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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

OCTOBER, 1859.

CONTENTS.

| | PAGE | | PAGE |
|-----------------------------------------------|------|---------------------------------------------|------|
| Sermon, by the Rev. William Stewart, | | The Scotch Free Ch. and Law Courts, | 231 |
| Chatham, N. B., - - - - - | 217 | Personal Statistics of the Synod of Nova | |
| Mission Fields of the Church of Scot- | | Scotia and P. E. Island, - - - - - | 232 |
| land—Cassandra, - - - - - | 221 | Financial Statistics of the Synod, &c., | 233 |
| <i>Church at Home</i> —Coll. for the Schemes, | 222 | <i>Ecclesiastical Chronicle</i> , - - - - - | 234 |
| India Mission—abstract of Report, | 223 | <i>Church in the Lower Provinces</i> — | |
| Appeal for a Church at Sealcote, - | 227 | Errata in Report of Mis. Services, - | 236 |
| Jewish Mission—Letter from Mrs. | | Report of Missionary Services by Rev. | |
| Rosenberg, - - - - - | 227 | J. Sinclair, - - - - - | 236 |
| Abstract of Letter from Miss Mettelbach, | 227 | Induction at Belfas', P. E. I., - - - | 237 |
| " " " Miss Huth, - | 228 | Presbytery of Pictou, - - - - - | 237 |
| " " " Mrs. Rosenfeldt, 228 | | The New St. Matthew's Ch., Halifax, | 236 |
| Endowment Scheme, - - - - - | 229 | From our Scotch Correspondent, - | 239 |
| Central Prot. Evangelization Society, | 230 | Presentation to the Rev. Mr. Macrobie, | 240 |



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The Eighteenth Session of Queen's College will begin on the first Wednesday of October (5th October, 1859), at which date all Intrants and regular Students in the Faculty of Arts are required to be present.

The Divinity Classes will be opened on the first Wednesday in November.

Candidates for matriculation, as regular Students of the first year, will undergo an examination before the College Senate in the first three books of the *Aeneid* of Virgil; the first three books of Caesar's Commentaries; Mair's Introduction; the Greek Grammar; the first book of Euclid; and Arithmetic, as far as Vulgar and Decimal Fractions, and the Extraction of Roots, inclusive.

The only charge are \$4 for Matriculation fee \$8 for each class (of one hour per diem) for the Session, to be paid on admission to the classes, and \$4 additional in the Natural Philosophy Class, for expenses of Apparatus.

Each Student on entering must produce a certificate of Moral and Religious Character from the Minister of the Congregation to which he belongs.

Intrants becoming candidates for Scholarships, will be required, in addition to the ordinary Matriculation Examinations, to undergo an examination on the Greek Grammar and the first ten chapters of the Gospel of John. For Students of previous years the subjects of examinations for Scholarships will be those prescribed at the close of the session.

THE PREPARATORY DEPARTMENT, or College School, will be conducted as usual, under the charge of competent Masters. This department is under the superintendence of the Professor. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus.

GEORGE WEIR, A. M.,
Secretary to Senatus.

QUEEN'S COLLEGE.

THE SIXTH SESSION of the Medical Department of the University of Queen's College will commence on the FIRST WEDNESDAY of NOVEMBER. For information regarding the Course of Study, Fees, &c., reference is made to the Annual Announcement, a copy of which may be had on application to.

JOHN STEWART,
Secretary to the Medical Faculty.

THE
MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

OCTOBER, 1859.

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

Sermon,

By the Rev. William Stewart, Chatham, New Brunswick.

Psalms 111: "Why boasteth thou thyself in mischief, O mighty man."

This Psalm appears to have been composed on occasion of the treachery and cruelty of Doeg, the Edomite, the principal servant of Saul. In the 21st and 22nd chapters of 1st Samuel, a full account is given of the condition and conduct of David and of the person, whom he here addresses, and whose character and end he has described in this Psalm. Doeg was indeed a mighty man, he was chief among the servants of Saul; he was set over them, to counsel, direct and control. He was a mighty man also in his own esteem. He was flattered by his success and superiority in station. He felt as if he alone was fitted for the office which he held, as if he alone was worthy of the honors which he received.

It is thus that many feel, when placed in authority over their fellows. That becoming dignity inseparable from rank and rule, degenerates through selfishness, into an ostentatious and overbearing display of prerogative and power. The haughty demeanor, and the arbitrary procedure both of civil and of sacred rulers, especially of self-constituted authorities are attributable alone, to an overbearing conceit of themselves, to a cherished idea of their greatness and their might, simply because of their official elevation, or presumed superiority. Many are mighty both by hereditary and acquired distinctions, both by talent and advancement in the kingdoms of the world and in the kingdoms of God, who are

yet possessed of a meek and quiet spirit, which in the sight of God is of great price. And Doeg, with all his might as the chief servant of Saul, in the possession of such a spirit, would have claimed the highest respect, instead of being here addressed in the language of reproach, "Why boasteth thou, &c., &c." He boasted or exalted himself in mischief. The original term here rendered mischief, denotes the breaking of some established order or preconceived design, plan, or the like. It is applicable to all the acts of disorderly and wicked men, especially to such as disturb and distract society at large, and injure or destroy the peace and prosperity of individuals. The mischief which Doeg had done, and to which particular reference is here made, was his unjust accusation of Abimelech the high priest, and his cruel treatment of him and of his associates in the priesthood, "yea of the inhabitants of Nob in general, which was the city of the priests," 1st Sam. xxi: 9, 17, 19.

Here then, is a most affecting description of the mischief done by this mighty man. He first preferred a wrong charge against the high priest, and then he did, what the footmen, runners, or light-armed guard or attendants of Saul were afraid to do, yea, he even exceeded the command of the king, by extending his cruelty to the whole population of the city of the priests, to the women, the children, and sucklings. Here certainly, was mischief most appalling, widespread and ruinous. Mischief in accusing wrongfully before an excited ruler, a set of men who had no means of defence, no opportunity of proving the falsehood of his accusation, mis-

chief in executing the rash sentence which the frantic king was pleased to pronounce, and slaying with an instant and indiscriminate slaughter, eighty-five unarmed and innocent men, yea, men consecrated to the office of priests of the Lord—an office peculiarly sacred and justly respected. Mischief, in entering the city where the priests usually resided, and mingling in one common destruction, male and female, young and old, parents and children, and even the helpless infants. Had he only contented himself with falsely accusing the priests, had he only asserted that they enquired of the Lord for David, in order to provoke the king against them as enemies to his reign, and promoters of what was considered David's usurpation, he would have been guilty of mischief of no small amount. He would have acted contrary to truth, he would have broken the established bond of society, and violated the great principal law of human intercourse and confidence among men. He would have occasioned unfounded and injurious suspicions regarding the priests, in the already too irritable mind of the monarch. He would have laid them innocently and unconsciously under the displeasure of their temporal sovereign. He would have ruined their reputation and influence as priests of the Lord. He would have withdrawn from them the countenance, provision and protection which Saul's government afforded, and so weakened or withheld that general respect which from the people they received. His false accusation was of itself a mischief of no common magnitude, simply as it tended to destroy the credit and the confidence to which the priests were entitled, and through them, to injure the cause of religion as then established or professed; and if mischievous it. Doeg, it is not less so in any man, whether exalted to offices of civil or of sacred trust, or moving only in the ordinary circles of human society, to give currency to unjust and injurious accusations to ruin by unfounded charges, by calumnious surmises, the character, the credit, the usefulness and success of any of his fellows.

The mischief is however the greater, when done by such as are invested with authority, because of the influence of their opinion, and the possibility of evil consequences ensuing before their baseness is fully detected, or a remedy effectually applied. We see in the present case of Abimelech, how ineffectual was the personal pleading of the parties accused, and how speedily without proof or investigation, the sentence went forth against them; and it is often thus with false accusations when proceeding from high or influential quarters. The most positive protestations of innocence cannot then prevent suspicious uprisings, time itself often cannot wear away, the baneful efforts resulting from the infamous calumny of mighty men. The evil spreads often from man to man, from society to society, from place to place, until the helpless victims of malicious defamation find repose only

in the grave. But the mischief of Doeg consisted not merely in falsehood, in preferring a false accusation against the priests of the Lord, but also in accomplishing their destruction. Falsehood is ever the sure sign of a deeply depraved heart—a heart capable of falsehood, is capable also of committing the grossest crimes. The deliberate liar, the wilful calumniator, is a murderer in disguise, and ready for evil work. This was fully exemplified in the case of Doeg. His perfidy was followed, and if possible surpassed by his cruelty, and whether we consider the object or the extent of his cruelty, or the cool, deliberate and unprovoked manner of its exhibition, we cannot but regard the mischief herein included, as peculiarly aggravated.

The priests were of an order selected and appointed by God himself. Their calling and their character were alike sacred. Their ministrations extended equally to princes and people. The potentate of Israel with his meanest subject, all needed and sought their prayers and their purifications. As the constituted medium of intercourse with heaven, through whom supplication and sacrifice were presented unto God, they claimed the respectful reverence of all ranks and classes among the Jews. And hence, we find that on this occasion, peremptory, absolute and decisive was the command of the king to the guard in attendance, to turn and slay the priests of the Lord, they did not comply. "The servants of the king would not put forth their hands to fall upon the priests of the Lord." The command of the king could not overcome their accustomed reverence, or lead them to practice cruelty in circumstances so revolting to natural feeling, and especially to the most hallowed sentiments and emotions of their heart. They stood as if disabled and disarmed by some sudden and supernatural influence. No hand is put forth, no arm is lifted up. Silent and seemingly, nevertheless they hear the mandate of their sovereign. They saw before them the accredited servants of heaven and though owing allegiance to Saul as his subjects and soldiers, yet they felt awe by the sacredness of the character of the Lord's priests, and by the authority of him who has said "touch not mine anointed and do my prophets no harm."

But while they hesitated, Doeg, the false accuser, enacts the part of a murderer. The king unrestrained by the awe which seemed to have unnerved his servants, addressed a cruel command personally to this mighty man Doeg; and instantly it is obeyed. The company of priests speedily fall before his usurping hand. No awe seizes his spirit as it turns upon the anointed ministers. He has no fear of Jehovah's vengeance arrests and unnerves his arm, as one after another is cut off. He goes forth in his exterminating career to the city, the kindred, the families, the substance of the priests; he needs not the cry of the widow and the fatherless, the tender mother and her infant charge become alike

subject of his merciless cruelty. Here, then, was mischief, mischief peculiarly aggravated, mischief coolly and deliberately, and without any apparent provocation, practised upon parties incapable of resistance or defence, and which their very character and condition might have in other circumstances mitigated or altogether prevented.

Doeg, though an Edomite, was yet a Jewish proselyte and an observer of the rites and ceremonies of the Jewish religion. He had but lately returned from the services of the tabernacle at Nob, the city of the priests, but from the expression used, regarded him in 1st Samuel xxi., 21, 7, it would appear, that these services had been to him, either irksome or rather protracted, by the peculiar nature of the sins for which atonement was sought. "He was detained before the Lord," which is peculiarly expressive and significant either of the manner or of the period of his religious observances. It implies, either that he reluctantly engaged in their services, that they were contrary to his mind, adverse to his disposition; or that he was wearied of their continuance, in his case possibly extended by aggravated guilt or the peculiar circumstances of his condition as a proselyte. Still he maintained a religious profession. He was not unacquainted with the claims of religion, or with the respect due to its ministers. He had himself but recently appeared before the Lord in the aspect and attitude of a worshipper. He had himself, submitted to the ministrations of these very priests of the Lord, whom he now so cruelly and so unceremoniously slaughtered. He must, however, have all along been a stranger to God and to vital godliness. His proselytism to the Jewish religion must have only been, for worldly interest or advantage. This worship must have only been the cloak or covering of a corrupt heart, otherwise like the other servants of Saul, he would have stood abashed and awed at the daring deed which his own perfidy had provoked Saul to command, and which was now executed by his own hands.

But a still more melancholy feature of this person's character, is implied in his boasting himself in his mischief. The mischief itself, already described, was of no ordinary kind. It consisted in deliberate falsehood, and in cool and indiscriminate murder, of which sacred persons were the immediate objects, but in which their connections of all classes and ages were involved. To exult in such mischief, to be proud of such iniquities and evil performances, to glory in being their agent, to boast in being their perpetrator, exhibits a depth of degeneracy, a hardened perverseness of spirit, that cannot be contemplated without horror. And yet, such was the character of Doeg; such was his melancholy condition; such was the advance in wickedness to which he had been brought. He had added cruelty to falsehood, and though both in themselves peculiarly aggravated, yet here he appears in a still more degrading aspect of glorying in

his shame. Instead of feeling remorse for perfidy so base, and cruelty so inveterate; instead of loathing himself for crimes so great, debasing and disastrous; instead of exhibiting repentance and seeking for mercy, he is represented in the page of inspiration, as boasting himself in mischief. Oh! how devoid must that mind be of all true perception of right and wrong, that could thus approve of falsehood and of crime! How hardened must that heart have been through the deceitfulness of sin, which could feel any self-satisfying emotions, in the consciousness of such iniquities! Boasting oneself in mischief, is in every case most deeply deplorable, but in the case of aggravated transgressors, whose punishment must bear a proportion to their crimes and whose possibility of repentance is almost hopeless, it appears so awful and affecting as to justify the inquiry, if such characters do exist.

In the case of Doeg, there can be no doubt of deception, and many, whose religious proof like his, has been altogether hypocritical, have from age to age appeared, in all the hideousness of their apostate character and in all the hopelessness of amendment which boasting betokens. There are many, whom, like Doeg, worldly interest has constrained to make a proof of religion, who are yet unsound and un sanctified in mind and heart. There are men ever ready to be false accusers and persecutors as opportunity may present; to seek power or receive promotion by any means of fraud or of violence. There are many regardless alike of honor and honesty, of truth and integrity, of piety and justice, who would trample upon all that is sacred and salutary among men, so that they may accomplish their own ends and obtain their own desires. Doeg is not an isolated character in the annals of mankind; there are many who resemble him, even in the blackest feature which he exhibited. Many in civil authority who malign and persecute the professed servants of the Lord, many in sacred stations, who bring false and railing accusations against their brethren, and who smite with a deceitful tongue and slay with all-devouring words, whose words are smoother than butter, but war is in their hearts, softer than oil, but drawn swords, Psalm lv., 21., the most upright and useful among men; yea, there are many who boast of their impious career, who glory in their perfidious and cruel schemes, who make no secret of their rejoicing in their malicious and mischievous attempts to injure the reputation and prevent the promotion, yea, compass the destruction of such as may differ from them, and whom in consequence they may dislike or disesteem, because they will not pander to their pride, covetousness or ambition. In the councils of Christian nations, there has been many a Doeg to whisper calumny, and compass the overthrow of the advocate of true religion; and in the courts and congregations of Christian churches, there have been many like Doeg, deceitful, and spiteful, crafty and

cunning, yea, bent on mischief, on falsehood, detraction and destruction, through selfish and self-interested notions.

The Psalmist has here subjoined a statement which may be viewed, either as a reason of the mighty man's boasting, or as the source of comfort to such as are pained by the consideration of his mischief, or participators in its evil effects. "The goodness of God endureth continually," &c.

I. It is because his mercies fail not, that the wicked are *not consumed*. The goodness of God is strongly and strikingly exhibited in bearing long with proud and presumptuous transgressors. Though his justice condemns them, and his holiness abhors them, and his power could in a moment silence their boasting, terminate their mischief, and destroy their might, yet he waits to be gracious. He has no pleasure in their death. He restrains his avenging arm, gives time for repentance, continues their health and prosperity, loads them with his benefits. The Lord is good unto all, and his tender mercies are over all his works: he is kind to the unthankful and to the evil. It is his his air they breathe, his provision they receive, his comforts they enjoy. But for his goodness, their table might have been turned into a snare, and their feasts into mourning; their existence might have been embittered by woes and events unnumbered; their sins might have suddenly found them out; their mischief met with its merited recompense; and their impious exultation ended in misery and perdition, in weeping and wailing.

The original term here rendered *goodness* is peculiarly expressive. It denotes literally the over-flowing of benevolence, the abundant out-pouring of a kind and bountiful heart. It is applied to a camel which may be continually milked without growing dry, and to a spring always flowing with fresh supplies of water. Such is the exuberance of the Divine compassion, of the excellent loving-kindness of God, which has a length and breadth. It embraces the chief of sinners; it cancels the greatest crimes. It exceeds in its freeness and fullness all the possible conjectures and conclusions of men. It extends to sinfulness in its most aggravated forms; to the multiplied offences, effrontery and exultation of mighty men.

The case of Doeg presented a most signal exemplification of the Divine goodness. He was chargeable with crimes of no common magnitude. He was a dissembler, a false accuser, a deliberate murderer of Jehovah's priests; yea, he gloried in his infamous deeds. He was consequently, humanly speaking, a most fit object for Jehovah's vengeance, and well meriting a most marked display of the judgment of God. When standing before his master, Saul, exulting in pride, and rehearsing in vain-glorious parade and infamous delight, his cruel carnage of the priests of the Lord, and of the helpless inhabitants of the city of the priests, the messenger of heav-

en's wrath might have confronted him in visible form, and pronounced his doom; the destroying angel might have appeared to execute the sentence; yea, that God whose service he had spurned, whose servants he had slain, whose majesty he had so impiously insulted, whose authority he had so daringly despised, whose laws he had so flagrantly violated, might have hailed him in a voice of thunder, and made heaven and earth to witness a special act, a signal instance of retributive justice.

The goodness of God was then remarkably manifested in his enduring with much long-suffering this vessel of wrath; in his sparing for a moment this boaster in mischief; in his continuing for a time the strength and stability of this mighty man. And so contemplating the character and conduct of Doeg, the extent of his wickedness, the enormity of his crimes, and withal, his self-elation and triumphing account of them, the Psalmist, instead of gaining way to desponding thoughts, to unbelieving doubts regarding the perfections and government of God, ascribes all to his marvellous and continued goodness. He was confident that it was this, which in every case, prevented the immediate and sudden destruction of the ungodly. He was confident that it was this which permitted for a season the triumphing of the wicked. He knew that it was this which allowed for a time the melancholy play of progressive degeneracy and protracted guilt; yea, that lengthened out the time and the tranquility of the most worthless, that they might be led to repentance and to seek after God.

It is owing to the goodness of God that sentence against every evil work is not speedily executed; that every sin which men commit is not instantly punished. But his goodness becomes more apparent and more astonishing as human depravity increases, and human sinfulness abounds. When mischief is deliberately meditated and wrought; when the mighty among men are perfidious and cruel; when they exult in their craftiness, and glory in their crimes; when the proud are exalted; when they that work wickedness are set up; yea, when they that tempt God are protected and promoted, the forbearance of God becomes more remarkably manifested. It is then that the riches of his goodness and long-suffering are more conspicuously displayed; it is then that his merciful character shines forth in its adoring grandeur; it is then that his gracious compassion strikes with wonder and astonishment his believing people, and calls forth the confident confession here recorded by the Psalmist: "The goodness of God endureth continually."

II. But this statement may also be viewed as intimating the great source of the Psalmist's comfort amidst the treachery and cruelty which he now contemplated, and the sorrows which these occasioned, as well as the prospects which they gave of danger, distress, and even destruction to himself, and to them that

were associated with him. Doeg could not frustrate or prevent the Divine goodness to David and his house. His might and mischief could not subvert the counsel of heaven, or cause God to break his covenant with his chosen. David was fully persuaded of the faithfulness of God. He knew the promises of God to be as recorded by himself in the 89th Psalm, verse 33—37.

In the consideration of Doeg's mischief, he felt comfort in the confidence of God's goodness or mercy. He was persuaded that however false and faithless, and sacrilegious and cruel, this mighty man might be, God himself was faithful and full of compassion. He knew that amid the rage and rioting of mighty and even many men, there were high purposes of good remaining unimpaired, and grand designs of mercy, which human wrath and human wrong could never destroy. It was indeed a grievous calamity which befel Israel, when her priests were seemingly all slain, and the city and seed of the priests were apparently altogether destroyed. But still there was a remnant. Abiathan, one of the sons of the high priest, escaped and fled after David: and in his escape Jehovah's goodness was evinced. The ancient order of the priesthood was thus sustained, and the Divine faithfulness signally illustrated. David saw in Abiathan a token of good, and his general confidence in the Divine promises was strengthened by the presence of this anointed servant of the Lord. And though deeply distressed by the dismal tidings which he brought, he comforted his heart against sorrow in the contemplation of the immutable and eternal benignity of God. And what but this can be the sure consolation of any sorrowful soul. What but this can cheer the gloom of adversity, and dispel the disquietude which the distresses of time occasion. What but this can be the saint's solace and security amidst the triumphing of the wicked. What but this can be the sinner's refuge and rest when his sins afflict him, and his heart condemns him. It is this to which the believer turns, amidst the convulsions of kingdoms, the strife of tongues, the malice and mischief of mighty men, when the blast of the terrible ones is as a storm against the wall. It is this which tranquilizes the mind of the Christian amidst his personal trials and troubles; amidst the virulence and violence, the contempt and calumny, the reproach and persecution, the falsehood and cruelty of his most formidable enemies. It is this which sustains his soul amidst the fickleness of friendship, the instability of social bliss, the evanescent nature of all things here below. He knows that amidst all the mischief which even the mightiest may do, and of which the most exalted by rank or race may boast, the goodness of God endureth continually. Time cannot wear it away. Death cannot destroy it. Eternity will only more fully disclose its reality and excellence.

Amidst the defaming of many, and the malice and mischief of the ungodly, see that you

ever acknowledge the Divine goodness and faithfulness. Remember the mischief of men cannot exclude us from the mercy of God, the might of men cannot deprive us of the Divine benignity, the boasting of men should never prevent us from rejoicing in the Lord. The triumphing of the wicked is short. But the riches of God's goodness shall be the portion and the praise of his people for ever.

My Christian friends, you may have witnessed in your own day, and in your own country, the mischief of mighty men—tearing asunder the tenderest ties, and by fraud and falsehood seeking to subvert unstable souls, to overthrow established institutions. You may have heard their calumny, observed their treacherous doings, and stood amazed at their impious exultations. False accusers like Doeg, they have denounced as evil all acts and systems but their own. Bent on mischief like Doeg, they have branded with the most opprobrious epithets men of the most sacred and unsullied character: like him they have dared to insult the altar and the God they once approached with dutiful respect; and though like him, they could not smite with the edge of the sword, yet it is not true of them, as of him, verse 2—4: "Thy tongue," &c. Melancholy as such exhibitions may be to the Christian philanthropist, and miserable as they must be for a season to the country or community concerned, the goodness of God endureth continually. This counsel shall stand, &c. That counsel concerning Doeg is here recorded, and in the experience of all who resemble him, it shall most assuredly be fulfilled, verse 5—7: "God shall likewise," &c.

Oh, my brethren! it is in vain for men in any case, to think that they can do mischief, or boast in mischief, with impunity. It matters not however great or small that mischief may be. Though hand join in hand, the wicked shall not go unpunished; and though under the sacred cover of conscience men may do evil, yet that evil shall find them out and slay them. There is a Providence watching over the world, extending from the mightiest to the meanest. There is a moral government to which all are amenable. There is a judgment seat before which all must appear, to receive according to the deeds done in the body. Good or bad are the only acknowledged distinctions with God, in no case overlooked, at no time disregarded, often signally manifested in his judgments in the earth, and about to be manifested fully in the end of the world. Oh, that men were wise!" &c., when the righteousness of God is finished.

MISSION FIELDS OF THE CHURCH OF SCOTLAND—CASSANDRA, TURKEY.

In the August number I gave an account of the origin of God's work on the hearts of the people of Cassandra. Many of their principal men had become converts, but numbers still doubted, and these the Greek priests sought to

fluence, by telling lies - fast as they could be strung together. The distance from Salonica to London, so great, Mr. Marcussohn could not visit them frequently; and besides that, lies are slippery, often impalpable enemies, to fight against: a sort of negative existences not distinguished by words nearly so well as by positive facts. But one of the chief men in the largest village was a retired merchant from Salonica, a true and most earnest convert; and he was the first that asked the missionary to baptize his child. Now the priests had impressed on the people that Protestants were all atheistical, or at best, deistical *illuminati* - "Freemasons" they termed them - and that the doctrine of the Trinity was the one they especially scoffed at. So when Mr. Marcussohn went to baptize the child, he found the room so full that they had to adjourn to the court, and there in a short time the whole population had gathered to witness a Protestant baptism. "Men of Cassandra," he said, "the Greek Church baptizes by immersion, the Protestant generally by sprinkling. But the mode is nothing in itself, for neither is enjoined, and both are typical. One form is adapted to some countries and peoples, the other form to others. In the spirit of the sacrament lies its true meaning, and that spirit is one and universal. I come to you not as a sectarian, and therefore I adopt your customs in all indifferent things." Having spoken, he baptized the child by immersing, and "in the name of the Father, Son, and Holy Ghost, the Triune God." And thus did he most satisfactorily clear himself from the charge of being a "Freemason."

Mr. Marcussohn's great desire at present is to have a building that will serve these poor people as school and church. £200 in addition to what they themselves will do, would suffice, and he has already raised fully half that sum among his friends in Scotland. If any reader of this feels a call from God to assist in polishing this little stone for the great temple, let him send his contribution to the general office for the schemes of the Church in Edinburgh. A native teacher has already been secured for them, who, I trust, will be blessed of God in expounding his word and ways to young and old.

At the most populous station, there is now a regular attendance of fifty hearers. But we are not to estimate the good effects as purely local; for there is not a village within a circumference of 200 miles round, which has not been interested in these things. The people between Salonica and Cassandra often solicit Mr. Marcussohn, in his journey to and fro, to incorporate them in the Protestant community; excited, doubtless, in most cases, by the love of novelty, and by some vague, but most magnificent ideas, of being thereby brought into alliance with all the power and wealth of Britain. Such applications are, of course, refused.

The fame of this revival has penetrated even within the walls of the monasteries,

which are most plentifully scattered over the adjacent country, all of them being dependent on the 24 great monasteries of Mount Athos, the oldest, and perhaps the wealthiest monasteries in the world. Two of the monks came to Mr. Marcussohn, and informed him that several of their brethren had begun to meet and study the Scriptures quietly and earnestly; and they offered to publish a pamphlet revealing to the world the pampered idleness, and the gross and flagrant vices and villainies concealed in those same holy monasteries. "No," he answered: "such revelations would gratify only prurient imaginations, and would raise a great opposition to the spread of the truth from those who do not now think it worth while to interfere. Go back and seek counsel of God: continue searching his word, and if the true leaven is with you, be assured it will soon leaven the whole lump." Well spoken!

I have now finished my remarks on the operations of the Jewish Scheme, though I have said so little about the Jews. The Committee have other devoted missionaries laboring in Salonica, in Smyrna, in Alexandria, in London, and various parts of Germany. Should I ever meet with any of these, I shall be enabled to lay before you information respecting these fields as accurate and interesting, I hope, as that which you have received on Turkey.

THE CHURCH AT HOME.

COLLECTIONS FOR THE SCHEMES.

The Church-door Collections for the Six Schemes are greater this year than they were last, by £119 16s. 6d.

More than half the Presbyteries of the Church show an increase in their collections.

Only two Presbyteries, however, have the honorable distinction of having collected for every one of the Schemes, namely, *Peddie* with its 12 parishes, and *Aberlour* with its 6 parishes.

At the same time, it must be noticed that every one of the 17 parishes and chapels classed under the City of *Edinburgh*, has collected for every one of the Schemes.

The 11 congregations that have subscribed most liberally are those of the *Barony* (Glasgow), £270; *West Park* (Glasgow), £221; *St. Stephens* (Edinburgh), £218; *St. George* (Edinburgh), £190; *St. Matthew's* (Glasgow), £178; *St. George's* (Glasgow), £170, 5s. 6d.; *St. Andrew's* (Edinburgh), £170; *Greenland* (Edinburgh), £151; *Sandyfoad* (Glasgow), £133; *St. Mary's* (Dundee), £121; *St. Cuthbert's* (Edinburgh), £100.

A determination on the part of the Presbyteries of the Church to do their utmost in the way of avoiding blanks in the lists of the annual collections would be followed with the best results. Nor does it seem desirable, even for the sake of local exertions, or of any

expected appeal to the charity of a congregation, or to its missionary zeal, to slip over one of the regular Church Collections.

When other important charities or missions request the aid of our congregations, they do so, not as rivals to the Six Schemes, but on the very ground that the claims they put in are never intended to interfere with the righteous claim of the Church, or with the regular appointment of the General Assembly.

We trust the lists for 1860 will show a still greater increase than those for 1859.

ABSTRACT OF THE ANNUAL REPORT OF THE INDIAN MISSION.

As usual, your Committee now proceed to give an account of the present condition of the Mission, at the three Presidencies, viz:—

CALCUTTA.—The number of pupils that have received instruction, in the course of the year, amounts to seven hundred and twenty-seven. "The castes to which the pupils belong, and the number connected with each, will be seen from the subjoined statement taken from the roll of the present month:—

| | | | |
|------------------------|---|-------------------------|-----|
| Hindoos, | { | Brahmans, | 175 |
| | | Kavasthas, | 267 |
| | | Other castes, | 265 |
| Mohammedans, | | | 20 |

727

There were, during the year 1858, twenty-two classes. The pupils in the highest class received instruction in "Religion; New Testament; Moral Philosophy; a portion of Smith's Moral Sentiments; English Literature; Spectator, Goldsmith, Cowper, Johnston's Vanity of Human Wishes: History; Murray's India: Natural Philosophy; Elementary Instruction: Mathematics; Geometry and Algebra." The Institution continues to be presided over by the Rev. James Ogilvie. He is assisted by a staff of native teachers, to whom also he communicates religious instruction. When any subject is handled that may not be very easily understood by the less advanced of his audience, Mr. Ogilvie uses the vernacular as well as English in addressing them. "The native catechist is always present, and generally gives a simple and very clear outline of the whole." Mr. Ogilvie adds, "It may be proper, however, to say here, that people listen with much more attention and much greater respect to discourses delivered in English and this is the reason that most of our religious instruction is conducted in English; for surely everybody will allow that people are more likely to be benefited by being instructed in a language which they carefully attend to, than they could in any other way."

By such statements, Mr. Ogilvie gives a new of the manner in which he "preaches the Gospel." He is also able to state that, while his object in dealing with the natives is "to convey into their hearts, and to fill their minds with, the very thoughts, the very words, and the very images, which our blessed

Saviour inculcated and impressed on His followers now nearly two thousand years ago," his instructions "were listened to apparently with much interest;" and he adds, as a proof of this, "scarcely any of them wished (as on many former occasions) to avoid what they call the religious hour; they seemed, I thought, to look forward to it with pleasure, and to be rather disappointed if anything occurred to call me away for a time."

The exaction of fees from the pupils has been for some time introduced, and, apparently with satisfactory results.

From a letter to the members of the Calcutta St. Andrew's Missionary Association, by Bipro Churn Chuckerbutty, recently printed in the *Missionary Record*, it appears, that besides communicating, through the medium of English and Bengali, a knowledge of the way of salvation to the pupils of the General Assembly's Institution, this catechist preaches twice every week to his adult countrymen; and has prepared several tracts and a hymn-book that have been extremely popular. His attention has also been given to the task of writing a series of school-books, which would be very useful should the Mission be extended to stations in the Mofussil.

It has been reported to the Committee that this catechist is allowed by all competent judges to be a man of great ability, prudence, zeal, and sincerity; and is greatly beloved and respected by his heathen countrymen."

BOMBAY.—From the time at which Mr. Sheriff left, till towards the beginning of this year, your Institution at Bombay continued to be conducted by the native missionaries and teachers who had been trained under Mr. Sheriff. They were indebted to the Rev. George Cook for advice and countenance, and for such superintendence as his varied and pressing duties enabled him to exercise. After the committee had made many unsuccessful efforts to secure the services of a missionary for Bombay, the name of Mr. Peter Grant, a graduate of the University of Aberdeen, was brought under their notice. The Committee resolved to avail themselves of his services as a missionary teacher. Accordingly, he sailed for Bombay on the 27th of January last; and having arrived on the evening of the 27th of February, was conducted to the Institution by Mr. Cook, and has since then, up to the latest accounts, continued in the vigorous discharge of his duties.

It is ardently to be desired that Mr. Sheriff were so far restored to health, as to be able to resume his labors in Bombay; but the Committee regard it as a matter of congratulation that, in the meantime, a teacher of so much zeal and energy as Mr. Peter Grant is now laboring in the Institution.

PUNJAB—SEALCOTE.—While your Committee have had constantly in view the re-establishment of the Mission in the Punjab, by the occupation of Sealcote, they have not yet been able actually to take steps for the purpose of carrying that object into effect. They en-

ertain, however, on good grounds, the expectation of doing so ere long; and they would here state the high gratification with which they received, a few days before the 1st of May the unsought donation of *thirty pounds* from a lady who had previously contributed liberally to the general funds, and who sent this donation as the commencement of a subscription for the erection of a Scotch church at Sealcote, "a thanksgiving for India, May 1st, 1859."

MADRAS.—By a Report of the operation and prospects of the Institution at Madras, which was read on the 24th of December last, by Mr. Walker, at the annual examination, it appears that the attendance has been good, there having been in the parent Institution, and the two branch schools in Black Town, and at Trivatoor, altogether 584 boys and girls.

In the last Report, Mr. Walker says:—

"I have only now to mention that, in connexion with the Mission, we have two small congregations of Christians, formed of the fruits of our educational labors, and the results of preaching to the adults. In one congregation, which meets regularly on Sunday in the chancel of St. Andrew's Church, there are 30 communicants; in the other, which meets in the Mission-house, there are 18. And at present there are 7 enquirers, whom we hope soon to admit into the Church."

The last intelligence received from Madras confirms the statements which these reports supplied. The Rev. Stewart Wright, who has recently entered on his duties as one of the chaplains at Madras, writing on the 9th of March, says:—"I have made several visits to the Mission-house since my arrival. My first impressions were most pleasing, and the more I see of it, I find it the more attractive."

The Committee regret to be under the necessity of stating, that the connexion of Mr. William Buchanan with the Mission is closed. In consequence of certain communications that were laid before the Committee, it was resolved that Mr. Buchanan's services should be discontinued.

Missionary Operations of other Bodies connected with the Church.—Your Committee have observed with much interest the vigor with which missionary operations in India are conducted by other bodies connected with the Church, as these are noticed from time to time in the *Missionary Record*. They rejoice to know, from the Twentieth Annual Report of the Scottish Ladies' Association for the advancement of Female Education in India, under the superintendence of the General Assembly's Committee on Foreign Missions, that the work directed by this Association advances prosperously, and that, at the Orphanage at Calcutta, there were, when that Report was prepared, forty-eight children, while the day schools afforded instruction to upwards of one hundred and thirty pupils. Equally satisfactory accounts were given respecting Madras, Bombay, and Ceylon.

Agencies Employed.—Your Mission has always been conducted according to the principle of employing various agencies:—the education of the young; the training of native teachers, catechists, and ministers; and the preaching of the Gospel to the adult population. The education of the young has been efficiently conducted. The work of training native teachers, catechists, and ministers, has been successfully prosecuted among those who have been willing to be trained for such services; but the number so trained has not been large. In the Institutions at Calcutta, Madras, and Bombay, the Gospel has been preached by your missionaries to the teachers, the more advanced pupils, and other inquirers, while principally through the labors of preachers or catechists connected with your Institutions, Gospel truth has been repeatedly, and in various ways, communicated to the natives. Your Mission has thus been conducted according to the principles of combining the education of the young with the preaching of the gospel to the adults. From all the inquiries they have been able to make, your Committees are satisfied that, could native preachers and teachers be sent out from the Institutions to villages in the country, great good might through the blessing of God, be effected. Native preachers, fully qualified, endowed with the talent, zeal, and attainments that are requisite, are able to address their countrymen in the most efficient manner, and, placed under European superintendence, exercise the very instrumentality that promises to be most successful in winning souls to Christ. This opinion has been pressed on your Committee by statements, as to the effect of native preaching and teaching in the villages, on the correctness of which they believe entire reliance may be placed.

Suitableness of Institutions for Training Converts.—Your Institutions at Calcutta, Madras, and Bombay, seem, as at present conducted, well fitted, on the whole, to accomplish the end of training native converts for missionary work. The course of instruction such as to make the pupils intimately acquainted with the evidences and doctrines of Christianity, and thus to bring them under the influence of that truth which the Holy Spirit renders effectual in convincing and converting those whom the Lord hath chosen. Many undoubtedly receive such instruction without being converted to the Christian faith; but native converts, who have resolved to dedicate themselves to the duty of propagating the Gospel among their countrymen, receive at your Institution the very training by which they may be best prepared for such labors.

Results of the Conference with those who had been Chaplains or Missionaries in India.—The result of the conference above referred to was not such as to lead the Committee to sanction any very decided change in the mode of carrying out the principles on which the Mission to India has been hitherto conducted. Good reasons were assigned for a continu-

of our Institutions, and valuable suggestions offered as to the establishment of new stations and the special training which missionaries require. The advantage of obtaining access to educated young men—the training of efficient teachers—the great and beneficial influence exerted by the converts gained through means of the Institution, limited although their number may be;—these and other considerations were brought under the notice of the Committee. It was urged that, by teaching the adults and preaching in English to the educated, and in the vernacular to all, much good might be effected. The opinion seemed to be generally entertained that, in the new stations, preaching should hold the principal place, while education was not neglected. It was recommended that these stations ought to be at moderate distances from each other. Important advantages, it was said, might be thus obtained.

Preparation of Tracts and other Publications.—The preparation of tracts and other publications for the use of the natives appears to the Committee a valuable instrument in carrying on the work of the Mission.

Results of the Mission as to the Number Concoverted to the Christian Faith.—The Committee regret that the result of the labors of the missionaries has not appeared in the great extent to which the natives have been led to make open profession of faith in Christ. There are inquirers and attentive listeners, but the present accounts received from India afford slight evidence, in connexion with your Mission, of that open and decided attachment to the truth, the professions of which was frequently shown by the baptisms at Bombay, under the missionary labors of Mr. Sheriff before his health broke down. In endeavoring to ascertain the causes to which this discouraging result may be ascribed, the Committee are convinced that it cannot be traced to any deficiency of zeal and ability on the part of your missionaries. Nor do they see it a reason for departing from the general principles on which the Mission, since its existence, has been conducted. They are satisfied that this want of manifest proof is a sorrow to those who are actually engaged in the work, and that for the conversion of the heathen they labor and pray. The Committee are led to believe that the number convinced at Christianity is true greatly exceeds those who make open profession of faith in the Gospel. Such a profession cannot be made by a young man—especially if occupying a good social position—without submitting to many sacrifices, and entering on a conflict which demands the greatest fortitude. Facts are sometimes stated as to the eminent success of other missionaries in different districts of India, calculated to convey very erroneous impressions of the work actually accomplished. In certain cases success has been undoubtedly considerable; but it is sometimes forgotten that the conversions referred to have frequently occurred among natives of India who

cannot be regarded as Hindoos. "The Karens of Burmah, the Shanars of Tinevelly, and the Coles of Nagpoor, are totally different races." This consideration has already been fully illustrated by a member of the Committee, in a paper which appeared in the *Missionary Record* for August: and it is also noticed in a communication from the Rev. William Grant, one of your missionaries, who labored long in Madras. He says, "If the Committee wish their Mission to acquire a name *more speedily* for great success in gaining over converts in Southern India, and thus secure, perhaps, more liberal support, they might do well to follow the example set by the *Church of England Mission*, and the *London Missionary Society*; the chief efforts of both which have been directed in Southern India to the conversion, not of Brahminical Hindoos, but of the *Shanars*, who do not worship the Hindoo gods, and who, in consequence, have far fewer obstacles to encounter on their adopting the Christian faith. Of the native Christian population, now under the care of the former of these missions, about 36,000 are of the Shanar tribes, while of that under the care of the latter, about 17,800 are of the same class. Their converts from among the real Hindoos are comparatively few."

Additional Missionaries.—It is with much satisfaction that the Committee refer to the prospect of securing the services of six additional missionaries. Their first introduction to the Committee, and some of the steps that have been taken with a view to their appointment, have already been stated in the *Missionary Record*; and the Committee have now further to state, that they have had repeated interviews with the four of these students who have completed their third session at Divinity Hall;—that they have received from the Professor of Theology, in the University of Glasgow, under whom they had studied, most favorable attestations of their character, talents, and attainments;—that they have personally examined them for the purpose of ascertaining their qualifications;—and that they are thoroughly satisfied as to their fitness for missionary labor. The names of the four students referred to, are Mr. Alexander Clark, Mr. Robert Paterson, Mr. John Taylor, and Mr. John Wells. They have delivered all their prescribed discourses, and the Committee are now desirous to receive from the General Assembly authority to have these students taken on trials by their respective Presbyteries, with a view to receiving licence and ordination; their attendance during the partial session, and the circular letters to the other Presbyteries within the bounds of their Synods, not being required. The other two students having attended only during two sessions, no such request is, in the meantime, made respecting them.

It is true that the number is small who have yet been led openly to renounce their foul superstitions. Millions are yet enslaved by the evil spirit of Hindooism and Mohammed-

danism, and so great would be the change produced by the wide diffusion of Christianity in India, that even the most sanguine may be unable to anticipate its actual occurrence. But let feelings of compassion for the sad condition of the natives stimulate to vigorous exertions, that this great change may be accomplished. They know not how to come before the Lord, and to bow themselves before the High God; and very decided must be the change in their condition, when their cumbrous systems—so difficult to understand, so strangely complicated, and so closely interwoven with all their thoughts and feelings—shall have been abolished,—and, instead of worshipping their idols by a wild and cruel ceremonial, they shall have come by the new and living way that has been opened to the Holiest of all. But has not the past, in every region of the world, been prolific of astonishing changes without number, and is it in such an age as this that we are to see an overwhelming argument against the fulfilment of a hope, in the greatness of the change which such fulfilment implies? Have we not reason to believe that, by means of missionary exertion, the vast fabric of Eastern superstition is already tottering; and that, when God sees the fitting time, He, by His almighty power, will make the fabric itself come crumbling to the dust? We shudder as we recall those scenes of bloodshed which marked the earlier history of the Indian revolt. It is sickening to conceive what must have been the feelings of a wife and a mother struggling to escape—seeking concealment—flying from hut to hut, and compelled, ere yet she died in agony, to see husband and children mercilessly cut down; and assuredly, no sacrifice can be too great, if by any efforts, the recurrence of such scenes can be prevented. It is only by the power of Gospel truth that this result can be effected. The unenlightened natives of India are not only separated from God, they are in bondage to Satan. But, let the truth find an entrance, and this bondage must be broken.

“Then liberty like day,
Breaks on the soul, and by a flash from heaven,
Fires all the faculties with glorious joy.”

Let India be converted, and you deal a blow to the kingdom of the prince of darkness that shall shake that kingdom, and be felt from its inmost centre! Let India be converted, and you rescue her people from the malignant power of their own cruel passions, their desperate falsehood, their grossly abominable iniquities! Let India be converted, and you lift up a testimony to the truth and to the influence of the Gospel that will be re-echoed through the old dynasties of Europe, and spread across the broad Atlantic, and over the farthest south, till it reach every quarter of the habitable world. Before the supremacy of this truth from heaven, all nations shall bow, and China and the East, in all their territories, instead of slumbering on in a sluggish inactivity and bewildering self-

adulation, shall at last do homage to the Eternal Word. Paganism, with its fantastic and polluting delusions; philosophy, falsely so called, with its proud assumption; infidelity, with its cold and scornful sneers, defeated, shall pass away; and the victory won by a divine revelation on the plains of India, shall, by the blessing of God, largely contribute to secure for that revelation the fervent gratitude of converted nations—the universal reverence of an enlightened world.

Other Missionary Societies.—The Committee cannot close their Report without referring, in terms of cordial admiration, to the very great efforts that have recently been made for the evangelization of India, by the Society for the Propagation of the Gospel in Foreign Parts, the Church Missionary Society, and other associations connected with different denominations both here and in England. The Report of the American Board of Commissioners for Foreign Missions attests, most emphatically, the ardent zeal and eminent success with which their extensive operations are conducted; while the vast expenditure of exertion, with the large contributions for the glorious object of Christianising India made by these and other bodies, are fitted to awaken feelings of deep humility and regret that by the Church of Scotland so little has been accomplished.

Amount of Annual Collection, &c.—The amount of the annual collection, made by appointment of the General Assembly, and reckoned up to the date at which the accounts are closed, are £3175, 17s. 4d.; but contributions have since been received from 49 congregations, which properly belong to the collection for 1858-59. Up to the time of giving in the Report, collections have thus been made by 910 congregations. The income of the Scheme, derived from collections, parochial, congregational, and missionary associations, individuals, and legacies, has thus been £3999, 4s. 3d.; and if a sum equal to that received last year be obtained from the Lay Association, the income will be £4290, 12s. 5d.

The total general income for the last five years has been as follows:—

| | | | |
|-------------------|-------|----|---|
| 1854-5, | £3762 | 10 | 4 |
| 1855-6, | 3827 | 15 | 1 |
| 1856-7, | 3458 | 2 | 0 |
| 1857-8, | 3843 | 9 | 0 |
| 1858-9, | 4290 | 12 | 5 |

The Committee recommend that the sum contributed as a thank-offering on the 1st of May be expended on the erection of a Presbyterian church at Sealcote, to which the sum of £30 has already been subscribed. The trust that additional contributions for this object may also be obtained, and that thus an appropriate memorial to Mr. and Mrs. Hunter may be erected in that place in which they had begun to labor with devoted piety, ardent zeal, and unshrinking fortitude, as the earlier missionaries of the Church of Scotland to the Punjab, when they were cruelly massacred

the 9th of July 1857. There is every reason to hope that a site for such a building at Sealcote may be obtained.

In name and by appointment of the Committee,
JAS. CRAIK, D. D., *Convener.*

The Committee have issued the following appeal:—

SUBSCRIPTION FOR A CHURCH AT SEALCOTE, IN THE PUNJAB.—It has been resolved that two mission-aries in connection with the Church of Scotland be sent to Sealcote, in order that the work, suspended by the lamentable massacre of Mr. and Mrs. Hunter, may be now resumed. As a fitting memorial of these devoted missionaries, and with a view to the successful prosecution of the objects of the mission, the General Assembly's Committee on Foreign Missions are desirous to erect at Sealcote a Presbyterian place of worship.

For this object the sum of about £350 has already been raised from the thank-offerings for India presented on the 1st of May. The General Assembly has sanctioned the proposal to expend this sum on the erection of a church at Sealcote; but an additional sum of £450, or £500, is still required, and an appeal is now made to the friends of missions and the friends of India, at home and abroad, in the hope that, by early and liberal contributions, the Committee may be enabled to carry into effect that which they earnestly desire.

Subscriptions to be sent to the Rev. Dr. Craik, Glasgow, Convener of Committee; to any of the ministers of Glasgow; or to any member of Committee; also, to Miss Hunter, of Thurston, Dunbar.

JEWISH MISSION.

WOMEN'S ASSOCIATION FOR THE CHRISTIAN EDUCATION OF JEWISH FEMALES.

Extract Letters.

1. SMYRNA.—*Letter from Mrs. Rosenberg to the Secretary of the Association, dated 30th June, 1859.*—I am happy to inform you that during the last month a few more pupils have joined our school. I have now fifteen upon the roll, and of these, thirteen have been attending regularly. Four of those who have joined us lately are Jewesses; the others are Greeks. Of the four Jewesses who have joined the school since my last report, only two have remained as regular pupils.

I thought it advisable to open the school at an early hour, before the extreme heat of the day sets in, and ever since the beginning of the last month, we have begun our exercises at eight in the morning. From twelve to one we have an interval, but neither my pupils nor myself can go out at that hour,—we take our luncheon at the school. We have school the afternoon from one to three.

There are now four languages taught in our school, viz., English, French, Greek, and Spanish. We engaged a French master about three weeks ago, at the earnest request of some of our pupils, who belong to wealthy families, and are willing to pay for that extra branch. The French language is very generally spoken in society here; and we hope that this will be an additional attraction to our school, and that it will be the means of drawing a still greater number of pupils around us.

Some of the pupils have made considerable progress in English. They have read for morning lessons in English, in the New Testament, the Gospels of St. John and St. Luke; and in the Old Testament, part of the book of Genesis, and the books of Proverbs and Ecclesiastes, with which they appeared to be much delighted, the language being easy and simple, and some of the lessons strikingly beautiful. The pupils in this class being mostly grown-up young persons, such lessons can be appreciated by them, and we may hope that they will not be forgotten. They are now reading Isaiah. The same pupils are also studying the geography of Palestine in connexion with Scripture history. They are thus led to search their Bibles to find out certain little histories and remarkable events connected with the names of places which seem quite new to them; and I must confess that it was to excite their curiosity in this way that I took up the geography of Palestine. This class is also studying English grammar, and a fair commencement has been made. In arithmetic, some of the class know the four simple rules, and have passed on to the compound rules, which is a very good beginning in that branch, when we take the circumstances into consideration. Some of the pupils write with great care, and copy hymns, &c., from books with a considerable degree of neatness and good taste.

I am much pleased with the kindness and good feeling always manifested by my pupils towards me. They run to meet me, and try who will be the first to take my hat and cloak when I come in the morning, and to bring them to me when I go in the afternoon; and they not only shew their affection in this way, but they visit me at my own house. The parents also visit me; and when I go to visit them, they load me with kindnesses. I am sorry that I am not able to visit more than I do; I might be able to do good among the old as well as the young.

2. KARLSRUHE.—*Letter—Miss Mettelback to the Secretary, dated Karlsruhe, 16th June, 1859.*—*Effects of the War on Missionary Labors.*—I gave you in my last month's report an account of the state of my Jewish friends, and this has not been at all altered within the last four weeks. Their hearts seem filled with fear and with forebodings as to the future, but this is only with regard to the state of political affairs and of outward things, so that

what merely relates to divine things finds but little response in their hearts.

A Missionary's Trials.—Mrs. T. appears not to have forgotten our last conversation, although I am still obliged to listen to the same complaints as formerly, which are occasioned by her discontented nature. Ah, you know yourself the difficulty of making any progress with these people. They have no desire to come out of darkness into light. And yet I would not seem unthankful in thus speaking, for with the Lord all things are possible, and does He not, through the darkest clouds, sometimes send a faint light, as of the breaking morning? I do not wish to make any complaints to you, and I will strive not to be so anxious.

The Missionary's Encouragement.—I have now to inform you that our dear young friend, Miss H., although she has not quite laid aside her reserve, still, in spite of the cloud which has come between us, was willing to speak to me for a little upon the ascension of our Lord, for she came to visit me on the day which celebrates that great event, just because it was that day, she said. She was affectionate and cheerful, although somewhat reserved. The Lord knows how this dear child is to be led and guided! May He complete the work in her heart!

Miss Huth's visit did me much good. We spoke a great deal of our missionary work, and came together to the conclusion that we greatly need patience and hopefulness.

3. DARMSTADT.—*Letter from Miss Huth to the Secretary, dated Darmstadt, 21st June, 1859.*—I can only send you a report this time, as I have nothing to say but what would be a repetition of what I have so often told you before, as I communicate generally with the same people, and have generally to contend with the same difficulties and objections over again. These principally consist in the denial that Jesus was the promised Messiah, or He would have restored the kingdom to Israel. His divinity is another stumbling-block, and many believe that a man can be saved, whatever may be the religious belief. Many boast of their position as a covenant people, but forget that by disobedience and forsaking God, they have broken the covenant, and that, as a scattered nation, they no longer receive spiritual blessings. In a conversation I lately had with a Jew, we spoke of sacrifices. He allowed that sacrifices had a deeper meaning, but would by no means allow that sacrificial worship had received its full accomplishment in the sacrifice of Christ, because one man could not suffer for another. When I pointed out the 53rd chapter of Isaiah to him, he said, he would never believe that God had taken humanity upon Him in the body of Christ. He denied too, that the Divine name and attributes were applied in the Scriptures to the Messiah. I showed him the passage in Jeremiah xxiii 6, where the Messiah is called The Lord our Righteousness. He replied,

somewhat angrily, that his reason told him what he ought to believe about God, and he would not submit it to what any man might say to him of the Word of God. I replied, that he was no true Israelite in his opinions, if, like a heathen, he chose his own god, and thought of him as he liked.

4. LONDON.—*Excerpt from Letter from Mrs. Rosenfeldt to the Secretary, dated London, 18th June, 1859.*—In giving you the following brief account of my humble labors in the Lord's vineyard, I feel thankful to be able to inform you that since I had the pleasure of writing to you last, the Lord has graciously permitted me to employ my time in visiting many of my old acquaintances among the Jews, and also in forming very interesting new acquaintances among them. The reception I met with from almost all of them, was indeed, very encouraging; but, on the other hand, the sad want of progress in spirituality, which, in spite of the pains I always take to enlighten them on the nature of true religion, forms still a most prominent feature of their character, greatly alloyed the joy I felt at the eagerness and attention with which they listened while I explained to them the Word of God, and the meaning of their own religious rites and festivals.

During their late feast of Pentecost, which they keep two days, I visited many Jewish families, and in all of them I had to act the part of a teacher of Mosaism, before I could bring before them the works and doctrines of the divine Founder of Christianity. On the first day of the festival I visited a very numerous Jewish family; I immediately found opportunity for a serious conversation about religion; but to my great astonishment and sorrow, I found one of the eldest daughters reading to her younger sisters and some other Jewesses, out of a periodical. While expressing my deep regret at their profanation of that solemn festival, I told them, that to judge from their manner of observing it, they could not be aware of how great and important an event their nation commemorated on that day. In reply to this some of them made an attempt at refuting this charge of ignorance, but with no other result than that of showing it more fully; for all they knew about it was that it was called the "feast of weeks," and that it was called so in Hebrew because it was celebrated seven weeks, or fifty days after Easter.

I then took the Word, and after a brief account of the Exodus from Egypt, and the wandering of Israel in the wilderness, proceeded to give them a full narration of the great and awful event which took place on Mount Sinai, where God entered into a special covenant with their forefathers, which consisted in their solemn promise to keep His divine law, and thereby prove themselves to be God's people, upon which condition God promised to protect them and to bless them, and to keep them in the land of promise, thus to shew them by His mercies that He

their covenant God. The end of all this, I shewed them, was that all the nations of the earth should notice the manifestations of God's power and love to a people who serve Him, and thereby be led to abandon their idols, and to return to the only living and true God.

I then proceeded to shew them, from the whole history of Israel and Judah, that they have broken the Lord's holy covenant, transgressed His laws, and thereby provoked His wrath to punish them severely, and thus make them an example of His justice to all those nations to whom they ought to have been an example of His mercy. Hence, and particularly from the duration of their punishment and alienation from God, I proved to them the necessity of a divine Redeemer to deliver them from the guilt, punishment, and power of sin. I then went on to show them that the Lord Jesus is the Redeemer, and that by His meritorious death, He has once for all made full atonement not only for their sins, but also for the sins of the whole world, and that by faith in Him we become partakers of the blessings which He has promised and prefigured in the Old Dispensation, and fulfilled in the Gospel.

ENDOWMENT SCHEME.

ABSTRACT OF ANNUAL REPORT TO GENERAL ASSEMBLY BY THE COMMITTEE, May 1859.—The special object of an Established Church is to make provision, that the Gospel shall have free course and be glorified, within the limits assigned to the Establishment. This object is not to be interpreted, however, as if it were the business of the Church to follow a course of proselytizing. In a country, the inhabitants of which have vindicated for themselves the rights of conscience, the privilege belongs to every man, provided he interferes not with the just liberties of his fellow-citizens, of worshipping God in the way that most approves itself to his own mind. Where the Church holds that those who have withdrawn themselves from her communion, have apostatised more or less from the purity of the faith once delivered to the saints, it is her duty, no doubt, to endeavor to reclaim them in the spirit of meekness. But where the faith is held in its purity, dissent having respect only to government and matters of form, the course required of her, as a general rule at least, is that of non-interference. To those who hold the precious faith with herself, but worship in separate assemblies, her office-bearers and members will best discharge their duty by studying to maintain with them the unity of the spirit in the bonds of peace. A Church of Christ, while it may lament what it deems unnecessary divisions, yet cannot but rejoice in the success of its labors which tend to promote the glory of God and the good of souls. But it belongs peculiarly to an Established Church to take the oversight of the ignorant and the careless; and will such a Church discharge with fidelity

the duty imposed upon it, if it leave the careless without warning, or the ignorant without instruction. Then only will its functions be adequately fulfilled, when to every family, and indeed to every individual, within the limits assigned to its labors, it has testified the Gospel of the grace of God.

There can be no doubt whatever, that the sacred trust mentioned has been committed to the Church of Scotland. "The power of her Presbyteries," as has been provided for by the Act 1592, ch. 116, "is to give diligent labors in the bounds committed to their charge, that the kirks be kept in good order; to inquire diligently of naughty and ungodly persons; and to travail to bring them in the way again by admonition, or threatening of God's judgments, or by correction. It appertains to the Eldership, to take heed that the Word of God be purely preached within their bounds, the sacraments rightly administered, and the discipline entertained."

Exclusive of Royal Bounty churches in Argyleshire and the Isles, the number of unendowed churches in Scotland, in connexion with the Established Church, amounts at present to about 200. There is reason to believe that a portion of these churches, probably a fourth of the whole number, might be retained with advantage a little longer, as Home Mission preaching stations.

The definite object, therefore, assigned to the Endowment Committee, is the conversion of about 120 of our unendowed churches into parish churches by Sir James Graham's Act. In undertaking this work, the Committee at first proceeded on the assumption, that, if they could collect a central fund of such an amount as should enable them to stimulate local exertion, by offering a grant of £1000, or thereby, for the endowment of each church that should otherwise be provided with the requisite balance of endowment, they might entertain a reasonable hope of accomplishing their object. They succeeded in raising a central fund of upwards of £50,000; and so far the hope was not disappointed. More than 50 new parishes have now been erected by them, almost all of which were erected through the aid of grants of the aforesaid amount from the central fund. But as was mentioned in former Reports, it was soon discovered by your Committee, that the number of parishes to be erected on this plan was limited. The plan required a local subscription in each case of upwards of £2000, a sum which, in the circumstances of the inhabitants of a large majority of chapel districts, it was found impossible to raise. At the same time, if the object of your Endowment Committee was to be carried out, the necessity of erecting most of those districts into new parishes was not to be denied. Your Committee were thus led to devise what has been called the Provincial Branch of the Scheme, the character of which was explained in several of their later Reports. Suffice it to say here, that it was the design of this branch to raise by subscription in each of

these five provinces, into which Scotland, leaving out the county of Argyll and the Isles, was divided for the purpose, a sum of £40,000,—the said sum to be applied to aid in the erection of 20 new parishes in each province, the number of unendowed churches in all the provinces being nearly equal, by grants at the rate of £2000 for each case, and thus to reduce the balance to be raised by local exertion to upwards of £2000 to little more than £1000.

The efforts of your committee have been directed for several years past to complete these provincial subscriptions. At first the efforts made by them were attended with encouraging measures of success, and it was their privilege to report to last Assembly that the subscription for the province including Fife, the Lothians, &c., was complete. Considerable additions were made, too, during the year which immediately preceded the meeting of last Assembly, to the provincial subscriptions for Lanarkshire, including the city of Glasgow; for the western counties of But., Renfrew, Ayr, and the two Galloways; and for Aberdeenshire, with the northern counties. The subscriptions reported for the provinces, including Dumbartonshire, and the two Midland Synods of Perth and Stirling, and Angus and Mearns, were less encouraging.

The subscriptions now to be reported, the Committee regret to say, wear a less favorable aspect. In several of the provinces, it is true, magnificent sums have been subscribed by individual noblemen and gentlemen; and probably additional subscriptions of this class might have been obtained had there been any corresponding movement in parishes. But the fact ought not to be concealed from the Venerable Assembly, that in the parochial subscriptions in particular, there has been a lamentable falling off. The love of many seems to have waxed cold, just at the time too when a short continuance of sustained exertion would have sufficed, in the case of most of the provinces at least, to accomplish the object. The gross amount of subscriptions is £343,116 12s. 3d. Sums received by the Treasurer during the year, May 1858—59, amounts to £23,385 19s. 11d.

The amount of subscriptions reported is considerably less than even the average of the sums reported for not a few preceding years. Yet a feeling has been manifested in this Assembly, if your Committee has read it aright, that constrains them to lift up the hands that hang down, and the feeble knees,—to thank God and take courage. They think they have seen enough of the firm and unalterable determination of the fathers and brethren now assembled to prosecute to a successful issue, in humble dependence on the Divine assistance and blessing, the work in which the Endowment Committee has been so long engaged.

Of one of these subscriptions, of the magnificent amount of £1000, your Committee cannot forbear to make special mention. It comes

from a nobleman who has many powerful claims on the Church of Scotland,—whose best services have never been wanting to her, when they could be made available for the advancement of her efficiency. The Assembly will understand that the Committee refer to the Right Honorable Lord Belhaven, who, the other day, without solicitation, subscribed the sum that has been mentioned in favor of the Lanarkshire Group of Chapels, notwithstanding that, besides several smaller subscriptions to the General Fund, he made an equally magnificent contribution some years ago to the endowment of the Church of Wishaw.

Another ground of encouragement is derived to them from the fact, that the plan followed by them has been eminently successful in the only province in which they have not had it in their power to bring into operation. Several months elapsed after last Assembly, before the necessary arrangements could be made for collecting subscriptions. There has been collected, notwithstanding, for the Third Group of Chapels alone, upwards of £10,000, and already have four of the chapels of this Group, the number to which the Committee were limited by their arrangement with the subscribers, been erected into churches *quod sacra*. But more encouraging still, for even of other ten chapels of this Group, the requisite balance of endowment, amounting to upwards of £1100, which had to be provided by local efforts, has either, as in most of the cases, been wholly made up, or is now very nearly so. Several of these chapels are in court, and wait only the calling up of our second instalment to be placed on the parochial establishment of the Church. Were the subscribers to pay up the full amount of their subscriptions at once, it seems not improbable that the whole twenty chapels belonging to this Group might be erected into parish churches before the meeting of next Assembly.

In name and by appointment of the Committee. JAMES ROBERTSON, D. D.,
Convener.

CENTRAL PROTESTANT EVANGELIZATION SOCIETY.

(From *L'Esperance*, Paris, 17th June.)

The Rev. Mr. Boucher, commissioned to represent this Society in the General Assembly of the Church of Scotland, has addressed to the Secretary of the Permanent Commission the following communication, which we are asked to publish, and which, accordingly, we have great pleasure in presenting to our readers:—

EDINBURGH, 27th May.

DEAR BROTHER,—The General Assembly (or National Synod) of the National Church of Scotland, gathered together at the present time for its annual sitting, welcomed and heard your delegate, the day before yesterday (on the 25th of May), the first day of the Jubilee of our glorious Church Reformation with a brotherly affability, the delicate Ch

tion courtesy of which you will duly value. I am still under the influence of those blessed hours—hours as delightful to your representation as precious to the cause which he had to plead in this great and august assembly.

The Moderator had the goodness to invite me to a breakfast, at which were found convened the *élite* of Presbyterian society in Edinburgh, before whom he expressed, in terms as touching as they were affectionate and Christian, the pleasure he experienced in "partaking of the bounties of Providence with so many well-beloved brothers and sisters." He then deigned to appoint me to reply to his words of cordial greeting.

Next day, at the evening sederunt, after a report, excellent both in matter and in form, presented by the Convener of the *Committee of Foreign Correspondence*, and in which he begged distinctly to call to mind that, already in 1849, your delegate had been presented, in the same place, to the members of the Venerable Assembly, I was invited to speak. If an inspired apostle, and one invested with the authentic marks of his mission, could say that he came among his brethren "with much fear and trembling," you may judge how much more he must tremble who, deprived of the apostolic gifts and graces, and desirous of having at his service the language of angels to address that noble and commanding audience, must content himself with the instrumentality—always so imperfect—of a foreign dialect; but the unequivocal signs of sympathy succeeded, after the first words, in dissipating a portion of this legitimate fear; that which still remained became a new motive for asking support from the Lord—from Him who manifests His strength in all weakness that is prostrated at His feet with faith. The goodness of the cause bore it up above the imperfectness of the advocate; our excellent, patient, and demonstrative Scottish brethren soon displayed their cordial sympathies by all sorts of manifestations—of the hands—of the voice—and, I must add, of the feet.

During nearly an hour, the Churches of France, and the Central Society in particular, obtained the closest attention at once from the members of Assembly, and from the numerous audience admitted to the galleries. I returned thanks for the past; then, reminding those friends that the South of France began our jubilee, this very day—that we might, as it were, hear, among the hills of Scotland, the sounds of adoration and praise rising from the Cévennes, I asked and obtained, by an immediate sign of consent, the permission to associate the sons of the Covenanters with the sons of the Huguenots in giving united thanks to God: the whole Assembly spontaneously stood up, and I offered to the Lord a short prayer in French, full of the conviction that, on learning Scotland has prayed for and with France, evangelical France will one day pray solemnly for and with Scotland!

After some words from Dr. McLeod, Prin-

cipal Tulloch, and the Rev. Mr. Nicholson—words all glowing with attachment to us—they came to a vote on resolutions which contained promises of support for the encouragement of the Central Society. All the votes at which I had been present had been preceded by keen and interesting discussions; but, on our subject, there was none, and the vote was unanimous! After this happy and practical result, the Moderator rose, and, addressing himself officially to your delegate, and in name of the whole Church of Scotland, he charged him to express to you all the brotherly affection and the confidence inspired by your persons and by your works, at the same time that he deigned to express to your representative sentiments, the exceeding kindness of which can be accounted for only by the character with which you have invested him.

It is to this character that I ought equally to attribute the honour done me by the Earl of Mansfield, who this year represents her Majesty Queen Victoria. The day after this sederunt, I was invited by him to a great banquet in the ancient palace of Holyrood, and his grace after having given orders that my seat should be by his side, conversed with me in French during the whole repast, shewing in addition to perfect courtesy, much knowledge of men and things on the Continent.

I am persuaded, dear brother, that the more frequent and intimate our intercourse shall come to be with the Presbyterians of Scotland the more also will their interest increase and be manifested by an effectual union. One may say of some men that it is their friends that have made their principles for them but of our Society it may be affirmed, that it is its principles that have won for it friends. May the Lord strengthen the first in our hearts, and increase the second through the whole world!—Yours, &c.,
PH. BOUCHER,
Delegate of the Central Society.

THE SCOTCH FREE CHURCH AND THE LAWFUL COURTS.—In the year 1858, the Rev. Mr. Macmillan was arraigned before the General Assembly. He denied the charges, and put in a plea that the proceedings were informal. The Assembly decided against him on both points, and passed sentence of temporary suspension. Mr. Macmillan thereupon resolved to appeal to the civil courts against the ecclesiastical sentence, on the ground that it was irregular. Mr. Macmillan's sentence of deposition was thereupon summarily turned into one of deposition. On this Mr. Macmillan brought another action in the law courts, in which he asks both for damages on account of the loss of character and salary, and also that the sentence of the Free Church should be reserved. The Free Church appears in the Court of Session, but only to plead that, whether it was right or wrong in its proceedings, those proceedings were ecclesiastical, and cannot be submitted to the review of a civil court; and this is notoriously the principle on which the Free Church is founded; and that therefore, the adjudication of such a matter by the court would be an infringement of toleration.

PERSONAL STATISTICS OF THE SYNOD OF NOVA SCOTIA AND PRINCE EDWARD ISLAND IN CONNECTION WITH THE CHURCH
OF SCOTLAND: FOR THE YEAR ENDING 1ST JULY, 1859.

| Locality. | Pastors. | Incorporation. | Extent. | Churches. | Church accom- modation. | Attendance. | Adherents. | Families. | Elders. | Fam. observing fam'y. worship. | Supper disp. | Communicants | Baptisms. | Accessions. | Removals. | Sub. Schools. | Teachers. | Pupils. | Volumes in Library. | Prayer in Gatt. | Bible class att. | Rec. circulated | |
|---------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|--------------------------|---------------------|-------------|----------------------------|-------------------|-------------------|----------------|-------------|-----------------------------------|--------------|----------------|---------------|-------------|-----------|---------------|-----------|---------|------------------------|-----------------|------------------|-----------------|----|
| Pugwash, | Thomas Talloch, | not | 4x5 | 1 | 400 | 300 | 405 | 75 | 4 | 35 | 1 | 32 | 6 | | 3 | 1 | 3 | 3 | | | | 9 | |
| Wallace, | James Christie, | in | 12x14 | 1 | 350 | 200 | 618 | 103 | 5 | 50 | 1 | 13 | 13 | | 5 | 1 | 6 | 20 | | | | 42 | |
| Earlton, | Vacant, | not | 8x9 | 1 | 500 | 400 | 360 | 60 | 4 | 60 | 1 | 50 | 10 | | 3 | 3 | 3 | 60 | | 30 | | 6 | |
| West Branch R. John, River John & Cape John, Rogers' Hill, | Vacant, Vacant, Vacant, | not not not | 8x10 6x3 8x8 | 1 1 1 | 400 300 650 | 330 250 450 | 350 450 500 | 60 70 80 | 4 3 9 | 50 50 70 | 1 1 1 | 50 17 60 | 9 10 12 | | 9 | 2 | 4 | 4 | | 25 | | 4 | |
| Pictou, | Andrew W. Herdman, Allan Pollok, | in in | 10x6 12x16 | 1 2 | 550 1100 | 450 700 | 500 810 | 180 210 | 7 8 | 100 160 | 2 | 162 | 47 | 21 | 21 | 4 | 14 | 5 | 90 | 600 | 30 | | 16 |
| New Glasgow, | Alexander McKay, | in | 10x6 | 1 | 700 | 600 | 1000 | 200 | 4 | 190 | 1 | 154 | 36 | 12 | 31 | 2 | 21 | 130 | 700 | | 50 | | 47 |
| Salt Springs, | Vacant, | not | 8x6 | 1 | 1200 | 900 | 1000 | 200 | 4 | 190 | 1 | 110 | 20 | | 2 | 2 | 6 | 36 | | | 20 | 34 | |
| Gairloch, | Alexander McKay, | not | 8x10 | 1 | 750 | 600 | 600 | 100 | 8 | 100 | 1 | 90 | 12 | | 5 | 6 | 6 | 31 | | 60 | | 36 | |
| East Branch East River, West Branch East River, McLellan's Mountain, Barney's River, | Vacant, Vacant, Alex. McGillivray, D. D., James Mair, | not not not not | 8x9 9x14 8x20 | 1 1 2 | 800 600 700 | 550 500 600 | 600 500 500 | 78 8 | 8 | 78 | 1 | 130 | 12 | 8 | 10 | 5 | 13 | 24 | 168 | | 50 | | 17 |
| Lochaber & St. Mary's, Charlottetown, | Vacant, Thomas Duncan, | not in | 7x7 | 2 1 | 400 700 | 150 600 | 150 1900 | 36 110 | 5 5 | 50 20 | 1 | 115 | 30 | 30 | 11 | 1 | 5 | 40 | | 30 | | 18 | |
| Belfast, | Alexander McLean, Andrew Lochhead, | in in | 5x20 | 1 1 | 900 250 | 650 125 | 1480 | 280 | 14 | | 2 | 189 | 43 | 30 | 30 | 13 | 30 | 450 | 600 | 8 | 40 | 16 | 56 |
| Georgetown, | John Scott; Thos. Jardine, George Boyd, | in in | | 1 1 | 700 700 | 300 200 | 330 | 64 | 4 | 2 | 2 | 151 | 36 | 18 | 10 | 1 | 17 | 81 | 1000 | | 25 | 83 | |
| Halifax, St. Andrew's, St. John's, N. F. | Donald McKae, | in | | 1 | 700 | 200 | 330 | 2 | 2 | 2 | 2 | 74 | 15 | 11 | 10 | 1 | 10 | 68 | 400 | | 10 | 10 | |

Total, 24 12650 9105 12853 2134 107 1303 27 1642 336 135 133 63 174 1258 3490 378 156 592

William McLaren, John Sinclair, and G. W. Stewart, Ordained Missionaries.

ECCLESIASTICAL CHRONICLE.

PRESBYTERY OF AYR.—The Presbytery of Ayr met at Craigie on Thursday last, to moderate in a call to the Rev. David Stirling, to be minister of that parish—Rev. James Murray presiding. After the call had been signed, the parish of Dalmeilington was ordered to be summoned on the 18th inst., to appear before the next ordinary meeting of Presbytery at Ayr, on the 5th October, that they might be heard for their interest. On Friday following, the Presbytery met at St. Quivox, to moderate in a call there to Rev. James Wilson. After sermon by Rev. Mr. Shaw, the call was duly signed and sustained, and Mr. Wilson's trials prescribed. This settlement, as well as that of Craigie, promises to be a very harmonious one. No opposition having been made by the parish of Coyton to Rev. Mr. Underwood's translation to Kirkpatrick Bhopgray, he was loosed from his charge by the Presbytery.

PARISH OF CHAPEL OF GARIOCH.—Sir James D. H. Elphinstone has presented the Rev. Walter Irvine, minister of Dollar, to the church of Chapel of Garioch, vacant by the death of the Rev. James Greig.

PARISH OF CRANSTOUN.—The Presbytery of Dalkeith met last week at Cranstoun, and moderated a call to Rev. Thos B. W. Niven in room of Rev. Alex. Welsh, deceased.

PARISH OF KIRKWALL.—The Presbytery of Kirkwall on Thursday week moderated a call, in the Cathedral of St. Magnus, to the Rev. James Walker, to be minister of the second charge of Kirkwall and St. Ola, in room of Rev. Wm. Gordon, now minister of Dalweil, Dumfriesshire.

PARISH OF KILDALTON.—The Queen has been pleased to present the Rev. James McFayden to the church and parish of Kildalton, in the Presbytery of Isla and Jura, and county of Argyll, vacant by the death of the Rev. Archibald McTavish.—*Gazette.*

PARISH OF EAGLESHAM.—The Presbytery of Glasgow met on Thursday within the church of Eaglesham, and moderated in a call to the Rev. Henry David Hill to be minister of that parish.

WOODSIDE CHAPEL, ABERDEEN.—The Presbytery of Aberdeen, on the 18th inst., met for the ordination of the Rev. William Murray Keay, A. M., as minister of Woodside chapel, in the parish of Old Machar, in the room of the Rev. Malcolm Munro Ross, appointed chaplain at Bombay. On Sunday last, the Rev. James Crookshanks Easton, of Meldrum, introduced Mr. Keay.

PARISH OF PARTON.—The Presbytery of Kirkcudbright met on the 18th inst., in the

church of Parton, and ordained and inducted the Rev. Henry Allan Patullo, as minister of that parish. On Sunday last, the Rev. Robert Gillan, D. D., of St. John's, Glasgow, introduced the new pastor to his congregation.

MISSION STATION AT ST. ROLLOX.—By the exertions of the Rev. Mr. Arthur of Springburn, minister of the parish, and the generous aid of Messrs. Tennant and other friends, the first step has been taken to establish a regular ministry in connection with the Church of Scotland in the St. Rollox district. The Rev. John McDiarmid has been chosen to occupy the important sphere of labor. A place of worship has been secured, and in a week or two, after a visitation of the district, Mr. McDiarmid will enter upon his duties. We are glad to learn it is expected that, ere long, the mission will be fully consolidated.

PRESBYTERY OF HAMILTON.—This Presbytery met on Tuesday last—the Rev. Mr. Watt, of Shotts, Moderator. Papers were laid on the table regarding the erection of a new church at Calderwaterhead, which were approved of. It was announced that, since last meeting, several subscriptions had been received towards the completion of this object, and, among others, the handsome contribution of £100 from his Grace the Duke of Hamilton.

The Presbytery thereafter proceeded to consider an application from the managers of the chapel at Chapelton, in the parish of Glasgow, praying for the ordination of the Rev. John Murray, who has for two years past been laboring there as missionary.

EDINBURGH TOWN COUNCIL.—At the usual meeting of this Council on Tuesday, a long discussion took place with reference to the filling up of the vacant office of Principal to the University of Edinburgh. At last meeting the Council agreed to allow the election to lie over in the meantime, against which resolution a minority protested, and on Tuesday an attempt was made to get the minutes altered in relation to this particular matter. On a division the minutes were confirmed. Thereupon Councillor Alexander gave notice of the following motion for next meeting:—"As it appears, notwithstanding the resolution of the Town Council at their last meeting, not to exercise their privilege as patrons of the University of Edinburgh, by filling up the office of Principal, that they are the proper electoral body; and as it is then doubtful whether, under the present act, they can devolve their right of patronage to the curators to be appointed, therefore, the Town Council resolve to fix Tuesday, the 13th day of Sept. (or failing a meeting of Council on the above mentioned day, then the first meeting of Council for ordinary business which shall take place after the 30th day of August) to fill up said vacancy. And farther, to appoint John Cook, D. D., minister of the parish of

St. Leonard's, St. Andrews, to the said office of Principal of the University of Edinburgh."—*Courier, Sept. 1st.*

PRESBYTERY OF GLASGOW.—The ordinary monthly meeting of this reverend Court was held yesterday—the Rev. Dr. Paton, Moderator, *pro tem.*

PRESBYTERY OF EDINBURGH.—This Presbytery met yesterday—Dr. Fowler, Moderator. There were produced in behalf of the Rev. William White, who has received a call to the pastoral charge of the Scotch Church, Manchester, two bonds in security of his stipend, and the Presbytery being satisfied with them, agreed to grant induction, the church being attacked by its constitution to the Presbytery of Edinburgh.

Dr. Crawford, one of the ministers of St. Andrew's Church, Edinburgh, presented his commission as Professor of Divinity in the University of Edinburgh, to which he was lately appointed by the Town Council, in room of the late Principal Lee. The Professor-Elect duly signed the formula.

PARISH OF EAGLESHAM.—The formal call from the parishioners of the parish of Eaglesham, to the Rev. Henry David Hill, was laid upon the table by the Moderator, who stated that it had been signed by one hundred and eleven parishioners, and that no objections had been offered to the settlement.

Mr. Hill read the remainder of his trial discourses, which were sustained, and his ordination was fixed for Friday, the 23rd inst., at 12 o'clock. Mr. Munro, of Campsie, was appointed to serve the edict on Sabbath first, and to preach and preside on the occasion of the ordination.

Dr. Runciman said, he was convinced that Mr. Hill would prove a faithful, diligent, and affectionate pastor to his people.

Dr. Paton cordially concurred in these remarks.

DEATH OF THE REV. JOHN CLARK OF EDINBURGH.—We regret to intimate the death of the Rev. John Clark, one of the ministers of the city, and incumbent of the Old Church. The Rev. gentleman had been unable to officiate in the pulpit for several weeks, and on Thursday last he went to Bridge of Allan for the benefit of his health, but had to be brought home again on Saturday. His malady (bronchitis) increasing upon him resulted in death on Friday morning at five o'clock. The Rev. gentleman was ordained in 1823, and for the first twenty years of his ministry he officiated in the parish of Canongate, having long filled the second charge, with the Rev. Dr. Gilchrist as his late colleague. Shortly after the Disruption, Mr. Clark was translated to the Old Kirk Parish of Edinburgh, rendered vacant by the translation of the Rev. Dr. Thomas Clark to St. Andrew's Church. Mr. Clark was character-

ized by great soundness and ability. Personally, he was held in high esteem by his congregation, and by all with whom, either in private life or in the discharge of his pastoral duties, he came in contact, and his loss will be mourned by not a few who experienced his unvarying kindness. Mr. Clark, who died unmarried, was about sixty-five years of age.—*Edinburgh Courier.*

At the Manse of Ellon, Aberdeenshire, on the 27th ult., the Rev. William Brewster, in 20th year of his ministry and 15th year of his incumbency of that parish.

At the Manse of Tyree, Argyllshire, on the 26th ult., the Rev. Neil McLean, M. A., aged 74, in the 48th year of his ministry.

At the Manse, Methven, on the 24th inst., the Rev. Thomas Buchanan, D. D., minister of that parish.

At the Manse of Chapel of Gareloch, on the 14th inst., the Rev. James Greig, M. A., in the 40th year of his age, and 16th year of his ministry and incumbency of that parish.

ORDINATION OF THREE MISSIONARIES TO INDIA.—The Presbytery of Glasgow met yesterday, at two o'clock, in St. George's Church, for the ordination of Messrs. Clark, Paterson and Taylor as missionaries to India. The Rev. Alex. Hill, of Kilsyth, presided on the occasion, preaching from John, xiii., 34. After discourse the Rev. Professor Hill delivered an eloquent and impressive charge to the missionaries, who start at once on their voyage to the scene of future labor. A good congregation was present to witness the interesting ceremony. The missionaries dined afterwards with the Presbytery and friends in Carrick's Royal Hotel.

We understand that the Rev. Mr. Alex. Leck, minister of Kilmalcolm, at the meeting of Session on Thursday last, was presented with an elegant pulpit Bible and Psalm Book, full bound morocco, as a token of respect for his indefatigable services in the parish. Mr. Lang, as senior elder, was requested to present them, which he did with a few appropriate remarks well suited for the occasion. Mr. Leck returned thanks for their great kindness in presenting this handsome gift, and could not express in words what he felt, but at the same time said, that nothing would be wanting on his part, by the strength of God, to fulfill the duties for which he came to labor amongst them.

The Rev. P. Cameron is appointed Minister of Glenisla.

The foundation stone of a new Church for the Parish of Inch, was laid by Vis Dalrymple, Lord Lieut. of the County Wigtown.

The Rev. Mr. McGaffie, is ordained minister of Sheuchan.

The Rev. J. C. Lees, Carnock, is appointed minister of the second charge of the Abbey Parish, Paisley.

The Rev. Mr. Ingram Macduff, is appointed to Urquhart.

The Rev. Dr. Crawford, St. Andrew's Church, Edinburgh, is chosen Professor of Divinity in the University. There were four candidates, Dr. Crawford, Rev. Mr. Blackwood, Portobello; Rev. Mr. Cochrane, Cupar Fife; and Rev. Samuel Traill Harray, Orkney.

Newhaven Chapel is being erected into a Parish Church.

Dr. Cook, St. Andrew's, is a candidate for the Principalship of Edinburgh University.

The Rev. D. McCaig is chosen minister of Mackairn, Lorn. Rev. Mr. Sinclair, resigned.

The Rev. D. H. Hill, son of Professor Hill is appointed minister of Eaglesham; and Rev. John McGilchrist, Gaelic church, Paisley, minister of Kilarrow, Islay.

The Rev. Mr. McGill, is ordained minister of New Sauchie.

The Rev. Donald McDonald—a minister educated in Canada, is settled in Trumisgary.

The Mission of the Kirk of Scotland in Paris, is succeeding beyond expectation.

CHURCH IN THE LOWER PROVINCES.

Published by request of Rev. Thos. Talloch.

ERRATA IN REPORT OF MISSIONARY SERVICES WITHIN THE BOUNDS OF THE PRESBYTERY OF PICTOU, IN LAST NUMBER OF "MONTHLY RECORD."

In tenth line from top, for "distance," read "direction." In fourteenth line, for "snow-drift," read "snow-drifts." In sixteenth line, for "Wednesday," read "Thursday." In twenty-third line, for "so," read "and." In twenty-sixth line, for "every," read "very."

In seventh line of second paragraph, full point after "Halifax," instead of comma. In tenth line for "were," read "are."

In fifth line of third paragraph, for "have," read "leave."

In second line of fifth paragraph, for "was," read "were." In sixteenth line, for "about," read "assert." In twenty-seventh line, for "country," read "county." In thirty-first line, for "and," read "a church."

In thirteenth line of sixth paragraph, for "desiring," read "deserving." In nineteenth line, for "move," read "have." In twentieth line for "officers," read "affairs." In twenty-second line, comma after "matters," and supply between "matters," and "against," the word "arranged."

In twelfth line of seventh paragraph, for "sermons," read "services."

In fourteenth line of eighth paragraph, between "is," and "good," supply "so." In fifteenth line, for "and," read "that." In seventeenth line, for "attach," read "attract." In twenty-second line, for "or," read "and."

In seventh line of last paragraph, for "Rev. George Duncan," read "Rev. Thos. Duncan."

Pictou, 26th August, 1859.

REV. DEAR SIR:

According to your request, I now send you a short report of my labors as missionary in this Province, since my arrival on the 13th of June last.

My time has been chiefly occupied, as directed by the Presbytery, in assisting at the celebration of the Lord's supper, and preaching in vacant congregations.

I have preached on twenty-seven days to large and attentive congregations, at the following places, viz.: Halifax, New Glasgow, East Branch East River, Barney's River, Pictou, Wallace, Fox Harbor, Earltown, McLennan's Mountain, W. B. East River, Roger's Hill.

It may be premature on my part to express any decided opinion as to the ecclesiastical position of the Province. Still, at the risk of exposing myself to the charge of precipitation or of presumption, I shall embrace this opportunity of stating the result of my experience, and careful, though limited, observation, in reference to the special sphere of my labors within the bounds of the Presbytery of Pictou.

In the first place, the congregations enjoying the blessings of regular pastoral superintendence bear, in my opinion, the closest possible resemblance to congregations similarly circumstanced in the Mother Country, in the zeal, piety and success of their ministers, and in the intelligence, liberality, and devotion of their members.

To a stranger this is attested in some measure by the commodious and even elegant places of worship reared by several, if not all, of the congregations in this County, in appreciation of the blessings derived from the ministrations of those set over them in the Lord; and also, in some measure, by the earnest attention given to the truth by the large assemblages of people always seen in these churches on the Lord's day.

My first tour through the County reminded me of dear old Scotland—the physical outlines being in many respects similar. The winding shores and beautiful harbors; the brooks and ravines in which they flow; the lakes and gently sloping hills bore me in imagination away to better known, but scarcely more lovely scenery. But the moral and religious aspect is still more striking as exhibiting Scottish likeness.

In our Church here, I meet with the stern principles of Protestantism, opposing by gentleness and firmness of purpose, and by rigid orthodoxy, not by questionable declamation or blind intemperate zeal, all unscriptural doctrines. This reminds me of home. In our Church here I witness the same simplicity of mode in conducting public worship, and the same charity on the part of the clergy.

and freedom from sectarianism, coupled with inflexible adherence to the standards and practice of the Church of Scotland, as characterize all her office-bearers.

Secondly. The congregations still vacant, notwithstanding their discouragements and deferred hopes, cherish the strongest attachment to the Church of their fathers. They know that necessity, from paucity of laborers at home, prevented, for many years, the realization of their hopes; and they bore their loss with Christian resignation. They opposed to the aggressions and inroads of others, whose only aim appeared to be proselytism, a calm unobtrusive resolve to wait for the more prosperous days of the Parent Church. They seem now to have suffered, even in the midst of the dawn of a brighter day, a disappointment from a quarter least to be apprehended. They expected several young men of their own, who left this Province to complete their education in Canada, to return and break to them the bread of life. It is said they refuse. I would not notice this circumstance unless I dreaded its evil consequences. Others will be influenced by a repugnance to this country if her own sons have set the example. They know its climate; they know its exigencies; they know all about it, and yet they will not come. Lest—and this is my object in alluding to this subject—young men ignorant of the colony, and ambitious to do good in the missionary field, be deferred from coming here by anything derogatory to its climate or amenities in general, I declare that I have seen here the loveliest summer I ever witnessed in Scotland, and experienced as much kindness as it was possible to experience in such a short period. I am told the winters are cold, but at the same time pure and bracing; and in proof of the general salubrity of the climate, I have met with old men and women of upwards of eighty years of age, enjoying wonderful health and vigor.

Lastly. I was forcibly struck with the amount of scriptural knowledge possessed by not a few, as shown on the Friday preceding the dispensation of the Sacrament. On that day a religious question is started, and any one of the laity who feels himself equal to the solution of it, replies. The whole is under the presidency of one or more of the clergy; and so far as I have seen, is conducted with the utmost decorum. I confess that when I was made aware of the existence of the practice in this country, a strong feeling of indifference regarding it raised some doubts in my mind of the propriety of countenancing it, because I knew it was much abused in other quarters, and converted to a kind of gladiatorialship unbecoming the spirit of our holy religion, as expressed in the divine precept, "Let each esteem others better than himself:" but when I witnessed the conduct of the exercise in question, I was satisfied that here was the most minute knowledge of the sacred word, a confidence and meekness for which I was not prepared. And so long as it is so conducted,

without occupying unreasonable time, I hesitate not to say that it is a powerful agent for stirring up attention to the truths of the Bible, and provoking one another to love and good works.

I have now extracted from my journal these few observations, which some may be apt to call a reference only to the fair side of the case. I admit that the bright side of anything is more attractive to me, and so cheering have I found that side from the standpoints of fact and hope that I could expatiate upon it: but I must conclude with an expression of gratitude to Him who disposes all things, in having disposed the people to receive me with cordiality, and to appreciate my humble, but earnest, endeavors to proclaim the gospel of peace in their native tongue.

I am, Rev. Dear Sir,

Yours very sincerely,

J. SINCLAIR.

The Rev. A. Pollok, New Glasgow.

INDUCTION AT BELFAST, P. E. I.

According to appointment, the Presbytery of the Church of Scotland met at Belfast on Wednesday, the 31st August, for the induction of the Rev. Mr. McLean. After some preliminary business, the Rev. J. Christie, of Wallace, N. S., preached a most appropriate and instructive discourse from Ephs. 2: 11, 12.

After the discourse, the usual questions were put to the Rev. Mr. McLean, and answered satisfactorily, when in the name of the Great Head of the Church, the Lord Jesus Christ, he was appointed minister of the congregation, and, as such, received the right hand of fellowship from the members of Presbytery, and his name was added to the roll.

The Rev. Mr. Duncan then ascended the pulpit, and addressed the pastor on the duties required of him, and the aids promised him in the right performance of duty, the text being in 1 Tim., iv: 5. He then exhorted the congregation on their duties to their minister and to themselves.

After benediction the congregation welcomed their newly-settled pastor right heartily. The attendance in the church on the occasion was very large, notwithstanding the pressing state of the harvest. After welcoming Mr. McLean, the congregation re-assembled, when the affairs of the Church were discussed, and found to be in a most satisfactory condition.

PRESBYTERY OF PICTOU.

At St. Andrew's Church, Pictou, Sept. 7th, 1859. Which day the Presbytery of Pictou met according to adjournment and was constituted. Sederunt, etc.

The minutes of former regular meeting, also of meetings by leave of the Synod, and of

private meetings were read and sustained as correct.

The Rev. Alex. McKay of Gairloch and Salt Springs, was unanimously Moderator for the current year, and the thanks of the court given to the Rev. A. W. Herdman, the retiring Moderator.

A letter was read from the Rev. James Mair, of Barney's River, resigning the office of Clerk, which resignation was accepted, and the Rev. James Christie of Wallace, elected Clerk for the year.

The following elders presented their commissions which were sustained, and their names added to the roll, viz., Hon. John Holmes, for East and West Branch, East River; Wm. Gordon, Pictou; John McKay, Esq., for New Glasgow; Donald McKenzie, for Wallace; Mr. Charles Oulton, for Pugwash; Mr. Donald McPherson, for McLennan's Mountain; Mr. Alexander McLeod, for Barney's River, and Mr. David Sutherland, for

Mr. Livingstone, Licentiate Missionary from Canada, a native of this Province, and who has been engaged for some time within the bounds, was cordially welcomed by the court.

With respect to the settlement of Mr. Talloch in Pugwash, Mr. Pollok in his own behalf, and those who may adhere to him, dissented from the steps taken by the Presbytery, and complained to the Synod, to which dissent the Rev. Alex. McGillivray, D. D., and John McKay, Elder, adhered.

It was moved by Mr. Pollok, seconded by the Hon. John Holmes, and unanimously agreed to, that *pro venata* meetings of Presbytery in future, shall not meet less than ten days inclusive from the date of the circular calling such meeting, and that two members besides the Moderator shall constitute a quorum.

The Rev. John Sinclair received appointments as follows, viz:—

Lockaber, Sabbath, 11th September; St. Mary's, 18th do.; Barney's River, 25th do.; Roger's Hill, 2nd October; E. B. East River, 9th do.; W. B. East River, 16th do.; Cape John, 23rd do.; W. B. River John, 30th do.; Earltown, 6th November; Roger's Hill, 13th do.; Village River John, 20th do.; East B. East River, 27th do.; West Branch E. River, 4th December; Cape John, 11th do.

It was moved by John McKay, Esq., seconded by Mr. Christie, and unanimously agreed to, that a Committee of Presbytery be appointed to write the vacant congregations, and to state to them the condition on which missionary services are in future to be supplied. The Rev. A. W. Herdman and William Gordon, Esq., were appointed a committee to communicate with congregations in the Western district of Pictou, and the Rev. Alex. McGillivray, D. D., and John McKay, Esq., with those in the Eastern district. The Presbytery instruct those Committees particularly, to inform congregations receiving the services of Mr. Livingstone, that they are to

pay for such services the sum of £3 currency, per Sabbath.

The Committee on the Young Men's Scheme having requested the advice of the Presbytery in relation to Mr. McQuarrie, a young man purposing to proceed to Canada, in order to qualify for the office of the ministry. The Presbytery recommend that he be received on the same terms as other young men proceeding to Scotland.

The Presbytery then adjourned to meet at St. Andrew's Church, Pictou, on the 1st Wednesday of December, 1859, at 11 o'clock.

Extracted from the Minutes of Presbytery by
JAS. CHRISTIE, Pres. Chm.

THE NEW ST. MATTHEW'S CHURCH.

As the works on the new St. Matthew's Church in Pleasant Street,—which are being rapidly, pushed forward—are in a sufficient state of progress to define the plan of construction and capacity of this superb building, and as its external appearance is so much admired by the citizens generally, a brief description will, we trust, be interesting to a large portion of our readers.

Its height, from the foundation to the top of the spire is 170 feet; and to the top of the tower, 100 feet. Length from west to east 100 feet; breadth, 62 feet. The architecture of the building is in the early English Gothic style, which is strictly carried out in every department.

The angles of the buttresses are finished with gothic pinnacles constructed of free stone; the steeple is of wood, covered with tin. The basement story is built of iron stone, from the Quarry at North West Arm; the remainder of the building of brick, manufactured at the Wellington brick-yard, Eastern Passage. The tower has traciered loured windows, with curved stone bosses, drips, finials, and battimented parapet. All the windows have pointed arched traciered heads, and are filled with tinted diamond glass, in lead quarries.

The basement story is 11 feet high, and contains furnace room (about 60 x 50 feet), session room and library.

Access to the church can be effected by three separate doors; viz: the main door facing the street, leading into the tower, and one door on each side leading into spacious lobbies. The tower is about 12 feet square; the lobbies 12 x 24 feet. Entrance to the galleries is effected through the lobbies, by handsome and commodious stairs, with convenient landings. There are also handsome gothic doors leading into the church from the tower and lobbies.

Height of the interior of the church from the floor to the front of the galleries 13 feet, and to the ceiling about 40 feet. The ceiling is supported by curve ties. The slope of the galleries average a rise of 4 inches in every foot. The pulpit will be constructed at the east end—the front being elevated ab-

10 feet 6 inches from the upper range of the lower pews, which will bring the speaker in convenient view of the gallery. The pulpit is formed in gothic traciered panneling—and is a semi-octagan on plan.

The walls, etc., will be painted in imitation of grained oak.

There are two rows of pews in the centre of the church, and a row on each side, under the galleries—divided by an aisle of 5 feet in width on each side of the centre pews. All the pews are single and arranged so as to face the pulpit. In the centre rows the pews are divided somewhat different to those of other churches, the partitions being placed so as to form on each side alternately a pew of nine sittings, and one of five. Pews in the side rows will contain seven sittings each. All the lower pews will be lined with crimson in a uniform style.

In the galleries there are four rows of large and small pews, divided by aisles in the usual way. The whole number comprise 90 pews below, and 45 in the galleries—estimated to seat a congregation of about 1000 persons.

The building has been designed by and executed under the superintendence of Messrs. William Thomas & Sons, architects, of Toronto; the contractors are Messrs. Peters, Blaiklock & Peters.

In a few weeks this beautiful edifice will afford additional accommodations to the religious public, while it will be viewed by the citizens generally as one of the best specimens of the public buildings of Halifax.

The cost of the building, when fully completed, will be about £10,000. The bell, weighing over half a ton, was, we understand, presented to the Church by James Mitchell, Esq., of Montreal.—*Halifax Transcript.*

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FROM OUR SCOTCH CORRESPONDENT.

"What news?" "What news?" was the question which the old Athenians invariably asked each other when they met, in the street or market place, in the city or the country. I think, however, that we are even more a news-mongering age and generation. All circles, secular, ecclesiastical, and general, must know what is going on everywhere. Just as the editor must bring forth his daily sheet of bricks, no matter whether he has or has not any straw, must "our own correspondent" likewise make up the usual budget of news, all the same when he has to preach upon "nothing" as when a good text is given him. Not that, as far as my own case is concerned, I am present aspect of the Scottish Churches is a barren of interest and instruction. As long as a spark of life, the feeblest sign of the operation of the Divine Spirit remains in a church, so long must its history be marvelous, and its expression beautiful and new. Blessed be its Founder and Head, the Church of Scotland is now in the enjoyment of much peace: not the peace of sleep or the

grave, but the peace of harmonious working and unfettered development. Hence a general calm and healthful state, pleasing to all those who "love the prosperity" of our venerable Zion, but particularly ill-suited for gossips and newsvenders. There's a whole paragraph consumed in the introduction!

There have been several very pleasing settlements of pastors within the last month or two, both to town and country charges. Indeed, so increased has the demand for ministers become during some years back, that though all the Divinity Halls are sending forth an extraordinary number of young preachers, it is a general remark that it is extremely difficult to get even a sight of a probationer. I suppose that about seventy are licensed every year, but so suddenly and silently are they absorbed, that it is difficult to account for their disappearance. The reason is that large congregations now supply their ministers with one or two assistants, to do duty in distant or overcrowded parts of the parish to act as missionaries, to superintend Sabbath Schools, and generally to do with all their might "whatsoever their hands find to do." An excellent training school is in fact thus provided, in which licentiates are prepared for the work and responsibilities of parish ministers. Besides this, church building is going on vigorously over the whole of Scotland, and new charges are thus formed, which with all the dignity of youth, insist upon having the very best men for what is too often the smallest conceivable salary. Then, a number of the middle-aged men who received their ordination after the "Disruption," are now falling off: and louder calls are made every year for missionaries: and so from various causes every promising probationer is very speedily settled. One year he may dub himself "Divinity Student;" the next he is minister of a chapel, or a modest assistant; or he may emerge at once full-blown into a parish minister, enjoying all the privileges guaranteed to him by Presbyterian parity: and the year after the last of his College course may thus see him a member of the Venerable General Assembly, before which august body, however, he must not presume to open his mouth until a few more winters have passed over his head.

The situation of Principal to Edinburgh University has not yet been filled. The Town Council, whose reign of office, as regards University Chairs, does not expire till November, are postponing the matter as long as possible. The majority of them would fain have appointed a Dissenter; but they found that the law put a positive veto on such a plan; and though they applied to Parliament for a bill removing any such disability, I am not aware of their having succeeded. Several men have been named as likely to receive the appointment, among whom were Principal Tulloch, Dr. Cock, the late Moderator, and Dr. Anderson of Newburgh—all men of high literary and scientific attainments. The severance of the Chair of Divinity from the

Principalship has fortunately been effected, and it is expected that a sufficient salary for the former will be secured by the Royal Commissioners who are now adjusting the affairs of the several Universities in accordance with the provisions of the late act. In the meantime the Edinburgh Presbytery have permitted Dr. Crawford to hold the Professorship of Divinity for one year, in connection with the Collegiate charge of St. Andrew's Church, which he had previously.

You will be happy to learn that the Parish of Kildalton seems now to have got into smooth water. The Assembly having decided against Mr. McIntyre (whom I doubt not many of your P. E. Island readers remember), the people have been allowed a choice, and taught by experience of the evils of disunion, have unanimously selected Mr. McFadyen, of Strowan, to be their minister elect. I was very anxious to see for myself the results of a contrary decision which the Assembly gave some two or three years ago in the case of Fortingall. I had been told that they were very disastrous,—in fact, that not a dozen people had remained in connection with the church. However, as I went strolling this year by the Drummond hills and up the banks of the Lyon, I heard rather different accounts from several most intelligent parishioners. The effects had been bad, they said, but the evil was wearing away; the average attendance at the old Kirk was now nearly 100, and daily increasing; while at the last sacrament both church and schoolhouse were quite filled. It is a bonnie parish; pity that there should be any dispeace in it! In the churchyard, there is a wonderful yew tree. Its history can be traced by the annalists of the place to a period long before the wars of Bruce; and though now age has hollowed out its trunk, so that men pass through it at funerals, and in height it is little better than a tall stump, it still sends forth shoots and green leaves right bravely, and the youngest boy in the village, I doubt not, would exchange his lease of life for its remaining space. Has the "stubborn hardihood" of this yew become "incorporate" with the parishioners? or is it in any way connected with their ecclesiastical stoutness?

The Irish revivals seem still to be going on, though they do not attract so much public attention as at first. The work is proceeding with greater calmness, and manifests itself not so much by outward physical effects, as by a wide-spread liveliness for divine things, more devoutness and zeal in the churches, and among the masses an awakening in regard to the one great question of salvation. In several large places in the west of Scotland, such as Glasgow, Greenock, Airdrie, there is a movement going,—large prayer meetings held daily, and various other means put in operation; but without presuming to judge finally, I cannot help saying that as far as I have seen, those efforts are rather like the forcible pumping up a revival, or the mechan-

ical use of pulpit, platform, tracts, etc., a species of galvanic batteries to effect a given end, than the free, silent, resistless outpouring of the Holy Spirit. Still, if Christ is preached more "I therein do rejoice;" and while the first wind will scatter the chaff, whatever else there is will remain to be gathered into God's garner house. He "reveals himself in many ways." Let the church have a single eye to His glory, and it will see His working in the hurricane as in the calm, in the night as well as in the day.

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The Rev. Mr. Macrobie, the zealous and energetic minister of Tabusintae, was in the month of August presented by the ladies of his congregation with a very handsome pulpit-gown and cassock, in which was testified their hearty appreciation of their pastor's labor and exertions for their spiritual improvement. The same congregation has shown their regard for the church of their fathers, by improving the church and the grounds surrounding it during the course of the past year.

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NOTICE.

The address of the Rev. Mr. Nicol, delivered on the occasion of laying the corner stone of St. James' Church, London, C. W., is unavoidably crowded out this month; but will appear in next number.

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For the "Monthly Record."

HOME MISSION SCHEME.

| | | |
|--------|-----------------------------------------------------------|-----------------|
| 1859. | | |
| June. | By bal. of acct. rendered | |
| | Synod, | £38 11 0 |
| July, | Collection Loehaber congregation, per Rev. Mr. Mair, | 7 0 0 |
| Sept., | St. Andrew's Church, Pictou, Collection, | 4 13 7 |
| | | £49 15 6 |
| July, | Paid part salary Synod Clerk, | £2 0 0 |
| | Paid Rev. Mr. McKay, attending Home Mission Com. in 1858, | 1 4 0 |
| Aug., | Cash paid by order of Synod, | 13 10 0 16 11 0 |
| | | £33 15 0 |
| | W. GORDON, | |
| | Treasurer. | |

Pictou, September 28, 1859.

Printed in Pictou by S. H. HOLMES, and published on the first Thursday of the month. Communications of a business nature to be addressed to Robert Doull, Esq., Pictou, who will receive subscription lists and monies. Communications intended for publication to be addressed to Rev. Allan Pollok, New Glasgow.

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF
Colds, Influenza, Hoarseness, Croup, Bron-
chient Consumption, and for the relief of Con-
sumptions in advanced stages of the disease.
 The affections of the pulmonary organs are so prevalent
 in our ever-changing climate, that a reliance
 has been long and anxiously sought for
 the community. The indispensable quali-
 ties of a remedy for popular use must be, cer-
 tainly, operation, absence of danger from
 over-doses, and adaptation to every patient
 of either sex. These conditions have been
 met in this preparation, which, while it reaches
 the seat of disease and acts with unflinching
 force, is still harmless to the most delicate in-
 ferior infant. A trial of many years has pro-
 ved that it is efficacious in curing pulmo-
 nary affections, beyond any remedy hitherto known.
 As time makes these facts wider and
 known, this medicine has gradually become a
 necessity from the log cabin of the American
 to the palaces of European kings. Through-
 out the entire country, in every state, city, and in-
 deed, almost every hamlet it contains, the *Cherry*
Pectoral is known by its works. Each has living
 evidence of its unrivalled usefulness, in some recover-
 ed victims, from the threatening symptoms
 of consumption. Although this is not true to so
 an extent abroad, still the article is well under-
 stood in many foreign countries, to be the best medi-
 cine for distempers of the respiratory organs
 several of them it is extensively used by their
 eminent physicians. In Great Britain, France,
 Germany, where the medical sciences have reach-
 ed the highest perfection, *Cherry Pectoral* is intro-
 duced in constant use in the armies, hospitals,
 asylums, public institutions, and in domestic prac-
 tice, the surest remedy their attending physicians
 employ for the more dangerous affections of the
 chest. Thousands of cases of pulmonary disease,
 had baffled every expedient of human skill,
 have been permanently cured by the *Cherry Pectoral*,
 the cures speak convincingly to all who know

QUARTER OF ALL OUR PEOPLE are serofu-
 lous persons are invaded by this lurking in-
 firmity and their health is undermined by it. To
 get rid of it from the system we must renovate the blood
 by the use of a purgative medicine, and invigorate it by healthy
 exercise. Such a medicine we supply in

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

the most effectual remedy which the medical skill of
 our age can devise for this everywhere prevailing
 malady. It is combined from the most ac-
 tive ingredients that have been discovered for the ex-
 ercise of this foul disorder from the blood, and
 the cure of the system from its destructive conse-
 quences. Hence it should be employed for the cure of
 serofula, but also those other affections
 which arise from it, such as *Eruptive and Skin Dis-*
orders, Anthony's Fire, Rose, or Erysipelas, Pim-
plules, Blotches, Warts and Boils, Tumors,
and Salt Rheum, Scald Head, Ringworm, Rheu-
matic and Mercurial Diseases, Dropsy,
and Debility, and, indeed, all Complaints arising
from Vitiated or Impure Blood. The popular be-
 lief that "SCROFULA OF THE BLOOD" is founded in
 fact, serofula is a degeneration of the blood. The
 purpose and virtue of this Sarsaparilla is
 to purify and regenerate this vital fluid, without which
 health is impossible in contaminated constitu-

AYER'S CATHARTIC PILLS

FOR THE CURE OF
Bilious Complaints, Rheumatism, Dropsy,
Headache arising from a foul Stomach,
Indigestion, Morbid Irritation of the Bowels,
arising therefrom, Flatulency, Loss of Appe-
tite, and Cutaneous Diseases which require
Medical Treatment, Serofula or King's Evil. They

also, by purifying the blood and stimulating the system,
 cure many Complaints which it would not be supposed
 they could reach, such as *Draffness, Partial Blindness,*
Neuralgia and Nervous Irritability, Derangements
of the Liver and Kidneys, Gout and other kindred Com-
plaints arising from a low state of the body or obstruc-
tion of its functions.

These Pills have been prepared to supply a surer,
 safer, and every way better purgative medicine than
 has hitherto been available to the American people.
 No cost or toil has been spared in bringing them to
 the state of perfection which now, after some years
 of patient, laborious investigation, is actually realized.
 Their every part and property has been carefully ad-
 justed by experiment to produce the best effect which,
 in the present state of the medical sciences, it is pos-
 sible to produce on the animal economy of man. To
 secure the utmost benefit, without the disadvantages
 which follow the use of common cathartics, the cura-
 tive virtues alone of medicines are employed in their
 composition, and so combined as to insure their equa-
 ble uniform action on every portion of the alimentary
 canal. Sold by Morton & Cogswell, Halifax; W. R.
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