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MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

DECEMBER, 1861.

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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. VII.

DECEMBER, 1861.

No. 16.

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

Sermon,

By the Rev. Simon McGregor, A. M., East River, Pictou.

"I am the light of the world."—*JOHN VIII. 12.*

Nothing presents a more sublime and solemn spectacle than a human soul striving to unravel the mysteries of its being, and discover the object and end of its existence. And without the aid of revelation, the spectacle is one of the saddest and most painfully melancholy which can possibly engage attention. As we gaze upon such a scene, we see the chained giant conscious of innate strength struggling with fetters which he cannot break, until, at length, wearied with his unavailing efforts, he sinks back spiritless and exhausted. Or it reminds us of the caged eagle gazing heavenward with a wistful eye. Knowing instinctively that his native region lies beyond the dark rolling clouds—in a more bright and sunny atmosphere; but ever as he expands the wing for a rapid and joyous flight thither, he is reminded of his captivity by the obstructing walls of his narrow prison-house. Yet such are the scenes with which heathendom abounds, which have been and may still be witnessed in every land where the declaration of my text has been unknown or disregarded. The cry which in every age has arisen heavenward—bursting forth from the bewildered traveler—rising upwards from the hearts of disappointed philosophers, weary of their speculations and conscious of failure, has been for light. It has come from the hoary sage who had tried every system of life and action, promising, as a reward to its votary, mental happiness, rest and peace. It

has come to our ears wafted down through the long vista of ages—borne downwards with the groans of myriads of human spirits tossing in the uncertainty of doubt, starting backwards with horror from a dark unknown futurity, recoiling with blank dismay from a supposed annihilation. It breaks upon the ear with an intensified meaning when it is the utterance of those higher spirits whose clearer reason and deeper instinct pointed unmistakably to immortality, but who could not soar beyond or overthrow those high adamantine walls which veiled futurity from their gaze. Yet never, in the whole course of history, was this cry more universal, or uttered with greater fervency, than at the time when the sublime words of my text first sounded in the ear of humanity: "I am the light of the world." Systems of philosophy had constituted themselves the guides of humanity towards the good, the beautiful and the true, but the human spirit could find no resting-place in the wide field of their speculations, and, like the dove sent forth from the ark, returned on weary wing to the original starting point. Another and yet another attempt followed, but with no better result; the voice even of the heathen oracle was no longer heard with unhesitating belief—universal scepticism began to settle down on the whole face of creation—and man to find his rest on the helplessness of despair. Oh! how joyous the words of my text would at such a moment have sounded in the ears of the world, were mankind really to believe that the Divine Teacher had come!—a Teacher capable of pointing out the way to true happiness and peace. Yet how strange must

have been the announcement in the ears of an unbelieving world! The son of the carpenter expounding those mysteries which baffled the wisdom of Socrates and of Plato—the lowly Nazarene setting himself up in opposition to the learned Jewish doctors, the Scribes and the Pharisees!—the rugged mountain sides and peaceful lakes of Judea listening to words of wisdom deeper far than ever sounded in the classic groves of Athens, or were ever promulgated in the best of Alexandrian schools! Yet so it was, Divine Teacher sent from God—the history of all who have come to Thee for light and wisdom bear witness to the fact—the history of myriads of anxious and enquiring spirits who have since found rest and peace in thy soul-satisfying doctrines, who have declared, in the words of my text, “I am the light of the world.”

In discoursing further on these words, let us endeavor to ascertain some of the ways in which the Lord Jesus proved Himself to be the Light of the world,—praying that the Holy Spirit will enlighten our minds that we may take Him as our light and guide through the wilderness of life.

But, first of all, let me remark that it is extremely difficult for those who have been instructed from infancy in the sublime truths which the Lord Jesus came to reveal, to realize the magnitude of the change effected in human thought, hopes and aspirations by the teaching of Christ Jesus. Those who always live in the light of the sun—upon whom it sheds its golden beams day after day—lighting up with beauty and life every object around them, may live on enjoying the blessings and comforts of light without ever *thinking* of the grand orb of day—the centre and source whence it all proceeds. Just so it may be with professing Christians: they may enjoy many of the advantages consequent on the life and teaching of Christ, while they seldom think of Him to whom they are indebted for them all. But, on the other hand, take him who has spent his existence in a dark dungeon or a rayless cave—bring him up to the light of day—place him under the noon-day sun, and how very different his emotions! No sooner are his dazzled eyes able to look upwards than he gazes with something like adoring wonder at you great burnished ball of light whence proceeds this glorious flood of an all-pervading, joyous, life-giving light. And somewhat similar to the state of this denizen of the cave or prison, was that of the world previous to the coming of Christ Jesus. Moral and spiritual darkness reigned with an almost universal sway—man, like a planet broken loose from its orbit, wandered away into darkness from the great centre of light. The gold had become dim, and the much fine gold changed. The notion of a Divine unity was lost among the great heathen nations. Gods were multiplied to preside over every energy of nature—pas-

sions were ascribed to them such as the worshippers found rankling in their own bosoms—the people made their gods, and such gods encouraged the people in the commission of sin. Even Judaism had lost much of its spirituality—tradition usurped the place of revelation—rites, ceremonies and outward observances flourished when the spiritual truths they were intended to convey had passed into forgetfulness. Such, then, was the state of darkness when the God-man appeared proclaiming to a benighted universe—“I am the light of the world.”

Let us first view the Lord Jesus as the light of the world with special reference to Judaism—as the grand antitype which that less perfect dispensation was intended to typify.

Judaism was, from its very nature, temporary and imperfect. The light which it shed along the pathway of humanity journeying toward everlasting rest, was rather the dim and fickle streaks which we recognize as the harbingers of coming day, than the full orb of light streaming down upon the world in perfect and refulgent splendor. As a system of light and instruction, its types and symbols were what pictures are to the untutored mind of the child—media through which instruction may be conveyed while as yet he cannot grasp abstract principles with which a fully developed intellect can deal. In that sublime course of instruction destined by God for his Church upon earth, through which it may arrive at perfect manhood, the older economy may be said to represent the rude and unfinished education of the boy—imperfect, indeed, in itself, but essentially necessary toward the higher education of the perfect man. The principles of truth are there, but they are there only in germ; the material of thought is present, yet time, labor and patience are necessary for working them out into a perfect system. But endeavor, for a moment, to remove the Lord Jesus from this Old Testament Dispensation, and observe what remains; exclude that ray of light, and the twilight thickens into impenetrable gloom; shut out the grand idea of the God-man bringing salvation, and everything in that complex ritualism loses its otherwise deep and hallowed meaning. Remove in thought the cross of Calvary, with its suffering, bleeding sacrifice—take away from history that thrilling page around which the hopes of our souls are clustered, and which contains the charter of our freedom in the ever-memorable “it is finished,” and how marvellously changed does the whole become. The grand central idea which gave harmony and unity to the system has vanished. We see, indeed, altars erected to the Most High—innocent victims led forward for sacrifice—altars sending their clouds of smoke heavenward morning and evening—blood flowing—life passing out with the blood—gorgeously appalled priests in attendance, and humble earnest

worshippers; yet what mean they all, if we refer them not to Christ Jesus—the sacrificial lamb of God? Truly the blood of bulls and of goats could never take away sin; the clouds of incense arising heavenward from ten thousand altars could never satisfy Divine justice for the sins of a single soul. Yet how sublime when viewed in the light of the life, sufferings and resurrection of the Lord Jesus. What a testimony they bear to the holiness of Him whose law demands satisfaction from the sinner. See them as symbols ever reminding the humble worshipper that without the shedding of blood there is no remission of sins, and as types, pointing with the finger of hope onwards to the coming age when a full and perfect satisfaction would be rendered to divine justice in the death and sufferings of the Lord of glory.

But, my christian hearers, if the light of Christ be necessary to the proper apprehension of Jewish ritualism, believe me it is equally necessary towards a proper understanding of the prophetic scriptures. Go back in history and take your stand by the first prophetic act—listen to his revelation of futurity—follow his successor in Israel and mark his words—accompany them, one by one, as they stand on the high ground of the present and gaze wistfully with wrapt wonder into the darkness of the coming ages, and then ask what is the sum and substance of those predictions—what is the object shrouded in glory which rivets their enraptured gaze, and with one voice they will exclaim, it is you strange, mysterious, human yet divine one—you suffering, yet exalted one—the man of sorrows, yet the King of Zion—the Lion of the tribe of Judah, who is at the same time the Lamb of God. Yes; endeavor to remove *Him* out of prophecy, and you attempt to remove the foundation-stone upon which the whole superstructure rests—the stately and symmetrical edifice will instantly fall in ruins, and no human intellect or exertion will ever restore the lost harmony, or reconstruct the sublime temple of truth.

But while the whole of the Mosaic economy finds its true meaning in the God-man bringing salvation, this by no means exhausts the light which the life, teachings and sufferings of Jesus threw athwart the dark and blood-stained page of the history of the past. What mean those offerings of heathenism—those bleeding sacrifices—those altars, temples and priests? We stop not to enquire minutely whether they are the relics of an ancient tradition—the dim and distorted acknowledgments of a Faith older than the deluge, or whether they are the spontaneous growth of the human spirit. One thing, at least, they testify with an awful solemnity and unmistakable force: they manifest a state of deep unrest; they proclaim an awful consciousness of sin; they bear testimony to a *deep, all-pervading* feeling rising upwards from the lowest depths of the human spirit in favor of

a moral Governor who cannot look upon sin but with the greatest displeasure. Yes! Pagan history brings to our ears the cries and groans of sin-burdened consciences; they come to us like the wail of children crying in the darkness. We see them stretching out their hands to feel the way, and longing for a friend to guide them backwards to their lost happiness and home. And yonder one comes and takes them by the hand. They grasp it eagerly, and follow, as they suppose, onwards through the darkness, nearing the goal of rest. But, alas! they are mistaken; their guide soon leaves them in darkness deeper still. Another, and yet another, offers them aid, but only to end in disappointment, until at length the true Teacher and unerring Guide appears, who declared, in the words of my text, “I am the light of the world.”

But, 2ndly, let us more minutely consider Christ Jesus as the light of the world, as revealing, in a special and peculiar manner, the *fatherhood* of God.

In every age man worshipped something which he called his god. His religious nature found expression in acts of worship—his spiritual affections clung and clustered around some one whom he considered more powerful than himself—whom he thought able to protect him in times of danger and assist him in time of need. And the divine mission of Jesus was not to implant religious feelings, but to draw out and direct those feelings towards a worthy and perfect object; in short, so to reveal God the Father in the *true holiness and love of his character*, as to draw mankind towards him in adoring homage and love. Worship is just as much a condition of man's spiritual nature, as breathing is of his natural life. And the conditions of both are similar. Let a man day after day breathe an impure or poisoned atmosphere—let him shut himself up from the pure air of heaven—let him carefully exclude the light of God's sun in a doleful dungeon, and the consequences will assuredly be languor, decay and death. And just so, is it, and always must be, in the spiritual world. Let the object of worship be worthless, and the soul droops and dies—let it be impure, and the nature of the worshipper becomes corrupted—let it be high and noble, and the whole being is drawn heavenward. Jesus came to reveal a God infinitely holy, just and good, possessing power eternal, boundless majesty, dominion and might. This God he represented not as dwelling apart from his works, and leaving them to be governed and controlled by secondary causes and laws; but as an Almighty Ruler present everywhere—living in the world—clothing, with a loving and tender hand, the lilies of the field—watching over and caring for the life even of the sparrow, while the destiny of universal empire was swayed by his Almighty arm. What was every miracle He wrought but the voice of a present God? Each of them was intended

to arouse the attention of a sleeping world—to break upon the dull ear of humanity with the startling yet joyous cry, "The Lord reigneth—God indeed lives among men." True, the same God always reigned there; he might be seen in the constant change of seasons—the growth and decays of nature—the rising and setting of every sun—the order and harmony prevailing His whole creation. His voice might be heard not only in the hoarse thunder and the sweeping tempest, but in every gentle gale that rustled among the branches or rippled the calm sea; every sound of harmony throughout the universe, just as it was heard when the dead man obeyed the summons, "Lazarus, come forth." Yet we know that when darkness covers the face of nature—when the senses are steeped in the forgetfulness of sleep, that there may be sights and sounds abroad which pass away unnoticed and unknown—that it is only under the broad light of day, with all the senses awake, that we can see and understand objects around us aright. So was it with a slumbering world till the Sun of Righteousness arose—chased away the shadows of the night, and revealed to mankind an omnipotent Father ever present among his own children on earth. But not only did the miracles of Jesus testify to a present God—they also pointed to Him as a God of love and compassion—they expressed not power simply, but power guided by compassion and love. See yonder crowd assembled in expectation around the calm holy teacher of heaven. The lame are there—yonder the blind man stands with melancholy visage turned upwards towards "the light of the world"—the lepers are there, pined and wasted with the force of an awful disease—the deaf man gazes upon the calm countenance of the teacher, although he cannot hear the words which fall from his Divine lips. Yet one and all depart from His presence feeling (oh, how intensely!) that the Teacher and the Divine One who sent Him to work miracles are possessed not only of Almighty power, but of wondrous love. Might not such acts inspire them with holy boldness to come to Him with all their spiritual maladies and distempers—to bring their diseases of the soul—their sins more awful than leprosy—more dismal than blindness, to the same powerful and loving Saviour and friend, with the assurance that from Him they might expect sympathy and forgiveness. Yes, in every act and in every word which contained a revelation of God, there was something to encourage the earnest and enquiring soul—something to cheer the weary and heavy laden—something to afford rest and comfort to the trusting, confiding spirit. Endeavor to realize something of that unspeakably sublime life of the God-man—of that loving, gentle, meek and forgiving spirit—of that ever-active, never-wearying life of well-doing and deeds of charity and love, and then think that all this was in obedience

to the will of His Father, and you may in some measure realize the new light thrown by Jesus upon the essential fatherhood of God. But, lastly, consider Christ Jesus as the light of the world in revealing the conditions of the sonship of christians and its consequent blessedness.

Apart from revelation, we need only appeal to history, or, in other words, to experience, to have the conviction forced upon us that man is by nature in a state of estrangement from God. His actions, when in that state, are not those of a son, but of a slave; instead of rejoicing to call God his father, he desires to treat Him as an enemy, and, so far from seeking nearness or communion with Him, his desire has always been to flee from His presence and hide from His holy eye. It is the crouching, trembling slave fearing the presence of his master, and not the joyous child happy in the consciousness of a parent's presence, whom we see acting his dark deeds in history. Account for it as you may (ye who would deny the scriptural account of the Fall and its consequences), the consciousness of humanity presents us with two facts clear as a sunbeam—a dim consciousness of a pristine state of holiness of which it can no longer boast, and a feeling that its present state is one of misery and unrest. What else mean those feverish tossings of the great world in history? How otherwise can we construe the giants which have risen upwards from the great heart of the world than by believing the declaration of Divine truth that mankind has fallen—that by nature man is at enmity with his God, and not only so, but at strange variance with himself? There is within him "a small voice" which would fain lead him Godward, but the consciousness of guilt drives him away from this holy presence. Conscience tells him that he himself is the author of that guilt which caused his estrangement; hence his offerings to appease Deity—his self-torture under such varied forms—his fasts—his prayers—his almsdeeds intended to ward off Divine anger and to render Deity placable. We need not say that all such have failed in procuring rest to the sin-burdened conscience—they never did and never can give true peace to the anxious spirit. No; the condition of Sonship could not be bought back at any such a price; a greater ransom—a more perfect sacrifice, must be offered to offended justice before the prodigal could return to his Father's house. This was done by the Lord of glory. He revealed to man that if he would have true rest he must seek it out of himself; instead of reposing in his own righteousness, he must cling to that of another; and instead of attempting to appease divine anger by any works of his own, he must come, like a little child, and accept of the righteousness of another; in short, that justification is by faith, and not of works. But "the light of the world" was Himself the sacrifice—the substitute—infinite God and

perfect man, able to satisfy divine justice and save the sinner's soul. By receiving Him and His righteousness, the floodgates of the soul might well open wide to admit the beams of light and joy. Jesus a substitute—His perfect righteousness imputed! Truly well might the spirit cast aside the fetters of its slavery, and rejoice with the full joy of sonship. But He also taught that the faith which justifies is no barren faith—that while it lays hold on the righteousness of another, it inspires the whole energies of the spirit towards a holy, active, unselfish, God-fearing, man-loving life. In this respect, also, he was and is indeed “the light of the world.” He says to all who are in darkness: “Follow me;” “I am the way, the truth, and the life.” The world has long followed other lights, but they only “led to bewilder or dazzle to blind.” Selfishness has tried her power to show you happiness, but has failed; sensuality has taken whole nations by the hand to conduct them onwards, yet only to leave them in the mire of despondency; scepticism has tried to lull your fears and give you hope by blotting out God from the universe, yet your immortal spirit has found that such consolation is weaker and more evanescent than the baseless fabric of a vision. Even philosophy with her siren charms, and her higher and more noble aspirations, has only proved the wandering fitful “Will-o'-the-wisp,” dancing joyously for a moment before the eye of the traveller—instantly passing out into darkness, and leaving the solitary and disappointed follower alone amid the snares and pitfalls of life. He says to each of us: “Do God's will as I have done. Like me, cherish a loving spirit—feed the hungry—clothe the naked—visit the sick—comfort the distressed—be kind and loving to all; this is the highest consecration of your being; do these things and ye shall follow me upwards and onwards to a world of glory where ye shall enjoy everlasting day.” AMEN.

—o—

PASTORAL ADDRESS.

From the Synod of New Brunswick, in connection with the Church of Scotland, on the due observance of the Sacrament of the Lord's Supper.

BELOVED BRETHREN,

We have learned with deep regret, from the Reports of the different Ministers constituting this Synod, that many parents, who are eager to obtain Baptism for their children nevertheless live in the habitual neglect of that sacred ordinance, which our Saviour appointed to be observed in commemoration of his death. This the Synod believe to be a very serious evil; and they would, therefore, affectionately entreat the careful and prayerful attention of parents to this important subject.

Many of you, beloved brethren, know that this is a departure from the practice of the Church of your fathers, both in Scotland and Ireland; that it is contrary to the instructions you receive in the Catechism, which teaches us that “Baptism is not to be administered to any that are out” of the visible Church, till they profess their faith in Christ, and their obedience to Him: but the infants of such as are members of the visible Church are to be baptized.” The teachings of Scripture are also in full accordance therewith. The sacred histories tell us, (Acts ii. 41, 42.) “Then they that gladly received His Word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.”

The Sacraments do not, of themselves, confer grace; nevertheless they are means which Christ, the Great Head of the Church, has appointed for conveying the blessings of His grace to the hearts of men. When engaged in with true faith, they become, through the divine blessing, the wells of salvation, whence the believer draws the richest nourishment for his soul. They ought, therefore, to be earnestly desired by all who profess to be the followers of Christ, for none of His appointments can be neglected, without great danger to the soul. Now, the ordinance of the Lord's Supper is equally beneficial, and equally imperative with baptism. The same authority which said (Matt. xxviii. 19.) Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” said also, (Luke xxii. 19.) Do this in remembrance of me.”

The neglect, therefore, of this sacred ordinance, is not only highly injurious to the spiritual interests of the soul, but highly culpable. It is direct disobedience to a command issued by the King of Zion, in the most solemn circumstances. It is virtual denial of the Son of God, who has told us that “if we deny Him before men, He will deny us before His Father, and before the holy angels.”

Many are the excuses which parents make, when urged to attend the Sacrament of the Supper.

1. They tell us that they are afraid to come to the Lord's table, because they do not consider themselves fit for partaking of that sacred ordinance. But they do not consider that a higher degree of qualification is professed, in receiving baptism for their children than even in sitting down at the Lord's table. In sitting down to the sacramental feast, they profess their faith in Christ, their love to the Saviour, and their resolution to live in obedience to His laws—but, in receiving baptism for their children, they not only profess all this, but this farther, that they will train up their children in the same way, setting before their household an example of all holiness.

2. Parents often assign as their reason for abstaining from the table of the Lord, that they are afraid they would not be able to act up to the obligations which they come under there. How then do they think that they will be able to come up to the still higher professions which they make, when they undertake the charge of bringing up their children, "in the nurture and admonition of the Lord?" Without aid from on high, none of us can perform acceptably any of the duties of the christian life; but that aid, in answer to the prayer of faith, will not be withheld from any who earnestly seek it.

3. Many shrink back from the table of the Lord, lest by eating and drinking unworthily they should "eat and drink damnation so themselves." Now the word rendered *damnation* here, should have been translated *judgment*, and is explained by the Apostle himself, to mean those temporal judgments which God inflicted on some of the members of the Corinthian Church, on account of the gross abuses and excesses introduced by them into the celebration of this sacred ordinance. He shews them indeed that there is danger connected with unworthily partaking of the Lord's Supper; but what is the remedy which he prescribes? Not that they should keep away from the Lord's table, which would be direct disobedience to the command of Him who instituted this sacred ordinance, but that they should "examine themselves," and seek earnestly that preparation of the heart which God has promised to give.

Beloved brethren, the Synod would most affectionately press these considerations on your earnest attention, and they have instructed all the Ministers and Kirk Sessions in their connexion, to urge affectionately and firmly, these truths on all who apply for baptism for their children.

The Synod would also urge upon parents the importance of bringing their children to the house of God, to receive the sacred ordinance there. Baptism is the initiatory rite by which they are admitted into connexion with the visible Church of Christ; and, therefore, it should properly be administered in the presence of the Church, into whose membership the infant is admitted. Besides, the united prayers of God's people, who ought to be highly valued, as God has promised that "whatever two or three shall agree to ask" in Christ's name, will be granted, would there be offered up, in behalf of the parents and the child. The spectators, also, would be reminded of the vows which they who are parents have taken on them, to bring up their children for God, and of the obligations lying on all who have received the sacred ordinance to consecrate themselves, as living sacrifices, to Him, into whose name they have been baptized.

The Synod would farther impress deeply on the minds of parents, the importance of

directing the attention of their children when they have come to years of discretion, to the duty of taking upon themselves, by sitting down at the Lord's table, the vows which their parents have taken in their name. Parents ought to remind their children of the duty of loving the Saviour, and of seeking an interest in His grace; and they should point out to them the necessity of doing so in the way of His appointment. It is with deep sorrow, that the Ministers discover, when the table of the Lord is spread, and the Gospel invitation freely given, that so many, who profess connexion with our church, yet absent themselves habitually from the sacred table. Beloved brethren, we would solemnly remind you that they who are unfit for sitting down at the table of the Lord on earth, are unfit for sitting down at that table which shall never be withdrawn. As then life is so short, the time of death so uncertain, and judgment and eternity so awfully important, we would entreat you to lay these things to heart; and, in this the day of your merciful visitation, "to seek the Lord while he may be found."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Signed in name, in presence, and by appointment of the Synod of New Brunswick, in connexion with the Church of Scotland, by

HENRY J. M'LEARDY.

Moderator.

At Frederickton, 19th August, 1861.

MEETING OF THE EVANGELICAL ALLIANCE AT GENEVA—DR. D'AUBIGNÉ ON CALVIN.

"The characteristics of the Reformation of Calvin were contrary to those generally supposed. It is represented that he was excessive, exaggerated, intolérant, although he was temperate, mediating, conciliatory. Understand me well. Never will the Alliance admit of a compromise; we profess all the fundamental dogmas of the faith. It will cede nothing. This was also the point of view of Calvin. He wished no accommodation with Rationalists and Papists; but besides this he sought the conciliation of opinions and the union of Christians. A philosopher whom I respect, M. Ernest Renan, had said with reason: 'The individual right to make for himself his symbol was scarcely known in the sixteenth century.' But at the foundation, there was present then the new method. The thing to examine, said Calvin, is the Scripture; it is the touch-stone: A

versity of faith, somewhat dangerous, may result from this study; for these contests may risk the destruction of the faith of the people. If a remedy had not been sought, the world would have turned its back upon the Reformation. Doubt was rekindled in all parts, and divers errors threatened to throw down the building to its foundations. Calvin saw the evil in all its greatness. His noble soul was troubled, alarmed. He raised the cry of pain. If, in his opposition he went too far, he had at least always before his mind the idea; Must evangelical Christianity live or die? 'If, he writes, 'there could only be a sincere agreement established among us.' This was his chief thought. Calvin was not exempt from errors nor defects. He is not to be taken for a guide in everything; but he was better fitted than the others to establish unity. He had a firm and conciliatory character. These two qualities, often opposed, were united in him.

"Here I feel an embarrassment. Calvin has been called a theologian, and Geneva has been called a theological city. After the philosophic riches which we have enjoyed in these days, I must carry you back to the poverty of the theology of Christ—happy still if I am not enfeebled by the poverty of my own theology; such is the difficulty of my position; for in our age people do not love theology.

"To give, then, animation to my exposition, let us suppose that we have here a conference between the three great reformers, Luther, Calvin, Zwingli, and their disciples. You will not be astonished at the place chosen. We are, gentlemen, in the church of Calvin. Above, in that pulpit which you see he raised his voice against the *marmousets* who threw ridicule upon the gospel; there he exalted the confessors of the faith who went to martyrdom from this place on which I stand. When near the table of communion he said to the libertines, '*I will rather expose myself to death, than give up the holy thing to dogs.*'

"I then invite here to a conference our three reformers. I see first to appear on the left is a man of vigorous aspect, lively and decided in his bearing—this is Luther. At the right I see come a person of energetic figure, all his external bearing and carriage marks him out as a son of the mountains—it is Zwingli. Finally, in the middle of the nave, there advances slowly a man with a pale countenance. His eyes are brilliant. His step is firm. You have named Calvin. These three doctors advance; they meet here at the place where I now stand. Let us interrogate them.

"The first question which we shall put will be this. What relation is there between faith and the Holy Scripture? Luther answers first. Wearied of the attempts of Rationalism, he turns towards the light of heaven. 'I am a fool,' he said; 'I understand

nothing. I have seen nothing, understood nothing, proved nothing. But because God has spoken, I wish to believe. I need not here act the doctor, but must remove the hat. I would also to make a tour to heaven, and to God in his secret chamber. I was struck down in the attempt. We must believe only what God has said to us in the Scripture.'

"At these words, Zwingli, trained in the school of Greek philosophy, knits his brow. He wants indeed the word of God. But he says, 'That which we must believe, ought it not to be reasonable? Must we sacrifice the rights and the requirements of intelligence? If I have my force in Christ, Christ must be my faith. What need have I of an external authority?'

"Calvin unites the two opposed reformers by this grave question. He says to Luther, 'We must hold on by the Scriptures. They are the word of God.' He says to Zwingli, 'Faith consists not in ignorance, but in knowledge of the word of God.'

"I propose to interrogate them next upon the nature of man. All three admit the doctrine of in-born sin, but with differences. Luther utters this thought, 'Intelligence is vitiated. I cannot know God. Original sin has poisoned our whole nature.' Zwingli, captured with the heroes of pagan antiquity says, 'Evil is a privation. Man has lost the love of God.' Calvin gives anew the hand to Luther, 'Yes,' he says, 'our soul is a burning furnace which throws out flames and sparks; but notwithstanding this, there is good left in the soul; it needs only the new creation.' He gives also the hand to Zwingli, 'Yes. There is good, energy, rays of light in our soul; but all that is choked with the darkness in which it is enveloped.

"Do you wish that we should put a third question? You admit a work of Christ—expiation; an action of Christ in us—regeneration; which is the first in rank? Luther answers, Expiation; for thus God hides his face from our sins.' Zwingli does not agree. 'The essential thing,' he says, 'is the faith which one feels within.' Without doubt you would not say, O Zwingli, that the death of Christ is without use; but that it becomes so if we do not believe in Him. From that may arise a moral formalism. Calvin solves the problem, 'Faith in imputation produces a new life. In Christ we have a double grace—reconciliation by His death; sanctification by His mercy. He conforms to His image.'

"Do you wish that we should interrogate them upon the nature of Christ? But I hear a voice arise which cries to me—To the fact; to the great fact. Interrogate Calvin upon election. Let us see whether he does not there go to extremes. Very well, then, let us interrogate him upon election. There are antinomies in the relations between God and man. Many minds are so constituted that

they cannot admit the two terms, although others have need of accepting them. You admit the sovereign will of God, but will you deny the free will of man? Gentlemen, Calvin admits these two terms; but insists especially upon the latter, the human term. 'Let us contemplate,' he says, 'the cause of the condition of man: in his corrupt nature, where it is evident, rather than in the predestination of God, where it is concealed and incomprehensible. The election of God is the cause of salvation. Faith is the sign of it; and the certainty of salvation is in the faith of the heart. Let us turn our eyes towards Jesus Christ, in whom reposes the good pleasure of the Father, the only fountain of life.' It is, then, only an exaggeration to say that redemption loses its significance in the doctrines of Calvin, and that man disappears in the great drama of the world.

"It is especially in the discussions on the Lord's Supper that the moderating character of Calvin appears.

"Luther asserts, in the Supper, the real presence. Zwingle considers this sacrament as a memorial; Calvin admits also the presence of Christ;

"The Conference is now finished. I understand the position of Luther, of Zwingle, and of Calvin. Let us who are of the jury pronounce the verdict. Calvin is in the midst of the two. His greatness consists in uniting into one only the two tendencies of the early Reformation—tendencies which will reappear at the commencement of all religious movements; for religion is a fact, human and divine at the same time. Luther seized the divine side of religion; Zwingle attached himself to the human; Calvin clearly saw both the human and divine. Luther and Zwingle are brought together by Calvin. Calvin cruises about till he finds a solid rock upon which both may place their feet. 'Calvin re-unites,' says a philosopher, 'because he was the most Christian man of his age.' This is again taken from M. Renan.

"The work of Calvin was one of a high importance. To be strong, his work needed to constitute an equilibrium. The equilibrium of forces gives power. To form the *acier*, the coal will not suffice, the iron will not be sufficient. They must be combined, and a solid *lame* will be obtained with which to gain the victory. Calvin forged the sword of Damas. He made the Reformation to triumph to the ends of the earth.

"Calvin unfolded the doctrines in their relations, which was a considerable work. He unfolded the relations of Christians by their common union with Christ. Christ communicates the external truth, but He gives it also Himself in the heart. If all possess the same Christ, how will they be united by Christ in the knowledge of Christ? Calvin loved the brethren. There was to be found a means of uniting all Christians. He com-

menced with his neighbours. His two chief fellow-workers were Farel and Viret. With fraternal affection united these three men. This tenderness of Calvin for his brethren, this affectionate disposition of his heart, is a trait misunderstood in the character of Calvin. I seek to throw light upon it.

"When the first arch had been gained, Calvin turned his thoughts to German Switzerland, not without trembling perhaps. A great controversy divided the churches. Zurich stood up for Zwingle; Berne was firm for Luther; Basle repudiated both Luther and Zwingle, in order to follow *Cœcolampadius*. There is a complete separation. Calvin sets himself to work with courage. Zwingle is dead, but Bullinger has succeeded him in his influence. "I love you with a special affection," wrote Calvin; "it is necessary that our churches should be united. Have we not the same Christ?" But his efforts are useless. These discussions desolate Switzerland, as a terrible calamity. He is full of grief. He goes into Switzerland, but nothing prospers, and he returns to Geneva, his soul overwhelmed with sadness. At this solemn moment of his life, Calvin was tried of God, who sent to him this trial to fit him the better for his peculiar work. God took away his last child. Here is the commencement of his sorrows. Soon afterwards he lost a wife who loved him, and whom he loved most tenderly. 'I have lost her; I have lost her,' he wrote to Viret 'who would never have quitted me in exile, poverty, or death. You will understand my sadness, O my friend.' 'I had not been able to bear it,' he writes to Farel, 'if God had not sustained me.' How did God sustain him? A vague tendency to harmony is shown on the side of Zurich. At the sight of this, Calvin immediately sets out, the day after the funeral of his wife. He crosses Switzerland. Conferences are established at Zurich. At first all appears dark. Calvin prays, and in a moment a bright light breaks in. 'We fall into agreement,' writes Calvin; 'we are one in the living faith, in the same Christ.' In all the churches of the Confederation, in France also, and England, it is repeated that the Church has found, in living communion with Christ its Head, an internal unity; and it is said, 'It is Calvin who is the chief and author of it,'—*dux et auctor erit*.

"Let us pass to the third circle. But how is this great doctor to be met who has troubled the Pope to the base of his throne? Calvin prays. He raises his head and tries an impossibility. Calvin loved Luther. Luther had published a letter in which he attacked Zwingle and *Cœcolampadius*. Calvin threw himself into the *melée*. 'Consider,' said he to one of them, 'what a man Luther is; what services he has done; what he has rendered to our cause. If he would even call me a devil, I would not cease to honour him, and to esteem him as an illustrious servant of God.' These words are above all comment-

ary. Calvin approached this bull who with a movement of his neck might have tossed him back, Luther—can he be appensed, or will he be irritated? Luther is not insensible to this gentleness. Calvin having learned that Luther had said, 'I have read with interest the works of Calvin,' wrote to Luther in 1545, asking for his advice upon a point in question: 'Oh that I could fly towards you to enjoy for a few hours the happiness of your society; but I will enjoy it in heaven. Farewell, most renowned minister of Christ, my father always venerated. The Lord direct and guide you.' Union was not however accomplished after these words. This appeared strange. Calvin had judged it suitable to send his letter through the gentle Melancthon. The timid Melancthon feared to forward the letter of Calvin. Perhaps he thought it would only irritate him the more. He hastened to send it back to Calvin with a note that terminated thus, 'Je ne pense plus qu'a Pexil. Adieu.' Thus, the only letter which Calvin wrote to Luther, Luther never read. Calvin was not irritated. He answered Melancthon, 'When even your Pericles pleases to launch the thunder, we all love him; we will see him always with joy occupying the first place.'

"Calvin never abandoned his idea. But here is a final act as to Luther: It was a Monday in 1545. Luther, on his return from a lecture which he had just given on the first chapter of Genesis, passed before the shop of the bookseller Maurice, recently returned from the celebrated fair of books which was held at Frankfort. 'Well, Maurice,' asked he of the bookseller, 'what are people saying down at Frankfort? Are they still speaking always of the monk of Wittemberg?' 'Not much,' answered the bookseller, 'but they speak of Calvin. I have brought from the fair his book on the Lord's Supper.' Luther went in at once with the bookseller, took the book, and sat down, and never quit- ted it till he had read it through. After he had finished it, 'Maurice,' said he, 'this man is pious and wise, and I would have intrusted all the matter to him. If Zwingle and Oecolampadius had spoken thus there could never have been any dispute.' Melancthon made in the articles of the Augsburg Confession a change in the direction of Calvin. This modification was admitted by many; and at this day the most illustrious doctors of Germany profess upon the Lord's Supper a doctrine very similar to that of Calvin.

"I might speak of the action of Calvin upon France, England, Scotland, etc., but I restrain myself. I would, however, speak a few words as to his influence upon England. In 1548, Calvin proposed to Edward Seymour, Duke of Somerset, named Protector of the kingdom at the death of Henry VIII., a plan for the Reformation of England. Cramer, Archbishop of Canterbury, ascertained the happy idea of crowning the work

of concord begun by Calvin. Thinking that the teaching of the gospel, and the harmony of the faith, are the best means of establishing concord, he convokes a pious council to restore and propagate the truth. At this news Calvin answers, 'I would not hesitate to traverse ten seas for the union of evangelical Christians. Convoke, then, an assembly of holy and prudent men united in Christ. It is in the interest of the entire world.'

"These letters indicate the true founders of the Evangelical Alliance. Here is its origin, 'Union in the truth.' Such was the cry of Calvin. He sought about at the right hand and left; he struggled, suffered, and died in the service of his king on this behalf.

"But here my view is troubled; my imagination trembles. Three centuries have now passed. There down upon that height at Champel, not far from where we are, flames, soldiers, an excited multitude, a victim. O men, what are you doing? It is a heretic, sent to death by the magistrates of Geneva. Unhappy men, what right have you to kill him? The majesty of God has been offended. But when did God charge you to avenge His wrongs? I seem to see Christ standing at the foot of this stake, crying to them 'Foolish men, ye know not what ye do. The Son of Man is not come to destroy men, but to save them.'

"During nearly ten centuries it was believed that human tribunals ought to condemn doctrines contrary to the Scriptures. Men the purest, the most elevated, shared in this error—Melancthon, Luther, Calvin, and many others. Let us deplore, gentlemen, such an error, but let us not make a fanfaronade. Let us not say that we are better than they. If we regret their opinion it is not because we are better, but because we live in another age. Let us not mount upon the stilts of this century to fustigate the giants of the sixteenth. The death of Servetus, it has been said with truth, was a remnant of the Papacy. It is not the less true that Calvin rekindled the torch of the gospel; and propagated its light through the whole world—and this torch is at the same time that of civilisation and of liberty."

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(For the "Monthly Record.")

THE PASSOVER.

Darkness and doom hung o'er the silent land;
God's plagues were heavy for the people's sin;
And the destroying angel stretched his hand—
Shadowing each household Egypt's land within.
The doomed were sleeping—but the chosen stood
Girt, as for travel, round the midnight board
Where lay the lamb whose sacrificial blood
Over the lintel of each house was pour'd.
Strange symbol of defence to human eye!
Yet, precious in His sight who gave the sign;
The dark destroyer passed each dwelling by,
And death profaned not Israel's household shrine.

Within, the Lord's first passover was kept,
Eaten in haste by pilgrims hurrying thence,
Without, the passover of mercy swept—
The victim's blood, the chosen's sure defence,
Filled from the winepress of God's wrath, the cup,
Whose bitter dregs were over Egypt shed
When that wild midnight cry to heaven went up
From every house where lay each first-born,
dead ;
But Abraham's seed, to liberty restored,
Went forth in peace to magnify the Lord !

Age linked to age swept down the chain of Time,
Symbol and type in fitting framework grew,
With sacrifice the altar's steps to climb,
Man sought for pardon—heaven obtained its
due.

All things were ready ! In an upper room,
Whose windows opened on Judea's land,
Sat, through the silence of the evening's gloom,
Around the board, a small and weary band ;
The master of the feast—the Son of God,
The Lamb prepared Jehovah's wrath to bear—
Long had the passover His symbol stood,
Its great fulfilment now was ready there.
Dark night of human anguish !—scorned, be-
trayed.

He kept his vigil—the disciples round ;
No passover for Him its type displayed,
The Cross was ready, and the victim bound.
No more with those, His chosen ones, to meet,
Until they share His kingdom in the skies ;
With great desire His soul had longed to eat
The last foreshadowing of His sacrifice.
Thus with His followers ever to abide,
The last memorials of the Crucified.

And still remembering our passover slain,
We meet around the table of our Lord,
His full oblation made through shame and pain,
His dying love—His triumph to record !
The prayer of faith—the penitential tear—
The humble heart laid prostrate at His shrine ;
By these, in love we feel His presence near—
His flesh and blood within the bread and wine.
Oh ! when that summoning trumpet wakes the
dead—

The countless slumbers of land and sea,
From the lone tomb that shelters Adam's head,
To the last pilgrim from mortality—
Then on the lintel of our hearts be seen
The mark of safety, traced by God's right hand,
The blood of Christ that cleanseth from all sin
Will give us entrance to our Father's land.
Living within the shadow of the Cross,
Dying within the glory of the Crown,
Counting all other victory as loss,
So shall we rise if thus we lie us down,
And through the might of Christ's prevailing
name.

Wake at the marriage supper of the Lamb.
M. J. K.

STRAY THOUGHTS.

Giving.

We are all givers, at times. Giving is a necessity of our nature a law of our being, but like heat, it may be graduated, exhibiting its strength and intensity in each individual character. The miser gives with trembling hand and anxious look the wretched dole, which though grudging, is necessary to sustain his miserable existence. He lives a life of torture to hoard thousands ; dies, and

his pinched and shrivelled frame is covered over with less regretful feelings than the dead body of his neighbour's dog. Selfishness gives bountifully it may be, but only to gratify self, to evil passions, to enjoyment, to ease, to taste, to a thousand ministers, all standing behind his chair, waiting on him and him alone. For the outer world he has neither ears nor eyes, and it returns the compliment with interest. Vanity gives, and is never satisfied with giving—but his gifts are those of a fool, bestowed to bribe the world into admiration of himself. The world accepts and laughs with averted head. Pride gives with a loftier air and greater discrimination ! but the object is the same—the act is only stripped of its vulgarity, and polished according to the conventional notions of society. The hypocrite gives in order that he may be permitted to walk through the world with a mask, passing it off for his real face. Ostentation gives dinners to the rich and famous, and shuts the door against poor relations,—subscribes largely to a public charity, yet thrusts the widow and the fatherless atterly from his door. There are those who give to dress and furniture and equipage, who have little or nothing to give to clothe the naked or feed the hungry. There are not a few who can squander hundreds in fashionable dissipation and fashionable entertainments ; who can afford to give little to charity and nothing to religion. There is the man who will enrich his tailor and starve his minister, and to add insult to injury will invite the latter sometimes to his house, to show how profusely generous he can be to the tradesman, the wine merchant, the jeweller, the butler, and the baker, and how niggardly to him. In this same giving there is a world of waste and folly, but a measure of wisdom also, which indeed counterbalances and keeps in order what would otherwise soon end in utter confusion and ruin. Pride and vanity and selfishness, are but the surface movements. Their folly and emptiness are patent to every eye. But there is an under current pure and strong which keeps all things straight. Piety and principle, truth and charity are silent and secret, but wise and bountiful givers. While the others feed society with husks or unwholesome meat, they supply the life giving beverage, and the life sustaining food. They build and maintain our Churches, plant our schools, support our charities, feed our poor, equip our missionaries, purify the moral atmosphere by their example and their life ; to them the present world owes what of grandeur it possesses, and the world to come will welcome them with hymns of joy. Reader to which class would you belong ? The gay worldling, giving only to the world, or the humble christian, giving to the poor, to the unfortunate, to the religion you profess, more largely than the fashions of the world you affect to despise. If you prefer the latter, then act up to your profession.

port your Church. If you are worth a year, give to it at least one, it will make you happier and better pleased with yourself. If you have £100 give £3, if £200 give £10, if £500 give £50 with a grateful heart. While, if you count your yearly wealth by a thousand or thousands—then while you care for the body, and for your family and friends, enquire earnestly and prayerfully how £100 or £200 may each year be laid out for the cause of your heavenly Master, and you will reap a rich reward. Even in this world how many will call you blessed, and honour your children for their father's sake. GIVE is a little word, but there is nobility in its very echo. There is in a world of heart and holiness and goodness. It is horn of heaven, let it have therefore the chief place upon earth—let it be enthroned in the heart of man. Look around and see what the world thinks of those who allow that little word no place in their vocabulary, and ask yourself, Am I one of them—if you are, then cover your face, and repent in dust and ashes, and pray that the divine attribute of Giving cheerfully may be bestowed upon you.

SABBATH SCHOOLS.

The remark that the Sabbath School is the nursery of the Church has been so often repeated that it may be almost considered a truism. Yet there is no truth which ought to be more carefully remembered or more diligently acted on. The minister may preach the most eloquent sermons ever delivered from a pulpit, and eager crowds may press to listen to the gifted orator; but if he does no more than preach he will do little either for his Church or Christianity. We question much if the admiration of fine sermons is any very marked indication of sincere piety. It may be a proof of taste, which is a very different matter, and it is very right that we should indulge that taste, provided we can do so without sacrificing higher and more pressing duties. Far be it from us, however, to seek to lend the slightest countenance to slovenly preparation for the pulpit. That minister is guilty of a sad dereliction of duty, who ascends the pulpit without having previously bestowed on his subject all the care in his power. A discourse loose in style, confused in arrangement, poor in thought, is simply serving God with nought, making a mockery of a solemn duty, and offering a pointed insult to a congregation. The temple of the Most High is worthy of the holiest, deepest and best thoughts of him who ministers therein, and nothing is so calculated to shock and disgust a well informed mind and weaken religious influence over it, than mere rant and babble, extemporaneous and noisy

common place. Some ministers imagine that it is not necessary to make any very elaborate preparation, for a plain country congregation. He rises and with complacent air says pretty much what comes uppermost, which is generally very little, beaten out into many words. If the clergyman who is in the habit of doing so, would only take the trouble of looking carefully at the sea of vacant and totally uninterested countenances before him, he must readily convince himself that there is something radically wrong either with his people or himself, that he is making no manner of impression, and that he might as well be preaching to the empty pews. If he is a man of sense as well as education, just let him revolve the matter in his own mind on his way to the manse, and resolve to try the experiment of preaching as he would do to a refined city congregation, by collecting and arranging well matured thoughts, and gathering as much information as possible from all probable sources about his subject. Let him clothe that subject in clear and simple language, which the rudest may understand and the most refined may appreciate. Let him resolve to do this for three months, and long before that time he will scarcely see an uninterested countenance in the Church, and many a formerly vacant seat will be regularly occupied. Let him persevere for a year, and he will discover that he has been not only instructing and improving, but refining and elevating the taste, and feelings of his people. This however by the way. Let us now turn our attention to the Sabbath School. Here the youthful mind is not only to be instructed but trained in the great principles of Gospel truth. The rising generation are to be made acquainted with the Bible, and their character to be formed and moulded in conformity with its teachings. How may this be most successfully effected? Let us descend at once to the practical. The Sabbath School ought to include *all* the young belonging to the congregation, without distinction. By proper arrangements and judicious management, this may with very rare exceptions be successfully effected. It will be found a greater difficulty to keep them all than to get them; and to accomplish this last point no pains should be grudged, no effort spared. Its success will depend upon several circumstances, but the most important is to blend interest with instruction. To make a lesson interesting is not so easy a task as many people suppose. To ensure this end there must be method, perseverance, punctuality, preparation, love of the work, and sense of responsibility. There must be firmness but kindness of manner in the teacher. And how is he to teach! Hear a chapter read, a psalm or paraphrase repeated, a question or two from the Shorter Catechism committed to memory, proofs turned up and doctrines collated? This is the common way, but not exactly the way; No doubt it is well—but

is apt to become, dreary, formal, and tiresome. And remember success depends upon keeping up interest. Some teachers can interest their pupils in the way we have indicated, and then all is well; good fruit will come. • But as a general rule it will fail, and then it becomes a grave question how is failure to be arrested? By Method and Study. First of all let the School have as a Superintendent, a man of active mind, and above all, of methodical and business habits, one who will keep everything in its proper place, and see that all is moving in the proper direction. If a person can be secured who is at once an enthusiast, and a man of judgment then the victory is nearly gained. This however need not always, nor even very often be expected, but when such a one does turn up, let a minister prize him as his right hand or his right eye, and it would be well to be ever on the look out for this *rara avis*. Upon the Superintendent must devolve the regulating of the whole machinery of the School. He must choose and apportion teachers, prescribe the lessons, and organize the classes. He must hold teacher's meetings to discuss the subject of each lesson, to communicate and elicit information, to suggest, to inform, to encourage the inexperienced or timid teacher, and lastly to go over with them the lesson, by way of rehearsal, as in a class. By this means the teachers will be both competent to and confident in their work, and the lessons will contain an interest to be followed with the best results. The eye of the Superintendent must be always watchful, but always benignant, gentle and persuasive, yet very systematic. Let his laws be few and simple, but never swerved from. He ought to know all about the young of the Congregation, their number, and how many attend school. He ought to note and ascertain, either personally or through a teacher, every case of absence, and find out, and when possible try to obviate the cause. He must be ever anxious to win accessions and loath to lose a pupil. He ought to be a man of fervent prayer, adorning the position he occupies. But I fear my space is exhausted, and I must reserve what remarks I have to make on teachers and the art of teaching, on books and discipline, and other matters to a succeeding, or it may be two or more succeeding papers.

CALVIN.

THE CHURCH IN NOVA SCOTIA.

THE WIDOWS' AND ORPHANS' SCHEME.

The collection for the above Scheme, the Synod Clerk has intimated to me, is to be made in all our Churches on the first Sabbath of January. Let us hope that no minister will fail to make the announcement on the last Sabbath of the year, and that no member

of our Church will fail to bring a liberal offering with him on the New Year Sabbath. Of course there are some large hearted people, who, when they hear of this or any other collection, will be sure to protest and tell their neighbours that nobody knows what becomes of all the money that is raised. As these grumblers, however, seldom put more than a half-penny into the plate, it makes little difference whether they believe what they say or whether it is only a miserable "refuge of lies" to excuse their avarice. But if any christian-hearted man who gives liberally, according as the Lord blesses him in basket and store, wishes to know the object of this Scheme, I will try to explain it in as few words as possible.

Brethren, we wish to have a Fund for the benefit of the Widows and Orphans of our clergymen. The Church of Scotland, the Free Church, the U. P. Church, if I mistake not, the Parish School-masters, the Solicitors of the Supreme Court, and various other professions and corporations in Scotland, have similar Funds. These are maintained in efficiency by donations and compulsory annual payments, by those whose wives and children (if they leave any behind them) will reap the benefit of the Scheme. And when sufficient capital has been accumulated to begin to take on annuitants with safety, this, instead of Church-door collections, is the most fitting means of meeting the regular claims upon the Funds. In our Church in Canada, they are at this time both accumulating capital, and giving annuities to 17 or 18 widows. They have already £8000, bearing interest, unto which they intend to add every year, until it reaches at least the sum of £10,000. Every minister has to pay £3 per annum to the Fund, and every congregation makes an annual collection for it, and donations, legacies, &c., besides, often swell the receipts.

Now at present we have not, strictly speaking, any organized Widows' Fund, i. e., we have no Fund into which ministers have to pay annual subscriptions, or from which widows or orphans of clergymen could receive assistance. But what we have been attempting for the last two or three years is, to raise a sufficient sum wherewith to set agoing such a Scheme. Suppose that we had £1000, I think that we might begin. And even if we received only from Church collections, I do not see why we should not accumulate such a sum in ten years at the farthest. I do not know exactly what has hitherto been done in the matter, but I rather think that our efforts have been of the sickliest character. Only a few congregations have made the enjoined collections, and the general interest in the Scheme seems to be small. And this is the more extraordinary because one would naturally think that no Scheme is better adapted to enlist the sympathies of both ministers and people.

It is high time that all this indifference

ould give place to energy and united action. When the Synod makes an injunction, I hold myself highly culpable if I neglect to attend to it; for I am a Presbyterian Kirkman, and not an Independent. I trust, then, that no minister of our Church will refuse to give his people an opportunity of bringing their contributions on the day appointed. When the matter is put off to some other Sabbath, it is generally forgotten, or it is then found to interfere with some other collection. And I think that it is unnecessary, for me to press the peculiar claims of this Scheme upon our people. They know that it is impossible for us to make provision out of our small stipends for more than present necessities; and even if we could, they dislike the idea of a minister hoarding up money, and they even object now-a-days to our doing what ministers of the former generation had to do—buying farms, as too much time is thus taken away from our more important duties. If a minister with us has a wife and family, what a terrible weight upon him, in addition to all his other anxieties, must be the thought that if he were snatched away from his labors, there is absolutely not the smallest provision made for the dear ones who will mourn him most. It is not right, it is not christian-like, brethren, that we should remain much longer in this position. Let all our congregations, then, and our mission stations, also, such as Truro, Musquodoboit, Barney's River, Lochaber (for these two last are also at present in the position of mission stations), make this collection. And it is surely not too much to ask that in the Church plates, on the first Sabbath of the year, the silver and the gold (unusual sight!) will be seen predominating over the coppers.

GEORGE M. GRANT.

THE HOME MISSION AND THE LAY ASSOCIATION.

In the last number of the *Record* there is an able paper by John Mackay, Esq., referring to my previous letter on the above subject. Both in his first sentence and throughout his paper, he takes for granted that my letter was about the Lay Association, and merely expressing a preference, on my part, for a Synodical scheme, instead of it or Presbyterian action. That is not my difficulty at all. I desire to see Lay Associations and Presbyterian and Synodical action in the matter, but the one in harmony with the other. At present, the one clashes with the other, and when our people ask what are the respective provinces of each, we are unable to define them.

Then, again, my letter did not indicate any preference for Synodical Associations over Presbyterian. Both of those kinds of Association are regular, and can work harmoniously; but the Lay Association is not Presbyterian. Thus, for example, the Pictou Presby-

tery, at their last meeting, authorized their Clerk to grant a supplement out of the Home Mission Fund to one of their weak congregations: but this is the work that the Lay Association has taken in hand to perform: and I suppose that if another weak congregation did come forward asking supplement, it would have to go out of the Presbytery and ask it from the Lay Association. Now, does it not strike every one as absurd to see one and the same object thus taken in hand piecemeal by two independent administrations? I do not care which does the work, but let us know which is responsible for the doing of it, or by what rule a division of the work is made. Is the Lay Association going to look after the eastern portion of the Presbytery of Pictou, and the Home Mission to take the western under its protection? Or what other divisions of that labor have they agreed upon? I have no mistrust of the Lay Association. If it is appointed to do the work, and does it, I will rejoice, for the name is to me a matter of indifference, and even the channels through which the funds are administered is a matter of little moment in comparison with the getting of the work done. But I wish to know definitely how this matter is to be in the future; for if the work is to be given over to the Lay Association, it is surely superfluous for the Synod to appoint another organization for the same purpose.

I think that there can be no mistake now as to what I mean. If a general Home Mission Committee,—all its members, lay and clerical, appointed by the Synod, and collecting funds from Sabbath-day collections and Missionary Associations in every congregation,—is to do the work, I will be pleased. That will combine local effort with freedom from local prejudices. That is the plan adopted in every other Presbyterian Church. But, if "extra Presbyterian" Lay Associations are to do the work, why, let them do it, and so that the work be done I will be pleased. But let it be agreed upon by us if they are to do it, and not let us, in that case, keep up the farce of having also a general Home Mission. Or still another plan: if you wish two independent organizations, ruled independently of each other, let us know what part of the work is to be done by the one, and what part by the other. If you like, let the one take in hand the supplementing of weak congregations, and the other the securing of a decent provision for home missionaries. You see I am not wedded to one plan in particular. Any plan at all is better than the no-plan under which we confessedly struggle along at present.

As to the "Halifax Missionary Association," it is well known that it was originated, and only recently, by the Rev. Mr. Martin, and he claims to be pretty much of a Church Court in himself. But I have not the slightest grounds for imagining that a true Kirkman like Mr. Martin would refuse to give his

cardial support to a general Home Mission, were the Synod to set about establishing such a scheme in earnest.

GEORGE M. GRANT.

HALIFAX, N. S.,

*St. Matthew's Church Session Room,
7th Nov., 1861.*

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

Sederunt—Rev. George Boyd, Moderator; Rev. Messrs. Martin, Scott and Jardine, Ministers; and Mr. Wm. Hay, Elder.

Mr. Martin reported that he had been fully employed in preaching and visiting since last meeting, and that he had not yet obtained complete lists of those who intended to become communicants in Lawrencetown and Sackville.

Mr. Stewart reported that he had fulfilled the appointments given him, and was instructed to preach the two first Sabbaths of each month in Turro, and the remainder in Musquodoboit, till the next meeting of Presbytery.

Several documents were submitted by the Superintendent of Missions from a number of heads of families in Upper Musquodoboit, soliciting the dispensation of ordinances from the Presbytery through their missionary. On considering these documents, the Presbytery did not find themselves, in present circumstances, able to comply with the request, but agree to transmit them to the Kirk Session of St. Andrew's Church, Little River, Musquodoboit, and instruct the Clerk to send a copy of this finding to Matthew Burris, Esq., Upper Musquodoboit.

The Rev. Thos. Jardine, Collegiate Minister of St. Matthew's Church, stated that he now resigned the charge which he had held for the last four years in this city. The Presbytery, on receiving this intimation, whilst accepting the resignation, agree to express their sincere regret on parting with a brother who had rendered himself so useful to his congregation, being fully convinced that the members of this Court ought to be increased rather than diminished.

Mr. Jardine also resigned the office of Clerk of this Presbytery. The Presbytery, on accepting this resignation, express their deep sense of his accuracy, diligence, and courtesy in the discharge of those duties, and instruct him to deliver the Presbytery Records and all other documents to the Moderator.

Mr. Stewart was appointed to preach the next Presbytery sermon.

The next ordinary meeting of Presbytery

was appointed to be held on the first Thursday of February, 1862.

The meeting was closed with prayer.

THOS. JARDINE, *Presbytery Clerk.*

CHARLOTTETOWN, Oct. 30, 1861.

Which time and place the Presbytery of Prince Edward Island met, according to adjournment, and was constituted. Sederunt—Rev. Thomas Duncan, Moderator; Messrs. Maclean and G. Grant, Ministers; Professor Inglis, L.L.D., Elder.

The minutes of last meeting were read and sustained as correct.

Commissions were presented in favor of the following Elders:—Finlay McNeil, Esq., M.P.P., from the Session of St. David's, Georgetown; Dr. Inglis, from St. James', Charlottetown.

Compared Mr. John Thomson, who signified his intention to study with a view to become a minister of the Church of Scotland. On examination, his progress was adjudged satisfactory, and it was recommended to him to continue his studies, in the meantime, in the Prince of Wales' College, Charlottetown.

Mr. Duncan reported that, agreeably to instruction, he had preached at Dog River, and that he and Mr. Grant had held a conference with a number of the people. The result was that a petition was now tabled, signed by over 40 heads of families, asking for regular supply, accompanied by a subscription list amounting to £23. The Presbytery resolve to make every effort to secure the services of a missionary for this and other stations within the bounds; and to this end, instruct the Clerk and Dr. Inglis to correspond with the Colonial Committee on the subject, and appoint Mr. Duncan to preach at Dog River on the first Sabbath of December and the third Sabbath of January.

Mr. Isaac Thomson and Mr. Grant appeared as representatives to request the Presbytery to organize a Kirk Session for the new Church at St. Peter's Road. As the Church is not yet completed, the Presbytery resolve not to meet to take steps until December; the Moderator to notify to the members the day most convenient for all parties.

The next regular meeting of Presbytery was appointed to be held on the second Wednesday of February, at 11 o'clock, A. M., in St. James' Church, Charlottetown.

Closed with prayer.

GEO. M. GRANT, *Presbytery Clerk.*

THE CAPE BRETON MISSION.

Appointed by the Presbytery of Pictou to visit and preach, for a season, to the adherents of the Church of Scotland in Cape Breton, the Rev. John Cameron and myself left Pictou, on that mission, on the 19th of March

last. After a fatiguing journey, in the face of a severe snow storm, we reached our destination on the 23rd, and entered immediately on our charge.

It being deemed necessary, from the extent of labor we purposed to overtake, my excellent colleague agreed with me as to the propriety of disjoining, after the first Sabbath, our respective services. For this reason my report is necessarily a brief account only of my own individual labors.

I preached at the following places on the days specified, viz.: at

River Inhabitants,	March	24
" " " " " " " " " " " "	"	25
River Dennis,	"	27
Middle River,	"	31
" " " " " " " " " " " "	April	1
Baddeck Cove,	"	5
Little Baddeck,	"	7
" " " " " " " " " " " "	"	8
Baddeck Cove,	"	9
Munro's Point,	"	11
St. Ann's,	"	14
Boularderie Island,	"	19
" " " " " " " " " " " "	"	21
" " " " " " " " " " " "	"	22
St. Ann's,	"	28
North River,	"	30
Big Baddeck,	May	2
Middle River,	"	5
Boularderie Island,	"	9
" " " " " " " " " " " "	"	12
" " " " " " " " " " " "	"	15
Little Baddeck,	"	19
Lochlomond,	"	26
Grand River,	"	27

The attendance at these diets of worship always equalled, and generally exceeded, my anticipations. Taking into account the severity of the weather and the state of the roads at that season of the year, together with the mistaken ideas, in certain quarters, entertained of our mission, the meetings were well attended. One pleasing feature must not be overlooked, viz., the free admission into all the Churches granted me whithersoever I went, indicating a marked improvement in brotherly love since my former visit, and justifying the hope of better things to come.

Throughout my whole tour I maintained strict neutrality on all public and local affairs, and confined my attention to preaching the gospel and vindicating the character of the Church of Scotland,—the latter only where I found it necessary to remove ignorance or misrepresentation of her constitution. Nowhere had I solicited adherence to our Church, but I found in some places, notwithstanding, an earnest desire of enjoying her ministry. This was to me, in one respect, a gratifying sign of the times, but not so in another respect, as it vividly reminded me of our numerical weakness, which almost precluded the hope that our Synod could adequately meet

the wishes of those people for some time to come. This painful apprehension has recently been, to a certain extent, removed, by the return of one of the ministers of the island to our connection—one who has labored long and faithfully there, and is intimately acquainted with our people, among whom he is highly respected. I allude to the Rev. Mr. Gunn of Broad Cove.

From Middle River and Baddeck I have received a call, signed by upwards of sixty heads of families—a respectable number, when it is considered that until my visit, they had seldom or never had an opportunity of hearing, since the disruption, a minister of the Church of Scotland. This is a highly instructive fact, and is, perhaps, unprecedented. In Nova Scotia, during the most destitute period of the history of the Church, there was, even among the Gaelic population, always a faithful and laborious minister, besides several deputations, and a succession of missionaries from Scotland. We frequently applaud the constancy of the attachment of these to their Church, though she had never forsaken them. But those people, for many a long year quite forsaken, give now, at the very dawn of hope, a practical expression to their still lingering attachment.

Although circumstances over which I have no control prevent my accepting the call addressed to me, I trust that the Church at large will see it her duty to extend to Cape Breton her sympathy and substantial aid. A more hospitable class of people I never met, and as to intelligence and prosperity, our friends there are considerably above par. I feel it my duty to give this public testimony to their worth, because of the misrepresentations which I have witnessed in quarters where I should least expect to find them.

As there is now every prospect of having one minister there in full communion with our Church, as he is already in heart and spirit, laboring in her interest, it is to be hoped that he will not be left single-handed in the extensive mission which he has voluntarily undertaken.

I might enlarge on the prospects of our Church in Cape Breton, but I forbear for two reasons: First—because there is now in the field, one whose long acquaintance with the condition of all classes there, is a more reliable source of information than the limited knowledge of a mere visitor; and secondly—because I prefer to speculations, fully developed facts; and let these speak for me.

With profound gratitude to the Head of the Church, for the Divine countenance and protection extended to my colleague and myself, and with lasting affection to all friends whom it would be invidious to discriminate where so many showed marks of respect and kindness, I returned with my respected friend, Mr. Cameron, on the 31st of May.

JOHN SINCLAIR.

Rogers's Hill, Nov. 18, 1861.

THE CHURCH IN NEW BRUNSWICK.

INDUCTION OF REV. MR. WELLS.

The Rev. John Wells, A. M., was inducted to the charge of New Richmond, in Canada East, on Thursday the 7th November. The Rev. William Murray, of Dalhousie, presided on the occasion, preaching from 2nd Cor. v. 20. Mr. Wells has already given great satisfaction to the congregation, and will doubtless prove a valuable acquisition to the Synod.

DEPARTURE OF THE REV. MR. JARDINE FOR SCOTLAND.

It is with feelings of the deepest regret we have to announce the resignation of the above highly esteemed minister of his charge in Halifax, and his departure for his native country. It is now, we believe, more than five years since Mr. Jardine commenced his labors in the Presbytery of Halifax, for a short time as assistant, and latterly as co-ordinate pastor of St. Matthew's Church in that city. Every one is willing to testify how abundant have been his labors, and how faithful and unceasing his exertions in his field of duty. His interest in the young was peculiarly marked and successful, and his ever ready and zealous co-operation in the various religious and philanthropic organizations of the city, are well known and universally appreciated. It is needless to say that his departure will be a serious loss to the Church at large, and more especially to his late Presbytery. It was well observed in the minute recording his resignation, that that Presbytery stood much more in need of an increase than a diminution of its strength. We trust that as little time as possible will be lost in recruiting that shorn strength, and that the congregation of St. Matthew's may be successful in securing a successor to Mr. Jardine, who, along with the present highly respected incumbent, may be able to place it in a more commanding position than it has ever occupied. We were pleased to notice that almost every paper in the city—irrespective of sect or party—spoke in high terms of the ministerial and personal character of Mr. Jardine, and bore willing evidence to his zealous, courteous, and truly christian deportment during the whole period of his intercourse with his fellow-citizens in that community. This is as it should be, and was doubtless a source of sincere satisfaction to Mr. J. on parting with so many friends. We trust that wherever his lot may be cast, his labors may be a blessing to his people, and that health and happiness may rest on him and his youthful family. We subjoin the following from the *Colonist* of the 19th Nov. :—

In our last we omitted to state that the Rev. Thomas Jardine and family left in the steamer on Thursday night last. He takes with

him the well wishes of a large portion of the community. The teachers of the Sabbath school of St. Matthew's congregation presented the Rev. gentleman with a set of silver spoons as a mark of their esteem, and the children of the same school made up a purse. The parting between this Minister and the children of the Sabbath school is said to be most affecting. The congregation of St. Matthew's presented the Rev. gentleman with a complimentary address, together with \$300 in advance of his salary; and one hour previous to the embarkation, a committee of gentlemen waited upon Mr. Jardine and presented him with a well filled purse of sovereigns. Mrs. Jardine was presented by Mrs. Keith, on behalf of some of the ladies connected with the church, with a porte-monnaie of sovereigns, which together with many private presents from various members, who evinced the high respect entertained for the Rev. gentleman and his family by those of the church who could appreciate his valuable and long to be remembered services.

SABBATH SCHOOL LESSONS.

We have been requested, by the Secretary of the Sabbath School Association in Halifax, to intimate that they have in course of preparation a series of Sabbath School Lessons for 1862, similar in plan, and intended as a sequel, to those of the present year. We have already taken occasion to speak in terms of commendation of this plan of Lessons for Sabbath Schools, and we doubt not but those who have adopted them will concur in our opinion. We should be pleased to see them become the general text-book in all our Sunday Schools. The price of the sheets and other matters may be known by applying to James Thomson, Esq., President of the Association, or to William H. Neal, Esq., Secretary, Halifax.

NOTICE TO SUPERINTENDENTS OF SABBATH SCHOOLS.

In order at once to afford interest and extend information on the state of the Sabbath Schools in our Church, we would be pleased if Superintendents would forward to us a Quarterly Report of each School under his charge. This Report must, of course, for obvious reasons, be very brief, and in a tabulated form, such as the following :—

No. of scholars on list,	—
Average attendance,	—
No. of Teachers,	—
Accessions during past 3 months,	—
Left during the same period,	—

Some such return, we doubt not, would be both interesting and extremely useful; it would not cost a great deal of trouble; and

light, besides, prove an incentive to keep the Schools in the various congregations and out-stations in a healthy and progressive condition.

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THE RECORD.

By this time, all our ministers, kirk-sessions and agents will probably be in possession of a printed circular in reference to increasing the circulation of the *Record* for the coming year. We depend upon every one exerting himself to the utmost in the various localities to render us self-supporting—which is all we aim at.—the object of the publication being to diffuse religious information connected with our Church, not to make money. We will be quite satisfied if we do not lose any, and to guard against this we now make an earnest appeal to our numerous friends.

The present issue concludes the seventh volume of our publication, and for the convenience of those who may wish to bind it, we have, at considerable trouble, prepared an index and supplied a title-page.

To our kind friends who have assisted us in the literary department of the *Record*, we return our warm and grateful thanks—and most of all to our esteemed poetical contributor, M. J. K.—who, during the last two years, has not once failed us, and some of whose beautiful verses, such as those on the loss of the Hungarian and of Captain Harrison, will be remembered by hundreds of our readers, when very much of our other matter shall have been forgotten.

—o—
PRESENTATION TO REV. ALEX. MACKAY.

ADDRESS.

To the Rev. Alex. McKay, M. A.:

DEAR PASTOR.—We are desirous of giving some tangible and enduring expression of our respect for you as our minister, and of our high appreciation of your services as a preacher of the gospel.—while you, at the same time, manifest the most assiduous zeal in seeking to promote the individual interest of all, without respect of persons, within the wide range of your extensive field of labor.

You have been instrumental, under God, in effecting valuable and manifest reforms in our congregation, by discouraging, in your preaching and lecturing, as well as by example, the use of spirituous liquors as a beverage or in sensual gratification.

We would, moreover, gratefully acknowledge the ready and cheerful manner in which you devised and pressed forward a scheme by which we were relieved and became respectably independent as regards Church property.

Prompted by these considerations to manifest our sentiments, we procured this set of silver-mounted Harness, which we now beg

to present to you, trusting that you will be pleased to accept of the same, in token of our hearty good-will towards you.

And we earnestly pray God, that, in the dispensation of His good providence, you shall belong spared to go before us to break to us the bread of life; and that Mrs. McKay, your amiable spouse, shall be blessed with good health, to enable her to grace our society with her countenance.

In the name of the Salt Springs congregation,

ALEX. MACKAY,
GEO. SUTHERLAND,
ROBERT MCKENZIE, } *Committee.*
West River, 8th Nov., 1861.

REPLY.

CHRISTIAN FRIENDS.—I thank you very heartily for your kind address. While conscious of many shortcomings in the discharge of the highly responsible duties of the holy ministry, it is very encouraging to have full proof of your esteem and good-will. Next to a full sense of the approbation of the great Head of the Church, this affords the most hopeful encouragement of success.

It is most gratifying to observe, with you, the benefit resulting from the disuse of ardent spirits. The human share of praise—if any is merited—is, I conceive, rather due to those who so readily, in their receptivity to truth, responded to our plain exhortations, and so steadfastly adhered to their wise resolves. But let us in this, as in everything, continue to own with gratitude the agency of the Author of every good—assured that only thus shall the reform prove enduring.

It is also very pleasing to hear that you have become so independent in the secular affairs of the congregation. In this, likewise, I would ascribe the credit to yourselves—male and female—who so vigorously adopted and carried out measures for the attainment of this object.

I gratefully accept of your gift, which is so handsome that, coming from another source, I could not feel justified in using so splendid and expensive an article. But considering the pressure of the times, and all you have done during my short pastorate among you, to promote our comfort, in the erection of our excellent manse, and otherwise, I take this to be the lasting expression of much kindness. As such I shall receive it, to indicate your generosity, rather than to manifest a desire for display.

I beg to return my best thanks for your very friendly mention of and wishes for Mrs. Mackay.

I am most thankful to you for the assurance of your prayers. I request and crave your earnest and constant prayers, that the word of the Lord may have free course and be glorified—so that when we have respectively done the work assigned to us, and dis-

ished our course, we shall stand fully acquitted in the righteousness of our Lord and Master, and receive the high approval in store for His faithful servants.

May God grant us grace to have all our efforts directed to his end!

Very gratefully and sincerely yours,

ALEXANDER MCKAY.

To Alexander McKay, Esq. }
 Geo. Sutherland, Esq. } *Committee.*
 Rod. McKenzie, Esq. }

HALIFAX YOUNG MEN'S CHRISTIAN ASSOCIATION.

The second lecture of the season, before this association was delivered on Tuesday evening last. The hall was crowded to overflowing, many being unable to obtain admittance. After the usual religious exercises, the chairman, the Rev. Mr. McNutt, introduced the Rev. G. M. Grant as lecturer for the evening.

Mr. Grant in starting, made a few remarks on the topics that generally form the subjects for lectures before such associations, and announced as his theme "The Young Man's Life." Passing over what the lecturer termed the "infantile" period, he pointed to a young man's first entrance into actual life: in one of the colleges or seminaries of learning, and pointed in vivid colors the effect which the cold and rigid formulas of such institutions had upon a buoyant spirit and a soul thirsting after a knowledge of the truthful and beautiful in nature. Receiving his first impressions under such circumstances, the lecturer pointed out the coloring which it gave to after life—making the man dissatisfied, and ever seeking among the theories of ancient philosophers for that truth which could alone be found in the wide-spread book of nature and Divine revelation. He cautioned young men against the "demoniac literature" of the present day. He spoke of the general character of such institutions, in Great Britain and the States, as the one before which he was lecturing—of their libraries, religious gatherings, &c., and remarked that while the machinery which met the public eye exhibited much that was good, the veil of *coste* in too many instances shrouded their inner sanctuary. The Rev. gentleman drew a truthful picture of the lessons received by the young man on his entrance into the religious world: On the Sabbath surrounded by the minister and elders of his church—he was instructed in all the principles of their creed,—encouraged to the practice of every scriptural injunction, according to the version of it;—while for this week-day guidance, he would learn, in many instances from the same source, that in political matters, he was at liberty to lie, dissemble, and intrigue, in order that this or that political clique might gain the ascendancy—perish honor and truth provided the

party was served—the administration saved! He also noticed the devastating effect produced by religio-politics press on the morals of a community, and especially among the young—blighting as it did all religious feeling. "What thy hand findeth to do—to it with all thy might" was the Divine injunction which he recommended young men to keep constantly in view. The "idle loafer" he held in unmitigated contempt—styling that class a disgrace to manhood.

We regret our inability to give a more perfect synopsis of the Rev. gentleman's eloquent address, which was one of the best conceived that we ever listened to in the same place,—and characterized in its delivery by an earnestness and eloquence calculated to produce a most convincing effect on the mind of every hearer. The Rev. lecturer will take his place amongst the most gifted of our Nova Scotians.—*Colonist of the 19th.*

LETTER FROM THE REV. SIMON M'GREGOR TO COLONIAL COMMITTEE.

My Dear Sir.—Three months after my arrival in Nova Scotia I accepted a call from West Branch and East River congregations, in the County of Pictou; since which time I have been labouring as a settled minister. For the first three months after our return to Nova Scotia, Messrs. Grant, Cameron, McMillan, and myself laboured as missionaries over the whole bounds of this Presbytery, preaching at every station. Everywhere we met with the greatest kindness, and were often pleased to witness the deep and unwavering attachment of our people to the Church of their fathers. Many of them have had no regular ministrations among them since the Secession of 1843. Notwithstanding this, they have joined themselves to no other communion, but still remain as ever, members of their much loved Church of Scotland, and earnestly hope at some day not far distant to have permanently placed over them ministers of our Church. The congregations of Burnside River and Lochaber are particularly interesting. They are for the most part composed of Highlanders, and are extremely anxious to have the ministrations of a Gaelic-speaking minister. They have, through the Presbytery of Pictou, requested the Rev. Peter McKichan to come and labour among them, and the Presbytery at its last meeting appointed a committee to correspond with the Colonial Committee, and also with Mr. McKichan on the subject. His coming would serve to strengthen our hands very much indeed.

Our people were never more earnest, or more willing to discharge their duty than at present, and perhaps never had we as a Church more reason to thank God and take courage. I trust in a very short time we shall be enabled to free the Colonial Committee of

several of its grants to the county of Pictou. Nine new churches (all very comfortable, and some large and commodious), have been built within the bounds of this Presbytery within the last few years, in connection with the Church of Scotland. These are now almost entirely free of debt, with one or two exceptions. As soon as the remaining debt is liquidated, the Presbytery of Pictou will do its utmost to relieve the Committee of some of its grants. We feel as a Church in this province that Nova Scotia is particularly indebted to the Church at home, and I hope we shall soon be enabled to refund in some measure the amount granted by your Committee to the Missionaries last sent out.

Our people are beginning to take a more lively interest in our Schemes generally. The "Young Men's Scheme" is in a position to enable us to send at least two additional students to one of the Scottish Universities to study for the ministry, in addition to those at present in the University at Glasgow. We are endeavouring to grant supplies to the vacant congregations from time to time, but owing to the smallness of our numbers this supply cannot be great, or at least adequate to our wants. Another Gaelic minister would aid us greatly. In the mean time,—I am, &c.,

SIMON M'GREGOR.

The Colonial Committee have much pleasure in acknowledging the receipt of £150 from the Presbytery of Pictou, as a contribution to their funds for the present year.—*H. & F. Missionary Record of the Church of Scotland.*

ECCLIASTICAL ITEMS.

The Marquis of Breadalbane has presented the Rev. Ewen M'Ewen to the church and parish of Kenmore, in the Presbytery of Weem, to be assistant and successor to the Rev. David Duff, D.D.

MODERATORSHIP OF THE GENERAL ASSEMBLY.—At the meeting of the Established Presbytery of Cupar, the Rev. Mr. Anderson, of Colts, gave notice of an overture which he intends to bring forward, that when a minister of a Presbytery or a Professor of a University is raised to the chair of the Assembly, he should be ever afterwards a permanent member.

THE Presbytery of Linlithgow, on Thursday, ordained Mr. Watt, late of Polmont, to the pastorate of the Scotch Church at Candy, Ceylon. The presbytery then considered the call to the Rev. Mr. Cook, presented to the church and parish of Bathgate. The call had been numerously signed, and no objections were offered. The Presbytery therefore appointed the 31st inst for induction.

ALARMING FOR THE CHURCH OF SCOTLAND.—We find in a print called the *Leith Herald* the following startling announcement in reference to the filling up of the first charge in South Leith parish:—If by subtlety and craft the Rev. Henry Duff does not succeed the Rev. Dr. Stevenson to the first charge of the Church, it will be a heavy blow to the Church of Scotland, and will make it totter to its foundation.

WE understand that the government, having signified their intention of supplying the vacancy occasioned by the acceptance of the Rev. Mr. Stevenson to the Chair of Church History, in conformity with the desire and choice of the congregation, a petition has been subscribed by nearly 1,200 communicants and sitters of the church, praying that the appointment may be conferred on the Rev. Henry Duff, the present incumbent of the second charge of the parish.

LOCHGELLY—ORDINATION.—On Thursday last the Presbytery of Kirkcaldy met at Lochgelly for the ordination of the Rev. Wm. Mair (late assistant at Campsie) as minister of the chapel there. The Rev. Mr. Bryden of Kirkcaldy officiated. On Sabbath Mr Mair was introduced by the Rev. Mr. Monro of Campsie, who preached from Hebrews xiii. 17. Mr Monro also preached in the evening, when a collection was made for chapel improvements. This settlement is highly satisfactory, the new pastor having received a most cordial welcome from his people.

REVIEW OF THE PAST MONTH.

THE last month of another year! How brief the period seems, to look back! How instructive in its very brevity to use the present hour! A New Year is drawing near, bringing us new duties, fresh trials, and other prospects. It would be well at the present season to balance affairs with our conscience, and ask ourselves a few pertinent questions. What progress have we made—what preparations are we making, for the better country? How stand our accounts with the world? Have we been living up to the Scripture injunction to live at peace with all men? Have we been doing our duty to our neighbor, to our Church, and Christianity at large? Have we quitted ourselves like men in all our reciprocal and relative duties, or has there been indifference, time-serving, or neglect, or selfishness, or covetousness or meanness in our hearts or actions. Godward or manward? If there has, now is the time to cleanse our hearts, and put on new and better resolutions. Let each one ask himself, Have I done my part towards my Church? Have I been a regular attendant on the house of God? Have I taken my share of responsi-

bilities and duties in making the necessary temporal provision for the working out of its various schemes? If you have not, now is the time to reform. Remember that you have duties, and serious ones, as well as the minister of the congregation. Consider well the state of that congregation, and whether there is anything you could do to help it. Can you attend a Bible Class? Can you teach in a Sabbath School? Can you distribute even a few tracts? Can you strengthen the minister's hands at a prayer meeting at least by your presence? Can you give somewhat to forward the common cause? What can you do on behalf of our various schemes—our Young Men's Scheme, our Home Mission Scheme, our Foreign Mission Scheme, our Widows' and Orphans' Scheme? Is it impossible to give a little, ever so little to each one? Ask these questions earnestly, and allow your conscience to answer and your better self to resolve what you will do for the future. Would it not be well to say to yourself, Can I do any thing to help my minister besides finding fault with him? Is it not possible that he requires encouragement and assistance in his work? Can I think of nothing that would lessen his cares, enlarge his hopes, and gladden his heart, give more buoyancy to his step, more brightness to his future? How stand the temporal affairs of the Church? Is the necessarily narrow stipend of your spiritual adviser and friend fully paid? If it is not, oh! hasten to remove the shameful load from your conscience, for, if you reflect at all, it must not only upbraid you in the day-time, but disturb your slumbers in the hours of darkness. Take away that crushing load, right that bitter wrong at once, if you are a Christian man. Or it may be you are not exactly in debt, yet you can do something which will bring you much heart satisfaction. Christmas is proverbially a time when the heart and the hand give. Can you think of nothing you could do which would knit the bonds which bind minister and people still more closely—no affectionate gift—no well-timed and substantial proof of your regard for him who leads you in holy things. Is there no graceful act to be done which would brighten and gladden his family hearth like a ray of light on a summer morning, which would bring, it may be, a tear of joy, of gratitude and pride into the eye of the partner and sharer of his cares, and bring songs of happiness from the hearts of the youthful brood around them? Do something of this kind, my friend; hasten to do it with all the heartiness in your power. Remember the saying, that it is better to give than to receive. There is a reward here and a reward hereafter, for those who keep their hearts right with God and towards God's servants. This is a strange Review, you may say; perhaps it is—but the idea took possession of us as we sat down to write, and it would have utterance. Now, we think, will say that it is

much out of place. Is it not worth at least pondering on a little by us all?

Two great and good men have died, who filled a large space in the public eye: Sir James Graham and Lord Eglinton,—the first a great statesman, who has filled great offices, and seen great men of a past generation, who remembered Pitt and Fox and Burke; the second, a truly noble man, whose heart and hand were open as the day—an almost perfect type of an almost extinct race—gentle in word and deed, generous almost to a fault, long descended yet courteous and unaffected, who loved all mankind, and whom all loved. The Bayard of the 19th century is gone, when shall we look on his like again?

The civil war drags on its weary length in the United States. A great Naval Expedition has captured a small town—a few skirmishes have taken place, resulting, generally, in favor of the South; but the act of crowning infamy, so far, is the piratical outrage upon the British flag by an American frigate. The honor of our country is dear to us—only second to our faith,—and we doubt not reparation prompt and speedy will be demanded and exacted from the offenders.

It seems to be beyond all reasonable doubt that the combined expedition against Mexico will very soon be under weigh.

There is nothing of very great importance at present in the political atmosphere of Europe.

The want of cotton is being seriously felt in England, and we should not wonder if the Trent outrage should determine her at once to break the Southern blockade.

Delegates have left our shores once more on the subject of the Intercolonial Railway—and we hope that this time they will be successful.

In this part of the province an amount of rain has fallen during the past month, without precedent in the memory of the oldest inhabitant. Cape Breton seems to have especially suffered.

¶ We regret that we have not been able to find room as we intended for the first of a series of articles on the Church of Scotland, from an able pen. It will appear in our next.

¶ For monies and subscriptions in aid of Schemes, see cover.

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

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NOTICE TO CORRESPONDENTS.

The Excerpt from Minute of Presbytery of P. E. Island, forwarded to us for publication in our present number, did not arrive till the 28th ult., when our form was made up and ready for press. It will appear in our next.—Ed. M. R.

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