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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

NOVEMBER, 1860.

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The Committee beg to acknowledge £1 donation from the Rev. Mr. McLean, Belfast, P. E. I.
WM. JACK, Secy. & Treas.

Accounts have been sent to our several Agents who are in arrears, but we regret to say, with little success, so much so that we have not received a solitary answer to our twenty letters mailed,—containing accounts to the amount of sixty pounds. Of course this state of affairs cannot be permitted to exist, and we therefore request that Agents will do what they can to collect all debts due.

Where we have no accredited Agent, we hope parties will see it to be a Christian duty to forward their subscription to the Treasurer.

W. JACK, Secy.

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University of Queen's College, Kingston.

THE NINETEENTH Session will begin on the first Wednesday of October (3rd October), at which date all Intrants and regular Students of the Faculty of Arts are required to be present. Divinity Classes will be opened on the first Wednesday in November.

Further information will be obtained on application to the Rev. PROFESSOR WIER, A. M. October 1, 6m.

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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

NOVEMBER, 1860.

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

Sermon,

PRIVILEGES AND DUTIES.

By the Rev. J. M. McCulloch, D. D., Minister of the West Church, Greenock.

“But ye are come unto Mount Zion.”—Heb. xii. 22.

The object of the Apostle in here reminding the Hebrew believers of their high privileges as Christians, is to dissuade them from going back to Judaism. He admits that they were under strong temptation to apostatize, in order to escape the hostility of their unbelieving countrymen. “But do not yield,” he says, “to this temptation. Recollect the blessed exchange ye made by passing from the Law to the Gospel. Why return to Sinai with its terrors? Why consent again to meet God amid the withering splendours of His unpropitiated justice? Why forego, for any mere temporal advantage, the honor and blessedness of fellowship with Christ and His Church? Who would resume the chain of the bondman, after having tasted the sweets of freedom? ‘Look diligently lest any of you fall from the grace of God: For ye are not come unto the mount that might be touched, and that burned with fire; but ye are come unto Mount Zion.’”

It is thus as an incitement to Christian duty that the Apostle here reminds the Hebrews of their privileges. And it is with the like view that I now propose to cæter a few remarks illustrative, First, of the peculiar Privileges of Christ's Church; and Secondly, of the correspondent Duties.

VOL. VI.—No. 11.

Need I premise, that by Christ's Church, I mean, not any visible church, but the collective body of all true believers? Some religionists confound these two, and challenge for their own particular communion the distinctive privileges of Christ's Church. But this is to err, not knowing the Scriptures. We read in the New Testament of many particular churches,—as the church at Jerusalem, the church at Corinth, the churches of Galatia; each of them, doubtless, entitled to the name of Christian church, as justly, to say the least, as any of the religious bodies which now divide Christendom. Yet not one of them singly, not all of them together, is ever described as *the* Church of Christ,—the Church of which He is the Head. The only Church whereof such glorious things are spoken, is—“the blessed company of all faithful people.” The Church of which Christ is the Head is an invisible community, which is ever gathering out of the many visible churches, and training for heaven, and transmitting thither whatsoever is devout and holy in each. The Church, which is Christ's body, has no members but living members. And hence those men quite wrest the Scriptures, who claim *its* name and privileges for any of the mixed and often ill-sorted communities of professing Christians on earth.

I. What are the peculiar privileges of the members of Christ's Church? They are three-fold:—

The first and greatest, because the foundation of all the rest, is—*Union with Christ.*

By the constitution of the scheme of re-

demption, Christ stands in a similar relation to His people as the head in the human body to its inferior limbs and members. In other words, Christ and His people are so identified in the eye of the Divine government, that His merits are accounted theirs, and their prospects bound up with His. Before coming to Christ, men abide in the state of guilt and misery bequeathed to them by their original progenitor. But whenever they come to Christ, they are dis severed from the first Adam, and brought into vital union with the second Adam. From that moment, all that Christ did and suffered to propitiate an offended God, is placed to their account, even as if they had been confederate with Him in the doing and the suffering. From that moment the peace of God and the hope of glory, which he earned by His obedience unto death, became theirs. The Holy Spirit which was poured upon Him without measure, is shed down upon them to an extent commensurate with their necessities. In short, becoming, as it were, a part of Christ, they fall to be dealt with, as if, instead of having incurred the Divine wrath by their apostasy, they had with Christ fulfilled all righteousness, and earned a title to everlasting glory. And how exalted such a privilege! That men, who are but sinful dust and ashes, should not only be brought out of the kingdom of darkness into a society of which Christ is the Head, but should be united to Christ—identified with Christ—invested with His merits—endowed with the same Holy Spirit—encouraged to anticipate the same celestial reward; what words can express, what numbers reach, the height of such an honor! Yet this honor have all saints.

The second privilege is—*Association with the whole body of the faithful.*

Union with the Head necessarily ensures union with all the members; and the honor of connection with them is only second to the honor of connection with Him. To be associated with any body of spiritual men, however small, so as to enjoy their sympathy and co-operation, is no mean benefit. But the privilege of Christian believers is far more extensive, and far more exalted. The Church of Christ is not limited to any single congregation, or to any one communion. It includes the faithful of every sect; it includes the excellent of the earth of every country; nay, it reaches to the world unseen, and comprehends all departed saints, from righteous Abel down to the last redeemed soul just gone to glory. Believers "are come," not only "to the general assembly of the first-born which are written in heaven," but also "to the spirits of just men made perfect." It is an error to separate the Church militant and the Church triumphant, as if they were two unconnected communities. They are not unconnected; they are not two,—they are one. Christ's holy and beautiful house comprises under its spacious roof, alike the outer court of this

earth, and the holy of holies within the temple. The rainbow of the covenant embraces with its glorious span both sides of the river of death. And all of us here, therefore, we are united to Christ, are really in fellowship and brotherhood with even yon bright throng of redeemed spirits on high. True, our present condition is in many points inferior to theirs; true, we are a little flock, they an immense multitude; we are in the wilderness, they in the land of promise; we are struggling in the battle, they celebrating the victory. Yet, despite these diversities, we are one with them still; part and parcel of the same redeemed company; members of the same mystical body; heirs of the same bright inheritance.

"One Brotherhood, we dwell in Him.
One Church above, beneath;
Though now divided by the stream—
The narrow stream of death.

One army of the living God,
To His commands we bow;
Part of the host have crossed the flood,
And part are crossing now."

And is not this, too, an ennobling privilege? The Roman sage deemed it much to be able to say, "We depart to join the divine assembly of exalted spirits." But, as Christian believers, our communion with the glorified dead is not a thing merely in reversion. It is a present immunity. We are already "come" to them. We are already on the same sacred mount, though farther than they from its resplendent summit. We are already within the same holy temple, though divided from them by a temporary veil. Nay, that veil is itself waxing thinner and thinner every day, insomuch that the celestial radiance which encircles them is already beginning to shine through to us. Yet a little longer, and that veil shall altogether melt away, and we shall be with them around the throne!

There is yet a third kindred privilege,—*the right to the heavenly inheritance.*

Union with Christ ensures, not only present fellowship with the redeemed, but eventual participation in their reward. In purchasing heaven by His obedience unto death, Christ acquired its felicities, not for himself alone, but for every member of His mystical body; and not more certain is it that Himself, the Divine Head and Forerunner, has already entered into glory, than it is that all His members shall eventually follow Him thither. The believer is thus a citizen of heaven, even while he dwells on earth. His abode here may be a squalid hovel; but he is an heir of glory. A heavenly crown has been purchased for him, and is preparing for him, and will ere long encircle his brow. The ancient Hebrew could boast, under whatever sky he sojourned, that he was a freeman of Jerusalem, the city of God. The Christian believer has a holier city and a nobler home to boast of. He is a freeman of the Jerusalem above. He possesses in the present blessing

salvation, a pledge and antepast of glory everlasting. And the few remaining years of our spiritual minority have only to run, in order to bring him into actual possession of his everlasting inheritance.

II. If the *Privileges* of all who "are come unto Mount Zion" are thus precious and ennobling, their *Duties* are proportionate. And these, too, are threefold.

Correspondent to the first-named privilege, here is the duty of *Loyalty to Christ*.

The first duty of the members of a family is to their father; the first duty of subjects to their sovereign; and, in like manner, the first duty of the Christian commonwealth is to Christ its Head. Nor can there be any doubt, that what Christ demands and deserves at the hands of His people, is Loyalty—loyalty of heart and life. Even were Christ the Head of the Church in the sense merely of being its Lord. His claim to our affectionate submission would be irresistible. But, oh! how much more is He than this! He is the Head of influence no less than of authority; He is the Founder, and the Guardian, and the Redeemer of the Church; He bought us at the cost of His most precious blood; He dispenses the Spirit to work faith in us, and thereby unite us to himself; He dwells in us by His Spirit; He prepares and garnishes the heavenly mansions for us, and us for the heavenly mansions; and He, in a word, it is, to whom we owe it, that we "are come unto Mount Zion," instead of being left amid the blackness, and darkness, and tempests of the mount that burned with fire. In Him are thus combined all the claims of a rightful Lord, and a munificent Benefactor. And daring rebellion therefore, were it—nay, black ingratitude—to withhold from Him our allegiance and fealty, or even to content ourselves with any love to Him but the highest, any reverence but the profoundest, any submission but the most devoted. There may be differences among His people as to what His law or will is in particular instances; but there can be no diversity of opinion as to His supreme and paramount claim to their allegiance. As regards His law they may be at issue; but in loyalty to himself they must ever be at one.

Correspondent to the second privilege, there is the duty of *Love to the brethren*.

As men, our Christian brethren are entitled to our love. But their relation to us as members of the same great spiritual society, gives them an additional claim to our love. Just as children of the same family have a peculiar claim on each other from community of parentage; or as mariners in the same vessel have a peculiar claim on each other from being shipmates; or as soldiers who have mounted together the same deadly breach have a peculiar claim on each other from having shared a common danger; so Christians have a peculiar claim on each other, in virtue of their common relation to Christ and the

Church. Professing to be all alike objects of the same redeeming mercy, and servants of the same Divine Master,—professing to be all alike afloat in the one ark of Christ's Church, and steering towards the same haven of heavenly rest, it is manifestly their duty to cherish and display, one toward another, a warm and peculiar attachment, answerable to their kindred ties and common hopes.

Nor ought this social affection to be restricted to any one class or section of Christians. It ought to extend to the whole household of faith. It ought to rise in holy love to all the redeemed in heaven, and to flow forth in brotherly offices upon all the redeemed on earth. Love, it is true, is a thing of degrees; nor are we required by either reason or Scripture, to love all our brethren equally. Yet, though the law of love in the moral world, like the law of attraction in the physical world admits of degrees of intensity, and acts more powerfully upon near than upon remote objects; still, like the same physical attraction, it is diffusive and universal, insomuch that there is no individual within the limits of Christ's Church, whom it ought not to reach. The members of our own communion may have the first claim on our love; but they cannot be entitled to engross it. Our special relation to them does not annul our general relation to the Church Universal. And hence, let our brother differ from us as he may, still this difference, so long as it does not exclude him from the pale of the Universal Church, should not be allowed to exclude him from our Christian regard. The law of Christ, which enjoins His followers to love one another, respects not this or that particular Church, but the whole Church Catholic; and as it is, besides, the most formally promulgated of all His laws, so it is the law which ought first of all and always to be obeyed. Whatever be the grounds on which the denominational peculiarities of Christians rest, none of these can possibly rest on any law of Christ so express and absolute as that which enjoins universal brother-love. And those persons, therefore, have reason to suspect the genuineness of their loyalty to Christ, who refuse to love and benefit a Christian brother, merely because he does not follow with them. No easy task indeed is it to keep the heart clear of religious bigotry; no easy task is it to combine zeal for our communion with love to the whole household of faith. But is Christ's royal law to be set at nought, because it is hard of performance? A time is coming when the divisions of Ephraim shall cease; a time is coming—"roll round, ye circling years, and haste it on!"—when the rent robe of the Redeemer shall again be seamless and of one entire piece from the top throughout. Why should not that promised time be antedated even now? Why, despite the present system of separate denominations, should not individual Christians learn that "to differ, is not of necessity to disagree?"

Why should not churches of various name move like yon glorious planets on high, each indeed in its own orbit, yet all in harmony around the Sun of Righteousness?

Once more: it is the duty of the members of Christ's Church, as heirs of the celestial inheritance, to set their hearts and hopes on heaven.

How natural is it for the wanderer on a foreign soil to think with fond affection of his native hills. How natural for the expatriated Hebrew to turn his eyes and his heart towards his far-off holy land. And shall not Christ's soldier, who is here on service in a strange land, long and pray for the time when the soft peace-march shall beat, "Home, brothers, home!" Even were there nothing to make the present life a weary exile,—no wicked world to seduce us—no fiery darts of Satan to wound us—no strife of tongues to disturb us—no painful bereavements to agonize our hearts, it would still be our duty to look beyond this evanescent scene to the glory in store for us in our fatherland. But when earth is confessedly a vale of tears, and heaven the only land of rest and joy, what an additional inducement is there to go up by faith and hope to take possession! Here, Christ our glorious Head is concealed from view, or but dimly discerned by the eye of faith; yonder, He appears in manifested glory. Here, the Church is torn by strifes and dissensions, inasmuch that her unity is rather a matter of faith than of observation; yonder, no note of discord grates the ear, no broils divide the Christian family. Here, we must often go sorrowfully and in mourning weeds to bury our dead out of our sight; in yon happy world, there are no tears, and no farewells, and no gloomy church-yards, and no bleeding hearts. Heaven is the very contrary of earth,—a region of holiness, instead of sin—joy, instead of weeping—of triumph, instead of warfare—a region of blessedness—boundless, endless, ever-growing blessedness. And such a region—shall it not kindle our hopes, and captivate our hearts? Death indeed lies between,—death, from which nature shrinks, and guilt recoils. But ought death to interpose any dark shadow between the Christian believer and his heavenly hope? To him death is only the gateway to the house of many mansions. One parting struggle—and it is over; one long-drawn sigh—and he is at home!

Let me ask, my friends, whether you are members of that spiritual Church, whose privileges and duties have now engaged our thoughts? You are members of one of the visible churches, and you probably value and observe its ordinances; but that is not enough. "Neither circumcision nor uncircumcision availeth any thing, but a new creature." Are you new creatures? Are you ingrafted into Christ by faith?—and, not content with enjoying the privileges which flow from union with Him, are you living in the habitual performance of

the correlative duties,—loving and serving Him supremely, loving your brethren as yourselves, aspiring after meetness for the future glory? If this is not your condition as character, why is it? Is it that Christ is unwilling to receive you into His holy Church? Is it that He has barred up the way with instructions hard to surmount? Oh! no. It is, that you love to be as you are; it is, that you have no heart for Christ's service. To all-merciful Redeemer is not reluctant,—not but inexpressibly ready to receive you; and so far from exacting hard conditions, he offers you the blessings of salvation, without asking at your hands anything whatever, either as a title to them, or as a qualification for receiving them. He has, Himself, paid the whole price of these inestimable blessings, and to you He proffers them *freely*,—without money and without price. You have but to accept them, and they are yours. But you prefer your own sins to His friendship; you prefer the world to salvation; and this seals your ears and your hearts against His gracious calls and entreaties! And do you really intend to go to death and judgment in such a state of mind? Oh! take pity on your souls! Bow, while yet you may, before Christ's golden sceptre of mercy. Accept, while yet they are in your offer, the forgiveness and friendship and salvation, which He so generously tenders. With Zion's gates flung open to admit you, do not—oh! do not stand still and wait till it is closed again, and closed, perhaps, for ever!

FATHER CHINIQUY.

There is, perhaps, not one of our readers who has not heard of Father Chiniquy, the converted priest, who amidst trials and difficulties of no ordinary nature, has had the intelligence to see, and the honesty and firmness to abandon, the errors of Popery after having seen them. To do this, was to do much; but he has effected even more, the bringing over of nearly the whole of the people to whom as a priest he had been in the habit of ministering. We are all acquainted, more or less, with the general character of the French *habitans* of Lower Canada—we know that living in the midst of British institutions and customs, they have for more than a century adhered pertinaciously to the habits of their ancestors, retaining the language, dress, laws and religion of their fatherland. Such a thing as even a single conversion of a French Canadian has hitherto been almost a rare occurrence. They have rather been remarkable as a simple-minded, primitive, unchanging, and of course, non-progressing people. Father Chiniquy must possess powers of no ordinary nature to have wrought so entire a revolution in religious sentiments throughout a whole district. Some

years ago he was the Father Matthew of Canada, having been quite as successful among the people of Lower Canada, in advocating the pledge of temperance, as was the great Irish apostle in Great Britain and Ireland. He was destined, however, to appear in a higher light; in the one he was a moral, in the other he is a spiritual regenerator. He has been called, not very appropriately we think, the Luther of Canada, but in truth, he has not very much in common with the burly reformer of Germany. He appears as nothing more than a simple, earnest, pious parish priest, who has thought nothing of himself, and everything of his flock. To him labor was nothing, privation was nothing, provided he could minister either to their temporal or spiritual interests. He loved them with all his heart, and their welfare was in all his thoughts. Is it wonderful, then, that they should trust and love him in return, that they should look up to him as a guide to lead them in the true path, and in the face of prejudices which must have been very strong, of priestly influence and priestly threats, they should have made common cause with their beloved cure? It is a beautiful and a touching episode in the history of this selfish and suspicious world, and teaches us all a most touching and impressive lesson. Would that we had many more Father Chiniquys, both in the Church of Rome and out of it, then would the darkness and intolerance of Popery soon be dissipated, and the too frequent jar-rings and jealousies of sects among ourselves be exchanged for deeds of active benevolence, and friendly co-operation, which are the life and spirit of practical Christianity. We extract from a Scotch Newspaper the following interesting report of a meeting at which the Rev. Mr. Chiniquy was present and at which he gave a somewhat detailed account of the manner and fruit of his labors:

THE REFORMATION IN CANADA.

A Reformation meeting, convened, principally, for the purpose of hearing the Rev. Mr. Chiniquy, whose labours in Canada have been so great, in connection with the Reformation of Roman Catholics, was held last night in the City Hall, which was pretty well filled. The chair was occupied by John Wilson, Esq. The meeting was held under the auspices of the Scottish Reformation Society. Among those present we observed—the Rev. Mr. Nisbett; Rev. Mr. Hanna, Belfast; Rev. Mr. Rodgers, London; Rev. Mr. Alexander; Rev. Mr. Macdougall, Argyll Church; Rev. Mr. Trail; Mr. Badenoch, secretary of the Scottish Reformation Society; Rev. Behari Lal Singh, &c.

The Chairman having, in a few remarks, stated the object of the meeting.

The Rev. Mr. Rodgers, London, urged the importance of Protestantism, and in a brief address referred to Mr. Chiniquy, who, he thought, was the Luther of the present day.

The Rev. Mr. Hanna, Belfast, gave an account of the late revivals in the North of Ireland. He mentioned that there had been added to the membership of the Presbyterian Church in Ulster during the last twelve months no fewer than 10,000 communicants, of whom fully 300 had been Roman Catholics. A large number of converts had been added to the Episcopal Church and Methodist body. Altogether he thought there had been, during the last few months, about 450 Roman Catholic converts in Ulster. The Protestantism of Ireland never was so strong as it was now and he hoped it would soon be able to strike off the chains which the Church of Rome had imposed on that happy land. (Cheers.)

The Rev. Mr. Chiniquy then addressed the meeting. He was received with loud and prolonged cheering. His only regret this evening was that they thought too much of the good instrument of God's mercy to his poor, dear countrymen. He was born in the Church of Rome, and in the remarks he was about to make he would not say anything which would insult any Roman Catholic who might be present. He gave an interesting history of his life and reformation. He said—I was ordained a priest in 1833, and till the day that my God opened my eyes in a marvellous way I was a sincere Roman Catholic priest—so sincere that I would have given every drop of my blood for my Church. I was chosen in my country to preach temperance, and God gave a great blessing upon that; so that after ten years of preaching no less than 200,000 French Canadians took the pledge of Temperance at my hands. (Cheers.) I was chosen and permitted to execute a plan in the year 1851, of planting a colony in the great western countries of the United States. I made selection of a fine place, which was then a wilderness, and which could contain about 200,000 people. Then I invited my countrymen who were scattered over the United States to come along with me, and there came in two years no less than 12,000 who had settled around the cross that I had planted and set up. While I was a priest I never could understand why the Bible should be taken from the people, and while preaching to my people for twenty years, I had always with me my box containing twenty or fifty New Testaments or Bibles, which I freely gave to those who wished them. You understand, then, I studied much my Bible, and also the holy fathers, and, about twenty years ago, it came to my mind, by reading the fathers, that I found many differences between them and the doctrines of my Church, and my reading of the Bible made me suspect that everything was not right in my Church. When in Illinois I was studying the Scriptures with more attention, and giving them to my people. We had some discussion with the bishop, and after two years of sharp discussion, I was publicly protesting against what I thought great iniquity. I publicly

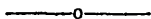
protested against what he had done; and one day, to punish me and my countrymen, we were told that we would be excommunicated. No attention was paid to the excommunication; and it gave great scandal to the Church of Rome to find that the people still continued to worship in the chapel. We remained a year in that position; and during that period the Bishops of the United States wrote many letters against us, and I invariably answered them. I sent all my letters to the Pope, with only these words—Holy Father, take and read. I don't know what the Pope has done with these documents; but this I know, that after a year of burning discussion between the Bishop of Chicago and us, the Pope invited the Bishop to go to Rome, where he silenced him, and took the bishopric from his hands. (Laughter and cheers.) He got what we call a bishopric in the moon. (Renewed laughter and cheers.) Another bishop was sent to Illinois and we regarded this as a great victory. The name of the second bishop was Smith, and he had a great reputation for piety, learning, and prudence. He expected that we would go to our knees and make our submission. By this time we were not Protestants, and we were not Romanists, but we did not know where to go. The grand vicar met me one day, and asked me why we did not make our peace with the bishop. I said I did not see what peace we had to make. I at last said I would make my submission, for I was tired with three years' fighting, and I wrote down, "My Lord, we are determined to submit ourselves to your authority, according to the laws of God and the peace of the gospel," and handed that to the grand vicar. The bishop, to my surprise, received me very kindly, and, after reading my submission, threw himself into my arms, pressed me to his bosom, and shed tears. Ten days after this I received a letter from this bishop, inviting me to come and see him. On calling upon him, he asked me if I had the letter; and on my answering in the affirmative, he said, "Would you please show it me?" I did so, when he immediately took it to the stove and threw it into the fire. "Well," said he, "you have written here that you submit yourself to my authority, according to the laws of God and of the Gospel. What does that mean?" "It means that I only submitted according to the laws of God and of the Gospel." "Don't you know that the Priest must submit to the Bishop without any condition? You must make another act of submission, and must take away those words 'according to the laws of God and the Gospel,' and instead of them, say you will submit yourself to my authority without any condition, and promise to do anything I bid you." (Loud laughter.) I then rose to my feet; and told him, "My Lord, this is not an act of submission you require from me: it is an act of adoration; I refuse to do it—(loud cheers) I refuse to you that act of submission

and I refuse it to the Bishop of Rome. (Renewed cheers.) There is one God in Heaven, whom I will obey without condition; and to whom I am ready to say I will do anything he bids me; but I refuse to you again, and to the Pope, to make that submission which you require of me." (Cheers.) With the Bishop was the President of the Jesuits in Chicago, and they were both surprised at my answer. They became very pale, and the Bishop answered very politely, Mr. Chiniquy, if it be so you can't be any more a Roman Catholic priest. Well, said I, Almighty God be blessed for ever, and I left him. (Loud cheers.) I paid my bill to the hotel-keeper, and then went away to my colony. I arrived in the colony on a Sunday morning. My people were all at the chapel door, and they asked me—What's the news? I have no news to tell you here, but come into the church. I didn't put on my priestly ornaments, but went into the pulpit dressed as I am—as a layman. They were all surprised, and I told them all. I then told them—If you think it is better to be the children, servants, and followers of Christ, than to be submitted, as we have been all our lives, to the bishops of the Church of Rome; if you wish me to remain among you and to read the Scriptures, and to serve and praise the Lord, then you have only to tell me, and I am your man. They all rose up, without one exception. (Applause.) Then we began to sing the songs of Zion for the first time; and then I saw a thing which I don't think has been seen since the days of Pentecost. More than two thousand men had left the Church, with their head, who were well known both in Canada and the States. They punished the old Bishop by removing him, and appointed another by the name of Doggan, who had a great reputation for piety and prudence. His first act was to write a letter to me, to say that he was coming to recover his stray sheep, and to bring them back to the Church. The Bishop came at the appointed hour, and was surrounded by a great number of priests in rich carriages. Just at the moment he was coming near the chapel, I hoisted a flag of the stars and stripes, which had a voice to the bishop, and said, "Sir, the days of darkness are gone, and the days of light and freedom are come—(cheers)—and are shining upon that flag. You are not coming into a land of the Inquisition, but among a free people, who owe no authority to Pope or Bishop." He understood that voice, and turned very pale when he saw it. The grand vicar, who was beside him, said to the people, "Kneel down! this is the bishop; he will give you his blessing;" but nobody moved. The vicar said in a louder voice, "Kneel down, this is the Bishop, he will bless you," when a voice came from the crowd, "Don't you know that we will never bend our knees except before God," and thousands of voices answered Amen to that. The Bishop went up to the platform, and I followed

him as closely as possible. He then gave his sermon, but he failed entirely to prove anything that he had promised. It was clear that he had failed. At the end of half an hour he said to the people, being evidently vexed, "French Canadians, I see that you don't pay attention and respect to my authority, as I had a right to expect; and in the name of God, who is hearing me, I ask you, who will regulate you in the ways of God if you reject my authority?" His request was followed by a solemn silence. After a few moments a voice cried out in answer, "We reject your authority for ever. We have nothing to guide us now but the Word of God as we find it in our Bible—(loud cheers)

—Mr. Bishop, it is better for you to go away, never to come back again;" and thousands answered Amen to that also. (Cheers.) Mr. Chiniquy concluded his address amid hearty applause.

Mr. Chiniquy will address another meeting on Thursday evening, in the same place.



CONVERSATION ABOUT THE KIRK BETWEEN DUNCAN AND THE DEACON.

Deacon.—Well, Duncan, I'm just going round among our people to see what we can do for the Lay Association.

Duncan.—The times are hard, Deacon, and to tell you the truth, I see no great amount of good you are doing with your Association. I am sure I see none of it, and hear of none of it, except when you come round for your collection. I believe I'll knock off.

Deac.—Indeed, you will do nothing of the kind; I know there is not a sounder Kirkman in the settlement than yourself, and when I tell you what we are doing, and what we might do, I am much mistaken if you will not both go with me and try to get before me.

Dun.—Yes, Deacon, no doubt that is very smooth and fair; but I see you want half a dollar; is not that the long and short of it?

Deac.—Nothing of the kind, I assure you; the half-dollar is for the auld Kirk, Duncan, not for me, and if you are your father's son you will not be the man to blow cold upon it at this time of day. The Lay Association has not yet done much, because her ability is slender, but I'll tell you what it has done, if you'll listen to me?

Dun.—Listen? Why it's the very thing I want to hear, so go on, Deacon.

Deac.—First of all, we have done what we cov'd to let the people at home know of our de...ate condition; we have collected money enough to offer, and what is more, to pay £100 for a Gaelic missionary. That £100 convinced them that we were in earnest, and they sent us the Rev. Mr. Sinclair; that may not be a great deal, but still it is a moving upward.

Dun.—You're right, Deacon; that was good thing if you had never done anything else, and I only wish we had half a dozen like him.

Deac.—Very true, friend, but we must no expect to be able to whistle ministers across the Atlantic with more wishes; the time has come when we ought and we must do more.

Dun.—I'm no the man to hang back in case of that kind; I have not much, but I do my share, and nothing would gladden my old eyes half so much as to see all our old places filled up again; and if you can show me any chance of getting even half way, I stretch a point and more than a point.

Deac.—Well, it is quite refreshing to hear words like these from you, Duncan; I thought you were getting fast on the side of indifference about the cause, but I see you're right yet.

Dun.—I believe the most of us are right as far as that goes. Just convince us how we can get good ministers, and though it may be a thought hard to get the half-dollar out of us, depend upon it they'll come.

Deac.—We have as yet, as I said, don't very little, for last year in the whole Presbytery of Pictou we have barely collected for this very Lay Association £100. Now what might we do! There are some 12,000 of us in this single county, and half a dollar from each man, woman, and child, would just be of course, £1,500.

Dun.—Eh man! but that is a sight of money, and very little after all to be given by each family.

Deac.—Why, we have been nothing more or less than asleep these last twenty years except at election times. Just think what we might have been doing all this time had we got this miserable half-dollar from each of you. We might have had ministers, had they are to be got, if we had just been able to make them as comfortable as they are in the old country.

Dun.—£1,500! Man, I cannot get over it; I never thought that half a dollar a piece would come to anything near a sum like that.

Deac.—Well, you see it now, and the next thing is to make your neighbor see it, and the whole Church see it, and understand what a power of good might be done with it. Say that there's five on an average in a family, five half-dollars is not a deadly amount to anybody; it would go but a small way in buying tobacco, or it may be a something even more questionable. It is just what a most every family gives now a days for newspaper without grudging.

Dun.—Well, to tell the truth, it's no great deal, and if our ministers and deacons would just exert themselves a little, the whole matter might be done in no time.

Deac.—I think we should not lay the burden on the ministers. Sometimes they are but scrippily paid their own stipends, which is a crying disgrace to us: it's you and

Duncan, and the like of us, that must do the thing if it's to be done at all.

Dun.—For my part, I would like to see it done with all my heart, and I'll pay with pleasure, but you see, what with one thing and another, I've no time to be going about among my neighbors.

Deac.—And that is just what ruins the whole thing, and keeps the half-dollars in everybody's pocket, and sends them may be a poor gate instead of being collected into a heap of £1500, which neither you nor I, Duncan would be able to carry.

Dun.—There's truth in that, but still, a man with a farm and a family—

Deac.—Say rather a man fishing for an excuse is not unlikely to get one; somebody must build, or the house will never rise; the best way is for every one to help a little. We sometimes make a frolic when we want to get up a barn or the like. What is to hinder any of us to take an hour or two, four times in a year in behalf of our Church; but if one puts it off on another, saving its not my work, and I have not time, and such like nonsense, we are just pulling down the Church as effectually as if we went to it with a pick and an axe.

Dun.—Well, if I really thought I would be of any use, but to tell you the plain truth, I do not know how I would go about it, even if I had the time, but you have my best wishes, and as an earnest here's a whole dollar to the cause, instead of half a one.

Deac.—Yes; but you must give us your fork, come with us—draw out your neighbors, my time is as valuable as yours, yet I do not grudge it.

Dun.—I fear I would be but a poor stick to the business, and for this reason;—when he goes to collect I am quite aware that he would have to answer a good many difficult questions, at least, difficult to me—though I can say they would be all plane sailing to a veteran like you, Deacon.

Deac.—What may be the kind of questions you are so much afraid of.

Dun.—Well, it is difficult to say, some of our people are ready to make any sort of excuse to save their pockets. One will say, we are enough to do to pay our minister, and that is our first duty. We are behind with him, and our first duty is to attend to that. Now that is only a very ordinary objection, at how would you get over it?

Deac.—Just by taking an earnest hold of. Unfortunately some of our congregations are blame-worthy that way, and it is to be lamented—but we are conquering the evil, and those who lag behind are only disgracing themselves and us into the bargain. For, Duncan, you will observe those who pay their minister are always the readiest to give for other purposes—it is only the drones who eat all and produce nothing. Suppose you'll in with, as is not unlikely, such a person as you mention, wrong not the minister,

for the sake of your own scheme, put his interest first, set your heart and soul upon doing some good that way, and if possible at all, leave not the house till you have got something, however small, in liquidation of arrears of stipends, and pay it over; you are doing a Christian duty and paving the way for yourself besides, for that man when he has once tasted the pleasure of giving in a great and noble cause, will be more likely to listen to your next appeal.

Deac.—There is truth in what you say, but a real rebuff, I feel; would cause all my enthusiasm to collapse; begging is a difficult trade, and one must, to succeed, be in a manner born to it.

Deac.—As to the rebuffs, Duncan, you must learn not to mind them; let them fall just like rain on an oil-skin coat, it will never do to let them penetrate.

Dun.—I observe however, that some people have quite a genius for getting money that way. If one dodge won't do they'll try another.

Deac.—I neither like the word nor the sentiment it conveys. Let there be no trick, no exaggeration nor deceit, let all be honest and above board. Our strongest argument is earnestness and sincerity.

Dun.—Perhaps you are half right; one thing more and that is, to be like you, Deacon, master of your subject.

Deac.—Yes, it is an old saying "knowledge is power," let us get it first for its own sake, and then for the benefit of others.

Dun.—Well, as you appear to be tolerably posted up, suppose you supply me with a few helps for my own benefit and that of others.

Deac.—Most cheerfully, Duncan. You know the old Scotch adage that "many littles make a mickle." In the very matter of this Lay Association, if a congregation consists of 800 or 1000 souls, and 4 or 500 dollars be collected out of it, by means of regular collections quarterly—to how many purposes might it be put, to forward vital Christianity. There may be, there would be some who could not afford even the small sum of half a dollar, shut not your eyes to that, but take account of it, see that they give something, and try whether their richer brethren will not make up the balance—more of them than you think of, will be glad to do so, when they see you succeeding well. But to get money, you must be able to tell the people what is to be done with it, and convince them that the object is both pressing and worthy, or you won't get much.

Dun.—Ay, that's just what I want to get at: suppose you have this £1500, what then?

Deac.—I scarcely expect we will get so much; but suppose we get even one dollar from each family. 2000 dollars would be no mean sum, which, if judiciously expended, would do much to forward the Redeemer's kingdom, by supplementing weak congregations, educating young men for the ministry,

and contributing our mite to enlighten the poor heathen.

Dun.—It is clear that if we hope to do anything that way, we must work together, and have some general system to go upon. A code of regulations should be drawn up, printed, and distributed among all our congregations.

Deac.—The very thing I was thinking of, Duncan. I fell in the other day with something of the kind practised in the Church at Home, which might be made a basis for our plan. Here it is.

Dun.—If it's not very long, just read it, Deacon. I see it's small print, and needs spectacles.

Deacon reads—

"1. The parish is divided into (ten) districts, each district having a separate collector.

2. The duty of the collector is to receive, from the various households or individuals within his own district, the stated sum that each may agree to contribute.

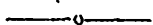
3. The sum received from any one subscriber shall not be more than one halfpenny a week, nor less than one half-penny a fortnight, it being left to each contributor which of these two rates he shall fix upon.

4. A meeting of the Association is held every two or three months, at which intelligence is communicated respecting the various objects of Missionary enterprise, addresses of encouragement given, and prayer offered up. The sums received in each district since the previous meeting are given in by the collectors, and the division and disposal of the funds on hand determined on. The precise day of meeting is fixed according to circumstances, and intimated from the pulpit.

5. The objects to which the Association principally contributes, are—the Bible Society, Education of Females in India, and the following three Schemes of the General Assembly; Colonial Churches, India Mission, Conversion of the Jews,—these subject to any addition or alteration that may at any time be thought advisable."

Perhaps it would not be a bad idea to publish these rules in our *Record* in the first place, and let us all pray, Duncan, that more earnestness in behalf of the Gospel may animate us all. Our locks are getting grey, every hour is becoming more precious, and urging us to look after the one thing needful. Good morning: I hope you will not only be a fellow-worker, but that you will enlist others in the same good work.

Dun.—I'll try, Deacon, and I am much obliged to you for calling: Good bye.



FROM OUR SCOTCH CORRESPONDENT OUT OF SCOTLAND.

No Scotch news this month. Your correspondent is enjoying his holidays abroad, and

does not wish to have his repose and his enjoyment of Deutschland disturbed by the and thought of Scottish men and things. are an enthusiastic admirer of holidays. I lieve that in this "busy, bustling time," are too apt to forget the old saw "all work and no play, makes Jack a dull boy;" and do not like the sort of holidays that we sometimes get at school—when the usual and happens unusual lessons also were prescribed. For professional men especially is the holiday needed; for both their bodies and their minds are regularly taxed, and to preserve the "*natura in corpore sano*" they require to be taken out of harness now and then, and allowed to wander at their own sweet will. And therefore I hope to see the day when it shall be the custom of every congregation to send a sub-committee to their minister with an annual present of from £20 to £50, coupled with a suggestion that a trip to Niagara, or a voyage up the Hudson, or across to the Old Continent would be a thing pleasant and profitable to his flock as well as to himself. And then the Reverend gentleman lay aside his white stock and black coat, and put on a wide-awake, and his coarsest shoes; get his fishing tackle in order, or take guide-book in hand; and far from where some beloved brother might seek him out to beseech "a day," to shake shoulders with men of different manners and ideas from his own, to learn how the grand world is jogging on outside his own quiet parish, or to drink in health and freshness, and the spirit of beauty from new scenes—from the flood and fell and all the rest of nature's masterpieces, or from the consecrated fields and ruins of history. It will do him little good to travel in starched official dignity; but he adventure forth not as the minister or the physician, but as the man, free and frank to give, and open-hearted and sympathetic to receive impressions, then he will return more healthful, more buoyant, and larger soul. He will discover "some soul of goodness" what he had fancied in his narrow ignorance to be all rotten; he will cease to believe of the whole of mankind who are not of his sect, are godless, and that all countries and institutions except his own, are out of joint. He will become a broader and wiser man, and consequently a better minister to human-headed men and women. Mr. Spurgeon took a continental trip the other day, and his testimony as to its effects is that every day he felt his brain growing larger on each side of his head; and he gave a practical comment upon this declaration, by doing what he would have reprobated a month before,—i. e., preaching in the Cathedral at Geneva in full concert. I had intended to give you some particulars of my feelings and experiences on this continent, but I have seen too little as yet to be able to form general conclusions, and my visit has been too rapid to have enabled me to get much insight into what is behind the scenes and into what are the real springs

onal life, institutions and manners. In the present imperfect state of my knowledge, it would require a volume to contain all the information and ideas I have picked up; but when I know the subject thoroughly, I shall doubtless be able to compress all that is worth putting into a letter or two. On the same end and principle you know that a minister who writes hard can compose one sermon in the week: he who studies moderately can prepare two; and the man that never studies can preach once a day and thrice on Sundays. It certainly it does not require the traveller to be long on the continent to have all his notions of spiritual worship shocked by the pomp and idolatry of Roman Catholicism. The Cathedrals represent Christian ideas. Gothic architecture is the legitimate growth and an expression of Christianity; and no man has any conception of what this architecture is capable of until he has seen the ecclesiastical edifices of Roman Catholic Europe.

The high embowered roof
With antique pillars massive proof,
And storied windows richly dight,
Casting a dim religious light,

the flying buttresses—light and ornamental as the lace frills of a cap, yet serving as props to the edifice, the great spires shooting far up—careful and varied as frost work, the daring arches and long solemn aisles—all contribute to excite in the mind, feelings of veneration and awe, of a grandeur and a unity reaching out unto the infinite, which no man can feel who enters the barns or mouse-traps called churches, in many parts of Scotland. He who casts his eye from the outside galleries of Cologne Cathedral over its boundless procession of shafts, and buttresses and turrets, and gazes from the streets far up in the sky at the marvellous spire of Antwerp Cathedral, must feel thankful that Christianity has so impressed itself on architecture, and has received so worthy a material representation, and must feel humbled at the thought of his own insignificance, and awed by the immeasurable majesty of the religious idea. And then he is apt to imagine that here surely we shall see the practice art made the handmaid of Christianity; the people educated through the noblest personifications of the painter and the architect up into a pure and living spirituality. And perhaps he begins to pity the cold and dreary and meagre Puritanism which would ignore the beautiful; and to censure the unparalyzing iconoclasm of Calvin and Knox. But alas! enter and see the worship, and note that the worshipping of God by images comes first. It is not before the great paintings of Rubens or the statues of Thorwaldsen that the people bow the knee, but to coarse daubs, and beggarly and bedizened red-checked dolls. It may be, the love of some saint or virgin is given them to adore; or they tell their beads, or they lift their eyes to the painted stucco—when they were Buddhist devotees instead of Christians, worshipping the Father “in Spirit

and in truth.” How could men who felt they had souls and that God the Father must speak personally to them, men like Luther and Latimer, tolerate such Fetish worship. They were forced to protest and fight against it in the name of God and of the human soul. And then the sin of schism lay not with them but with the Church which would not receive their true witness-bearing, and which unchurched itself when it hurled the thunder of excommunication against them. Sadder sight indeed I have seldom seen than that presented in the interior of those Cathedrals; to hear priests, some mumbling, and some drearily chanting with monotonous sing-song intonation, the high service, while the little choristers are making faces or shuffling on their dirty robes in the sacisty; to see the tottering old women with eyes fixed on a painted doll, while she cries to Mary, or the little boy beginning his religious career in superstition, by timidly dipping his hand into the basin of holy water, or the young girl in the confessional, pouring her whole heart forth to the low-browed priest. Alas! alas! is this the worship Jesus Christ spoke to the woman of Samaria.—is this all the length that Popes and Cardinals have brought us during all the long centuries of the Christian era, that have passed away?

Neither is this idol worship confined to the churches. The crosses scattered over the country are perhaps not so much to be objected to, because they are really a sign that you are not in a heathen land, and an ever-welcome sign too; but what can we say of those coarse statues of a crucified Saviour and those gaudy high-colored virgins in stucco, set upon “every high hill and under every green tree,” but that they lead to idolatry of the grossest kind. I do not like the Romish system of denunciation and anathema; but often when the full abomination of Popery is plainly revealed, is one tempted to execrate it not only “in the name of the Lord,” but with unhalloved human passion. Yet better is it for us to beware of the leaven of Popery among ourselves; to attempt to heal the distempers of our common Protestantism, and to provoke those who differ from us, not unto wrath, but unto love and good works. In this letter I have referred to some of the iniquities of Romanism. Had I been a Papist, doubtless the evils of Protestantism on the Continent would have proved the burden of my complaining; and an equally fertile subject it would have proved.

For the “Monthly Record.”

REFUGE.

Numbers xxxv, 18; Romans viii, 1.

When God bestowed on Israel's race
The promised land as dwelling place,
And gave to Abraham's honored line
Inheritance in Palestine.

With jubilee and solemn feast,
With revenue for mired priest,
He set apart by high command
Cities of refuge in the land.

Walled cities, as defence to be
From the avenger's stern decree,
Where he for shelter might repair,
Who slew his neighbor unaware.

Three where Judea's morning light
Painted the eastern landscape bright,
And three where in the purple west
The golden sun went down to rest.

With finger posts on either side,
The weary fugitive to guide;
Short was the distance, smooth the way,
To gates wide opened night and day.

Men dyed with blood, but not with sin,
Once safe these sheltering walls within;
No more had wrath or doom to fear,
Safe from avenging judgment there.

We, branches of a foreign line,
Grafted into Israel's lineal vine,
Need refuge where our souls may hide
From doom of heedless suicide.

We, unawares, still day by day,
Ruthless our life eternal slay:
Have we a city on the plain,
Strong, the avenger to restrain?

Lord! in thy covert we abide,
At once our refuge and our guide;
Forever open when we need
A God to help or intercede.

From every land, from east to west,
A sign-post pointeth to thy breast;
We cannot from the pathway stray—
Thou art thyself the living way.

Pursued by judgment, doomed by fear,
We find our refuge city here;
Thy lifted cross, thy pierced side,
Will save the weary sinner hide.

Self-slayers, self-accusers, we,
Saviour! we helpless fly to thee.
O, shelter us! as here we stand
Pleading for refuge in thy land.

Give us the robes thy children wear;
Give us the manna, sweet and fair;
Give us that living draught of thine,
To make our yearning souls divine.

So shall we our accuser face,
Strong in Thy pardon and Thy grace;
So, Lord, forever may we flee;
To find a sure defence in Thee.

M. J. K.

NEWS OF FEMALE MISSIONARIES.

Few of our readers are, perhaps, aware that a Missionary Society of a very interesting kind, in connexion with the Church of Scotland, is conducted with great zeal and success by ladies, whose object is the conversion and education of Indian females. This society has now been in operation for many years, and the good work has been quietly, but faithfully and energetically carried on, till it has extended to, and received support from nearly one half of the parishes throughout Great Britain and Scotland. Had the undertaking been in the hands of some other sects, their operations would have been sounded far and wide, and we do not know but that it would be well both for the sake of the mission itself, and the additional influence which great publicity always secures, that the labors of these excellent ladies should be as extensively known as possible. How wide the field is, and how sad and dark the thick cloud of ignorance and superstition which has overhung India for many centuries, is known to all, and even the smallest amount of success is matter for encouragement, as letting in even one ray of divine truth which may yet irradiate the whole of this benighted empire.

Among the list of patronesses we find the names of ladies of the highest rank, such as the Duchess of Argyle, Lady Belhaven, and others. The presidents include the very choice of the ministers of our Church, and the committee and collectors, we doubt not a vast proportion of the zeal and practical piety which make us what we are. The exertions of these ladies are not only worthy of all praise but of deep and prayerful gratitude by every one who loves the Lord Jesus Christ, and is a friend to the advancement of his kingdom. May their good work go on and prosper, and may it excite others both at home and abroad to imitate so good an example.

At present upwards of 180 young persons are being brought up, and are receiving a careful Christian education at the expense of this society. The scene of these operations as yet, has been confined chiefly to Calcutta, but ramifications are beginning to extend themselves to the other Presidencies, and we have no doubt, will be followed with the very best effects.

We are glad to see that their funds amount

the considerable sum of £5408, and that Home and other contributions amount to only £1700 per annum. Indeed, its proportions almost entitle it to be ranked as an additional scheme of the Church. There is a fact worthy of notice, for more reasons than one, and that is, the very handsome sum we have just mentioned is made up almost exclusively of very small individual sums, nearly three-fourths being one shilling a year, a penny a month, and the collectors being many, indeed in the generality of cases, those of the highest rank in their respective parishes. The amount of labor must not be very considerable, but no great result is to be gained without labor, and we know of no occupation so feminine, so becoming, and so truly dignified and useful as the one to which we are now directing attention. It shows, besides, the wonderful efficacy of small sums; but it produces something else which does not appear immediately on the surface, and that is the living and universal interest it awakens, in the minds of the humblest, in the great principles of our holy religion, while it enlists their energies in a great and glorious work.

We present our readers with some extracts, &c., from the Report of last year.

SEVENTY-SECOND ANNUAL REPORT OF THE
SCOTTISH LADIES ASSOCIATION FOR
THE ADVANCEMENT OF FEMALE
EDUCATION IN INDIA.

Your Committee deem it unnecessary, on the present occasion, to make any lengthened report. The *News of Female Missions*, which, at the time of your last Annual Meeting, had just been commenced has been carried on with increasing success; and in its pages will be found, by all who take an interest in your operations, the intelligence received from India ever as it arrives. It is no longer necessary, therefore, that your Annual Report should contain that full information which we formerly did.

On the present occasion it will be sufficient to report merely as to the intelligence from India which has recently been received, that of an encouraging character.

From Calcutta Mr Herdman, to whom your Committee anew desire to express their deep obligations, in a letter written in March last, bears testimony to the unwearied zeal and increasing devotedness of your superintendent Miss Hebron. Miss Hillier, sent out by your Committee to assist her, arrived on the 1st of January last, and Mr. Herdman reports that "she has entered with much zeal, and with much promise of success, on her

class duties, that she is working hard at the study of Bengali, and is full of zeal to embrace every opening for labour in her Saviour's cause among the benighted daughters of India."

Of the Orphanage Mr. Herdman writes, that the Annual Examination, which had just taken place, was a searching and satisfactory one, in which Messrs. Henderson, Ogilvie, and Forbes, of our own Church, Mr. Sandys of the Church of England, and Mr. Sale a Baptist, took part. In October last three of the wards were baptized, and Mr. Herdman bears testimony that they walk consistently.

The number of children attending the day schools at Calcutta reported in last year would appear to be much the same as was then stated; but a fourth school has been opened since the New Year, and Miss Hebron, who visits it regularly, reports that the children in attendance number 40.

From Madras your Committee have been favoured with recent letters from the Senior Chaplain there, Mr. MacFarlane, who has taken a warm interest in your operations, and to whom, both for advice and assistance, they feel deeply indebted.

Your Institution there is now under new management, Mrs. Anderson having been appointed matron, and one of her daughters principal teacher. Of this arrangement Mr. MacFarlane reports most favourably. The attendance at the Institution, which was formerly from 120 to 130, has increased to 184, and the orphans have recently been increased by 14, their number now being from 20 to 30. During last year three of your wards were married, two to catechists of the London Mission, and one to a teacher connected with the American Mission.

Of the operations in Ceylon also favourable report had been received.

Your Committee beg to acknowledge, with deep gratitude, the warm interest felt and manifested in the work of Female Education in India, both among old and young, in Canada. During the last year there has been remitted to your treasurer from Canada £75. 10s., to be expended in support of orphans appropriated to various schools, and in support of the Canadian School at Calcutta.

In regard to Funds your Committee have to report, with gratitude to the unknown donor, an anonymous donation of £60, forwarded through Dr. Muir of St. Stephen's, the interest of which is to be applied at his discretion towards and educating at a Hindoo female.

In regard to their whole operations, they now heartily give in the appeal contained in a recent letter from Mr. Herdman of Calcutta, who says, "I do earnestly ask the intercession of God's people on behalf of the Orphanage. These are days when He who heareth prayer is answering, by even copious showers, the cry of those who unite in pleading with Him for the abundant influences of His Holy

Spirit. Let, then, importunate and believing prayer go up in the name of Jesus for this institution from the hearts of its numerous supporters; and oh! if only drops of blessing come down on it, what a revival of true godliness shall we see! What vitality and what breaking forth on the right hand and on the left, to the honour of our dear Redeemer, and the everlasting salvation of many souls!"

LETTER FROM THE REV. MR. HERDMAN TO
THE REV. MR. NICHOLSON.

Calcutta, March, 1860.

MR DEAR SIR,—God has mercifully spared me another year in this great, guilty city, to report on the operations in and around it, which are carried on by the desire and at the expense of the Scottish Ladies' Association for the Female Education in India.

I. The Orphanage has continuee on the same premises, 111 Boitakhanah. In some respects the place has proved objectionable, but no better has been found, and now it is probable that we shall have to fulfil the lease by an occupancy of two years more. We have no cause to think it unhealthy, although in course of the year several of the inmates have been removed by death. The truth seems to be, that many of the poor orphans are brought in originally in a very enfeebled state, with no strength of system, and some of them never attain to vigour, but after a shorter or a longer period they pine away. I do not remember that there was anything of special interest with regard to those who have lately passed from us. In the case of every one, if I mistake not, Miss Hebron was very hopeful—judging by the children's conduct rather than by mere verbal expressions—that they had been taught by the Holy Spirit to know Jesus, and to repose their heart's trust in Him as all their salvation and all their desire. If so, they are singing before the throne now; and they will be for a crown on *that* day unto all who in love sought their conversion from Satan to God.

Of Miss Hebron I need say no more than that I believe our gracious Master will testify respecting her—"She hath done what she could." The glory be all His!

She has been but indifferently aided during the greater part of the time under review. The assistant, who was employed as a day-teacher, ceased to evince that interest in the work without which we could expect no blessing, and her services were therefore dispensed with some months ago. Looking for a lady from home, we appointed no successor. Then you know how Fatima disappointed the hopes we had entertained of her being an efficient matron. However, in her place Miss Victor has proved hitherto a trustworthy and useful person, of apparently Christian principle.

VOL. VI.—No 11.

It was on the first week-day in January that Miss Hillier arrived by the Overland steamer. She has entered with much zest, and with much promise of success, on her class-duties. She is working hard at Bengali, and she is full of zeal to embrace every opening for labor in her Saviour's cause among the benighted daughters of this land. It will be no more than I now anticipate if, before 1861 expires (please God), I am able to write that she is not only of great value in the Orphanage, but that she is also obtaining admission into the zenanas of respectable native families. But the future is in our Saviour's hands. One of the most pleasing features, at present, of the school is, the vigor with which the singing is conducted. As I approached unawares, last week, I wondered what old Scotch melody struck on my ear. They were sounding forth Bengali words to the tune of "Bonnie Laddie! Hieland Laddie!" and before I left I had it over again, joining heartily with them to their great gratification. "Auld lang Syne" is another of their airs to sacred lines.

The Candian school prospers under its energetic teacher Gris Chunder Dutt. From 30 to 35 are present; 3 being in the highest division, 6 in the second, 4 in the third, and all the rest at alphabet, &c. I was there also a few days ago. We had "God Save the Queen," in Bengali; an object lesson; general questions in geography and the maps of Bengal; with catechizing on Scripture events. The best girls read with ease.

A fourth school has been opened since New Year; but I am sorry to say I have never yet been able to visit it. It does not, however, lose much by that. Your invaluable superintendent goes to it, as to others, frequently. It is situated on the continuation of the Upper Circular Road, and may be called the Manickollah School. Its teachers, Christians of course, are named Okhoy and Rachel, receiving 12 rupees per month. Miss Hebron informs me that the children number about 40, and adds:—"Two of the girls had commenced reading the 'Peep of Day' very nicely, but were removed to the Normal School on the plea that they were their old scholars; three others are getting nicely again."

Yours, &c.,
JAMES C. HERDMAN,
Senior Chaplain of the Church }
of Scotland, Bengal. }

THE FOREIGN MISSIONS OF OUR CHURCH—
INDIA.

During no previous period of its history has the Church been so alive to the importance of missionary exertions, as at the present day. The field is wide almost as the world itself, interesting and inviting every where, though dark and desolate enough

Each section of the evangelical portion of the Church is active and zealous in equipping and sending forth missionaries to show the poor Heathen the way of salvation, some choosing one portion and some another of this waste and howling wilderness. The Church of Scotland has for some years past been expending a large portion of its means and energies upon the reclaiming, or enlightening of certain parts of our vast Indian empire. We may easily understand that among a people of so many different races and beliefs, whose superstitions have been the growth of centuries stretching back to the dawn of history, the work of conversion to any appreciable extent must be well nigh hopeless. Still who can tell what God in His providence has in reserve for even the weakest instruments. Our success, small as it is, compared to the ocean of error and ignorance before us, ought to encourage us to persevere. Our very difficulties ought to be incitements, and every new opening, nay, every individual instance of a poor sinner brought from darkness to light ought to be a matter of rejoicing. Let us remember that this great country embraces an area nearly as large as Europe and a population three times as great as the whole continent of America. Nearly the whole of this vast territory is either directly or indirectly under British control—feels to some extent the privilege of British institutions and the protection of British laws.

But that spirit of universal toleration so characteristic of the doctrine of Christianity has prevented us from thrusting even gospel truths upon the natives. Their superstitions dark, degrading and sensual as they are, have always been and are still respected, perhaps too much respected. In this spirit we rejoice, though it will never be appreciated either by the ferocious Mussulman or the pliant and crafty Hindoo. In order to establish Christianity in the heart of even one Hindoo, we have not only to convince him of its truth, but what is of far greater difficulty, to break up the whole superstructure on which society is built. Caste has been, and will be, our greatest and all but insurmountable difficulty. To become a Christian in India, is to become an outcast in its most literal and terrible form, to be shunned by all as a wild beast, to lose name and character and home and family and friends—to lose caste—that

most dreadful of all misfortunes in the eyes of a native. Is the slow progress of truth then to be wondered at? Nay, is it not rather to be wondered that we should make any progress at all? Yet glory to the Most High, progress we are making in the face of all these difficulties. Were we to use the arguments of the Mussulman conquerors—fire and the sword, beyond all doubt, India within a short period would become a land of at least nominal Christians, for after all, the one idea possessed by the Hindoo about being made a Christian, is not by force of argument, but that he will be obliged to break his caste. If this happens, even by accident, he is lost beyond recall; should he eat flesh, or eat with a Christian, or even out of a vessel used by a Christian, he loses caste—he is nothing, and this is the constant source of dread in which he lies lest by this means he may be forced into Christianity. Religious belief is with him not a mental but a physical process, which may be received by the mouth, not by the understanding. This was no doubt the cause of the fearful insurrection which lately spread over India like a consuming tempest; the greased cartridges were believed to be nothing more or less than the means by which they were to be deceived into Christianity.

It is very evident that to attempt to make much impression upon the great mass of a population so constituted is nearly labor thrown away. There is the difficulty of language, and the far greater difficulty, the prejudices and jealousies of the people. They are to be reached chiefly through schools, and by educating and supporting native teachers and preachers, by building up a native Christian ministry. Both these plans are being carried out with great vigor and success by our Church in all the Presidencies, and on a constantly increasing scale. Their effect will be seen and felt on the rising generation, and an influence silent but irresistible will be at work on these dense masses of humanity, widening and deepening, as the blessings of European civilization, and the elevating spirit of gospel truth are being more experienced.

We had intended to present our readers with an abstract of the General Assembly's Report for last year on this important scheme but regret that we have mislaid the paper.

but we trust to be able to do so in a future number. The following extract of a letter from one of our missionaries, giving an account of the licensing of two native preachers, will be perused with interest:

THE LICENSING.

At our last Presbytery meeting (Wednesday, the 13th June,) we licensed Daniel Jacob and Joseph David, the two senior catechists in the Mission, to be preachers of the Gospel. At former meetings we examined them upon their knowledge of Moral and Mental Philosophy, Natural Philosophy, Greek, Divinity, Hebrew, and Church History; and although the examinations they passed were not so satisfactory as we could have wished, their backwardness arising greatly from the adverse circumstances in which they have been for some time placed, having no European missionaries to conduct their studies, yet the knowledge they displayed of Church History and Divinity was most commendable, and met with the approbation of all the members of Presbytery. On Wednesday they read the discourses which were presented to them—two in English and two in Tamil. They were sustained, and thereupon they were licensed to preach the word—Mr. McFarlane, the Moderator of Presbytery, giving them a very earnest and faithful address.

These two evangelists are of the respective ages of 36 and 32; and of course the Mission Board will have forthwith to determine how and where they are henceforth to be employed. Anxiously shall we watch their progress, and increasing shall be our prayers that they may be honest and fervent laborers, and that the pleasure of the Lord may prosper in their hands.

By next mail, or by that following, I hope to be able to write you an account of a movement that is at present taking place in Southern India, and which is "marvellous in our eyes." When you read the extracts from our missionaries' letters, which I trust to send you, you will joyfully see that the Spirit of the Lord is in the midst of us reviving His work. Let me here simply quote a sentence from a letter I have received from the Secretary of the "Church Mission Society," who is in continual communication with the missionaries of that society, almost all of whom are stationed in the south. "There can be no doubt," he says, "but that the work is indeed of the Lord. In more than 150 cases of nominal Christians, and in the cases of a few heathens, the fruits of the Spirit have been shewn in a thorough change of life, an earnestness in making known Christ where before lips hardly opened to His name; the whole movement characterized by a depth of feeling and sobriety which only the Spirit could bring about."

I will now for the present close, simply

pleading upon my friends at home not only to sympathise with us, not only to pray for us, but to give liberally of the gifts which God hath bestowed upon them towards the support of their Indian Scheme. As we are thus employing new agents, and opening new stations, and striving to do more work for the sake of God, we of course require more means at our disposal. Where else, for the present, can we look for aid but to the members of the Church at home. Therefore it must be extended to us with a willing heart and open hand, if ever the Church of Scotland is to do its work nobly in India, commanding the blessing of God and the approval of men.

I remain, &c.,

STEWART WRIGHT.

LETTERS TO THE MODERATOR OF THE GENERAL ASSEMBLY.

We have much pleasure in publishing the letters given below, written in answer to the kind and sympathising communication received some time ago by the various Synods in British America from the Parent Church. To that church we owe much, and it is with feelings of no ordinary kind that we observe that the interest in our welfare is as strong and fresh as ever, and our trust and prayer will be that those kind and Christian feelings may ever be felt and ever reciprocated. These excellent letters betoken a long continuance of that close and trusting connection which now exists between us, and we hope that as we grow in strength so will grow in our affection to the church of our fathers—and that her efforts in the cause of Christ in all parts of the world may at length rouse us to an humble, but earnest imitation of her good works. The letters appended are from the respective Moderators of the Synods of Nova Scotia and New Brunswick; the Rev. A. McLean of Belfast, P. E. I., and the Rev. Dr. Brooker of Frederickton, N. B.

Manse, Belfast, P. E. Island,
January 23, 1860.

DEAR SIR,—As Moderator of the Synod of Nova Scotia, it affords me sincere pleasure to acknowledge the joy with which we received from you the communication from the General Assembly of our beloved Church, addressed to us in common with the others synods and churches scattered over the wide and distant colonies of our empire.

Many and strong are the ties which bind our affections to the Church of our fatherland. As the Church of our fathers, we were early trained to regard her with unfeigned veneration and love. Within her sanctuaries, our dear departed friends, whose names and virtues we cherish in fond remembrance, were wont to join in the praises of God. There they received the instruction and the training by means of which, we trust, they were fitted to enter the inheritance of the saints, and mingle with the pure and holy in the realms of bliss.

On this account we do, and we shall continue to love the Church of Scotland. We shall not cease to pray, "that peace be within her walls, and prosperity within her palaces."

But, while we love that Church for our fathers' sake, still more strongly is our attachment entwined around her as our own Church—the Church to which, under God, we are indebted for the privileges we enjoy, and the hopes we cherish. As ministers of Christ, all our dearest associations cluster around her institutions. Neither distance nor time can weaken this feeling. I think we can, in truth, say, "If I forget thee, let my right hand forget her cunning."

Thus fondly attached to the Church of our fathers, it may easily be conceived with what feelings we received such undoubted proof of her remembrance and sympathy, as that conveyed in your truly Christian and affectionate letter. Often have many of us felt much need of encouragement and sympathy. In many ways we have difficulties to encounter that are unknown to our brethren in the parishes of Scotland. Our field is extensive, our number is small. Our labours are often exhausting to the mind and body, and in many cases, the minister is so isolated, that he is seldom refreshed and cheered with the society and fellowship of his brethren. It is true, that in these circumstances there is nothing to justify any of us in regretting that we made choice of this field of labour. Were its difficulties unspeakably greater, willingly should we meet them all, in the service of our Divine master. When we remember His mission to earth, His life and death, and the blessings and the hopes with which His love has enriched us, the thought of grudging to surrender all, to forsake all and to deny ourselves to all for him, should be hateful to our hearts. We do not regret that we were led to make choice of this distant field. We then followed what appeared to us the path of duty, and while we pursue that path, we know that God will not forsake us. I trust we can say from our own past experience, that His presence to comfort and encourage, and His grace to strengthen, are abundantly sufficient to make up for all the difficulties and self-denials we may have to endure. But, while we must not turn away from Him to seek encouragement from other sources, it is most refreshing to our spirits to feel that we have the sympathy and the prayers of the ministers and the Churches of Christ in the land of our fathers. We thank God that He has moved the hearts of our fathers and brethren in the venerable Assembly of our Church to send us this token of their affection. It has awakened our sympathies. It has cheered our hearts, and I trust it has led each of us with increasing earnestness to plead with God, that He would bless our church at home and abroad, that He would animate her ministers and people with still larger measures of zeal, for the glory of her

great Head and the advancement of His kingdom among all the tribes and nations of mankind.

Permit me, reverend sir, to present on my own behalf, and on behalf of the Synod of Nova Scotia, the assurance of our esteem for yourself personally, and our earnest prayer that you may be long spared to assist in the councils of our Church, to share in her every enterprise and labour of love, and in the end to receive, with all the faithful brethren in the Lord, the crown of eternal glory and joy.

Yours, &c.,

ALEXANDER MACLEAN, A. M.
Moderator.

Manse, Fredericton N. B.,
30th April 1860.

VERY REV. SIR.—The letter signed by you, as Moderator of the General Assembly of the Church of Scotland, and addressed to us in name, and in accordance with the instructions of that venerable court, reached us in due time; and we feel that we may, with all propriety, use the words of Scripture and say, that "when we had read it, we rejoiced for the consolation."

We, in name and by appointment of the Presbytery of Saint John, have great pleasure in requesting you, in return, to convey to the fathers and brethren our warmest thanks for their friendly remembrance of us, and the kind interest they have always manifested in us and the people among whom we labour.

We regard your friendly epistle as an additional mark of the affection and care which the Parent Church has uniformly shewn towards her children in every land; and we are much encouraged and cheered in our labours by the expressions of fatherly kindness and goodwill which you have conveyed to us.

It is peculiarly gratifying to us to be assured by you that we enjoy the sympathy, and have an interest in the prayers of our dear brethren and friends in our father land—many of whom, though we are now far apart, are associated in our minds with the tenderest recollections of early friendship, and the still more sacred claims of Christian love.

There is no doubt that the minister of Christ, in a new country like this, has often, as you justly remark, difficulties to contend with, and hardships to endure that are not known to those who are placed in more favourable circumstances, still we have felt it to be an unspeakable privilege that, amidst many discouragements, we have been honoured to minister in holy things to not a few of our expatriated countrymen and their families, and we can never too strongly express our sense of the liberality of our brethren at home, who have so generously aided many of our weak congregations, so as to maintain among them the ordinances of religion.

We earnestly entreat that you will not cease to remember us and our people in your

prayers, that we all may be partakers of that Divine grace, without which we cannot hope to see the Lord's work prospering amongst us.

We beg you to be assured that, though led in the gracious providence of the great Head of the church to follow a portion of her children to this distant colony, yet neither distance of time nor of place can, in any degree, diminish the affection which we have ever cherished towards the Church of Scotland, of which we still fondly speak as our Church. Believing that she still contends for the truth as earnestly, and that the gospel is preached from her pulpits as faithfully as ever, our love towards her has not waxed cold, but has rather increased in fervour. We rejoice still to claim connexion with her, and having been so often benefited by her parental counsel, and sustained by her liberality, we are firmly resolved to maintain that connexion in spite of all opposition, from whatever quarter it may arise.

We are comforted by the assurance that you will not cease to encourage young men of piety and zeal to join us in our labours in our Master's service in this country. We may well say, in the words of our blessed Saviour, "the harvest truly is plenteous, and the labourers but few;" and it is our earnest prayer that "the Lord of the harvest may send forth other labourers into His harvest" to aid us in the work to which we are called, in this the land of our adoption.

Praying that the great Head of the Church may continue His presence and blessing with our beloved Zion and all her branches, however widely spread; and hoping that the Lord may prosper your work yet more and more, we, in name of the Presbytery of Saint John, in the province of New Brunswick beg to subscribe ourselves, &c.,

JOHN M. BROOKE, D.D.
JOHN ROSS.

JEWISH MISSION.

(From H. & F. Missionary Record for Sept.)

SALONICA.

For some months past the Rev. Mr. Crosbie, the ordained missionary at this station, has been laid aside from duty through fever and ague, but he has now, through the blessing of God, been partially restored to health and enabled to return to his post. We are the more thankful for this as the most recent intelligence affords grounds for anxiety lest the spirit of bigotry and intolerance so fearfully exhibited in Syria may extend to other districts of Turkey; and at such a moment it is of vital importance that the responsible head of the station should be on the spot. May He who can make the wrath of man to praise Him, and who can restrain the remainder of his wrath, keep our brethren safe un-

der the shadow of His wings, and overrule all these calamities for the promotion of His own glory and the hastening forward of His kingdom. The following letter received from Mr. S. Schillinger in the end of July contains the most recent intelligence in regard to the station:—

I thank you for your dear letter of 19th of June. Your and the honorable Committee's kindness in assisting and praying for the Lord's work is always a stimulation to us, and we have every reason to be thankful to our heavenly Father for strength and health as well as for the prosperity of our work.

We began this week our summer vacation. The last school-day we had a visit from Captain Haram of the "Laconia." After hearing the pupils some lessons in their respective languages, he invited the whole school on board of his steamer. He had the kindness to send his boats to take the pupils from and to the sea-shore. He treated the children and they sang hymns with the accompaniment of a beautiful harmonium.

As for the state of our school, I may mention that we had 40 pupils, but some went away again. They could not bear to be called by other children Protestants or Phramasons (*i. e.* free-masons, a nickname applied in the East to Protestants and freethinkers by those whose interest it is to confound them together). Last week a boy of 14 years was attacked by three Jews. They threw him on the ground, beat him, saying "Why did you become un Christiano?" went afterwards with the boy in the Bazaar to find those Jews, and showed them from the Old Testament how the wicked—viz., Cain, Joseph's brethren, Korah, &c.—always persecuted the servants of God, and asked them if they would have their part with Korah, who went to Gehenna. Besides this I told them that all the world is speaking about persecution from the part of the Turks, but now do you begin to persecute.

Last week arrived here a former Greek priest, who has been, as he states, imprisoned in Evos for the sake of his Protestant principles. Soon after his arrival he fell—as the doctor says, from want of food or cleanliness—into illness. The man was in great want, had not changed for a long time his dresses. Our Christians contributed to give him clothes. I am always suspicious in respect to Greeks; but this man seems to be a man knowing the Truth. When I know him better I will write more about him.

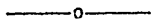
Mr. Crosbie sent a box with books from Constantinople. I visited with Hebrew books the most important Jewish school here this last week.

From Cassandra I have letters every week. By the last letter I learned that both the brethren had the fever at the same time.—The Protestants did all in their power to nurse them, and even the Jesuits offered

their assistance. They recover now. When I have seen them I will write to you again.

July 24.—Yesterday came one of the Jewish inquirers and told me that about 40 Jews have joined to bring him into prison, or to beat him when he visits my house on Saturday. He had several times (once in the street, when the Roman Catholics had a procession) given witness of the Truth, and does so among the Jews; therefore they dislike him, and curse him.

We have much speaking here about what occurred in the Lebanon, Damascus, and lately in Constantinople, and there were some vague rumours of like things being attempted here. The Greeks have for some time past had in the "Ecclesial" bells, and the Turks could not without gnashing of teeth hear the continual jingle of the bells. They tried to do something with the assistance of the soldiers; but the military Pasha told them to keep quiet, or he would direct the cannons against their houses.



THE APPROACHING TRI-CENTENARY.

Our readers are aware that the Church of Scotland, both at home and in the colonies, intends to celebrate the three-hundredth Anniversary of the Reformation from Popery on the 20th day of December next. There is perhaps no epoch in our history more worthy, not only of being held in everlasting remembrance, but of being celebrated as a day of days—when divine truth burst forth and emancipated itself from Popish thralldom, when Scotland was restored from darkness to light, and put her foot upon the first step which led her to so distinguished a place among the nations. We are, for the most part, the children of that country, we are the adherents of that Church, which through a thousand dangers, has brought down her banner as pure, and proud, and independent, as when it was first unfurled. It has been brought down, and now it costs us little to guard it. Freedom of thought and action has been conquered for us. We sit in ease and safety under our own vine, our very name an ample protection for us all. We have an open Bible and a preached Gospel, and the days when our forefathers had to worship on hills and in glens, with arms in their hands, and frequently to seek shelter in the caves of the earth, have passed away, it is to be hoped, for ever. But is there not something in our hearts which tells us that we should raise a cry of holy, grateful joy,

in memory of our national and mental emancipation. There are names to be remembered, there are deeds and sacrifices to be recounted and rejoiced in, with feelings which no distance of time can efface or weaken. What though we are far away from the scene which witnessed those mighty works, we are still their active and living participants; we enjoy their effects, and we share in the glory of their history. We have but to look at other countries, where error triumphed, or no Knox fought for and wrested liberty from the grasp of a tyrant, to understand the full value of the boon we enjoy, and the gratitude we owe to our immortal deliverers.

It is well that our people should be sensible of what has been done for them, and of the magnitude of the blessings we possess in an open Bible and an unfettered mind. We feel nor hear not the clank of the mental chains which forbade our ancestors to assert the dignity of man, and use the attributes which God had given them. Let us rejoice with a grateful and pious joy in our happier lot, and render the due measure of honor to those noble and intrepid spirits who have won for us so great an inheritance. By doing so, we may gather some portion of their earnestness and will, and enshrine our principles in our own and their children's bosoms. The very ease we now enjoy has in it the germs of danger. We are apt to be engrossed with mean and perishing and sordid aims, and we require to have our hearts drawn away to the contemplation of the greatness, the unselfishness, the sufferings and the triumphs of the illustrious dead. It is well occasionally to bring ourselves into comparison with them, that we may understand their greatness and our own littleness.

The Reformation! What is there in the very word! Liberty has been stricken down and put in chains, and kept in noisome darkness, and some great man has stood forth and struck down the tyrant, and burst open the dungeon and let out the captive to the light of Heaven amidst the shouts of thousands, and a grateful people cherish his name in their hearts, and speak it to their children, and make it a sacred and household word. Such feelings do honor to our common natures, and bring us nearer to that great Being whose image we wear.

How then shall we in this part of the world

celebrate that great Anniversary which no one of living men shall ever see celebrated again. It would be well to give the matter careful consideration, whether we may not be able to take advantage of the occasion in a manner worthy of its name. As Protestants, as members of the Church of Scotland, we ought to endeavor to render it and ourselves due honor, by clothing it with an interest, and giving it an eclat worthy of it. Shall we be content to have an ordinary service in the Church, a sermon and a prayer, which probably few will care to attend, and which can do very little towards awakening the minds of our people to the greatness of the day they come to commemorate, or leave behind it any impression at all commensurate to the value of the blessing which that event secured for them and their posterity. Or might it not rather be made a day of remembrance, when the ministers and people of our Churches shall come together, and with one heart and soul render thanks to the God whom Knox served, and in whose cause Wishart and Patrick died? We think it might be so, that it ought to be so, and it will be so, if we have not greatly degenerated from our fathers. We will not pretend to suggest *how* it ought to be carried out, what each one or any one ought to do, but we do not think we are going beyond our province in calling the earnest attention of the people of our Church to the circumstance itself. To be done worthily will require arrangement, preparation, consultation, meeting of friends and members from the various Churches, and appointment of parties to put matters in working order. We are not afraid that there is not ability enough in our midst to make the occasion interesting; we think our people are sufficiently attached to our holy faith, and alive to the great spiritual blessings won for them in 1560, to take a deep interest in any such arrangement. There is not much time to be lost. The method of arrangement was left to the Presbytery of Pictou, and we hope it will take the initiative with zeal and earnestness, and that the laymen of the Church will render them all the assistance in their power, that all parties will labor to bring about a celebration worthy of the cause, and creditable to the Church of Nova Scotia in connection with the Church of Scotland.

SABBATH SCHOOL LESSONS.

We would beg to call the attention of clergymen, Sabbath School Teachers, and indeed of all who take an interest in the Sabbath School, to a scheme of lessons prepared by the Halifax Sabbath School Association in connection with our Church. Every one who has had the slightest experience in these matters is aware of how much importance method and arrangement are in a school. They are in fact the secret of all interest and satisfactory progress. It is not enough that the lesson for the day has been duly prepared, but the whole scope and plan of it ought as far as possible to be placed before both the teacher and the pupil. Wherever any considerable number of children are brought together for instruction, there must be both a unity of object and a unity of plan and system, or confusion and ultimate stagnation are very likely to be the result. It is an idea but too commonly entertained, that it is a very simple matter to teach a few children in a Sabbath School. A greater mistake could scarcely be made; careful preparation, study and forethought are absolutely necessary to effect much if any amount of good. In the class three objects are to be sought; to gain the affection and confidence of the child, to interest and instruct him. If we fail in one of these, we are very likely to fail in all, and we need scarcely tell an experienced teacher that these important objects are not to be gained without serious and conscientious effort. Some people have a natural gift of talking when they have little or nothing to communicate; and are able to go on without stopping for half an hour or more with perfect ease, but little profit either to themselves or others. The result will soon be seen in the vacant or uneasy countenances of the expected listeners, they feel no interest in mere words, however glibly or volubly uttered. The result will be a weariness of the place and of the teacher, a general restlessness and a difficulty to keep order, let alone interest in the class. To keep up interest, is the great matter, so long as that is done, every thing else is easy and pleasant. What a positive pleasure for a teacher to find himself the centre of a little crowd of eager listeners? And this most desirable object may always be attained if the lesson is gone about in the proper manner. Whenever any thing is done either in teaching or preaching merely to occupy time, whatever attempt may be made to conceal it is invariably and at once seen through and does a world of harm.

We see then how necessary it is that we should approach our duties fully prepared. But even mere preparation is not all that is wanted. We ought to prepare after some definite and well understood rule and system. That system should govern not one class but every class and every teacher in the school. The same lesson, taught in the same way

varying of course in proportion to the amount of knowledge, capacity, and tact of the individual teacher, should occupy the whole school under the kind and watchful eye of the Superintendent. In order to reach this object as easily, and at the same time as thoroughly and uniformly as possible, the scheme of lessons to which we now direct the attention of our readers has been constructed for the use both of teachers and pupils. In our opinion, the plan is excellent, and worthy of adoption, in all our schools. It is simple, practical, and judicious.

The whole scheme for the year is printed on a single sheet which must be in the possession of every one in the school. There are fifty-two lessons, one of course for each Sabbath, but perhaps a sample taken from last year will afford a better idea than any description. See opposite column.

The whole list of lessons is printed on a leaf of stout paper which may be folded and put in the Bible, and with ordinary care will last out the year. It leaves much to be done by the conscientious teacher, but will be an immense assistance to him—in filling up, illustrating and developing the lesson. It will secure method which along with application is tantamount to success. We cordially recommend the scheme to our Sabbath School teachers. The sheets may be had by application to James J. Bremner, Esq., Secretary of the Sunday School Association, in connection with Church of Scotland, Halifax. The price is a dollar and a half per 100, and parties intending to apply would confer a favor by doing so as soon as possible, as the number to be struck off for next year will not be greater than what may be ordered by the beginning of December.

GOOD WORDS.

Some time ago we had occasion to mention this religious periodical in terms of high praise, and we are glad to find that its success has been commensurate with its merits. It started with a circulation of 30,000, and now we understand that that circulation is nearly doubled. This is only what might have been expected;—in the first place from the high Christian and intellectual position of its editor, the Rev. Norman Macleod, D. D., its exalted and noble aim, its non-sectarian character, and the brilliant staff of contributors, culled from every evangelical denomination, who enrich its pages. Its great success may also be partly ascribed to the fact that it supplies, and in a most able manner, a want which has long been felt in the religious world—a magazine of a religious character, fitted in point of intellectual stamina to stand side by side with the best periodical publications of the day, and yet so cheap and so interesting, that it is welcome to the table of the highest and the humblest. We would rejoice

Halifax Sabbath School Association of the Presbyterian Church of Nova Scotia in connection with the Church of Scotland.

SCHEME OF LESSONS—First Year—First Quarter.

TO BE TURNED UP AND THOUGHT OVER AT HOME.

1860.	TO BE COMMITTED TO MEMORY.	Scripture text.	S. Catechism.	Class Lesson	Find passages in the Bible to shew	TO BE RUN IN SCHOOL.
Jan'y. 1	1, 2	Eccles. ix. 10.	1	The improvement of time,	The uncertainty of life.	Par xv 2, 5, 6
8	3	Malachi iv 5, 6	3	Gabriel and Zacharias,	How John resembled Elijah	Par xxx 4, 6
15	4	Isaiah vii 14	4	The message to Mary,	The three earliest predictions of Christ's advent	Par xxxix 1, 2, 7
22	5, 6	2 Timothy ii 13	5, 6	The birth of John the Baptist,	That God's promises never fail	Par lxxxiii 1, 2
29	7, 8	Micah v 2	7, 8	The birth of Christ,	The Old Testament Type of Christ	Par lxxxviii 9-11
Feb'y. 5	9, 10	1 Samuel xv 22	9, 10	The Wise men of the East,	The wisdom of simple obedience to the Divine commands	Par xi 1, 4, 5
12	11	Jer. xxxi 15, 16'	11	The massacre of the babes,	What prophet, typical of Christ, was miraculously preserved in infancy, and under what circumstances	Ps xxxiv 7, 8, 17
19	12	Daniel xii 3	12	*Missions instituted by Christ,	The blessedness of being fellow-laborers with Christ	Par xxi 13, 15
26	13, 14	Hebrews xi 25	13, 14	Daniel's youth,	The blessings promised to those who seek God early	Par xxi 1, 2
4	15, 16	Matt xvii. 19, 20	15, 16	Daniel's strength,	The efficacy of united prayer	Ps lxxi 16, 17
11	17, 18	Matt vi 33	17, 18	Daniel's advancement,	Instances of rewards following the faithful service of God	Ps lxxxix 15, 16
18	19	Psalms xvi 1, 2	19	Daniel's trial,	Instances of special preservation in trial	Par xlviii 7, 9
25	20	Romans xii 1	20	Jesus in the temple,	That God's work has the first claim on our attention	Par iv 1-3

to see it in every household, for we are convinced that wherever it comes, its tendency will be to instruct and improve. We are glad to find that "Good Words" may be supplied regularly to subscribers in this Province by Mr. James Patterson, Bookseller, Pictou, who has been appointed its agent, and will supply the public at the rate of two dollars per annum, exclusive of half a dollar when sent by post. We cordially recommend it to the attention of our readers, and trust it will find a large measure of support among our brethren in this Province and New Brunswick.

RELIGIOUS AND GENERAL INTELLIGENCE.

SCOTCH CHURCH IN PARIS.—The *Court Journal* reports that the British Consular Church in Paris in connection with the Established Church of Scotland, was opened on Sunday the 23 ult. The service were conducted by the Rev. Mr. Crombie, who has been appointed by the British Government to this charge—in terms of the Consular Act, 6th George IV., chap. 87—and Divine service will take place regularly hereafter each Sabbath at the hours of eleven and three, in the comfortable and commodious chapel in connection with the Church of the Oratoire, opposite the Palace of the Louvre, the National Protestant Church of France in Paris having in the most handsome manner, granted the gratuitous use of this very suitable place of meeting. Mr. Robert Duff of Fetteresso, in Scotland, and Mr. John McGavin, M.D., of Paris, have been appointed trustees of the church, and Mr. Fowler, bookseller, in Paris, has been nominated secretary, and the establishment is by law placed under the immediate superintendence of her Britannic Majesty's Consul at Paris. This is the first instance in Europe in which the Established Church of Scotland has availed herself of the important privilege conferred on her, in common with the Church of England, by the Consular Act. The event promises to confer the very greatest benefits on our countrymen on the Continent generally, as well as as in Paris; and the Church of Scotland is now engaged in the effort to establish consular chapels in various other foreign countries, where a great resort of Protestants points out the step to be most desirable.

THE PARISH SCHOOLS.—DISCUSSION AT THE SOCIAL SCIENCE MEETING.—The following is a consecutive report of the discussion on this subject which took place in the Education Department on Thursday and Friday last:—

On Thursday, Principal Tulloch read a paper on the Parish Schools, in relation to plans of National Education for Scotland to

the Universities and the Church. He believed that till the churches, and especially the clergy, learned a better spirit, it was in vain talking of any system of education removing sectarianism. Under the present system teachers and pupils of one faith were associated together. This was far from being a good system; but the churches and their mutual jealousy had forced upon Government the peculiar bias of the system. He could not understand the objection to Romish schools receiving Government aid. None would now argue that Roman Catholics should be excluded from benefits in which others share. (Applause.) It was not possible even if desirable: The real objection to the Privy Council system was, that it did not meet the educational wants of Scotland. The old parish schoolmaster was generally a man of academic training. (Hear hear, and applause.) But the connection of our Universities with our schools is in danger of disappearing. (Hear, hear.) The teacher passes from the Normal School straight to his work of teacher. He was, therefore, an inferior teacher, and an inferior man—less cultivated and less capable of imparting a scholarly stimulus to aspiring boys. Want of a University career was in every respect fatal. They were called to consider the secular system based on the principle of combined secular with separate religious instruction, as in Ireland. Using the word education in its highest sense, without the religion it must be worthless; but this sense of the word is one in which it cannot be fairly arrogated to any school instruction, which must be regarded simply as means towards the attainment of such education. But no man is entitled to call any element of knowledge common or unclean—(applause)—and the mere isolation of dogmatic teaching from common school routine cannot, except on grounds which he felt to be unchristian, be condemned as irreligious. He therefore could not sympathise with the outcry against the secular system. It left the churches to settle questions of dogma among themselves, and convey their instructions in their own way to those who might choose to receive them. He objected to abolishing from the mere desire of uniformity, the venerable parish schools of Scotland, and he objected to placing the election of teachers in the hands of local boards, in which intolerance ran riot. The prejudices against secular education must be considered; but he believed that, so far as the unoccupied educational field was concerned, its change must be in that direction. (Applause.)

OPEN-AIR REVIVAL MEETINGS AT MONTROSE.—Open-air meetings "to unite in prayer to God for the outpouring of the Holy Spirit upon the town and neighbourhood," were held in the Links of Montrose on Friday and Saturday last. The meetings were con-

ducted in a similar manner to those already held in different parts of Scotland, and one or two of the gentlemen who took part in the latter were present. On Friday, at eleven o'clock, some dozen clergymen and laymen took their stand on and around a wooden platform erected near railway bridge, and in short time an audience of from 500 to 1000 individuals assembled. The proceedings were then commenced with praise and prayer, and short addresses were delivered; stirring appeals being addressed to those present to embrace the "offers of mercy" and to "take hold of the Holy Ghost," who was represented as hanging over the whole town. Nothing particular occurred during the day, but on Saturday, and particularly in the afternoon, affairs took a different course, and numerous groups of men and women detached themselves from the main body, and, gathering in knots of six or ten individuals, engaged in praise and prayer. Young lads addressed the people gathered around them with a fluency and earnestness of manner, really remarkable; and young women also offered up most fervent prayers on behalf of themselves and others. But, notwithstanding all this, and the appeals from the platform, the paucity of "physical manifestations" was most marked; and one clergyman from the north, who outstripped all his brethren in the violence of his mien and gesticulation, attributed this to "the hardheartedness of the men and women of Montrose." That peculiarity, he said, was unequalled in the inhabitants of Glasgow, Greenock, Perth, or any other town he had visited, and he boldly assured his hearers (with a defiant wave of his hand) that the devils in hell would be clapping their hands and crying "Well done, Montrose!" Barring this injudicious outburst, however, the addresses were generally calm, and without interest. It was estimated that there were on Saturday afternoon from 7000 to 8000 on the ground. Meetings were held each evening in the New Market, which was crowded to excess, but no cases of prostration (excepting one female who fainted, and was carried out singing a hymn) have occurred. Amongst those who took part in the services on both days were—Major Davidson, Edinburgh; the Rev. James Smith of Greyfriars, Aberdeen; Rev. R. Williamson, Huntly; Rev. G. Bain, Free Church, Chapel of Garioch; Rev. D. S. Maxwell, Melville Parish Church, Montrose; Mr Duncan Mathewson, Huntly; Mr Hammond, from America; &c.

GIFT OF £30,000 TO THE PARISH OF TYNEMOUTH.—The division of Tynemouth parish into districts, so long desired, is at last, we believe, *un fait accompli*. It was known a few years ago that his Grace the Duke of Northumberland, who is the layector of the parish, had offered to give £15,000 if the Ecclesiastical Commissioners would

give the like sum towards the establishment of district churches in the parish of Tynemouth. His grace now gives the munificent sum of £30,000 for the purpose of endowment only, and it is expected that the Commissioners will build the new churches and parsonage houses. The parish will be divided into six districts, in three of which churches already exist. Besides the large sum named for endowment, the whole expense of carrying out this scheme will be defrayed by the noble Duke.—*Newcastle Chronicle*.

THE SCOONIE CASE—PRESENTATION OF AN ADDRESS TO MR. WEMYSS, M. P.—A deputation of ten members of the Congregational Committee of Scoonie lately waited upon Mr Wemyss, M. P., at Wemyss Castle, for the purpose of presenting him with an address, expressive of the thanks of the parishioners of Scoonie for the services of the hon. member in pressing on the committee the propriety of issuing a presentation in favour of the Rev. James Blackwood to the vacant incumbency. The address was read over, and handed to Mr. Wemyss by Mr David Malcolm. Mr. Wemyss expressed his thanks for the honour the deputation had done him in presenting him with the address, and stated that the reasons which had induced him to recommend Mr Blackwood to the Crown were because he considered that, in doing so, he was promoting what was right, and that, had he not taken that view of the matter, he certainly would not have done so from any other consideration. The deputation having thanked Mr. Wemyss for the cordial reception he had given them, withdrew.

PRESBYTERY OF MONTRÉAL.—This Presbytery, in the Synod of Canada, received the demission of the Rev. John Moffat, of the charge of La Prairie, who has been necessitated to return to Scotland, and who preached his farewell to that congregation on Sunday, 5th August, having been previously missionary minister in the South Chapel, on the Green of Girvan, in the Presbytery of Ayr.

CHURCH OF SCOTLAND ENDOWMENT SCHEME.—The sum of £10,000, estimated as necessary for the endowment of twenty new churches in the south-western section of Scotland, has now been made up.

UNIVERSITY DEGREE.—The Senatus Academicus of Marischal College and University of Aberdeen, on Saturday last, conferred the degree of L.L.D. on the Rev. Charles M. Combie of Tillyfour, minister of Lumphanan. Mr. M'Combie's literary acquirements (says the *Aberdeen Journal*), and acknowledged ability as a minister of the Church of Scotland, well merit the honour which has been conferred on him by his *alma mater*.

The Bishop of Winchester has licensed the Rev. James O. Millar, M. A., late of Edinburgh to the perpetual curacy of Elson, Alderstoake.

DEATH OF THE REV. JAMES DUFF, LATE OF NEWSBYNIE.—We regret to record the death of the Rev. James Duff, A. M., which happened last week at Mains of Auchindachie, near Keith, the residence of his brother.—This rev. gentleman discharged the office of parochial schoolmaster of Urquhart, in this neighbourhood, for many years, and from 1847 to the death of the Rev. Alex. Simpson in 1852, he officiated as assistant minister in the parish of Newsbynie, where he was very much beloved. Latterly he obtained an appointment as a minister of the Church of Scotland in Nova Scotia, where he remained some time, but failing health compelled him to demit his charge and return to his native country. For the last eighteen months he has resided in the parish of Keith, unable to discharge clerical duties. He was cut off by repeated attacks of paralysis.—*Elgin Courant.*

REVIEW OF THE PAST MONTH.

The month of October, 1860, will long be memorable in the annals of Presbyterianism in Nova Scotia, from the union which was then consummated between the two religious bodies known as the Presbyterian Church of Nova Scotia and the Free Church. The circumstance itself was one of the deepest interest, and we can easily conceive that the feelings of members of both bodies on that day would be of no ordinary character—high hopes mingled with some fears. The united body, it is said, will consist of about eighty ministers, in almost equal proportions of Secession and Free Church. We believe that among the former body the desire for union was quite unanimous, but a very considerable portion of the people of the Free Church are at present very strongly opposed to it, and what their future action may be it would be difficult to say; but unless some arrangement can be come to which will be agreeable to all the people of both bodies, it would perhaps have been better to have been delayed a little longer. The thing, however, has been done, we presume, for better or worse, and we can only hope that the cause of religion will be a gainer thereby. Of this time can be the only true judge.

The Tri-Centenary was celebrated by the united body on the 5th of October, in Pictou, when a number of papers bearing on the subject of the Reformation from Popery was read by various ministers. We trust that the celebration to be observed by our Church on the 20th December will be made worthy in every respect of the occasion.

It must be matter of great gratification to every British subject whether in the colonies

or the mother country that the reception of the Prince of Wales in the United States has been almost, if not altogether, as much an ovation as in the British Provinces. No event has happened since the Declaration of Independence which will have so marked and abiding an effect in smoothing down the jealousies, and drawing more closely together two great and kindred peoples. This visit will be an epoch in the history of both nations, and we are sure it will be one which will be looked upon by both with feelings of pride and pleasure.

It is said there is now a strong probability that the Republican party will be victorious in the approaching Presidential contest, which means that slavery will not be allowed to pollute at least any greater portion of the United States' territory. We can only hope that this prospect may be realized.

Storms of unprecedented violence have lately taken place all along the American coast, attended with great loss of life and property. The shipping along the coast of New Brunswick and Prince Edward Island has suffered very severely.

Another of those fearful casualties has taken place at sea which every now and then we have to record, the loss of one of those magnificent steamships which now almost daily cross the Atlantic. The "Connaught," a new ship of the Galway line, sprung a leak off our shores, and afterwards took fire, with nearly 500 souls on board, who were providentially saved by means of a schooner. The "Connaught" was an iron boat, divided into compartments which seem to have been of no manner of use in helping to keep her afloat. Not one of the numerous Trans-Atlantic companies but has lost several vessels, all but the Cunard, whose certainty and safety appears almost miraculous—but which to a very large extent must be attributed to the experience and care of their commanders. Within a comparatively short period the Canadian Company has lost the "Indian" and "Hungarian." An American Company the "Franklin" and "Humboldt." The Collin's line the "Arctic" and "Pacific," and a Glasgow company the "City of Glasgow," the "City of Manchester," and we think another. The Galway line has perhaps been the most unfortunate of all, though it has only been a short time in existence, if we mistake not it has lost three fine steamers. Indeed crossing the Atlantic is by no means so very safe as is generally supposed, for we see it stated on the authority of published statistics, that one person out of every hundred that crosses the Atlantic by steam, perishes by fire or water. This is a ratio immensely higher than the worst constructed American railway.

In Europe, the all-absorbing topic is still the Italian Revolution, which every day is putting on new phases and wearing new aspects. Garibaldi, it is true, has found no great difficulty in conquering the kingdom of

Naples—capturing her fleets and seizing her cities. He has not however, so far been very successful in bringing about order or regard for law. Complete anarchy is said to rule over the greater portion of the country, and the roads are invested by thousands of armed banditti. In the meantime, the Sardinians with a powerful army have entered the Papal territory, totally defeated the Pope's troops, taken his principal sea port and his commander-in-chief, the brave Lamoriciere, and at latest accounts were within a few miles of the Eternal City. Garibaldi, advancing from the South, was before the walls of Capua, where he had suffered a temporary reverse from the Royal troops, but according to the latest accounts had gained an important victory on the Volturno. All, however, is not sunshine; there seem to be grave and irreconcilable differences between Garibaldi and Count Cavour, and the future of Italy is at the present moment somewhat doubtful in its complexion. There can be little doubt that Sardinia is playing a selfish game, connived at by Napoleon for selfish purposes, and may not unlikely lead to complications of a most dangerous and threatening character. The Pope is still at Rome, and would he only leave, it would solve more than one difficulty; but the old man is obstinate, and appeals stoutly to the Catholic powers for assistance.

A meeting of crowned heads, consisting of the emperors of Russia and Austria, and the Prince Regent of Prussia, was to take place at Warsaw, to adopt a common line of policy, which will undoubtedly be unfavorable to the Sardinian aggression and the liberties of Italy, and so formidable as to be too powerful even for France itself. We only hope that Britain will keep herself out of the melee and follow the course of peace, leaving those who are more immediately interested to fight their own battles. Amidst all the bloodshed and general anarchy in Italy, we trust that at last it will come out purified, and that the debasing superstition which has so long hung over her like a pall, will forever be dissipated, and the Sun of Righteousness shine over that unhappy land.

The Allied expedition has at length sailed for the Peiho, and we may hear at any moment of important operations near the capital of China.

We regret to have to record a reverse of a rather serious nature suffered by a portion of our troops in New Zealand in an attack made on a pah or native fort, in which they were obliged to retire with a loss of 39 killed.

Some kind of order has been restored in Syria, three pashas have been shot, and justice has been carried out with a vigor which has struck terror into the hearts of the fanatics.

Prince Alfred, the young Royal ear, has been receiving quite an ovation at Cape Town, in the south of Africa.

A great meeting of the Social Science As-

sociation has been held in Glasgow, Lord Brougham presiding, which has been a remarkable success, many of the most distinguished men of the day taking part in the proceedings. The important subject of education was discussed at great length, and the parish schools found a most eloquent and able advocate in Principal Tulloch. We recommend the very slender abstract of his speech which we had room to publish to the attention of our readers.

Sir John Laurence, the Christian soldier, the hero of the Punjaub, has been entertained at Glasgow. A braver or a better man never drew a sword.

We learn that Mr. Whampoa, a distinguished Chinaman, has been baptised by a Free Church minister in the north of Scotland.

Richard Weaver, a collier, and formerly a prize fighter, has been preaching with extraordinary effect in several parts of England. The man seems to be terribly in earnest.

Revivals of religion still continue to extend throughout many parts of Ireland and Scotland, and meetings comprising many thousands are held, often in the open air. May their effects be blessed of God, so that they pass not away as the morning dew!

Locke, the great engineer, is dead; the most eminent man of his day, after Brunel and Stephenson.

The Great Eastern is laid up for the winter at Miford Haven.

The Revenue of England for the year is £71,000,000, equal to 550 tons of gold, to count which, at the rate of £100 a minute for 10 hours a day, would take one person three and a half years. So much for the wealth of the British Isles.

The Church of England in Nova Scotia is endeavoring to raise an endowment fund for their Church, and have succeeded to the extent of £11,000. We wish them all success.

The Hon. William Young has been elevated to the office of Chief Justice.

The introduction of a horse railway to connect the Depot of the Railway at Richmond with the City of Halifax, is being agitated in the newspaper press.



1860. JEWISH MISSION.

From the Daughters of Temperance
Blooming Rose Division, Belfast,
P. E. Island, £6 7 4½

1860. YOUNG MEN'S SCHEME.

Oct. Col. McLellan's Mountain
Congregation, £4 18 0

WM. GORDON, Treasurer
Pictou, Oct. 25, 1860.

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumption. Patients in advanced stages of the disease.

Disorders of the pulmonary organs are so prevalent and so fatal in our ever-changing climate, that a reliable antidote has been long and anxiously sought for by the whole community. The indispensable qualities of such a remedy for popular use must be, certainty of healthy operation, absence of danger from accidental over-doses, and adaptation to every patient of any age or either sex. These conditions have been realized in this preparation which, while it reaches to the foundations of disease and acts with unflinching certainty, is still harmless to the most delicate invalid or tender infant. A trial of many years has proved to the world that it is efficacious in curing pulmonary complaints, beyond any remedy hitherto known to mankind. As time makes these facts wider and better known, this medicine has gradually become a daily necessity, from the log cabin of the American settler to the palaces of European kings. Throughout this entire country, in every state, city, and indeed almost every hamlet it contains, the *Cherry Pectoral* is known by its works. Each has living evidence of its unrivalled usefulness, in some recovered victims, or victims, from the threatening symptoms of consumption. Although this is not true to some extent abroad, still the article is well understood in many foreign countries, to be the best medicine extant for distempers of the respiratory organs and in several of them it is extensively used by their most intelligent physicians. In Great Britain, France, and Germany, where the medical sciences have reached their highest perfection, *Cherry Pectoral* is introduced, and in constant use in the armies, hospitals, dispensaries, public institutions, and in domestic practice, as the surest remedy their attending physicians can employ for the more dangerous affections of the lungs. Thousands of cases of pulmonary disease, which had baffled every expedient of human skill, have been permanently cured by the *Cherry Pectoral*, and these cures speak convincingly to all who know them.

SCROFULA, OR KING'S-EVIL.

is constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unwholesome food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corruption or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and, on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidney, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

ONE QUARTER OF ALL OUR PEOPLE are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it.

cleanse it from the system we must renovate it by an alterative medicine, and invigorate it by food and exercise. Such a medicine we supply

AYER'S COMPOUND EXTRACT SASSAPARILLA,

the most effectual remedy which the medical art can devise for this everywhere present and fatal malady. It is combined from the most efficacious remedies that have been discovered for the cure of this foul disorder from the blood, the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other diseases which arise from it, such as Erythema and Eczema, St. Anthony's Fire, Rose, or Erysipelas, Pustules, Blisters, Blains and Boils, Itch, Gout, Salt Rheum, Scald Head, Ringworm, Syphilis and Mercurial Diseases, Dyspepsia, Debility, and, indeed, all Complaints arising from Vitiated or Impure Blood. The relief in "IMPURITY OF THE BLOOD" is, in truth, for scrofula is a degeneration of the blood, for the particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, with sound health is impossible in contaminated conditions.

Dr. J. B. S. Channing, of New York city, writes: "I most cheerfully comply with the request of the agent in saying I have found your Sarsaparilla an excellent alternative in the numerous cases of scrofula which we employ such a remedy, but especially Female Diseases of the Scrofulous diathesis, cured many inveterate cases of Leucorrhoea, some where the complaint was caused by the ulceration of the uterus. The ulceration itself was so cured. Nothing within my knowledge equals it for its effects."

Dr. Robert M. Preble writes from Salem, Mass., Sept. 12th, 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate in the persevering use of our Sarsaparilla. A dangerous attack of Malignant Erysipelas, cured by the same; says he cures the common Eruption by it constantly.

AYER'S CATHARTIC PILL

FOR THE CURE OF

Costiveness, Bilious Complaints, Rheumatism, Heartburn, Headache arising from a full stomach, Nausea, Indigestion, Morbid Inaction of the Liver and Pain arising therefrom. Flatulency, Laxity, all Ulcers and Cutaneous Diseases, and an evacuating Medicine, Scrofula or King's-Evil, also, by purifying the blood and stimulating the system, cure many Complaints which it would not otherwise reach; such as Deafness, Paralysis, Neuralgia and Nervous Irritability, Derangement of the Liver and Kidneys, Gout, and other kindred ailments arising from a low state of the body and its functions.

These Pills have been prepared to supply a purgative, and every way better, purgative medicine has hitherto been available to the American. No cost or toil has been spared in bringing the state of perfection which, now, after a patient, laborious investigation, is attained. Their every part and property has been justified by experiment to produce the best results in the present state of the medical science. It is possible to produce on the animal economy, secure the utmost benefit, without the use of those which follow the use of common cathartic virtues alone of medicines are simple composition, and so combined as to insure a uniform action on every portion of the canal. Sold by Morton & Cogswell, H. A. Watson, Charlottetown, P. E. I.; E. J. Sydney, C. B.; and at retail by drug dealers in every section of the country.

1860.

MES McPHERSON,
 (SUCCESSOR TO JAS. DAWSON & SON.)
 Wholesale and Retail dealer in *Writing, Drawing,
 Packing and Sheathing PAPERS, &c., &c.*
Books and General Stationery,
 BOOKS OF ALL KINDS, LOG
 BOOKS, CHARTS, MATHEMATICAL
 INSTRUMENTS, PAPER HANGINGS,
 PAPER MACHIE GOODS, &c.
 ALSO:—IMPORTERS OF
Garden, and Flower Seeds.
Stand, Water Street, Pictou, N. S.
 Prompt attention to all orders. A liberal dis-
 count to wholesale purchasers.

JAMES PATTERSON,
 has moved his place of business to the large shop
 to Mr. James Hislop, where he will keep
 a superior stock of
**Stationery Paper Hangings &
 Seeds.**
 In addition to the above, he has also just received
 a supply of **FAMILY GROCERIES**, all of
 which he sold at the very lowest prices.
 June 1st, 1860.

G. E. Morton & Co.
DRUGS MEDICAL WAREHOUSE,
HALIFAX, NOVA SCOTIA.
 [ESTABLISHED 1842.] [RENOVATED 1854.]
 Patent Medicines, Perfumery, Periodicals,
 and Books.
 "The Illustrated News of the World,"
 and the principal London Newspapers.
 Dietary Articles received and supplied on
 application, and Provincial Agencies Established
 throughout the Province.

James Hislop,
Water Street, Pictou, N. S.,
 has a well-assorted stock of **DRY GOODS.**
CLOTHING, &c., always on hand, which
 he sells at low prices for ready payment. Also,
 &c.

Goods, Groceries, etc.
 Always on hand the usual assortment
OF DRY GOODS AND GROCERIES, &c.
 June 12, 1859. **W. GORDON.**

Bakery and Provision Store,
at Oak corner, Pictou, N. S.
 Breads put up with promptitude and care
 and sold; Bills taken on the owners.
MALCOLM CAMPBELL.

Samuel Gray,
BARRISTER AND ATTORNEY AT LAW,
AND NOTARY PUBLIC,
of Hollis and Sackville Streets,
J. D. NASH'S VARIETY STORE,
HALIFAX, N. S.

Rutherford Brothers,
ST. JOHN'S AND HARBOR GRACE,
NEWFOUNDLAND.

REFERENCES.
 Messrs. JOHN ESSON & Co., Merchants, *Halifax, N. S.*
 Messrs. WM. TARBET & SONS, Merchants,
Liverpool.
 Messrs. HENRY BANNERMAN & SONS, Mer-
 chants, *Manchester.*
 Messrs. WM. McLAREN, SONS & Co., Mer-
 chants, *Glasgow.*

William A. Hesson,
MERCHANT TAILOR AND CLOTHIER.
 Orders from the country punctually attended to.
 Clergymen's and Lawyer's Gowns made
 in the most modern style.
20 Granville Street, Halifax, N. S.

Alexr. Scott & Co.,
 General Importers of and Dealers in
BRITISH AND FOREIGN DRY GOODS,
49 George Street, Halifax, N. S.

Archibald Scott,
COMMISSION MERCHANT & INSURANCE
AGENT, EXCHANGE AND
STOCK BROKER,
No. 30 Bedford Row, Halifax, N. S.
 AGENT FOR
 Eagle Life Insurance Company of London,
 Etna Insurance Company, }
 Hartford Fire Insurance Co., } *Hartford,*
 Phoenix Insurance Company, } *Conn.*
 Connecticut Mutual Life Ins. Co., }
 Home Insurance Company of New York.

Card.
 DR. WM. E. COOK has resumed the practice of his
 profession in the town of Pictou.
 Residence at the house in *George Street*, recently
 occupied by the late Mrs. William Brown.
Pictou, January, 1859.

Doull & Miller,
 Wholesale Importers and Dealers in
BRITISH, FRENCH AND AMERICAN DRY
GOODS, GERMAN CLOTHS AND
HOSIERY, SWISS WATCHES.
Halifax, N. S.

Duffus & Co.,
No. 3, Granville Street, Halifax, N. S.,
IMPORTERS OF BRITISH AND FOREIGN
DRY GOODS.
JOHN DUFFUS. JAMES B. DUFFUS.
JOHN DUFFUS, JR.

A large and well-assorted stock of **Dry Goods,**
 ready-made Clothing, etc., always on hand, which are
 offered to wholesale dealers at low prices for cash, or
 approved credit.