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MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

SEPTEMBER, 1861.

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OF THE

Church of Scotland

NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. VII.

SEPTEMBER, 1861.

No. 13.

"IF I FORGOT THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137, v. 6.

Sermon.

By the Rev. Thomas Duncan, Charlottetown, P. E. Island, preached at the opening of the Synod, in St. Matthew's, Halifax, June 28th, 1861, Published by request.

"Even as Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing."—Eph. v. 25—27.

Many are the trials and vicissitudes, and singular, in many respects, the circumstances through which the Church has had to pass. Possessing, as it does, a history of events and changes such as from the ordinary nature of things, might have been expected, as well as many things of which we could possibly form no conception until their actual occurrence; yet that same history presents to us features which are of the very highest importance to us in our sojourn here below. Even to the mere student of ordinary history it must at all times be interesting to be able to trace the rise and progress, the movements—sometimes apparently retrograde, and sometimes progressive—of the Church; the one great central idea being unswervingly carried out, becoming as time passes, more clearly and fully developed, whilst; it may be, the details are allowed a certain scope of movement and of change. Interesting, especially, it must be to be able to trace, in a clear and well authenticated history, the records of the varied dealings of God with man, and at the same time, to have placed side by side with these, for purposes of comparison, the return dealings

of man with God. Interesting, we might reasonably suppose, and yet strange, exceedingly strange, the tale that is there related. Surpassing all conjecture on the one hand, the interest and concern displayed by our Heavenly Father in the affairs of man; and still stranger, passing all belief—were it not that it agrees with our ordinary and daily experience—passing all conception, the extraordinary manner in which this care and interest and unbounded benevolence have been appreciated and received by an ungrateful race. Truly it is an interesting and yet astounding record—astounding in its recital of God's extraordinary mercy and regard for his creatures, and still more startling in the singular discoveries it makes of man's more than base acknowledgment of his Father's bounty. To one prominent feature of that record we would look to-day.

Christ loved the Church! Come, then, let us read that history; take it up item after item, page after page. If anywhere, we will find the fact there fully illustrated. Why, then, take that history. Read it, yes read it carefully, attentively; take it from the very first instalment of man into the honours and offices of life, surrounded as he was with those sweet scenes; the pleasant gifts, the extraordinary blessings of his first abode. From that period, down through all time, read that mercy displayed at the Fall,—a mercy not only that spared, but that ushered in greater blessings even than had ever been bestowed before: then that guardianship exhibited to Abraham and Isaac and Jacob, the founders and then almost the only represen-

tatives of the early Church: that continued guardianship towards the descendants of Abraham in their bondage; the deliverance, then that series of strange, of unprecedented marvels performed towards them in their wanderings throughout the wilderness, until we reach their settlement in the land of promise, and their organization as an independent and thoroughly equipped kingdom. Here the history widens, if anything. Here are introduced the repeated messages, the receiving "line upon line, and precept upon precept;" those frequent and surprising interferences on their behalf, interferences that are sometimes open and palpable, sometimes screened from immediate public gaze, but which, whether palpable or concealed, do most certainly and on all occasions, show themselves to be for the people's highest interest and welfare. Time rolls on. Many changes occur. The monarchy becomes rent and shattered. The religious and moral aspect of the country is fearfully degenerated almost everywhere; a strong, an irresistible movement set in for the worse. If the downward progress could be stemmed at all, it could only be by some divine and miraculous interposition. No interposition, however, was given. Things were allowed to take their course until they closed, for the time, with the captivity. And now what have we? What is the speech, if any, that this past does utter, with all its variety of events? We have seen it has a variety. Mercy on mercy, goodness piled on goodness, benevolence on benevolence, until there seems scarcely room enough, either in camp or nation to receive them. Side by side, sometimes weraad of ehaatiseinent—God's people chastened for their many sins—a warning voice sent forth among them, and such accents, and furnished with credentials of such as tartling and telling nature as would lead them long to remember and seriously profit by the lesson. But even the chastisement! Why, often they were obliged to say—"It was good for us that we had been afflicted." Well, read the past. Take in all its facts—mercies and chastisements combined. Read it fairly in all its parts. Carry it down to the very close of the dispensation, and with its provocations on man's part, and its unrelinquishing care on God's. What can we say of it? Almost too bare, lacking much of a proper enthusiasm, is the language of the text: "Even as Christ loved the Church." Yes, He was laboring even then that He might present it a glorious Church, not having spot or wrinkle, or any such thing; aye, loved it with an intensity of sympathy which it is all but impossible for us to calculate or conceive.

Loved the Church! Why, then, take that marvellous sacrifice that Christ has made, and, with all its attendant circumstances, examine narrowly that lowly entrance into this world of care and sorrow; that, for Jesus, almost humiliating life! Ah, those constant self-denying labors, those heavy griefs and

anxieties and cares, those bitter trials, not only from an opposing and hostile priesthood, but even from his friends, from his own followers, his disciples, his relatives themselves! "How long will I bear with you!" sometimes was the bitter, piercing wail that rose to his lips. And, oh! were it possible for Jesus to suffer the pang of bitter disappointment, as, doubtless, in his human nature it was, with a thousandfold rigor it must have stung him. Add the labors he endured! In toils and unremitting endurance we look, and look in vain, for an equal. No! under every circumstance, by day and by night, in good report and in bad, when opposition met him in every quarter, and when a favoring breeze bade fair to waft him pleasantly to his mission's end,—in every circumstance Jesus proved fairly and well that it was His meat and His drink, nay, a consideration preceding even the supply of His ordinary bodily wants, that He should accomplish the will of His Father. Nobly did our Saviour toil. Nobly, divinely, He braved every difficulty and trial; and nobly at last He won. Toilsome, and beset with many dangers, was the path He had laid out for Himself to tread, yet despite of every danger He entered upon it with ease and fortitude, and finished it with a glorious success. Undaunted by difficulty, and unawed by scenes of the wildest terror, Jesus showed how little either frowns or caresses could move from his purpose the man whose enterprise was high and whose aims were pure. Even that bitter death, attended as it was by that unjust trial, those impious raileries and jeers, that scourging and laceration, and by that desertion of His friends; all that could add another pang of shame or agony to His overwhelming sufferings; yet Jesus bore them all. Bore them, and why? What cause of all that suffering? Because there was none but the inextinguishable love of the suffering Redeemer—none, but that Christ yearned over his Church with an intensity of sympathy that nothing could oppose. Yes, Christ loved his Church; and there is one, and the strongest proof of it—"He gave himself for it." Why, "Scarcely for a righteous man," says God's own word, "will one die; yet peradventure for a good man some would even dare to die: but God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." Died for us! Yes; bore all that reproach, that shame, that agony, that bitter anguish of soul! Why? but that we might live; because He cared for us, and loved us well.

Loved the Church! Look around where we will, on the life of Christ, and it appears as if in every department this kindness and sympathy were plain. Look, among other things,—and simply by way of a passing illustration,—at the light which Jesus shed upon the Church—the very system of truth He revealed—the word, by whose instrumentality, and

with whose aid, the Spirit's agency, as with the washing of water, the Church is to be purified and cleansed: one of the means towards the fulfillment of the glorious destiny of Christ's beloved people. Need we point to the state of the world previous to the entrance of this light in order to appreciate aright the boon? Men groping on the most important points for light and intelligence, and yet finding what?—scarcely a ray of pure and unalloyed intelligence. And even if, here and there, did appear a few streaks of light, the harbingers of approaching day, why, then, they seemed only to render the darkness and obscurity more plain; merely served to show men the dim uncertainty in which they were, and in which, unless befriended from without, they must forever dwell.

Why, even as to man's eternity—the future destiny of that glorious—that immortal spirit entrusted to his charge— that, to man, most important of all truths, what could it say? At best, alas! only some stray hints, dim and hesitating, and mingled sadly with alternating hopes and fears! But, as for certainty there was, there could be none. Oh! even at its best, what a lamentable condition on this momentous subject! All fluctuating and changeful. To-day a hint in one direction; and perhaps, to-morrow counterbalanced or uprooted by some opposite event. It is quite true there were intimations—at least there were figures and metaphors bearing on the point. Nature, with all her changes, and providence even, with its recurring events, and more especially man's own soul, with its instinctive fears and hopes, its longings and anticipations, each, doubtless, had its tale to tell. Each conveys instruction, and to us, with our improved knowledge, good and profitable instruction. But in those days, alas! their highest intimation was only conjecture and doubt. Nothing more! Yet how differently stands it now. Plainly, unmistakably, has Christ brought life and immortality to light through the Gospel, rolled away, and for ever, every doubt, or fear, or surmise on the subject. There, in that noble system of divine truth, with its delightful simplicity and its marvellous grandeur, man's eternity appears,—not now a questionable, but for ever a thoroughly established, a well authenticated fact. Aye, eternity, with its awful interests, its untold sorrows on the one hand, and its inconceivable blessings on the other! Now it stands before us as one of the sternest realities that meets us here. No self-flattery here. Certain we are that there it is, and that one day we must meet it.

Man's eternity! And what of his reconciliation to his God—the clearing away of those obstacles that meet us in our return to our Father's love? Often, so we read, had man, with the ordinary appliances around him, set about the investigation of this fact, as well as of the former; and, it is to be

fearful, with not much better success. Here, as in the other case, nature, God's ordinary dealings with man, man's instincts, and the constitution of his mind, all were ransacked. But alas! how dim and obscure were the hints they gave. True, there were intimations of a merciful feeling on the part of God. Even with the tokens of a stern justice there were linked indications of a large, an extraordinary mercy and compassion. Even when the lash was exhibited to the view of the offender, it seldom, if ever, fell with that full and unbending severity with which, in justice, it might have fallen. And, if in nature and the ways of Providence, so much could be traced, there was in addition, that tendency in man's own nature—and that not a weak tendency either—to the side of mercy; and then it was asked, May we not, without injustice, reason from man to God. By the implantation of these principles in man has He not, in some measure, told us somewhat of Himself. Forbearance, and ultimately forgiveness, on proper conditions, showed themselves in most instances to be the qualities most approved of by the conscience, and which were attended with the happiest results. And the end of this enquiry was the establishment of the system of sacrifice. But even this seemed to have no stronger foundation than a high degree of probability. But now what reason is there for thankfulness! All uncertainty is gone, and in the most unmistakable manner the truth presents itself,—“I am the way, the truth, and the life!” Jesus once more the propitiation for our sins! the only sacrifice that can atone for iniquity! and still the Lamb of God that taketh away the sin of the world!

And what need to speak of the other truths contained therein? that clear line of duty mapped out for us, those encouragements to virtue and to piety, those continued warnings and threatenings. Why, we have only to observe the elevated condition of the world since these truths obtained a place in it, to know what we owe, and how we should be without them.

Christ loved the Church! To return. Let us trace out still further the windings of that stream at which we have glanced for a little already. A singular history, in some respects, it may seem to have. At one time appearing as a tiny struggling rill, scarcely able, one would suppose, to find its way through opposing barriers, yet struggling on. A little further on, and it swells. Its power increases, and it widens rapidly, bidding fair to be of some power and compass. Alas! for a time, its waters became turbid, and then are all but lost to human sight; only, however, to reappear in greater vigor and purity, and with still fairer promise of completing the course so well begun. Chequered has been the history of the Church,—sometimes in cloud, sometimes with bright and sunny skies; now in luxury and plenty, with a prospering gale wafting her along; and anon with the

thunder rolling above her, on an angry sea, and with adverse tides. Soon her strength and vigor becoming enervated and weak, her zeal and godliness declining, almost dying away, and scarcely struggling on with a relaxed energy and a stained innocence. Yes, often has she the Church been in troubled waters, and often has she seen exceedingly anxious times,—troubled sometimes by the fires of persecution around her; sometimes dark, it may be, from her own iniquity; sometimes the dearest blood of her children shed in her behalf; sometimes mourning and sore lamentation that her vineyard is desolate, her fire all but out. Aye; but mark even then the attitude of Christ. Never for a moment has he deserted her. In her very darkest seasons, when storms and persecutions, when hostility and violence everywhere assailed her, still is he found cheering her on, succoring her valient ones, and consoling her mourners,—the captain of our salvation! He never once deserted the post of danger, or left the Church to herself in a trying moment. Never, surely, did parent tend with greater solicitude and concern the children committed to his charge, than did our Redeemer with his beloved flock. Pour through the whole course of that Church's history and all its events, whether in infancy or in manhood, in strength or weakness, in persecution or safety, amid good report or in bad, still Jesus appears, nourishing and cherishing, standing at all times her truest friend, her strongest stay at a time of need. And if it be so in her adversity what shall we say of her wanderings from his paths? For, even then, he forsook her not forever. Marvellous forbearance and compassion that was ever ready to receive his erring flock to his fold, and enrich them with new treasures of his grace!

Christ loved the Church! In the past that divinent sympathy most plainly appears.—But the evidence, great as it is, is not summed up even in the past. See that Redeemer now, exalted to be a Prince and a Saviour of men: and even in his exaltation we can still see his continued care. Even now, he only carries on the work he began on earth; his time spent in guarding and protecting the interests and welfare of his Church, in binding up the many bleeding hearts which may be in her, in consoling her sorrowing ones, in relieving her distressed. Blessed exaltation! for now “we have an advocate with the Father, even Christ Jesus, the righteous,” “seeing he ever liveth to make intercession for us.” Now is his guardianship confirmed and extended, and the Church rejoices in the favor of an elder Brother, whose love passeth all knowledge, and whose watchfulness is incapable of change: That eye “never slumbers, never sleeps.”

In the present, then, Christ loves his Church! And how shall we tell of that future, encircled, as it is, with that halo of blessed hopes and glorious anticipations—

future of which it is said that “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” But now we may rejoice—having the Redeemer's promise that he is preparing a place for us, and that soon he shall come again to take us to himself, that where he is there we may be also, and be forever. The exact nature of that future we know not now; but great indeed must be the glory which God has prepared for his people in a better home; marvellous indeed the honor when Christ does present this flock—a glorious Church, not having spot or wrinkle, or any such thing.

Christ loved the Church! Say, then, what more could our Redeemer do than has been done? See how he has led that Church on from the very beginning of its history; guarded it in sunshine and cheered it in storm; borne with its shortcomings, granted it the light of his pure and holy truth; nay, spared not himself, but freely gave himself up a ransom for many. And then is not our Saviour even now pleading that cause of ours in Heaven, nourishing and cherishing his flock, and with the promise that at last he should come and take that Church home to himself?

My dear friends: Need we be reminded of the debt of gratitude we owe? Surely such unexampled self-sacrifice has power enough in itself to move us, without a word from man. Ah! never let it be said that such a marvellous display of love and mercy has been given a display—such as not the angels of heaven heard of before, and likely never will again—and yet that our hearts should remain unmoved. Never may the charge of such base ingratitude be laid to us. Nay; but may this very love of Christ constrain us to devote ourselves as living sacrifices to God, for it is our reasonable service—a service and duty incumbent on all. In accordance with that duty then let us act at all times. By it let every motive be regulated, and every day be spent. By it should we engage in the ordinary duties of life, and by it should our spiritual ardour be rekindled into a livelier flame.

Press on then, Christian friends. Fight manfully the good fight of faith. Lay hold on eternal life. Be strong. Forgetting the things that are behind, the very acquisitions you have made, press onward to the mark for the prize of the high calling of God in Christ; and although there should be many difficulties to be met, many enemies to be fought, many opposing forces to be subdued, yet with our trust in God and in his might, let us seek to do valiantly. And with his promised aid and energy what need we fear?

Met together, as we are about to be this day, as a Court of Christ's Church on earth, doubtless this very attention and care of Christ toward his people will weigh upon us, increasing, on the one hand, our feel-

ing of responsibility, and on the other cheering us by the promise of his presence. Surely entrusted as we are with "the vessels of the Lord, with the care and keeping of his flock here, we cannot but feel the high and solemn responsibilities of our calling,—that having this bread of life to break, it becomes us to use all diligence and caution and care. But, oh, with his promise—"Lo, I am with you always, even to the end of the world,"—may we not take courage? With us, not only in our private life, to instruct and guard and cheer, but with us also in our public duties. Infallibility of guidance, as a matter of course, we do not for a moment seek to deduce therefrom. We cannot for a moment entertain the thought; nay, we most emphatically reject it as unwarranted, either by the promise itself, and still more so by our experience. Liable to err we still are, and to learn the path of propriety and prudence by a hard worn experience.

On the other hand, let us put far from us the idea that this promised presence supercedes in any way, or to any degree, the forthputting of our own exertions. Nay; like the soldier on the battle—let that same presence rather stimulate us to greater exertions, to nobler efforts, to the endurance of greater sacrifices in our Master's cause, if sacrifice be necessary—all the more earnest to do his will and further his cause, by the good things he has offered. Come, then, with much responsibility we have also much encouragement. And with the legitimate use of offered means and constant prayer for the Master's guidance, let us go forward to the work before us, assured that in this, as in all else, his promise will stand good, "I will never leave, nor forsake you."

And that he may guide and conduct us safely through life, granting us an interest in that love wherewith he blesses his Church; and at last that he may receive us into his Father's house above, as part of that Church ransomed by his blood, and prepared for the enjoyment of these future blessings, may he in his infinite goodness grant. And to his most holy name we ascribe all praise, world without end! Amen.

—o—

FROM A SCOTCH CORRESPONDENT.

The movement in the Nova Scotia Church to render itself self-supporting, is the token of the growth of a right spirit, and must have a very beneficial effect on the minds of many who have hitherto looked coldly on the Colonial Scheme. Instead of the Committee's funds being given to those who are more unwilling than unable to pay for ordinances, they have been distributed amongst those who greatly required help, and instead of merely fostering a spirit of dependence, they have merely been the means of sustain-

ing the weak till increased prosperity enabled them to become independent.

There has been much and just cause of complaint of the comparatively little interest taken by many in our Foreign Missions especially, and during the sitting of last Assembly, a large meeting of ministers and elders was held to consider the question and if possible stir up a fresh spirit. The meeting was addressed by several of the most eminent men in the Church, and it is to be hoped, that it (that meeting) will not be without its effect, and that the many ministers, chiefly young men, who were present, will carry with them to their various parishes, a resolution to awaken new congregations to a sense of their short-comings in these respects.

The Church of Scotland, nevertheless has never given more signs of life and usefulness. Every one knows the amount of talent amongst her clergy, and there is no place where one has this more impressed on him than by listening to a debate in the Assembly, where such men as Dr. Lee, Dr. Tulloch, Dr. Pirie, Principal Barclay, Dr. McLeod and Cook, enter the lists together. I venture to say that in no Church will you find greater power and variety of talent than in the Church of Scotland of the present day. And apart from those whose peculiar sphere is debate, there are others, who in the pulpit, and the field of every day ministerial duty, will bear comparison with the most eminent and useful of any Church and any day. As long as the Church can point to such men as Dr. Caird, Dr. McLeod of Glasgow, Mr. Stewart of Edinburgh, and several others, she need never be ashamed of her pulpit.

And amongst her laity there are the tokens of life which are very satisfactory indeed, and give us much confidence in looking forward. Our dissenting brethren are accustomed to think and speak of themselves as the only working and giving Churches, and to represent us of the Auld Kirk as ecclesiastical drones, and in proof they point to the givings of their laity, as contrasted with the members of the Establishment, whereas the truth is, that the chief difference consists in this I believe, that the one is more diligent than the other in publishing the details of their doing and giving. I should like to see the Church collecting statistics of what is being done in our parishes, for I am convinced the result would be, to silence those who are in the habit of trumpeting their alms-givings before the world, and contrasting them with the doings of the Church of Scotland; here I notice that in the Presbytery of Paisley this has been done, and although it is by no means a large or a wealthy Presbytery, the result has shown that a sum of from £6000 to £7000 has been collected for religious and charitable purposes within the bounds during the past year. I have no doubt, like returns could be shown by many other districts.

The Church is growing in the favor of the people, and steadily increasing in members, and if only her leaders would endeavor to combine a true literature and a true conservatism in matters of church government, she would soon become in a wider sense than ever the church of the people.

The question of Patronage remains vexed and vexing, and patrons, clergy and people are alike anxious to find some way out of the difficulties that seem rather to be increasing than otherwise under the working of the existing law. There was no alternative but to put in the three presentees in the Dunblane, Scoonie and Tyree cases, if the Assembly were really to administer the law—but I believe, from all that I can learn, that notwithstanding the character and ability of the presentees, the issues are likely to prove most disastrous to the Church in at least two of these cases. Once that people have taken an active part in a prolonged opposition to any man, whether the objections arose from causeless prejudice or not, you cannot wonder that they should feel a decided aversion to receiving him warmly as their minister. For the sake of harmony in the Church it is to be hoped that a satisfactory settlement of the question may not be far distant. And I have good reason for saying that were this stumbling block taken away, there would be a vast number return, who, because of this one thing, felt themselves conscientiously called upon to separate from her communion.

The Lord Advocate's School Bill is exciting some considerable attention just now. I need not enter on the merits of it, as you may already be acquainted with them. It is intended as a settlement, by a kind of compromise, of a long disputed question. The tendency of it is chiefly to raise the status of the school-master, giving him a higher salary and a retiring allowance, and to liberalise the school, by allowing others besides members of the Church of Scotland to be eligible as teachers. There are points in it that do not meet with the approval of different parties, but the country in general is, I believe, satisfied to receive it as a very reasonable compromise. The Church party are, many of them strong against it, as an "unhallowed" encroachment on the rights of the Church. (Pity such a word was allowed to stand in the motion that went from the Commission of Assembly to Parliament.) And the dissenters, many of them, are as decided against it because it only gives them part of what they have been for years asking—an ignoring of the position and rights of the Church of Scotland. It is expected that, with a few amendments, it will pass this session.

But I am afraid you must have almost concluded by this time against reading any further, so I promise not to say much more in the meantime. There is just one other matter that occurs to me, and that is the question of union among the leading Presbyte-

rian bodies. In the Colonies the tendency, I see, is to sink denominational differences, and to become a United Church, as has been accomplished in the case of the Australian Churches. I do think that when men have gone so far from the scene of their original differences, and when practically the working of these various churches is very much the same, that such union is most desirable, and only zeal for a party supplanting zeal for Christ can stand in the way of the accomplishment. You can easily see how here there should be greater difficulties in the way, and it comes to be a question, how far it is desirable to have a form of unity, covering the most inconsistent elements, as would certainly be the case, or whether it be not better to have churches cultivating a unity of spirit, and each working in its own sphere and in its own way. So far as my experience goes, and it is confined chiefly to the West of Scotland, there is a growing feeling for this essential unity, and ministers of different denominations now associate privately and professionally in a way which, not many years ago, would have been reckoned inconsistent with their distinctive principles. That there are many who are so exclusive still is quite true, but the feeling of the great body of the people, and the more liberal and intelligent of the clergy, is towards brotherhood.

As a specimen of what is doing, I observe that, a few Sabbaths ago, Dr. Caird, of Glasgow, officiated at the opening of a United Presbyterian Church, in Helensburgh. In Glasgow there is the most thorough harmony between the clergymen of the various churches, (I should except the Free Churchmen, who stand aloof from all contact with even the leprous garments of the Church of Scotland); but between the United Presbyterians and Established Churchmen there is the greatest good will and frequent interchange of professional civilities. In the neighboring town of Paisely, which used to be rather notorious for its bitter animosities alike in civil and sacred matters, there is the most exemplary harmony. Indeed, I am quite convinced that the clergy are more to blame by far than the laity, for disunion where it exists, for invariably when ministers exchange pulpits there is a general impression of satisfaction by the people. I trust that the bigotry that has marred our Presbyterianism is fast going; and especially should I feel sorry to think that sectarian animosities should continue amongst those who in the Colonies ought sorely to stand by one another, because of what they have in common rather than oppose each other, because of their minor points of difference.

That we may all see eye to eye, all go hand in hand, all work harmoniously as laborers in the same vineyard, servants of the same Lord, members of the one true Church of Christ, must be the earnest prayer of every one who loves more to see the spread of

saying truth than of his own distinctive opinions, who would rather know of the establishing of the Kingdom of the Saviour than the temporary prosperity of his sect. A.

For the "Record."

ELIZABETH BARRETT BROWNING.

"And friends, dear friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one most loving of you all,
Say, 'Not a tear must o'er her fall,
He giveth his beloved sleep,'"

From her own Poem, entitled "The Sleep."

So long beside the altar-stone, toiling with strange endeavor,
To pierce the mystery, at last within the veil forever;
No longer in the outer porch the poet's heart is praying,
No longer chides the yearning soul the Master's long delaying.

No longer down the aisles of thought her footstep treads uncertain,
Between her and the glory now droops no dividing curtain;
The soul which earth could never soil has donned its robes of whiteness,
The earnest eyes long heavenward raised now see the King in brightness.

Not with a woman's trembling touch her hand essayed the lyre.
Those wondrous harmonies were learned through baptism of fire;
So full and exquisite the strain, so lofty, yet so tender,
Love, human hearted and sublime, became life's sole defender.

Her path was always skyward bound, amid the sun-capped mountains,
Where flowers of radiant beauty grew, fresh by Faith's silver fountains;
While dreams of passionate delight on wings of promise bore her,
Up to the great eternal land, the goal that lay before her.

Outstretching to the cherubim where God is manifested,
Her longing soul went up from earth until its pinions rested,
In very weariness of strength the awful mystery under,
From out whose veiled depths she heard the echo of its wonder.

And from her lofty stand, like some apocalyptic angel,
In words of fire she sang to earth the poet's sweet evangel;
All human, all immortal things, like Jacob's ladder given,
Whereby her feet in search of truth might climb from earth to heaven.

Until, as mounting step by step, the charmed voice grew stronger,
The harpers in her Father's land could bear delay no longer;
But opened wide the pearly gates that she, their sister spirit,
Who long had owned a kindred harp might kindred tones inherit.

And downwards falling from the bow that binds the throne eternal.
Issued the emerald light which keeps that land forever vernal;
She saw and entering into rest at last knew love's full sweetness.

Where all life's broken harmonies were bound in Heaven's completeness.
Halifax, August 12th, 1861. M. J. K.

SERMON BY THE REV. DR. MATHESON OF MONTREAL.

The Discourse now before us, was preached in the city of Quebec on the occasion of the meeting of the Synod of our Church in Canada. It possesses an interest and importance of a special character, for a three-fold reason,—the circumstances under which it was delivered, the position and character of its author, and the subject and object of the address. We shall confine what remarks we have to make almost entirely to the latter. Let us premise, however, in a very few words, that the Rev. Dr. Matheson as Moderator of the Synod during the past year, had peculiar and delicate duties to perform, in which the interests and honor of the Church were very nearly concerned, and with what ability, authority, and dignity he performed them is known to all. Within, there were questions of the greatest moment, agitating the Church, more especially with regard to Union with other Presbyterian bodies, as well as incidental and outward circumstances of no mean importance, which could not be foreseen and depended altogether upon the judgement, firmness, and experience of one man, as the Church's Representative. With what tact, dignity and success he performed the latter delicate and trying duty is known to every one, and has placed the Church of Scotland in Canada, and all over America, under a lasting debt of gratitude to him. But there was a far higher and more important duty remaining, and that duty has been performed in this Synod Sermon in a manner which ought to gladden the heart, convince the understanding, and touch the feelings of every true member of the Church of Scotland, and indeed of every Christian and enlightened man.

During the last year or two the subject of Union has been a very prominent one among the churches, and its merits had begun to be canvassed somewhat actively within the Synod of the Church of Scotland in Canada. To this great and important subject does this distinguished father of the Church address himself, in the discourse now under review. He grasps it with a strength and earnestness, and yet with a tenderness and liberality, which show how well he understands and how deeply he feels the matter under consideration. There is no shadow of uncertainty in his deliverance. Every reason and opinion are clear, succinct and definite. He is too much in earnest for a shade of ambiguity to

cloud his meaning. He speaks to his brethren as a man fully and deeply impressed with the magnitude of his subject, and he speaks consequently with a weight and an authority which mere literary qualifications would scarcely command. The consistent and lofty principle, the strong patriotism, the pure and fervid eloquence of the man, and the divine, shine in every sentence. The style of the discourse is animated and impressive, the reasoning, cogent and persuasive, and the position taken, firm and unswerving. Yet there is none of the narrowness of the mere sectary—or the blind zeal of the bigot. Every view enunciated is broad, liberal, and full of charity. The most ardent Unionist, if he is a Christian man, cannot rise from a perusal of this sermon without a genuine love and respect for its author. But as our space is limited and we wish to allow our readers to judge of the merits of the discourse by a few short extracts, we will let the Dr. speak for himself. In the introduction, he briefly describes the character of the Apostles Peter and Paul, and exhibits the influence of that character upon the primitive Church. He deduces certain lessons from the conduct of the Apostles—and making their principles his text, applies them with great power and fervor to the subject in hand. His leading object is to show that they never allowed principle to yield to expediency. What is right, is right under every possible circumstance and condition. We cannot barter or compromise the truth—or win one part of it by sacrificing another. To trim or compromise is no portion of Christian ethics, and but a poor foundation on which to found a united Church. The preacher well says,

“The Utopian Reformer, forgetful that the only union which the word of God sanctions, and declares fitted for the condition of the church on earth, is a union that is entirely spiritual—not political and external—is the fusion into fellowship of faith and love, by the Spirit of God, of all human hearts, the whole Christian community “being of one heart and of one soul,”—in his heart-hatred of sects and schisms, and with an exuberance of liberality, that would compromise truth, and sacrifice every conscientious conviction at the shrine of a wide catholicity, would agglutinate the incoherent particles of religious opinion,—would attempt, but attempt in vain, to fuse into one homogeneous mass, the repellant elements of earth and heaven.”

This is a great truth well expressed, and in a subsequent passage he explains some what fully what Union is—a thing spiritual, not political and external.

“Union is a blessed thing, and the great object and aim of the Christian Church is to bring all ‘to the unity of the faith, and the knowledge of the Son of God,’ and unity is the distinguishing quality of the glorified church in heaven. There they all see eye to

eye, all are ‘of one heart and of one soul,’ all are devoted to the same thing. We should therefore shun everything like division in the church as a very great sin. We should avoid even the appearance of this evil, as repugnant to the distinguishing qualities of the heavenly worshippers. But perfect unity of sentiment and action, is not to be expected in the church in the present imperfect state of humanity. The diversity of mental endowments, and of intellectual vigor and perspicacity, that exists in the human family; the varied influences of education, of national habits, and of early associations, render it impossible to find any two men, who, in the exercise of free inquiry, hold precisely the same views of the same subject. But this permitted evil may, in the providence of God, lead to the most desirable results.”

We wish we could make room for the author’s description of the evils which dissension and sectarian jealousy have brought upon the Christian Church, but we must forbear, in order to make room for the following fine apostrophe which every lover of our venerable Zion will read with warmly responsive feelings. In the following passage there is something better than mere eloquence, let our readers peruse it till they have got it by heart.

“What, then!—to put out of view this unseemly spectacle, and to give length and verge enough for the manifestation of the spirit of universal catholicity, would we sink all distinction of parties?—would we break up the present frame-work of the visible church, and remove these partition-walls by which it is now divided, as things of indifference, and injurious to the free play of our Christian sympathies?—Would we sacrifice, at the shrine of expediency, our honest predilections for our own modes of discipline, and forms of worship, that all sects and parties may be amalgamated into one community—being called by one name—observing the same forms and religious rites,—alas! that we cannot say, in the present condition of human nature, ‘all being of one heart and of one soul.’—Would we surrender, for the sake of external unity, our conscientious preference for the church of our Fathers, and forgetful of her past history—forgetful of what Scotland, of what the world, owes to her, as the noblest champion of civil and religious liberty,—forgetful of her being the most honored instrument in the hands of her Divine Master, for the successful accomplishment of his work—forgetful of the many benefits we have individually received from her hand, and ungrateful for her fostering care and kindness in our infantile weakness; and unthankful for her Christian counsels, now, that we are rising into manhood; are we to repudiate her? Are we to deny all connection with her, and yet continue to batten on her bounty? Are we to renounce every peculiarity in her principles and constitution in

which others may differ from us, and which we as her ministers, after careful examination, have come to a deliberate conviction of their scriptural origin, and solemnly sworn to maintain them—are we, in a word, to sacrifice truth, disregard conscience, cast honor and integrity to the winds, so that we may come into visible unity with those who have ‘fled from her as a pollution,’ and deemed her so corrupt, as to warrant them to seek her utter overthrow?

‘The Church of Scotland! ’tis an evil time
 Methinks, when that long hallowed name inspires
 Not veneration! Church! by which our sires
 Stood like the mountains of their native clime
 Unmoved, serene, and, if austere, sublime,
 Amidst the raging tempest,—forked fires,
 And crashing thunderbolts,—in flaming pyres,
 Illumed the dark, and left their bones as lime
 To fertilize her vineyard. Church of God!
 God be thy guardian as in days of old,
 When from the terrors of the tyrant’s rod,
 And Egypt’s horrors, through the pathless wilds,
 He led his people to the balmy bowers
 Of lofty Lebanon, and Zion’s holy towers.’

And are we to blot from our memory these holy associations, and forego these conscientious predilections, merely to achieve an amalgamation of all sects and parties, without possessing the elements of true scriptural unity? Are we to take to our bosom, as friends and brothers, with the love of complacency, those who have cruelly mocked and derided us? The instinctive feelings of our nature recoil from the thought of it—and I know of no divine precept that commands me to receive them, otherwise than with the love of Christian kindness, ‘not rendering railing for railing,’ but receiving their cruel mockings with forgiveness; and when they return to a better spirit, aiding their enlightened efforts to extend the kingdom of Christ with earnest prayers and personal influence.

We have no sympathy with that excess of liberality, so lauded in these days, which would embrace as friends and brothers, men of all classes and distinctions, let their principles and opinions be what they may. We do not approve of that laxity of sentiment which leads some men to symbolize with all sects and parties, and dignify their morbid indifference to their own avowed principles, with the name of Christian catholicity.”

In a subsequent portion of the discourse he impresses the great truth that the will of God is the foundation of all true religion, and he points out the only way in which the devout Christian can find out what that will is—the cultivation of a spirit of prayer which begets a hope and contrite confidence that nothing can shake. He points out the great liability we are under of mistaking mere indifference for a Catholic spirit, and then speaking of the Church finely says:

“A Church nourished by the prayers, and the deep scriptural researches of many a God-fearing man—a Church, blessed of heaven, as an instrument for spreading Christian light

and liberty abroad over the world—‘A light shining in a dark place.’ The God who hath blessed her, will continue to bless her still. ‘A man’s foes,’ said our blessed Lord, ‘shall be those of his household.’ I feel astray by false theories of ecclesiastical government, and puffed up by their own vain conceits, some who have been nursed in her bosom would tamper with her constitutional principles, and try so to modify them as to adapt them to the multifarious and ever-changing sentiments of the public mind, and, failing of success, they would turn and rend her. The apparent weakness, occasioned by such schisms, is her strength. ‘God is in the midst of her, she shall not be moved.’”

The final appeal made by this venerable and venerated father of the Church to his brethren must, we should think, have been listened to with emotion.

“Let not the Church of your Fathers, which, as a lamp suspended in the deep vaults of heaven, has shed the light of the glorious gospel on the kingdoms whence you have come, ever cease to inspire veneration, or fail to attract the hearts, or charm by her apostolic zeal and the scriptural purity and simplicity of her worship, the minds of her children amidst the forests of Canada. Let not her glory fade from your remembrance as a lovely but vain dream. A blessing, which of all earthly blessings we may truly appreciate as the richest and the best that God has bestowed on us, let us transmit as unimpaired to our children, so that, in the same Temple where our Fathers appeared as the sons of God to receive his blessing, our children and our children’s children may also appear, to receive the ‘blessing God commands, even life for evermore.’”

• Long be our Fathers’ temple ours;
 We to the hand by which it falls;
 A thousand spirits watch its towers,
 A cloud of angels guards its walls.’

In conclusion, we beg to thank the accomplished author for this timely contribution to our religious literature. We trust it will have an extensive circulation throughout the length and breadth of our Church. It is a fervid and stirring plea in behalf of the distinctive character of our Church, and we believe will not be put forth in vain. To us its perusal has been peculiarly refreshing, as inculcating with a force and feeling of which we are incapable, the very principles which, on the subject of Union, we have for the last twelve months been engaged in advocating, feebly it may be, but with all earnestness, in the pages of the *Record*. The name of Dr. Mathieson is a tower of strength, and we would recommend every reader of the *Record*, who loves the Church of his fathers to make himself master of a copy of this excellent discourse.

REPORT OF THE GENERAL ASSEMBLY'S COLONIAL COMMITTEE.

Name.	Presbytery.	Station.	Allowance.		Build'g Grants	
			l. s.	l. s.	l. s.	l. s.
Rev. John Hay,	Guelph, C. W.,	Mount Forest,	90			
" F. Nicol,	London, C. W.,	London,	150 0			
" P. Thomson,	Guelph, C. W.,		150 0			
" J. Patterson,	Montreal, C. E.,	Hemmingford,	60			
" G. W. Stewart,	Halifax, N. S.,		150 0			
" John Martin,	Do.		100 0			
" Dr. M'Gillivray,	Pictou, N. S.,		60.			
" J. Sinclair,	Do.		150 0			
" H. L. M'Lardy,	St., John, N. B.,		150 0			
" John Ross,	Do.	St. Andrews,	75			
" Peter Keay,	Do.	Nashwaak,	25			
" J. Mackie,	Do.	Moncton,	150 0			
" W. Murray,	Miramichi, N.B.	Dalhousie,	50			
" A. J. Milne,		Kingston, Jamaica,	50			
" J. Black,	Montreal, C. E.,	Point St. Charles,	150 0			
" D. Meerae,	Halifax, N. S.,	Newfoundland,	50			
" M. W. Livingston,	Hamilton, C. W.,	Simcoe,	25			
" Geo. M. Grant,	Pictou, N. S.,		150 0			
" John Cameron,	Do.		150 0			
" Wm. M'Millan,	Do.		150 0			
" Simon M'Gregor,	Do.		150 0			
" Thos. Talloch,	Do.	Pugwash,	30			
	Paisely,	Canada West,			50 0	
	St. Johns,	P. E. Island,			50 0	
	St. James,	London, C. W.,			100 0	
	Barney's River,	Pictou,			72 10	
	St. Johns,	Newfoundland,			25 0	
Total,			£2,552 10			

"In the hope that the prefixed Synoptical and Comparative View of the appointments and grants for the year now expired may facilitate the Assembly's access to the main facts of their ordinary procedure, the Committee venture to restrict themselves, in the body of their report, to such explanatory and other statements as, though deserving and even requiring notice, could not be arranged in a tabular form.

"British North America has long been, and still continues to be, by far the most extensive sphere of the Committee's operations; and there, Queen's College is on many accounts entitled to be regarded as the most prominent object of interest. Strictly attached by charter to the Church of Scotland, and presided over by a distinguished minister from home,—whose zeal and ability as a theological teacher have already justified the choice of the Trustees, and more than fulfilled the high expectations of his friends,—this institution is, in these respects, eminently adapted for the training of Colonial aspirants to the pastoral office in connection with our National Establishment. Situated, moreover, on the line of the Grand Trunk Railway, which beyond all question will not only soon throw off numerous ramifications towards its eastern terminus on the Atlantic, but also penetrating the Rocky Mountains

extend itself to the Pacific, Queen's College is about to become almost as accessible for Presbyterian students from the Lower Provinces on the one side, and from British Columbia on the other, as within living memory Aberdeen was for Caithness, or Glasgow for Galloway.

"That for any territory of such area, population, and material prosperity as British North America, the possession of a Native Clergy becomes a momentous desideratum, is too plainly obvious to require either argument or illustration. The Colonial relation to the mother country in the actual case may indeed imply the disturbing operation of special feelings on this question, but cannot affect the principle by which it must be determined. We perhaps cannot help wishing that our affiliated ministers and church judicatories should continue to be thoroughly imbued with the spirit of an affectionate and confiding loyalty towards the parent church, such as could hardly be expected to prevail without at least a Scotch education; and, therefore, our ideal might postulate for British North America a Native Clergy trained in one of our Universities at home. But all such prepossessions must accommodate themselves to the practicable, and even to the expedient. The Committee have lately, no doubt, had the gratification of giving appoint-

ments as Missionaries to four young ministers who had come from Nova Scotia to prosecute their professional studies at Glasgow; and they have reason to believe that there may still be in this country, from the Lower Provinces, one or more students on a similar errand. But, making every fair allowance for the strong home-attachment which continues to linger among the Colonists even to the third and fourth generations, still the state of Queen's College, and the greatly increased means of communication on their own Continent, compel us to anticipate that Kingston will, year by year, become a centre of more powerful attraction to the youth of the region who devote themselves to the ministry in connection with our Church. The Committee therefore think that the great Presbyterian Seminary of Canada, especially while under such presidency as the present, is entitled to the continued patronage and support of our National Establishment; and they have accordingly granted, without scruple, the usual contribution to the salary of the Principal.

"The Report by the Trustees of the state of the College for the past year, has been lately received, and its contents will be as welcome here as they were gratifying to those who sent them.

"1. In Canada the Committee's operations have been almost exclusively of a routine character, and may therefore be fully ascertained from the Table hereto prefixed. The grants in aid of the stipend, which are there noted, were all conceded to applications attested by the Presbyteries within which the assisted congregations are situated; and the contributions to the building of churches have been made on the usual conditions—that they should cancel the debt on the property, and that the said property should be secured for the use only of congregations in connexion with our Church.

"The Rev. Messrs. Nichol and Hay, formerly missionaries, have become ministers of fixed charges; the former at London, in the Presbytery of the same name, C. W., the latter at Mount Forest, in the Presbytery of Guelph, C. W., where they had respectively been labouring before. So far, this result of their zeal and success will relieve the funds of the Committee. The congregation at London had already made great efforts to provide for the expense of erecting a suitable place of worship; it was, besides, confidently expected to become at once self-supporting; and hence the Committee were desirous to contribute as much as they could towards the liquidation of the debt against the building-fund. At Mount Forest, the members of the Church, gathered from a widely scattered agricultural population, are much less able to maintain a settled ministry; the Committee, therefore, deeming the case to be an eminently deserving one, granted for one year, a liberal supplement to Mr. Hay's stipend. But

this congregation also is expected to become at no distant date, completing self-sustaining.

"2. As regards *New Brunswick*, the supplementary grants and other contributions, noted in the Synoptical Table, were made on the same principles with those which have been explained in reference to Canada.

"The Rev. Charles Ogg was, in the course of the year, sent out by the Committee to the charge of Chatham in the Presbytery of Miramichi; where he was inducted, with a hearty welcome from the congregation, on the 14th of February last. In autumn, a preacher was appointed to the Church at New Richmond, within the bounds of the same Presbytery; but, at his own instance, his destination was subsequently changed to British Guiana. The Committee, regretting that the charge has continued so long unsupplied, are now doing their utmost to provide it with a suitable minister.

"3. *Nova Scotia* has, for the year, been the most extensive field of the Committee's operations in British North America. Besides contributing as liberally as the means at their disposal permitted, to the building-fund of the Church at Barney's River in the Presbytery of Pictou, and continuing grants to the Superintendent of Missions at Halifax, and to the ministers at Maclellan's Mountain and Pugwash, they have had the satisfaction of sending out as missionaries, with salaries guaranteed for one year, four young ministers, all natives of the Province, who had completed their course of study at Glasgow. The whole of them distinguished, and one of them pre-eminently so, during their college career—three of them, moreover, acquainted with the Gaelic language—Messrs. Grant, McMillan, McGregor, and Cameron, may be confidently relied on as likely, under the Divine blessing, to sustain with equal zeal and ability the vital cause of true religion, no less than the character of the Church, among our Scotch, and especially our Highland emigrants.

"From Prince Edward's Island, in the same Synod, the Rev. Mr. Lochhead and the Rev. Mr. Madaren have returned to this country on the expiration of their respective terms of missionary service. It is hoped that the blanks thus created may be, in part at least, supplied from Nova Scotia; and the Committee will be ready, so far as they can, to lend their assistance in that behalf.

"The Annual Report of the venerable Superintendent of Missions in this Synod, which the Committee as usual print at length, will be perused with interest."

The above is the Report in full so far as British North America is concerned. If our space had permitted, we would willingly have laid before our readers the other portions of this interesting and important document; we must be satisfied with giving a brief abstract. In British Guiana, two ministers have been deposed, and the Church placed in every res-

pect upon a more satisfactory footing. Three ministers have lately been sent out to this important field. The Report of the Commissioners, sent out by the General Assembly, which appeared in a former number of the *Record*, will have a most salutary effect both at Home and in the Colony, and it may be reasonably expected that a country, possessing a healthy climate, for the European constitution, if the laws of health are attended to, with an ample provision for the clergyman, and a vast field of inviting labor, will henceforth command readily the services of young men of talent and character. British Guiana is about four times the size of Nova Scotia. Chinese Coolies are largely employed in field labor, and their religious wants have hitherto we believe been much neglected. Here surely is a field which would well repay the earnest cultivator.

In Jamaica, we have two ministers and several preaching stations. There is at present a contest going on for possession of a church at Falmouth, in Montego Bay. The church was built by and for the behoof of adherents of the Church of Scotland. As it remained empty for some time, the United Presbyterians assumed possession of the unoccupied building. The rightful owners have since demanded it for their own use, but the intruders persist in keeping it on the ground that the deed conveying it to the Church of Scotland wanted the *Corporation Seal*. On the strength of this wretched quibble, these people seek to retain a property to which in common justice or honesty they have not the shadow of a right.

A very considerable space is devoted to the Church in Australia, to which we have formerly referred.

In New Zealand we have as yet only one minister, whose salary has hitherto been partially supplemented from home, but will cease with the present year.

In Ceylon we have now two ministers, with important and flourishing charges, and there is every prospect of a third being speedily added to this portion of our Lord's vineyard.

In Grenada and Mauritius there are two ministers in connection with the Church of Scotland, while in St. Vincent, the Bermudas and the Cape of Good Hope, there are churches belonging to us which, being left unoccupied for some time, in consequence of the inability of the Church at Home to supply them with ministers, have been taken possession of by other bodies, who now refuse to give them up. The Committee, while expressing a strong opinion upon the character of such conduct, while not seeing its way for any immediate steps in either of the three cases, will take advantage of any opportunity for restoring these properties to their rightful owners. One would imagine that in such case there could not be room for two opinions; but in the different Colonies Churches, and especially Dissenting Church-

es, are so mixed up with local politics, that the verdict of a jury is as often determined by feeling as by evidence or law. In the Presbytery of Halifax we have allowed at least three churches to slip out of our hands in the very same manner.

Buenos Ayres, though not a British Colony, has two ministers and two fine congregations in connection with the Church of Scotland.

It would thus appear that, during the last year, the Colonial Committee has supported, either altogether or partially, 39 ministers or missionaries, in the various Colonies, at an expense of £2,376. For outfits and passage money they have paid about £800. In the form of grants for educational purposes they have given upwards of £400. They have expended about £700 in a special mission to Guiana, making, with other incidental expenses, a total of £4,540. We are informed that the total income for the past year was £3,348, so that there is an apparent deficiency, or inroad upon the Reserve Fund, to the extent £1,300. This is a rather discouraging state of matters, but we rejoice that a strenuous effort is about to be made at home to bring up the collections to the requirements of the scheme; and we have little doubt that in the various Colonies a corresponding effort will be made to lighten as much as possible the drain upon the finances of the Committee. The kindness of the Church to her colonial children and brethren has been beyond all praise, and merits, and we are sure receives at their hand the deepest gratitude. The most acceptable return we can offer is strenuously to endeavor to do for ourselves what she has hitherto been doing for us, so that her efforts may be extended to other and more necessitous fields. This feeling we are glad to find is rapidly growing in all the Colonies, and especially in Nova Scotia. For example— from the Synoptical Table at the beginning of the Committee's Report, it would appear that their engagements in regard to the Province for the present year amount to £1,140 sterling, though of course the whole of this will not be required. From present prospects during next year, should the number of stations not be increased, the sum required will not probably exceed £200 or £250. Indeed, at this moment, considerably more than the half of the £1,140 has been assumed by the people, which we consider an omen of much future good.

Perhaps it may interest our readers should we note the respective amounts received by the separate colonies from the Home Church last year. They are as follows:

Canada, - - - -	£1,437	0	sterling.
Nova Scotia, - - - -	645	0	
New Brunswick, - - - -	507	0	
New Zealand, - - - -	80	0	
Guiana and West Indies, - - - -	55	0	

Outfits and passage Monies.

To Canada, - - - -	£ 39 0
To Nova Scotia, - - -	198 0
New Brunswick, - - -	54 0
Other places, - - - -	180 0

Total, £481 0 sterling.

Grants to Churches.

Canada, - - - -	£150 0
Nova Scotia, - - - -	147 0
Jamaica, - - - -	30 0

Total, £327 0

The liberal grant of £350 is continued to Queen's College. In connection with this a paragraph occurs in the Report of considerable importance to the Synods of Nova Scotia and New Brunswick.

"Already, for a considerable period, we have contributed, first £30, latterly £50, a year towards the education of native ministers at Queen's College, Canada; and if the policy of that course be as sound as it is unchallenged, it might be difficult to tell why similar advantages should not be conferred on students who come from the Colonies to prosecute their studies at our own Universities. The Committee, however, will cheerfully accept any instructions on the subject which the General Assembly may be pleased to give; and they wish it to be understood that the suggestion of a separate bursary-fund for students from the Colonies indicates a predilection merely, rather than a settled or mature opinion."

This is the very idea which we are endeavoring to work out for ourselves under the name of the Young Mens' Scheme, and while we cannot but feel the deepest obligation for the wise consideration of the Parent Church, we trust we shall be successful in working it out without aid from abroad.

The Appendix to the Report embraces the Annual Report of the Rev. Mr. Martin, which at first we intended to notice in a separate article, but as nearly all the information it contains has been substantially in possession of our readers, it requires no lengthened comment at our hands. It is a succinct and interesting document, setting forth in a vivid and hopeful spirit the changes and operations of our Church during the past year. The following is the opinion enunciated by the venerable Superintendent of Missions with regard to the question of Union, so much discussed now-a-days.

"The longer I remain in this country, and the more I reflect upon the subject, I become the more and more convinced of the necessity of our brethren adhering closely and affectionately to each other, and maintaining inalienably their connexion with the parent Church. This I conceive to be the great bulwark of our strength, harmony, and prosperity in the Colony. This conviction has been

deepened and strengthened by the peace, friendly understanding, and great success which characterize the proceedings of the Church of England and the Methodists in this province, who still maintain a close and inseparable connexion with their parent Churches in Britain; and it is neither weakened nor impaired by the events which have recently taken place in Nova Scotia in the union of the Free Church and the Presbyterian Church of Nova Scotia into one Synod, under the designation of the 'Presbyterian Church of the Lower Provinces of British North America,' an event which has rendered the united Synod the strongest Presbyterian body, if not the strongest ecclesiastical body in the Lower Colonies."

POPULAR ERRORS.

My present quarrel is not with errors on the subject of clergymen and matters congregational; but with the errors of the ministers themselves. Not that I have exhausted the former species; I can think just now of half a dozen others of the same class that "would be none the worse of a little hanging." There is the vulgar notion that ministers generally marry for money, which is simply false; and there is the equally wide spread belief that ministers' sons commonly turn out reprobates, which statistics in the United States have proved to be exactly the reverse of true, and the absurdity of which can be seen by a glance at the list of "the Sons of the Clergy Society" in Scotland; and there is the ludicrous idea that ministers have fine easy times of it, little or nothing to do, and well paid for that same,—whereas the fact is that they are the hardest worked and the most miserably paid of all professional men, insomuch that they are not seldom characterised by seedy coats and "shocking bad hats," and such like pleasing signs of humility. But if I go on talking of these and other such popular-errors, you will accuse me of gaining a hearing on false pretences, as, at the beginning word was passed that I was heading in an opposite direction, so that I had better make sail accordingly. But remember, that while congregations are pretty much the same all the country over and describable therefore in the lump, ministers are individualities, some of them angular, others round (the round men get on the best in the world), some of them obtuse (I use the word in a mathematical sense), others acute, and therefore cannot be all packed in the same box. Each asserts his separate existence; what is true of one is not true of another, and yet there are general marks by which large classes can be distinguished.

(1) Many clergymen whose churches are filled (?) with drowsy listeners greatly despise what they call "popular preaching." Such men as Guthrie, McLeod, Spurgeon, Beecher,

they consider to be much overrated, while other men who shall be nameless are as much underrated by an undiscerning public. How often I have heard the sermons and speeches of Guthrie and Spurgeon especially—characterised as “literary lemonade,” or even “rant” and “trash;” as being “frothy,” and “shallow,” with “nothing in them” but “clap-trap,” and indebted for their success to an “irreverent” manner and “theatrical” gesticulations. Their model sermon is one that is not only orthodox in matter, but so orthodox in style also, that it will set all the young minds of the congregation fast asleep. Of course irreverence is to be avoided, but we must not sacrifice all to dignity; perhaps it is not so bad to excite a smile as it is to provoke a snigger. Of course we do not wish the pulpit to degenerate into the galvanic battery of the rant; but if to be theatrical means to appear greatly in earnest, we would willingly accept the thing though called by a bad name. Each eye has a peculiar dress both for the ideas and for the men that live in it; and it is just as absurd to talk or write in the style of our great-grandfathers, as it would be to cut our garments after the fashion of their day. This as to manner and composition; and as to the subjects that sermons treat of, if the truth have taken a deep hold of his mind, he will assuredly not keep it in the clouds but will apply it to the vices, the grievances, and the follies of the day and place in which he lives. It is this applicability of Christian truth to the ever-shifting forms of error and wickedness that constitutes its ever-living force. Thus the Fathers fought in their sermons against the very heresies of abominations of their time, and this was at once their offence and their power. Thus the Reformers denounced the evils which they saw in Church and State in the language of their every-day life. And sermons would be as interesting now as then if all ministers were as honest and fearless and uncompromising in attacking the sins of the present, as in again slaying the slain of the past generation. Yet let it never be forgotten that the best sermon is that which is most full of Christ.

(2.) It is an error not so wide-spread now as in former times let us hope, that when the minister preached and taught sound doctrine, his work was done. Far from it; he must be a living exemplar of it “known and read of all men.” It is a poor thing to sit in Moses’ seat, if there is no resemblance in your life and conversation to the great law-giver. It is indifferent praise to say of a man “*legit ut Clericus*” (he preaches like a clergyman) unless you can add “*credit et vivit ut Christianus*” (his is the life and faith of a Christian); for as Flavel pithily puts it, “if our tongues only be sanctified, our whole man must be damned.” A minister need not preach hospitality and generosity, if his own door is always shut, or if he is hard and niggardly in driving a bargain or in recompens-

ing a service; he cannot expect his people to contribute liberally to any scheme if he himself puts only a copper in the plate; it will be impossible for him to enlarge upon the text “owe no man anything,” if he is in debt,—though by the way, in debt he must be, if his people do not pay his stipends regularly and fully. “Do not as I do, but do as I say,” is a motto that ministers and teachers and parents may put in their pockets; for the sheep will always most easily understand not the language but the footsteps of the shepherd. Life is broader and more easily discernible than doctrine. Let the minister love Christ as well as preach Christ, and he will find in his dealings with his congregations that a good life is more self-diffusive than is good preaching. “By their fruits ye shall know them.”

(3.) Some ministers seem to think that whenever they visit a family, all work should be laid aside, while for a stated time they pour forth to the assembled household a given quantity of doctrine. It is not well to be always so ministerially starched. Do not always lose the man in the minister, for one may get so much attached to stilts that he will forget how to use his legs. If your people are at work in the fields, go to them there; surely the objects around will suggest a word in season as they often did to the Great Teacher. There are other and more powerful modes of teaching than by drill catechism; that is, if your object be—not to get *so much* work done, as to do *real work* however little the show may be. A man-milliner is helpless except when surrounded by all the paraphernalia of his profession; a man can do a good stroke in and by means of any circumstances.

But we dare not speak more on the peculiarities of the sacred profession. Already we may have been transfixed with a shot of “fools rush in where angels fear to tread.” Had not our courage failed we might yet—delicately as is our wont—have alluded to other errors now and then not on the high road. Among these, are praying so long in church that it becomes a weariness to the flesh to stand (prayers are not measurable nor measured by the yard); praying so long and so loud at sick beds that the suffering one’s most earnest prayer is that you would have done; examining the sick so categorically that you resemble a drill-sergeant putting a rough raw recruit through his facings at parade, instead of a loving medicinar lovingly administering balm; always making your ministerial visitation with an elder, whereas there are many hearts that refuse to open in the presence of more than one, even when both are sympathizing and trustworthy; and so on, and so on. But, friend, the most popular error of all, is the error of supposing that yourself as a fault-finder must necessarily be free from those same faults.

TALK AT THE SYNOD.

Perhaps it is irreverent to allude to any of the deliberations of the venerable Synod as "talk;" but then we do not think for a moment of characterizing them by such a word. Our aim is rather to indicate that undercurrent of thought and feeling which one who listens to the discussions or who mingles with the members can catch, but which can never be stereotyped in the minutes nor felt outside of the body within which it circulates. A wise man will form an opinion of the mind of the court not so much from the formal deliverances which it gravely gives forth, as from the tones of the speakers, the manner in which particular sentiments are caught up and re-echoed, the off-hand remarks made by members to those sitting near them, and in fact all that by-play which goes on during the regular discussion of a subject. Let a stranger enter on the second day of the Synod's sitting, for example, and after remaining two or three hours what impressions will he carry away of the talk about Union with the United Presbyterian Church of the Lower Provinces, supposing that he goes away without hearing the conclusion to which the Court comes on the subject? We think that his opinion will be very different from that entertained by those amiable persons who are predicting a general union as the probable New Year's-day gift of 1866. Not because he heard any member taking up an egotistical High Church position; but because of the general dissatisfaction expressed with the whole conduct of the United body as far as it related to the Kirk. The broad Dissenting type of the whole body, its hostility to our Mother Church, the assimilation of its congregational action to that of a congeries of political societies, the general tone of its organs, its offensive and wanton aggressiveness, the impudent and grotesque slanders of all that and of all whom we venerate not only circulated privately, but to the world by public speeches and letters, these and other tokens betokening a similar spirit had evidently deeply galled every member of Synod. And it was noticed that while many ministers of the other body had come out to Nova Scotia for the express purpose of dividing Presbyterianism, ours on the contrary had come ardently longing for a union, which now they saw no hopes of realizing on account of the intolerant spirit manifested towards them. It would scarcely be the opinion of an "able editor" that our *ministers* were now eager for union had he heard all this "talk." He would have learned that they preferred the spirit to the form, sincerity to pretence, and deeds to words. He would have heard that our ministers thought it somewhat inconsistent for a Church to be offering Union, while it was not agreed on the point of whether we were or were not a faithful Church of Christ. It seemed as if it were bent on securing to itself the advantages and gaining the credit

both of peace and of war; its representatives in one place turning the laugh against the fossilized incapables who would desire to root Scottish dissension in Nova Scotia soil, and in another place not allowing our ministers to enter their pulpits, or refusing to admit a member of our church to their communion table, or openly defaming our ministers and church. All these things it was declared must be changed before the subject of union could again be broached. The speaking on the subject was excellent. Mr. Herdman spoke with much warmth and point; and the remarks of the Honble. Mr. Holmes had a sincerity and moral earnestness that told with great effect; but the members present seemed to praise Mr. Sinclair's speech most for precision of language, and lucidity and breadth of thought. It is a great pity that there was no reporter present on this occasion, and indeed on all the days during which the Synod continued its sittings. Our church is not blessed as the other religious bodies in the Province are—with a weekly newspaper to give its proceedings in full and so advocate its interests. Our only organ is the *Record*, and the best minutes in the world give but a very bald and meagre account of what is done at the meeting of Synod. Let us hope that a remedy may be secured for this next year by the appointment of some one to draw up a fuller report of what is said upon special subjects than that contained in the minutes. I might however refer to the "talk" in and around the venerable court on other matters. Thus, for example, it was amusing to hear that this year as formerly, the Island Presbytery had excited attention for some irregularity of proceeding and one or two other vagaries. Then as to the circulation of the *Record*, while some congregations, such as New Glasgow and St. John's, were doing excellently, others were much blamed for culpable indifference on the subject. In Halifax Presbytery especially, the smallness of the number taken excited much astonishment. No *Records* taken in Truro, none in Musquodoboit, none in Mr. Martin's stations around Halifax! a state of matters surely that indicates little zeal in those quarters. And as to Pictou Presbytery, it was noticed as rather singular that only £2 10s. had been collected within its bounds last year for the Synod Fund, though members of the Presbytery had claims against the Fund of ten times the amount.

 A PEEP AT RUSSIA AND THE SHORES OF THE BALTIC.

I confess to the disappointment which I have always experienced when comparing any place I have ever visited, with the best descriptions of it which I had previously read. The pictures drawn by the writers, or perhaps these as misrepresented by the mind of the reader, have never at once adjusted

themselves to the actual reality. A revolution is necessary, in order to exchange the old image of the fancy for the new one of the eye. Mountains, lakes, and rivers, require a new arrangement—yet the descriptions may have been admirable, and, when read on the spot, have probably assisted in pointing out beauties and features of the landscape which otherwise might have escaped our notice. With this experience I will not attempt to describe in detail, but only very generally, what I saw in St. Petersburg and Moscow; and, as I intimated in my last chapter, shall attempt to inform my readers, who care to know it, of the general impression only which the general view of both made upon me.

At the beginning of the last century, the site on which the capital is now built, was a dreary morass, shaded by the primitive forest and, like a huge black sponge, was charged with moisture from absorbing, since creation, the waters of the Neva that flowed through it, and over it as they pleased. The Czar Peter, a giant man, with a giant's will, boots and walking stick, and with a genius which bordered on insanity, determined, as all the world knows, that here should be built the capital of his Empire. And so after having learned shipbuilding, and other useful handicrafts, while he lived in that small wooden house in Holland—which I have visited with all tourists to that wet, flat land of ditches, canals, and windmills—the said Peter built a similar hut among the marshes of "the Islands" of the Neva, and began to drive piles, build quays, and accumulate stones, to rear a new Amsterdam.

Peter determined to have ships, to beat the Swedes, and thus gain the command of the Northern Sea, and open a grand gate to his future empire—how much greater since his day!—and also to have always open a back-door to Europe. He began by ordering every strange ship to bring thirty paving stones as a part of her cargo, and every boat ten, and every land carriage three, and the stones accumulated, and the city was built. All his plans succeeded. When he beat Charles XII. at Pultowa in 1709, he exclaimed that "the foundations of St. Petersburg at length stood firm." He fought many enemies, but the Neva was his greatest, and may yet prove one of the most invincible if provoked by any opposition of the Baltic. Twenty five feet of rise, such as has occurred will probably decide the battle against the capital of the Czars. But for more than a century and a half Peter's plans have beat the Neva's stream. Upwards of 600 streets reticulate the surface of the morass, 12,000 public and private conveyances drive over it, 11,000 shops and stalls adorn it, and half a million of people live upon it. But alas! the morass has so far its triumphs! If a pit is dug in any part of the town, three feet deep, the water oozes from its sides and hot-

tom. This probably affects the health of the population, as the deaths every year exceed the births by 8000.

Knowing the admiration which most travellers have expressed for St. Petersburg, I am almost afraid to acknowledge my great disappointment with it. It by no means came up to what I expected from the description I had read, or the "illustrations" I had seen of it. The finest view I think, is from the centre of the Admiralty, in that grand open space where 100,000 men may be manœuvred. In front of the Nevskoi Prospect, one of the widest streets in Europe, and stretching in a straight line for three miles. To the left is the noble Alexander column, flanked on one side by the Winter and Hermitage Palaces, and on the other by the handsome quadrant of public offices, opening by a large arch into streets beyond, having on its summit a car of victory. The extreme right of the view, and of the place, is bounded by the buildings of the Holy Synods, and the farthest angle filled up by St. Isaac's Cathedral. The open space on the opposite side to St. Isaac's, and next the Neva, is marked by the statue of the Czar Peter; while beyond the broad, noble river itself appear the long buildings on the quays of the Island. There is no doubt a vastness in the scale of this Place d'Armes, which is imposing. There are, moreover, details in this great whole which stand minute examination. St. Isaac's Church—which by the way, cost about, as some say, £16,000,000!—is a stately and solid building without, but too bizarre within, and too over-loaded with gildings, and too flash with colour, to produce the solemn effects of York or Westminster as a place of worship. It is, however, admirably adapted for those spectacles in which the Greek Church delights. The Hermitage Palace, with its noble staircase, and magnificent collection of paintings, is worthy in every respect of a great capital; nor is there any inorolith in Europe to be compared with the Alexander Column, the shaft alone being eighty feet of unbroken polished granite. But in spite of all this, and much more which might be said in favor of other views, and of particular objects, the general impression which the whole made on me irresistibly was that of a rapidly got up city, with a singularly waste and unfinished look about it, barbaric vastness and oriental display, without real, endurable, unmistakable grandeur. The platform or base-line is ugly from which the buildings spring, being a desert of uneven stones, full of mud or dust-holes, open waterways, and undulations, excruciating to the miserable travellers in a drosky. This sadly mars the general aspect. The vast majority of the palaces are mere brick and stucco, with a very decayed, shabby look about them, while the immense space seems to dwarf every building into paltry dimensions, and themselves to appear empty of people, who are but dots on their acres of surface. The

Nevskoi Prospect has nothing very striking in it, except its breadth and length. The shop-windows are small, owing, I presume, to the necessities of winter; the show of goods commonplace; the pavement is wretched and uncomfortable, made up of round, flinty stones, or blocks of wooden pavement; the equipages are mean; the passengers, on the whole, poor-looking; while every street seems to end at last in wretched houses, dreary spaces, with horses, carts, and all sorts of rubbish; and, finally, to be lost in "nowhere," unless in the primeval forest or morass.

The very unintelligible mystery of the Russian signs, which seem made up of all our old letters having become deranged, some turning back to back, and others standing on their heads, diminishes from the interest by denying information, and is hardly made up by the panoramic views of the contents of the shop, painted for the sake of the great majority of its customers who cannot read. Who, for example, in examining the name on a statue, and seeing *Cыпoб* inscribed upon it, would detect in these symbols the name of the old General "Suwarrow?" Then there is the absence of all historic interest. No doubt, to the native of Russia, many "vitches," and "ditches," and "offs," are full of patriotic remembrances. But most travellers, like myself, have never heard of these names, or the deeds which have made them illustrious, performed beyond the Caucasus. The Czars are, in fact, the nation to a stranger. One knows and hears only of them,—the great, the mad, the bad, the murdered, from Peter down to our late enemy Nicholas, who combined not a few of these characteristics. The associations which chiefly fill the mind are connected with immense armies, distant conquests, Cossacks, the knout, serfs, political criminals, Siberia, with a Czar over all, and a background of bribery, and of political and moral corruption, which darkens the whole Russian sky.

The finest sights in St. Petersburg are the great bazaars and the islands. The former are thoroughly Russian and oriental, and there is no stroll so interesting as through these interminable narrow arcades, perfectly sheltered from the rain, and admitting as much daylight from above as is desirable, with the open warehouses, containing every article bought and sold over a counter in Russia, and swarming with the most motley assemblage of buyers and sellers to be anywhere seen. In the great city bazaars alone (or *Gostinoi Dvor*), there are 2000 shops, lining I know not how many lanes with plank-floors crossing each other at right angles.

The drive through the islands was to me peculiarly interesting from its endless extent, the presence of uncultivated, untouched nature, with her Neva streams and quiet Baltic inlets, and primeval trees, and peasant-houses, as rude as if in a distant forest; while everywhere are as unexpectedly met with, the

country seats and beautiful cottages of wealthy citizens, and here and there cafes and theatres, and scenes of gay amusement, as false and gaudy as in the *Champs-Elysees*. On the whole, wild nature has the best of it.

But perhaps the finest feature of St. Petersburg is the noble Neva! The hotels are filthy, the police villains, the droshkies tortures, the palaces shams, the natives ugly; but the Neva seems to redeem all! It flows on, deep, pure, rapid, proud, and majestic; whether one gazes on its waters flowing beneath sun-set, crosses them in the light and painted ferry boats, quaffs them, or bathes in them, they are in no case disappointed.

But why should we express our astonishment that this great capital should in any respect disappoint us? The wonder rather is that such a city has risen in such a country in so short a time. Old General Wilson told me that he had, when a child, been spoken to by "Catherine the Great," whom he distinctly remembered, and she was married to Peter the third, the grandson of Peter the first, who founded St. Petersburg.—*Good Words*.

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The following short article has been selected from the papers of the late Rev. John Livingston, a native of Pictou, settled for a brief space over a congregation in Canada. His short life was one of great promise, but was cut short at the very threshold of his usefulness.

ON THE CALL TO THE MINISTRY.

The ministry may be defined as implying all that is generally comprehended in the term, "care of souls," whether that care be exerted through pastoral visits or public preaching.

The importance of this office it is impossible to overestimate. The value of a single soul is beyond all calculation, much more is the value of a multitude of souls. That fit and competent persons, then, should fill this office, will be at once admitted by all. But what constitutes this fitness? We answer—There can be no fitness, properly speaking, without a call to the ministry. There are two kinds of calls, viz., the internal and external; and the one legitimate call may be considered as made up of both. We shall first briefly consider the internal call. We generally find that persons excel in that profession for which they have a natural taste. The painter who has no taste for colors can never excel in his profession; neither can the person in whose ears the sweetest music sounds but as discord, and creates no sympathizing emotion for harmony in his soul, be even an ordinary musician. Hence we thus find that a certain aptitude or taste is always necessary to success and celebrity in

every ordinary profession we follow. Now the same holds true in regard to the profession of the ministry; yet we must be careful to distinguish here between that natural taste which is felt for an ordinary profession, and that which constitutes the internal call for the profession of the ministry. The taste which an individual possesses for painting, music, and all such arts, is a natural taste, and generally shows itself in his early boyhood, and acquires additional strength and prominence during all the advancing stages of his life; but the taste for the ministry of the gospel is of an entirely different nature. It is not natural, for in many individuals it has not been felt till they have reached full manhood. Neither is it a purely intellectual taste which only sympathizes with the beautiful, the harmonious, and the grand in nature; for were it so, the ministry would present but little inducement on this score. A taste for the ministry, then, or that which enters as a chief element in what we term the *internal call*, is a spiritual desire; and this desire is not merely a passive feeling, but is constantly alive, and yearns for the glory of God, and the salvation of immortal souls. It must in some degree correspond with that of the Apostle, when he says: "My little children, of whom I travail again in birth, till Christ be found in you."

In order that the internal call be a full, real, and not-a-doubtful one, there must be a full conformity in the soul to the object of the ministry; and this conformity embraces three principal elements, viz., faith, desire, and fear. First there must be faith. Without this vital element of religion, it is difficult to conceive how any man can have the least desire for this holy vocation. The minister must believe the message which he delivers to others, or he cannot make it a matter of self-appropriation, and thus all his sermons, however lively and rhetorical they may for a while appear under the mask of natural eloquence, or the impulse of youthful buoyancy, will soon wane away into dry, dull, and uninteresting declamations. Without faith in the divine message, there cannot be any true eloquence displayed in public preaching. Earnestness is an essential element in eloquence; but without faith, there cannot be real earnestness. In all the most celebrated orators of ancient and modern times earnestness was the most prominent characteristic. Demosthenes, when thundering forth his matchless eloquence in behalf of the liberty of Greece, was in right earnest. Cicero, when pleading for the safety of Rome, and uttering his eloquent speech against Catiline, was in earnest; and so the minister of the gospel, before he can be an effective and eloquent pleader of his Master's cause, must be in earnest.

But along with faith, which we see is essential to earnestness, there must also be an actual desire for the ministerial profession,

or the internal call is not complete. Faith itself does not necessarily include desire; for if it did, all believers would choose the ministry. Of course faith, in proportion to its strength in different individuals, is always blended with a proportionate desire to live as far as they can, to the glory of God, but not always to choose the ministry for promoting this end; for the sincere believer can glorify God and exert an influence for good in whatever lot his life may be cast. The reason that not more from among believers follow the ministry is probably from a consciousness of their physical or mental unfitness for such an important calling. Although faith is an inlet of spiritual light into the soul, it does not necessarily give additional strength to the mental faculties. Faith works efficaciously on the heart and affections, but it does not give a new mental power, nor, as we observed, will it invigorate those which are naturally weak. When a man becomes a Christian he undoubtedly undergoes a mighty change, for all his misplaced affections are put right and made to flow forth in a proper channel; but in every other respect, he is the same as he was before. All his natural peculiarities remain with him still; so that in regard to any physical or mental qualifications he may require for the efficient discharge of the duties of the ministry, faith, of itself, does not supply them. But the Christian is always an humble man, and takes a calm, common-sense view of things; and hence it is, that when he sees himself laboring under any natural deficiency that would incapacitate him from discharging effectively the work of the ministry, he modestly declines to aspire after such a high and responsible office, and contents himself by glorifying God and benefiting his fellow creatures in an humbler sphere. This, no doubt, accounts for the comparatively small number of true believers who study for the ministry.

But in regard to the desire for the clerical profession, it is necessary even for the sincere Christian to examine and analyze it well, and see what are the real component elements, so to speak, that enter into it. It would seem, indeed, at first sight that a true Christian in aspiring to such a high calling, could have but one element in his desire after it, namely, a desire for extending God's cause and saving immortal souls; yet it must be admitted that with few, if indeed with any, is this fully and absolutely the case. None need hope, however much they may desire it, to attain to absolute perfection in this life. Much of imperfection mingles even with our best services; and our thoughts and desires often flow forth with more or less impurity.

Now a taste, or desire for the ministry, even in the very best inclined, we must admit, contains more or less of other foreign ingredients than the main one,—the glory of God. It may be tinged with a love for popularity, or even with some faint desire for

worldly affluence. This should not be, but in the present imperfect world, it often is so. Does the desire for the ministry when thus alloyed with other adverse desires, appear genuine and sufficient? Circumstances are to be considered before the question can be answered. We have observed the impossibility of attaining to perfection in this life; so we cannot expect that the desire for the ministry, however important such a desire may be, can be perfectly pure. The only way, then, of ascertaining its legitimacy, is to analyse carefully its consistency. Foreign and other ingredients in it must, for the most part, be admitted, because they cannot be excluded, but they must never preponderate. Love for God's cause must be the chief, predominating desire; and if it is so, the internal call is valid, notwithstanding all the imperfections that may cling to it.

Fear is a third element that enters into the internal call. However apparently strong one's faith is, and however intense his desire for the ministry may be, if he has no doubts or fear upon entering this sacred profession, he has great reason to be apprehensive that his faith is a sham, and that his desire is not the regenerative effect of the Holy Spirit upon his soul, but a feeling prompted by worldly motives. This fear, then, is a test, in some measure, by which one can determine whether his views to follow the ministry are sound or not; and hence its nature ought to be well understood. It is not that heartless, slavish fear which one ordinarily feels when apprehensive of approaching danger; it is rather a pleasing, holy fear, the product of a high moral sense in the soul. It is a fear to offend God in any way, and a feeling of incapacity to advance efficiently His cause. Paul had this fear when he exclaimed: "Who is sufficient for these things?" When it is combined with a holy zeal to advance the Redeemer's kingdom, it constitutes that "joy with trembling," which the Psalmist speaks of; hence it must be experienced, in a greater or less degree, by every one who intends following the ministry, before he can have reason to hope that he has a legitimate call to it.

But let us now speak briefly on the external call. This includes physical and intellectual aptitudes for the work, and an authoritative formal call to it from some ecclesiastical body. First, physical aptitudes. These are the voice and bodily robustness. A good, strong, and musical voice is peculiarly necessary to effective preaching; whereas when it is naturally weak and defective, so as to be incapable of conveying audibly the words of Divine truth to a whole congregation, one should not undertake the work of the ministry, however strong might be his desire for it. Again, health, and a certain amount of bodily robustness are indispensable. The person who would faithfully and efficiently discharge all the duties of the ministry, re-

quires, it is well known, a considerable share of bodily energy: if he is destitute of this, it is evident that for the time, he has no physical external call.

Lastly, the external call to the ministry supposes no small share of intellectual aptitudes. It is quite a mistake to suppose, as some persons seem to do, that a small share of intellect is sufficient for discharging all the duties that devolve upon the minister. The preacher, in order to be edifying and instructive to his people, must ever be able "to bring out of his treasury things new and old." He must have a retentive memory, a fertile imagination, and a strong reasoning faculty. When he has all these qualifications in fair proportion, he has in part, an external call to the ministry; but although he may have both physical and intellectual fitness for the work, these of themselves are little, if the real internal desire is wanting. A locomotive may have in it the most approved machinery, and its wheels may equal in strength those of the Car of Juggernaut, yet what end does all this external fitness serve as long as it stands without any steam to set its machinery in motion? So the student must possess a strong and sincere zeal for the work, or all his qualifications, both bodily and mental, will avail him little: they will never furnish him with a legitimate call to the ministry.

JOHN LIVINGSTON.

SOME OF THE CAUSES OF FAILURE IN MISSIONARY ENTERPRISE.

[Extracts from a Speech by the Rev. Norman Macleod.]

Is there anything in your present missionary staff or in your management that ought to shake the confidence of the Church? I know several of our missionaries in India most intimately; and I say here that I do not know in the whole course of my acquaintance any more thoroughly God-fearing, devoted men than these missionaries are. Well, then, we send out our men in this way; but not sending out others to assist and to carry on the work, the mission—either from our unbelief or sheer indifference, from our having no faith, or not caring a farthing about it—is broken up, and one mission is broken up after another; so that in some few years, perhaps, some sleepy man will begin to open his eyes, and ask, "Have you no Indian mission?" and then he will add, "Ah! I was always suspicious about these Indian missions." I ask, then, with such men laboring for us, can you account for the indifference of thousands on the ground that they cannot have confidence in our mission? What is it that we do want? It is not men, for we have got them; and from all we have learned—for we have not minutely inquired, seeing we have no means to send them—we think them worthy of being sent. We used to be

anxious about the men; now we have the prospect of having abundance. All that we want now is the money that will enable us to send out these men. Would you not think it an easy matter to get that? It is a difficult thing one would think to get the men, for a holy missionary is a grand product, the result of years of prayer and earnest education; but this vile money, why should there be any difficulty in getting that? Permit me to suggest where the difficulty lies. There is a little verse in Paul's epistle to the Corinthians that throws light on it—"Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you." When your faith is increased, there lies the difficulty. The difficulty lay, then, in the Church at Corinth, just as it now lies in the Church here. The difficulty lies not in Bombay, Calcutta, or Sealkote; the difficulty lies in our own hearts: and, till our faith is increased, there is no hope for our missions. We must have a deeper and more soul-possessing faith that, whatever may be right, this is right, that as individuals and as a Church, we should go forth to convert the heathen. Another thing we need is, that ministers should have more faith in our people. We must have this conviction in us all, that the giving of this material thing money is as much a part of the will of Christ—is as much a part of religion as taking the communion and saying our prayers. Christ has so willed it that you cannot accomplish the end without it. He has connected these two things together, and we dare not say it should be otherwise. The thing is not done without regular organization and earnest work. Looking at one of our collecting books last year I find that out of 433 subscribers nine gave less than 6d., and the highest was a subscriber at 11s., there being other two at 10s. It is not by large sums that the object is obtained, but by making every communicant feel that he is a member of a missionary society, and that it is his privilege to be permitted to aid in this work. I sincerely hope that, by the help of God, we shall be delivered out of our present position; it cannot last long without our going down—that is my solid conviction.

CHURCH AT HOME.

MONUMENT IN MEMORY OF THE LATE PRINCIPAL MACFARLAN.—A monument has just been erected in the Necropolis, a little to the south of John Knox's monument, to the memory of the late Rev. Principal Macfarlan. It has been erected by public subscription, and is a very elegant structure in the old Scottish style. The design is richly ornate, but chaste and effective, and the monument presents a fine appearance from its command-

ing position, and the bold yet graceful outlines of its parts. It is composed of a beautiful white freestone of a very fine quality, which renders the edifice still more attractive. It height from the surface of the ground to top is 49 feet; and the base is eleven feet square. It was designed by J. A. Bell, Esq., R.S.A., architect, Edinburgh, brother of Mr. Sheriff Bell of our city, and the workmanship was executed by Mr. James Shanks, sculptor, Glasgow, who has performed his part with uncommon merit. A bronze medalion portrait of the Principal, in bas-relief, designed and executed by Wm. Brodie, Esq., R. S. A., Edinburgh, will be placed on the front of the pedestal, and beneath will be the following inscription in bronze letters,—“In Memory of the Very Rev. Duncan Macfarlan, D.D., born 1771, died 1857, succeeded his Father as Minister of Drymen, in 1792; became Principal of Glasgow College in 1823, and became Minister of St. Mungo, the original parish of Glasgow, 1824. Erected 1861.” The following inscription is cut in the stone on the east side:—“Principal Macfarlan, as a minister of the Gospel, was faithful and diligent, as a member of the Church of Scotland, his knowledge of its constitution and history, his zeal for its stability and extension, and his sound judgment and sagacious counsel in circumstances of difficulty, obtained for him the confidence and respect of his brethren, and the singular honor of having twice filled the chair of the General Assembly. In the University he strenuously upheld its privileges, and judiciously watched over its interests. He enjoyed the friendship of his colleagues and the respect of the students. In the management of the public institutions of the city, his great sagacity and good sense, joined to an extensive experience and a singular aptitude for business, made his services valuable, while his firm adherence to principle, and his dignified yet courteous demeanor, secured for him the esteem of all who had intercourse with him. To erect this memorial of his honored and useful life all classes of the community cordially contributed.”

DEATH OF THE REV. ALEX. MACNAUGHTON, MILNGAVIE.—It is with feelings of sincere regret that we have to record the demise on Tuesday, of the venerable pastor of the United Presbyterian Church—Rev. Alex. Macnaughton—in the 75th year of his age, and the 53rd of his ministry. His health, not robust for some years past, had been declining rapidly of late, and having reached the goodly age of more than three score years and ten, he quietly passed away, full of years and of honors.

CLERICAL APPOINTMENT.—The Revd. George Sturrock, missionary, North Parish, Aberdeen, who is a native of the parish of Kikdon, Forfarshire, has been unanimously appointed minister of the Established Church, Corsock, Dumfriesshire.

THE CHURCH IN NOVA SCOTIA.

BELFAST, 21st August, 1861.

Not having carefully examined the minutes of our Synod in the last number of the *Record*, I did not know that the collection for the Foreign Mission Scheme was appointed for the 1st Sabbath of October, and I was also ignorant of the fact that I was myself appointed to advocate that scheme. I was, however, made acquainted with these two facts by a note which I had to-day from the Synod Clerk. I admit that I should have perused the minutes more carefully, but as it was judged right that I should receive official notice, I regret very much that that notice was deferred until too late, & I fear, to be of any service.

If I am not altogether mistaken regarding the action of the Synod in reference to the Foreign Mission Scheme, this appointment, for the 1st Sabbath of October, which issued from the last Sederunt, was entirely uncalled for. After the overture anent that scheme was discussed in the Court and approved of, the next question, of course, that presented itself, was, what steps should be taken to ascertain whether, in our present circumstances, we were able to carry into effect what we thus agreed to recognize as our views of duty. Before we could ascertain this, it was evident the matter must be submitted to the consideration of our people. While we all agreed in this, there was some difference of opinion as to the manner in which it could best be done. Some considered it desirable to appoint one or two of the brethren to go the round of the whole Church and hold meetings in the various localities. The result, however, of our deliberations on this point, was that a committee was appointed, consisting of Messrs. Scott, Mackay, Sinclair, Macgregor, and myself. We understood we were thus appointed, in the first place, to ascertain, by dealing with the people, whether such a scheme is practicable, and then if so, to take such measures as might appear to us best, to mature the matter before the next meeting of Synod, and be prepared, if possible, to intimate to the Church that a missionary could be secured, and also our opinion as to what part of the foreign field our efforts should be directed. I think we had every reason to conclude, when we received this honorable appointment from our Synod, that we should be permitted to do the work assigned us, in our own way. Had we received any particular directions as to the way in which we ought to appeal to the different congregations, we should feel it our duty to carry out these directions; but our appointment was simply to do our work, and be responsible for it. We were appointed "to act in the Foreign Mission Scheme." This wording is certainly very undefined and vague, but I did not object to it in the Synod, as I knew it was well understood what we were required to do, though

not definitely expressed in the minutes. Having understood the nature of our appointment in this way, I was very painfully surprised, when in the note from the Clerk, I found that the Synod, at its last Sederunt, considered it a duty to issue an injunction which virtually supersedes that appointment, and renders it a mere form. It seems now that the whole duty of the committee, so far at least as ascertaining the means at our command is concerned, consists in making, through their Convener, an appeal to the people to show their Christian liberality, in the collections of a certain Sabbath. If this is the nature of the effort contemplated, I cannot see that there was any necessity for a committee at all. I will not take upon me to decide whether the brethren who composed that Sederunt allowed their zeal in behalf of this scheme to carry them somewhat out of their way, when it led them to return to a matter that had been fully discussed and agreed on, and finally settled, when the Court was in full attendance, but this I must say, that their action had a tendency most injurious to the prospects of our success. We all know sufficiently well what must be the result of handing over any scheme to the tender mercies of a general collection. It may be a very decent mode of burial, and that is about the best that can be said of it. Our own experience as a Church Court, would, I think, force us to this conviction. What has been the result, in all our schemes, attempted to be supported by common collections? Will not that result compel us to acknowledge that to leave any scheme in the hands of a mere appointment to collect for it, is in effect to lay it on the shelf. What has been the result in the case of our Synod, our Indian, our Jewish, and our Widows' and Orphans' Schemes. These are all very important, and one or two of them are highly fitted to secure the general sympathy, and realize good support. But they were left to ordinary collections. A day was appointed, and some member of Synod was enjoined to advocate their respective claims. The result is well known. Some of these have actually died out, and the rest are all in the last stage of a rapid decline. There is one scheme in which we have prospered, viz.—the Young Men's Scheme—and why? Just because we felt that something more than an appointment to make collections was required. We put ourselves to a little trouble; we had meetings with our people; we solicited subscriptions, and well and nobly did their liberality reward the labor we bestowed. Let any one look at the accounts given in the last *Record* of the meetings held in some of our congregations, and contrast the amount secured with the collections to which we are accustomed, even the best of them, and he cannot fail to see what measures should be adopted when desirous to succeed in any important scheme. We have now agreed that it is our duty as a

Church to consider the condition of our perishing brethren, and do what we can to save some of them. The matter has been too long and sinfully neglected. The enterprise is a glorious one, but there are difficulties in the way that will require our united and utmost efforts to remove. No scheme of so important a nature has ever been under our consideration. We are told that twenty millions of our own brethren and sisters, twenty millions of immortal souls, are yearly going down to the eternal world from the dark places of the earth, where the name of Jesus was never yet heard. We hear the sad wail of these dying millions, as each, in his weak and helpless agony, is crying for relief to his idol of wood or stone. In this scheme we resolve, and we call on all our people to resolve with us, no longer to stand by, as mere spectators, but to hasten to these miserable swellings on the mission of kindness and love. Such is the unspeakable importance of our proposed enterprise. Is it not worthy that we should summon to its aid all the resources within our reach? Shall we grudge it the means employed, and found so successful in the Young Men's Scheme? Are we to proclaim to the world our indifference, and our want of religion, of which an essential part ever was, and ever will be, the earnest desire to save every perishing soul, by now contenting ourselves with a few speeches about the importance of this scheme, that required very little self-denial to make, and then, throwing it aside, with two or three other old schemes, to share with them a portion of that scanty support that barely keeps them in being. If so, we cannot plead ignorance as to the result that must follow.

But there is another view of this injunction which makes it appear to me very strange. The Synod, at its last Sederunt, appointed the collection for the Foreign Mission to be made on a certain Sabbath. Now, I do not know how the Synod came to make the discovery that we really had such a scheme. I know this much myself, that we resolved to make the attempt to form and establish a scheme of that kind, and that was just the object for which the committee was appointed. We could not determine whether it was possible to establish the scheme until such a step was taken to ascertain. The minutes say: "The Synod resolve to take measures for ascertaining whether or not it is possible for this Church to engage in missionary enterprise to the extent, &c." That is just the length to which the Synod proceeded in the matter, and certainly there is nothing in that to warrant us to say that we have a Foreign Mission Scheme. We have, as yet nothing of the kind. We are only talking about it. How then are ministers to ask their people to contribute, on the 1st Sabbath of October, for an object which really does not exist. This feature in the appointment has something like an absurd look

about it; but I would not care so much for that, were it not that I know the effect it will have on the collections. Can our people be expected to contribute liberally in support of an uncertain object, that is still in the future. The Synod is itself still uncertain whether this scheme shall or shall not be established. We are not yet arrived at that stage that we are prepared to ask our people their collections, for collections mean that whatever support is given, that support reveals itself in money then and there paid down. This is evidently not the way to ascertain what the people may be disposed to contribute for the support of the scheme, while that scheme is yet only talked of. It is time enough to ask for the money when we know to a certainty that we shall require it. Now, we cannot be certain of this until we have dealt with all our congregations. But while we cannot, as yet, ask for money we may ask for subscriptions from our people. We can lay the claims of the scheme before them, and invite all who are desirous to come forward and say, by their subscriptions, what support they are able to give,—telling them at the same time, that if we fail in establishing the scheme, their subscriptions will not be called for.

The subscriptions will enable us clearly enough to judge whether or not we are warranted in assuming the responsibility of taking measures to secure a missionary. At present we require only an honest and liberal pledge from our people, that they are of one mind with us in the matter, and will sustain us in this good work. When the scheme is established it will likely be necessary, besides the subscriptions, to have stated collections, and I have no fear whatever but these collections will be liberal. All we wish our people to do just now, is to follow our own example. Ministers subscribed, and thus pledged their support; but they did not deem it necessary to pay, at the time, the amount subscribed. We know the amount, and we depend on its appearance when required. While we willingly subscribed, I rather think none of us would be willing to pay down the amount until we knew what was to be done with it. It is enough, if our people do the same: but if we are to carry into effect the injunction of the Sederunt referred to, we must ask our people to do what we ourselves did not, and what I, at least, would not do. I will not call in question the motives for issuing this appointment; but as I dearly prize this scheme, I do regret that our arrangement was meddled with. If we accept this appointment as that on which this scheme must rest, then as well drop it at once. And while the appointment is insufficient itself, it tends to confound and injure the arrangement by which we hoped to succeed. These being my views of the action of the few but respected brethren, in this matter, I feel it a hardship to be enjoined to advocate the measure.

All that I can in these circumstances do, is to press on the attention of my brethren, the duty of bringing the claims of this blessed Scheme before their people on the first Sabbath of October, and sooner than that if possible, that thus they may help the Committee appointed by the Synod. I cannot advocate the idea of asking our people for contributions in money, on that day. The Synod did not intend this—we did not do it ourselves—we, the ministers, only subscribed. It is premature, and the result to the scheme would be injurious. I would also take this opportunity of urging on my brethren who are on the Committee, to lose no time in stirring themselves to finish the work entrusted to them. If they do this, and I hope *they will do their best*, we may be able before the first of October to report that the necessary means are pledged. I brought the matter before my own congregation some time ago, and obtained in good subscriptions, an amount as large as I thought would be required. I could have easily obtained at least double the amount, but I did not wish to take subscriptions but from those in easy circumstances, who would be able conveniently to continue paying the amount subscribed. I told them if we succeeded in establishing the scheme, they would all, old and young, have an opportunity of contributing in the yearly collections. This scheme is of a character that no arguments are required to engage our people heart and hand in its support. They have been longing for it. I have seen the tears flow at the mention of this undertaking. The man whose heart does not cordially respond to the claims of this call, on his Christian liberality, knows the religion of Church only by name. I believe the zeal and willingness of our people will exceed our expectations. As a Church, we have now set our hand to the work, and we dare not draw back. Let us then rouse ourselves to meet this great work, and the obstacles that are in the way, will quickly disappear. He, who calls for our efforts will render them successful. I trust that every member of Synod, whether or not he approved of the movement at first, will now give it his best aid, and thus help the Committee quickly to finish their work. Our people will not be behind. They require only to be led—and fearful is the doom, which we, the ministers, will secure to ourselves if we deny our congregations the opportunity they long for of aiding in the heavenly work, which is intended to save the perishing and to return laden with blessings to every family, whose hands are employed in helping it forward. All other Churches and Christian Communities are engaged in this work, and the blessing of God is accompanying their labors. Shall we any longer lag behind, and see our brethren advance from one victory to another, without a wish to share in their labors of love, and their certain and glorious triumphs. God forbid. A. MACLEAN.

MEETING OF PRESBYTERY OF HALIFAX.

HALIFAX, Nova Scotia, }
August 1st, 1861. }

The Presbytery of Halifax, in connection with the Church of Scotland, met this day in St. Matthew's Church according to appointment and was constituted with prayer by the Moderator.

There were present Rev. Messrs. Scott, Martin, Boyd and Jardine. Ministers. Mr. Wm. Hay as representative elder from St. Andrew's and Mr. A. K. Doull, from St. Matthew's Church.

The minutes of the previous meeting were read and sustained. Mr. Martin reported that he had supplied the various mission stations under his care regularly with divine service during the last three months, and that he had not prepared a list of those who intended to become communicants at Sackville and Lawrencetown, and was instructed to do his utmost to furnish the same in writing to the next meeting.

Mr. Stewart reported that he had implemented the injunctions of Presbytery—was re-appointed to preach in Truro and Musquodoboit as formerly, and authorised to dispense the sacrament of the Lord's Supper in the latter place on the fourth Sabbath of September.

Mr. Stewart reported the various subscriptions, &c., he had received during the last three months. Mr. Martin was not prepared to report, but was instructed to furnish an account of the same to the next meeting.

The next meeting of Presbytery was appointed to be held here on the first Thursday of November, and the meeting was closed with prayer.

THOMAS JARDINE,
Presbytery Clerk.

REVIEW OF THE PAST MONTH.

The Cardross Case has advanced another stage. After a very full hearing before the judges of the Inner House, the interlocutor of Lord Jerviswood has been unanimously affirmed. Some strange facts came out in the course of the pleading—the leading Counsel for the Free Church having frankly stated that if ten names were drawn from the ballot-box and these should be declared by the Assembly no longer ministers of the body—or if that Court should think fit to depose a minister for being the most gifted and eloquent in their connection, there could be no redress. Surely no popish tyranny could be much worse than this. The case will doubtless be carried to the House of Lords, and the newspapers inform us that Sir Hugh Cairns, the distinguished Irish barrister has already been retained by the Free Church.

The new Scottish Parochial School Bill, with some unimportant modifications, is likely to pass through the Upper House. By this bill, the parish schools will be open to

teachers belonging to any Christian sect, their control being thus virtually removed from the Church and handed over to secular boards. The emoluments of teachers are also to be largely increased. There is a proviso in the bill that every teacher on his election is to come under a bond to do or say nothing against the Established Church, or the Confession of Faith, but as has been well remarked, he is not therefore obliged to say any thing in favor of either, and that should a teacher refuse to teach the leading doctrines of Christianity in his school, he could not be removed, provided he said nothing against them. There are, however, many excellent features in the bill, and it is a pity that the Church did not move sooner and more actively to get the objectionable clauses removed. We fear it is now too late.

Glasgow Cathedral has received other three presentation windows executed in the highest style of art. We may explain that these windows contain designs illustrating some scriptural subject—painted by the most distinguished artists, and that the cost of a single window ranges from £700 to £1500. The finest specimens have hitherto been executed at Munich, though it is said that the Messrs. Ballantyne of Scotland almost contest the palm with the foreigner for skill and beauty of design as well as perfection of manufacture of the material.

The celebrated Dundee Stipend case, after a dreary and most expensive litigation, has at length been partially settled by the House of Lords, in a manner not very satisfactory to either party. The Presbytery of Dundee claimed certain properties in the town of Dundee, of very considerable value, as by law set apart for the maintenance of the established clergy of that place. The authorities questioned the right, and it has now been decided that a certain portion does and another does not belong to the Church, leaving however, an opening for fresh litigation. It will perhaps be better for both parties to accept the verdict as a kind of compromise, more especially as we believe it leaves enough to give the ministers of Dundee a fair remuneration.

We observe that a paragraph has been going the round of the papers to the effect that the dowager duchess of Sutherland had become a convert to the Roman Catholic faith. The report, we are glad to find has been formally contradicted by a member of her grace's family.

We observe that an attempt has been made to assassinate the King of Prussia. The only motive alleged by the would-be assassin, was that the king though an upright and excellent man was not equal to his great position. His Majesty had a narrow escape, the ball having grazed his neck.

Preparations for the Exhibition of 1862 are going on with great spirit in Great Britain. Sreuous efforts are being made by some of our leading men in this Province to

have Nova Scotia worthily represented, but in the country generally, the effort has not as yet been seconded with much enthusiasm. It is not yet too late, and we trust that every section will see it to be both its interest and duty to have their native county well represented at this great contest of the arts of peace of all nations.

Instead of going as usual to Scotland, the Queen has this year arranged to visit Ireland, to the great joy of all her subjects in the Green Isle. The most enthusiastic preparations are being made for the reception of their beloved Sovereign.

A trial trip has taken place of one of the great iron clad frigates—the *Black Prince*; and her speed, 14 knots an hour, has satisfied the most sanguine. Her hull is covered with iron plates $4\frac{1}{2}$ inches thick, and she measures altogether 6000 tons.

The census in Scotland discloses some unexpected facts, among others a decrease in the population in not fewer than 12 out of the 33 counties. These counties are chiefly but not altogether Highland counties. The decrease in Argyle is nine per cent.

Lord John Russell, after a public life of 47 years has been elevated to the peerage.

The fleet of war ships in our waters is now very formidable, numbering altogether not fewer than 39 vessels, most of them of the largest dimensions, and possessing the most recent and therefore the most terrible means of destruction. The *Diadem*, supposed to be the finest, the largest, the most powerful and the fleetest frigate ever built, arrived the other day in the harbor of Halifax. It is evident that England is fully prepared to look after British interests in American waters.

Another battle has been fought in the United States, resulting in the defeat of the Federalists, and the loss of their commander and most of their artillery, at a place called Springfield in Missouri. The President has called for 400,000 men and £100,000,000 of money. An income tax has been initiated, heavy duties imposed, and a national debt inaugurated. The Confederate armies in the meantime are said to be preparing to act on the offensive and attack Washington, but the truth is, nothing is known of the plans or intentions of the South, who have hitherto been remarkably successful in keeping their own counsel.

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

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LIST OF MONIES RECEIVED SINCE LAST ISSUE.

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