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THE
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN

Nova Scotia and the adjoining Provinces,

FOR 1861.

VOL. VII.

PICTOU, N. S. :
PRINTED AND PUBLISHED BY S. H. HOLMES, WATER STREET.
1861.

THE RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

VOL. VII.

JANUARY 5, 1861.

No. 1.

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

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A DISCOURSE ON THE NEW YEAR. WRITTEN FOR THE RECORD.

"Examine yourselves." II Cor. 13—5.

Another year has been laid up among the dusty records of the past. Another sheaf in the shock of time has been garnered in the great store-house of eternity. Another page in the book of life has been turned over and sealed up till the final day. We have advanced one step farther towards the narrow house. The years appointed to man on earth are not many; we can count one less; and as it recedes into the dim and irrecoverable past, shall we not turn and bid it a mournful adieu, and while the memory of it is still fresh, balance the account between our souls and this morsel of past but precious time? If we have neglected opportunities, it may humble us into sincere repentance, and also rouse us to a lofty resolution of a life of practical godliness for the future. If we have mispent them by giving our time and habits to things which perish with the using, to worldly ambition to unworthy craving after distinction or wealth or power.

If we have misused them to our own or our neighbor's hurt, by works of darkness and of vice—by the envious word or the malicious deed—if we have trifled them away

in thoughtless or listless idleness, now is the time to call up these witnesses before the bar of our consciences and let them speak out the whole truth, and bring home to our hearts not only the history of this fragment of our lives, but teach the lesson while memory is clear, while the feelings are fresh, and the immortal soul is tremblingly alive to its importance and its weight.

1st. Have we neglected opportunities? God has given us His word—has it been our daily councillor, our hope and staff? Have we each day with prayerful hearts, studied the sacred page—or has it been practically a sealed book, lying neglected upon our table, or thrust out of sight in a corner, untouched, unthought of, while the dust gathered over it, in the same proportion as the dross of the world has been accumulating around our hearts, shutting out and pushing aside the precious things of life. Alas! which of us can put his hand on his heart and say to his heavenly master "Lord, all that thou hast enjoined me I have done; I have treasured up thy precepts by day, I have thought of them by night. Thy honor has been all my care, thy love and friendship my highest ambition." No man of woman horn, perhaps, with truth, can say so. With the best of us it is but a great question of degree, and to-day as we

stand on the threshold of another year, that question is indeed of paramount importance. Have you or I, my friend, graduated with honors, have we stood the test in the trying ordeal of self-examination? What have you been doing, where is your work, of what manner is it, and how has it been done? Is it of the earth, earthly, frail and perishable, or have you been drawing wisdom from the well of salvation? How varied, and alas! how unsatisfactory must be many of the answers! Remember we are giving in our account of the year's stewardship, and the Master's eye is upon us; He sees into our hearts, and our thoughts are to Him clear as sunbeams. As He examines them, how few countenances are lighted up with satisfaction, fewer still beam with happiness, and upon scarcely one do you see that buoyant and eager enthusiasm to render an account of a well spent year.

Among the crowd there stands a young man, conspicuous for his exuberance of health and manly beauty. Every lineament of his countenance betokens vigor of mind and strength of body. What account have you to give, my friend?

I have been laying up for myself treasures on earth, I have been toiling to add heap to heap. I have made many commercial ventures, and all successfully. I have been studying price-lists, I have been deep in the mysteries of shares and foreign markets; I have taken little rest, and not much recreation. My time, my thought, my energies, have been given to mammon. I have tried to lay the foundation of a great fortune, and the superstructure is now rising—I am already almost an authority on change; my name stands high in commercial circles; men of capital and standing give me their friendship and confidence—I am invited to the houses of the rich and fashionable. Fortune has smiled and still smiles upon me, and men of the world gather round and congratulate me.

So far you have told the truth. You have girt yourself for the race; your goal is riches, and you have many imitators and many competitors. But is this all. Have you listened to the cry of the poor and needy. Have you ministered to the wants of the widow and orphan. Have you reflected that there is a God in the world, and that he has given us laws to obey and precepts to follow, and a gospel to be preached, and published and extended to the ends of the earth? What account have you to give of these things? My time, my talents, have been given to other pursuits. Yet have I done somewhat. I will tell thee, saith the great Judge, what thou hast done, for I know it all. To the tale of distress you have turned a deaf or an unwilling ear. To the cry of poverty you have given the harsh refusal or the harsher insult. The everlasting gospel you have converted into a dead ceremony or an idle profession. It is true that once on each Sabbath

day, if the weather is fine you may be seen in your soft and luxurious pew, in the house of God, hearing with decent apathy the great truths of eternity. But the preacher or his principles have been little in your thoughts, and have been but little strengthened by your means, and never by your prayers. It is true, your name is sometimes conspicuous on the subscription list for noble and immortal purposes, but the offering cannot be accepted, seeing that it has been made from motives of selfishness and vanity.

Reader! that young man's year is past and nothing is laid up—nothing for eternity. To him, the great future is a blank—though for an infinitesimal fragment of it he is willing to live the life of a slave, to shut his heart against every generous aspiration, and his ears to every immortal truth, to give a hypocritical and make belief reverence to the God who made him, while his whole affections, his entire soul are given up to the idols of this present world. Yet must he look back, if not this year, at a time not very far distant, into the gloomy record of misspent years and neglected opportunities, and shall it be better to do so now, or to wait till he cannot help it, when he feels he must, and when he feels too that it may be too late. It may be, that the allotted decades of years shall have passed over his head, each one more prosperous than the last, till he stands among the first in worldly grandeur—rich in costly furniture, in gay equipage, in lands, in ships, in wealth, large even as his large desires, but the end is at hand, and a human soul ere it parts company with the world must make up its earthly account. Must that account be left to a death-bed, when the body is racked with pain and the spirit with fear and anguish, when the worn and feeble frame is stretched upon a lordly couch which affords no relief, while the look of the skillful and fashionable physician tells but too truly that the last flicker of life will soon be out, and the faces of silent and decently sorrowing friends all indicate that the terrible hour is at hand. The man of God, too, may be there, offering up the humble prayer and whispering the gospel hope and the gospel promise, but the eye of the mind is fixed upon the past. Its record forces itself in, with an intensity proportionate to former neglect, and fills the soul with horror to which the weak and fainting spirit can give but little visible expression. What comfort can the ardent labors of long misspent years now afford? None whatever. The day of grace has been allowed to pass, and at the last hour may hardly be purchased back. Is not this then a lesson to the eager worldling to be up and doing, and to give somewhat of his services to that Master who has given him all he has?

We have chosen but one instance, one sample out of the motley crowd; we have not space to extend the selection. But if the danger is not alike to all, it differs only

in degree. It is well that the world and the things of the world should have a due regard. The great Creator has given it to man for that purpose. But let us keep a watchful guard upon ourselves. Let the farmer attend to his farm, and the merchant to his merchandise, but let them attend also to the one thing needful. Let them reflect that life is but a vapor, that this world is but a scene of probation, of preparation for another. Let them keep steadily and constantly before their mind that there is a God who ruleth over all, that the gospel is a reality and not a myth—that there is a future world—a life beyond the grave whose duration is eternity. Let them examine themselves at stated periods—and what period more appropriate or more solemn than the threshold of a new year. Call up forgotten duties and past follies, and make them the subject of prayerful thoughts, and rise up with a mind cleansed from the errors of the past, with a heart subdued from a sense of its own weakness, but with a spirit strengthened and refreshed with virtuous resolution, and full of love to God and humanity. Laying aside all pride and self-sufficiency—putting on the garment of repentance, trusting in the sacrifice of a risen Saviour—enter upon a fresh course, keeping the goal of salvation ever in view.

Are you young? Remember that age is not promised you, be therefore ever on the watch, never from your post; keep in subjection the passions and temptations which will daily and hourly assault you; “remember thy Creator in the days of thy youth.”

Have you reached the full vigor of manhood? Then let your watchfulness be doubled, for your responsibilities are greater, while your dangers are not less. To the aged, to the man of hoary hairs, we would say, watch on. Be not weary of being a disciple of Jesus. Though thy limbs tremble and thy speech fail, let your heart and soul be young, and pure and hopeful. The time is drawing nigh, the hour is at hand, live so that you may be able to welcome it as a friend, and embrace thy Saviour with joy unspeakable.

We have spoken only of those who have misspent their time, who have mistaken the true path and rushed blindly and wildly into that which leadeth to destruction. We ought now to devote a few paragraphs to the deliberately wicked, to those who shut their eyes to all that is good and noble in the world; who scorn God, his laws and his creatures; who give themselves up to their own evil desires; in whose hearts are found all malice and wickedness; who rejoice in evil—in violating God's laws and in breaking his commandments; whose course leadeth down to hell. Is not a new year—is not its virgin threshold a meet and solemn altar on which to lay the solemn vow of repentance, before which to kneel and pour out the earnest prayer for a better heart, to tread out every evil

desire, and to be washed and made clean in the blood of Christ, leaning on His gracious promise that there is forgiveness even for the chief of sinners? Close with the precious offer, fully and finally, and all will yet be well, both here and hereafter.

To the thoughtless and unconcerned, the devotee of idle gaiety and of what is mis-named pleasure, we would say, be wise in time, this is the hour to banish for ever from your heart the love of frivolous amusement and barren vanity. Dash to pieces the idols you have set up to folly, and henceforth live a life worthy of an immortal and accountable being;

Examine yourselves: purge away the dross which hangs about you, and is made up of vain show, of empty pride, of barren profession, of love of dress and idle ostentation, which steal the precious hours of time and give them to gauds and vanities, to the song and dance which bring no happiness, and the groaning board rich with every delicacy, but without genuine hospitality. Turn your back to this idle glare, and instead thereof open your eyes and your heart to the poverty and misfortune around you, feed the hungry, relieve the needy, clothe the naked, quietly, gratefully, secretly, letting not your right hand know what your left hand doeth, thanking God that he has made you his almoner. Examine yourselves, and see whether there is any hidden vice, any lurking weakness, any darling morsel, beneath your tongue, and away with it. Has envy poisoned your better feeling; have you slandered your neighbor; have you taken what was not your own; have you been guilty of deception in word or deed; have you neglected duty; have you starved your church, by giving it the mere shreds and husks of your ability? If you have, spread them fully before your conscience, and in your closest, and before your God abjure them all, and henceforth live as becomes a follower of the Lamb, full of love to God, and love to man. Welcome this New Year as a harbinger of glorious hopes for the future, as the child of virtuous and holy resolves, as the foundation of lofty principles and unyielding faith, resting on the everlasting truths of a blessed gospel.

STRAY WAIFS FROM A WAGGON.

EDUCATION, COLLEGES, NORMAL SCHOOLS,
PREACHING, UNION.

In the human family, youth, maturity, and old age, are the three divisions of earthly life. Each has thoughts, affections, sorrows and enjoyments peculiar to itself. In the first of these, a great amount of knowledge is acquired with marvellous rapidity, because the application of the child is intense, and its mind is impressible. A whole language is learned word by word with wonderful facility. A power of discriminating sounds, colors,

distances and other qualities is exercised step by step with amazing industry; indeed the extent of our acquirements during the first seven years of our existence, will, upon examination, throw into the shade our subsequent progress, in any equal period of time. How much of that knowledge is self-taught, and how much communicated, can hardly be determined; but it is certain that a large, perhaps the largest portion is referable to the former class. If so, the greatest scholars and the most successful in every noble pursuit, are those who have brought with them from childhood, habits of inquisitiveness and careful study of visible and invisible things around them. Many of the greatest benefactors of their species were self-taught, and self-disciplined. They were men of independent minds. They "scorned delights and lived laborious days." Not satisfied with, and frequently not able to pay for the diggings of others, they explored for themselves. "There is no royal road to knowledge" either with or without a master. The professor and the tyro are both students. The prince and the peasant stand side by side, on a perfect equality of necessity to privately labor and study, in order to ultimate success.

The youthful alumnus of a university is apt to envy the principal, because he is at the summit, and so past the necessity of toiling uphill. He is not at the summit; and, if worthy of his chair, he is not idle. Here it occurs to us that a great injury is done to the rising hopes of the Church by entering them at colleges, where no one of the teachers is above mediocrity. In such a circumstance, the young aspirant sees the end, almost from the beginning, scanning his master through gown, spectacles, and all the paraphernalia of office. He begins to see through the traditional, or mythological greatness of the pedant, and thinks that he was "distance lent enchantment to the view." He has the presumption to suppose that his true place is among the *diu minores*, that is to say, among the scavengers of science. Alas! for the college, and the students, where such irreverent ideas are imbibed, and they are necessarily imbibed from the tame prelections of a second or third rate professor. The effects of such zeal or supposed deficiency on the student of Divinity, is most disastrous. He will assume airs of ridiculous pomposity. He is quite perfect in all branches of Biblical lore. He can quote quotations from learned fathers which he never read, and stops at length at a mathematical point of excellence, without length, breadth or depth, prematurely ready, he has gained the summit at a bound. It is the greyhound catching the tortoise at last; and visions of pulpits, and densely crowded churches, and swelling audiences floating before the panting Apollos; A melancholy result of want of veneration for the Theological faculty, in a new Hall of Divinity in the city of Glasgow, the other year should

be a warning to all patrons of Universities. There the students had the audacity to contradict their teacher on very vital points of doctrine. A whole Church interfered, but who was right or who was wrong, has never, we believe, been decided. Let every student keep before his eye some intellectual giant, and he will revere science, and humble himself at the feet of his Gamaliel, whence he shall see the zone of knowledge embracing the immensity of space and time. If in new colleges it be difficult to enlist reverence and admiration on their side, why not suspend the portraits of the great sages of antiquity, or the *savans* of modern days on their walls? The shades, if not the works, of mighty men might do much to correct the flippancy of certain systems of modern training. Mushroom growth has only mushroom existence, and the plants of a hothouse are unfit for the bracing air. Hot rolls and gingerbread may give vivacity, but it is the proverbial vivacity of consumption,—the collection of the dying embers on the hearth-stones of the mind now pale, now red with a monitory glow.

The great desideratum in the prosecution of our labor, is a lofty exemplar, one whose genius is great and unrivalled. If the standard be low, our attainments must be low also. It is not otherwise with religious pursuits. If Christian ethics be bounded by human lines, or if a limit be set to human duties in our relation to eternity, the standard will be incorrect, and progress will cease; but if the duties imposed upon us be seen to be enlarged by each successive step of obedience, then our work shall expand evermore, and embrace a world without end. In religion, therefore, no mere man could ever pay our ransom, or become our exemplar. "Looking unto Jesus is the ever onward course of the Christian. A model so infinitely perfect betokens a line of conduct infinitely progressive. This is one reason why the true believer is always humble and of himself most diffident.

To pave the way, so as to make it too smooth for the learner, is like splitting the tongues of magpies. It also enfeebles the understanding and proves fatal to moral courage. There is a system of training called *moral* and *normal*, *par excellence*, in which the pupil is taught everything in a sweet pleasant way. Birchies and tawse and even frowns are banished from this snug little republic of letters. Moral suasion is all that is necessary to "teach the young idea how to shoot." The wise man's maxim of correction is boldly set aside, and virtuous magisterial indignation, as an element of discipline is ignored. There are grammars made easy, arithmetic made easy, languages made easy, astonished, O Euclid! Mathematics made easy in the merry curriculum of this system. Now, we view it as a downright insult to the nobility of the mind, to make every thing easy, for its gratification—to masticate every

meal for it, as if it could not ruminate, or swallow anything stronger than water gruel. Who would like to be fed by a spoon, or be talked with in Syllogisms? We go farther and assert fearlessly, that even in sermons, sufficient margin ought to be left for the hearers own understanding and appreciation. The progress of the thoughts should certainly be well sustained, but natural ellipses should never be omitted. We who have been taught religious truth, thank God from our infancy, should be dealt with from the pulpit, as, at least, men of Christian *stelligence*. The passages in a book or in a sermon ought to be such, as easily to suggest the meaning of the term—*pass on*. The backstep or penny whistle is a nice dance and nice music for babies, to amuse them, but are surely unsuitable for ladies and gentlemen. We like progress, but certainly not the progress of the door on its hinges. We are also fond of unity—we have great repugnance to see things without connection, but “there is need of plurality to give room for unity—unity in a treatise or sermon presupposes therefore more than one subject, but these subjects should be marshalled in orderly array; not a mob but an army; not stray waifs picked up by the wayside, which may be picked up in detached bundles, but the parts of a time-piece nicely adjusted and forming one whole.

Without infringing our own principles of unity now insisted on, we may here take another step forward. It may be a bound, but our motto justifies transgressions, and long running leaps. We refer to the recently consummated union which with many was a leap in the dark, out of which darkness they have not yet emerged. We never should interfere in other people's affairs, except as these affairs may affect our peace, our reputation and our general interests. We once said in the way of caution, beware of a union that cannot be cemented but by the omnipotence of a word. The word (by the way) has been spoken, but its charm has proved less potent than we anticipated. We then spoke, we say, in the way of caution, we now say in indignation, beware of a union that cannot be consummated except by the slanderous tongue of a Professor of Divinity! Unscriptural indeed, and unchristian must be the principles of that union that stands in need of fratricide in order to success. History records no conduct so atrocious as that of the pretender to a throne, who wades through a brother's or a father's blood to possess it. The existence of the Church of Scotland which the Professor solemnly swore to uphold and obey, is, it seems the obstacle in his way to being king, indeed, and her he would destroy. Can it be believed in Scotland, that two churches in Nova Scotia, on the very day of a highly self-eulogised union, when solemn articles were being signed before God, listened without disapprobation to

statements from the chair, affecting the character of the time-honored establishment; and her most inoffensive ministers here.

Can it moreover be believed, that those very Churches made overtures of union to the ministers of that church, which they stigmatized as bound? Can there be a greater confusion of moral sentiment? Does the Rev. Dr. Mailland, Moderator of the General Assembly know these facts, when in his correspondence with the Rev. Mr. Sprout, so highly approves of the union of Presbyterians in Nova Scotia? Does he know also that it has been the custom of some dissenting ministers in this country to write friendly epistles to some of the most earnest men of our church in Scotland, and at the same time bitterly hate her adherents here. We are far from asserting that Mr. Sprout is capable of such duplicity.

For ourselves we shall hold no communion with a Church which by expressive silence endorses the malicious trade of her Moderator, until he makes a full retraction, or until the United Synod clears itself of the charge of complicity.

But we shall not reiterate. However just at this moment an aggressive movement on the part of our Church might be, and however auspicious the time, when malcontents are numerous, and success almost certain, we are far from taking advantage of the dissatisfaction that prevails. No, we never did, and by the help of the great Head of the Church, we never shall stoop to the tricks of Proselytism any more than “suffer as a thief or a murderer.”

—o—

AN ADDRESS FOR THE TER-CENTENARY. DECEMBER 20TH 1861.

It has been usual in all ages to keep up the memory of great events by suitable observances. Circumcision was the seal of the covenant made with Abraham. When the Israelites crossed the Jordan they set up twelve stones in memory of the passage. When the woman poued the ointment on the head of the Redeemer in anticipation of His burial, He approved of the deed, and said wherever the Gospel should be preached, it would be mentioned as a memorial of her.

Englishmen keep up the memory of the Revolution, because it freed them from oppression and arbitrary rule. Americans keep up the memory of the war of independence, because they regained their liberty; and we may well keep up the memory of the Reformation with gratitude and joy, because it has freed us from many evils, and given us many blessings. The Reformation broke the chains of despotism, delivered the nations from the darkness of a thousand years, and accomplished the most wonderful revolution in religious, morals, and literature. It was not merely a literary effort, but rather a religious effort to

banish human idols from the pulpit, and restore the doctrine of Christ and Him crucified. I have no wish to excite any angry feelings against Roman Catholics. I admire their denominational zeal, their regard for sacred things, and their kindness to strangers; but I cannot be ignorant of a system which withholds the Holy Scriptures from the common people, sets up many mediators instead of one, and puts the priest and the church in the room of the Saviour and the Bible.

Two centuries have passed away without any celebration of this event. The stormy times of Church and State did not permit it; but the ages of darkness and blood have passed away, and conflicting elements have returned to repose. We have now a clear sky, and the star of Bethlehem is in the ascendant. Reformation principles are spread over many lands. Romanism is trembling for an existence and the cry will soon be heard, "Babylon the great is fallen, and shall rise no more."

At the time of the Reformation, kings and Popes were contending for the empire of the world; the people were ruled by the throne and the church, they were trodden down by an iron priesthood, and their rights were disregarded. The chief offices of State were held by the clergy, and nearly one half of the landed property belonged to the Church. The inmates of monasteries and nunneries wallowed in wealth, and like the flies of Egypt on the banks of the Nile, fed and fattened on corruption, while the country was sunk in deep poverty, and swarmed with beggars. The Bible was locked up in a language known only to the learned, and dealt out in such portions, and with such interpretations as priests thought proper. It was like a well of fine water, so deep that the common people could not reach it. The minds of men were chained by an infallible church, and the grossest darkness overspread the land. The Reformation has given us an open Bible, and the liberty of thinking for ourselves. It has banished senseless rites from the pulpit, and given us the doctrine of justification by the merits of Christ through faith alone, and sanctification by His spirit.

The Church of Scotland has passed through the storms of persecution, and been reformed from Popery and Prelacy, and in the seventeenth century had acquired a high degree of purity. We are not blind to her errors and defects, but she has been a bulwark of Protestant Christianity and a fortress of sound doctrine for three hundred years, and may still be regarded as one of the fair daughters of the Reformation. Like other churches, she has had her dark as well as her bright days, and the hard law of patronage has driven some from her ranks. But it is gratifying to reflect that when dissenters withdrew from her communion, they seceded not from the church herself, but rather from a ruling party in her, and they took with them her

doctrine, mode of worship and government, and professed themselves ready to return when existing evils were removed. I was in Scotland in 1834, when the voluntary question was causing great excitement, and the whole country was like a pot of soda-water. Strong combinations were formed for the destruction of our National Zion. Many good men, such as Dr. Wardlaw, Dr. Heugh and Dr. King were in the front of the battle, men who for their apparent piety ought not to have joined the ranks of the ungodly, in seeking the destruction of the beautiful house where our forefathers worshipped. I had no sympathy with them, and it appeared to me an unholy sight, to see the white flag of the gospel, the red flag of Popery, the dark ensign of infidelity, and the presumptuous pendant of Socinians all flattering side by side against the Established Church. The Covenanters and the Original Seceders alone stood firm, and refused to dip their flags to such reformers. They accomplished nothing, and the question is at rest.

In 1844, I was again in Scotland soon after the disruption. The Free Church was then all-powerful, and a man could scarcely live in Glasgow unless he was a Free Churchman. In steamboats and rail cars I was often asked the question "are you bond or free?" I avoided the question by telling them of an Irishman who in the time of a great revival here was asked to what party he belonged, replied, "that he had never seen a religion but that he could turn his hand to."

The Church of Scotland at that time reminded me of a noble ship which had been in a storm, and lost its spars, but under the conduct of the good pilot had regained the harbor, and we hope that under the fostering care of heaven, she may continue for many ages to spread scriptural truths over the hills and valleys of Scotland.

"Breaths there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land."

I love Scotland, not because her mountains are noble and her valleys are beautiful, but because she is consecrated with the tombs of the martyrs, and flowered with their blood. I have slept for nearly half a century in Nova Scotia, but my dreams are all in Caledonia, and in the visions of the night often visit the ivy-mantled towers and fairy haunted glens where my forefathers dwelt. Scotland is the land of Sabbath and Sabbath bells. I think I hear the cottagers skirling up the Bangor at their evening devotions, or streaming away on the Sabbath morning to hear the Word of God at the tent on the hillside.

The benefits of the Reformation are universally felt in Scotland, and we may well remember it with gratitude and joy. It is the purity of the standards of our National Zion, and the fidelity with which ministers have discharged the duties of their office which have

given Scotchmen such a high rank among the nations. Abroad they are schoolmasters, clerks, merchants, or engineers. They struggle hard to keep the boats head to the waters in the most stormy sea, and they seldom break down to mere laborers. Cobbett says in England you may see an Irishman digging a ditch, an Englishman pruning a hedge, and a Scotchman with a long coat superintending both. It has been tersely said that if you give a Scotchman a bible and a horn spoon he will find his way through the world. There are more Scotchmen abroad than at home. They are scattered all over the world, and wherever they wander, if not lost to all moral sensibility, they must remember the Sabbath, the parish Kirk and family worship. The Reformation has effected great changes in Scotland, swept away the accumulated superstition of ages, and given us sound theology, a learned and pious ministry, and a religious peasantry. I wish well to the Mother Church and all her branches. Nothing would give me more pleasure than to see John Knox's family all on one platform. Presbyterians are best known by their mothers' name among strangers. When travelling in the United States, I was sometimes asked, to what branch of the Presbyterian Church do you belong? If I had answered a Free Churchman or Anti-burgher, they would scarcely have comprehended any meaning, but when I answered I belong to the root they at once understood me.

It is a serious thing to look back for three hundred years. The tide of time has swept down the Reformers and their successors. The lights of the Reformation shone only for an appointed time. The stars of our transatlantic Zion are setting one after another. The Reformation of the Church is good, but the amendment of our own lives is better. A holy life is the mainspring of success in ministerial labors. It is the most powerful sermon in the world, and is recommended by our Lord. "Let your light so shine before men, that others seeing your good works may glorify your father in heaven."

JOHN SPROTT.

FOR THE NEW YEAR.

Under the drawbridge, over the sea,
Flowing from time to eternity,
Two freighted barques have in passing met,
Their colors glistening, their sails all set.
One slowly moves with a solemn sound,
The mournful sweep of the outward bound,
The other cuts through the silver foam,
Joyously seeking its mortal home.

We see the crew as they onward strive,
Alike three hundred and sixty-five;
Strange mysteries lie in the hand of each,
Of mortal action and mortal speech;

The record of one sad Memory holds,
Hope for the other the scroll unfolds,
Pages, whose register Time must scan,
Heirlooms and issues of life for man.

Only a passage of passing years
Under the drawbridge the ocean hears
Only the fall of a sand of time;
Only a new year's herald chime;
Nothing startling and nothing strange
In time's immediate and usual change;
Nothing—yet stay, can we idle here
Between the parting and coming year.

One has the graves of our household dead,
The prayers we offered, the tears we shed
Our fierce temptations and overthrow,
As we weakly yielded to wily foe;
The bitter sorrow, the galling pain
Of toil and trial, alike in vain;
Our wasted hours, our days of sin,
Soiling the raiment we sought to win.

The other—oh God! we are trembling here,
Watching thy gift of the coming year:
Humble and helpless, we waiting stand
Before the door of this promised land.
Oh! lift the latch of the opening year
And walk beside us in blessing here,
So shall we find us over the sea,
Under the drawbridge, at home with thee.
Halifax, 1860. M. J. K.

PRESBYTERY OF KIRKCALDY.—THE SCOT-
TIE CASE.—OBJECTIONS TO THE SETTLE-
MENT OF MR. BLACKWOOD.—The Presby-
tery of Kirkcaldy met in Scoonie Church on
Thursday for the purpose of moderating in
a call to the Rev. James Blackwood, who, it
will be remembered was the choice of the
majority when the Crown gave the congrega-
tion the liberty of nominating a minister as
successor to Mr. Brown. The Rev. Mr. Hax-
ton of Pathhead, Moderator, preached an
able and appropriate discourse from the text,
"One is your master, even Christ, and all ye
are brethren."

At the close of the service the Clerk of the
Presbytery (Mr. Morrison of Methil) read a
call from the parishioners of Scoonie to the
Rev. James Blackwood, after which an op-
portunity was afforded to all present to sign
the call. This work occupied considerable
time; and after it was completed it was esti-
mated that 231 members and 27 adherents
had signed the call. The Moderator then
intimated that the call would be left in the
hands of Mr. Lochtie, the session-clerk, for
the purpose of allowing those who had been
unable to attend the meeting of Presbytery
an opportunity of adhibiting their names
to it.

The Moderator having asked if any parties
had objections to lodge, Mr. Philip Oliphant,
writer, Anstruther, produced a mandate show

ing that he appeared for certain members of the church who objected to the settlement of Mr. Blackwood: and Mr. John Wallace of Banboath produced and read a long statement of objections to Mr. Blackwood, in which he detailed many of the statements made by Mr. Blackwood, in the four sermons he preached in Scoonie Church during the incumbency of Mr. Brown, and the other two he recently preached as a candidate for the vacancy, and produced Scripture passages in abundance to prove the character of the doctrines put forth on these occasions by Mr. Blackwood. Mr. Wallace also gave in five specific objections to Mr. Blackwood signed by twenty objectors. The objections urged were—that his expositions of Scripture doctrines were calculated to lead to doubts and perplexities; that his style of preaching was fitted more to gratify the fancy than affect the heart; that the whole character of his preaching was little calculated to edify and instruct in things pertaining to salvation; that he entirely ignored in his preaching the subjects of repentance and remission of sins; that his prayers were brief, formal, and defective; and that his settlement in the parish would be the means of alienating the hearts of many from the Church.

A great deal of excitement prevailed in the church, the Presbytery threatening to adjourn to the vestry unless the people refrained from giving expression to their feelings. The proceedings, however, were brought to a close by the Moderator intimating that the Presbytery would meet on Friday week to receive additional objections, if any.

As the congregation was dismissing, Mr. P. Oliphant came and got from the clerk, in presence of the other members of Presbytery the documents lodged by Mr. Wallace, saying they would produce them again at next meeting if they thought fit.

RELIGIOUS INTELLIGENCE.

The Rev. Colin McKenzie, D. D., of Inverary, has been nominated as Moderator of the next General Assembly of the Established Church of Scotland.

The Rev. Dr. Candlish has been nominated, and will probably be appointed Moderator of the next General Assembly of the Free Church with acclamation. Dr. Candlish's abilities are of the highest order, his zeal and influence are very great, but we question whether by temper or judgment he is exactly the best person to pilot his Church through her present troubles.

Dr. Lockhart, parish minister of Inchinnan, has resigned his charge, amidst the regret not only of his own congregation but of the whole Church. Perhaps no man was ever more universally beloved, for his genial and generous nature. The son of Dr. Lockhart of

the College Church, Glasgow, and brother of the distinguished author, he was not more remarkable for his high social position than for his great accomplishments, his urbanity and kindness of heart. He was particularly the friend of the student and young preacher. His house, his table, his library, and when necessary, his purse, his advice and influence, were ever at their service, and in the most delicate and unostentatious manner. He was idolized by his parishioners and warmly beloved by all his brethren in the Presbytery, who urged him to accept an assistant and retain his charge, but he refused, alleging as a reason, that his people were entitled to the services of as good a man as could be procured, that age and ill health incapacitated him from further active labor, and he considered that it would be better for the parish to possess an able and experienced minister than an assistant, who could not be expected to labor with the same effect among them. All honor to this veteran servant of the cross, and may his future years be unclouded and happy.

The Cardross Case has advanced a stage, and a most important one. Lord Jervis-woode has declared that Dissenting Churches possess, and can possess, no civil jurisdiction; that if they make a contract with a party, and that party complains that they have violated it, the law must step in and judge between them: in short, that they are amenable to the civil courts, in everything *quoad civilia*. Of course the decision has been appealed from, and will come in due course before the whole bench of fifteen judges, who will each give his opinion. Should these opinions be adverse, as they probably will, it will then go to the House of Lords, whose decision will be final. This case has already been before the public a considerable time, and is now creating intense excitement among the Free Church body. The guilt or innocence of the man Macmillan is now not the question at all. It is a great constitutional principle that has to be discussed and decided; that principle in effect being: Shall a Church Court be at once the framer, the interpreter, and dispenser of her own laws, no matter what may be the consequences, pecuniary or otherwise, to the subject? No matter whether just or unjust, are they to be above review by any civil judiciary? This is the question to be decided, and how it will be decided there can be little doubt. We fear that such a version of Spiritual Independence cannot be sustained in any state. It could not be maintained here by any Ecclesiastical denomination.

We observe from our excellent contemporary, the *Canada Presbyterian*, that a meeting of the Committee on Union was to be held on the 27th ult. in Toronto, Dr. George Convener. We cannot pretend to understand this. We received a communication from a gentleman of great experience and influence

in the Church, and who has every opportunity of knowing, informing us that the letter of "K. J. M." on the subject of union, which appeared in a late number of the *Record*, misrepresented and mis-stated the case entirely. We also received another communication from a clergyman of the Church in Canada, condemning in strong terms the said letter, and assuring us that Dr. George was as firmly wedded as ever to connection with the Church of Scotland. Indeed, so very strongly was the case stated that we did not consider it judicious to give it a place in our pages; and lo! here is an advertisement calling a meeting to discuss the question, and signed James George. We are unacquainted with the general feeling of the Canadian Church on this vital question, but our own feelings we have ever put, and ever will put, frankly and fearlessly forward, and which could not be better expressed than in the words of the Rev. J. Macmurchy's motion when the Overture for Union was brought before the Synod—"That it would be unwise, and would be perilous to the harmony and peace of the Church, to entertain the Overture at present." We shall wait with anxiety and interest for the result of their deliberations.

We are glad to observe that the very Rev. Principal Leitch has been inaugurated into his high office under the most promising auspices. The College has opened with 16 students in Divinity, 44 in the Arts, and 73 in Medicine, and some additions are yet expected. The greatest accession, however, which she has received this year is that of her accomplished Principal and Primarius Professor. Queen's College has been fortunate enough to secure the services of one of the most respected and promising ministers of the Church at home. A man not only of the greatest attainments, but who possesses the singular gift of giving a popular and interesting phase to subjects which are generally wrapt up in scientific language intelligible only to the mathematical scholar. Dr. Leitch's papers on Astronomy, which appeared from time to time in "Good Words," we consider not only the best that have been contributed to that popular journal, but the best and most useful which have been given to the world on the subject for many years. The style is remarkable for its elegance and perspicuity, while any one may see that it is not the language of the popular compiler, whose power consists in popularizing other people's ideas, but the language of the man of science, who has enquired for himself, and dived into the mysteries evolved by the calculus, or Hamilton's quaternions. The student who reads Dr. Leitch's dissertation on the heavenly bodies will feel that the work is that of a man who is not entirely indebted to Encke or Leverrier, or other great masters, for his results, but that he is one who has probably worked out many of the *culae* for himself; that he can calculate an eclipse,

as well as tell when it will happen, and explain theoretically and symbolically, as well as popularly, the cause of the perturbations of a planetary body. Without possessing perhaps the same amount of rhetorical power, he is more concise, elegant and exact than Nichol, and has given an interest to the sublime subject of Astronomy, which is generally possessed rather by the popular writer than the philosopher.

The Principal's inaugural address is a fine specimen of well reasoned eloquence, and we only regret that its great length prevents us from transferring it entire to our pages.

We are glad to observe that some of the vacant congregations of our Church have been doing a little in behalf of missionary services. A beginning is only needed to find out the ability of doing a great deal, and a great deal must, and we doubt not, will be done, after our young missionaries come among us. Let "earnest and self-reliant" be the motto inscribed on our flag.

The Church has suffered an irreparable loss in the death of Dr. Robertson, the author of the Home Mission scheme. We refer our readers to our Scotch Correspondent's letter for details on this mournful subject.

We have observed that the Presbytery of Kircaldy have sustained the objections made against the appointment of Mr. Blackwood to the parish of Scoonie, and unless we have misunderstood the matter very much, a more scandalous decision has not been delivered for many a day. The number who signed the call in favor of Mr. Blackwood was nearly 1000, while the objections were, if we mistake not, some half-dozen. The majority of the Presbytery have shown their perfect willingness to ruin the Church of Scotland in Scoonie; and while they must be morally certain that their delivrance will be thrust out of the Assembly *bruci manu*, they have not hesitated to deprive an important parish of ministerial supervision for another year, and to crush a brother by subjecting him to enormous law expenses to no purpose. We only hope that the Assembly in casting out this pitiful sample of clerical spitefulness will be able to make the majority of this Presbytery liable in all expenses.

Dr. Gillan, the popular minister of St. John's, Glasgow, has accepted a call to the parish of Inchinnan. This city church was left literally empty at the time of the Secession—'43. It was built originally for Chalmers, and is the largest church in the city. In less than two years Dr. Gillan filled it to the doors, and has kept it full ever since. The immense labor of this great charge has undermined his health, and he seeks the quiet retirement of a rural parish.

Dr. Caird, perhaps the greatest preacher of the day, has been giving a lecture on "the uses of Poetry and Fiction." The lecture is described as a specimen of matchless beauty and eloquence in behalf of a subject which it

was the fashion of our forefathers to condemn, and is still the fashion in some quarters. The great piety, learning and eloquence of the reverend lecturer has enabled him to speak on this subject with an authority at least equal to, if not greater, than any living man.

The presentee in the Carriden case has withdrawn.

Dr. Croly, of St. Stephen's, Walthrook, the distinguished poet and author, the learned and eloquent preacher, is dead.

At latest accounts great preparations were making all over Scotland to celebrate the tri-centenary of the Reformation, and energetic efforts were being made to have the 20th declared a public holiday. This, however, is not likely to be the case, as it would look like persecution to compel the Catholics to shut their shops and cease from labor in honor of the downfall of their own Church. It may be worthy of note that the 20th of December is not really the Anniversary of the first meeting of the General Assembly. It was the 20th of December *old style*, the new style not having been introduced till 1582.

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REPORT OF MISSIONARY LABORS WITHIN THE BOUNDS OF THE PRESBYTERY OF PICTOU.

My last Report brings my labors down to the 6th of April, since which I have travelled in my own conveyance upwards of 1400 miles, and preached 83 sermons. I have assisted in dispensing the Lord's Supper at eleven different places within a period of about three months.

I trust that these services have not been in vain. If the number (always a large attendance), the interest, and apparent seriousness, only, of the audiences be taken into account, there is good ground to rejoice and take courage; but if the criterion be renewed zeal and self-denial in supporting the cause of the Gospel, I fear there is but little ground for congratulation. The Presbytery, aware of the supineness of certain congregations in contributing their share towards maintaining missionary services among them, issued an order requesting immediate payment of these. I regret that tho' the order was most peremptory, coupled as it was with the express determination, in case of non-compliance on the part of any congregation, to withdraw my services from such altogether; and though I took care to enforce the Presbytery's demand by every argument I could use, some congregations were most difficult to be put in motion. I delayed forwarding to the Clerk an account of the number of Sabbaths on which I preached at each station until I had exhausted every other means. In this I am perhaps to blame, but I thought it so unlikely, and let me add also, so disgraceful, that any congregation having at the utmost no more to pay than £20, should have to be officially dealt with by the Clerk of the Presbytery, that I

could not transmit the requisite abstract of my journal sooner. I trust that all, ere now, have done their duty in this matter. I should state that the above remarks cannot by any means be applied to the East and West Branches, E. R., to Pictou Island, Lochaber, and St. Mary's. To Roger's Hill they apply but in part.

While alluding to this subject, which I do with pain, it is some pleasure to be able to bear witness to the unaffected kindness and cordial welcome accorded to me personally everywhere, but I do not know whether I am more supported in spirit by the latter trait of character, than depressed by the former. It were well that personal regard and gospel support should go together. I commenced in hope, I trust I shall not end in despair. A strong attachment to the Church of Scotland is expressed every where, and no one can rejoice at genuine attachment to our beloved Church more than I do; but is that a genuine attachment that will receive any amount of aid and grudge to give any in return? I know that there are noble and generous minds in our connection, whose liberality in every good cause is above all praise, and I know of hundreds whose benevolent wishes are larger than their means; but I know there are others of wealthy reputation who shrink from their duty for fear the deficit of the balance sheet shall have to be made up out of their abundance. Instead of taking the lead, these, by their example, hold back others who might prove useful in the Church. Croaking away, always, on the dullness of trade, and flatness of markets, has, before now, been a good subterfuge, though to many an oppressive reality.

I notice these pecuniary things once for all, trusting that an amendment may take place, obviating the necessity of a minister of the Gospel hammering after every sermon on secular affairs. This is the great objection to voluntarism, that the minister must act in the capacity of a tax-gatherer every Lord's day, if he is not blessed with a congregation that understands its duty, and is alive to its responsibilities.

I deem it my bounden duty to give utterance to my experiences in this large field, however unpleasant to myself or to others. By concealing, I would be conniving at remediable evils; I shall therefore always praise what is praiseworthy, and blame what is blameworthy. JOHN SINCLAIR.

Pictou, December 1st, 1860.

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CORRESPONDENCE.

SIR,—As your remarks upon the Scheme of Sabbath School Lessons that I submitted to your insertion, is calculated to mislead, or, at all events, as some readers may imagine that unfair play has been practised upon the Halifax Scheme, I take the liberty of remark-

ing that, beyond the plan, to whose suggestions I owned my obligations to Mr. Bremner, there is nothing in common in these schemes of lessons. Besides, I conceive one quite at liberty to improve upon any plan provided he does not copy from the original, and that it is both fitting and right that ministers or superintendents of Sabbath Schools or of Halifax should draw out schemes of lessons suitable to the wants and capacities of their own Sabbath Schools, whose wants they can best suit. This is all I have ventured to do, as you would put into your pupils' hands a new edition of Ruddiman's Rudiments. I pray that, to remove misapprehension, you will give this an early insertion.

I am, yours truly,
A. W. HERDMAN.

MEETING OF THE PRESBYTERY OF PICTOU.

In St. Andrew's Church, Pictou, Decr. 5th, 1860. Which time and place the Presbytery of Pictou met according to adjournment, and was constituted. Sederant, &c.

Minutes of last meeting were read and sustained.

Mr. Sinclair, missionary, having read report of missionary services performed during the past quarter, it was moved, seconded, and unanimously agreed to, that the report receive the very high approbation of this Court, and unanimously recommend its publication in the "Monthly Record;" and regret to find that the instructions of this Court to vacant congregations anent arrears due for missionary services, have, with one or two honorable exceptions, been neglected.

An invitation from the congregation of Roger's Hill to Mr. Sinclair to become their pastor, and another from West Branch East River, were presented to him, and declined for the present.

Presbytery regret to find that nothing has been received in payment of Presbytery Clerk's services from the congregations of Barney's River, Maclellan's Mountain and Pugwash.

Mr. Tallach having applied on behalf of the Pugwash congregation for supplement of £37 10s. during six months, beginning with the first of August, it was unanimously agreed to, that it be recommended to the favorable consideration of the Colonial Committee.

In connection with the celebration of the Tricentenary of the Reformation, it was enjoined that public worship be celebrated in the settled congregations within the bounds on that day (20th December), that ministers direct the attention of their hearers and people to the subject of the Reformation, and in the vacant congregations it is recommended that meetings be held for prayer and thank-

giving to God for the blessings secured by the Reformation.

An extract minute of Presbytery of P. E. Island requesting the services of one of the missionaries expected to arrive within the bounds of this Presbytery within a month, was read. It was unanimously agreed that consideration of the request be deferred till after the arrival of the gentlemen referred to.

A call from the congregation of Wallace River and Folly Mountain to the Rev. D. McCurdy, signed by 105 names, having been read, and having been accepted by Mr. McCurdy, who was present, the Presbytery expressed their high satisfaction with the conduct of the people in this matter, and appointed Mr. Tallach to moderate in a call at Folly Mountain, and Mr. Christie at Wallace River.

Application having been made by Mr. Allan Ross, formerly Free Church student, for admission into our Church as a student, and for aid in prosecuting his further studies, the Presbytery appointed Messrs. Sinclair and Mackay a Committee of Presbytery to meet with Committee of Young Men's Scheme on Wednesday 13th current, with instructions that, if satisfied with the documents and certificates forwarded by Mr. Ross, his application be favorably entertained.

Statement of monies paid for missionary services was laid upon the table, whereupon the Presbytery were glad to find that their instructions were partially attended to. And as the sums due are not fully paid up, that Mr. Sinclair receive the following appointments:

West Branch East River, December 9th; Cape John and River John, Dec. 16th; Earltown, Dec. 23rd; Roger's Hill, Dec. 30th; West Branch River John, January 6th; W. B. East River, Jan. 13th; Pictou, Jan. 20th; Barney's River, Jan. 27th; Lochaber, Feb. 3rd; St. Mary's, Feb. 10th; E. B. East River, Feb. 17th; Cape John and River John, Feb. 24th; Earltown, March 2nd, &c.

The Presbytery then adjourned to meet on the first Wednesday in March 1861, in St. Andrew's Church, Pictou, at 11 o'clock A.M.

JAS. CHRISTIE, Pres. Clerk.

REVIEW OF THE PAST MONTH.

During the past month two men of great eminence have been taken from us. Lord Aberdeen, the distinguished statesman and philanthropist, and Dr. Robertson, Professor of Biblical criticism in the University of Edinburgh. A notice of the great services and intellectual character of this distinguished minister of the Church of Scotland is contained in the interesting letter of our Scotch Correspondent, which we regret being obliged to defer till next publication.

Important news have reached us from China. The Allies have completely defeated the

Tartar army, taken Peking the capital, sacked the emperor's summer palace, and intend, it seems, to winter in or near the metropolis. The emperor has fled, so that it may be more difficult to effect a treaty than to conquer the country. Two officers taken prisoners by the Chinese have died from inhuman treatment, and two others, including the Times' correspondent, have not been heard of.

The war in Italy continues, and the late King of Naples is evidently reduced to the last extremity. He still resists in Gaeta, bravely but hopelessly. We wish that we could say that his expulsion is likely to restore peace and happiness to the unfortunate Italians. But a great proportion of the country seems to be in a state of complete anarchy, and placed under martial law. Reaction has taken place in several provinces, and what the end will be no one can tell. The Pope is still in Rome, which the Sardinians appear to be threatening, and will probably soon occupy. Disaffection is spreading in Hungary, and Austria is preparing for the worst. Garibaldi makes no secret of an intended attack upon Venetia in the spring, to meet which 150,000 Austrian troops are already concentrated in that Province.

Matters have assumed a really alarming aspect in the United States. South Carolina has withdrawn from the Union. Several other States are prepared to follow. Arms and munitions of war are being purchased or seized. A military fort has already been destroyed by the Federal troops in order to prevent its falling into the hands of the Secessionists. The excitement in the South is intense, and the falling of a spark will be sufficient to kindle a fearful conflagration. We believe that if a single shot is fired by the troops of the great Republic, it will be the signal for a bloody and merciless civil war. For the North to attempt to coerce the South will be madness, and will lead to an internecine contest which will be a disgrace to modern civilization. If Secession must be, let it, if possible, be peaceful.

The tide of prosperity seems returning to Canada, the excess of customs at the port of Montreal in one month of the present year exceeding the corresponding one of the last by £40,000. The difficulties of the Grand Frank Railway will probably be got over, at least for a time. The increase of traffic on it is enormous, not less than \$19,000 a week, compared with the preceding year.

Times in Nova Scotia are dull and quiet, the complaint being great and general as to the scarcity of money.

A general fast was observed throughout the Province last month in gratitude to Almighty God for the late abundant harvest.

Thursday, the 20th of December, was appointed by the Presbytery of Pictou for the celebration of the Tricentenary of the Reformation. We have not heard how it was observed throughout the country. In St. Andrew's Church, Pictou, a very excellent and appropriate discourse was delivered by the Rev. Mr. Herdman to a rather slim audience, considering the strength of the congregation, and we fear it was much the same in other churches. In Halifax the ministers of the three Presbyterian churches were to deliver addresses in Temperance Hall.

Messrs. Cameron, Grant, McGregor and McMillan, were to leave on the 29th ult., and we hope to have welcomed them before our next issue. While we write Pictou harbor is quite open (31st December.)

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1860. YOUNG MEN'S SCHEME.

Oct. Col. St. Andrew's Church, Pictou,	£10 3 0
Col. in St. James' Church, Charlottetown, P. E. I.,	3 5 7
Col. West Branch E. River congregation,	3 2 3
Collection Gairloch congregation,	7 1 3
	£23 12 1

1860. MISSIONARY SERVICES.

Nov., Cash Earltown cong'n,	£8 10 0
Dec., Cape John congregation,	15 8 11
W. B. River John congregation,	10 7 6
E. B. East River congregation,	3 0 0
South River, Antigonish,	4 11 3

£41 17 8

W. GORDON, Treasurer.

Pictou, Decr. 26th, 1860.

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THE RECORD.

We trust that every agent and member of the Church will use every possible exertion to make out large lists for the present year. Much of the prosperity of a Church depends on the manner in which its organ is supported. Our terms 3s. 1½d or 62½ cents per annum, payable in every case in advance. To agents we are willing to allow a commission of say 16 per cent, or for every five subscriptions we will send six copies of the Record.

All communications intended for insertion are to be addressed to the editor, John Costley, Pictou. Those of a business character to Mr. William Jack, Secretary.

The Record will in future be published on the first and third Saturday of each month.