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MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

JULY, 1861.

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OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

VOL. VII.

JULY, 1861.

No. 11.

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

Sermon,

By the Rev. Alexander Vinet.

"Things which have not entered into the heart of man."—1 Cor., xi. 9.

"I do not comprehend, therefore I do not believe." "The Gospel is full of mysteries, therefore I do not receive the Gospel."—Such is *one* of the favorite arguments of infidelity. To see how much is made of this, and what confidence it inspires, we might believe it solid, or, at least specious; but it is neither the one nor the other; it will not bear the slightest attention, the most superficial examination of reason; and if it still enjoys some favor in the world, this is but a proof of the lightness of our judgments upon things worthy of our most serious attention.

Upon what, in fact, does this argument rest? Upon the claim of comprehending everything in the religion which God has offered or could offer us. A claim equally *unjust, unreasonable, useless*. This we proceed to develop.

1. In the first place, it is an *unjust* claim. It is to demand of God what He does not owe us. To prove this, let us suppose that God has given a religion to man, and let us further suppose that religion to be the Gospel: for this absolutely changes nothing to the argument. We may believe that God was free, at least with reference to us, to give us or not to give us a religion; but it must be admitted that in granting it he contracts engagements to us, and that the first favor lays Him under a necessity of conferring

other favors. For this is merely saying that God must be consistent, and that he finishes what he has begun. Since it is by a writer: revelation He manifests his designs respecting us, it is necessary He should fortify that revelation by all the authority which would at least determine us to receive it; it is necessary He should give us the means of judging whether the men who speak to us in His name are really sent by Him; in a word, it is necessary that we should be assured that the Bible is truly the Word of God.

It would not indeed be necessary that the conviction of each of us should be gained by the same kind of evidence. Some shall be led to Christianity by the historical or external arguments; they shall prove to themselves the truth of the Bible as all history is proved; they shall satisfy themselves that the books of which it is composed are certainly those of the times and of the authors to which they are ascribed. This settled, they shall compare the prophecies in these ancient documents with the events that have happened in subsequent ages; they shall assure themselves of the reality of the miraculous facts related in these books, and shall thence infer the necessary intervention of Divine power, which alone disposes the forces of nature, and can alone interrupt or modify their action. Others, less fitted for such investigations, shall be struck with the internal evidence of the Holy Scriptures. Finding there the state of their souls perfectly described, their wants fully expressed, and the true remedies for their maladies completely indicated; struck with a character

of truth and candor which nothing can imitate, in fine, feeling themselves in their inner nature moved, changed, renovated by the mysterious influence of these Holy Writings, they shall acquire, by such means, a conviction of which they cannot always give an account to others, but which is not the less legitimate, irresistible, and immovable. Such is the double road by which an entrance is gained into the asylum of faith. But it was due from the wisdom of God, from His justice, and, we venture to say it, from the honor of His government, that He should open to man this double road; for, if He desired man to be saved by knowledge, on the same principle He engaged Himself to furnish him the means of knowledge.

Behold whence come the obligations of the Deity with reference to us—which obligations He has fulfilled. Enter on this double method of proof. Interrogate history, time and places, respecting the authenticity of the Scriptures; grasp all the difficulties, sound all the objections; do not permit yourselves to be too easily convinced; be the more severe upon that book, as it professes to contain the sovereign rule of your life and the disposal of your destiny; you are permitted to do this, nay, you are encouraged to do it, provided you proceed to the investigation with the requisite capacities and with pure intentions. Or, if you prefer another method, examine, with an honest heart, the contents of the Scriptures; inquire, while you run over the words of Jesus, if ever man spake like this Man; inquire if the wants of your soul, long deceived, and the desires of your spirit, long cherished in vain, do not, in the teaching and work of Christ, find that satisfaction and repose which no wisdom was ever able to procure; breathe, if I may express myself thus, that perfume of truth, of candor and purity, which exhales from every page of the Gospel; see if in all these respects, it does not bear the undeniable seal of inspiration and divinity. Finally, test it, and if the Gospel produces upon you a contrary effect, return to the books and to the wisdom of men, and ask of them what Christ has not been able to give you.

But if, neglecting these two ways made accessible to you, and trodden by the feet of ages, you desire, before all, that the Christian religion should, in every point render itself comprehensible to your mind, and complacently strip itself of all mysteries; if you wish to penetrate beyond the veil, to find there not the aliment which gives life to the soul, but that which would gratify your restless curiosity, I maintain that you should raise against God a claim the most indiscreet, the most rash and unjust; for He has never engaged, either tacitly or expressly, to discover to you the secret which your eye craves; and such audacious impertunity is fit only to excite His indignation. He has given you what He owed you, more indeed

than He owed you;—the rest is with Himself.

If a claim so unjust could be admitted, where, I ask you, would be the limit of your demands? Already you require more from God than He has accorded to angels; for these eternal mysteries which trouble you—the harmony of Divine prescience with human freedom—the origin of evil and its inef- fable remedy—the incarnation of the eternal Word—the relations of the God-man with His Father—the atoning virtue of His sacrifice—the regenerating efficacy of the Spirit-comforter—all these things are secrets, the knowledge of which is hidden from angels themselves, who, according to the words of the Apostle, stoop to explore their depths, and cannot.

If you reproach the Eternal for having kept the knowledge of these Divine mysteries to Himself, why do you not reproach Him for the thousand other limits He has prescribed to you? Why not reproach Him for not giving you wings like a bird, to visit the regions, which till now, have been scanned only by your eyes? Why not reproach Him for not giving you, besides the five senses with which you are provided, ten other senses which He has perhaps granted to other creatures, and which procure for them perceptions of which you have no idea? Why not, in fine, reproach Him for having caused the darkness of night to succeed the brightness of day invariably on earth? Ah! you do not reproach Him for that. You love that night which brings rest to so many fatigued bodies and weary spirits; which suspends, in so many wretches, the feeling of grief;—that night, during which orphans, slaves, and criminals cease to be, because over all their misfortunes and sufferings it spreads, with the opiate of sleep, the thick veil of oblivion; you love that night which, peopling the deserts of the heavens with ten thousand stars, not known to the day, reveals the infinite to our ravished imagination.

Well, then, why do you not, for a similar reason, love the night of divine mysteries—night, gracious and salutary, in which reason humbles itself, and finds refreshment and repose; where the darkness even is revelation; where one of the principal attributes of God, immensity, discovers itself much more fully to our mind; where, in fine, the tender relations He has permitted us to form with Himself, are guarded from all admixture of familiarity by the thought that the Being who has humbled Himself to us, is, at the same time, the inconceivable God who reigns before all time, who includes in himself all existences and all conditions of existence, the centre of all thought, the law of all law, the supreme and final reason of everything! so that if you are just, instead of reproaching Him with the secrets of religion, you will bless Him that He has enveloped you in mysteries.

2. But this claim is not only unjust toward

God; it is also in itself exceedingly *unreasonable*.

What is religion? It is God putting Himself in communication with man; the Creator with the creature, the infinite with the finite. There already, without going further, is a mystery; a mystery common to all religions, impenetrable in all religions. If, then, everything which is a mystery offends you, you are arrested on the threshold, I will not say of Christianity, but of every religion; I say, even of that religion which is called *natural*, because it rejects revelation and miracles; for it necessarily implies, at the very least, a connection, a communication of some sort between God and man—the contrary being equivalent to atheism. Your claim prevents you from having any belief; and because you have not been willing to become Christians, it will not allow you to be *Deists*.

"It is of no consequence," they say, "we pass over that difficulty; we suppose between God and us connections we cannot conceive; we admit them because they are necessary to us. But this is the only step we are willing to take: we have already yielded too much to yield more." Say more—say you have granted too much not to have granted much more, not to grant all! You have consented to admit, without comprehending it, that there may be communications from God to you, and from you to God. But consider well what is implied in such a supposition. It implies that you are dependent, and yet free—this you do not comprehend;—it implies that the Spirit of God can make Itself understood by your spirit—this you do not comprehend;—it implies that your prayers may exert an influence on the will of God—this you do not comprehend. It is necessary you should receive all these mysteries, in order to establish with God connections the most vague and superficial, and by the very side of which atheism is placed. And when, by a powerful effort with yourselves, you have done so much as to admit these mysteries, you recoil from those of Christianity! You have accepted the foundation, and refuse the superstructure! You have accepted the principle, and refuse the details! You are right, no doubt, so soon as it is proved to you that the religion which contains these mysteries does not come from God; or rather, that these mysteries contain contradictory ideas. But you are not justified in denying them, for the sole reason that you do not understand them; and the reception you have given to the first kind of mysteries compels you, by the same rule, to receive the others.

This is not all. Not only are mysteries an inseparable part, nay, the very substance of all religion, but it is absolutely impossible that a true religion should not present a great number of mysteries. If it is true, it ought to teach more truths respecting God and Divine things than any other, than all others

together; but each of these truths has a relation to the infinite, and by consequence borders on a mystery. How should it be otherwise in religion, when it is thus in nature itself? Behold God in nature! The more He gives us to contemplate, the more He gives to astonish us. To each creature is attached some mystery. A grain of sand is an abyss! Now, if the manifestation which God has made of Himself in nature suggests to the observer a thousand questions which cannot be answered, how will it be, when to that first revelation, another is added; when God the Creator and Preserver reveals Himself under new aspects as God the Reconciler and Saviour? Shall not mysteries multiply with discoveries? With each new day shall we not see associated a new night? And shall we not purchase each increase of knowledge with an increase of ignorance? Has not the doctrine of grace, so necessary, so consoling, alone opened a profound abyss, into which, for eighteen centuries, rash and restless spirits have been constantly plunging?

It is, then, clearly necessary that Christianity should, more than any other religion, be mysterious, simply because it is so true. Like mountains, which, the higher they are, cast the larger shadows, the Gospel is the more obscure and mysterious on account of its sublimity. After this, will you be indignant that you do not comprehend everything in the Gospel? It would, forsooth, be a truly surprising thing if the ocean could not be held in the hollow of your hand, or uncreated wisdom within the limits of your intelligence! It would be truly unfortunate if a finite being could not embrace the infinite, and that, in the vast assemblage of things there should be some idea beyond its grasp! In other words, it would be truly unfortunate if God Himself should know something that man does not know!

Let us acknowledge, then, how insensate is such a claim when it is made with reference to religion.

But let us also recollect how much, in making such a claim, we shall be in opposition to ourselves; for the submission we dislike in religion, we cherish in a thousand other things. It happens to us every day to admit things we do not understand, and to do so without the least repugnance. The things, the knowledge of which is refused us, are much more numerous than we perhaps think. Few diamonds are perfectly pure; still fewer truths are perfectly clear. The union of our soul with our body is a mystery—our most familiar emotions and affections are a mystery—the action of thought and of will is a mystery—our very existence is a mystery. Why do we admit these various facts? Is it because we understand them? No, certainly, but because they are self-evident, and because they are truths by which we live. In religion, we have no other course.

to take. We ought to know whether it is true and necessary; and once convinced of these two points, we ought, like the angels, to submit to the necessity of being ignorant of some things. And why do we not submit cheerfully to a privation which, after all, is not one?

3. To desire the knowledge of mysteries is to desire what is utterly *useless*; it is to raise, as I have said before, a claim the most vain and idle. What, in reference to us, is the object of the Gospel? Evidently to regenerate and save us. But it attains this end wholly by the things it reveals. Of what use would it be to know those it conceals from us? We possess the knowledge which can enlighten our conscience, rectify our inclinations, renew our hearts; what should we gain if we possessed other knowledge? It infinitely concerns us to know that the Bible is the word of God—does it equally concern us to know in what way the holy men that wrote it were moved by the Holy Ghost? It is of infinite moment to us to know that Jesus Christ is the Son of God—need we know precisely in what way the Divine and human natures are united in His adorable person? It is of infinite importance for us to know that unless we are born again we cannot enter the kingdom of God, and that the Holy Spirit is the Author of the new birth—shall we be farther advanced if we know the Divine process by which that wonder is performed? Is it not enough to know the truths that save? Of what use, then, would it be to know those which have not the slightest bearing on our salvation? "Though I know all mysteries," says St. Paul, "and have not charity, I am nothing." St. Paul was content not to know, provided he had charity; shall not we following his example, be content also without knowledge, provided that, like him, we have charity, that is to say, life?

But some will say, "If the knowledge of mysteries is really without influence on our salvation why have they been indicated to us at all?" What if it should be to teach us not to be too prodigal of our *wherefores*? If it should be to serve as an exercise of our faith, a test of our submission? But we will not stop with such a reply.

Observe, I pray you, in what manner the mysteries of which you complain have taken their part in religion. You readily perceive they are not by themselves, but associated with truths which have a direct bearing on your salvation. They contain them, they serve to envelop them; but they are not themselves the truths that save. It is with these mysteries as it is with the vessel that contains a medicinal draught—it is not the vessel that cures, but the draught; yet the draught could not be presented without the vessel. Thus each truth that saves is contained in a mystery which, in itself, has no power to save. So the great work of expia-

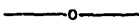
tion is necessarily attached to the incarnation, of the Son of God, which is a mystery; so the sanctifying graces of the new covenant are necessarily connected with the effluence of the Holy Spirit, which is a mystery: so, too, the divinity of religion finds a seal and attestation in the miracles, which are mysteries. Everywhere the light is born from darkness, and darkness accompanies the light. These two orders of truth are so united, so linked together, that you cannot remove the one without the other, and each of the mysteries you attempt to tear from religion would carry with it one of the truths which bear directly on your regeneration and salvation. Accept the mysteries, then, not as truths which can save you, but as the necessary conditions of the merciful work of the Lord in your behalf.

The true point at issue in reference to religion is this: Does the religion which is proposed to us, change the heart, unite to God, prepare for heaven? If Christianity produces these effects, we will leave the enemies of the cross free to revolt against its mysteries, and to tax them with absurdity. The Gospel, we will say to them, is then an absurdity; you have discovered it. But behold what a new species of absurdity that certainly is, which attaches man to all his duties, regulates human life better than all the doctrines of sages, plants in his bosom harmony, order, and peace, causes him joyfully to fulfil all the offices of civil life, renders him better fitted to live, better fitted to die, and which, were it generally received, would be the support and safeguard of society! Cite to us, among all human absurdities, a single one which produces such effects. If that "foolishness" we preach produces effects like these, is it not natural to conclude that it is truth itself? And if these things have not entered the heart of man, it is not because they are absurd, but because they are Divine.

Make, my readers, but a single reflection. You are obliged to confess that none of the religions which man may invent can satisfy his wants or save his soul. Thereupon you have a choice to make. You will either reject them all as insufficient and false, and seek for nothing better, since man cannot invent better, and then you will abandon to chance, to caprice of temperament or of opinion, your moral life and future destiny; or you will adopt that other religion which some treat as folly, and it will render you holy and pure, blameless in the midst of a perverse generation, united to God by love, and to your brethren by charity, indefatigable in doing good, happy in-life, happy in death. Suppose, after all this, you shall be told that this religion is false; but, meanwhile, it has restored in you the image of God, re-established your primitive connections with that great Being, and put you in a condition to enjoy life and the happiness of heaven. By means

of it you have become such that, at the last day, it is impossible that God should not receive you as His children and make you partakers of His glory. You are made fit for paradise, nay, paradise is commenced for you even here, because you love. This religion has done for you what all religion proposes, and what no other has realized. Nevertheless, by the supposition, it is false! And what more could it do, were it true? Rather do you not see that this is a splendid proof of its truth? Do you not see that it is impossible that a religion which leads to God should not come from God, and that the absurdity is precisely that of supposing that you can be regenerated by a falsehood?

Suppose, that afterward, as at the first, you do not comprehend. It seems necessary, then, you should be saved by the things you do not comprehend. Is that a misfortune? Are you the less saved? Does it become you to demand from God an explanation of an obscurity which does not injure you, when, with reference to everything essential, He has been prodigal of light? The first disciples of Jesus, men without culture and learning, received truths which they did not comprehend, and spread them through the world. A crowd of sages and men of genius have received, from the hands of these poor people, truths which they comprehended no more than they. The ignorance of the one, and the science of the other, have been equally docile. Do, then, as the ignorant and the wise have done. Embrace with affection those truths which have never entered into your heart, and which will save you. Do not lose, in vain discussions, the time which is gliding away, and which is bearing you into the cheering or appalling light of eternity. Hasten to be saved. Love now; one day you will know. May the Lord Jesus prepare you for that period of light, of repose, and of happiness!



FROM A SCOTCH CORRESPONDENT.

[The following extracts are from the letter of a Glasgow student to one of our ministers, and will be found interesting to all our readers. It is extremely gratifying to learn that the Lower Provinces are so well represented at the Scotch Universities.]

The session closed on Wednesday, April 24th, when the result of the competitive examinations, written and oral, was commenced; and you will hear, I am certain, with a thrill of pleasure, that the young men from the colonies have well sustained that reputation which some—whom delicacy here forbids me to name—first formed, and then bequeathed, and will always bequeath to them, to uphold and maintain. Charles M. Grant has gained a prize in Professor Ramsay's class; D. M. Gordon, the third in Logic; William Fraser has done well, dis-

tinguishing himself in every one of his classes, gaining a first prize in Anatomy, Senior Division. Honorary certificates are given in the Medical Classes instead of books, and their bearing the University stamp will ever, through life, be a portable evidence of how one distinguished himself in his various classes, and be, at the same time, one of the surest passports to future preferment. William gained, besides, a second prize in Surgery, and a second in Physiology. R. Gross (from New Brunswick) gained a first in Senior Anatomy, first in Physiology, second in Surgery, and fourth in Midwifery. G. V. Calhoun (from New Brunswick) and Alexander Cameron also gained honors, but I forget how they stand. J. Macalmon (N. Brunswick) gained a first prize in Junior Anatomy, and a second in Surgery. I gained a second in Anatomy, and a fourth in Chemistry. John B. Fraser has passed successfully all the examinations for M. D., and would have been "capped" had not his youth prevented. H. Read, from Minudie, Cumberland, (N. S.), has just returned from Edinburgh, whither he has been for a week past, and is now a Fellow of the Royal College of Surgeons, having passed a most honorable and satisfactory examination, coming in, I believe, second. Facts like these speak for themselves, and render, of course, any further remarks perfectly superfluous. So much for our winter's work; and now holiday has come to us once more, bringing with it exemption and brief respite from toil, and the delicious sense of having nothing to do for a whole fortnight! Nearly all the students have left town for the present, and the green and courts of our venerable University wear a lonely and deserted aspect; and strong is the yearning at this spring season to leave the busy haunts of men, and hie us away to some woodland retreat. True, we may no longer see the modest Mayflower, emblem of your Acadian land, blooming amid the snow, and rendering the woods fragrant with its perfume. But here we have the sweet-scented hawthorn, with its snowy flowers; the milk-white sloe; the lilly and primrose, pale as the cheek of a dying child; the gowans "wet wi' dew;" the blushing rose-bud, like to the pride of maiden's beauty; and there, by the wayside, the golden broom!

"Oh the broom, the bonnie broom!

The broom o' the Cowden Knowes!"

And then the purple-eyed heather! Let it be for ever undescribed in limping phrase of mine: but could I find words to express the joy I felt when, after years of absence, I last summer from the deck of the "Disraeli" sniffed from afar its delicious odor once more, you would know that I could find in affection no place high enough for it among all the British flora."

"The season for lectures in Glasgow is now over, and I have therefore scarcely anything

in that line to offer. The two most worthy of mention whom I have heard lately were N. Macleod and Rev. George Gilfillan, I should also add Spurgeon. The subject of Dr. Macleod's lecture was "Life Sketches," illustrating selfishness as displayed in the unlovely lives and odious character of Joseph Walker and T. T. Fitzroy Esq. The terrible precision with which their characters were dissected, shown in all their naked deformity, and held up to obloquy and as awful warnings, were worthy of a master's hand. The entire lecture showed the keen and close observer of human nature, and abounded with pathos, scathing sarcasm and rollicking wit, evoking hearty laughter and rounds of applause. And you well know what "the delivery" was like, and every now and then came the passages of deep feeling, and earnest entreating persuasion, which showed the lecturer none other than that Norman who, in the night watches, far away in that still death chamber in Tübingen, held converse with "The Earnest Student," and received from him his dying testimony. Gilfillan I heard more recently. His subject was "Reminiscences of a Tour in Norway." He is one of my literary heroes, and I listened to him with intense enjoyment, as, in his own glowing, graphic, enthusiastic style, he pencilled all the scenes and objects which had interested and moved his mind during his never-to-be-forgotten visit to Scandanavia. And bright and beautiful and awfully sublime were the pictures which he drew of old ocean on his way thither, and of the rivers, lakes, and romantic mountain scenery of that northern land; noticing particularly the Glammen and the great vale of Romsdal, the Glencoe of Norway, with its sublime and awful scenery. His apostrophes to the Great Romsdal Horn, and the huge sunless chasms which line the rifted sides of this great valley, were given in a style and spirit all his own. Mr. Spurgeon you have yourself heard. During early spring he made a preaching tour through Scotland for the purpose of raising funds to liquidate the debt on his great chapel in London, and preached four times in Glasgow. At every service immense numbers flocked to hear this celebrated pulpit orator of whom so much has been written by critics and admirers. It was in in the City Hall he preached, and considerably before the commencement of each service the great building was crammed. In language, ideas and similes, his sermons delivered here were exactly like his published discourses; and two or three times some of his remarks evoked audible, though repressed, laughter from the audience. His delivery is good, and his voice finely modulated, swelling to a pitch which rung clear through the great Hall, and then sinking to a low, conversational, confidential sort of tone, which, in the stillness which brooded over all, could be heard equally distinctly through every corner of the building. A tone

of earnest piety pervaded his entire discourses, which were listened to with deep attention. But still I came away from the meeting wondering much at the caprice of popular applause, and not altogether discovering where the strength of this man lay, whose name fame has trumpeted aloud so much of late years." W. W.

MEETING OF THE GENERAL ASSEMBLY.

We beg to refer our readers to the report of that august and venerable body, which we have given as fully as our space would permit. To a colonist, or to one who has made a colony his home, these meetings are a matter of as great, perhaps even of greater, interest than to those more directly and intimately concerned. It is the convocation of a great national Church, hallowed by many sacred and endearing associations, and rendered illustrious by the history of immortal names. There is a dignity about age which has as yet shown no sign of decrepitude, which all the tinsel and energy of a younger life cannot command. It is not alone the meeting of today which occupies our mind. Imagination carries us from the magnificent hall of the present generation, back to greater and more perilous times, when the foundation stone of Presbyterianism was being laid in Scotland, cemented, strengthened and embalmed, in the best blood of the best men of that noble land. Generation after generation has passed away, and almost every generation has been rendered illustrious by some great name or names forming part of its annals. In point of number the first general Assembly was considerably smaller than our own Synod; but what strength of grasp did they exhibit from the very outset. They felt that they were the representatives of a Church which was to embrace the whole land as the field of its exertions, and that they had to deliberate, legislate and provide for a remote posterity. Knox, and Henderson, and Melville, and Guthrie, and many other worthies, passed away, each one adding to the value of the immortal legacy bequeathed them. Those rough times which tried the souls of men have happily long passed, and we are now permitted to enjoy undisturbed the privilege for which our ancestors contended and suffered. Our worst and most formidable enemies are now our own selfish hearts, while

the battle field is the wide waste of wickedness and unbelief which lies spread out around us, and in the most distant corners of the earth. To reclaim these, to add them piecemeal to the Church of Christ, is the warfare in which we are engaged, and in which it is to be regretted the conquests are so few and on so slight a scale. While we write the Assembly has only overtaken a part of its business; but partial as it is there is enough to fill us at once with sorrow and gladness. It is a matter for gratitude that the spirit of the Church is sound, that there is no feeling anywhere to tamper with its purity or lower its standard. The decision of the Scoonie Case is a satisfactory evidence of the widening of the popular element, while the summary dealing with Messrs. Harper and McCulloch proves that the unworthy has no place within her pale. But with all this there is a humiliating evidence that there is a lack of spiritual life, amounting almost to deadness, in regard to missionary enterprise. The Church, it is true, is consolidating itself at home, increasing in strength numerically and intellectually; but the desolate places of our Zion are not cared for, and the provision for India and for the Colonial Scheme is anything but a credit to us as a Church. What is a collection of £3000 or £4000 among 1100 parishes scattered over the face of rich and fertile Scotland! When we look at the wealth even of one great city, and contrast the ability with the result we are lost in humiliation and wonder. In the city of Glasgow alone there are at least half a dozen churches which could each give £3000 a year to missions without feeling it in the slightest degree; but they do not give, and will not give, till a larger measure of spiritual life is vouchsafed them, and we pray that that spirit may descend upon them ere long, making them in reality true soldiers of the Cross. And while upon this subject let us take home to ourselves the sober and sadening truth that that spirit of lethargy is upon our souls also. We are going in and out in a spirit of indifference, while our Church is languishing in our very midst. When we reflect, when we see what one earnest heart and one active hand can do, as in the case of a Robertson or a Macleod, surely it might serve to nerve us to greater exertions, and fill us with higher hope.

The General Assembly of the Free Church of Scotland has its meetings in Edinburgh at the same time with that of the Established Church. Their financial affairs appear to be in a satisfactory condition, the very large sum of £300,000 having been realized from all sources during last year. The Australian Union case has been before them, and after a debate exhibiting much feeling and occasional bitterness, it was decided by an overwhelming majority that the decisions of former Assemblies be adhered to, that is, that the united body be the recognized body, and the dissentients, though to a certain extent acknowledged, are not to be looked on as the Free Church. This decision, though it has surprised us not a little, places, we think, the matter beyond all doubt that the policy of the Free Church is Union with all other Presbyterians abroad, though there are but feeble, if any indications, of the same feeling at home.

The proceedings of the Synod of the U. P. Church have been confined mainly to ecclesiastical business of a routine and distinctive character. We rejoice to find that that Church continues in a prosperous and efficient state, her finances having increased to the extent of £10,000 within the last three years. It is true that the great question of spiritual independence, in connection, no doubt, with the Cardross case, was brought up for discussion, and a motion was introduced repudiating in effect, in the strongest manner, the ground taken up by the Free Church in this matter, while a counter motion affirming it was also tabled. The general feeling of the Synod, however, was evidently to let the matter alone in the meantime, without affirming anything too strongly in an official manner; and in the end neither motion was adopted, but a resolution passed, leaving it so far an open question.

We observe that in the Reformed Presbyterian Synod, a serious difficulty has intruded itself which threatens to weaken the strength of the Church materially if a measure of prudence be not used, and that without much delay. This difficulty is the oath of allegiance; but as the subject is a large and interesting one we must deal with it in a separate paper.

AN ABERDEENSHIRE "JOHN POUNDS."

There resides at Badenscoth, Auchterless, Mr. James Beattie, who has now far overreached the "threescore and ten," and who, for upwards of half-a-century, has combined the faithful discharge of his professional duties as a shoemaker with the no less faithful discharge of the responsible duties of a schoolmaster. The number of his scholars has ranged from the nucleus of one to the round figure of 70. Seated on his Crispin stool, he has been accustomed to perform his two-fold duties at one and the same time, within the narrow limits of his humble workshop. When we add that, through the long period above-mentioned, Mr. Beattie's teaching was given gratuitously, and was purely a "labor of love," we have stated what will form the apology for a handsome testimonial with which he was presented on Saturday last, and his claim to rank as "an Aberdeenshire John Pounds." Mr. Beattie's individuality and genuine labor of love had not escaped an observant and talented lady novelist—Mrs. Gordon of Parkhill, who, in her last work, "Lady Elinor Mordaunt," refers to him under the name of "Thomas Baird." In 1835, Mr. Beattie was presented by his pupils with a handsome silver snuff-box, "as a mark of respect for his unwearied exertions in the education of the youth." Notwithstanding his determination to enjoy the gratification of teaching gratuitously, he could not altogether escape the good wishes of those who knew how to appreciate his worth. The fruits of his industry had taken the shape of some 10 or 12 acres of land—which he holds at a moderate rent—and the neighboring farmers would insist on "a yokin," which it would only have been an insult to refuse. In December last, however, an influential committee was organized to raise subscriptions for a suitable testimonial. The presentation took place on Saturday in front of the Badenscoth Inn, at 3 p. m., in presence of Mr. Beattie's 67 scholars, a number of the parents and other ladies and gentlemen interested. The attendance comprised a number of the most respectable parties in the district. Mr. Chalmers of Monkshill, in presenting the testimonial, after some introductory remarks, said—We are met here to-day for the purpose of tendering to you, Mr. Beattie, an offering of respect and esteem on behalf of the parents of the children attending your school, as well as of the countless numbers who have gone forth and prospered in the world mainly through the instrumentality of your labors amongst them. History fails in recording a parallel case. You have, I believe, been a teacher of the young, for a period of 56 years—unostentatiously and gratuitously making all welcome to drink of the pure fountain generously accorded to the rich as well as the poor. For the benefit of the poor, however, have you chiefly bestowed your time and unbought service; and while

I am well assured you neither asked nor expected remuneration in this world beyond the comfort of an approving conscience, I trust that, in your old age, you may appreciate this somewhat tardy mark of respect which emanating from your immediate neighbors and friends, has also enlisted the sympathies of others who, like myself, have felt it a privilege to unite in the present demonstration. It would be wrong, however, if I did not mention as liberal subscribers Mrs. Leslie of Rothie, the respected widow of your late landlord; his successor, Colonel Forbes Leslie; Mr. Leslie, M. P.; Major King; Mr. and Mrs. Gordon of Pitlurg; Mr. Gordon of Fyvie, &c. Without further remark, I beg now to place in your hands a deposit receipt for the sum of £60, lodged in the Aberdeen Town and County Bank in your name, and of the little purse now in my hand containing £26. Let me also add that it is intended to place this, your admirable photograph, in a frame, accompanied by a brief narrative of the events of this day, and the previous circumstances in your long and useful life which gave rise to the present meeting, in order that the same may adorn the walls of your schoolroom, so long as Providence is pleased to spare you, and thereafter continue as an heirloom in your family for future generations.

 GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

THURSDAY, May 30.

The General Assembly of the Established Church was opened on Thursday in the usual manner. Lord Belhaven, Her Majesty's Lord High Commissioner, held a levee at 11 o'clock in the Picture Gallery of Holyrood Palace, which was completely filled. The sermon in St Giles' was preached by the retiring Moderator, the Rev. Dr. Maitland of Kelis, who took his text from Revelations, 3rd and 20th, and delivered a very eloquent and appropriate discourse. The Rev. Dr. Smith of Inverary, was then elected Moderator. The royal commission and letter were then read, and after some routine business the Assembly adjourned.

FRIDAY.

The business of the day was commenced by the Assembly engaging in devotional exercises.

Dr. Hill as convener of the committee for the arrangement of business, was instructed to say that the Assembly would meet daily next week at 11 o'clock; that after the reading and approval of the minutes, the special business as fixed by the committee should be proceeded with and that the adjournment should be from 4 to 5 o'clock in the afternoon, and no longer. All irrelevant discussions should be avoided—(hear, hear)—and the members of the Assembly would express

opinions on any subject with as few words as possible. (Applause.)

THE ENDOWMENT SCHEME.

Mr. Wm. Smith, the convener of the committee on this scheme, read the report, a great deal of which referred to the lamented death of Dr. Robertson and his labors in this scheme. From the other parts we extract the following:—

“Under his management the Endowment Scheme, as originally cast in a general form, has been the means of directly securing the addition of 41 new parishes to the Church, while it has likewise been in a great measure instrumental in leading to the erection of 8 additional parishes (2 of them *quoad sacra*, which were respectively endowed by the principal proprietors, 6 *quoad omnia* with endowments out of the funds, in all 49 new parishes, the total provision made for which, if we take into account all relative expenses connected with feu duties, buildings, &c., may be estimated at upwards of £200,000.

“The Glasgow Auxiliary Committee appointed by the General Assembly’s Committee on the Endowment Scheme for managing Group I., being Lanarkshire, is most anxious to take immediate action in collecting and appropriating the subscriptions committed to its charge; but it finds the requirement-condition, that the whole £40,000 shall be subscribed before any part shall be collected or appropriated, an obstacle which, by death and otherwise, is seriously frustrating its endeavors. The Glasgow Committee would, therefore, humbly yet seriously recommend that the General Assembly empower its Endowment Committee to alter and modify the grounds and requirements of the original subscriptions and its appropriation as the committee with the Glasgow Auxiliary Committee may consider best to conduce to the immediate and effective operation of the scheme, having always in view the fulfilment of the original scheme in its integrity and extent.

“This minute was reported to last General Assembly, which referred it back *simpliciter* to the committee. Since then repeated communications between the Glasgow Auxiliary Committee and your committee have taken place, the result of which has been, that with the sanction of your committee, and after obtaining the consent of your subscribers at a public meeting duly convened, the Glasgow Committee have resolved to anticipate the full subscription of £40,000, to call in instalments of subscriptions already made, and endow such a proportion of chapels in the group as they are able to overtake, and at the same time to adopt the most vigorous measures for securing additional subscriptions, with the view of completing the work in their province in all its original integrity and extent. The committee have to express an

earnest hope that this consummation may be speedily realized.”

Principal Tulloch, in moving the adoption of the report, said it was impossible to mention the endowment scheme without receding the name of its lamented convener. The loss of Dr. Robertson was a subject that must fill the heart of every member of the Assembly this day. At any time, and under any circumstances, his loss would have been a deplorable one. His talents, his energy, single-hearted and heroic devotedness, made him an honor to the Church—an honor which he was sure all acknowledged, however much they differed from him in opinion. He inherited all the vigor of his race, both in body and in mind. Naturally energetic, acute, sagacious, and gifted with a sturdy and indomitable logic, he united with these qualities a noble and comprehensive mind the utmost freedom from prejudice, a tenderness of feeling, and great tolerance of judgment. These qualities early fitted him for taking an active and prominent part in the proceedings of the Assembly, and especially for that scheme with which he had identified his name. He fell a victim, he (the Principal) had no doubt, to his exhausting labors in behalf of the Church of Scotland, for he rushed upon exertions which unappreciated proved too heavy for him.

FOREIGN MISSIONS.

Dr. Clark read the report on Foreign Missions, from which it appeared that at Calcutta the number of pupils at the institution was 720, who were divided into 21 classes, and who received religious instruction in English or in the vernacular, and that the missionary, Mr. Ogilvie, received Government assistance from the agent of the Scotch Church there. The same satisfactory reports came from Gwah, Bombay, Sealcote, and Madras. He also added that the collections this year were £3,126, being £30 less than last year. This sum did not include the £900 for the memorial at Sealcote, in India. They had as yet received nothing from the Lay Association, but he hoped that they would, as they had done in former years, remember the foreign missions.

The Rev. Dr. Nisbet moved the adoption of the report; which motion was seconded by Sir Wm. Baillie.

After a few remarks from the Rev. G. Cook, late of Bombay, in which he characterised the state of their missionary establishments as a disgrace to the Church, the motion was unanimously adopted.

SABBATH SCHOOLS.

Mr. McKie read the eleventh annual report on Sabbath Schools, in which it was stated that on no former occasion had the Sabbath schools of the Church been more prosperous. This year there was not a Presbytery which had not given in a report. The number of scholars was 135,441, and the increase over the number of last year was 10,245. There

were 11,607 teachers, showing an increase of 12. There were 537 schools, and the increase over the number of last year was 38. The number of volumes in the libraries was 155,946, which gave an increase of 19,125; there were thus 155 volumes for every 135 scholars.

The report was cordially approved of, and after several of the members had expressed their satisfaction at the present state of Sabbath schools, and remarked upon their usefulness, the proceedings of the day were closed by prayer.

SATURDAY.

A LETTER AND ADDRESS TO HER MAJESTY.

Dr. Paul read the answer to Her Majesty's letter sending a subscription of £2,000, and an address of condolence to Her Majesty on the death of the Duchess of Kent.

The letter and address were adopted.

THE SYNOD OF AUSTRALIA.

The Clerk read a letter from this Synod. It acknowledged the receipt of the affectionate and cheering letter addressed to them by the Church of Scotland. It referred to the untoward circumstances by which they were surrounded—the political commotions, the spiritual carelessness, and the divisions amongst the various churches. The letter, it stated, would have the most salutary effect upon the congregations.

INDIAN CHURCHES.

Dr. Bryce read the annual report on Indian churches, in which it was stated that at Allahabad Mr. Williamson was laboring with increasing usefulness and comfort amongst the Presbyterian soldiers there, that a petition signed by 150 residents, had been sent to the Lieutenant Governor, asking that the services of Mr. Williamson be made available permanently at the station of Allahabad, providing, of course, that these services be afforded at Benares, Lucknow, and Cawnpore; that no action had been taken in the matter by the Government up to March last; that at Meerut, Mr. Thomson was discharging his duties with success and acceptability; that Mr. Dawson was at Umballa; that Mr. Bell had a congregation of 500 at Secunderabad, and had ordained a body of elders and constituted a church session; that that congregation had organised a native pastorate, and had engaged a native convert as a Scripture reader; that at Bellary the Rev. Mr. Walker was acting as a chaplain to a Scotch regiment, to the great satisfaction of all; that at Bombay and Poonah the chaplains had been laboring amongst the soldiers, and that a native agency had also been organised.

Principal Tulloch expressed his satisfaction at the report, and moved its adoption.

Professor C. Swinton seconded the motion, which was adopted.

ARMY AND NAVY CHAPLAINS.

Dr. Cook, of St. Andrews, read the report of the Committee on Army and Navy Chap-

lains. It stated that the number of chaplains was much below what was required, and not in proportion to those belonging to the Church of England and the Roman Catholic Church; that there should be at least one chaplain for each Scotch regiment.

Dr. Nisbet, Edinburgh, moved the adoption of the report.

Dr. Irvine, of Blair Atholl, seconded the motion.

The report was adopted.

HOME MISSION.

Dr. Crawford read the report of the Home Mission Committee. It stated that the income had increased considerably; that last year the collections were £3,865; that the number of contributing congregations had increased to 994; that grants had been made to Kelvinhaugh, in the Barony Parish, to the extent of £300, and to Springfield, in Cupar, to the extent of 150, and that the former of these churches had been built.

Dr. Pirie moved the adoption of the report, which was agreed to.

The report on the Conversion of the Jews was held over because of the lateness of the hour and the few members who were present.

The proceedings were concluded by prayer.

MONDAY.

REPORT OF COLONIAL COMMITTEE.

Dr. Fowler, in the absence of Dr. Stevenson, read the report of the Colonial Committee, which gave a detailed statement of the committee's operations in New Brunswick, Nova Scotia, British Guiana, Jamaica, Australia, New Zealand, Ceylon, Buenos Ayres, and British Columbia, and concluded by imploring that a special effort should be made to replenish the reserve fund, which had been seriously encroached upon. The whole ordinary income of the committee for the year to 15th April was £3,264 3s. 10d., being £301 10s. 6d., more than the income of the previous year; and the whole expenditure of the committee for the same period had been £3,876 15s. 11d., being £45 19s. 8d. more than for the previous year. The committee had to commence the year with a balance due to the bank of £326 17s. 8d., and without the prospect of any further general collection for the period of the next ten months.

After some conversation, the report was, on the motion of Dr. Cock, St. Andrew's, unanimously adopted.

THURSDAY.

THE SCOONIE CASE.

Dr. Anderson of Newburgh, spoke on behalf of the Synod of Fife.

Mr. Miller, for the presentee, left the case on these sermons, and upon the defence of these sermons so ably presented by his learned friend.

Mr. Gifford, content with what Mr. Lorri-

mer had said, abstained from replying for the objectors.

Parties were then removed, when

Dr. Lee objected to the mode of reasoning adopted by Dr. Anderson, that because there were but 22 objectors to Mr. Blackwood and some 900 or 1000 names subscribed to the call, while Mr. Blackwood was popular over the entire kingdom of Fife, therefore it was the business of the General Assembly to settle him in Scoonie. He held that if, instead of there being 22 objectors there were only two, or even one objector, it would be the duty of the General Assembly to look at the objection or objections which these two individuals or that individual brought forward, and if, on the judgment of the Assembly it was a valid objection, it was their duty to give effect to it. With regard to the sermons of Mr. Blackwood, he was of opinion that not one of these objections had been proven, and not only so, but there was not only one of these objections which had any plausible ground of proof whatever. Could they expect a youth, coming out of college, plunged at once into the cares and labors and anxieties of a large parish, and called upon to produce two sermons in a week—could they expect him to write great sermons? (Hear, hear.) Why it would amount to the nature of a miracle to do so. They must look, therefore, at the circumstances, at the average attainment in them—and not apply a standard to these sermons which they felt would be unjustly applied to their own productions. There were, he granted, incautious expressions in these sermons, which, on more mature consideration, Mr. Blackwood would not have himself approved; but surely that was very common in the experience of a young man. The expression about “the solitude of the Deity” was in bad taste—was presumptuous, and was diving into things which we had no right to meddle with; but, notwithstanding that, it had older and far higher authority than that of any popular preacher in Edinburgh. (Hear, and laughter.) In like manner he disapproved of the expression, “a part of the Divine nature;” but he took into account the hurry in which these sermons were produced. It appeared that they were four of his ordinary productions, and though not great sermons, they were very creditable indeed to a young man of his age and standing. (Applause.) Every one of the objections could be most satisfactorily answered, and particularly the one respecting the doctrine of the atonement. In the passages cited by the learned counsel, there was an anxiety to express that doctrine fully. It was true Mr. Blackwood used commonly the expression “propitiation,” but that was a scriptural expression, and the word “atonement” in theological language, had often been used to imply, not merely the reconciliation of God to man, but of man to God. While they were not great sermons, they appeared to him to indicate, in various

passages, great originality and great power. (Hear, hear.) If the time or the patience of the House permitted, he thought it would be easy, not only to show, but to demonstrate that there were various thoughts in those sermons which would not occur to a commonplace man, and which would not be in the productions of a man who took his matter from the *Homilist*, or any other compendium. There was no doubt whatever that Mr. Blackwood would prove himself worthy of the affection and admiration excited in the parish of Scoonie; and he begged, in conclusion, to move that the appeals be dismissed, and that the judgment of the Synod of Fife be affirmed, and that the Presbytery of Kirkcaldy be enjoined to proceed with the settlement of Mr. Blackwood with all convenient speed.

Mr. K. McCallum seconded the motion.

Dr. Pirie said that, generally speaking, he entirely agreed with the motion of Dr. Lee. (Loud cries of “Agreed, agreed.”)

Mr. Oswald, of Camelon, wished to make an observation or two, and attempted to do so amid general and repeated cries of “hear, hear,” and interruption. Mr. Oswald protested against any member of the house being put down in this fashion, and renewed his attempts to be heard. A scene of confusion and excitement lasted for many minutes—members rising to their feet, some preparing to leave the hall, and others urging on Mr. Oswald to desist, as the moderator had declared the motion carried. Ultimately, amidst signs and expressions of impatience, Mr. Oswald succeeded in giving expression to an opinion regarding the discourses of Mr. Blackwood, in which he should have liked to have seen more of the evangelical spirit—more of the great leading truths of the gospel.

The motion of Dr. Lee was then passed, the result being received with great applause in the gallery.

THE ELGIN ACADEMY CASE.

A petition from the Synod of Morayshire, Aberdeenshire, and Rosshire, was then read, which stated that the Elgin Academy, being a national school which had been the means of doing much good to the Church and to the country, the Assembly had in former years instructed the Presbytery of Elgin to maintain its efficiency and vindicate its rights, if tried to be impugned, by a civil process at the expense of the Church. Circumstances had arisen which had necessitated the Presbytery to take advantage of these instructions, and they had gone to law to defend their rights. The case, accordingly, came on in the Court of Session, and was decided on the 16th of January last. In consequence of this the Presbytery had become liable to expenses, to the amount of £500; and as the case was now under appeal in the House of Lords, by the Town Council of Elgin, it was petitioned that the Assembly should adopt measures for relieving the members of the

Presbytery of Elgin of the expenses in this case, and for the providing funds for the litigation in the house of Lords.

Rev. Mr. Yllicie, Elgin, spoke in support of the petition.

Rev. Dr. Cook, St. Andrew's, said the case had been a very long and vexatious one, and what their brethren of the Elgin Presbytery wanted in now coming to the Assembly, was to ask that Court to relieve them of the expenses in this case. He did not think that the Assembly would have much hesitation in responding to their petition, seeing that the Elgin Presbytery had been only acting in accordance with the wishes expressed by the General Assembly in former years. He moved that, whereas the Presbytery of Elgin, in maintaining the rights of the Church in the case of the Elgin Burgh School, acted by advice of several General Assemblies, and in particular the Assembly of 1850, find that it was a case deserving of support if there had been funds at the disposal of the Church; and whereas the Presbytery of Elgin had incurred a great deal of expense, the General Assembly warmly recommend to the friends of the Church the strong claims which the members of the Presbytery of Elgin have to the claims of the Church in being relieved from the heavy burden which lies upon them, and authorize the Presbytery to use whatever means they may deem necessary for the purpose of raising funds, and to report to next General Assembly.

Mr. James Hepe, D. K. S., seconded the motion, which was agreed to.

SCHEMES OF THE CHURCH.

On Friday evening the annual meeting of the subscribers to the Lay Association in support of the 5 original schemes of the Church of Scotland—a meeting to which ladies and aid all friends of home and foreign missions were invited—was held (under sanction of the General Assembly) in the Assembly Hall. There was a crowded attendance, the audience being composed principally of ladies.

Sir William Baillie was, on the motion of Sheriff Barclay of Perth, called on to preside; and the proceedings were opened with praise and prayer, conducted by the Rev. Dr. Maitland, ex-Moderator of the General Assembly.

Mr. C. Grant, W. S., read the report, of which the following is the substance:—

The financial position of all the schemes is far from satisfactory. In every case the expenditure has exceeded the ordinary income; and that not from any extraordinary extension of their operations, but from the shortcoming in the funds derived from the church-door collections and other ordinary sources of revenue. The contributions have been allocated to the several schemes by the subscribers and the committee respectively in the following proportions (omitting fractions):—

| | Appropriated by | | | Total |
|-------------------|-----------------|--------------|------------|--------|
| | Schemes. | Subscribers. | Committee. | |
| Education, | £166 | £223 | | £389 |
| India, | 62 | 83 | | 146 |
| Home Mission, | 113 | 167 | | 281 |
| Colonial Scheme, | 78 | 111 | | 190 |
| Jews' Conversion, | 54 | 74 | | 128 |
| Total | £473 | £663 | | £1,135 |

Mr. Grant then read a comparative statement on the income of the five schemes for the year 1860-61:—

| | Ordinary Income. | Total Income. | No. of Parishes. |
|------------------|------------------|---------------|------------------|
| Education, | £3,021 | £4,578 | 931 |
| Indian Mis., | 3,126 | 4,300 | 876 |
| Home Mis., | 3,865 | 4,788 | 904 |
| Colonial Mis., | 2,532 | 3,057 | 830 |
| Jews' Conversion | 2,243 | 3,135 | 836 |
| | £16,500 | £19,860 | |
| Income '59-60 | £15,342 | £20,533 | |
| Decrease | 652 | 672 | |

After reading the report, Mr. Grant proceeded to say that the figures it contained would satisfy the meeting that the opinion expressed in the report as to the present position of these schemes is far from satisfactory.

The report having been adopted,

The Rev. George Cook, lately of Bombay, delivered an address on the subject of Indian Missions, and was followed by the Rev. Thomas Monro, of Campsie, one of the Commissioners from the General Assembly to British Guiana, who gave an account of their voyage thither, and of the proceedings in which he had taken part with Dr. Irvine, of Blair-Atholl, in that distant yet magnificent province of their colonial empire.

The Rev. Dr. Norman Macleod, of the Barony Church, Glasgow, then addressed the meeting with his usual power. He had had a great deal of communion with men connected with India. In London he had met with missionaries and laymen from every part of it; he had had conversation with men such as Sir John Lawrence, from India; and all he had heard with regard to what had taken place there made him the more regret the present state of the missions. Many present would no doubt recollect when no missionary was allowed to put a foot upon the soil of British India, when there was no translation of the Word of God, and when there was no man able to preach or read that Word in their own language. It was little more than forty years since India was opened up for mission work. They had now 350 congregations there, and 2,000 persons throughout British India professing faith in Jesus Christ. The British officers in India were at this moment the most earnest and enthusiastic friends of missions—the men who were best acquainted with every part of India. (Applause.)

Or is it a want of confidence in the Indian Mission Board itself, of which he had the honor to be a member, which was the cause of the want of support? He wished to ask that publicly of all his brethren present. They would be accused of having lost faith in their Church, if they did not attempt in India to carry out a proper scheme of missionary enterprise—to add Presbytery to Presbytery, till they had their Synods, and he hoped their General Assembly too. (Applause.) To continue as they were doing would only be causing a waste of money, and would be nothing else than a sham. Unless they had a large scheme in their mind, and a great object in view, they would never obtain money to the extent that would be necessary, nor enlist the sympathies of the friends of the Church in the proper way. All that was now needed was that vile money. (Laughter.) It was extraordinary that he should find the Church of one of the Dissenting bodies in Glasgow contributing as much for this purpose as the whole Church of Scotland put together. (Hear, hear.) While that congregation, of course, also paid the expense of its own place of worship, the stipend of its minister, and had collections for all the objects of the Church, it had the sum of £400 as a collection to the Indian Mission. (Applause.) Dr. Macleod finally accounted for the want of interest and support in the mission by the absence of real, living faith in the Church, and said that until that faith was attained he saw no hope for the missions. (Dr. Macleod resumed his seat amid warm applause.)

The Chairman apologised for the absence of the Rev. Mr. Wallace, of Trinity College Church, who was announced to take part in the proceedings; and the benediction having been pronounced by Dr. Maitland, the meeting separated.

FREE ASSEMBLY.

WEDNESDAY, May 30.

The Free Assembly met again this morning at ten o'clock—the Rev. Dr. Candlish, Moderator.

Dr. Buchanan, Glasgow, submitted the financial statement of the Sustentation Fund Committee. The total amount collected for the year 1860-61 was £112,093 5s; that for the former was £109,269 17s. 11d; showing an increase for the year just concluded of £2,833 7s. 1d. The Associations during the past year had produced £108,153 10s. 4d.; for the preceding year, £2,873 16s. 1d. The donations for the past year were £3,939 14s 8d; for 1860, £3,980 5s. 8d, being a decrease in 1861 of £40 11s. The number of ministers on the roll of Presbyteries at May, 1860, including those invalided, besides professors and others not drawing stipend, was 839. There had been added in the course of the year 20 ministers, 6 having been admitted to charges, 5 as colleagues, and 9 to church extension charges, making in all 859 ministers

on the roll. From that number, however, there fell to be deducted 11 ministers who died in the course of the past year, and 5 who had ceased to be connected with the fund, having been translated abroad or demitted, thus leaving on the roll at the present date 844 ministers. The number of shares into which the equal dividend was to be apportioned was 730; and the sum at the disposal of the committee gave a dividend of £138.

POPULAR ERRORS.

A popular preacher is one that pleases the people; I suppose then that a popular error also is one that pleases people. Should we not please ourselves then? Yes, sometimes; but not with error; that would be like drinking a pleasant poison, and of all poisons such are the most dangerous, just because popular errors please the flesh, people wince when they are laid bare. Were the flesh crucified to them, it would not be so. The surgeon's knife is not felt when it is cutting off a mortified excrescence. And now I bethink myself of some errors of revenge.

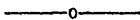
(1.) When the minister or Kirk-Session has given some offence to a member of the congregation, he often thinks that it is his plain duty to stay away from the house of God or to leave the Church. Is it? Perhaps too, you should stay out of heaven if they go in; perhaps you should desert from your regiment or your ship if the officers do not always act as you wish; perhaps you should do like the Japanese, kill *yourself* because another man has offended you. Let us hear your grievance. You fancied that the minister was *personal* in his preaching, and you would prefer sermons that hit your neighbors, or at any rate—that would not disturb you. Or you will not submit to the discipline of the Church, because there are others as bad to whom nothing is said. Or perhaps the minister is a teetotaler, and you do not like that; his business, you say, is not to cure drunkenness but to preach the gospel. Or it may be that he is not a teetotaler, and you like that still less; how can he expect to convert sinners, you remark, when he takes a little wine for his stomach's sake. Or it may be that the eldership does not please you; they are not pious enough, not attentive to the sick, not fluent in prayer. O friends, take heed what spirit you are of, you will not have to answer for *their* sins. Do not desert the ship, but prove yourself worthy of her. Do not set yourself up as judge and jury, as captain and crew all in one. Humility is a Christian virtue and not the lowest in rank and honor. The unstable never excel. Faultfinders are not seldom the most faulty. Without doubt, the easiest thing to do that I know of is to find fault.

(2.) An error too mean to be very "popular" I hope, is that when a minister does not

please us so much as he used to, the argument of "the purse-strings" as it is vulgarly called should be brought to bear. Do not pay him his stipend, till his views change. Starve him into submission, as you do with a jury that will not bring in a verdict to please you. Who then are the masters of a clergyman? God and his conscience? Oh no, says the spirit of voluntarism, but the largest subscriber to his salary. He must register their views, or else ———

(3.) When an article in the Church periodical hits some people rather hard, they think that they show their wisdom by refusing to take it any longer. They only show where the raw spot was at which the writer was shooting "at a venture." They have not even the manliness to endure a reference to their faults. When then will they have the manliness to check or crucify them? Gag truth when it is unpleasant. Thou fool! it still remains truth; and if silenced it condemns thee all the more. Who hate the light? They who love the darkness. But perhaps all that they quarrel with is that the article does not suit them. What of that! It may not be displeasure to another, and the periodical is not written for the special use of one reader or one class of readers. Look over the numbers you received during the past year, and see if they do not contain many hints, much information, advice, truth which you found valuable and as if expressly intended for you. And then sit down and write a letter to the editor telling him what sort of pieces you like best. He is not above listening to you. And you may add that you feel obliged to him and consider him an ornament to his profession, and that you will always stand up for him, and send him lists of new subscribers. That will be better than foolish talk about "giving up" what it is your duty to take.

And now, brother mine, I have done, for the present, with exposing your little weaknesses. They all spring from selfishness,—from a self-seeking, self-pleasing heart. You like those persons and things that are smooth and flattering. But the praise of man is a dangerous ointment. "Take away the fire," said a dying Christian to his friends who were praising him, "I have still combustible material about me." Love the physician more than the pimp; love truth even with the sword in her hand better than the supple serpent with a golden-cheeked apple; love God more than self.



THE YOUNG MEN'S SCHEME.

We beg to remind the friends of the Young Mens' Scheme that the time has now arrived or is nearly approaching, when they shall have an opportunity of contributing towards its funds. The Presbytery of Pictou resolved at last sederunt to hold special meetings

in each congregation on Monday, immediately after the communion, for the purpose of re-organizing, taking subscriptions, and appropriating collections for "the Young Mens' Scheme." Some of those meetings have been already held, and others shall follow in due course throughout the whole of our congregations. And we earnestly hope this general collection will prove highly satisfactory and will result in placing "the Young Mens' Scheme" in a better position than it has ever occupied. And we think our hopes are not groundless. At present more of our congregations are organized than in former years, and consequently our collections ought to be greater. We see much around us to lead us "to thank God and take courage." Within the last few years several churches have been built within the bounds of Presbytery—churches highly creditable to the good taste—liberality and energy of many of our congregations. Perhaps never has "the Kirk" made greater progress within the same period in this Province than she has done within the last few years. And we believe never were our people more zealous or more willing to come forward to strengthen the hands of their ministers than at the present time, and if we are right in our opinion we need not fear of success. With such a co-operation all things shall prosper. The *few* may propose, but it requires the *many* to carry out their proposals. Ministers may suggest, but unless their suggestions are seconded by other people they must fall to the ground and nothing be done. Nay, further, it often happens that our schemes fail; for want of a proper organization throughout the *whole* of our congregations. A *few* are found ready to do their duty while others hold back from bearing their proper share of the burden. The consequence is, that those who have done well, often feel discouraged by the smallness of the result of their exertions. Thus let two or three congregations only contribute to "the Young Mens' Scheme" and while they may do well as individual congregations, yet the amount of their collections must appear very small indeed, as the entire amount contributed in the Province towards the Young Mens' Scheme. What we want emphatically is *united exertion*. We require to feel and believe as a church in this country that our success depends very much upon the exertions of every *individual congregation*, just as the prosperity of each congregation must always in a great measure depend on its *individual members*; and surely every member of a congregation ought to feel that as such, he or she has a work to do for Christ in an individual capacity—and is individually responsible for the conduct of that congregation which is composed of individuals, and were this view realized, what might we reasonably expect? Certainly a very large addition to the funds of the Young Mens' Scheme—such an addi-

tion as would enable us to send several young men to join these already studying for the ministry. But while every congregation ought to contribute, it cannot of course be expected that they will contribute equally. Some are wealthy and others comparatively poor; some for a long period enjoying a regular ministry; others still destitute of the means of grace; others but very recently supplied. Halifax with its comparatively great wealth, its able ministers, its splendid churches and its old congregations, ought to come forward liberally in this and such like schemes, and show an example to other congregations, which are of more recent origin and have not had such advantages for such development and organization. Yet the weaker congregations cannot remain entirely aloof on account of their weakness. The poor mens' mite must be cast in just as well as the rich mens' larger sums—every man according to his ability—each bearing the other's burden and all anxious to promote the same good cause. If such be done, we can yet accomplish something worthy of us as a Church of Christ.

We have always in former numbers of the *Record* dwelt on the importance of this Scheme. We hope that it is quite unnecessary to urge its importance any further, and that it recommends itself as *one* of the most important, perhaps *the* most important of all the schemes of the Church. And sure I am that it must have given much pleasure to all its friends to witness the success which has crowned the labors of those students at present studying both in the University of Glasgow and Canada at the conclusion of another session. They have gained laurels which speak for themselves and stamp them as men of no ordinary talent. Long may they continue to gain them. We believe this to be merely the first fruits of a greater harvest, the harbinger of still greater rewards. And while we are well aware that those young men would not thank us for the public notice of their success, still we make mention of it even at the risk of their displeasure, feeling assured that it cannot fail of imparting pleasure to their numerous friends. We had the happiness of being intimate with such of them as students in the University of Glasgow. We have walked with them, the venerable courts of "Alma Mater," saw them in the intercourse of their fellow students—watched with deep interest their "appearances" at class and in society, and always felt proud of them as countrymen and especially (if God spare them) as the future ministers of our beloved church in Nova Scotia. They are indeed possessed of all advantages and under the sway of such influences as can scarcely fail humanly speaking, of making them workmen which need not be ashamed.

Yet let it be remembered that the number at present studying in connection with this

scheme is miserably small—far smaller than it ought or ever might have been were it properly sustained. The amount required for each is but trifling—the sum drawn by them all yearly but small. Yet the Presbytery cannot at present add to the number unless the scheme be more vigorously supported. This is a matter of £. s. d. The Presbytery is desirous of sending some more—shall they be enabled to do it? Surely by the commencement of next session we shall hear of at least two or three more crossing the Atlantic to enter upon their studies for the sacred ministry. Yet it remains for our people to decide whether it shall or shall not be so. Theirs must be the praise or the blame—the shame or the glory. One thing however we say and that fearlessly—that unless they now exert themselves they need not expect much sympathy in future when they raise the cry of spiritual destitution—of silent Sabbaths and unopened Sanctuaries. They can now make provision against such a calamity—they can aid in procuring a constant supply by coming forward and vigorously supporting the young mens' scheme. And if this be not done, do we deserve sympathy?—let us bear in mind "he who helps not himself shall have help from nobody." Surely the past might have taught us very serious lessons were we by any means apt to learn. Have we not been looking for aid for many years across the Atlantic and still look in vain for our wants and not be supplied even by the most energetic of Colonial Committees. The remedy is now in our own hands—let us be careful to use it. And we need not fear too great a supply of ministers of the Gospel in this Province. Even supposing all our present vacancies were filled up, still we think this scheme ought to be vigorously supported. That field "the world" is indeed a wide one—"the harvest truly is great and the laborers few." And would it not still be an object worthy our best exertions to aid in educating laborers for this field even although they should devote themselves to another portion of the vineyard apart from their native Province? What have we done as a Church towards the evangelization of the heathen world? Alas! we cannot point to much—we acknowledge it with humility and sincere sorrow. Yet we trust that the day is not far distant when we shall bestir ourselves in this great work and endeavor to do something in the cause of Foreign Missions. Would it not be a noble work to educate one missionary for the heathen world—to send even *one* "to preach among the Gentiles the unsearchable riches of Christ." This would indeed be unselfish and Christ-like—this would be approximating our duty as subjects of the kingdom of Christ. The duty immediately before us is one of a more selfish kind—it does not concern the heathen but ourselves—it points to an agency not for a foreign land, but for our own country. Here

we have not a shadow of an excuse for standing back and withholding our support. We are bound to forward the interests of this scheme not merely on the grounds of general Christian duty, but also on the grounds of Christian Patriotism. Who among our adherents does not wish to see our beloved Church prosper in this country? Who does not earnestly pray for the success of our Zion, "for the lengthening of her cords and the strengthening of her stakes?" Yet we would remind them that the sincerity of their prayers is very questionable if they content themselves by resting without putting forth any vigorous exertions to promote the object of their prayers. Christ at his departure committed the interests of his Kingdom to his followers. That kingdom was to spread and flourish through the blessing of God or human agency. In this great work every follower must take a part, and each according to his ability. He has a just claim on our time and talents, and he expects some sacrifice from each of his servants. And surely we cannot deny him this. Surely we cannot refuse to do a little for Him who has done so much for us. Is it not a great privilege to be allowed to be fellow-workers in the grand cause? to be enabled to enjoy the satisfaction of feeling that we are doing something for the promotion of the Kingdom of Christ?

We therefore appeal confidently to our friends in behalf of this scheme. We trust they will regard it to be both a privilege and duty to aid it by their contributions, and so enable the Presbytery to send additional young men to study for the work of the ministry. To the collectors we would beg to say one word in conclusion. Much of our success depends upon you. We would wish you to feel that you are (independent of higher consideration) performing a duty and a service to your country and your Church, and we feel confident that you will do it with energy and zeal. Do not be discouraged, even should you meet with coldness and indifference in some quarters (which I do not much anticipate.) Let the goodness of the cause in which you are engaged arouse your exertions, and may the blessing of God crown your labors.

S. M. G.

For the "Record."

Where the churchyard foliage waves,
Side by side two grass-grown graves;
Thine the resting place of one
Dying when life's day was done:
That for her, a little rose
Blighted ere the morning's close:
He on sunset closed his eyes;
She but saw that sun arise.

Broken by the changeful strife,
Weary with the march of life,
At the curfew's summoning bell
He, the veteran soldier, fell.

When the midnight watch came round
Laid his knapsack on the ground,
Humbly crossed his hands in rest,
Folded on a silent breast.

She, among the flowers at play,
Lovely as the new-born day,
Knowing not of toil or care,
Innocent as angels are,
Girt with love and household blessing,
All life's richest gifts possessing,
Heaven exhaled the perfume dear
Of our dewdrop sparkling here.

He, an exile on our shore,
Sought a home for evermore.
Boyhood's dawn and manhood's prime
Nurtured in that glorious clime
Where bright waters lave the strand
Of the German fatherland:
Here a wandering household leaf;
'Twas the reaper bound the sheaf.

She, a blossom of the lea,
Ours from earliest infancy,
Like a Mayflower on the sod,
Sinless from the hand of God.
Nothing there—her all was here,
Household love that held her dear;
Yet she knew the summoning word,
When our Father's voice was heard.

There they lay, grandsire and child;
Tears have fallen, lips have smiled;
Many a weary year since each
Dumb became to mortal speech.
What are we? and what are they?
Ours to suffer, ours to pray,
Waiting for the Master's call:
'Theirs — Oh God! thou knowest all,
Halifax, June 20th, 1861. M. J. K.

ECCLESIASTICAL ITEMS,

PRESIDENT EDWARD'S RESOLUTIONS.—
SELECTED FROM SEVENTY CONTAINED IN
HIS MEMOIR.—Being sensible that I am
unable to do anything without God's help, I do
humbly entreat him by his grace to enable
me to keep these resolutions, so far as they
are agreeable to his will, for Christ's sake.

1. That *I will do whatsoever* I think to be
most to the glory of God (and my own good,
profit, and pleasure, in the whole of my dura-
tion, without any consideration of the time,
whether now, or never so many myriads of
ages hence.) Resolved to do whatever I
think to be my *duty*, and most for the good
and advantage of mankind in general. Re-
solved so to do, whatever *difficulties* I meet
with, how many soever, and how great
soever.

5. Never to lose one moment of time, but
to improve it in the most profitable way I
possibly can.

6. To live with all my might while I do live.

7. Never to do any thing which I should be afraid to do if it were the last hour of my life.

8. To act in all respects, both speaking and doing, as if nobody had been so vile as I, and as if I had committed the same sins, or had the same infirmities or failings as others; and that I will let the knowledge of their failings promote nothing but shame in myself, and prove only an occasion of my confessing my own sins and misery to God.

9. To think much, on all occasions, of my dying, and of the common circumstances which attend death.

10. When I feel pain, to think of the pains of martyrdom and of hell.

11. To be endeavoring to find out fit objects of charity and liberality.

12. Never to do anything out of revenge.

13. Never to suffer the least motions of anger towards irrational beings.

14. Never to speak evil of any one, so that it shall tend to his dishonor, more or less—upon any account except for some real good.

15. That I will live so as I shall wish I had done when I come to die.

16. To live so, at all times, as I think is best in my most devout frames, and when I have the clearest notions of the things of the Gospel, and another world.

17. Never to do any thing which I should be afraid to do, if I expected it would not be above an hour before I should hear the last trumpet.

18. To maintain the strictest temperance in eating and drinking.

19. To endeavor to obtain for myself as much happiness in the other world as I possibly can, with all the power, might, vigor, and vehemence, yea, violence, I am capable of, or can bring myself to exert, in any way that can be thought of.

20. To examine carefully, and constantly, what that one thing in me is, which causes me in the least to doubt of the love of God; and to direct all my forces against it.

DR. GUTHRIE ON SOCIAL IMPROVEMENT.

—On Wednesday evening, a soiree was held in Balmacollm Free Church, for the purpose of liquidating the congregational debt. Dr. Guthrie, who was present, delivered an excellent address, in the course of which he said—If all the members of our churches were members—everybody working—if all this congregation were working—what an amount of good they would do! People say that it is the business of the minister; that was the old way of it. That it is the business of the elders; that is the old way too. At the battle of Waterloo, when we had some 40,000 or 50,000 men drawn up, and when the cannonading began at Hugomont, if the whole British army had said—“It is not our busi-

ness to fight; it is the Duke of Wellington's, and the officers and lieutenants, and the captains and the majors, and the colonels' duty to fight”—where would we have been this day? You know it as well as I do, that it was not these men that won the battle; it was the privates under the guide and direction of the officers. The minister's duty is to direct and guide. Their first business is to preach. As to the work outside the church, the minister should be the presiding, guiding, animating, inspiring genius and spirit of the whole, but every member of that church should work. When I was in Portsmouth, I went to visit a place I have great interest in—St. Mary's Street. I went along that street till I came to a very humble part of the town. I paused at the shop of the man in whose history I felt so deep an interest. I went into the shop. It was a cobbler's shop. I think it was about ten feet long by seven wide, and there worked the poor cobbler. Before that man was laid in his grave, he was the means of saving not less than 500 children from eternal ruin, and making them useful members of society; and he did that without fee—without reward—without pay—without praise—without notice—but that man had run into celebrity since he was laid in his grave. The man I refer to was John Pounds, the founder of ragged schools. There was a poor cobbler, who had his shop running over with children. He was to get nothing for it, and he used to entice the boys to come in; and if he happened to be an Irish boy, he might have been seen running down the quay of Portsmouth holding a smoking potatoe under his nose, and prevailing on the boy to come to school. (Laughter.) There was John Pounds, in the condition of a cobbler, taking boys into his shop, and, while working, teaching them reading, writing and arithmetic; and before he died that man was the means of saving no less than five hundred children. Have you saved one? You have the means to do it, many of you; that man never had. That was what the cobbler did; and now I will tell you what I saw in London. I went away to the darkest, most ragged, wicked district of London—dark and dingy, save where the glare of what is called the gin palaces of London throw their light on the dark wynd of prostitutes and haunt of robbers—accompanied by two gentlemen. I at last reached a large dingy building; I ascended the trap stair, which led to a building about half as large as this church, and I found myself in the strangest scene of misery, woe, crime, wretchedness, and guilt I ever saw. That place was fitted up as a refuge for houseless women; that was a refuge for women who had no place to lay their head but on the cold stone steps of a door. Here they found a fire, a couch, and a roof to shelter them. There were not less than thirty, forty, or fifty of them there. Many of them had retired to their couches;

they were ranged up along the wall, then was laid on the floor a piece of wood, with a piece of everlet. I never saw such countenances, where vice and guilt stared at you. Such a scene of misery I never saw. And now who was there? In the middle of the room there stood a table. On that table stood a Bible, out of which these poor wretched outcasts heard the Word of God, of Christ; and by that table stood a woman, or I might say an angel. She had left her father, mother, and brother and sister, and came to be the mother, the sister, the physician, and the friend of these wretched outcasts, for whom no one cared. This woman in humble life had done much, and you see what women in high life have done. I was one day waited on by a woman in Edinburgh, wanting my advice about something I was interested in. This woman opened her school and took in some dozen children on Sabbath evenings; then she took them in on the week days; then she tried to get some to give her assistance, and get means to enable her to give these children a meal; and the acorn thus implanted in the ground became a goodly tree. This was an amazing fine example of great power. That woman was no lady. That woman had no title. That woman had no place. That woman had no wealth. That woman was neither more nor less than the wife of an ordinary blacksmith. That is what a blacksmith's wife can do, or any man's wife who has got the heart. I could tell you many others, but I wait, in conclusion, to allow the people to see what the members of a church can do. This was in Hamburg, one of the most wicked cities of the world. It was connected with a cobbler's shop, and he was a tradesman in Hamburg. They had also John Pounds, the cobbler; and he had heard of one in Morayshire who had been doing the same thing for the last twenty-five years. These sons of Crispin ought to make us ashamed of ourselves, and it raises the very business of a cobbler in my eyes. (Applause.) I was going to tell you that Oncken and four other men (which was told me by a foreign gentleman as true, and I give you his own statement) met in the cobbler's shop in the town of Hamburg, to try to put a check to the wickedness of the town, which was dreadful. These five men resolved to form themselves into a church. Twenty years ago they formed themselves into a church, that church consisting of five members. That was twenty years ago. Now let us leap over twenty years. That church, which consisted of five members, has spread over Hamburg, over more or less of the neighboring States, till now the five has grown to 50,000; and we have reason to believe that of that 50,000 no less than 20,000 truly converted souls are among them. The ground of entering the church of Hamburg was that every member was to be a working member of it. In Edinburgh my congregation come and got fed in the

forenoon; but the church in Hamburg assembled for worship in the forenoon, and in the afternoon men and women went to the fields and the roads, the hedges, the lanes, the byeways of Hamburg, and they brought others in. It is not only ministers that are to say, Go. The spirit is God's spirit; the bride is Christ's Church; the ministers, elders, all men on earth are to say, Come; and that is the reason why that church has made such progress; and I believe there never was a church so blessed of God. There are some people who live for enjoyment in this world. This world is not for enjoyment; it is for employment. This earth is not for the wages, but for the work. Earth for the work, heaven for the wages; earth for employment, heaven for enjoyment; earth for toil, heaven for rest.

ESTABLISHED CHURCH.—Presbytery of Edinburgh.—A meeting of this rev. Court was held on Tuesday—Dr. Fowler, moderator. A letter was read from the Rev. J. Stuart, St. Andrew's Church, asking leave to resign his appointment to the General Assembly; but the Court, by 15 to 7, declined to receive it. A lengthened debate then took place on the report presented by a committee at last monthly meeting, which proposed to put an end to the arrangement recently entered into for Trinity College Church congregation worshipping in the old church which has been deprived of a minister by the Annuity-tax Act, and proposing that the former should be sent to New Street Church, Canongate. It was contended that by the present junction of the congregations, the effort to raise a separate endowment for the old church would be neutralized, and it was answered that the arrangement would only subsist till Trinity College Church was rebuilt, and that New Street Church was unsuitable. It was resolved, by 15 to 12, to disapprove the report and discharge the committee. The Presbytery thereafter proceeded to ordain Mr. Barbour to the charge of St. Saviour's, in the colony of Berbice. Leave of absence was granted to the Rev. A. R. Bonar, on account of ill health.

St. COLUMBA CHURCH.—Yesterday afternoon, the Rev. Norman Macleod was ordained as assistant and successor to his uncle, the Rev. Dr. Norman Macleod, of St. Columba Church, Hope Street, in that church. The church was crowded by the congregation and their friends, and the services were conducted by the Rev. Mr. Park of Cumberland, who delivered an eloquent discourse from Matthew xix. 27. In the evening a soiree was held in the City Hall on the occasion of the ordination, and the chair was occupied by the Rev. Dr. Norman Macleod, of the Barony. Reside the chairman were—the Rev. Norman Macleod, the Rev. Dr. Macleod, of Morven, father of the youthful Pastor; Rev. Dr. Runciman; Rev. Dr. Mc-

Farlane; Rev. Mr. Middleton; Rev. Mr. Dodds; Rev. Mr. Alison; Rev. Mr. Mitchell; Rev. Mr. Stewart; Rev. J. C. Bryce; and the elders of the congregation. The Hall was well filled. After tea, the Chairman delivered an address, in which he expressed his belief that they could scarcely have got a more fitting minister for St. Columba Church, and that it was most remarkable that there had scarcely been ever a call laid before a Presbytery so numerously signed, there having been affixed to it the signatures of 1100 communicants and adherents of the congregation. Mr. McLean, in name of the ladies of the congregation, presented Mr. Macleod with an elegant gown, a Bible, and Psalm-books; and read an address, in which was expressed the unanimous wish of the congregation; that their newly-appointed minister might long be spared to labour amongst them. Mr. Macleod suitably replied; after which addresses were delivered by the Rev. Dr. Macleod, of Morven, the Rev. Mr. Dodds, and the Rev. Mr. Middleton. The soiree was a most agreeable one.

FREE ST. JOHN'S CHURCH.—POSTURES DURING DIVINE SERVICE.—At a congregational meeting of the Free St. John's Church, held on Wednesday evening—Dr. Guthrie in the chair—it was resolved, by a large majority, to adopt the standing posture in singing.—*Scotsman.*

TRANSLATION OF THE REV. MR. MACLAREN TO THE CHURCH OF FRASERBURGH.—On Monday evening, a meeting of the Newark congregation was held in the church—Lawrence Hill, Esq., in the chair. The Rev. Mr. Moffat, Port Glasgow; Rev. Mr. Somerville, Irvine; Rev. Mr. Maclaren; James Anderson, Esq., of Highholm, with other members of session, and trustees, occupied the principal seats near the chair. There was a large attendance, and the house was well filled. The meeting had been convened for the twofold purpose of taking farewell of the Rev. Mr. Maclaren, their esteemed minister, who has received the presentation to the church and parish of Fraserburgh, and also to offer him a substantial mark of their regard and appreciation of his worth. The articles, which had been wholly subscribed by the congregation, were then presented by the Chairman, who, in a few felicitous observations, expressed his sorrow at Mr. Maclaren's removal from amongst them, a regret, however, which was moderated by the reflection that he was leaving for a larger sphere of usefulness. The Chairman then presented Mr. Maclaren, in name of the congregation, with a valuable timepiece, set in Parian marble, and covered by a glass shade; a solid silver jug, exquisitely chased; together with a very neat cameo brooch for Mrs. Maclaren. Mr. Maclaren acknowledged the valuable gifts in suitable terms, and warmly responded to the sentiments of the Chairman in regard

to Newark congregation. The Rev. Mr. Moffat, Port Glasgow, expressed the gratification he felt in the recollection of the many years he had spent in cordial friendship with Mr. Maclaren, associated as they had been in the same locality, and how frequently they had co-operated together in every good word and work. After similar expressions of esteem and good wishes for his success in his new sphere of labor, by several other speakers, the meeting separated.

UNITED PRESBYTERIAN SYNOD.—This rev. body commenced its annual session on Monday. The Rev. Dr. Harper, retiring Moderator, preached from Matthew v. 14, after which Dr. Robson, of Glasgow, was chosen Moderator over Dr. Smith, of Biggar, by 91 to 87. The Rev. H. M. Macgill gave in the report on the annual statistics of the Church. The following are the leading figures of the report:—Number of communicants, 165,566. Accessions, 4,682. Baptisms, including 94 adults, 9,587. Congregational income—for strictly congregational purposes—£157,627 3s. 1½d. Missionary and benevolent income, £40,152 19s. 4d. Total, £197,780 2s. 5½d. Debt liquidation in 1860, 46,000 16s. 7d. Stipends, £78,387 9s. 2d. Average contributions for all purposes by each congregation, £366 18s. 9d. Sabbath schools 942; teachers, 8,719; attendance, 68,854; advanced classes, 718; attendance, 20,568; day schools, 76; libraries, 493; volumes, 167,311; prayer meetings, weekly, 1,183; fortnightly, 139; monthly, 314; aggregate attendance at these, 43,970. The three great statistical facts of the year 1860 relate to the number of prayer meetings, the amount of efforts in extinguishing debt, and the aggregate of contributions for all Christian objects. Each of these amounts exceeds the figures of the previous year, which were all of them much in advance of any result previously attained. 1860, debt paid in 483 congregations, £4,317; total contributions of the Church, £20,278; aggregate attendance at prayer meetings, 43,970. As usual, for the first few days the business will be of a merely routine character.

U. P. SYNOD.—This reverend body have continued their sittings during the past and present week up till last night when they were to terminate. The business has been, for the most part, of a strictly denominational character. The only subject of general importance was that of Spiritual Independence regarding which two sets of overtures were brought up—the one by Dr Johnston, of Limekilns, affirming the extreme view in favor of the doctrine, and binding down all the ministers and members of the bodies to an implicit obedience to the decisions of the Church, even when its courts saw fit, in what they might consider urgent cases, to alter or suspend their regular procedure. The other was supported by Mr. Robertson, of Stowe, and was in direct opposition to this, reserving

to the members all rights at common law. The Synod rejected both in favor of a third, by Mr. Macewan, of Claremont Street, Glasgow, which simply referred the matter to the standards already in existence, without attempting to define minutely their bearings on the subject. In other words, it sought to leave the point, as far as possible, an open question, to be resolved according to the circumstances of each particular case. The general reports on churches, schools, and financial matters bore that the Synod was in a healthy and prosperous condition.

THE CHURCH IN NOVA SCOTIA.

NOVA SCOTIAN STUDENTS.

We have more than once had the pleasing duty of bringing under the notice of our readers the marked distinctions won at the Scotch Universities by those gentlemen who are now laboring with so much zeal and acceptance among us as ministers or missionaries. Every member of the Church was proud of their success, as not only reflecting honor upon it, but upon their native province. It was no insignificant matter to hear so often on the 1st of May in one of the most august and learned assemblies in the world, year by year, the name of Nova Scotia called out, coupled with the highest honors the Assembly had to bestow. It was, indeed a proud distinction, that in an eager but generous contest with a thousand competitors from every country on the globe, a first, and more than once the very foremost place should be held by young Nova-Scotians. We are sure it must afford no small satisfaction to every true lover of his country that though these young men have left the field to younger aspirants, the name of Nova Scotia promises to keep its place in the lists. From the letter of a correspondent in another part of the present number it will be observed that at the University of Glasgow the following prizes have been carried by Nova Scotians:

Charles Grant, Pictou, prize in Senior Latin.
 Daniel M. Gordon, Pictou, 3rd prize in Logic.
 William Fraser, New Glasgow, 1st prize Senior Anatomy.
 William Fraser, do. 2nd do. Surgery.
 William Fraser, do. 2nd do. Physiology.
 R. Gross, N. B., 1st Honorary Certificate in Anatomy, 2nd in Surgery, and 4th in Midwifery.
 G. V. Calhoun, N. B., honors in Medicine.
 Alexander Cameron, Pictou, do.
 J. Macalmon, N. Brunswick, 1st prize Junior Anatomy.
 J. Macalmon, do. 2nd do. Surgery.
 John B. Fraser, New Glasgow, degree of M. D., with honors.

H. Read, Cumberland, N. S., elected F. R. C. S. of Edinburgh.

We have heard also that Mr. Porteous from New Brunswick has distinguished himself highly in the Theological classes in the University of Edinburgh.

Is not the above list an honor to Nova Scotia and New Brunswick, and especially so when we keep in mind, that unlike many of the provincial Colleges, the various classes instead of consisting, it may be, of a dozen students average from 150 to 200 in each class, from England, Scotland, and Ireland, educated in the best seminaries and by the most distinguished masters.

Surely such a result as the above ought to encourage us in prosecuting the Young Men's Scheme with all possible vigor, and to open every heart that is not absolutely made of stone.

MEETING OF ST. ANDREW'S CONGREGATION, PICTOU, IN BEHALF OF THE YOUNG MEN'S SCHEME.

Immediately after the conclusion of divine service in this church on Monday 24th ult., a meeting of the congregation was held to adopt means for strengthening this important Scheme. It was not a very large one, the greater portion of the country part of the congregation having left before business commenced. William Gordon, Esq., was called to the chair, and having explained briefly the object of the meeting, called upon the Rev. Mr. Grant, missionary, to advocate the claims which the Scheme had upon the Church. Mr. Grant addressed the meeting at some length with great vigor and earnestness. He showed that if our Church was to continue to exist in this province this Scheme must be made her sheet anchor; that since 1843 only one Gaelic speaking missionary had been sent out by the Parent Church, and that the only possible hope for us was that of educating natives of this province for the ministry. It was not a matter of choice but of necessity, and those who turned their backs now upon this Scheme were in reality turning their backs upon their Church, and lending a hand to her destruction. He pointed out what had been done and was doing by other Christian bodies, and concluded with an eloquent and impressive appeal in behalf of the best interests of our beloved Zion. The Rev. Mr. Macmillan in a few practical remarks stated with equal force and point that if the County of Pictou refused to support this Scheme the missionaries who were its first fruits must come to the painful conclusion that that they have not come up to the expectations of the people. The Rev. Mr. Herdman recommended the Scheme earnestly to his people, setting forth its immense importance to the Gaelic speaking portion of the Church, and the corres-

ponding duty that lay upon them. The Rev. Mr. Sinclair showed the pressing wants of the Church; the many vacant and destitute fields both in Pictou and other parts, and especially in Cape Breton, stating that that very day a very numerously signed call had been forwarded to one of the missionaries from Middle River, Baddeck and Bourlariderie Island. The Rev. Mr. Mackay next addressed the people in a stirring and effective speech. He pointed out the duties of Pictou not only as a rich and able congregation, but as the charge in the county town, and one which had been privileged to receive a large amount of the services of the missionaries. He pointed out the value of the Scheme both to the Church and to the student, and what a load of anxiety it would take from the mind of the latter, from the mere consciousness that it was there to fall back upon, even though he should never happen to require its aid. After a few words from one or two laymen a subscription list was opened, and the sum of \$154 was signed by a dozen individuals. It was agreed that collectors be appointed, and that every member and adherent of the Church be waited on, when it is hoped that none will refuse to give his or her mite in so good and so pressing a cause. The Exchequer is empty. There are now four young men upon the Scheme—two in Scotland, and two in Canada, and several applications have been made from others of the highest character and the greatest promise. Who can refuse? Surely no one who loves his Church, and would wish to see it prosper? Let us remember the widow who dropped her two mites into the treasury, and our blessed Lord's opinion of the act.

THE CHURCH IN PRINCE EDWARD'S ISLAND.

Our ministers on the Island have been clamoring for a missionary ever since the last batch landed in Nova Scotia; and accordingly the Pictou Presbytery sent me over in May to give a month's supply to the vacant stations there. Almost the whole of that time I spent in Georgetown; for while it never was a very strong congregation, at present it is peculiarly weak; and the liberality of the Colonial Committee has hitherto prevented it from exerting itself so much as it ought to have done. The population of the village and royalty is between 700 and 800 souls, more than half of whom are Roman Catholics; the remainder belong to the Church of Scotland or the Church of England. In the country round about there are also two denominations of Baptists, two varieties of Methodists, and several Free Churchmen. Some 15 or 16 families once belonging to our Church are now Romanists; a few became Episcopalians, and a considerable number joined the Baptists. Many who still call themselves Church of Scotland men are in reality nothingarians, "caring for none

of those things;" glad of any excuse that will keep them away from Church or from the discharge of any other religious duty. In fact, while there are some noble men in connection with it, yet the congregation as a whole has hitherto been deficient in spirituality and zeal. It is useless to ask whose fault is this; it is enough to know that it would be a disgrace for the Church to allow the field to remain long in its present condition.

Georgetown is prettily situated on a spit of land lying between two rivers or arms of the sea. At the head of one of these rivers (called Cardigan), and about six miles from Georgetown, is the shell of a church—commenced by Mr. Lockhead, but which has not received a stroke of work since his departure from the Island. This building would be very convenient for some 20 or 30 families; and Mr. Lockhead deserves great credit for setting it agoing and carrying it on in spite of much indifference and other difficulties. He set the right example to the people by going himself to the woods for lumber for it, and by boarding and shingling it; and I trust that something will be done this summer by the people towards its completion. Were it finished, it would furnish in a year or two, along with Georgetown, a sufficient field for the undivided services of a minister.

In the meantime, half the services of a missionary is all that Georgetown could afford to secure, and considering the size of the congregation perhaps that would be quite sufficient supply. The people have now given proof of their anxiety for ordinances, for they have already forwarded £10 (Island currency) to pay for the five Sabbaths on which they received services; and the trustees have given a bond to the effect that they will pay for 3 years the sum of £75 per annum, quarterly, in advance, for half the services of a missionary of the Church of Scotland. For a people so weak and scattered, this is wonderful; and I trust that at the approaching meeting of Synod, their case will receive the most favorable consideration. If something be not done for them now, we had better surrender this and other out-stations on the Island to some other Church.

If a missionary were sent to the Island in the Autumn for a year or two, there is another place to which he could devote half of his time. I refer to St. Peter's road, about 6 miles from Charlottetown, and 36 from Georgetown. Our people there are building a church, which will be finished in October first; and then they intend to offer £75 for half the services of a missionary. Indeed I expect that this offer will be handed in to the Island Presbytery before the meeting of Synod. Thus we might have on the Island what we never had even an approach unto before;—a missionary paid by the people and not by the Colonial Committee. There are sufficient fields of labor around Charlottetown to engage the whole time of another minist-

ter; but as we are trying to get along on our own resources, we must make small beginnings and feel our way. At present the Island Presbytery is ludicrously weak, considering the number of our people within its bounds. Instead of two ministers, it should count at the least four: but better that it should remain as it is than that it should burden the Colonial Committee longer. We have been too long in matters financial "under tutors and governors;" it is high time that we should begin to keep house for ourselves and at our own expense. It is not pleasant to be taunted with the receipt of "foreign money," when our people are as able and as willing to pay as any other denomination in the Provinces.

GEORGE M. GRANT.

MEETING OF THE PRESBYTERY OF PICTOU.

*St. Andrew's Church, June 5, 1861,
Which time and place the Presbytery of Pictou met and was constituted. Sederunt, &c.*

Inter Alia.

Calls and subscription lists from the congregations of Wallace River and Folly Mountains were laid on the table. On a consideration of the whole circumstances in connection with this case, the Presbytery resolve to proceed with the induction of Mr. McCurdy as soon as possible after the meeting of the Synod, during the session of which definite arrangements will be made.

Mr. Herdman requested leave of absence for the term of three months, commencing with the Sabbath after the meeting of Synod, which was granted. The Presbytery agree to supply Mr. Herdman's pulpit every second Sabbath during his absence.

Missionaries received appointments as follows, viz:—Mr. Grant, June 16th and 23rd, River John. Mr. Sinclair, June 9th and 16th, Roger's Hill, June 23rd, Pictou. Mr. Cameron, June 9th, Lochaber; June 15th, Barney's River; June 23rd, New Glasgow; July 7th, Cape John, at the dispensation of the Lord's Supper. Mr. Cameron was authorized to take steps in Lochaber towards the election of elders in that congregation.

With respect to application for supplement from the Colonial Committee, it was moved, seconded, and unanimously agreed to, that Presbyterial examination shall in future precede, in every case, the sanctioning of any such application. The Presbytery appoint to meet in the Church at MacLennan's Mountain on the 29th of July for the purpose of enquiring into the necessity of the continuance of the supplement granted by the Colonial Committee to this congregation. An application for supplement from the Colonial Committee having been made by the trustees of St. Matthew's Church, Pugwash, the Pres-

bytery appoint to meet in said church on the 25th day of July for the same purpose.

It was moved, seconded, and unanimously agreed to, that meetings shall be held on the Monday after the Sacraments, which shall be held previous to the meeting of Synod, for the purpose of urging increased support of the "Young Men's" Scheme, and obtaining subscriptions for the same.

Messrs. Sinclair and Cameron were enjoined to have their report of their mission to Cape Breton in readiness by next meeting, which shall take place during the Session of Synod.

Adjourned to meet in Pictou on the first Wednesday of September.

JAMES CHRISTIE, *Pres. Clerk.*

REPORT OF FOREIGN MISSIONS.

From the statements as to the work at the different stations, it appears that the institutions for imparting a Christian education to the natives are still maintained at Calcutta, Madras, and Bombay. The preparation of young men for the ministry also occupies a large share of attention. The congregation of natives, under a native pastor, at Madras, continues to flourish; while instruction is given in the vernacular by native licentiates at Vellore, and by catechists and others elsewhere. In accordance with the desire strongly expressed by the supporters of the Mission, both at home and in India, preparation is now making for having the gospel preached in the vernacular by European missionaries. For this purpose, your missionaries at Gyah and Sealcote are zealously cultivating an acquaintaintance with the language; and taking every method of acquiring familiarity with the feelings, habits, and modes of thinking that will prevail among the natives. The effect of their exertions will afterwards appear; and there is every reason to hope that, by these means, many now in darkness may be enlightened and converted to the Christian faith. But your Committee are constrained to express their extreme regret that the funds at their disposal are not such as to warrant such an extension of the Mission as they earnestly desire. The Church might be expected to make contributions for the Foreign Missions on a scale far beyond that which has ever yet been reached. Instead of one missionary at Calcutta, one at Gyah, and one at Madras, with only two at Bombay and Sealcote, there ought to be at least **THREE MISSIONARIES AT EVERY STATION.** But although licentiates, thoroughly qualified, are prepared to enter the Mission-field, and the Committee are decidedly convinced that the number of missionaries ought to be increased, they cannot take upon themselves the responsibility of making additional appointments at an annual expenditure far exceeding that which the funds contributed

by the Church would enable them to meet. Some congregations contribute liberally, but there are still a considerable number of parishes in which no collection is made; while the contributions from many parishes are very small—some being not more than from ten to fifteen shillings each, and a few even less. The Committee are aware that, without a minute acquaintance with the condition of a parish, it is impossible to form a correct estimate of the sums that might be raised for such objects by the members of the Church; but they are strongly impressed with the conviction that, were the observation to extend the knowledge of the gospel frequently and earnestly pressed upon the attention of congregations, and the actual condition of the Mission made familiar by a statement of that which is attempted and done, a much larger revenue might be reasonably expected.

Unless our congregations can be induced, in many cases, to double or triple their contributions, it is impossible to place the Mission on a proper footing. The influence which it ought to have cannot be secured; and although, to a limited degree, it may continue to work beneficially, it can produce no great and truly gratifying results. That this may be accomplished, the zeal of the Church on behalf of this important Mission must be fully roused. Its success must be the burden of many prayers. Acquaintance with its details must be carefully and universally sought, and an interest felt in its success, not dependent on the more or less fascinating manner in which its condition is described, but on the strength of the desire that missionaries may be appointed who may preach among the Gentiles the unsearchable riches of Christ. Unless this desire has become so restless and so importunate as to refuse to be satisfied without active exertion, large contributions cannot be raised. The Committee, therefore, would press the necessity of making every effort to kindle this desire. They do so under a very deep sense of the importance of the work assigned to them, and with an anxiety growing more intense, lest, through apathy as to this great object, the splendid opportunity of extending the Redeemer's kingdom in India may be permitted to pass unimproved. The kind liberality which the sufferers from famine have experienced, and the readiness with which European benevolence has brought relief to thousands who were miserably perishing for want of food, must have prepared a pathway for the Christian missionary. Confidence in their rulers cannot fail to have been restored, and to faith in a revelation from heaven which has led to sacrifices so directly beneficial to themselves, the natives of India, we may reasonably hope, must be favorably disposed. But that the fitting means for their instruction and conversion may be employed, the number of our missionaries must be largely increased.

Let a zealous missionary spirit in all our congregations, give fervor to the prayer, "Thy kingdom come," and liberal contributions may be confidently anticipated. But it is necessary that the duty of contributing be urgently, repeatedly, and affectionately enjoined, and that much prominence be given to the great and beneficent objects contemplated by this Mission. By regular collections or parochial associations, and by private persuasion, when opportunities occur, a large accession to the funds must be provided. Your Committee, instead of having to contend with difficulties that mere money could remove, would thus be enabled to secure valuable services, which, unless accepted now, will be altogether lost to our Foreign Mission; and, additional missionaries having been appointed, the Church of Scotland might share with other Churches the glorious distinction of conferring on India the most precious blessing by which a land can be enriched. Favorable fields of missionary labor might be successively occupied; and, through the power of the Gospel of Christ Jesus, and the effectual working of the Spirit on High, there might be gradually effected a change so great and so clearly manifested, as to justify the application to the people of India of the language of the prophet, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall no more be thy light by day; neither for brightness shall the moon give light to thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory."

In name and by appointment of Committee,

JAMES CRAIK, D. D.,

Coucner.

REVIEW OF THE PAST MONTH.

During the early part of last month the Assemblies or Synods of the various Presbyterian Churches in Scotland have been holding their annual meetings. For a condensed account of a portion of the business of our own Assembly we refer our readers to the present number of the *Record*. From these proceedings a tolerably fair idea may be gathered of the state and prospects of our Church. The Endowment Scheme so nobly begun by Dr. Robertson will probably be carried out with all the spirit and to the full extent intended by its accomplished and enthusiastic founder. Much dissatisfaction was justly expressed with the condition of all the other schemes. Financially speaking, they are anything but what they ought to be. The Colonial Scheme is worst of all, the

Committee having been under the necessity of trenching upon the reserve fund for several years past. It is to be hoped that the Church, contrasting its utility with its performances, will rouse itself at once to a sense of its requirements and its duties.

Not fewer than three cases arising out of the peculiar character of Lord Aberdeen's bill were this year before the Assembly. In every case the presentee was ordered to be inducted. Of course, while the law remains as it is, no fault could be found with the Assembly—but we quite agree with the opinion expressed by the Duke of Argyll, that patronage even in its present very modified form will be an ever recurring difficulty; and though it is not likely that purely popular election would secure better ministers, or ever prevent wrangling and contention, still it would remove an evil which has more than once threatened the integrity of the Church as an ecclesiastical fabric.

We observe that the great Union has been before the Assembly. They have agreed to recognise the ministers of the Church of Scotland in Australia who have joined the Union and to express the heartiest feelings for the prosperity of the United body. It is very evident however, that they are not well acquainted with the general feeling in British America among the adherents of our Church, with regard to this matter. We may be mistaken, but we do not think that either in Canada or the Lower Provinces is a Presbyterian family Union so near at hand as to be within the compass of a few years. The subject will no doubt be before our own Synod, as the late Moderator had a document forwarded to him, inviting the Church of Scotland in Nova Scotia to make common cause with the now United Presbyterian body, and join in a bond of Union, upon the basis which they have already adopted. This letter bears the official signature of the Moderator of that Church, and we have no doubt will be considered and answered with the respect and courtesy due to so large and influential a body as the Synod of the Presbyterian Church of the Lower Provinces.

In secular matters there are some items of interest and importance. The struggle in the United States after a period of six months, can scarcely be said to have begun, and while it is inflicting immense evil and loss upon both, we can scarcely say contending parties, as well as the commercial world at large, there cannot be a doubt that every day is making it clear, that the North and South can never be again re-united. A causelessly bitter spirit against Great Britain seems to be growing in the North, and violent narangues, we can give them no better name, have been delivered in Paris, at the expense of the Mother

Country, by various American Ambassadors to the European courts. This will not serve very materially the cause they advocate so warmly.

The Great Eastern has been commissioned by the English Government to carry out about 3000 troops to Canada.

We have to chronicle the total loss of another Atlantic steamer, the Canadian, of the Montreal line. This is the fourth vessel which has been lost by this unfortunate Company. She had about 200 souls on board of whom about 30 went down and perished with the ship. She struck a pan of ice in the Straits of Belle Isle and sank in 30 minutes. We see it stated in the House of Commons, that the Cunard Co. in 21 years have never been fined and have never asked once for indulgence from the Government, and during all that long period have lost only one steamer, the Columbia, and not a single life. Such a thing we believe is almost without a parallel in the history of steam navigation.

Gold continues to be found in Tangier in sufficient quantities to be drawing accessions of adventurers to the diggings. We have not yet heard however of any valuable nuggets having been found.

Peace has been concluded in New Zealand by the unconditional surrender of the natives.

A great slave depot on the western coast of Africa has been bombarded by a British fleet and 700 of the natives are reported to have been slain.

The Syrian question is said to have been definitely settled by the appointment of a Christian Governor to the Lebanon, under the control of the Porte, but with the protection of the great European powers. It is to be hoped that this plan may bring about the desired results and obtain for Turkey a little longer respite.

Count Cavour, by far the greatest man in the history of the Italian struggle for unity, is dead. The event as might be expected, has produced a profound sensation throughout the whole of Europe. Time will determine whether Sardinia possesses another man equal to the situation, or whether the great leader and statesman being gone, Piedmont will possess the courage or the ability to carry out the programme, whose object is to open Italy and one Italian sovereign with Rome for a capital and the Pope as a simple priest.

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

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