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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

MARCH, 1859.

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PICTOU, NOVA SCOTIA.

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

Sermon.

"And all things, whatsoever ye shall ask, in prayer, believing, ye shall receive."—*Matthew 21st chap., 22d v.*

The prayer here spoken of, as you see, is believing prayer—it is the prayer of faith. Now all men have not faith. The prayer of unbelievers is an abomination to the Lord. Without faith it is impossible to please God. Prayer not flowing from a living faith, has in the nature of sin, for whatsoever is not of faith is sin. Not that prayer itself is a sin: prayer is a duty; but it is spoiled in the presenting, when it is offered without faith. Let there be a desire to seek the Lord; *that desire* will be the beginning of prayer, which it may be hoped, will issue in faith; but no prayer, until there be faith, can command the blessing.

Even believers do not always pray, believing. Distrust is too apt, at times, to prevail. If any of you lack wisdom, let him ask of God, and it shall be given him; but let him ask in faith, nothing wavering: for he that wavereth, is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord." His distrust spoils the success of his prayer. Distrusting he sinks, and would soon perish, if his faith, again reviving, did not bear him up. "Save me, Lord, I perish."—therefore, he was saved.

Even believers are too often insincere in their prayers. They do not really desire the things which the terms of their prayer imply. A man who judges by the ear, their prayers may seem eloquent and fervent; but God hearkeneth not on the outward appearance, but

on the heart. The Lord detects the hypocrisy, and is offended with their prayers. "They ask, and receive not, because they ask amiss." If they appear before God with unrepentant sin upon their consciences,—if they limit the Holy One of Israel,—if their prayers are dictated by selfish and worldly affections,—if they are presented in a formal and lifeless manner, the Lord will not hear them. Their prayers are an offence to him. He will reject their prayers; or if they receive the things for which they pray, they will receive them as a scourge.

Prayer, true prayer, believing prayer, is the breath of the renewed soul. It is the offering up of the believer's desires to God, for things agreeable to God's will, in the name of Christ.

Prayer is to be made only to God. "Thou shalt worship the Lord thy God, and him only thou shalt serve." "He alone is the hearer and answerer of prayer."

That our prayer may be efficacious, the things for which we ask must be agreeable to God's revealed will. "If we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." We are to ask for the things which God has promised. "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them." True prayer is the pleading of God's promises. Whatsoever God has promised in his word, that we are to ask for. The believer may pray absolutely for spiritual blessings, for this is the will of God, even our sanctification. He may pray also for temporal good things, but then it must be with an entire submission to

the divine will. He must pray for outward things, only so far as they may be for God's glory, and for his own real good. Thus praying, the believer knows that his petitions are granted. True, though granted, and that speedily perhaps, yet they may not be granted exactly as he expected; but he is satisfied that they are granted in the best manner; and though his requests should for the present be denied, yet he is sure, when made in faith, they shall in the best time and way, at length be answered, and therefore he knows that he has obtained what he asked. James and John, on one occasion, failed thus to ask. They made their petition to their Lord, thus, "Grant unto us, that we may sit, the one on thy right hand, and the other on thy left hand in thy kingdom." They thought of the honors of a temporal kingdom. They asked for what God had not promised to give. They asked also with improper views. Jesus therefore reproved them saying, "Ye know not what ye ask." This prayer was of no avail, for it accorded not with the divine will; it was not grounded on the divine promise.

True prayer is offered in the name of Christ. Whatsoever ye shall ask, in my name, that will I do. To pray in Christ's name, is to pray, relying on Christ's merits, and mediation alone, for acceptance with God. When the believer presents Christ to God in prayer,—when he carries the Lamb slain in his arms,—when he says, "Lord, I am a sinner, but here is my propitiation—here is my surety, for his sake be gracious," this is coming to God, in Christ's name, and this is to pray in faith.

But how shall we thus pray in faith? Of ourselves we cannot pray as we ought. We must implore the Spirit of God. We cannot call God Father, but by the Holy Ghost. Though we should be believers, yet we cannot bring our souls into a prepared frame for this duty, without the Spirit's assistance. Because of ignorance, because of remaining unbelief and corruption, left to ourselves, without the Spirit, we shall pray amiss. How many instances are there of even the greatest saints in Scripture, through these causes, asking things unlawful, when they failed to implore the guidance of the Holy Spirit.

We find Elijah, for example, requesting for himself that he might die, and saying, "It is enough; now, O Lord, take away my life," etc. 1st Kings 19, v. 4. We find Job saying, "O that I might have my request!" etc., Job 3, 8; "even that it would please God to destroy me, that he would loose his hand and cut me off." We find Jonah saying, "O Lord, I beseech thee, take my life from me, for it is better for me to die than to live." We find Moses putting up a prayer that was altogether unbecoming, both as to the matter and manner of it. Num. 11: 11-15. In another instance, we find him asking for a thing which he knew beforehand God would not grant him, Deut. 3: 25; on which occasion, God says, "Let it suffice thee; speak no more unto me of this matter." We find Peter saying, "De-

part from me, for I am a sinful man, O Lord." These eminent believers, when left to themselves, for their humiliation, because of praying amiss, and had their prayers rejected. When left to themselves, believers are weak; other men; they are compassed with infirmities. They become dead in their affections, cold and indifferent. Their thoughts wander in prayer. They are not earnestly desirous of the blessing.

To pray in faith, therefore, it is not enough to be believers. We must have the immediate assistance of God's Holy Spirit. We must see that we have the spirit of grace and supplication. We must have the guidance and influence of the Spirit. "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us, with groanings which cannot be uttered." The Spirit of God gives his people lively apprehensions of divine things,—shows them their sins, their wants and their necessities,—moves them to sue to God with their case,—suggests to them suitable arguments with which to plead,—melts their hearts,—fires their souls with fervor, and enables them to persevere in prayer, with confident expectation of receiving what they ask in faith.

Having thus explained the nature of true prayer, I come now to show its efficacy. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." There are numerous other passages in Scripture, which are so many promises and assurances that God will answer true prayer. "Ask, and it shall be given you," etc., Mat. 7: 7, 8. The Lord Jesus, the utterer of these words, adds, that would be most dishonorable to God to suppose the contrary, after all the displays which God has given of his fatherly compassion to sinners. "For what man is there of you," etc. v. 9, 10, 11. "Whatsoever ye shall ask in my name," said Christ, to his disciples, "it will I do." John 14: 13, 14. "If ye shall ask anything in my name, I will do it." But these words are not of any private interpretation; they were not to be confined to the disciples. They are addressed to all believers. How many believers can witness that Jesus has heard their prayers. Yes, they have received answers to their prayers sufficient to convince them that their prayers have been heard. He may not have granted the very thing they asked for, because he has promised only to give them good things; and sometimes in their ignorance, they have asked for things though good in themselves, yet not good in them. St. Paul thought it would be good for him to be relieved from the thorn in the flesh, but the Lord knew it would be better for him to bear it, lest the abundant revelations he received should exalt him above measure. Therefore, when he besought the Lord that he would take it away, he received this answer: "My grace is sufficient for thee." And he found it sufficient, for he was able afterwards to say, "I take pleasure in infirmities."

A man deludes himself egregiously when

supposes that he has only to work himself up an expectation that God will hear his prayer, in order to obtain anything he wishes for. But it is a most plainly revealed truth, that believing prayer for promised blessings is sure being answered.

In the Old Testament, we have many such texts as these: Ps. 145: 18; Isaiah 45: 19. In the New Testament, we have 1 John 3: 22; John 5: 14, 15; James 1: 5, 6. There is so that remarkable declaration of the apostle, of the power of prayer: "The effectual fervent prayer of a righteous man availeth much,"—the fervent, inwrought prayer—the prayer wrought in the heart by the energy of the Holy Spirit—availeth much. And having made this declaration of the power of prayer, the apostle proves the power from the success of Elijah: "Elijah was a man subject to like passions as we are,"—a man of flesh yet not exempt from human infirmities; with a frail, fallen nature with others. "And he prayed earnestly," etc., James 5: 17, 18. This, it is true, was success, in an extraordinary case,—in a case which respected miraculous interposition. Still it is encouraging, even in common cases, when it is considered that Elijah was a man of like passions with others. If Elijah, by prayer, could do such great and wonderful things, surely the prayers of no righteous man—of no man who is a true believer—of no man righteous in Christ,—shall return void. I might adduce as examples of the efficacy of prayer: the various cases which God has been pleased to record in his holy word, but the time would fail me, to speak of Jacob, of Moses, of Joshua, of Samson, of Hannah, of Samuel, of David, of Solomon, of Ezekiah, of Daniel, of Manasseh, of the Syro-phenian woman, of the apostles in reference to the great revival on the day of Pentecost, and of others, who all received signal answers to their prayers.

Having thus shown how abundant are the testimonies in the Scriptures, how numerous and positive the assurances of God, and how simple and signal the proofs in the experience of believers, of the power of prayer, I shall now, for a moment, direct your attention to the language of the Lord Jesus in our text and context, which is so wonderfully instructive and encouraging on this subject.

The words, as you know, were addressed to his disciples on the occasion of their expressing their astonishment at the sudden withering of the barren fig-tree, which he had cursed. We may take the words as we have them in the parallel passage in St. Mark, 11: 22–24.

Even believers may have often read these words without comprehending their true meaning. Passing over them in a cursory manner, they may have deemed them to be words addressed exclusively to men, to whom miraculous powers were given, and not to be understood in reference to believers at large. They may, therefore, have hastily concluded that they were words in which they had no personal concern. But when believers look deeper into

them, when they ponder them, they discover in them an unfathomable mine of the greatest riches. And then, they are not more astonished at what they find, than they are that they should not have found such treasure before. How they now dwell upon and apply for their own direction and encouragement every expression in the passage. That they may the better comprehend the whole, they consider the particular parts of it in due order. They begin with the words: "Have faith in God." They consider who it was that uttered these words. It was the faithful and true witness. They consider in whom the faith here enjoined is to be placed. It is to be placed in God, the omnipresent, omniscient, omnipotent, eternal Jehovah, the God of love, the faithful God. And thus considering, they feel persuaded that God will answer the prayer offered in faith; for they feel persuaded that "with God all things are possible," and that "all things are possible to him that believeth."

They consider next the word "verily," and see that the word denotes that Christ is inviting attention to a subject of vast importance,—that he is about to utter words which are fraught with the most important truths. They are therefore all attention; and being in the spirit of prayer, they are in a fit state to understand the meaning of the words that fell from the lips of their Lord. They do not put a literal construction upon the word "mountain." They do not suppose that Christ meant to say that his disciples, or other believers, were to go to the foot of a mountain, and say, "Be thou removed, and be thou cast into the sea;" and that God, in answer to the prayer of faith, should bring the thing to pass. They knew that there was no call for the disciples to go and speak to the mountain, and that the removal of the mountain could answer no good purpose. And they know that now, in these days, such an event would not be at all consistent with the events of an age in which there is no such thing as miracles. They consider that what Christ's words were intended to express, was the exceeding difficulty of the thing to be accomplished, and that any difficulty could be removed by faith. They put, therefore, a spiritual signification on the word "mountain." They suppose that "this mountain," in the first instance, means a mountain of sin. They may justly compare their sins, their guilt, to a huge mountain. They believe that God is both able and willing to remove it, and cast it into the depths of the sea. They believe that he is both able and willing not only to pardon their sins—not only to remove them, but also to bury them out of his sight, so that they can never rise up in judgement against them. And in thus believing, their sins are forgiven. They find the assurance of pardon; they find peace, and joy, and gladness. They next consider "this mountain" to mean a mountain of difficulty. They compare the difficulty which lies between them and the accomplishment of a particular object, to a mountain. But though they may have

faith to remove the mountain of sin, yet how often in a particular case of difficulty.—how often when a difficulty lies in the path of duty, they have not faith to remove this mountain! Before this mountain they stagger—they waver. The fact is, there is still in their heart doubt and unbelief: and hence it is that Christ, in making his solemn declaration of the power of faith, distinctly guards the believing suppliant against all doubting, as in the next words: “And shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.” Alas! there is too apt to lie in the heart, even of believers, a mountain of doubt and unbelief. This is the greatest of all mountains. Let this be removed, and the other mountain of difficulty will soon disappear. Let their prayer, therefore, in the first place, be—“Lord, help thou our unbelief; increase our faith.”

Application.—Do you believe? Have you faith in God? Are you righteous—righteous in the gospel sense, i. e., justified by the grace and sanctified by the Spirit of God? Remember that it is indispensable to efficacious prayer—to prayer that shall certainly prevail, that you are believers. O see, then, that you are born again,—that you are children of the kingdom, and have an interest in the promises.

Ye unregenerate, pray. It is your duty to pray. Prayer is a means of grace. Though your prayer be not the voice of the spirit of adoption, but only the outcry of distressed nature, and therefore not the prayer which commands the blessing, yet it is a means of grace, and God is found in the use of means. The outcry of nature may issue in true prayer—that prayer which ensures acceptance. The door of prayer is open to you; O see that you enter it! Who knows to what it may lead you. It may lead to the forgiveness of your sins, and to your obtaining an inheritance among them that are sanctified.

To Simon Magus, who was destitute of true faith, and had neither part nor lot in the blessings of the gospel, the Apostle Peter, even when perceiving him to be in the gall of bitterness and in the bond of iniquity said, “Repent of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee.”

Believers, stir up the grace that is in you. O see that you pray in the exercise of faith. Remember that it is the effectual, fervent prayer of the righteous man that availeth much. See that you pray in the spirit. In all your prayers, implore the help of God's Holy Spirit. See that you pray, having confidence in prayer as to the things prayed for. Think how dishonoring to God, to come to him to ask, without any expectation from or trust in him, as to what is asked. At the same time, see that you ask not what is amiss. See that all your prayers are grounded on the promises. See that the things you pray for are agreeable to God's revealed will; see that they are within the compass of the command or the promise.

See that they are for the glory of God, or the welfare of the church, or for the good temporal, spiritual, or eternal, of yourself or of others.

Perhaps you say your faith is weak, that you cannot so pray, as to be fully persuaded that what you pray for shall be granted you. But consider that there is, no reason you should remain weak in the faith. If true, you can have faith only according to proportion given you; and that Christ do not despise or condemn those that are weak in the faith: but it is equally true that the weakest faith may be made strong by the faithful improvement of the measure given, and Christ rebukes his people, on account of their little faith. On one occasion, he said to Peter, “O, thou of little faith, wherefore dost thou doubt?” On another occasion, he said to some of his disciples, “Why are ye so fearful? How is it, that ye have no faith?” It is plain, therefore, that strong faith is within your reach; for Christ would never have faulted with men for not possessing that which they could not possess.

It is your duty and privilege to ask for a plentiful blessing, both temporal and spiritual. It is your duty and privilege to make, in your prayers, specific supplication for particular objects. When trials, and difficulties, and afflictions assail you, spread the roll of them. Hezekiah did Sennacherib's threatening letter before the Lord, and ask, in faith, that so doing, you may receive strength and direction from on high.

Ask, desiring what you need, and fully expecting that the Lord will grant your request in what is really good for you; and it will certainly be given you. You shall find that your petition has been granted you. You shall find that you shall have the appropriate answer to your prayer. Your hearts shall be assured, that the needed blessing, if for the present denied, will at length, in God's best time and way, be bestowed. Your will shall be conformed to God's will, in the matter, as you shall say, you know you have received your petition.

Believers, see that your particular requests be holy. See, that in offering it, you perceive that you are under the impulse of the Spirit of God: that you have the Spirit's teaching as your help. See, I say, that your prayer is gracious: that your prayer may be united to the intercession of the great Intercessor, and so may certainly prevail.

Believers, when you are praying for a particular person, see that your prayer be interwrought, fervent prayer. When you pray for an unregenerate person, you will not pray particularly on the instant, for his salvation: that he may have a holy death, or a happy release: that cannot be the prayer of faith; for you do not know that it is God's will to save that particular person: he may be reprobate. But you will pray for his conversion; for that is according to the will of God. Your desire will then be the desire of God himself.

at there were such an heart in them," said God of the perverse Israelites in the wilderness. "As I live, saith the Lord, I have no pleasure in the death of the wicked. Turn ye, why will ye die?" "He is not willing that ye should perish, but that all should come to repentance." "God would have all men to be saved." "I would, but ye would not," said Christ.

But, O, when you are living near to God,—being in close communion with him,—and are enabled fervently to pray for a person's conversion, to pray for him perseveringly, in spite of delays and repulses. When you are impressed by the Spirit of God, thus to pray, you may have a consciousness that you are praying under the guidance of the Spirit, and may attain to an assurance that your prayer shall in due time be granted.

Think how John Knox could pray,—“Give me Scotland, or I die.” When he so prayed, doubtless he knew that it was the prayer of faith, and confidently expected to receive what he asked. It was the effectual, fervent prayer of a righteous man, and, therefore, availed much. The glorious reformation of Scotland was given him.

Think also for your direction and encouragement, of Monica, the mother of Augustine, and her friend, the holy and experienced Ambrose. Augustine, whose name is so well known in the history of the church, was not a laborer in the Lord's vineyard in the early morning of his life. He was like the prodigal son; his excesses, his sins, his impieties, were breaking the heart of a Christian mother, and to use the touching language of Scripture, were bringing down her gray hairs with sorrow to the grave. In her affliction, she opened her grief to her friend and pastor, the distinguished Ambrose. She told him all her sorrow, and anxiety, on her Augustine's account. She spoke of her prayers for him. She had prayed for him, she said, constantly and earnestly, for more than twenty years. “Enough, Monica,” said Ambrose; “the child of so many prayers cannot be lost.” Ambrose judged well, and spoke considerably. The holy man, the experienced saint, knew well the character of Monica, and her prayers. He perceived at once that her prayers were prayers of faith. Enough, Monica; it cannot be that the child of so many prayers should finally perish. Persevere, and you will live to rejoice at seeing his restoration to the way of holiness, and life everlasting.” And she *did* persevere, and she *did* live to see that son the most distinguished Christian of his age.

And here I may just observe that we may believe that Monica's prayers were in due order—she being taught of the Spirit. We may believe that her prayers, for so many years, could run in the strain of that of Abraham: “O that Ishmael might live before thee!” We may believe that she prayed not at once for Augustine's salvation, but for his conversion; but that when she saw him under conviction—when she saw him seeking and ask-

ing what he should do to be saved, then at length, her prayer would be in the strain of Knox: “Give me Augustine's or I die.” She would ask, confidently believing, that God would receive what she asked. Have faith in God, for verily I say unto you, if ye have faith and doubt not, ye shall not only do this, which is done to the fig-tree, but also, if ye shall say unto this mountain, be thou removed, and be thou cast into the sea, it shall be done. “And all things whatsoever ye shall ask, in prayer, believing, ye shall receive.”

SANDY MORRISON.

Just at the foot of the Pentland Hills, lay years ago, an old farm-house, of the plainest kind, built of rough stone, and roofed with thatch; but shaded by venerable trees, and cheered by a “bonnie burn, wimpling” over its pebbly bed. That was the home of Sandy Morrison, an old-fashioned Presbyterian elder, whom I knew in the days of lang-syne. In exterior, Sandy was rough, tall, and ungainly. The only thing about him really attractive was his large, clear hazel eye, which lay beneath his shaggy brows, like a deep fountain among the brown hills of his native land.

Sandy belonged to a peculiar class of Scotsmen, some of whom the writer knew in his boyhood. He was perfectly natural in all his ways; honest, industrious, and shrewd; simple as a child, and yet thoughtful as a sage. He walked with God as friend with friend. When he prayed, he seemed to talk with God face to face.

Philosophers would have called him a mystic. He had never heard the word; and had it been applied to him, in his hearing, and its meaning explained, he would have said, “Hoot man, ye needna gae round about seeking the nearest to explain a thing sae simple. It's only God in the hert of a puir sinner.” Had you demurred at his explanation, he would have cut the matter short, by asking, “If ye didna believe in the mighty power o' God?”

The whole secret of the simplicity and power of Sandy's religion lay in the fact that he truly believed in God, as the life of the soul of man, as well as the life of the universe.

His favorite books were Bunyan's Pilgrim's Progress, Boston's Fourfold State, Eiskine's Sermons, Halyburton's Remains, The Book of Martyrs, and Rutherford's Letters, and above all the Bible. Next to the Bible, Halyburton and Rutherford exerted upon him the greatest influence. The tender and meditative Halyburton, and the ardent “Eagle of Anwoth,” had minds accordant with his own. We rather think he had read with interest “Scougal's Life of God in the Soul of Man,” and this might account for some of his peculiar expressions.

Sandy had a perfect trust in the Providence of God. “The Lord reigneth,” he would say: “everything is wisely ordered, and will come out right in the end.”

If you said, "Not surely the sins and follies of men?" he would reply as follows:

"Sins and follies are ours, and we suffer for them; but God overrules them for His glory. You see the eddies in the stream yonder; they twist and turn a' sorts o' ways, but they go wi' the current at last. In the storm, sticks, staves, and dirt come tumbling down frae the hills; but in the valley yonder they lie a' quiet enough, and in the simmer time will be covered wi' grass and daisies. In the same way, it seems to me, God works a' things accordin' to the counsel o' His ain will."

This accounts for Sandy's peace and joy. "You see," said he, explaining the matter in his peculiar fashion, "years gane by, I believed just as ithers do, who have a form o' godliness but deny the power thereof. I did'na understand, and, abave all, I did'na love God. I was worryin' about this, that, and the ither. Things were nae richt. Wife and I were puir, ye ken, and had to work hard; but we didna mind that sae long as we had health and strength. We lived in a bonnie place. The sun shone cheerily on our bit housie, among the roses and honeysuckles, that my auld mither had planted wi' her ain hand. And, mair than that, the Lord sent us a bonnie bairn. Hech! the wee thing seemed an angel in disguise, wi' its yellow hair, dimplin' cheeks, and blue een. It was the licht and glory o' our hame."

"But the Lord took her to himsel'. O how wey grat when we laid her in the yird! And Mary (that's my wife's name) began to fail. She couldna tell what was the matter wi' her. The doctor said she had a weakness in the chest. But it made our hame unco dowie like. Everything seemed to gae wrong, and I murmured sair against the Lord. The world looked waeft', and I would have liked to dee."

"But I began to think. I seemed to come to mysel'; yet my mind was unco dark. Then I read the Bible and prayed. Our neebor, auld Mr. Wallace, a gude man, tauld us to look to the Rock o' Ages, and see if the Lord wadna open for us the fountain o' consolation."

"Then I saw, but not very clearly at first, that there was anither world—anither kingdom like, spiritual and eternal, as holy Mr. Rutherford wud say. This world is only a husk, or shell. The substance, the spirit, is anither. And a' is full o' God. Then I saw wee Mary, whose body we had laid in the grave, wakin' in that world o' licht and peace. I heard her singin' there wi' the angels o' God. I heard the voice o' Jesus there, saying, 'Peace, peace! It can't like the sweetest music to my puir heart!'"

"Then I understood how blind, unbelievin' and wicked I had been, and I said to mysel': 'What's the use o' murmurin'?' The Redeemer liveth, and blessed be His name; I will just put mysel' and a' I have under the shadow o' His wings."

"Says I to my wife, 'Mary, we maun believe in God. He's a' and in a'. He gave us our bonnie bairn, and He's ta'en her again;

for she was His mair than ours; and noo s' an angel. She wunna come to us, but we go to her. And noo ye maun be comforted."

"And then we knecled doon thegither, prayed to the God o' our fathers, the God o' our bairn, and were comforted."

"Then the warld appeared to me in a licht. It was filled wi' the holy presence o' God. I saw that a' was His, licht and darkness, simmer and winter, sorrow and joy, deat' and life; and that He was governing a' things accordin' to the counsel o' His ain will." *Life Pictures.*

THE FINAL JOY.

Wake, awake, for night is flyng,
The watchmen on the heights are cryng
Awake, Jerusalem, at last!

Midnight hear the welcome voices,
And at the thrilling cry rejoices:

Come forth, ye virgins, night is past!

The Bridegroom comes, awake!

Your lamps with gladness take;

Hallelujah!

And for His marriage-feast prepare.

For ye must go to meet Him there.

Now hears the watchmen singing,

And all her heart with joy is springing,

She wakes, she rises from her gloom.

For her Lord comes down all-glorious.

The strong in grace, in truth victorious.

Her Star is risen, her Light is come!

Ah come, thou blessed Lord,

Oh Jesus, Son of God,

Hallelujah!

We follow till the halls we see

Where Thou hast bid us sup with Thee.

Now let all the heavens adore Thee,

And men and angels sing before Thee

With harp and cymbal's clearest tone

Of one pearl each shining portal,

Where we are with the choir immortal

Of angles round Thy dazzling throne;

Nor eye hath seen, nor ear

Hath yet attain'd to hear

What there is ours;

But we rejoice, and sing to Thee

Our hymn of joy eternally.

—*Philip Nicolai, 1598.*

DR. CUMMING ON THE CONFESSIONAL.

Lately the Rev. Dr. Cumming, of London, delivered a lecture at a meeting held in Exeter, called for the purpose of sanctioning memorial to her majesty to abolish the Confessional in the Church of England. We are indebted to a friend for a perusal of the lecture, as fully reported in the *Western Times*. The following passages we have extracted, believing that they will be read with interest:

"It was remarkable, in considering the subject of the confessional, what a fallacy was overlooked. If, for instance, Dr. Wiseman were walking through the streets of Exeter, and he (Dr. Cumming) were by a mere accident to tread upon his toe, which was a serious thing (laughter), and particularly if it should be when he was abstemious, after the same fashion as they had recently read in the

times newspaper (laughter), he (Dr. Cumming) would instantly turn round and say, 'Dr. Wiseman, I beg your pardon.' Now, what an impudent thing it would be in the cardinal if he were to go to the *Western Times* office and say, 'Dr. Cumming has sought absolution; he has committed an offence, and has asked forgiveness for that offence.' (Renewed laughter.) Now mark the distinction. If he (Dr. Cumming) took out of his rev. friend's pocket a half-crown, he should do two things: he should injure his brother by taking what was not his own, and sin against God by breaking His holy commandment. (Hear, hear.) The offence he had committed against his brother he could forgive; but the sin in the act was and struck against the throne of Deity; and all the priests in the universe had no power to forgive sin; for God only had the power. That, then, explained the whole theory of the confessional. If he committed any sin against man he should ask his forgiveness, for it was in the same spirit in which they said, 'Forgive us our trespasses as we forgive them that trespass against us;' so for faults against ourselves we can forgive, and for the faults against the church, the church can give absolution, but for sins not against man nor against the church, but against his God, he would go to no priest nor prelate upon earth. (Cheers.) He would go where he knew he should be welcome, and would ask Him, through the blood of sprinkling, for mercy and forgiveness, and grace to help him in time to come. (Hear, hear.) Now let him quote a passage from St. James' epistle, 5th chapter. 'Is any among you afflicted? let him pray. Is any merry, let him sing psalms.' The longer he read this book, the Bible, the more he was struck with its intense common sense. None other deserved the epithet of 'common sense inspired.' (Applause.) There was something in it that came home to the deepest common sense and depths of their human nature. He who gave them that book needed not to be told what was in man; he knew it all. 'Thus, 'Is any among you afflicted?'—the world would say, let him go to the opera and get rid of his despondency, but no, 'let him pray.' Again, 'Is any one merry?' the world would say, let him make a fool of himself; but no, 'let him sing psalms.' How beautiful the shadows of life and the sunshine of life, the ups of life and the downs of life, the gladness of life and the griefs of life, its gains and losses, bring them to Him, that the one may be sweetened and the other sanctified, and all made happy! (Cheers.) Reading further they found this passage, 'If any man among you is sick let him send for the elders.' The Church of Rome said, 'If any are sick let them go to the confessional,' and those individuals who imitated Rome meant very much the same thing, for they were very anxious to get in the thin end of the wedge wherever they could find a small opening. (Hear, hear.) It was not 'Send for the Hon. Mr. Liddle, or Mr. West, or Mr. Poole,' but send for the presbyters, so

that you might have good, honest, faithful preachers of the Gospel like Ridley, Cranmer, and Latimer, who preached God's truth to the heart. (Hear, hear.) What were these elders to do? Were they to confess the sick man? Not a word about confessing him. What then? 'Anoint him with oil in the name of the Lord.' That miraculous practice, he believed, was confined to primitive times; but certainly he (Dr. Cumming) would rather be anointed by Mr. Liddell with gullions of oil, than he would allow him to confess and absolve him. (Laughter and cheers.) Mark the text. They were to bring to bear on the sick man, not absolution or the powers of confession, but the 'prayer of faith shall save him.' And it was added, if he had committed sin, not a priest should confess him, not a priest should forgive him; but if he had committed sins, they should be forgiven him. There was not a word about the priest's doing it. (Hear, hear.) But what was added? 'Confess your faults one to another'—mutually, and, therefore, it was time that the Hon. and Rev. Mr. Liddell, Mr. West, and Mr. Poole had done confessing their sentimental clients—their very weak sisters—(laugh), who were so weak that they were always at confession, and in getting absolution they never seemed to tire. (Renewed laughter.) The passion for absolution was like the passion for bonnets, (laughter)—it became more encroaching; it rose to a pitch that was intolerable among the social decencies of cultivated life. (Cheers.) 'Confess your faults!' If either of them were to confess to Mr. Liddell, he was bound to turn round and confess to them, not like the Irishman's reciprocity, 'all on one side,' (laughter), but they were to confess their sins one to another. (Cheers.)

There was a curious feature of the confessional to which he would just advert, and that was that penances prescribed could be performed by proxy. (Laughter.) It was positively explained in the Catechism of the Council of Trent, that one Christian might do penance for another, by superabundance of grace. Thus, A might have more grace than he had occasion for, although that was a sort of character which he, for one, had never met with. (Laughter.) B was a sinner, and by the aid of the superabundant grace of A, obtained absolution. A thus took on himself the dirty work of another, and was regarded as a consistent Christian. (Expressions of horror.) Could anything be more absurd or atrocious than this? (Hear, hear.) Such, then, were some of the principles of the system of the confessional. First, it was contrary to the word of God; secondly, in his conscience, on a careful investigation of the subject, he did not believe it was warranted by the Church of England. He admitted that there were certain expressions which, if he had the remodelling of the Liturgy, he would leave out. He thought that the services for the visitation of the sick could be properly expunged. He did not wish to dictate, for he was not a humble presbyter assuming to be a bishop; but on

giving the controversy his dispassionate consideration, as a bystander, he thought the writer of the bill, to whom he had alluded in the latter part of his address, ought to be obliged to him for coming forward as an impartial student of the question. (Hear and laughter.) I tell you this (said the learned doctor in conclusion), if you wish your homes to be pure; if you wish the domestic circle to be untainted; if you wish no priest at your ear, catching every secret, and priest's eye inspecting every deed—the most secret and the most solemn—in your homes, you must speak out in a voice of thunder, and say—'No Confessional.' (Loud cheers.) If you wish that your daughters should remain pure; if you wish that your wives—the companions of your bosoms—should have no priest at the head of the family—you must insist on there being 'No Confessional.' (Hear, hear, and cheers.) If you want your children to grow up as olive plants around your table, beautifying and adorning it, you must insist that there shall be 'No Confessional.' (Cheers.) If you want the roll of old England's drum still to be heard in the land, and the boom of her cannon to have mercy as well as music in their utterance; if you want her flag to float as it does now every where over the ocean, and the sun never to go down upon her possessions; if we may judge from what the confessional has done for Italy and Austria, and if you wish this great country to continue what it has been—an asylum where liberty has found shelter—the noble land which Montalembert admires for that freedom which he cannot enjoy in his own native country—(cheers)—you must insist that there shall be 'No Confessional.' (Cheers.) If you want the country to be what I trust Englishmen, Scotchmen, and Irishmen with one heart wish it to be—the great lighthouse of the world—the ambassador of Heaven, the benefactor of the earth—and for surrounding nations to come and say, "see how bright, glorious, and prosperous you are," it can only be obtained by the maintenance in your hearts, in your homes, and in your sanctuaries, of the pure and undefiled religion of Christ! Then you must stand up boldly even to the death, even as the martyrs before you have done, against that evil system which would make slaves of the free, would pollute the pure, and would drag England down to the level of wretched, miserable, and dying Italy.

THE CHURCH IN NOVA SCOTIA AND ADJOINING PROVINCES.

For the "Monthly Record."

Gleanings from the Early Records of the Church of Scotland in Nova Scotia.

NUMBER THREE.

On the tenth day of November, 1824, the ministers of the Church of Scotland convened in Pictou, and the presbytery was con-

stituted, the lay element being represented fully as—yea, more fully than we often find at the present day. There were present at this meeting, three elders, viz., George Logg, John Beattie, and John Holmes. On notice this last name as present at a meeting of the Presbytery in 1824, and recognising the hoary-headed elder, who still counsels us amongst us, the same John Holmes, many, I doubt not, will reflect on the changes he has seen during his labors of love for the church. May the reflection not be lost on us while we think of the goodness of our God in preserving amongst us our beloved Zion, and bearing her in safety through so many struggles.

In the minute of this meeting, it is recorded that the members of Presbytery took the oath of allegiance to His Most Gracious Majesty George IV., in the Provincial Secretary's office on the 10th day of February, 1824. With what feelings of love for their fatherland, and gratitude to God for the blessed administration under which we live, would these men, in this distant land, thus unite themselves to the British crown! How favorably it contrast with the religious fanatic who refuses to pray for his king and his country, because the king ought not, in his opinion, to take concern in the religious matters of his empire. Truly, these men gave practical testimony to their belief in the word of God, when it says: "By me kings reign, and princes decree justice." Were more generally remembered, and in faith confessed, that rulers are the ministers of God for good to the truly Christian man, many grievances would cease and many complaints be unheard, many difficulties in regard to the civil magistrate's power would be solved, while civil and religious interests would combine in giving a present national happiness and a hope of future glory.

This meeting of Presbytery extended over three days, private censures having occupied the second day and part of the third. On the third day, letters from the Rev. Drs. Mearns and Duncan, moderator of the assembly, in answer to the petition already presented to our readers were considered. The minute runs as follows:—"The Presbytery next took up the consideration of the letters of Drs. Mearns and Duncan, which being read were ordered to be recorded, as well as the copy of a memorial founded on the suggestion contained in these letters, and forwarded to His Excellency Sir James Kempt, now in England, to be by him submitted to his majesty's government." Neither the memorial nor the letters are on record. It seems as if, even in these early days, presbytery clerks had learned to "disobey orders." It is to be regretted that I cannot give you the contents of them, for in these letters we could learn what feelings our mother church bore towards her colonial fields, while as yet she had not awakened to that zeal which now finds an outlet in the energetic actions of her colonial committee. No such committee then existed, but in the earnest spirit now displayed for the good of the colonies, we can

arn that in these years also her expatriated countrymen shared in her love and had her prayers. Can it be supposed, that in the minds of those fathers of the church, who have done so much for us, there was not, in their early and more active years, a spirit of devotion to the missionary cause, strong though silent, now in active force, sending forth her sons and gospel warriors wherever there is one of Adam's race living without God in the world. That suggestion of a memorial spoken of as contained in their reply, shows us that they were not callous to the interests of Nova Scotia, but even exerted themselves to have the church here recognized by government. Whether this memorial had weight enough to draw forth answer or action from the British government, remains to us a mystery; the records say naught concerning it. Likely enough, the memorial is still to be found in its "red-tape" livery, dodging about the "circumlocution office," having lost its way amid the intricacies of that wonderful place of business. This much we know, that the British crown has not yet granted to the daughter in Nova Scotia the dowry of which the mother in Old Scotia anxiously desires to see her in possession. We hope yet to see the time when British statesmen, having experimented on established churches at home, shall be led to the conclusion that they are invaluable institutions, and bestow on the colonies the blessings of an endowment for the support of religious ordinances.

No stone is left unturned, with a view to this, by those active laborers in the Nova Scotian church. Another extract shows that they bundled all the information concerning the religious destitution then existing, and sent it home, and also corresponded with the Canadian ministers, that the influence of the united church of North America might be brought to bear on the inert mass beyond the Atlantic: "The clerk having reported that he had forwarded to Scotland all the information he could obtain respecting the spiritual interests and wants of the Presbyterian population of this and the neighboring Colonies, the members who had furnished no documents on these subjects were required to do so before or at next meeting, that a general statement should be made by the Presbytery and transmitted to Dr. Mearns: and the Clerk was enjoined to open a correspondence with the brethren of the Church in Canada, that a conjoined plan should be adopted towards obtaining the sanction, support and countenance of His Majesty's Government as well as the General Assembly." The voice of the youth, as he cries for help, while plodding his weary way up the mountain of fame, fighting many a battle with poverty, is seldom heard; but when he stands on the mountain top an astonished gaping world waits to raise him higher. No wonder that the few uncombined ministers scattered over the vastness of North America struggling to make heard the voice of their child, the Church, should be unheeded amid

the tumult of political warfare and the loomings of religious struggles; but when the ever increasing hundreds that now minister over this vast field shall meet together in one General Assembly of North America, the voice no longer weak, the power no longer divided, the wisdom no longer that of the child,—when the powerful voice of the North American Church shall plead for or demand its due, who at this date can prophecy concerning the great result?

At the next meeting of Presbytery, which was held at Truro on the 31st day of May, 1825, "the ancient and laudable practice of the Church of Scotland" was adhered to in the preaching of a sermon on some disputed point in theology. This practice still continues to obtain in meetings of Synod and of the General Assembly. On this occasion, the Rev. John Martin preached from 1 Peter 4: 6, and his discourse is characterised as very edifying. Such facts as these lead us more than any mere history to feel that our church here is but in its youth; he who first preached before an assembly of ministers is still amongst us, in vigor, fulfilling his duties as superintendent of missions. It is curious to mark the changed circumstances of the country as evinced in the following extract, compared with the state of matters now: "In order to extend the benefits of religious instruction to distant parts of the country, and to promote the interests of the church in general.

Mr. Fraser engaged in the course of the summer to visit Miramichi." For the supply of religious wants, a clergyman from Nova Scotia travelled to Miramichi! This settlement has now risen to be one of the finest on the northern coast, and in it there are two congregations in connection with the Church of Scotland,—large and flourishing, one in Newcastle, of which the Rev. Mr. Henderson is pastor, and one in Chatham, over which the Rev. Mr. Stewart presides. The comparative increase of the two countries and churches almost says that unless more vigor is infused into the veins of Nova Scotia, a minister from Miramichi will visit us some of these days, "in order to extend the benefits of religious instruction" amongst us!

The Presbytery met again at Pictou, on the 30th of August, 1825. The only matter worth noticing at this meeting, was the opening of a correspondence with the "Glasgow Missionary Society," of which the Earl of Dalhousie was patron. In this society, existing as it did in Glasgow, and in its correspondence with the colonies, we believe, is to be found the beginning of that active zeal in behalf of the colonies which shortly after this sprung up in the church, and produced effects which still cause the heart of many a colonist to rejoice, under the generalship of the able, late, lamented Prin. McFarlane, and which is destined, under the present energetic management of Dr. Fowler, to produce still greater good in the glorious gospel cause.

At the various meetings mentioned in this

article, there were applications for ministers made by the following congregations: Upper Settlement, East River, Pietou; Lake Ainslie, and Merigowatch, Cape Breton; Horton; Preston and Porter's Lake, and Barney's River. These congregations, when they look back on these early applications, will be led to reflect on the changes they have seen, and we almost venture to say, wonder at the position they are now in,—some of them scarcely able to say how they came to be as they are.

After this date, the Presbytery seem to have had no meetings for upwards of four years; whether they became faint-hearted, as attempt after attempt failed, to better their position,—whether there existed no business for which they required to meet, or whether, as a self-constituted court, they found their power resisted, we know not. The carriage seems to have broken down, and no attempt made to repair it, until December, 1829. At that date, at McLennan's Mountain, repairs are attempted and the machine set agoing again, under a new set of resolutions. It is to be regretted that in this way many interesting matters connected with the church here have become lost. If there are any throughout the country who have documents, which might help to fill up these blanks, or can possess themselves of copies of such papers as the memorial and letters referred to above, the writer of these will feel deeply indebted by their forwarding them to the care of the editor of the "Record."

RUTH.

MODERATION OF CALL TO MR. MCKAY AT GAIRLOCH.

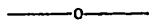
It is known to many of our readers, that this large and influential congregation, together with Salt Springs, has requested the Presbytery of Pietou to moderate in a call to the Rev. Mr. McKay, Belfast, P. E. I. It is not astonishing, that they should feel their present position uncomfortable in no ordinary degree, and it is matter of rejoicing, and shows also the benefit of a settled ministry, even for a short period, that they are not disposed to sit down contented without making an effort for relief. Their adherents, it is well known, are numerous, and their need of ordinances is consequently very great. Having enjoyed for some years the very effective ministrations of the Rev. Mr. McLean, it is not easy for them to rest contented with their present state. They can truly say as in the parable: "how many hired servants of our Father have bread enough and to spare, and we perish with hunger!"

During Mr. McLean's incumbency, they commenced and nearly finished a large church. It is now finished and, while lamenting that such a house should be from sabbath to sabbath unoccupied, its songs of praise unheard, and its altar fires unkindled, we could not help admiring its advantageous position, and noble proportions. It stands beautifully upon a summit, whither a confluence of roads some

day soon will pour in the tribes of Israel, give thanks to the name of the Lord. Alas! how woe-begone does the old church appear as it stands a few yards from its more attractive companion,—delapidated and torn by many a shake and many a storm. Many years ago it rose, a greater pride to that humbled scattered generation than the present church to their successors. Their faith taught them that if they and their children were to prosper they must prepare a house in which to worship God. Hence they paused in their struggles with the hardships of early colonization, and the horrors of the lone wilderness, to raise this early monument of their love to the institutions of their mother-church. The result shows the firmness of that foundation on which their faith rested; for who would have thought that next time they would be able to raise such a firm and compact as the present church? The gospel is not a debt to any community. It is the *salt* that preserves it from decay, the *foundation* on which its personal, social, and family interest rest, the *light* that illumines its darkness, the *moral and spiritual power*, that makes the heavens smile upon it, the clouds give rain and the earth its increase, and the *grace* that conducts its death-divided members into the everlasting fellowship of heavenly glory. It is our earnest prayer, that gospel ordinances may soon be established in the new temple and we feel assured that these and many other blessings too numerous to mention will follow. While we could not look upon this old building without a feeling of solemnity when we reflect how many had trodden its courts, who were now shrouded in the dark domains of dusty death, how many valuable discourses had there cheered the sad, instructed the ignorant and confirmed the doubting, how often the faithful had on days of high communion made a covenant with their God within its walls, and how surely the words spoken and heard in that old frame-work were chronicled in heaven, and would rise in the greatness of an eternal importance "in that day when God shall judge the secrets of men," we hope that the new church will see ever grander scenes of spiritual glory and religious life and labor than the old, now rapidly sinking into the chronicles of the past.

The call to Mr. McKay was moderated on Wednesday, the 2d. February. The Rev. Mr. Mair, of Barney's River presided, preaching a most clear and succinct discourse on the adoption of believers into the family of God after which the call was subscribed. The congregation then appointed the collection of subscriptions for the *Record*. Several members of the congregation expressed views favorable to this periodical and its extended circulation, and from what we saw on that day, we have no doubt that this able congregation will do its part in this good work. The sole object of the promoters of this paper is to do good to the adherents of the church, and spread information amongst them concerning the doings

their own church and the Christian world; these ends cannot be satisfactorily answered till the *Record* pays monthly visits to every family in connection with our church. While knowledge is not all that is necessary, it is a great part of what is necessary to a high state of Christian usefulness, and eminently so in those days of wide-spread light and inquiry. If any man or community of men, try to remain in the dark as much as possible in these times, then, if nothing else, their own comparative degradation will awaken them to a sense of their folly, and enlighten them in spite of themselves.—*Com.*



The following speeches were made at the banquet on Burns's Centenary, in the City Hall, in Glasgow. One is the speech of a well-known gentleman, belonging to Old Scotland, and the other, that of a well-known gentleman belonging to New Scotland. As allusion is made to the trials and labors of Scotch clergymen in Nova Scotia, and North America in general, the introduction of the accompanying extract in this place may be pardoned. While the inhabitants of Nova Scotia will be pleased to see one of themselves an honored guest at the most imposing celebrations in Great Britain, and representing his native province so well, the many friends and acquaintances in this country of the Rev. Doctor McLeod, whose labors and arduous journey will be delighted to contemplate, as they have often had occasion to do, his fearless and upright adherence to, and expression of the truth, and this at a moment, when the persons addressed were little likely to find it palatable.

The Hon. Judge Haliburton proposed the next toast—"The Scottish Clergy." In doing so, he said—I have accepted the invitation to appear here to-night with peculiar pleasure. A hundred and fifty years have elapsed since my family left the borders of Scotland to seek their fortune in the wilds of America, and I am the first of that family that has made his appearance in his fatherland—and that you have been so good as to call me here to-night, as your guest, overpowers me in a way that I cannot well express. I have been honored by being requested to propose a toast, which, I am sure, every one who hears me will receive with a most cordial and affectionate response, since it is the clergy of Scotland. When it was first proposed to me to give this toast, I confess that I was considerably embarrassed. It did not appear to me particularly appropriate that so venerable, so pious, so zealous, and so learned a body as the Church of Scotland, should be given by the humble author of Sam Slick. I thought, perhaps, that it might have

been given more appropriately by one nearer home and better able to do justice to such a subject, but a moment's reflection taught me that nothing was required of me but to propose it, because it was a toast that spoke for itself, as the clergy had their bond of union with the country in the feelings, and sympathies, and hearts of the people. Nothing, therefore, remained for me but to propose it, for their eulogium is like that beautiful inscription, sublime from its simplicity, in the crypt of St. Paul's Cathedral—the inscription to the immortal architect who raised it—*si monumentum quaris, circumspice*. In like manner the eulogium of the Church of Scotland is best found in the character of its people, in the institutions they have fostered, in that comprehensive system of education they have encouraged which has made Scotland pre-eminent among the nations. Having said thus much, I should feel that I have done all that is required of me; but the clergy of the Church of Scotland are not the whole Scottish clergy, for there is a very large body of Scottish clergymen whom they have sent abroad, as learned, as pious, as laborious, as self-denying, and as useful as any, in British North America. The Hon. Judge proceeded to describe the arduous labors and trials of the Scottish clergy in the vast territory of British North America, covering as it did a ninth part of the surface of the globe, and proceeded to say—It is easy to draw delusive pictures, as I saw one drawn the other day by a skilful artist, who, addressing the working classes of Glasgow, bade them go to a country where they would have a vote in the representation, with the safeguard of the ballot-box—where there were no taxes, and where they would have a happier home in the wilderness. These are such very pretty pictures, that it is a pity they are fancy sketches, and not realities. The poor settler that goes to that country, you hear from when he succeeds; but do you ever hear from the hundreds who perish by the way, who carry a broken heart, broken hopes, and a broken constitution to the grave? You hear not from them; all you know is that they have gone to America, and that they have not written, or that their letters have not reached. I am delighted to see here the venerable and learned head of the University of Glasgow—a university so renowned through the world—which has produced so many statesmen, poets, judges, lawyers, and able men—and I am delighted also to see the Rev. Dr. McLeod, whose acquaintance I had the honor and pleasure of making on the other side of the Atlantic, where the amenities of his manner, and the eloquence of his pulpit oratory, will long be remembered by the population through whom he passed. I am delighted to see him here, further, because he can bear witness that wherever there are Scottish clergymen, you find under their care a body of men distinguished for moral and religious feeling—for frugality, industry, and general respectability. I am glad to see them, further, because it tells

me that by the end of a century there has been time enough to weave that cloak of charity which we are told covers a multitude of sins. If that cloak had not been woven by this time I would think little of the clerical or lay weavers of Glasgow. I beg leave to propose to you the Scottish Clergy, present and absent, those here and those in North America.

The toast was received with great approbation.

Rev. Dr. McLeod, of the Barony, in replying to the toast, said—I have the honor to acknowledge the toast which has been so kindly proposed and accepted. The clergy could not have their merit tried by a more discriminating judge than the honorable gentleman. Yet I for one would not have objected had the duty which he has so eloquently performed been assigned to an illustrious friend of his, who, if less venerable, is, if possible, better known over the world than himself, and who is everywhere admired for his accurate knowledge of men and manners—his keen perception of character—his most excellent wit and genial humor; and who, if he could not, perhaps, spare the weaknesses of the clergy, would certainly not forget their virtues—I mean his distinguished friend the Clock-maker. It is now more than ten years since I enjoyed the privilege, which the Judge no doubt, cannot remember, but which I cannot forget, of receiving a shake of his hand in Halifax and a welcome to Nova Scotia. I now in Glasgow reciprocate that welcome to old Scotia; and where could Old and New Scotia more appropriately meet than when commemorating Robert Burns? There are two things which to me make Burns sufficiently memorable. One is—his noble protest for the independence and dignity of humanity, as expressed, for example, in that heroic song, “A man’s a man for a’ that.” Another is—his intense nationality—a noble sentiment, springing like a plant deeply rooted for ages in the soil, and bearing fruit which nourishes the manliest virtues of a people. Few men have done for any country in this respect what Burns has done for Scotland. He has made our Doric for ever poetical. Everything in our land touched with the wand of his genius will forever retain the new interest and beauty which he has imparted to it. Never will the “banks and braes of Bonnie Doon” cease to be “fresh and fair,” nor the “birks of Aberfeldy” to hang their tresses in the bright atmosphere of his song. He has even persuaded Scotchmen “o’ a’ the airts the wind can blaw” most dearly to “lo’e the west,” though it comes loaded to us, who live in the west, only with the soft favors of a “Scottish mist.” No possessed are even railway directors and rough mechanics by his presence and power that they send “Tam o’ Shanter” and “Souter Johnnie” as locomotives roaring and whistling through the land that is called by his name and immortalised by his genius! How marvellously has he wielded the hearts of Scotchmen throughout the world! Without him, they would, no

doubt, be united by the ordinary bonds of common country, that cannot anywhere be gotten—a common tongue that cannot anywhere be easily mistaken—and by mercantile pursuits in which they cannot anywhere be wanted. But still these ties would be like a cold hard cable that connects the Old and New World beneath the Atlantic. The songs of Burns and the electric sparks which flash along it and give it life; and “though separated between us may be east,” these unite heart and heart, so that as long as they exist, Scotchmen can never forget “auld acquaintance” the “days of lang syne.” And yet, sir, how can a clergyman, of all men, forget or fail to express his deep sorrow on such an occasion as the present for some things that Burns has written, and which deserve the uncompromising condemnation of those who love him best? I am not called upon to pass any judgement on him as a man, but only as a writer: and with reference to some of his poems, from my heart I say it—for his own sake, for the sake of my country, for the sake of righteousness more than all—would to God they were never written, never printed, and never read! As I would rejoice to see, as the result of the festivals in honor of Burns, a centenary edition of his poems from which every thing would be excluded which a Christian father could not read aloud in his family circle, the Christian cottar on his “Saturday night” to his sons and daughters. One thing I feel assured of is—that, righteously to condemn whatever is inconsistent with purity and piety while it can not lessen any ray of his genius is at once the best proof we can give of our regard for his memory, and the best sacrifice we can offer to his departed spirit. If the spirit is cognizant of what is done upon earth, most certainly such a judgement must be in accordance with its most solemn convictions and most earnest wishes.

“THE PARISH SCHOOL ADVOCATE AND FAMILY INSTRUCTOR.”

Through the kindness of the editor of the above periodical, we have been furnished with the whole issue from its commencement in 1858. Its grand purpose appears to be to call forth an adequate interest in the all-important subject of education, and at the same time to disseminate such information as shall aid the Provinces in framing suitable measures for its advancement.—school districts in the management of their educational affairs.—teachers in the improvement of their minds and the prosecution of the great work, which is never to end during the endless being of the happy sons of God,—families in its acquisition through the general information it offers, and private individuals—the noble band of the self-teaching and the self-taught, in their solitary efforts to be good and great.

Its leading principles are the Bible, free schools, and no politics. That such works are

ded in these Provinces, no one will doubt, and this work appears fitted to accomplish the end it has in view. It is well conducted and all got up. The outside of any terrestrial object, and more particularly a look is something, as we may understand by the case of the French lady, who could not say her prayers comfortably but out of a gilt missal. It contains solid information, and does not pander to the love of intellectual trash or sentimental froth. It gleans from good fields, and while the matter is plentiful, its quality is safe and wholesome.

One reflection we cannot help making with reference to such periodicals, peculiar to the present day. When we read them, we are obliged to open our eyes to the painful reflection, that we are woefully ignorant of education, and that there is such an apparent advancement upon the views entertained by our poor blind predecessors, that we wonder how we ourselves have got our education, or whether we have any at all. What with Normal schools and model schools, new grammars, new arithmetics, mental and systematic sciences and tiny abridgements for the use of faint philosophers, in which the sour plums of hard study are beautifully sugared, music for the children, arm-chairs for the little ladies and gentlemen, the abolition of the old regime of the dreaded "tawse," or the hard rules that used to add a bump or two to our areneological developments, sweet-honed penury from the teachers, and very old-fashioned talk from the children, we are fain to envy our juniors their entrance into the world of more blissful days, and we wonder into what prodigies they shall expand, and what end of a world it will be when they grow up to men and women. Prejudiced as we may be in favor of rougher modes of tuition, we are not fools enough to suppose that no changes are wholesome. We are certainly in favor of advancement, and we would much rather a God many mistakes in any cause than stagnation. We have some scruples about the assessment plan, but until we have thoroughly examined the subject, we will admit great educational authorities to be better judges, and wish the editor of this paper as much success in his zeal and industry deserve.

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BARNEY'S RIVER CONGREGATION.

It is understood that this congregation has determined upon the erection of a new and a central church. As there was a little difference of opinion about the site, the congregation referred the matter to the arbitration of the Revs. Dr. McGillivray, Allan Pollok, and John McKay, Esq. A meeting was accordingly held on Monday, 4th February, in order to make a final decision on the matter, when without the aid of much arbitration on the part of those gentlemen, and with remarkable unanimity on the part of the people, it was decided that the most eligible site would be that of the

present Upper Church. It says much for the good sense of the people, that they have come to this harmonious resolution, as site-disputes in church-building, are often not only troublesome, but mischievous. We understand also, that £300 were subscribed on the same day, which, if true, is a very fair beginning, giving us the assurance, that instead of the old church which we faithfully described in the last number of this paper, and which so curiously represents an unknown architectural age, we shall behold an edifice compactly built together, on which the eye can rest with pleasure, and the mind dwell with satisfaction. When such is the case, we believe that, humanly speaking, the Barney's River Congregation shall rise in prosperity. When they can unite, when they can be visibly *one*, worshipping sabbath after sabbath in the same church, we feel assured that their success shall be twofold. Their devotional life as a worshipping people shall receive an impulse, their church-going habits improve, their ordinances be more impressive, their minister more stimulated and encouraged, their finances in a better state from the regular collections of a larger mass of people, and their contributions to the general objects of the church more liberal, while less burdensome to themselves.

As to the procuring for this good purpose of money,—the services of church-building as well as of war, we venture a remark. It does not follow that, because a congregation is a country congregation, they are therefore poor and inadequate to such undertakings. By the blessing of God upon the exertions of our people, our finest churches adorn country settlements. What city-people have to pay for with money—people in the country can execute without money. The materials of town-comfort and support, flow from the country. It has been said that, as a general rule, people in town make far more numerous and real sacrifices for religion than people in the country. A merchant with heavy responsibilities to be met with, and a tradesman living upon his daily labor, which he must pursue steadily from early dawn to a late hour, have many temptations to be stingy to the cause of God. But they are on the contrary often very liberal. They are within the reach of the tide of liberality, of business and of enterprise, and they give more freely, trusting to the power and goodness of the Lord to make up the deficiency. And do they suffer by it? This is so far from being the case, that a man's liberality to the gospel is a sure test of his success in business and the fullness of his domestic joy and welfare—it is an infallible signal by which all may know how he rides out the storm.

Are we wrong in supposing that the people in the country are often more fearful? We long to be convinced to the certainty. Let them then convince us and others by their noble exertions and manly christian deeds. A country congregation can themselves build a church in a great measure. If they have not in these times much money, they have skillful

hands, strong bodies, the purpose of combining for a good purpose and a considerable command of their time. They are their own masters, and can work much after their own discretion. All they require is a little more faith, and a little more reliance upon God.

We hope that the congregation of Barney's River, which is rising to be one of our most numerous and efficient as it has always been one of the most devoted, and according to its circumstances, liberal congregations, undertake this good work in this spirit. If so, it is as sure of a happy and advantageous completion, as there is a sun in the heavens or truth in the bible. At the same time, if it be necessary, other congregations should assist them. The cause of Christ is the same interest all over the church. "Is Christ divided?" For their sakes and for their future independence, the spirit of which is such an important part of individual and social prosperity, we hope that they shall be able to complete the good work themselves; for our sakes we hope that, if they should appeal to their brethren throughout the church at large, they shall meet with a kind reception and wholesome support and assistance.

HINTS ON CHURCH-BUILDING.

On this subject we venture to submit a few suggestions, to persons interested in the matter. That such are needed we know, that many are sorry for not having thought of them in time we are certain; that some will not adopt them we are sure; but that it is right to mention them we have not the least doubt. Every one will be at liberty to hold his own opinion with all the tenacity of which his nature is capable, notwithstanding all that we can urge.

1. Gothic designs are not by any means an improvement. Gothic ecclesiastical buildings were suited to the varied and imposing ceremonies of the Roman Catholic worship, wherein there is little preaching, little worship in the Protestant sense, but much intoxication of the senses with the incense streaming from the censer, dark shadows flung across the building to awe the soul, solemn sights aided by the misty gloom of the vast Gothic pile and wherein seeing and kneeling with muttered prayer are more frequent, than worshipping with the intelligence, and hearing the precious gospel. Protestant places of worship should be strictly subordinated in their construction to the laws of sound. This is their principle—not seeing but hearing.

2. For the same reason a spire is unnecessary, and the want of it saves a great deal of trouble and expense. A belfry or tower is all that is required and a bell is most essential to every church in town or country.

3. The galleries should be low in front and the pulpit as low as possible. Sound ascends, and a high pulpit subjects preacher and hearer to much unnecessary labor and disadvan-

tage. We have not seen in this Province a single gallery so steep as it ought to be.

4. There should be a precentor's desk erected before the pulpit, in the ancient fashion. Congregational singing can be attained in two ways only—either by an instrument or by a precentor. As the instrument is at present inadmissible into our churches, the precentor is the only alternative as we conceive. Who does not know that choirs silence the congregation? If they sing well, they get all to themselves. If they sing ill, the congregation is better without them. Where there is congregational singing in fact, the immense labor of forming a good choir is thrown away; for the great preponderance of the singing the air destroys their harmonics, and renders all their beauties inaudible. And there is a precentor, where should he be where the minister is? The church is so constructed that sound proceeds best from the vicinity of the pulpit. Singing in the front gallery should exist in those churches only where there is an organ, and the choir lead the responses. The American churches are, after a great many years, during which choirs have been highly cultivated with great trouble and expense, returning to the old fashion of precentors. This is the first effect of the late revivals. A revival people will never be a silent people, or a people indifferent to the praise of God. Their tongues will be "filled with singing." They are sure to adopt the method best fitted to secure congregational singing; that is, a precentor leading a congregation familiarly by practice with their fathers' strains—the strains sung by dear friends, whose lips are now sealed in death, and baptized with the blood of martyrs, who risked the betrayal of their hiding-places on the hill-side or the deep Scottish glen; by singing them, and who saw them on their way to the scaffold and the gallot-pile.

In connection with this, and at a time when the whole world has been resounding with the praise of Scotia's bard, and borne testimony to the truth and inspiration of his song, we may quote the following lines from the "Carter's Saturday Night," that wondrous picture of simple faith and primitive worship:

They chaunt their artless notes in simple guise
They tune their hearts, by far the noblest aim
Perhaps Dundee's wild warbling measures rise,
Or plaintive *Martyrs*, worthy of the name,
Or noble *Elgin* beats the heaven-ward flame,
The sweetest far of Scotia's holy lays :
Compared wi' these, Italian trills are tame;
The tickled ears no heartfelt raptures raise;
Nae unison hae they wi' our Creator's praise.

5. There should be a vestry—particularly in country churches. The minister requires such an apartment for his own comfort, and for the convenience of those who wish to converse with him before or after service.

6. There should be a basement-story. This will make a difference of three or four feet in the height of the wall, but the want of it cannot be replaced. In a cold country, the

arrangement is peculiarly necessary. It will afford the congregation an opportunity of heating their church at any future time, according to any of the various plans propounded. It will furnish them with a fine apartment for Sabbath-schools and prayer-meetings. If this is neglected, it will be regretted only once, and that is, as long as the church stands.

7. The doors *within* the building should be made so as to close of themselves. The outer door, as well as the rest, should be of an ordinary height, and not of the enormous new-fashioned altitude, as if made for Goliath of Gath, or Og, king of Bashan. During service, one of these immense doors will be kept floundering with the wind or the violence of persons going out and coming in, and will at the same time admit as much cold air as to nullify the good effects of the best heating apparatus. The lobby being separated by a partition from the gallery, the latter should be entered by a door, which, like the others, is made to shut of itself.

8. The passages should be covered with matting, of which there is a kind made for the purpose. It conduces much to the comfort of the people and the solemnity of the worship, that the footsteps of people entering or leaving the building should not be heard over the whole church, directing the attention of the worshippers from the service of the house of God.

We leave those suggestions to the consideration of those of our readers, who may be in a position to adopt any of them or may be interested in a subject of no mean importance. Discomfort in church, will affect church attendance, the health of the minister and the adaptation of the whole building to the spiritual wants of the people. At the same time we have introduced the subject, in order that qualified persons may take up the matter and guide us to solid improvements.

P. E. ISLAND MISSION.

From a private letter, we are glad to hear that a fine mission field is opening up in this important part of our church. Our friends will be pleased to learn that a section so long neglected is at length to some extent supplied with the preached word, and that small struggling bands of the intelligent and warm adherents of our church, are now cheered in their scattered settlements by the services of a missionary. These stations are indeed smaller than the congregations here, but that is no reason why they should be neglected. An active missionary is now visiting these stations. We can well recollect how Mr. Snodgrass longed for such a day. He was then alone in P. E. Island, and painfully felt the want of a missionary to visit those stations, which he was unable to overtake and foster as his zeal would prompt. There we have *now* a complete presbytery, and a most efficient travelling minister.

While referring to this subject, we feel it our duty to record our sense of Mr. McLaren's zeal and faithfulness. We believe that he has met with certain difficulties in his missionary work, at which we are not at all surprised, but which with great tact and assiduity he has mostly overcome. The spirit with which he identifies himself with the country, and enters into its interests and sympathies, ensures his success. We are glad to hear that he has been instrumental in setting on foot the erection of at least two new churches—one at St. Peter's Road, and another at Little Sands. He complains that the field is so large that he cannot meet the demands made upon his labor, and is anxious for some arrangement whereby he could be relieved, to some extent, of missionary labor too extensive to be thought on satisfactorily.

In connection with the matters, it is pleasing to learn that Mr. McLaren receives every assistance from the Rev. Donald McDonald, and his numerous adherents in P. E. Island. We ourselves record with pleasure that gentleman's continued interest in and support of this paper, and his friendly co-operation with our missionary. When the heralds of the cross "fall out by the way" the cause of our beloved Redeemer suffers sadly and opposers rejoice. This has too often been the case, and it is pleasing to know that the relations between Mr. McLaren and Mr. McDonald, one of the most venerable and self-denying of ministers, are not to afford another illustration of this discension among the servants of the gospel. We say with the Psalmist: "Pray for the peace of Jerusalem."

NOTICE.

We are sorry to say that as yet, we have received neither contributions nor communications from P. E. Island or New Brunswick. The consequence is, that nothing from these portions of our church makes its appearance in the Record.

We respectfully urge upon the brethren in these provinces, the propriety of forwarding to us anything of interest respecting their own fields of labor. However short may be the notice, it is better than nothing.

Our brethren in the ministry will perceive that a series of sermons is in course of publication in the "Record." We trust that they will spare us the trouble, considering the large draught which the management of the "Record" makes upon our time, if writing them personally and requesting the transmission of sermons. We hope to receive discourses from some, if not all of the clergymen of New Brunswick. We have only to request that these be short and as simple as possible; that

they may be adopted to the wants of thousands of gaelic people, who are readers of the "Record" and who, being destitute of ordinances, welcome month after month the arrival of these discourses to their homes and firesides.

We trust that our kind correspondent in Newfoundland, shall be able to send us soon a continuation of his valuable articles on the "Peculiarities of the Christian Religion," which have been read with much pleasure, and which are earnestly looked for by our numerous readers. We should be sorry indeed, that his "peculiarities," of which we have been long admirers, should come to an abrupt and untimely end.

THE PRESBYTERIAN.

We have received the February Number of the *Montreal Presbyterian*, and beg now to thank the editors for their kind notice of this publication, and recommendation of it to their branch of the church. Whether this journal would be of any service to our brethren in Canada or not, one thing is certain—and that is, that, but for the circulation of the *Presbyterian*, our cause in past times would have suffered to an imparable degree in this and the neighboring provinces. The varied information, in this number alone, is sufficient to show the difference between our field and theirs, in extent and spiritual supply. At the same time, if our lay-members and brother-ministers would furnish us with even brief communications, such as is evidently done by all in the Canadian church, our field in the Lower Provinces, is not much less extensive than theirs, and must give birth to events curious and interesting, if they were only furnished so as to become the property of the church at large.

CORRESPONDENCE.

(To the Editor of the Monthly Record.)

SIR,—Some time ago, in travelling "per stage," from Halifax to Pictou, on entering the latter county, the communicative "whip" informed me that we were now travelling in a Scotch county. This people being proverbial for their tenacity of habit, especially in matters of religion, I expected soon to cast my eye on some signs, that they had not in a foreign

land forgot the song of Zion. The moon shone bright, and the exalted position I occupied on the driver's box afforded a good opportunity for noting those beauties of the country through which the road to Pictou winds. Although circumstances were unfavorable to observation and meditation, the glare of a large building, as it reflected the rays of the moon, attracted my attention, and dispelled the lethargy that hung around me after nine miles of stage riding in a frosty day. This I was informed by my encyclopedia of mountains, rivers, woods, brooks, houses and farms was a building wherein a congregation of the Church of Scotland worshipped. The delight I experienced, being a member of that Church myself, can well be understood by all who, travelling, have passed church after church but found not among them the church of the affections. Naturally enough, I felt an interest in the people worshipping here, and on enquiry, learned that an active clergyman, the Rev. A. McLean, broke to them, from time to time the bread of life. Lately, I had occasion to visit them in slightly different circumstances. Being in the district on the Sabbath, I went up to this house of God, and joined in the services of the sanctuary with at least 500 people, who seemed devout and zealous members of the Christian Church. I was informed, that if the roads had afforded a possibility of convenient carriage to church, many more would have been seen there in "sweet harmony," singing the praises of our God. One of the members told me that they were purposing to enlarge the church, the congregation having increased so as to render this necessary; although only a few years have passed since the building was erected. I learned with sorrow that the minister whom they formerly loved had been separated from them; but the good news that steps were being taken for the settlement of a successor, delighted me. They have asked and at last prevailed upon the devoted pastor of Belfast, to accept their call, and I was led to believe that early in the spring he would be settled among them. Still further was I delighted by witnessing the workman-like manner in which the congregation transacts its temporal business. I had the pleasure of attending a week-day congregational meeting among them, and was quite surprised to see in a country congregation "folios" and "papers," "minutes" and "letters" enough to bamboozle even a lawyer, recording their business and kept with care and regularity by their accomplished secretary. They met on that day I understood, to devise means for the increased circulation of "The Record," and for the advancement of that most excellent scheme of the Lay Association. I doubt not, from what I saw, that in a few months it will be seen that the labors and zeal then evinced were not in vain. I have often heard the congregation of Gairloch talked of as being the largest and ablest in the county. But from what I have seen of their friends at Salt Springs, I shall defer my opinion as to which is the "better

self," till I have an equally good opportunity of witnessing the working powers of Gairloch. Were it not that matters belonging to our congregations are likely to interest your readers, I would feel ashamed to ask you to give a place in your paper to the exclusion of some of the invaluable matter that fills its pages. Pleading this as my excuse for thus appearing in print, I shall at present forego hackneyed apologetical phrases. With sincerest wishes for the prosperity of a paper which affords me many an evening's interesting reading, I am, &c.,

A TRAVELLER.

DR. EDITOR:

DEAR SIR,—I deem it proper to acquaint the members of the Lay Association with the reason, that no delegates, or return were presented, to the meeting of the 27th January.

Mr. McDonald, Secretary, Pictou, wrote a note to me, dated the 5th of January, stating the nature and object of the meeting, and also requesting me to acquaint the office-bearers of this branch, that it was necessary that delegates from each branch would meet in St. Andrew's Church, New Glasgow, which letter did not receive until the 26th inst. Where it had been delayed is unknown to me. There is much complaint against post and way-offices, and it is very desirable that more attention be paid to packages and letters that they may be forwarded with more haste, as the delay of a letter has often caused much loss and grief. Many were very anxious to attend that meeting, and did not know until it was too late.

I am yours, very respectfully,

WILLIAM McDUGALL,
Secretary of Lay Association.

Barney's River, Feb'y 5th, 1859.

P. S. Please insert the above in the Monthly Record."

THE CHURCH IN CANADA.

CONGREGATIONS OF LEEDS AND INVERNESS.

On January the 5th, the Rev. James Sieveright, of Melbourne, by appointment of the Presbytery of Quebec, inducted the Rev. Alexander Forbes, late minister of St. John's Church, Dalhousie, New Brunswick, to the pastoral charge of the congregations of Leeds and Inverness, Canada East. Mr. Sieveright preached an able and highly appropriate discourse on the occasion, and, after the usual forms had been gone through, addressed with much faithfulness, and in a very happy manner, both minister and people on their respective duties. At the conclusion of the services the people gave expression to their good wishes for Mr. Forbes by giving him a cordial welcome at the door. The congregations of Leeds and Inverness, in connection with the Church

of Scotland, have had no minister for several years past, and, now that one has been obtained, may the blessing of the Great Head of the Church rest upon both minister and people, and make this settlement conducive to the promotion of His glory and the advancement of His cause upon earth!—*Presbyterian.*

CONGREGATION OF PETERBOROUGH.

It ought to be gratifying to all who love the Church of Scotland to hear that the congregation at Peterborough, C. W., to which the Rev. J. S. Douglas was recently inducted, and which has been continually gathering strength and numbers, was on Sabbath last, the 9th of January, comforted over all their past afflictions, and encouraged to look forward to brighter days, by the celebration of the Lord's Supper, under the banner consecrated by their godly ancestors in the faith, and bearing the old inscription, shining all the brighter from the flames through which it has recently come, *Nec lumen consumebatur*. And, though the late severe storm of frost and snow, then at its height, prevented so full an attendance as would have been present under more favorable circumstances, a goodly number seated themselves at the holy table, and all who witnessed the services were exceedingly gratified by the decorum and solemnity by which they were characterized.

Dr. Barclay, of Toronto, preached on the Friday preceding, to a respectable audience in the forenoon, and again in the evening. The evening services were rendered all the more interesting from the ordination of three additional elders, viz: Messrs. Robert Denniston, Andrew Cathcart and John Richardson, previously elected by the voluntary and unanimous choice of the congregation; and also from the Presbyterian Missionary Meeting, held immediately after, for the supply of service in vacant churches within the bounds, and the supplementing of the Clergy Reserve Annual Fund; at which were appointed a chairman, secretary and treasurer of a Lay Association, with power to add to their number, for the purpose of carrying out the proposal of the Presbytery. The Rev. J. Mackerras, of Bowmanville, took part in the missionary proceedings, and remained to assist Mr. Douglas on the Saturday and Sunday.—*Ibid.*

PRESBYTERY OF BATHURST.

This reverend court met in St. Andrew's Church, Ottawa City, on the 12th January, pursuant to adjournment at Oxford Mills. Notwithstanding the unusual severity of the cold, and the long distance many had to come, the following members were present, viz: Mr. White, Moderator; Messrs. Anderson, Mann, Bain, Spence, Mylne, Morrison, Thompson, MacHutcheson, Clark and Evans, ministers; Messrs. Macdonald, Ferguson and Stewart, elders.

Kirk Session Records were examined and duly attested.

The clerk read an application from the Rev. John McMurray, late Free Church minister of Brockville, for admission as a minister in our church. After which Mr. McMurray was introduced by the Rev. Mr. Morrison, of Brockville, to the court. At the request of the moderator, Mr. McMurray stated his reasons for leaving the Free Church, and asking admission into ours, and also laid on the table his Presbyterian certificates; all of which being considered highly satisfactory. Mr. McMurray was cordially received by the court, subject to be admitted in accordance with the laws of the church.

The Rev. Mr. Canning was examined on the subjects prescribed by the church for those who are candidates for the ministry. The Presbytery expressed their high satisfaction with Mr. Canning's attainments, and received him in the view of being admitted in accordance with the laws of the church. Reports were read and received from the Rev. Messrs. Thomson and Canning, the Presbytery's ordained missionaries, of their labors in the congregations of Litchfield and Ross and West Meath, since last meeting of Presbytery.

The clerk read memorials from North Augusta and neighborhood, and from Douglas, Wilberforce and Grafton, praying to be received as congregations.

The Rev. Mr. Spence gave in his report from Spencerville, in accordance with the appointment of Presbytery at its last meeting, which being considered, Spencerville was admitted as a congregation.—*Ibid.*

OPENING OF ST. JOHN'S CHURCH, AT ST. JOHN'S HILL, C. W.

The new and commodious church at St. John's Hill (formerly Coulson's Corners), in connection with the Scotch Church of West Gwillimbury, was opened on Sabbath the 17th inst. The Rev. Mr. Bain, of Scarborough, conducted the forenoon services, reading Solomon's prayer at the dedication of the Temple, in a very impressive manner, and then preaching from Psalm lxxiv. 5: "A man was famous according as he had lifted up axes upon the thick trees." The leading topic was the claims of religious institutions, which he illustrated and enforced with great originality and power. The afternoon services were conducted by the Rev. Dr. Barclay, of Toronto, who chose for his text Psalm xxvii. 4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." The discourse was one of great classical beauty and eloquence, and delivered with much pathos. A collection was taken up, amounting to upwards of £10, which, after recent subscriptions, was liberal. The house on both occasions was crowded to excess, some hundreds having

been unable to gain admission.—*Bradford Chronicle, Oct. 27.*

LAY ASSOCIATION IN EAST BRANCH EAST RIVER.

Efforts are being made in this section of the church to continue and, if possible, render more efficient the various Lay Associations of the different churches. We trust that we shall be favored with reports of the success met with by the different parties who visit the various churches. On the 11th of February, a meeting was held in the East Branch, East River congregation, according to arrangements made with and intimations given to the people. After sermon by the Rev. Allan Pollock, New Glasgow, the chair was taken by Mr. Alexander Ross, a man greatly beloved by the people as a sound-headed and a sound-hearted Christian. The meeting was addressed by James Fraser and John McKay, Esqrs. The gentlemen urged very effectively upon the hearers the duty of the people of the church to make redoubled efforts to extend her usefulness. They referred to the fine prospects that are now before us for the supply of our Gaelic field. They plead that it was the duty to use every means by their liberality to obtain a ministry, to support the schemes of the church, to maintain ordinances respectable by affording their clergymen proper support and not to rest satisfied until they were fulfilling the great function of a church by taking share in sending the gospel to the heathen. They urged the necessity of supporting the Lay Association from the large engagements undertaken which that body had come; having undertaken to assist the *Monthly Record*, to pay £100 for three years to any Gaelic clergymen that may be sent out, in addition to the Committee's usual allowance, and lastly guarantee £400 for a year to Messrs. Ross and Livingstone.

We were glad to find that the people of the East River were fully alive to the call of duty in these matters, and appeared united and zealous. They are to be commended as a congregation, which, while remarkable for their quiet and peaceable tendencies, their comparative freedom from heart-burnings and jealousies, and the number of men amongst them of scriptural knowledge and simple piety, have been liberal in a most unassuming manner to the schemes of the church, especially to the Young Men's Scheme, one which we have ever had much at heart. On this occasion, they appointed their office-bearers, and made arrangements for procuring subscriptions. They also raised a number of new subscriptions to the *Monthly Record*, and appointed persons to receive more. The appointment of some female collectors was a feature of which we much approve, and which we hope to see followed in every other congregation. As in the time of Christ and the apostles, ladies were the most zealous and active; so has it been

the history of the church ever since. The proceedings were harmonious and cheerful. We were particularly delighted to hear of the church coming forward and adding her interests with so much truth and vigor. These gentlemen also took occasion to speak of the beauty, comfort and solid workship of the new church in which this congregation now worship. We wish this people prosper, and we feel assured that so doing a congregation will not be long without a fully ordained minister of the church to be heed unto the flock."—*Communicated.*

MEETING IN CONNECTION WITH SAINT MARY'S CHURCH, CHARLOTTETOWN.

We beg leave to direct attention to the *Advertisement* of the above-mentioned bazaar, which will be found on the third page of the paper. From a private letter we learn that arrangements are required for some important purpose connected with the congregation. We should have liked to have been made acquainted with the particular purpose for which the bazaar was set on foot, and thus might have been in a better position to bring it under the notice of our readers. We have not the least doubt, however, that the scheme is undertaken with a wise and good purpose. This interest in the congregation is so well known to our friends at large that, we are sure, many will be disposed to render encouragement. We hope that a late exodus to New Zealand of some of their oldest and most tried adherents, will to some extent diminished their strength, but, for a brief period. We hope that the next bazaar shall favorably compare with the last, and surpass, that held in the same congregation some years since, in the variety of its arrangements, the beauty of its arrangements, and the more tangible consequences in hard cash. We are certain that, if it does not succeed, it will be no fault of those ladies. We trust our friends at a distance will take share in this benevolent undertaking.

THE CHURCH AT HOME.

BRIEF SUMMARY.

THE REV. PETER MURRAY had resigned his charges at Portsay.

AT ABERDEEN a large meeting resolved that the settlement of ministers it was expedient to realize the call.

TWO MORE CHAPLAINS are to be sent out to the West Indies.

THE REV. JARDINE WALLACE is petitioned to be assistant and successor to the minister at Inverquhair.

THE REV. ROGER HALL has been inducted as minister of the congregation at Hurst in the Presbytery of London.

THE REV. J. R. LANGWELL, of Logerwood, has been inducted into the parish of Currie.

THE REV. WILLIAM DOBIE, of Musselburgh, has been called to the parish of Ladykirk.

THE REV. JAMES MACDONALD has been presented to the united parishes of Daviot and Dunlichty.

THE REV. JOHN COLVIN has been presented to the united parishes of Kirkmaurech and Kirkdale.

THE REV. A. R. BOYD has accepted the call to St. Bernard's, Edinburgh.

THE REV. MR. MUNGALL, of Banhead, has been inducted to the parish of Barr.

IN THE PRESBYTERY OF EDINBURGH a long discussion has taken place, in which Doctors Balfour, Lee, Bryce, Smith, Glover, Stevenson, Muir, Grant, Arnot, Macfarlane, took part concerning the proper course in the investigation of a *fama*, that certain changes in worship, amounting to the use of a liturgy, had been introduced by Dr. Robert Lee into his church, after which Dr. Robert Lee promised to meet the question at next ordinary meeting, and show that he had introduced no innovations inconsistent with the laws of the Church.

THE REV. ALEXANDER TURNER, minister of the Port of Menteith, has written an elaborate work on the Secession of '43, which is much praised as a calm and convincing defence of the Church. We know few better fitted by his character, which is a fine combination of Christianity and common sense, to do this.

THE DUMFRIES PRESBYTERY has declared against the Laymen's memorial on Patronage.

THE DUNDEE PRESBYTERY has accorded its approbation of Lord Aberdeen's Act.

MR. GRANT, one of the teachers in Donaldson's hospital, has been appointed a teacher in the Church of Scotland's Institution at Bombay.

AT SALONICA our missionaries have baptized two Jews.

DR. ROBERTSON, the energetic Convener of the Committee on the Endowment Scheme, writes a thrilling appeal to a collection in its behalf, which we, for want of room, must omit.

SIX MISSIONARIES have offered for India.

GLASGOW UNIVERSITY.—After a lengthened examination, "The Cook and McFarlane Testimonial Prize" has been obtained by Henry David Hill, M. A., a student of the fourth year, at the Divinity Hall.

OXFORD HONORS GAINED BY SCOTCHMEN.—In the list of Classical Honors, just issued at Oxford, out of the four gentlemen placed in the First Class, two belong to Scotland. These are Mr. David B. Munro, of Baliol College, the son of Mr. Binning Munro, of Auchinbowie, Stirling, and the same who before distinguished himself by carrying off the Ireland Scholarship; and Mr. Alexander C. Selar, also of Baliol, brother to Mr. W. Y. Selar, of St. Andrew's.

THE CARDROSS CASE.—The Committee of the Free Church in the Cardross case has, in obedience to the interlocutor of Lord Benholme, ordinary of the 23rd ult., *submitted to the judgment and decision of the Court of Session*, and has produced to the said Court, her AUTHORIZED standards, with Acts of Assembly, &c.

EVENING SERVICES AT THE BARONY CHURCH.—Dr. Norman McLeod, of the Barony Church, Glasgow, began his services for working people about the beginning of the winter 1856-57. Evening service was conducted in the Martyr's Church during the winter of 1856-57, all persons being rigidly excluded except in their working dress, and the church was crowded on every occasion till the close of the season. In April 1857, after the winter's services, seventy-six persons applied for admission to the Lord's table. Of these, twenty-eight had at some former period been members of churches, but had fallen away, mostly through their extreme poverty; forty-eight had never belonged to any church. The majority were well advanced in life. After examination, sixty-nine were received: they sat down to communion in the parish church in their working clothes. From fifty to sixty of those persons afterwards obtained clothes for themselves, solely by their own industry, none of them having received money or clothing in charity; twenty-four connected themselves afterwards with other congregations upon Dr. McLeod's recommendation. Last winter these services were held in the parish church, which was filled every evening—1500 being present on some occasions. In April last, forty-seven applied for the communion, and about forty were admitted. During summer, a special service for these communicants has been held every Sabbath evening by the parish missionary, attended by from fifty to 100 persons. These communicants have also been visited at their homes. One old man communicated for the first time at the age of seventy years. Last Sabbath the attendance was about a thousand, consisting of working people, belonging to the lowest class, and others who, though better off, have no "Sunday suit," and come in moleskins, often dirty enough. The women are very poorly dressed, and without bonnets, but very generally they come with their Bibles in their hands. The attendance, doubtless, would not be so great were it not that Dr. McLeod preaches himself. It requires a minister of no ordinary talent and tact to interest such a congregation, and though Dr. McLeod conducts the services in the usual way, his sermons are spiced with remarks peculiarly adapted to the circumstances and habits of thought of his interesting congregation.—*Glasgow Courier*.

PROPOSED MONUMENT TO THE LATE PRINCIPAL MCFARLANE.—A number of gentlemen

met in the Glasgow Council Chamber Thursday, under the presidency of the Provost, to consult about the propriety of erecting a monument to the memory of the late Principal McFarlane. Sheriff Bell moved the first resolution, to the effect that, considering the many eminent qualities of the Principal McFarlane, the unwearied services rendered by him to the various public institutions and charities with which he was so connected, it is desirable that some monument should be erected to his memory. Professor Fleming seconded the motion, which was carried by acclamation. Sir James Cameron moved, and John Jamieson, Esq., seconded the appointment of a committee to raise subscriptions and to report to a future meeting of subscribers.

THE REV. MR. CAIRD IN EDINBURGH.—On Sabbath the Rev. Mr. Caird, of Glasgow, preached two sermons in behalf of the Endowment Fund of Newington Church. The forenoon sermon was delivered in Newington Church, and the afternoon in St. Cuthbert's. Crowds attended at both diets, and we state that in regard to the afternoon of the least, that rarely is such a concourse of people witnessed within the walls of a church as seen in St. Cuthbert's. The collection of the forenoon realised over £108, and in the afternoon £115 17s. 3d., or about £244 in all, leaving only £370 to complete the sum required.

THE COLONIAL MISSION COMMITTEE.—The Colonial Committee of the Church of Scotland have appointed the Rev. Mr. Young the assistant at Aboyne, to a charge in Ceylon. The appointment is a lucrative one, and the Rev. gentleman goes out with the rank of a Crown Chaplain to minister among his countrymen in that distant land. Some time past, Mr. Young has been assisted at Aboyne with much acceptance, and he will be amidst the regrets and with the hearty wishes of the parish.

DR. GILLAN IN MEARNS.—Rev. Dr. Gillan, on 3rd inst., delivered a most brilliant and eloquent lecture "On the Cultivation of the Mental Powers," in Newton, U. P. Church, Mearns, to a large and very respectable audience. The Rev. D. Mackellar in the evening the lecture, which occupied more than an hour, was listened to with marked attention. Mearns has never had such a treat before. Rev. J. M. Campbell, M. A., moved a vote of thanks to the Rev. lecturer, which was unanimously seconded.—*Communicated*.

The story of the Secession on 18th July 1843, we need not reproduce. That it was merely a Secession—great and lamentable

less—not a Disruption of the State from Church, is apparent from the following recorded in the work under review:— Making as our test the number of ministers who remained as compared with those who seceded, it will be seen, *not only that a majority declared against the schism, but even though we include the ministers of the quoad sacra churches, there was scarcely a Synod and only a few Presbyteries, throughout the Church which would not have condemned the schism*; and, consequently, that an Assembly composed of members, duly chosen, and representing the mind of the Church, would, if the question been proposed, ‘Secede’ or ‘Remain,’ have left our seceding brethren in a comparatively unimportant minority. And had the votes of the *quoad sacra* ministers been excluded, scarcely one Presbytery within the Synod of Sutherland and Ross—amounting in all to six—would have ‘Secede.’”

condescend upon particulars. Taking the entire number of the clergy in the Church of Scotland, including the *quoad sacra* ministers, 1,203, a majority of 301 remained. *less than one-third* of the parish ministers seceded. Further, of Presbyteries voting ‘Remain’ there would have been a majority of 16. Lastly, had the votes of the *quoad sacra* ministers been excluded, *all the Presbyteries of the Church would have voted ‘Remain,’* with the exception of 8 or 9, these almost exclusively in the Synods of Sutherland and Sutherland—the peculiar domain in bondage by “*the men.*”—*Mr. Turtale Work.*

ROYAL SOCIETY.—The fourth ordinary meeting of this society took place on Monday at the Royal Institution, Mound—Dr. Christie presiding.

John Davy read a brief paper explanatory of a shower of “a sulphureous substance” (called) which fell in Inverness-shire in 1858.

Robert Lee afterwards communicated some remarks on the “Roman Edition of the Greek Manuscript.” He commenced with a general account of the existing manuscripts of the Greek Scriptures, and particularly of the Cursive manuscripts. These, though few in number, possess a peculiar value on account of their greater purity, and the superior purity of their text. Several of the most important and interesting documents were exhibited, and appeared to excite much attention among the Fellows. After making some remarks upon the Alexandrian, the Ephraem, the Beza, and Clermont manuscript, Dr. Lee remarked that all of these were now, and had long been, available to British scholars by means of the excellent copies which had been issued, the possessors of the originals having afforded every facility and encouragement. The only exception was the

Vatican manuscript, of which he had now to speak, and which had hitherto been withheld from inspection, for reasons which might be guessed, but could not be justified. He then proceeded to describe this Codex, chiefly from the accounts of Hug and Tischendorf, concluding, with them, that its age could not be later than the fifth, perhaps not later than the fourth century. The lately issued Roman edition was then considered. The prefaces threw no light upon the delay and obstruction which had occurred—they spoke much, indeed, on the subject, but really said nothing. Dr. Lee censured this work on several grounds. 1. Because it wanted Prolegomena, which, in this case were necessary, and, indeed, indispensable—the more so as the jealousy of the authorities at the Vatican had prevented the free access to those who were desirous to examine the Codex. 2. Because the work was gone about in a way which could not but produce manifold mistakes and *maculae*, which had accordingly been produced. 3. Because the title gave a false description of the book, which was not “The Old and New Testament according to the Vatican manuscript,” as the title held forth, but the Greek Scriptures from the Vatican manuscript, and from various other manuscripts of different and often uncertain date, of inferior authority, but all far more modern. Not only are the defects of the manuscript, such as the first forty-seven chapters of Genesis, the Apocalypse, and other smaller defects, supplied—excusably, if not commendably—but large masses of matter which never formed any part of the original document—are arbitrarily inserted—such as the rejected version of Daniel and the whole four books of the Maccabees, so that the work is rendered enormously voluminous and expensive by the accumulation of matter which has no title to be there, and which is of no value whatever in a critical point of view. But what the learned Professor considered the gravest of the sins, with which this expensive edition was chargeable, was the insertion, for dogmatic and ecclesiastical reasons, of those spurious or doubtful passages in the New Testament which are wanting in the Vatican and the other most ancient authorities. Such are Mark xvi. 9–20, Luke xxii. 43, 44, John viii. 1–11, and particularly 1 John v. 7. The editor treated these omissions as if they were defects in his manuscripts; whereas these passages were insertions—*i. e.*, corruptions introduced into later documents. What made the matter worse was that, in other cases in which the Vatican Codex wanted matter found in the common Greek text, it was omitted by Cardinal A. Mai; such as the Doxology to the Lord’s Prayer, Matthew vi. 13, also Matthew xxiii. 14, Acts xxiv. 7, 8, without any reason being assigned or even any notice taken. This different proceeding in different cases might be considered mere carelessness or accident by those who did not know that the passages arbitrarily introduced had the support of the Latin Vulgate, while those left

out wanted that support. For all the three omitted passages before noticed were wanting in that version, the first in all the editions and manuscripts, the other two in its oldest and best manuscript. This was denounced as flagrant partiality. In short (Dr. Lee concluded), men who are committed to certain ecclesiastical systems and interests, have nothing to do to be editing such works as this. They can hardly afford to be quite candid or perfectly honest; and though they were, they can hardly expect to get credit for these virtues. The book which costs £9 is for critical purposes—the only purposes for which it was wanted—not worth nine shilings. William's and Norgate's reprint of the New Testament part—the only part which is of any importance—is to cost about this moderate sum, and it will possess all the utility and value of the five huge quartos.

UNION BETWEEN THE FREE AND UNITED PRESBYTERIAN CHURCHES IN SCOTLAND.—Sir George Sinclair, Caithnessshire, in a letter on this subject, says:—"That he found the United Presbyterians almost unanimous in favor of a union, and the Free Churchmen almost as unanimous the other way." To one of his correspondents he writes: "I state to you my views without reserve or disguise, and cannot conceal from you the very deep concern with which I have arrived at the conclusion, that the Free Church clergy will never rest satisfied until they resume (of course on fair and decent terms) that connection with the state of which almost all of them are either avowedly or secretly tenacious. Very few of them have, I fear, become reconciled to the relation, which, since the disruption, has subsisted between themselves and their flocks. They are restless and uneasy in their present condition of comparative dependence, and would hail with acclamation such a change of circumstances as would restore to them a vested interest in the allocation of parliamentary stipends, glebes, manse, and communion elements, and they see (as I have often said) no iniquity in appeals to the court of Teinds, and no perverseness in the compulsor of the sheriff's officer; and this almost universal predilection for a legislative provision, extorted from a grudging community, in preference to the spontaneous liberality of their own congregations, lies, I have no doubt, at the root of the rancorous aversion manifested in so many influential quarters towards the union which you and I have so much at heart."

ADDITIONAL MISSIONARIES.—It was stated in last *Record* that five students of divinity had offered their services as missionaries for India. In addition to these, the Committee are able to announce that they have recently had a most satisfactory interview with another, a

student from Aberdeen, who, some time since had been introduced to them, and very highly recommended. They have every reason to entertain the most favorable opinion of piety, zeal, and varied qualifications. There are now six students of divinity whose energies are directed to the preparation that may fit them for this field of labor, and for whose success the best wishes and fervent prayers of the Church will be earnestly given. The employment of these laborers, with others whose services may also be anticipated, will require an amount of expenditure that can be met only by contributions to the support of the mission far exceeding any that have yet been given, but the members of the Church can permit the India Mission to be starved want of funds.

The students referred to are—Messrs. Alexander Clark, Robert Paterson, John Taylor, John Wells, John Milne, and William Robinson. The first four are students of the first year, and the other two students of the second year of attendance on the divinity classes. *Home and Foreign Missionary Record.*

RELIGIOUS MISCELLANY.

AT TONQUIN, in China, the French Roman Catholic bishop was put to death with most horrible tortures.

THE COUNTESS OF NEWRY has returned into the bosom of the Church of England.

THE REV. DR. CUNNINGHAM has received £7000 from a few friends as an acknowledgment of his services.

MR. SPURGEON is expected to visit America next summer; but the story of \$10,000 secured to him for four sermons to be preached by him in the Music Hall, New York, is said to be without foundation.

SIR GEORGE SINCLAIR writes to the effect that union between the Free and U. P. Churches is to him hopeless.

IN PLYMOUTH CHURCH, Brooklyn, they have rented for \$25,000.

TO FOREIGNERS IN LONDON a mission has been commenced. Of these, there are 50,000 French, 60,000 Germans, 15,000 Italians, and Spanish and Portuguese.

THE U. P. CHURCH has resolved to commence an Indian Mission in Agmere, in Bhopotana, and appeals for four missionaries.

FROM THE FREE CHURCH Congregation at Cornwallis a second offshoot has sprung, forming a new congregation.

THE REV. J. M. MACLEOD, of St. Eleazer, has received a call from Newport.

IN BALTIMORE, with a population of 235,000 there are 150 churches.

MR. MARIOTT, the senior curate of St. Paul's, Knightsbridge, has resigned because of objections to the practice of confession.

THE REV. R. DILL has left the magnificent bequest to Magee College, Derry, of \$35,000, together with a large reversion after the death of some relatives.

WINNING A MINISTER.—Lately, 200 Metho- went to the Rev. Dr. Bings, New York, gave him a cane. On examination, it gained \$2000.

SOUTH AFRICA, lately explored by Liv- zione, the Church of England is about to commence a mission.

THE MALTA GARRISON ORDER, to the effect officers and soldiers on duty salute the when passing, has justly called forth pro- from different quarters.

THE ROMAN CATHOLIC CATHEDRAL at Montreal has been completely destroyed by

THE LAST VOLUME of Alison's History will be published in a few weeks.

THE BISHOP OF NOVA SCOTIA is delivering series of discourses in Salem Chapel, against versalism.

THE REV. JOHN M. HENSEY, M. A., has been appointed to the chair of Pastoral Theo- in King's College, Windsor.

NEW BRUNSWICK, the Postmaster-Gen- has been sustained by a large majority in Sabbath observance movement.

THE REV. DR. BROOKE, of the Church of land, in Fredericton, N. B., has been re- zed chaplain of the Legislative Council.

MR. MATURIS, the recent convert to Rome, written a pamphlet in his own defence, which we have not seen, but which receives a hard measure from correspondents in "Church Record." Whatever may be of the pamphlet which he has written, he taught his former parishioners, a few months since, the supreme authority of the Bible, has been so woefully inconsistent that his testimony must be of very little service to Roman Catholicism.

AS TO THE REVISION OF THE PRAYER BOOK, Rev. C. H. Davis proposes (1) the omission of the apocryphal lessons; (2) the revision of the damnatory clauses of the Athanasian creed; (3) of the regeneration statements in the baptismal service; (4) of the absolution services; (5) of the burial service.

THE CONGREGATIONAL CHAPEL BUILDING SOCIETY have, within the last ten years, aided in the erection of 51 chapels, at a cost of £200,000 sterling.

FIFTY-TWO COLPORTERS are employed by the Tract Society of Scotland.

A ROMAN BISHOP has just gone forth to Western Africa, to commence a mission at Sierra Leone.

PROFESSOR HUNTINGTON, preacher at Harvard University, and editor of the "Monthly Religious Magazine," has left the Unitarians.

IN CHINA, by a recent census, there are 400,000 people.

THE "INQUIRER," the Unitarian organ, ascribes the notorious decay of Unitarianism in England to the doctrines preached and the apathy encouraged.

The rumor that Mr. Robert Chambers, of Edinburgh, was the author of the "Vestiges of the Natural History of Creation," is confirmed by the New British Museum catalogue.

MOST INTERESTING DISCOVERY.—The Rev. Dr. McGrie, in his antiquarian explorations of London, has discovered the *Minutes of the Westminster Assembly*, in manuscript, extending over the whole period of its sittings. Dr. Lee, Principal of Edinburgh University, believed they had been destroyed by fire. They are now found in the Episcopal Library of Sion College, in the city, where Presbytery in its brief, palmy days had its headquarters.

THINGS NEW AND OLD.—The following hot shell was cast into our old ship lately by the Editor of the *Christian Instructor*. It formed one of the missiles of a general discharge, entitled, "Government honors to the Roman Catholic Priesthood." Here is the formidable relic: "We doubt also whether the brethren of the Synod in connection with the Church of Scotland, would consent, even this year, at the bidding of some unscrupulous politicians in Pictou, to make fools of themselves, as they did last year, by passing a resolution against the Protestant Alliance." With respect to this polite and charitable bulletin, note 1. That we cannot tell whether these politicians are unscrupulous or not, till we know who they are. This, therefore, comes under the category of a "cut in the dark." 2. The Synod did not pass a resolution against the Protestant Alliance; for proof of which see printed "Minutes." 3. We are wholly ignorant of any advice being offered to, or any course of action being concerted by our ministers and ruling elders, in reference to the Protestant Alliance. We do not know a single one that has been thus advised. 4. The propriety of the expression, *fools*, may be determined by Matthew v: 22. What must be the inference, when the party is not an *individual*, but an offending *spiritual court* of Christ's Church, when the general charge is *untrue*, and when the implication of political dictation is as baseless as is the supposition that it would be tolerated. Such spasms of uncharitableness must be very gratifying to the followers of the Pope. How very conducive they are to Protestant unity! The occurrence of the word "brethren" in such a discharge as this reminds us of an Old Testament incident. "And Joab said unto Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand, to kiss him. But Amasa took no heed to the sword, that was in Joab's hand: so he smote him therewith in the fifth rib." The only difference is, that having passed through so many trials, there is no danger of this squib *killing our Synod*. "Fools" often live to a great age!

News of the Month.

The news is not of much importance. Commercial matters continue in a healthy condition, though the uncertainty of peace or war still operates to retard speculation. Mr. Bright continues to agitate the subject of Parliamentary reform. The Princess Frederick William, eldest daughter of Queen Victoria, was safely delivered of a prince, at Berlin, on the 27th ult. The latest bulletin reports both "as well as can be expected under the circumstances." The marriage of the Prince Napoleon with the Princess Clotilde was celebrated on the 30th inst. at Turin. The British Government, it is alleged, have completed a contract with three large iron companies for a supply of 68-pounders as fast as they can be cast. An important contract for gunpowder has also been taken. Sir Charles Napier has addressed a letter to the Earl of Derby on the state of the coast defences. Mr. Gladstone is gazetted Lord High Commissioner of the Ionian Islands. The Earl of Ripon died on the 29th ult. Some of the Paris journals assert that in the event of a change of ministry in England, war is inevitable. Mr. Henry Hallam, the historian, died at his residence on the 22nd ult., at the advanced age of 81 years. The screw steamer *Czar*, with government stores, bound to Malta, foundered off the Lizards on the 22nd ult. The captain and his wife, and several of the crew, in all 14, perished. Twenty-one Captains in the Indian Army are *Gazetted* Majors in the army, and two Majors are promoted to the rank of Lieutenant-Colonels. Col. Wetherill, C. B., to be Deputy Quarter-master to the forces in England. vice Brownrig. The *Corriere Mercantile* states that the Government of Modena has sent 500 men and two pieces of artillery to watch the Piedmontese frontier. The *Augsburg Gazette* repeats that the levy of 12,000 recruits, ordered to be effected in February, is not an extraordinary measure, but is designed to complete the peace effective footing of the army. The Prince of Wales arrived at Verona on the 22nd.

In India, Feroze Shah was defeated with much slaughter, by General Napier, on the 17th Dec., at Ranode, and pursued for eight miles; his force was again dispersed on the 23rd by troops from Poonah. Nana Sahib was reported at Churdiah, in Oude, with 1500 men. Two Rajahs with him have solicited government for protection, when they may be able to escape. Their messenger also appeals on behalf of the Nana himself for clemency to his family. Nothing authentic had been heard of Lord Elgin's trip up the Yang-tse-kiang. The Chinese report that the ambassador's ship exchanged fire with the rebels in passing Moon-hoo. The *Laplace*, with Baron Gros on board, got ashore on one of the Chusan Islands, and was towed to Shanghai by Her Majesty's ship *Inflexible*. His Excellency then proceeded to Hong Kong by the *Aden*. Mr. Reed, United States' Commissioner, returns to America.

The Presbytery of Pictou met in Pictou the 1st day of March. The storm having prevented the attendance of various members the Court adjourned to the 3rd day of March.

The Rev. T. Talloch gave in a report of services, which was approved of, and recd. appointments as follows:—To preach at Pictou on the 6th of March, 1st. of May, and 5th. of June; at Cape John 13th of March, 1st & 2nd. of April; Roger's Hill, 20th March, 10th & 11th May; River John 27th March, 17th & 18th May, and at St. Mary's on the 22nd & 23rd days of May.

Members of Presbytery were ordered to produce at next meeting, their session books.

The Presbytery adjourned to meet at Pictou on Wednesday the 1st day of June.

JAMES MAIR, *Pres. Clerk*

For the "Monthly Record."

HOME MISSION FUND.

1859.
Feb. 28, Balance in hand, £38 1 1

YOUNG MEN'S SCHEME.

Balance in hand, £50 4 4

BURSARY FUND.

1859.
Collection already advertized, £42 5 5
Jan., Collection St. Matthew's Church, Halifax, 12 3 6
Feb., Collection St. Andrew's Church, Pictou, 4 10 0

£58 19 6

To cash pd. Synod Clerk, £2 10

Feb., Cash pd. by order of Committee of Bursary Fund, 20 0 22 10 0
£36 9 6

WIDOWS' FUND.

Collections already advertized, £25 16 6
Feb., Collection New Glasgow, Rev. Mr. Pollok, 4 14 0
£30 10 6

SYNOD FUND.

Balance on hand, £2 6 0 1/2

JEWISH MISSION.

Collection already advertized, £1 2 0
W. GORDON, *Treas.*
Pictou, March 1, 1859.

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

Bazaar.

A BAZAAR, in connection with St. James' Church, Charlottetown, P. E. I., will be held (D. V.) towards the end of June next.

The Committee of Management is as follows:

MRS. ANDERSON,	MRS. MACNUTT,
" DUNCAN,	" PURDIE,
" FORGAN,	" RANKIN,
" GRAY,	" WATTS,
" JOHN KENNEDY,	" WATSON,
" LEA,	" WILSON,

MRS. MACKIESON.

The Secretary and Treasurer to the Committee of Management of the *Monthly Record*, has to acknowledge receipt of the following letters, lists of subscribers and monies since the February issue of the paper.

Letter from William McLean, St. Andrew's, N. B., enclosing 20s.

Letter from Donald Fraser, Belfast, P. E. Island, list of subscribers and 30s.

Letter from Rev. Alexander McKay, Belfast, P. E. Island. The January papers were addressed from the old list of subscribers. We shall not neglect to mail papers to all subscribers who have paid, or whose subscriptions are guaranteed.

Letter from J. W. Delaney, Amherst; list of subscribers and 10s.

Alexander McKay, Lime Rock; list of subscribers and 12s. 6d.

Letter from William McLean, St. Andrew's, N. B. Papers were sent to the addresses of parties mentioned in letter.

Letter from Rev. Donald McDonald, P. E. Island, with list of subscribers. Instructions will be attended to. If back numbers cannot be supplied to future subscribers, payment will only be expected for the number of months from time of subscribing to the end of the year.

Letter from William McNab, Wallace; list of subscribers and 17s. 6d.

William Grant; list of subscribers and 12s. 6d.

Letter from Robert Murray, Charlottetown, P. E. Island; list of subscribers and 40s.

Letter from Rev. William Snodgrass, Montreal, enclosing 5s. and a number of single subscriptions.

Parties not receiving the *Record* through the post office can get it at the *Standard* office the second week of each month.

R. DOULL, Sec'y & Treasurer.

The Committee will be obliged to Agents who have not sent in any lists of subscribers, if they

will do so without delay. Parties named as Agents who do not intend to act, will please acquaint the Committee of the same immediately.

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- — —, Dartmouth.
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Pictou, January, 1859. JOHN MAXWELL.

Card.

Wm. E. COOK has resumed the practice of his profession in the town of Pictou. His residence is at the house in *Green Street*, recently occupied by the late Mrs. William Brown. *Pictou, January, 1859.*

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