribute, a very flourishing congregation could be established. On this leading thoroughfare to the city of Halifax there is a great and increasing population. The nearest place of worship, and the only one, is Gay's River Presbyterian Church, the road to which is very rough, and in the winter season almost impassible. A church suitable to the population here might be erected for £130. Here, then, there is a large population without the means of grace, and very few of whom, also, have the means of carrying themselves there, even though they were desirous.

On Sabbath the 7th Oct. I found myself in Truro, and there conducted public worship to respectable congregations, both morning and afternoon. On Sabbath the 14th inst. I preached at North River in the morning, and in the afternoon in the Temperance Hall, Truro: the attendance very good in both places.

On Sabbath the 21st inst. I conducted public worship in the Middle Settlement, Musquodoboit, in the morning, and at Little River in the afternoon: the day being wet, the attendance was not large in the former place. On Sabbath the 28th inst. I preached in the Grant in the morning, and in Little River in the afternoon. The attendance in both places was an average one.

Thus have I implemented the appointments given me by the Presbytery, and ere I conclude this my 11th Report of my missionary labors within bounds, I may be permitted to observe that the congregation of St. Andrew's Church, Musquodoboit, has now been organized. It has now a Kirk Session and Deacon's Court, which meet quarterly for the

transacation of business connected with the congregation and its allied mission stations. I have hitherto abstained from a regular ministerial visitation of the families in this district, till I saw my way clear as to the formation of a Kirk Session. But now, since that object has been gained, I have for some weeks past devoted two days per week to this most important of all ministerial duty, being accompanied with the elder of the district visited. Although pastoral visitation is most fatiguing to the body, more especially in a settlement whose inhabitants are widely scattered; yet it is of the first and last importance always, but more especially in a newly formed congregation, as that of St. Andrew's Kirk, Musquodoboit. I have mapped out the whole Settlement into three districts, in each of which, most fortunately, one of our members of Session resides. I have already nearly visited and catechised the younger branches of all the families of two of these districts; and I have made it my object to visit every family in these districts, whether they be Presbyterians, Methodists, Baptists, &c., or whether they attend on my ministry or not. And I am happy to say that I have invariably received a cordial reception by all.

It also affords your missionary great pleasure to state that his "spiritual nursery," the Sabbath School, is in a most thriving and flourishing condition, its numbers still keeping on the advance, the attendance regular, and the interest of the children by tracts and other rewards not only please the infantile mind but diffuse religious knowledge. In my absence in Truro it is ably and faithfully tended by Mr. Jamieson its superintendent. I have also opened another catechumen class preparatory to the next Communion. My monthly prayer meeting in the school house is well attended. I have also commenced a monthly course of Lectures on Ancient History and Geography, which is likewise attended by a numerous and attentive audience. And it is fondly hoped that this effort to diffuse useful knowledge, especially to the rising generation, may be crowned with much success, as giving an account of the position of countries, the character of nations and people as existing in ages long past.

I may also mention that I had a communication sent me by a number of the inhabitants in the Upper Settlement of Musquodoboit, requesting a portion of my services monthly, accompanied with a subscription paper liberally signed. I have laid this communication before "St. Andrew's Kirk Session" at their last meeting; but I cannot see how this request can be granted in the present circumstances in which we are placed.

In conclusion, I may also mention that the erection of the church in Truro is tardily making advance, owing, no doubt, to the want of means, there being at present a general scarcity of the "sinews of war" throughout the Province. But if the efforts which are

now being put forth by our friends in Truro be successful, I have not the least doubt but the building will be boarded in and securely covered over during the winter, and when the spring comes it will be proceeded with to its completion in 1861.

GEO. W. STEWART.

Little River, Musquodoboit, Nov. 1st.

MINUTE OF THE PREBYTERY OF HALIFAX.

HALIFAX, N. S.

*St. Matthew's Church, }
1st Nov., 1860. }*

Which day the Presbytery of Halifax in connection with the Church of Scotland met according to appointment, and was constituted by prayer by the Moderator.

Sederunt—Rev. John Scott, Moderator—Rev. Messrs. Martin, Boyd, and Jardine—Ministers: Messrs. W. Hesson and P. Thompson, Elders.

The minutes of last ordinary meeting were read, sustained, and ordered to be engrossed.

The Rev. Wm. Stewart reported that he had ordained the elders referred to in the former minute, and dispensed the Sacrament of the Lord's Supper on Sabbath, 23rd September, in Musquodoboit.

Mr. Martin furnished an account of the collections made and monies received from the different mission stations where he officiates for the last three months, and shows how he same has been expended, and was instructed to furnish a similar document at every meeting.

Wm. Stewart read a very interesting report of his missionary services in Musquodoboit and Truro for the last three months, detailing his ministerial duties and pastoral visitations, which afforded great satisfaction to the Presbytery.

The Clerk read the following documents from the session and congregation of Musquodoboit, namely, one giving an account of the sums paid to missionaries prior to the arrival of Mr. Stewart and others, stating how much has been paid to Mr. Stewart, setting forth the claims of the congregation, and desiring to be informed by the Presbytery what amount should be subscribed to secure the future services of a minister amongst them. After considerable deliberation, it was agreed that the Presbytery are not prepared, in existing circumstances, to return a direct answer to their enquiry, as they are not in a position to withdraw Mr. Stewart's services entirely from Truro, and the Clerk is directed to transmit a copy of this deliverance to the session of Musquodoboit.

It was then agreed that Mr. Stewart should be appointed to preach in Truro and Musquodoboit on the following Sabbaths, till the next meeting of Presbytery, viz., in Truro, Nov. 4th and 11th; Dec. 2nd and 9th;

January 1861, 6th and 13th, and February 3rd: in Musquodoboit, on Nov. 18th and 25th; Dec. 16th, 23rd and 30th, and Jan'y 20th and 27th; and he was instructed to bring a written report of his labors.

The minutes of the Synod were read, and the attention of the Court was called to those portions which specially refer to them.

Mr. Martin reported that he had been fully employed since last meeting of Presbytery in giving missionary services to the stations under his charge.

The Rev. Mr. Scott, the Moderator, stated that since last meeting of Presbytery he received a letter signed by three clerical brethren of the Presbytery of Pictou, bringing to his notice a statement said to have been made by the Rev. Professor King before the Free Church General Assembly, which met in Edinburgh last May, and suggesting the propriety of presbyterial action with a view to ascertain the truth or falsehood of the statement. The letter was read; also the Moderator's reply. A letter received by the Clerk from the Clerk of the Presbytery of Pictou on the same subject, was also read.

The Moderator then observed that, as known to the members of Presbytery, an explanation had been elicited from Professor King, at a Synodical meeting of the Free Church held in Pictou, on the 4th of October, and that if the Professor's explanations, a copy of which, as reported in the *Halifax Witness* newspaper, he (the Moderator) held in his hand, were read, it would be for the Presbytery to consider whether any or what deliverance should be recorded in reference to the same.

After some remarks by the members it was moved by Mr. Scott, seconded and agreed, that the Presbytery are concerned to have to animadvert on the explanation: They have to record their regret that when Professor King found he was made in the *Edinburgh Witness* to charge in effect with treachery and double-dealing the ministers of the Established Church of Scotland in this Province, he did not deem it necessary to have the report of his statement corrected in the papers in which it appeared,—and all the more, that he had reason to believe the report would be copied into the provincial prints, as in fact they have been—the editors of the papers giving currency to the calumny in the faith that they had the Professor's authority for the statement.

The Presbytery also observe with sincere sorrow that there was no expression of regret on the part of the Professor, on the occasion of his making the explanation for the incorrectness of the report, but instead of what would have been so natural, as in accordance with gentlemanly and Christian feeling, and of what, in the circumstances in which he was placed, was so called for, there was the taunt or wipe, so uncharitably conceived—"No one who knows anything of the

ministers of the Established Church here, would believe, that they would not accept at once a living in Scotland, if they could get it. This is, indeed, the height of their ambition. If they had told me what I was reported to have said, I fear I could not have believed them."

Nor can the Presbytery refrain from protesting against the bold and reckless assertions of the Professor in respect to the people connected with the Church of Scotland in this Province when he goes on to say: "I was strictly correct in saying what I did regarding their *people*, for not one of *them*, possessed of ordinary intelligence, will venture to defend the position of the Established Church.

It is quite common to hear them say, that if they were in Scotland, they would belong to the Free Church. No intelligent, pious layman attempts to defend the Church of Scotland as now established."

THOMAS JARDINE, *Pres. Clerk.*

THE NIGHT OF DEATH.

This is a funeral sermon, preached on the occasion of the death of a distinguished member and office bearer in the congregation of St. Paul's Church, Montreal, the Hon. Peter McGill. Such discourses while they are intended to pay a just and fitting tribute to the departed, are eminently beneficial to the living, as speaking at a time and under circumstances when the preacher's words possess that authoritative solemnity which the subject imprints upon them. The removal of a great man from our midst affects the most thoughtless for a time; but when the individual has been both great and good, when in addition to a great name, that name is covered with acts of life-long beneficence, and clothed with the graces of a Christian walk and conversation, then the heart is peculiarly open to drink in the lessons of the moralist, and feel the nothingness of the world as compared with the grandeur of the Christian's hereafter.

Mr. Snodgrass, in the discourse now before us, has taken advantage of the solemn opportunity, and improved it for the benefit of those who so lately and so long had been fellow-worshippers with the deceased. He has chosen as his text "The night cometh, when no man can work" and with great and impressive eloquence enforces the all important duty of earnest and timely preparation or eternity.

The style of Mr. S. is strikingly in keeping with his subject, weighty, earnest, and dignified. The diction is affluent in reflection, rather than in illustration. Yet there is no lack of interest; each period embodies in itself some weighty thought or earnest invitation, urged with the authority of a faithful disciple of his Divine Master. Not without some appearance of elaboration, the style is graceful, and sonorous, leavened with a weight and earnestness which give it at once a living interest and an impressive reality.

We have only room for a very short extract, which, however will be sufficient to afford our readers an idea of the fervor and beauty of the discourse we have brought under their notice.

"But all this praise, as fully justifiable as it has certainly been well earned, would never have compensated for the lack of better qualities and the absence of nobler honors. If he commanded the utmost respect as a merchant and shone above mediocrity as a politician, he was also greatly beloved as a friend by all who were privileged with his intimacy, and in the highest of all professions, that of the Christian, besides the evidence of sincerity and worth afforded by his unimpeachable moral character, his walk and conversation supplied many pleasing proofs of the successful cultivation and exercise of spiritual graces. You, who have been long accustomed to his presence as a fellow-worshipper, are familiar with his reverend and devout demeanor in the sanctuary, and with his regular attendance on the means of grace. His heart was tenderly susceptible of the emotions produced by sacred things and religious solemnities and I can testify, that throughout the protracted and painful illness under which he length succumbed, after bearing it with remarkable patience, and receiving by it many tokens of the Divine favor, and deriving from it many of the precious fruits of sanctified affliction, there was nothing he seemed to regret so much as his separation from the house of God, more especially on the Sabbath, when that holy and solemn ordinance we have this day observed was being dispensed, and repeatedly he gave the assurance that though absent in body he was present with us in spirit. Sensible of man's imperfections and shortcomings, he was a frequent visitor to the throne of grace, and attaching the first importance to the Holy Scriptures as a means of enlightenment and confirmation, he earnestly sought, in that knowledge which maketh wise unto salvation. One of the most remarkable as well known manifestations of his Christian life needs only to be mentioned to complete a brief allusion to its leading traits. He was a man of extraordinary, indeed in the jud

ment of some, of lavish liberality. No heart ever responded more unsuspectingly and ungrudgingly to the tale of distress; no hand ever opened so freely and unostentatiously to the claims of poverty. It was not in him to quench the risings of pity or withhold any assistance he could minister. To all our religious and charitable institutions he was a ready and munificent donor, in addition to the services he ever willingly rendered by his presence and counsel; and the numerous calls made upon him by the necessities and efforts of this Congregation, of which he was an original member, and for many years an Elder, and by the Church with which we are connected, always received the most kindly and favorable consideration, and elicited his most cordial support.

The day of his active and useful life has set at length in the night of death. Full of honors as of years he has been removed from amongst us. We have deposited his mortal remains in the narrow house where the weary are at rest. His name lives now upon earth only in the remembrance of his many excellencies, and in the lasting gratitude we owe God for his valuable services. But we trust that he has received that new name by which the children of God are known in heaven, and that spiritual inheritance which is the incorruptible and eternal portion of all Christ's faithful followers. With this hope let us comfort our souls, and in the example which seems to warrant it let us find encouragement to work while it is called to-day. We may be greatly inferior to our departed friend in the attainments he possessed and in the ability to use the opportunities with which he was favored, even should like opportunities present themselves to us, but his God is our God, and his Saviour our friend and brother, merciful to forgive and gracious to aid, and though it be with us comparatively the day of small things, yet neither the cheerful giver nor the busy worker, who strives to do all to the glory of his Father in Heaven, will be despised in that which he doeth."

—o—

A WORD TO OUR READERS.

Our little Periodical has now completed the last number of another year, and it may not be altogether out of place to give some account of the past, and make known our plans and arrangements for the future. First of all it is a source of great satisfaction to be able to state that our circulation during the past has been considerably greater than during any previous year, and thus we have reason to hope the great principles which we have been attempting to advocate having found a wider audience, may also have left a deeper impression. Our aim has ever been,

as public teachers, to plead the cause of Christ and of Christianity—to strengthen as far as lay in our power, that branch of the Church of Scotland which has been planted in our midst, to cultivate and consolidate a bond of union and Christian fellowship between all the members of the various Churches in our communion, so that our strength might be that which arises from a common feeling, from concentration of purpose and harmony of action. We have endeavored both to inculcate and practice a spirit of Christian love and forbearance towards all people and all sects, avoiding carefully any subject which might cause irritation and engender bad feeling. We have endeavored to do this without for a moment compromising any principle, or sacrificing any opinion. The honor and interest of the Church of Scotland we have watched over with all possible care. We are well aware that we have not done all that might have been done; there may have been some sins of commission, and doubtless many of omission of which we have been guilty, but we have not willingly written or inserted a word calculated to jar on the feelings of any one, and if we have inadvertently done so, we beg to express our sincere sorrow.

We might have received, and we were led to expect a larger measure of literary aid. Promises made in that respect have been poorly kept, but while we hope for livelier interest and greater effort in future, we cannot refrain from thanking in our own name, in the name of the Committee, and we are sure that of the whole Church, those who aided us in supplying the monthly pabulum for our readers, and especially to our unwearied, punctual and instructive Scotch Correspondent, and the gifted and graceful M. J. K. Amidst a wilderness of disheartening disappointments, these obliging contributors never failed to cheer and assist us with their monthly quatum.

We are about to encounter the responsibilities of another year, and we trust under happier auspices even than the present. After anxious deliberation and more than one meeting, the Record Committee have come to the conclusion to alter the form of the Publication to a certain extent, and we trust and hope that the alteration will be the means of increasing its interest and usefulness. It will certainly add to a considerable

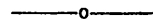
extent to the labors of the editor. Instead of publishing monthly, we will after the first of January ISSUE THE RECORD TWICE A MONTH. The amount of matter and general appearance will be the same as at present, that is, a number consisting of twelve pages will be published on the first and third Saturday of each month. In other respects our present plan will be generally adhered to. We will endeavor to give a summary of the more interesting items of news each fortnight, which we find is generally acceptable to our readers, and may be useful afterwards for reference. We will dispense with the cover, and by doing so sacrifice £15 or £20 a year from advertisements. Objections have been made by some of our readers to advertisements appearing in our sheet. This is a matter of opinion; at all events none will appear in our future numbers, unless those in connection with our Church or some religious object. *Our expense will be greater* in this new form, arising from the fact of a double instead of a single publication, as well as the labor of addressing twice instead of once a month.

To meet this expense, we have concluded to make a very small addition to our price, viz., seven pence half-penny a year. For 24 numbers of the Record then, the price will be 3s. 14d. instead of half a dollar. We are certain that none of our friends will object to this trifling addition, when we inform them that the Record at its present price does not pay for paper and printing, and every year a considerable sum has had to be raised from foreign sources to defray current expenses. These sources for the future we have been given to understand will not be available, so that we have no resource but to fall upon the generosity of our readers.

Another change, and one which must be regularly followed out with all parties, irrespective of persons, is, that payment must henceforth BE INVARIABLY IN ADVANCE. The January numbers will be sent to our present subscribers, but after that time, Records will be sent only to such as have paid, and to none other. The reason for this is sufficiently explained by the long and mournful list in another column.

And now we earnestly appeal to every minister of our Church in the Synods of Nova Scotia and New Brunswick, to aid us in ex-

tending the circulation of the Record. It doing a good work, and we would request that they would use all their influence bringing it to the knowledge of and recommending it to their people. It is so cheap that every family of every Church can take a copy, and we trust that few families will be without one. We ask the sympathy and aid of every friend of the Church of Scotland. We thank those who have taken an interest in this Publication, and those also who have promised to take an interest in it, and hope the measure of our usefulness in 1859 will be greater than it has ever been before.



The following list of monies due to the Record for the present and past year has been placed in our hands by the Secretary, to be published in our present number by order of the Committee of Management. The serious amount indicated at the bottom has been the cause of much inconvenience, and subscribers would confer a very great benefit by paying up their arrears. The sum quite trifling to each, but in the aggregate is a serious amount.

AMOUNT OF ARREARS DUE FOR MONTHLY RECORD FOR 1859 AND '60.

Canada,	1860,	£1	5	0
Pictou,	"		5	0
Fraser's Point,	"		9	0
Loch Broom,	"		2	0
Carriboo,	"	1	10	0
Scotch Hill,	"		12	0
Cape John,	"		5	0
Earltown,	"		5	0
Roger's Hill, A. McKay's list,		11	10	0
do Wm. Sutherland's list,		12	0	0
do Jas. McIntosh's list,		32	0	0
do Left in Printing Office,		15	0	0
Pugwash,		11	0	0
Victoria Settlement,		5	0	0
Goose River,		7	0	0
Amherst,		13	0	0
Wallace, D. B. Munroe's list,				
1859 and '60.		12	0	0
do J. McNeil, Cross Roads,		5	0	0
do D. McKenzie,		5	0	0
do D. McAulay,		16	10	0
do Wm. McNab,		1	19	0
do Rodk. McDonald, Tatamagouche Bay.				
River John,		15	0	0
Lairg,		1	12	0
Mill Brook, for '59 20s.; for '60 35s.				
Mount Thom.,				
Salt Springs,				
Lime Rock,				
Cape Breton.				
Antigonish, Guysburg & vicinity,				
E. River, St. Mary's, '59 & '60,				

New Glasgow and A. Mines,	3	1	3
Churchville,		17	6
Sutherland's River,	2	10	0
East B. East River,	3	10	0
Forks Middle River,		5	0
West Branch East River,		15	0
McLellan's Mountain & Brook,	1	17	6
Barney's River,	2	16	10½
Big Island Merigomish,		7	6
W. B. River John,	2	2	6
Nashwank, N. B.,	1	1	10½
St. Andrew's, N. B.,	2	5	0
Chatham, N. B.,	3	15	0
Belfast, P. E. I.,	5	7	3½
Charlottetown, P. E. I.,		6	3½
Vicinity of Charlottetown, Rev. A. McLaren,	7	13	6½
Scattered,	2	18	4
	£65 18 11*		

ANOTHER SCHEME OF SABBATH SCHOOL LESSONS.

The scheme of Lessons on the opposite column has been handed to us by the Rev. Mr. Herdman of Pictou, with a request for their publication in the Record. Our readers will observe that the plan does not differ essentially from that of the Sabbath School Association of Halifax, and what we said in regard to the latter is in a great measure applicable to this. We would have much preferred, that all the Schools in our connection that approved of the plan should have adopted the same series of subjects, though that in itself is no great matter, further than that it is an incentive and encouragement to those who take the trouble of preparing them, and our Halifax friends were the first to occupy the field, we think unless a better, or what is thought a better Scheme had been drawn out that the field should have been left to them. Merit in this case is of course, much a matter of opinion. Our Sabbath Schools will now have a choice, and we believe that their will serve the purpose admirably for which they are intended.

PRESENTATION.—A very handsomely Morocco-bound Bible was lately presented to St. John's Church, Belfast, by Mr. Roderick McKenzie, (Hector's Son,) Flat River. Apart from the intrinsic value of this donation, it deserves to be noticed, from the fact that the individual who gave this proof of his interest in the church, is a young lad, of whom it can truly be said, that he has yet begun the world for himself. A part of the very first fruits of his industry, he has thus consecrated to the service of the sanctuary. Such feelings of liberality, especially on the part of young men, are indeed very rare. May the God of the Bible reward this generous young man, inclining his heart to learn and love its precepts.—Protestant.

Scheme of Lessons for St. Andrew's Church Sabbath School, Pictou, 1861.
FIRST QUARTER.

Jan'y.	Sh. Cat.	Psalms.	Text.	Subject of Lessons.	Chapter.	Doctrine.	Hymn.
6	Quest. 37	Ps. xxxix 4	1 Pet i 24, 25	Shortness of life,	Ps xc 1—12	Lessons suggested by New Year,	34
13	86	Ps xc	Heb i 11, 12	Eternity and mercy of God,	Ps cii 12—28	Comparison of flight of time,	35
20	20	Par xxxvii	Ps ciii 17, 18	Promulgation of the gospel,	Isaiah xi 3—12	How the gospel is good news,	108
27	27	Ps xvi	2 Cor vi 2	Creator to be remembered,	Ecc l xii 1—8	Promises to the young,	143
Feb. 3.	24	Ps lxxvii	2 Cor ix 6, 7	Preaching to the heathen,	Rom x 4—15	Duty to the heathen.	178
10	26	Par lxxix 9	Mat x 42	Rewards at the last day,	Mat xxv 31—46	Smallest service accepted,	81
17	32	xxxix 3	Isaiah lii 7	Obligations of the gospel,	Mat iv 14—22	Privilege of professing,	108
24	86	lxi 3	Heb ii 2, 3	Aggravation of its rejection,	John iii 14—22	Consequence of unbelief,	119
Mar 3.	57	Ps cxxviii 20	Mark ii 27	Institution of Sabbath,	Gen ii 1—7	Observance of before Exodus,	62
10	60	lxxxiv	Exod xx 8—11	Sabbath a type of heaven,	Heb iv 1—11	How to sanctify the Sabbath,	63
17	69	lxxxv 10	Isaiah lviii 13, 14	The Lord's day,	Ps lxxviii 19—29	Change of day,	124
24	28	xvi 10	Mat xxviii 6	Resurrection of Christ,	1 Cor xv 3—20	Efficiency of his resurrection,	124
31	38	Par li	1 Thes iv 13, 14	Our resurrection,	1 Cor xv 35—50	Lessons suggested by his resurrection.	172

PROFESSOR KING AND THE CHURCH OF SCOTLAND.

In conducting the Record we have studiously avoided all controversy. Our motto has been to live at peace with all men, and to inculcate those principles of charity and brotherly love which form so large a portion of the Christian faith. A charge however has been brought against our Church and the ministers of our Church, by a gentleman, occupying an important and responsible position, and which we feel bound as a matter of duty to answer and refute. It is true that the bitter and unchristian spirit in which Mr. King brings forward his accusations strips them of much, perhaps of almost all importance, still it is well that we should place on record our protest against the manner of the charge and disprove also the charge itself. And first of all we have no desire nor intention to interfere in the remotest manner with the subject of Union between the Free and Presbyterian Churches. That Union has now taken place, and if its effect should be the promotion of God's glory, none will rejoice more sincerely than ourselves. Most of our readers are aware, that a speech said to have been delivered by Mr. King in the Free Church Assembly, Edinburgh, was reported in the organ of that Church at home, and copied into some Colonial papers, to the effect that several ministers of the Church of Scotland in Nova Scotia had stated to Mr. King that they considered themselves quite independent and that if they were in Scotland they would belong to the Free Church. This extraordinary statement of course attracted a good deal of attention, and the Presbytery officiously felt it their duty to give it a formal and emphatic contradiction so far as they were concerned. On the 4th of October Mr. King took occasion to allude to the subject, and to state that he spoke of the people not the ministers of the Church of Scotland, and proceeded in language most abusive and insulting to attack both our Church and its ministers. It will be observed that in this matter Mr. King was not only the aggressor but the aggressor after a most worthy and unchristian fashion. The ministers of the Church of Scotland were not precipitate in the action they took. The speech was before the public some months before they refuted the gross slander which seemed to be cast upon them. During all that time Mr. King made no attempt to correct the misstatement, and in all probability could not have corrected it at all, had not an official denial been made public. He acted before a large Assembly that the great object of ambition of the ministers of the Church of Scotland in Nova Scotia was to obtain a charge in Scotland, and were they to deny it, he would not believe them. Such language used by one clergyman towards brethren of a different denomination, with whom the Church to which Mr. K. belongs professes

an anxious desire for Union, is perhaps beneath notice. It is imputing motives in the worst possible spirit, not only with very little ground work but in the face of the truth, for it is very well known that more than a minister of our Church in 1843 stood faithfully at their post, when they easily could have got comfortable parishes in Scotland and at a time too when their temporal comforts were slenderly cared for in this country.

Professor King went on to say that an enlightened or pious man would belong to the Church of Scotland. Well might the Rev. Mr. Scott characterize this and other statements of a similar character "as bold and reckless assertions." We believe that had Dr. Guthrie or Dr. Hanna, or even Mr. Candlish been present at that meeting, would have been taken to task in a manner that would have put even him to open shame. To answer such a charge, would be to insult our readers, and give the poor calumny importance to which it is not entitled. Professor King has offered a personal and studied insult not only to the ministers of our Church in this Province, but to every minister and every member of that Church at home and abroad.

He tells us that the Church of Scotland "an enslaved Church." We answer that it is practically the freest Church in Christendom. What is known as the Scoonie Case has proved this most triumphantly. Here presentee was set aside by the Assembly, simply because a majority of the people preferred another. The individual rejected was a man of great accomplishments and of irrefragable character, in addition to this was the choice of the rich and influential portion of the congregation, and yet by an overwhelming majority the presentation was set aside. The wishes of the great body of the people were respected in opposition to those of the select few, but who in all probability pay nine-tenths of the minister's salary. This is slavery, we would like to understand what liberty is. Is there any dissenting Church that could or would have acted in this manner. There is no such liberty in Churches of any denomination in this Province, for it is well known to every body that the real patrons of a Church here when becomes vacant are half a dozen or at most a dozen who pay the highest pew rents. Such a decision as that of Scoonie in a Presbyterian Church in Nova Scotia, would be a virtual impossibility. If 10 or 12 persons who pay from £6 to £10 a year towards the support of a minister were to fix upon any particular man, those who pay a dollar or at most nothing would not dare to open their mouths or if they did, it would be looked upon as a gross presumption. In practice, almost every appointment is made by a few, and had it been a minority in the Scoonie Case been in Nova Scotia instead of in Scotland, they would doubt have carried the day. It was a conti-

the gentry versus the commonalty of the
 against the poor, and the latter prevailed.
 it seems the Church of Scotland is in fet-
 if so they can be seen only by very
 ous eyes. Would that her polity could
 transferred here. She is emphatically the
 of man's church, where the voice of the
 per is entitled to be heard as respectfully
 that of the noble, where the gospel is
 ached to the poor as a right and not as a
 or—where mere vulgar wealth has of it-
 no influence to dictate to or override po-
 ty. Where every man, be his station what
 nay, can record his vote for the minister
 his choice, and that vote counts as much
 that of any Lord Duke. In what other
 urch can this be said to be the case? We
 ow of none. We are aware that such was
 the case in times past, but both Mr. King
 and we are speaking of the present, and we
 ve it to our readers to determine which is
 uler the truth. One thing is certain, the
 use of Christianity or of Christian fellow-
 ip is not to be helped forward by the bitter
 nit, the reckless assertion, the groundless
 usation, and the offensive imputation.
 ere are faults and frailties enough in the
 man heart without the scandal of a Profes-
 of Christian ethics, countenancing and
 ding them by inveighing in any thing but
 eek and Christian temper against fellow-
 rkers in the same vineyard.

PRESENTATION.—The Ladies of St. An-
 w's Church, Halifax, have presented their
 tor, the Rev. George Boyd, with a hand-
 me gown and cassock, as a mark of their
 em.

REVIEW OF THE PAST MONTH.

This month, we must husband well our
 rds, or our space is small. The past
 nth has been remarkable for the death of
 ny distinguished men. The Rev. Dr.
 nning, for 40 years Chaplain to the forces in
 lifax, and a native of this Province, a gen-
 man of great accomplishments and of sing-
 e and practical piety, departed this life,
 oved and regretted by the whole commu-
 ny among whom he lived and labored so

in our Church in Canada, we have lost the
 v. Wm. Mair, a man of primitive piety, of
 at ability and a faithful servant of his di-
 e Master.

The death of the Hon. Peter McGill of
 ntreal, whose large heart and open hand
 e ever at the service not only of the
 urch to which he belonged, but of every
 al work, must be looked on not only as a
 ous loss to our brethren in Canada, but
 ociety at large, of which he was a distin-
 shed ornament.

The last mail from England brought us

news of the death of the Duke of Richmond,
 a noble man universally beloved for his many
 virtues, as well as his great abilities, a
 warm friend to the Church of Scotland. He
 was known also as *par excellence*, the far-
 mer's friend. The death of the truly gallant
 and illustrious Lord Dundonald has taken
 from us almost the last of that noble band
 of naval heroes, who during the last great war
 did so much to enoble their country. With
 the single exception of Nelson, Dundonald,
 (Lord Cochran) had no equal in daring, in
 success, or skill in his profession.

Sir Charles Napier too is dead, the very
 type of an English sailor, the gallant scion
 of a most gallant family. Besides Sr Char-
 les, we have to lament the loss by death of
 Sir Harry Smith the hero of Sobraonja dash-
 ing, warm hearted and skilful soldier as ever
 drew a sword. The giants of the last gen-
 eration have nearly passed away; we have
 still Lord Clyde and Sir Hope Grant and a
 few other *braves*: long may they be spared
 an ornament and a defence to their country.

Decisive intelligence has at length arrived
 from China. The Taku forts have been taken
 in the most gallant manner, with a loss of
 200 English killed and wounded. This great
 empire is now at our mercy, and we trust
 such means will be adopted as will at once
 secure a permanent peace, and open up this
 vast country to commerce, civilization and
 Christianity.

Since last month, events of momentous
 importance have transpired in Italy. The King
 of Sardinia has not only conquered the Em-
 agna, but has made himself *de facto* master
 of the whole Italian peninsula. The for-
 tunate King of the Two Sicilies has dis-
 a resolution worthy of a better cause, but
 every effort has been to him only a succession
 of disasters. The whole population seem to
 be against him and Pope Pius—and the ter-
 mination for a united Italy so strong to
 be almost irresistible. The last account in-
 form us of a brilliant victory gained by
 tor Emmanuel, in which no fewer than 1100
 were taken prisoners. This must be all
 the *coup de grace* to Bourbon dominion,
 though we regret to say there is little bright
 or hopeful beyond it. A general war in
 spring is almost certain. An attempt will
 be made to wrest Venetia from Austria, wh-
 she will resist with all the power that her
 million of troops can give her. Russia
 Prussia will not stand by idle, while that in-
 terious power the emperor of France is
 dently preparing himself for a desperate str-
 gle. The issues are with the God of battle.
 The question naturally arises, will religion
 profit thereby? The Pope may fall, but w-
 Popery fall with him, or will religious liberty
 and the cause of Christ rise upon their ruins.
 We can only hope for the best, but alas, much
 of what is called Protestantism in continen-
 tal Europe is only modified infidelity. It is
 a Protestantism which under the name of

rationalism, denies the divinity of Christ, the Trinity, the doctrines of Predestination, and the inspiration of the Scriptures. It is a Protestantism which has but a small leaven of Christianity.

It is said that the Emperor of France has given orders for the construction of 150 iron cased gun boats, and England must follow suit in the same direction, entailing immense expense to the nation. What will be the end of all this?

The United States have chosen Abraham Lincoln for their next President, by an immense majority. The excitement in the Southern States is very great, and Secession from the Union is loudly talked of. One thing is certain, a fatal blow has been at last struck at the extension of that abomination, slavery, in a Christian land. It is a great moral as well as political victory, and we have no fear for the result.

MONIES RECEIVED

By John Crerar from the different Col-
ors from 14th September to the 7th Nov-
ber, and paid into the hands of James Fr
New Glasgow.

1860. Sept. 14, Cash received from Miss Munro, E. E. Carriboo, £0	8
Oct. 2, Cash received from Mrs. Fraser and Mrs. Campbell, Middle Division, Carriboo,	1 2
3, Cash received from Miss McKenzie, W. E. Carriboo,	0 8
Cash received from Miss McKenzie, Carriboo Island,	0 5
16, Cash received from Miss Gordon, Pictou Town,	1 3
23, Cash from Miss Sutherland & Miss Henderson, Pictou Town,	1 5
Nov. 7, Cash received from Mrs. R. McLeod, W. E. Carriboo,	0 3

£4 18

JOHN CERERAR,

Treasurer Pictou Branch Lay Association

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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 into 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 or 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 this 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.

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