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MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

APRIL, 1860.

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NOTICE.

The present Secretary and Treasurer being unable to attend to duties devolving upon them is under the necessity of resigning. The Committee are happy to inform their Agents and Subscribers that they have procured the services of Wm. Jack, Esq., to whom for the future they will please forward all communications of a business character, together with all subscriptions and lists of subscribers.

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ROBERT DOULL, *late Sec'y*

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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

APRIL, 1860.

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

Action Sermon,

preached on the occasion of the Communion, by a Minister of the Lower Provinces, and published by request, in the Monthly Record.

"When ye come together, therefore, into one place, this is not to eat the Lord's Supper."—1 Cor. xi: 20.

We intend to direct your attention, this morn-
ing, to the particular designation which
is here given of the interesting ordinance
which we are this day to celebrate. Paul calls
it the *Lord's Supper*. It is known by various
other names. It is frequently called the
Communion, in allusion to the passage, "The
bread which we break, is it not the commun-
ion of the body of Christ, the cup of blessing,
which we bless, is it not the communion of
the blood of Christ?" that is to say, do we
not, by the acts of eating the bread and drink-
ing the wine, so represent and renew our on-
eness with the body and blood of Christ, that
we participate in all the blessings which flow
from his broken body and his shed blood. It
was early called the *Eucharist*, a term com-
pounded of two Greek words, signifying the
giving of thanks. This term, however, is not
applied to it in the New Testament, but was
given it by the early Christian fathers, in
allusion to the feelings of gratitude with which
the ordinance should be observed. One of
the most common names by which it is known
is also of human origin; we mean the *Sacra-
ment*. This is a Latin term, which was ap-
plied by the Romans to the oath of obedience
which was administered to their soldiers. The
Latin for this oath is *sacramentum*. The
term was early employed to designate bap-
tism and the Lord's supper, which were called
the two Sacraments, because it was thought

that in these ordinances we make the same
promise of fidelity and obedience to Christ
that the Roman soldier did to his general.
The abuse to which this has been put is a
proof of the danger of inventing epithets in
regard to such subjects, and shows us how
much better it is to content ourselves with
those which the Spirit has seen fit to employ.
The idea of a sacrament—of an oath-taking
—is the one universally associated with the
Lord's Supper. If you ask the great majori-
ty of those who seat themselves at the Lord's
table what they intend to do, they will tell
you that they mean to renew their covenant
vows. This is an important view to take of
the ordinance; but it is a very partial and im-
perfect one; yet it seems to be the only view
which many take of it, and this is probably
one great reason why so many keep back from
its observance. Their whole thoughts are
taken up with the solemn vows which are be-
fore them, and naturally feeling their weak-
ness and their proneness to err, they hesitate
about taking on themselves vows so very
binding in their nature. One would imagine
from their conduct that they were about to do
some great favor or important service to
Christ, instead of his conferring a favor on
them. We do not mean to say that the com-
municant does not take vows upon himself,
but what we object to is the looking at it ex-
clusively in this light, as so many seem to do;
and we think that the fact that vows in con-
nection with this ordinance are never once
alluded to in the New Testament, might lead
us to doubt if unnecessary stress has not been
laid on this view of the ordinance.

In the clause which we have taken as the
heading of this discourse, we have a descrip-

tion of this rite, furnished by inspiration itself, and, we conceive, it will be found to include all the most important views that can be taken of it. Let us consider, then, this forenoon, what are some of the thoughts, which the term before us suggests, and may He who instituted the ordinance so assist our meditations that our observance of it may be honoring to Him, and attended with much comfort and edification to ourselves.

By the term used in the text, we are taught, in the first place, to view the supper as an *entertainment provided for us*. Everything connected with the rite suggests this idea. The table spread, the bread and wine provided, the seating ourselves round the table, the partaking of the elements—these are all significant to us of the nature of the ordinance, pointing it out to us as a feast prepared for our use. Of course, it is not a feast in the literal sense of the term. To look at it in this light—to use it as a means of appeasing the hunger or pampering the appetite, was the great fault of the Corinthians—this was the eating and drinking unworthily which drew down judgments on their heads. Still, the carefulness shewn, to embody the idea of an entertainment, in the rite itself, clearly indicates that this was the chief light in which it was intended that we should regard it, though the feast was to be spiritual, and not literal, in its nature.

Though we are all familiar with the view of the ordinance to which we have been referring, I fear we do not think of it sufficiently in this light. I fear there are not a few among us who look forward to it with fear and trembling, as if in it Christ were seated sternly as a judge, on his tribunal, waiting to reckon with us on account of our transgressions, and who are really thankful when the ordeal which they feel must be passed through is over. Such men, instead of wishing that this ordinance should be often dispensed among them, would really be glad could they get rid of it altogether. When they are led to observe it at first, it is not as a high privilege, but as one of these Christian obligations which, though imposing on them a severe trial, must be got over; they must summon to their aid all the resolution they are possessed of, in order to their complying with it; they observe it, not in the spirit of adoption, but in the spirit of bondage; and on every return of it, they require to summon up a more than ordinary degree of nerve; they must, in fact, be content to be uncomfortable for a time, till the duty is over, and glad are they when its various services finished, they can breathe more freely.

Are these, my friends, the feelings with which to enter on an entertainment? No wonder, when such views are taken of the ordinance, that so many hold back from observing it. But why should we feel in this way? It is of what we are to get, and not of what we are to do—it is of the good things

in store for us, and not of the painful d before us, that we should think. Christ calls us together to-day, not to sit in judgment on us,—not to condemn us, but to feast on us,—not our services he demands. This is a work-day, but a holiday. This is not time for gloom, but for rejoicing,—a time welcoming our Saviour among us, and rejoicing in his love. The favors are all on our side. It is His to give; it is ours to receive. Fear, on such an occasion, is completely out of place. Rather let our expectations of desires be vividly excited. We are to-day with the Prince, and doubtless the entertainment will be one of princely magnificence.

This leads me to notice, more particularly as the second fact implied in the text, that the entertainment provided is *Christ's*. It was instituted, it is furnished by, it is honored with the presence of Christ.

We have already seen how much the fact that it is Christ himself who has provided the entertainment for his people, is fitted to remove their fears, and to lead them to approach the table with confidence. No less a matter for sincere gratulation to the Christian must it be to know that Christ is spiritually present at this ordinance. We know that whenever two or three are met together, in His name, there is Christ to bless them and to do them good, and we cannot doubt that he is especially present with his people, when they are met together to commemorate his dying love. The ordinance is well fitted to suggest the presence of Christ on this occasion. An entertainment naturally leads us to think of the entertainer. We naturally recall the night of its first celebration, and feel that as Christ is at the head of the table then, so does he now in spirit. The care which the apostle has shewn to preserve the very words which our Saviour used on the occasion, and the evident intention that these words, on each renewed celebration, should be repeated, word for word, as if still coming from, still uttered by himself; this was evidently done purposefully in order that we might still see Christ with us, might still hear his voice among us, might still receive from his hands—his ministering servant being the mere medium—the precious blessings with which this table is spread.

We are not, indeed, left to conjecture the matter. Our Saviour expressly promises to be present on the future great occasions of the celebration of the Supper. In Matthew he says, speaking of the cup. "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day, when I drink it new with you in my Father's kingdom." By his Father's kingdom here, our Saviour evidently does not mean heaven; for with propriety, could Christ be said to drink with his disciples there, and in no sense could Christ be said to drink it new, with them there. There is, indeed, a peculiarity in the wording of this verse, which is deserving

rice. The words literally are—the fruit of the vine,—not the fruit of the vine generally, but the fruit of *this particular* vine—the fruit of that vine, which represents his blood. The Father's kingdom was the Gospel era, so frequently designated in the New Testament, the kingdom of God. This kingdom would be ushered in the moment he shed his blood, which was near at hand. Then the supper would have a new significance, so that being present with these then as now, he might, with truth, be said to drink it, new with them, his Father's kingdom, and it was the first time for the very same wine he would drink with them, even of that wine which represents his blood. The first celebration of the Supper, as indeed, more a sample than a reality. The event, which it was intended to commemorate, had not yet taken place. It was meant to show the disciples how they were to live after his demise. It was rightly dispensed for the first time, after his passion. Then the wine was literally new. The blood, which it represents had not been shed, did not exist till then.

It is evident then, from all we have said, that this ordinance was meant very specially to suggest Christ's presence to us on this occasion, and that one chief benefit which Christ meant to confer on us, by instituting this ordinance was, that we might have the satisfaction of feeling that Christ is as it were more among us. He was to leave his disciples but he would after, meet with them again. On every occurrence of this ordinance, every time they chose to celebrate it, he would descend from his glory, and again pre-entend at his table, as at its first celebration. A little while and they should not see him, and again, a little while and they should see him.

To the Christian who loves his Saviour, and knows well his benignity and grace, it must be a source of inexpressible delight that he is to meet with him and to feel that he is personally present in this ordinance. He needs not to wait till he see him in glory. He is present with him now. Will not his heart burn within him while he realizes his presence? Will he not sit under his shadow with great delight, and his fruit be sweet unto his taste? Will he not wish that it was always so—that he could always live by him, so loving and gentle and considerate to whom he would unburden his feelings—that he could ever realize his love and grace.

What an honor, my friends, is this day waiting us! We are to sup not with earthly royalty, but with the King of kings, and the Lord of lords—with the Creator of all the worlds of the earth. Do I use irreverend language? Nay, for does not our Saviour say elsewhere, "I will sup with him, and he with me?" Will not awe and reverence mingle with our feelings of love and confidence, as we remember in whose presence we are?

But let us now consider more particularly,

in the third place, *the nature of the entertainment* provided in this ordinance. That it is spiritual in its nature, our Saviour himself informs us. The bread we eat and the wine we drink are not the entertainment, but are intended, our Saviour tells us, to represent his broken body and shed blood; but as we cannot partake of these literally, it must be meant that we do so spiritually.

The food which our Saviour provides for us in this ordinance is two-fold, viz., that which flows *indirectly* from it—that which we receive *directly* from our Saviour's hand. It is suggestive of most important reflections. It makes over to us direct spiritual blessings.

First, it is suggestive. When we listen to a discourse, or to an ordinary lecture which is pregnant with interesting or important truths, we say we have had a rich treat to-day—we have had an intellectual or a spiritual feast. In this sense does the Lord's Supper afford us rich entertainment? It preaches to us a most edifying and comforting discourse.

It is especially vividly suggestive to us of that great event which is the ground-work of all our hopes, as Christians,—the pledge of peace below, and perfect bliss above,—that through which all things are now at last renewed, and paradise restored. It represents and reminds us of that atoning sacrifice, which opens up to us the door of heaven, lately so inexorably shut against us. Christ died to remove the obstructions which choked it up. Through his death we see the gates of heaven flung wide open by God himself, that we may enter in. Who would not rejoice and be glad in the presence of such precious truths as these? How can I fear, how can I doubt, when God has himself removed the obstruction—when he has himself opened up a door, and at such an unspeakable price, and invites all to enter by it? Well might the angels say, "Good will is shown from heaven to man." Rejoice, O earth, and ye inhabitants thereof! A light has arisen in the midst of your darkness. Ye are not forsaken, forgot, as ye imagined. The Lord has turned back your captivity. He has disannulled the terrible sentence which made you outlaws from his presence, through which you forfeited all title to your once glorious privileges, through which you were consigned to endless woe. Your terrible doom has been reversed. Your birthright is restored. Heaven, with all its blessedness and all its light, is once more within your reach. God invites you to come into it. Enter in and be happy. This, my friends, is the banqueting-house,—this is the entertainment to which God now invites us. Here, my friends, are the keys of the kingdom of heaven, which open so that no man can shut; here is that which has the magic power of bringing down in showers on our head, all the blessings of the kingdom of God. Here is the pledge of pardon—here is the price paid, in order that pardon and all the blessings of the kingdom of God might

be yours—the gift of the Holy Ghost to enlighten, to regenerate, to sanctify you, to shed God's love abroad on your heart, to impart to you joy in the Holy Ghost here, is the pledge that God will, the price paid, that God may at length confer on you the blessedness of eternal life. This ordinance, believers, reminds you, that these blessings are yours. They have been purchased for you by the precious blood of Christ. Draw near and ask of God which of them you will, or all of them. God is not unfaithful, unjust, that he should refuse to acknowledge the purchase. Refuse to acknowledge the purchase, when the precious blood of his dear son is the purchase money? No, sooner shall heaven and earth pass away, than God refuse to do this. What abundant consolation have they, who have fled for refuge to the hope set before them in the gospel.

How well fitted, too, is this ordinance to remind us of the great love wherewith Christ loved us, and of the exceeding great sufferings which he endured for us. Here we behold his body broken, and his blood shed for us. Here we are reminded of the humiliation which he underwent,—of the ridicule and privations which he endured on our account,—here we are led to think of his dying the painful and ignominious death of the cross, amid the desertion of friends, the scoff of his enemies, the intense hatred and fury of fallen spirits, gaping on him with their mouths like a ravening and roaring lion, above all, writhing under the hot displeasure of Jehovah, impatient to crush him to the ground, because loaded with our transgressions. Reflections like these, must necessarily increase our sense of the exceeding love and compassion which our Saviour has, for the souls of men, and which could prompt him to endure such sufferings and hardships, in order that he might save their souls; must necessarily increase our love to him—our devotedness to his service,—our grief on account of our past remissness, and manifold short-comings,—our resolutions of, and earnest endeavor after new obedience.

But there are further, we have said, direct blessings of a very important nature, made over to us in this ordinance. There is, formally, sealed to us, anew, pardon, and all the new Testament dispensation. We not only can see in what this ordinance is meant to represent the price of our pardon, our title to the skies, but *there is conferred on us anew*, an interest in all blessings of the Gospel; we receive anew these precious blessings from our Saviour's hand, we feel that we are pardoned, restored to God's favor, and protection, may appropriate to ourselves all the blessings which his death purchased—we have all this on Christ's own authority. We take from his hands the bread and the wine, the symbols of his broken body and shed blood, and we feed on them as he has commanded us; that is to say, we take from his hands

the benefits flowing from his broken body—his shed blood, appropriate them to ourselves by inward digestion, meditate on them to our soul's comfort. Could a more admirable method than this for assisting our faith have been devised. It is virtually to convert faith into sight. We can hear Christ with our ears, we can see Him with our eyes, offer for acceptance all the blessings of salvation. We have thus, embracing the offers, a more personal assurance of our Saviour's forgiveness, and of our interest in these blessings. As we thankfully accept of the precious gifts from our Saviour's hands, and realize no longer vaguely, but clearly, that our sins are forgiven, that heaven is ours, conferred on us by our Saviour himself, will we not be filled with a peace which passeth all understanding, with a joy which is unspeakable and full of glory? Will we not make sure that these blessings are ours, by the heartiness with which we accept of them?

From one part of the ordinance, it would seem that it was especially intended to remind us of, and to renew to us our interest in that new covenant through which these blessings become ours. This, says our Saviour, is the cup of the new testament, or covenant, in my blood,—this represents the new testament, or covenant, purchased and ratified by my blood. The principal articles in this covenant are, God's promise to remember our sins and iniquities no more, to write his laws in our minds, and to put them in the fleshly tables of our hearts, that he should be a God to us, and we his people; in other words, to pardon us, to make us willing and obedient, the necessary consequence of which will be, that we will rejoice in him as our reconciled God, and he will delight in us as his obedient people. Through these stipulations, there is, virtually, guaranteed us all we need—pardon, sanctification, the enjoyment of God's love and favor, here and hereafter. When we take the cup and put it to our lips, we declare our hearty acceptance of these most advantageous terms, and our resolution to abide by them. We promise our hearty co-operation with that part of the agreement, which may be said, more especially, to belong to us; we express our willingness and anxious desire to become his people, by his making us, through the regenerating influences of his word and spirit, willing and obedient, and our readiness and resolution to do all in our power, with a view to this end. Even here you will observe the terms are all one-sided. God promises; we express our thankfulness for the promise. God engages to confer on us certain blessings, and to effect within us a certain work, we accept of the former, and declare our ready acquiescence in the latter, and our resolution that, with His grace, nothing on our part shall be wanting towards its accomplishment.

Such, my friends, is the Supper—the pleasant and wholesome entertainment which the

Master of the feast is this day providing for us, and which he is about to distribute to us with his own hands. Methinks, intending communicants, you did well to place yourselves in the way of receiving such precious blessings. It would have been the height of folly in you to absent yourselves from a feast where such fare has been furnished. We might well expect to see the whole world, all within reach, flocking to this table, to partake of the life-giving blessings which are there distributed. When, on some high holiday, the priests of what we believe is a false religion, offer to its ignorant devotees, the plenary remission of their past sins, thousands and tens of thousands assemble to receive the precious boon, and they feel for a moment soothed, whispering to themselves peace, peace, where there is no peace. Not a priest, but the Son of God himself presides at this table, and dispenses with his own hand to those who come for them, pardon, everlasting life, and a title to all the blessings of the new covenant. Methinks if there are any who have held back, they should yet come forward, that they may not deprive themselves of the precious blessings going.

But, perhaps, the objection may have occurred to some of you: "How am I to know that I have a right to appropriate those blessings? Does the mere fact of my approaching this table, give me a title to feed on the good things with which it is spread?" To this, it is sufficient to answer, that the blessings of the Gospel, and therefore the blessings offered us at the Supper, are free to all men. They become the property, therefore, of those who have grace, who have faith to accept of them. I have no more right to them, perhaps, than my neighbor, but I take the Gospel simply as I find it, while my neighbor does not. The Gospel supposes that we are unworthy, and offers to forgive our transgressions, and to sanctify our natures. The believer is willing that this should be done, and straightway puts himself under all these means and appliances through which this is accomplished. The very same blessings which are offered to us in the Gospel, are made over to us in the rite of the Supper, and if we have faith to receive them, they are ours. Nay, we can imagine a doubting and anxious inquirer, who has not yet had grace to exercise simple faith in his Saviour, being enabled through this ordinance to hear the offers of salvation so personally addressed to him, to feel so that its blessings are personally offered to him, that he no longer doubts, but straightway enters into the full freedom of the sons of God; feels that his sins are forgiven, rejoices in the hope of a glorious immortality.

Approach, then, communicants, to this table, with awe and reverence, remembering into whose sacred presence you are about to come; with gratitude, for the honor done you by being permitted to eat with him; with

earnest desire, that you may have faith to see the King in his beauty, and to accept of those blessings which he wants to confer on you; confess a sin in his presence, and over his broken body and shed blood, your manifold shortcomings, strenuously resolving that for the future you will seek to love and serve him better; or, is there anything you need, especially any spiritual gift you need, now is the time, when your Saviour is again to renew to you the charter of your covenant privileges, to lay it before him.

PATTERSON'S LIFE OF DR. MCGREGOR.

We have read this book with some attention, for we were curious to know how the minister of Green Hill, conceived of his powers as a polemic, would deal with the feuds and conflicts of a past generation. We had not much curiosity about the venerable subject of his Memoir, for we knew the leading facts of his life; we had formed a tolerably correct estimate of his character, and we had a pretty accurate idea, founded on personal experience, of the nature and extent of his labors. We did not expect that Mr. Patterson would be able to tell us much that we did not know before. Old men are still living in considerable numbers among us who can relate stories of blazes and bridle-tracks, of bags of potatoes borne on their own backs for scores of miles, of canoes for summer-travelling and snow-shoes for winter, of the times when Motimer was king in Pictou and rum was lord of all. Nor did we expect that the "Life of Dr. McGregor" would enlighten us as to the history and physical geography of Nova Scotia any more than Judge Haliburton's book on the subject. We had heard of the siege of Louisburg, and the expulsion of the Acadians, and the colony at the head of Chebucto Bay, and the arrival of the ship Hector long before we had seen or Mr. Patterson had conceived his history. We in Nova Scotia did not require to be informed of the mineral resources of our country. We had informed ourselves, and we possessed entire confidence in the predictions which we were in the habit of delivering time after time in after-dinner speeches, in newspaper editorials, in harrangues on the stump, of the grandeur which future generations would build up in this little peninsula on seams of coal, and veins of copper, and beds of gypsum, and quarries of free stone, and unheard-of quantities of iron. We repeat, that, full of knowledge and wisdom as we are and have been for a number of years, we intend no compliment to ourselves nor disrespect to him when we say, that we did not expect that the Rev. George Patterson would be able to edify us much: we did not expect that he could or would do more than confirm us in our previously acquired information and belief. To tell the whole truth we took up his book

solely from motives of curiosity. We were eager to know if his well-known prejudices and proclivities had blossomed in his story; if he could at all speak with the tongue of wisdom while describing men and events which provoked the anger of his sect in bygone days. We know nothing personally of the man but his countenance, and being destitute of any bias in any direction, we deem ourselves, on that account more competent than others might be to judge the work. We again repeat that we were curious about this book, and therefore we read it.

We mean, in the first place, to discuss the literary merits of the "Life of the Rev. James McGregor, D. D., by his grandson, the Rev. George Patterson of Green Hill." Some great man, being asked what was the first requisite of a readable book, replied—Style! Being asked what were the second and third requisites, still replied—Style! Style is to the author what delivery is to the orator, the first and the last, the Alpha and the Omega, the beginning and the end. The public will not read a book, be the truths it contains ever so important, unless it convey these truths in an agreeable manner, just as a story, be it ever so good, will make little impression unless it be well told, or a sermon, be it ever so eloquent on paper, will entirely fail to excite the attention of an audience, unless it be well preached. Style is, before truth even, the first and most important essential in an author who addresses the general public, who wishes to be read and studied and admired by all classes. The famous History of Macaulay, though as is now universally admitted, a very unreliable authority, will continue to be read by unborn generations, just because of the fascination and agreeableness of its style. The story is well told and will always command a bumper house, even though it does not discover the truth, the whole truth, and nothing but the truth. How then is this respect? What is the style of the Rev. Geo. Patterson, Historian of Dr. McGregor?

We will suppose that the work was intended to supply a local, not a general want. The County of Pictou was the chief scene of Dr. McGregor's labors. He resided there, and was pastorally connected with certain congregations there. Hence, though a zealous and faithful, he was also an obscure workman. It was his lot to exercise his ministry in what was then, in a far stronger sense than it is still, an obscure and petty province of the British Empire. Her merits, his talents and his services were, except to those who came personally in contact with him, as a candle hid under a bushel, not as a beacon-light flaring and flashing on a high place. Beyond a passing notice in the organ of his Church at home, an accidental allusion to some of the facts of his situation, and a lengthened obituary at his death, Dr. McGregor probably never sought, and certainly never obtained a share of that applause which is so dear to some and

so dangerous to all. He did his work well and he looked, not to man but to his Master, for his reward. We presume, therefore, that the book will have a limited circulation. Not many out of Pictou will care to know more than they already know of the Rev. Dr. McGregor, and beyond the limits of the province still fewer have even heard his name. This is a Pictou work by a Pictou man, and intended chiefly for Pictou people, and being in our hands, and esteeming ourselves competent to the task, we mean and we dare to criticise it. Let us repeat the question, of the importance of which there cannot be a doubt—What is the manner of the book?

We will answer simply, briefly, by extracting a few samples. The fourth sentence of Chapter the First is as follows:—

"Humble as may be the sphere which he occupies, and unimportant as may seem the events which befall him, his life is yet a stage in a history whose roots reach back to the time when man received his origin from his Creator, his influence during his own time ramifies in all directions, and forming part of the mass of life, ever hastening onward, he aids in swelling the tide of human progression toward the ultimate goal of humanity on earth; yea, even strikes a chord whose vibrations reach to other spheres, and continue through eternal ages."

Now, premising that this is a favorable specimen of the Pattersonian sentence, we would ask, in the first place, if there be grace or elegance; in the second place, if there be accuracy; in the third place, if there be sense in these few lines of print. No one, be his prepossessions ever so strong, will have the hardihood to maintain that this is a good and easy style of writing. The adjustment of the clauses is clumsy in the last extreme, and there is a lack of clearness in conception and expression. Nor is there accuracy in the sense in which we understand a freedom from ambiguity. Is it quite manifest at first glance that it is "influence" which is "forming part," or "he?" Is it quite manifest that it is "influence" which is the nominative to the verb "strikes," or "he?" And if "he" does "strike a chord," is it the material "he," the whole of him, or the spiritual? Then, again, "progression" is a bad word because it is vague. What particular kind of progression is meant, mental, or spiritual, or physical, or all combined? From the word "mass" in the preceding line we would be inclined to the supposition that it was physical, but we are not sure. Why is "ultimate" prefixed to "goal?" Who ever heard of a goal that was not an ultimate?

As to sense or meaning we are able, by with some difficulty, to eliminate what he labors so hard to convey. What kind of "stage" is intended? Is it that stage with which mail-drivers are conversant—the space between two post-stations on a mail route—is it a stage in the sense in which

"All the world's a stage,

And all the men and women merely players?"

Either might answer the purpose, were it not that the word "history" immediately preceding would seem to limit us to the celebrated metaphor of Shakspeare. Then, as to the "roots," which is the proprietor, the "stage" or the "history?" Can a stage be properly said to have roots, or a history either? The truth is, this sentence—and it is not, we are sorry to observe, the only one of the kind—is as nearly as possible allied to absolute nonsense. Mr. Patterson, in attempting to be philosophical, has got into deep waters, and flounders pitifully. Generally speaking, and *cæteris paribus*, a man who has got a firm hold of an idea or conception will express it in clear and forcible language. A vigorous thought will always have a ready command of vigorous and expressive words. Our author, when he attempts the philosophical, sees dimly and as through a glass, and by consequence to the natural fascination of his style there is then superadded the charm of mystery. It is the boast of diplomatic people and despotic monarchs, that, in their business intercourse with each other, they can write whole pages which will seem to affect the subject-matter, but will not; which may mean anything, or everything, or nothing, just as the writer pleases. Our reverend friend will doubtless plead innocent to a charge like this. He labors hard, and with the sweat of his brow, to appear clear and clever, but we would defy the Autocrat of France himself to be more inscrutable than he is at times.

A few more quotations will suffice for our purpose. In the second page, near the bottom, we read as follows:—

"Even local tradition preserves any information concerning them only for a brief period. In a few generations their very names will be forgotten on earth,—their monuments will crumble to dust, and nothing mark the spot where their ashes repose, so that all efforts to preserve the recollection of them seems like a vain struggle with the decree of the Almighty."

The first sentence, though short, is too long and too wordy for the sense it conveys. The second sentence is not only devoid of anything like conciseness, but also contains a gross grammatical blunder. We pass on to the next page:—

"Justice to their memory, as well as the profit of those who succeed, *requires* that their deeds should be recorded, their virtues honored, and their names embalmed, in the grateful recollections of posterity."

Here we have some approach to conciseness, as regard to euphony, but another grammatical mistake. In the first sentence of the next paragraph the word "antecedents" is misapplied. An antecedent is a *thing* going before, while he evidently means a *person* going before. "Antecedent" is here employed to signify "progenitor," which is

not its legitimate meaning. The last sentence of the same paragraph affords an excellent example of our author's style, or rather, want of style, and treats us to a third breach of the rules of Lindley Murray:—

"Nor can he be connected historically with any of those great events which in the past we have decided the destinies of nations; but we can record incidents, which to him who will 'observe the work of the Lord and consider the operations of his hand,' mark the wonder-working hand of Divine Providence, which connects all events past, present, and future, the smallest as well as the greatest in one scheme; and by the manner in which they combine to work out his purposes *manifests* his glory, so as to attract to himself the admiration, the esteem, the reverence, and the love of intelligent beings."

We have here the characteristic helterskelter arrangement of clauses, the characteristic disregard of sound, and the equally characteristic vagueness of sense. Merely remarking that in the first four pages of this work we have detected no less than *three* fundamental errors in grammar, and that, in the remainder of the chapter, where he sketches the events which gave rise to the Secession, the author appears to have partially caught up the rapid narrative style of the books he had been reading on the subject, we alight upon page 36, and quote as follows:—

"Those who knew him in his later days—who recollect the deep seriousness that pervaded his whole conversation—his objection to sinful levity or even excessive mirth, will scarcely credit this; but the evidence upon which we make the statement is undoubted; and those who peruse his writings, will sometimes detect in them an under current of mirth, which though repressed by the weight of what he felt resting upon him as a minister of Christ, occasionally came to the surface, and in the company of his familiar friends, particularly his brethren in the ministry, burst forth in a rich fountain of harmless merriment, and which gave in after life to a piety of the deepest and most earnest nature, an air of cheerfulness, which preserved it from any appearance of moroseness or gloom."

We quarrel with our friend's grammar again in page 37:—

"The immediate vicinity of his birth-place, was the scene of many sanguinary conflicts between the Campbells and MacGregors; whilst eastward of Comrie, *is* the village *Fiantiach* or Fingal's house, and Cairn Comhol, in memory of Fingal's father, and also the supposed tomb of Ossian."

We quote from page 49:—

"If such was the impression which his departure produced upon the mind of his acquaintance, our readers may imagine what must have been the feelings, on the occasion, of his father's family, each member of which was distinguished naturally by great tenderness of heart, and whose natural feelings

were sublimated by religion, and through the amiableness of his character had been nourished to their utmost strength."

And again, to vindicate poor Lindley Murray, from page 58:—

"The time allowed between his appointment and his departure was so short, that the family had not time to prepare an outfit for him, but during the following winter his mother and sister were busily employed in spinning, weaving, knitting, &c., for him, and as the result of their labors, a large stock of such articles of bodily comfort, as industrious housewives can manufacture from the produce of their flocks, or from their flax, were prepared, and sent after him."

At page 85 we pause to note a *smile* of our austere author over the New England Primer, and to exclaim that really he must go to school again and try to commit and apply the simple rule—A verb must agree with its nominative in number and person:—

"Blessed book! In how many youthful minds hast thou sowed the seeds of heavenly truth! Young as we are, we too have tender recollections of thee. Thy very shape and appearance was peculiar. Thy figure was square, a figure well chosen to represent perfection. Thy paper was dark in color and somewhat dingy in appearance, as well be-seemed the modest humility of thy character. We have seen thee since in perfectly white paper, in shape like an ordinary catechism, with bright red cover. Pah! thou art not the Primer of our youth. As well represent to us John Knox in the picture of a modern dandy, with Joinville necktie, or his renowned daughter Mrs. Welsh, in hoops and crinoline. Thine thy frontispiece with the picture of John Rogers perishing in the flames, while his wife and ten children were standing by. Did ever work in gallery of Fine Arts excite more attention and study, and influence a greater number of minds for good, impressing upon them the principles of religious liberty, and instilling into them the martyr spirit of Christianity, than did that same old wood-cut?"

It would appear that when our author condescends to be amiable he has a Quakerly preference for the second person singular. We pass through a wilderness of bad writing and worse grammar—always excepting the Doctor's own narrative—and arrive at page 177:—

"The tendency in the present day is to look upon this state of mind as the result of mere bodily derangement. Doubtless this is often one cause, and it is a view of it that is not to be overlooked. But we fear that the spiritual element, which may frequently be the main one, is apt to be disregarded. This was the aspect, however, in which he mainly, if not entirely, regarded them, perhaps sometimes neglecting bodily causes, which might have had considerable influence."

Now, who or what is the "them" we have printed in italics? We think we know what

he means; but there should be no room for doubt. The singular noun "state" in the first sentence becomes a plural in the last.

We give two or three more illustrations of Mr. Patterson's literature, and then we will sum up and pass sentence upon him as a literary man. In page 227 we have the following:—

"At one time he was obliged to toil up a steep ascent, at another to cross a brook by a single fallen tree, on which it required the whole skill of a rope dancer to preserve his equilibrium, and which was not always successful in preventing his having a thorough wetting in it, while again he might be seen clambering up its banks by laying hold of the bushes with which it was lined."

And farther down in the same page we have, in two short sentences, two grievous errors in grammar:—

"Woods still cover a great part of Nova Scotia, but along any of the lines of trade, there is now to be seen only comparatively small trees, and these commonly second growth. All the woods fit for timber have been taken to market; but then the forest was the undisturbed growth of ages."

In page 229:—

"So that the traveller was in danger, either of being brushed from his saddle, or, at all events, of being rudely scratched by the branches, unless he was expert enough to parry them off as he advanced, which if there had been any rain just previous, would be sure to afford him the benefits of a shower bath."

We would like to ask Mr. Patterson what he means by the "lower legs of an ox," in page 231? Can it be correctly predicated of an ox that it has upper and lower legs?

Then, again, our author is the very worst of anecdote-mongers. Here is a proof in page 258. For want of space we can only give the first half of the story:—

"On another occasion, a woman had a cow under some complaint. She was convinced that he could cure it, if he chose, and he happening to be at her place, she pressed him to go to see the cow. He told her that he could do nothing for her. She, however, insisted; urging him only to lay his hand upon her. As she would take no denial, he, at length went, and laying a rod which he had in his hand upon her back, he said, 'If you live you live, and if you die you die.'"

Upon whose back did the Doctor lay his rod? the woman's or the cow's? We will take our last quotation but one from page 279:—

"The remainder of this narrative was written after he had had a stroke of paralysis and though some of his most interesting and laborious journeys were taken after this date yet the narrative is meagre, and without the minuteness of detail, and vividness of description, which renders the former portions so interesting."

We call attention to our friend's grammar here again. We claim space for our last, extracted from page 323:—

"His remote situation precluded him from any minute acquaintance with the literature of the times, or plunging deeply into the lore of the past, yet his diligence was such in availing himself of the means at his disposal, that he accumulated a large amount of general information."

We have not dealt unfairly with Mr. Patterson in exhibiting these blemishes. Did our space permit, we could indicate six times as many. The fact is, that in a literary point of view, the book is one huge blemish from beginning to end, and would disgrace a school-boy. We fearlessly assert that the intelligent reader cannot lay his finger upon a single paragraph where he will not detect some outrage upon taste and grammar, some egregious solecism, or some feeble or ambiguous expression. In his hands the story staggers along as we have seen a boy upon stilts for the first time, limping, tottering, languid and irregular in movement, and every moment threatening a break-down. We have been more astonished at this, because we were led to expect better things. We were told by those who professed to know something about Mr. Patterson, that, though a very indifferent preacher, he was nevertheless "a smart man," and we presumed, from the literary duties entrusted to him by the Church to which he belongs, that his smartness lay in a literary direction. This book has undeceived us. We solemnly affirm that we would have considerable hesitation in recommending Mr. Patterson to a junior clerkship in Professor Holloway's Puffing Department: worse still, we would even have scruples in entrusting him with the composition of a Dry Goods Advertisement, or an Auctioneer's Bill of Sale. We have been told that he was partially educated at one of the splendid and efficient seminaries of the old country; if so, where are the fruits? Many of us college-men are, after all our collogging, most incorrigible blockheads, and will remain so. We hope Mr. Patterson's vanity will not lead him to inflict another book upon us. With him the ambition of authorship must manifest a pure and veritable *cacoethes scribendi*. He has ruined his reputation as a literary man for ever; he has mangled his grandfather's history, and brought disgrace on the literature of a Province which can boast of one or two tolerable works, and not a few really "very smart men."

(To be continued.)

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FROM OUR SCOTCH CORRESPONDENT.

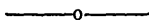
Every man has some "thorn in the flesh," some sore point that he does not like the stranger to touch. In every house there is some subject that they do not like other peo-

ple to talk about, just as it is said that it is not polite to talk of a rope to a family which has had one of its members hanged. So every church seems to have its difficulty, its hated stumbling block. The U. P.'s here have their organ contention and other small matters. The Free Church is more than annoyed with its College squabbling and its Cardross case. The Establishment too, in the Edinburgh Annuity Tax, has had a fruitful source of vexation and trouble for some time. But now there seems good prospect that this running sore is to be healed. Two or three bills were formerly brought into Parliament to put an end to the whole question, by despoiling the church of its property, and handing it over to the Town Council and citizens, and so disestablishing the church in Edinburgh, but these never became law. This year a bill is brought in by the Lord Advocate, which has been virtually accepted by the Presbytery of Edinburgh, and which will in all probability be carried, and thus the question will be settled for all time coming. The main feature in the present Bill is that during the next 15 years, a fund be allowed to accumulate from taxes, seat rents, Leith harbor dues, &c., which it is calculated will be a principal large enough at the end of that period to afford a good endowment in perpetuity for the city churches. As a compromise, the bill is a very fair one, and introduced as it is by a Free Church Lord Advocate, we are glad to see that it recognises the Establishment principle. I trust that it will be carried, and that this vexed question which has caused much ill-feeling on all sides, will be now quietly disposed of.

Generally speaking, the Church seems at present to be sailing well and in pretty smooth water. The Scoonie case of disputed settlement is hung up till the meeting of the Assembly in May, when it will probably attract a great deal of interest. Dr. Robert Lee and others have been adducing it already in the Edinburgh Presbytery as a flagrant instance of the inefficiency of Lord Aberdeen's Act. They strongly urge that the Church should appeal to the Legislature for something like the old Veto act, which in itself they had never objected to, but only to the illegal and arbitrary manner in which the church had passed it, without once consulting the State with which the Church had solemnly, and before God allied itself. Their motion for direct application to the Legislature was lost in the Presbytery by a small majority, on the plea that the time is not opportune nor the present Parliament likely to be favorable. The question, however, is not to be allowed to rest. Dr. Lee has since been in Glasgow, engaged in a conference with the elders and others who moved in the matter last year, and it is expected that something tangible will result from their united action. In the meantime, the Church is engaged with other more important, if less ostentatious, schemes.

Several additional chaplains and missionaries have been sent to India, and the most pleasing intelligence is received of the large and comprehensive scale on which our educational establishments there are conducted. Between the three great seminaries, there are I think, more than 80 native teachers alone, the great proportion of whom are Christians, a by no means common occurrence. The Home Mission Scheme is prosecuted with fresh life and energy. Deputations have been visiting the various chapels and stations to enquire into their circumstances, and to urge them to greater zeal and effort. In Glasgow, a new and exceedingly beautiful church has been built at Kelvinhaugh, chiefly for the poorer classes; this, one would not think so, to judge from its appearance, its beautiful stained glass windows, and sonorous bell. All the money had been raised for it but some £500. However, Dr. McLeod is not the man to leave his work half finished, and so a grand bazaar was got up which was held the other day in Glasgow, at which a sufficient sum was obtained to pay off the debt.

I suppose that you have seen ere this, the new monthly "Good Words," ushered into existence two months ago under the editorship of Dr. McLeod. Its success has been quite extraordinary, though quite warranted by its excellence as a periodical and its splendid staff of contributors. Of the second or February number, fully 35,000 copies were sold, and the publishers do not at all think that they have reached their limit. The illustrations by members of the Scottish Academy, and J. B. (Mrs. Blackburn, the wife of Professor Blackburn) are a new feature but a great attraction, executed as some of them are in the highest style of art. In the February number there is an admirable article from the pen of Dr. Caird (for he has lately had the title D. D. bestowed upon him) on "Symbolism in the Christian economy," which is characterized by all that classical culture and fine psychological intuition which belong so eminently to him. Altogether it is the cheapest sixpence worth of literature published in Great Britain, and I cannot help feeling proud that it is a minister of the Church who has been thought worthy to conduct the only periodical at which members of the Established Church of England and of Scotland and of every dissenting body of any importance in the kingdom work harmoniously together for the spread of "good words" among all ranks of the people. Truly, "good words cost little," yet are they endowed with a mighty magic when accompanied "with demonstration of the spirit and with power." God fasten many of the words as good in sure places!



NOTES ON CHINA AND THE CHINESE.

There are four great religions in China. The oldest, and the one still possessed of

most vitality, is the Confucian. All the learned and governing classes—the philosophers and the courtiers—profess it, and are frequently very zealous disciples. Of the other two the Buddhish is the most influential and most widely accepted, but like almost every other form and fashion of Paganism, is now well nigh dead and in need of speedy burial. It still has its homzeys or shaven monks by tens of thousands, its pagodas, rites, and holidays; but it seems pretty well agreed that like everything else earthly, it is soon destined to go "the way of all the earth." An incident narrated to me by one who had long resided in China, shows that now, even where we would expect intolerance and fanatical zeal, there is only sleepy indifference and unbelief. He made an excursion once, he said, along with a naval officer to their sacred island of Kootoo, a place as holy to them as Mecca to the Mohammedan, or Benares to the Hindoo. They walked up a long avenue, lined with trees and paved with granite, beautiful snatches of scenery opening out here and there, to the principal temple. As they entered the court, the most profound silence reigned; but some pigeons making their appearance, the captain fired and brought one down before my informant could prevent him. Two hundred years ago, or even within the one-fourth of that time, such an outrage would have cost the offenders their lives on the spot, for the bird is esteemed sacred by them. But instead of that, the bonzes came tumbling out of their dormitories by hundreds, delighted at the excellent shot that had been made, and offering to show the "foreign devils" where more pigeons were to be had. All the time my friend remained with them, he did not see an instance of sincere and intelligent devotion to their creed. They were very kind, but so abominably filthy that it was not at all nice to get in among a crowd of them; and as to their cast-off clothes, most gingerly handling of them was necessary. They are a lazy, sleepy, useless pack of loons, who consider that the great Chinese device and emblem of "a mouth and a handful of rice" expresses the highest want and satisfaction of men.

One of the greatest questions that the Christian Church has to consider is, how are the 350 millions of China to be brought from their present state of practical Atheism and money-worship to Jesus Christ? Till this is done, all their ingenuity and labors are naught. What is it to the world and to the sublime interests of humanity that they have endured for thousands of years that they can grow tea and make silk, and that they have discovered laws physical and mental, if they are never in their views to reach up to heaven, but ever to remain grubbers on the earth; if they are to tramp round in the same monotonous circle of earthly concerns for generation after generation, without advancing, without coming nearer to God, with

but developing the life of the spirit and the truths of the eternal kingdom? No.

"Better fifty years of Europe
Than a cycle of Cathay."

There is an animal and a spiritual life; but the former is scarcely worthy the name of life. It is something—nothing;—a vapor, a passing appearance, a dream.—But "the life which we live by faith in the Son of God," that is undying, real, sublime. To live in Christ, to do all things through Him strengthening us, such alone is worthy of "sons of God." And so we live, or else we have no life.

How then is spiritual life to be communicated to the Chinese? The soil is in a good state, for the old religions have been tried, and have fed them on husks, and are now as if just waiting to be trundled out. Is the work to be done by Roman Catholic and Protestant missionaries? The former have long been established in China, and have had some measure of success. At one time, the Jesuits had great influence at the court of Peking, and with their usual wise policy conformed to the customs of the people in every respect, and with a policy as usual, but more questionable, adapted their creed to the national prejudices and current ideas. They were ready to yield or explain away almost any doctrine but that of the supremacy of the Pope. Though there are still probably about a million of Roman Catholics in China, yet their power and influence are insignificant and their advance imperceptible. Only very recently have Protestant churches directed any attention to China as a mission field; and their efforts have been but feeble, dissimulated and partial. One sect sends one missionary, another sends two, another half a dozen; and thus there are the expenses of various organizations when one would suffice. And it is to be feared that too often do the missionaries carry their sectarian disputes with them, and thus present to the Chinese the unseemly spectacle of heats and controversies, while they preach a gospel of universal peace and brotherhood. Yet let man do his best or his worst, God's spirit will work His work and will prevail. Already is he giving evidences of his power and presence in the China mission as if to call upon the churches to be up and doing, and the missionaries to seek his promised aid. Thus Mr. Johnstone—one of the missionaries at Amoy, had labored for years with scarcely a gleam of success; yet the year before last, without his being able to assign any special cause, 300 Chinese were converted under his ministry.

In another number I will refer to a movement which seems to promise greater hope for the evangelization of China, than the isolated efforts of foreign missionaries.

LETTER FROM THE REV. MR. SPROTT, OF CEYLON.

TO THE EDITOR.

My Dear Sir,—Knowing that the publication of the enclosed letter will afford pleasure to the many friends and admirers of Mr. Sprott, and at the same time be interesting to all your readers, I have much pleasure in submitting it to you, with a view to its appearance in the pages of the *Monthly Record*.

Yours very truly,

ALLAN POLLOK.

The Manse, Kandy, Dec. 26th, 1859.

MY DEAR POLLOK,

I was very glad to hear from you again after our long mutual silence, and much interested in your accounts of old friends and the state of the Church in Nova Scotia. It is very kind of you to send me the *Monthly Record* regularly, and of Mr. Snodgrass to send me the *Presbyterian*, and though I am a great devourer of periodicals, there are none which I look for with greater interest. I am very glad indeed that the Church has progressed so much with you since I left Nova Scotia; and as the young men sent home to Scotland will soon be with you again, I trust that still more prosperous days are in store for you. The only thing that strikes me as a defect in your recent ecclesiastical legislation is, that so little has been done to consummate the union with the Church in Canada. That is the most efficient of all our Colonial Churches, and I should think that incorporation with it is the wisest thing for you in the Lower Provinces. I hear that new St. Matthew's Church in Halifax is opened, and that it is an ornament to the city. I am very glad that they have erected a church worthy of the traditions and associations of this congregation, and I hope it will always flourish. It would be a good thing to suggest the putting in of memorial windows in it. This has become very common at home, and is a great ornament to a church, besides keeping up the memory of the departed. A few years ago Lord Brougham put a memorial window to Professor Robertson in one of the churches in Edinburgh, and in a very short time every window was filled up in the same way. Now I should think that there are plenty of families in Halifax connected with that church, who would be glad to embrace such an opportunity, and that the public might be induced to erect such memorials to some of the founders of the colony who were members of Old St. Matthew's.

Yesterday, which was Christmas and Sunday, I completed two years ministry in Kandy, and upon the whole I like Ceylon. First of all, I am thankful to say that I have been as well here as I have ever been in my life, and that is a great matter. Then this place is favorable for study: one is obliged, except on extraordinary occasions, to keep within doors from ten till four, and one's time is not

out up by political squabbles or public meetings. There have been two lectures in Kandy since I came to it, one of which was delivered on the subject of the Indian Mutinies by a missionary from Benares, and the other by myself. We are tolerably free from petty annoyances, and as there are very few ladies at this station, there is not much social visiting, so that if one is really disposed for study this is not a bad place for retirement. I was lately at Colombo, for the first time since I came up, and I was very much struck with the bustle and stir of this modern capital of the country, after the quietness of the interior. It seemed to me that the low country looked beautiful after the hills, and the sight of the sea again was charming. Not content with the sight of it, I got a boat with a friend, and went out to a vessel some miles off, where we had tiffin and a most refreshing talk with the skipper and his wife, who were from Irvine, and "discoursed," the lady at least, in the purest Doric. Colombo is a fine specimen of a walled town, and the country around is very pretty. The mountainous scenery in the interior is grand, but there is a great sameness about it, and nothing whatever of human interest to throw any sublime or touching associations around it. From Colombo to Kandy, a distance of seventy miles, you do not see a single relic of the past, and scarcely one decent human habitation. Sir Emerson Tennant has recently published a very able work on Ceylon, which appears to be all the rage at home just now; but from the extracts I have seen I should think it is looked at through the imagination, and that were one to write a review of the book on the spot, he would be strongly tempted to take a less favorable view.

The object of my visit to Colombo was to meet the new Scotch chaplain there, and the several ministers of our Church and the Dutch Church in the Island. Altogether we now number four, and for some time we have been talking about union. Our meeting was very satisfactory, but there are some difficulties in the way, and of course any steps that we take in the matter are subject to the approval of the Church at home, as we all take the true church ground, that not having had any ecclesiastical authority committed to us beyond our own congregations, we do not possess any public authority. In the meantime Mr. Palm, the minister of the principal Dutch Church in the Island, and the only one who is professedly a Dutch minister, the other being of the Synod of Ulster, intends going home on a visit immediately, when he proposes to apply for reception as a minister of the Church of Scotland. The chief difficulty we have is the fact of one of the ministers of the Dutch Church being properly of the Synod of Ulster, and he naturally would not do anything to affect his position with his Church at home. As for uniting simply with the Dutch Church, and allowing full promi-

nence to their articles and usages there would be no difficulty, as since the Reformation, there has been a sister Church of the Church of Scotland. The only difference of any importance is that they have prescribed formularies for the sacraments almost similar to those in use in Scotland after the Reformation, and organs in their churches. But in this last respect we resemble them here and in our Indian churches; and if any of your musical people want an argument for church authority as to the use of instruments in public worship, they have rather a good one in this fact, that organs are to be found in all our Indian churches which form an integral part of the church at home, and are as much under the supervision of the General Assembly as any church in Edinburgh.

We feel the want of one or two native ministers, or rather ministers belonging to the Burghers or Dutch descendants, and we have two in training now, one of whom has been reading with me for the last eighteen months, and who goes very soon for theological instruction to an institution at Madras. The other has been studying with Mr. Palm and proposes going to Scotland next year. There is a strange mixture of races here, and it is often difficult to know who is who. I attend occasionally a meeting of Kandy young men for literary purposes, where we have represented British, Dutch, Portuguese, Tamil and Singhalese, and various mixtures of them all. On account of the early missionary efforts of the Dutch, and the efforts made by ourselves, there is a great admiration of European civilization, and Christian knowledge among the population of Ceylon, and this is constantly increasing. Every thing tends to further it, not only direct missionary work, but education, commerce, roads, and the electric telegraph. This last makes, I am told, an extraordinary impression upon the native mind. They say, "we never saw the like of this, we never could have dreamed of such a thing. The men who can do this, must have the right knowledge, and all our ideas must be merely old wives' fables." The chief opposition to Christianity in Ceylon, is religious indifference, and not any devoted attachment to Buddhism, about which the people are very lukewarm.

Eleven natives from Kandian villages were recently sentenced to death by the supreme court here, for the common crime of the country, gang robberies, resulting in fighting and murder; and though I suppose, they heard nothing of Christianity before their capture, they all during their imprisonment professed to become Christians, and were baptized by the Roman Catholic priest. This shows, at least, what a weak hold Buddhism has on them as a religion to die by.

I am extremely sorry that our church is not represented here by a native mission, indeed any Presbyterian church, which is the more melancholy, as a hundred years ago

re was half a million of natives professing
 erence to the Dutch Reformed Church. I
 k a great deal about the prospects of
 byterianism, or the Reformed Church as
 ought rather to be called; and I think that
 re are wise, we should all encourage the
 tendencies of which I see traces both at
 ne and in the Colonies; the tendency to-
 ds union with those who have separated,
 the tendency towards the idea of the
 rmed Church as understood by Calvin
 Knox. This last, corrects the dangers
 he others, gives us our true historical po-
 on, and connects us not only with the
 byterianism which has sprung from Scot-
 d, but with the older branches on the
 nent of Europe. I saw lately a letter in
 Canadian *Presbyterian*, about the injus-
 done to the Church of Scotland, in a
 byterian Almanac published in America,
 what struck as still more blameworthy in
 publication, judging from the number of
 hich I saw, was the omission from its
 es of any account of the German, Dutch,
 other continental Reformed Churches,
 h their branches in the new world.
 I have written so often about my own mat-
 that it is like an old story going over it
 ain. It consists of regular service in the
 tch Church here to a congregation made
 of Scotsmen and Dutch descendants, and
 occasional service in the jungle to the cof-
 planters. I like this last expedition very
 ch, were it not from the necessity of clos-
 the church in Kandy, or getting one of
 elders to read a sermon. I send out no-
 s a few days before my visit, go out on
 Saturday to a distance of 20 or 30 miles,
 conduct service in some central bunga-
 among the hills, to a congregation of 20
 30 Europeans, who come riding up on the
 nday morning, over mountain paths, astride
 Australian or South American horses,
 emselves rigged out with top boots and
 met hats to protect them from the sun.
 ring the past year, we have had a clergy-
 n, whose whole work lies among the plan-
 s; and all the white hands tell us that dur-
 the past few years, there has been a very
 at religious improvement in the jungle.

Yours, very sincerely,

G. W. SPROTT.

Rev. Allan Pollok,
 St. Andrew's Church, New Glasgow.

CAPTAIN WILLIAM HARRISON.

JANUARY 21ST, 1860.

Fold the hands and close the eyelids!
 No more work for either here;
 He at noon his toil has finished—
 Summer corn in growing ear.
 Furl the sail and drop the anchor,
 Say not wherefore, ask not how,
 No more need of chart or compass!
 He is safe in harbor now.

Vol. VI.—No. 4.

Many a rough and stormy voyage
 He has made across the sea,
 Where the broad and blue Atlantic
 Surges on in majesty,
 Till to him each wave and billow
 Home-like seemed as daisied sod
 By some old familiar highway
 Which the boy to school had trod.

Often when the angry tempest.
 Like the charge of coming foe,
 Whistled through the yielding halyards
 To the boiling waves below—
 When the brave ship tossed and trembled
 On the wide sea's stormy realm,
 He with nerve that never faltered,
 Stood beside her guiding helm.

And with brave heart raised to heaven.
 For the skill to dare and do;
 He has conquered in the battle,
 Borne the good ship bravely through,
 Till the storms became as playthings;
 And so well he knew the way,
 Memory put aside the log-book,
 Where the roll of reckoning lay.

And when England's ocean glory
 Sought one triumph more to gain,
 Climbing up the steep of science,
 High as tower on Shiraz's plain,
 First of all her noble sailors,
 Brave on sea and firm on land,
 She in faith and honor gave him
 The "Great Eastern" to command!

How his labor he accomplished—
 How the work she gave was done,
 Needs no poet's line to blazon,
 For the world was looking on!
 Generous enterprise and courage
 To the noble task he brought,
 And his faith and perseverance
 Cheered them who the problem wrought.

Fold the hands and cease from labor,
 Droop the colors; softly tread!
 What have we to do with glory
 When we stand beside the dead?
 He who often on the ocean
 Met and triumphed over death,
 In the Solent's silent water
 Yielded to its cruel breath.

But a breeze upon the river—
 But a plunge within the sea:
 Spectre of the lonely valley,
 What had these for such as he?
 He the hero in the tempest,
 Conqueror over storm and tide,
 Shall a land-breeze now appal him,
 With his comrades at his side?

He is brave and wise in danger;
 Aid he counts but idle boon;
 Fresh in vigor, strong for labor—
 His is but life's summer noon.
 England needs his gallant service:
 See the great ship anchored by!
 Home and friends and science claim him,
 Tell us not that he must die.

Hush! the kindly heart is silent:
 All his work on earth is done:
 He has made his latest voyage,
 And the hardest port is won!
 Moored within a quiet haven,
 Home beyond a stormy sea
 He no more has fear of shipwreck,—
 Anchored for eternity!

Haliçac, Feb., 1860.

M. J. K.

COLUMN FOR THE YOUNG.

BY A SABBATH SCHOOL TEACHER.

FILIAL DEVOTION.

"Do you think, mamma," said a bright-eyed girl of twelve or thirteen, the other evening, in our hearing, "it would be very wrong for the Sabbath-school teacher in the *Record* to tell as a nice little story, instead of the long lectures he writes? I am sure I would like it a great deal better." We said nothing at the time, but on our way home resolved to gratify our young critic. There are worse judges in the world of appropriate writing than an intelligent child; and so for the story.

During the latter part of the reign of King James II., people were only allowed to worship God as the king and his friends pleased, and very severe and terrible punishments were for a long time inflicted upon all who ventured to disobey. This was more especially the case in Scotland; but the Scots having been at all times a sturdy and determined people, gave the government a great deal of trouble, and took every opportunity of worshipping their Creator in their own simple, earnest way. Every day, however, it became more dangerous, especially to the rich, who had property to lose; for they were sure to be subjected to enormous fines, and not seldom even to be put to death. There lived in those sad times, a religious and high-spirited nobleman, named Lord Dundonald, an ancestor of the brave Earl Dundonald, who commanded the fleet a few years ago on the North American station. This lord was a pious Presbyterian, and sometimes invited a clergyman to come to his house, and conduct worship, by reading and explaining a portion of Scripture. This you will think was not a very great crime; but the bad people who surrounded the king, and the king himself, thought otherwise, and for doing this they sentenced Lord Dundonald to pay the very large sum of £10,000, and to remain in prison till it was paid. His lordship was rich, but in order to raise this vast sum he had to sacrifice a large portion of his estate, as well as find security not to be guilty of the same offence again. What cruel oppression! you will say. It was indeed very cruel; but there was nothing for it but submission. Still, this good lord felt the loss of his Bible and the liberty of serving God according to his conscience, far more than the loss of his money or estate. Accordingly, though he obeyed for a time, it happened that one of the poor, wandering, persecuted preachers met him, and he could not resist the temptation, but took him, as he thought, very secretly, to his house, sheltered him for the night, and before retiring to rest, asked him to read a chapter, sing a psalm and pray. He hoped it would not be known, and his heart yearned after his beloved faith. But the good have sometimes

many and malicious enemies. He was once informed on, and without delay taken into prison, where he was treated with great brutality. To add to his other troubles, his friends were very angry with him, on account of his imprudence, as they called it, and intended that they could not again run the risk of endeavoring to serve him. He was brought to trial, and his cruel judges thinking that it would have a very great effect on the people in general, if so high and influential a person were condignly punished, sentenced him to death—to death for reading his Bible and praying to his God. Once more was he taken back to prison till the warrant for his execution should be signed by the king.

In those days it took a long time to get a letter from London, five or six weeks, and sometimes longer. During this time he lay in a dungeon, firmly and even cheerfully, waiting for death, attended by no one but his daughter, a fair and beautiful girl, not more than fifteen years of age. Her father loved her next to his God, and well she deserved his love. In his awful position she cheered and comforted him—read to him from the holy book, which even the jailor was not hard-hearted enough to take away. These kind doings, however, roused the nation fearfully, the people were goaded almost to madness, and were resisting everywhere. Grizel Cochrane, this young lady's name, saw and heard much of this, and she concocted a scheme of her own mind, which, for daring and resolution, has scarcely any equal, even in the most excited times. It would be yet a fortnight before the dreaded warrant could be expected, and about this time, while sitting at her father's feet, she told him she thought she could save him, but he must not ask her but only trust to her prudence and firmness. The good lord smiled, stroked his child's head with a parent's fondness, and asked what a weak lassie like her could do to get him out of the lion's claws. "I can do nothing," she said, earnestly; "but I must be away a week, and you, dear father, must ask no questions." Her father looked grave: "My child," he said, "no. If I cannot know what you intend doing, it is something that may stain your fair name;" and he folded her in his arms. "Father!" she insisted, while the blood mounted to her temples, "am I not Grizel Cochrane? You *must* give me leave." The desired permission was reluctantly granted, and Grizel hurried away, on the back of a faithful pony, many miles south, to the home of a faithful nurse, to whom she committed her whole secret, because she required her assistance.

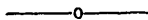
At that time the mail between England and Scotland was carried by a post-boy on horseback, who, for better security, was always well armed. Grizel had found out the time when this man might be expected, as well as the road he would take. She knew also, that in his bag would be the warrant

sheriff for her father's execution. This warrant she resolved to take from him and troy; and in order that she might the better be able to do so, she told her old nurse that she must dress her up in a suit of Tam's clothes. This Tam was a son of the nurse, but her own age. The old woman held up her hands aghast, but Grizel was a person of resolution, and was very soon equipped, armed with a rusty old pistol, and mounted again on her faithful pony. By-and-bye she came to a public house, and by some judicious enquiries, discovered that the post-boy was there and had thrown himself on the bed to take a nap. Grizel saw the coveted mail-bag carefully placed under the head of its sleeping guardian. In order to get the landlady a few moments out of the way, she asked her to bring her a cup of water fresh from the well. The dame did not much like so an order, and told her that she did not wait water customers. Grizel made an excuse, and said though she could not drink ale, she always made a point of paying the price of a mug of ale for a glass of water. This quite satisfied the landlady, who, without any suspicion, went to the well. Grizel crept up softly to the bedside; the post boy snored loud and deep, but when she looked at the awny neck and resolute face, and above all the position of the bag—she saw that to get it without awaking him was impossible, and that if she made the attempt and did not succeed, she would only bring destruction on herself without serving her father.

Two large pistols lay upon the table. These she rightly supposed belonged to her sleeping friend, and to draw the charges from them and replace them, was the work of a very few minutes.

The good dame returned from the well with her water; in a short time the post boy awoke, and prepared to take his departure; Grizel proposed to keep him company to which he cheerfully assented, and they set out together. The post-man was a good natured merry fellow, and poor Grizel's heart failed her over and over again to call upon him to stand and deliver." Yet her resolution never really failed her, and at length when they were pretty well through the last wood they had to pass, she said with as firm a voice as she could command, "Friend, I have taken a fancy to that saddle bag of yours, and I must have it." The post-man thought she was joking, and told her gravely not to jest at that subject; but she soon undeceived him, by riding her pony across the path, and repeating the demand—still the man could not realise the possibility of a boy on a pony trying to rob the mail, and said in a calm but resolute tone, "My lad, I dont want to hurt you but beware," and he drew one of his large pistols from its holster; Grizel did the same: Nay, then I cant help it" said the astonished mail carrier, "your blood be on your head," and he snapped the pistol at her head;

disappointed he threw it from him with a curse, and attempted to fire the other, of course without effect. Now said Grizel, you are in my power, do not compel me to harm you, but that bag I will have; There was something in the eye and voice, which made this brave man give way—He threw the mail bag from him, put spurs to his horse, and galloped off with all possible speed. It is scarcely necessary to say that the bag was soon cut open. The dreaded warrant, sealed with the Royal arms, was found and torn into a thousand fragments, and scattered in the woods. The bag was left on the road, and the faithful pony urged to the full mettle of his speed, to avoid the pursuit which was sure soon to take place. Grizel escaped; nor was she mistaken in her calculations. Before a fresh warrant could be made out, William of Orange, had landed in England, and the persecuting James was a homeless fugitive. Lord Dundonald was soon restored to liberty and of course owed his life to the devotion and resolution of his daughter. Grizel Cochrane afterwards became the wife of Baillie of Jer-viswood, a distinguished patriot who suffered much for conscience sake. In the domestic relation she was distinguished by every virtue that could adorn her sex—a careful and pious mother, an affectionate and dutiful wife a modest and amiable woman. Such is the true story of Grizel Cochrane.



ARE OUR PEOPLE LIBERAL?

The charge has often been preferred against us that as a church we are *illiberal*, and that while it was unfair to deny our respectable standing, as one of the churches of the Reformation, our scriptural character and our services to the cause of religion in past times in the education of the most moral, industrious and successful nation in the world, and in the learned labor of our clergy, but very sparing encomiums could be paid to our liberality towards the Gospel. Perhaps more attention has been directed to the subject, on account of its bearing upon the question of Church Establishments. The enemies of such institutions are in constant activity now-a-days, in the propagation of their system, in the reiteration of their ancient polemical formulæ, and in the discovery of ingenious arguments and schemes against the old churches of Protestant lands. They have never ceased to impress upon the reading and thinking portion of mankind, that the illiberality of established churches and all connected with them was a fixed fact—a maxim that admitted of neither contradiction nor modification. We have seen such statements in public, and we have heard them *ad nauseam* in private. When a member of another denomination goes to a Kirk member for a subscription, the latter is solemnly admonished of the sparing efforts and general illibe-

rality of his own church as a reason why he should help the scheme of a different Christian denomination. Naturally, he is deeply affected, and, admitting that at any rate co-operation is pleasant, he gives. But when he seeks a like favor, he is told to go and use his endeavors to wipe away the alledged stain of illiberality from his church. Our poor friend gets smitten on both cheeks.

If the connection between the civil establishment of religion and penuriousness to the cause of Christ were *necessary and inevitable*, then we would say of such institutions, "Overturn them by all means." It is to be remembered, however, that the religion of God's ancient people was in externals a civil establishment. The expensiveness of that worship rendered liberality necessary to its very existence. The Church of England puts forth voluntary efforts for the support and spread of the Gospel, which are second to those of no church. The efforts of the Church of Scotland are far more considerable than is generally known. Voluntary churches are organized for and exist by the free-will offerings of the people, and must therefore exhibit all and embody all financial efforts in these reports for the encouragement of the well-doers, the shame and discomfiture of the ill-doers, their own satisfaction, and, we must add, the gratification of a little vain-glory. This is as necessary for such bodies, as it is for a merchant to examine his books and exhibit without any omissions every item of revenue and disbursement. Established churches are not organized with this object in view, and it is not with them the *peculiarity* in their system, or a question of existence. Dr. Norman Macleod's parish of the Barony is the wealthiest and best endowed in Scotland, and there is not a parish nor congregation that raises as much money for educational and religious purposes from John o' Groats to the Land's End. Lethargy and penuriousness are *incidental* evils of establishments, we admit, and (we think) there are other evils of a *worse* kind incidental (only) to voluntary churches. Every human system has its own peculiar defect, and every body of Christians has its own peculiar difficulties, and every church is entitled to a respect, graduated not so much by the excellence of its system as its working of it and remedying its evils. At the great day the inquiry will not be, What tool did you work with? but, What did you do with it?—not to what body did you belong, but with what success did you employ its means and ordinances for the advancement of human happiness and your own salvation.

We purpose to inquire into the truth of the charge of illiberality sometimes made against us. We shall not compare ourselves with ourselves, but with others. The work from which the figures are taken is that noble monument of industry, Wilson's Presbyterian Almanac, which ought to be in the hands of every Presbyterian who can afford it. The

statistics are furnished by the several religious bodies themselves. In this imperfect way we need the stimulus of competition, but trust it is the competition of love, respect, and good works.

The Presbyterian Church of Nova Scotia possesses 75 churches, and the congregations meeting in these edifices are ministered to by 38 pastors. The stipends paid during the year amount to \$18,236. The principal contributions are as follows:—Foreign Missions \$2468; Home Mission, \$1164; Synod Fund \$648; Seminary Fund, \$2328; Miscellaneous items, \$11,568; total, \$37,240. If these sums be compared with the contributions of our Synod. Then we put the comparison as follows:—If 17 settled congregations belonging to our Synod pay \$8256 stipends, then 38 settled congregations of the Presbyterian Church ought to pay \$18,454, but they lack \$218 of that sum. The Synod appears to collect more than our Synod for the Home Mission, but it is to be remembered that our Home Mission Scheme includes the Home Mission Society in Halifax and the Lay Association in Pictou. Our Synod, with this explanation for Home Mission purposes, raises \$1336, and at the same rate their 75 churches ought to raise \$4175 but \$3011 are wanted of that sum. Again if our 24 congregations raise for miscellaneous purposes \$5804, then 75 ought to raise \$18,137, but \$11,568 is all that is set down. The most satisfactory point of comparison is the sum total of revenue, which with us is \$15,824, and with them \$37,240. At the same rate, it ought to be with them \$49,456 thus 12,210 of that sum are wanting.

Let us now attempt a brief comparison of our own contributions with those of the Free Church, as reported in Wilson's Almanac. If 17 congregations of our Synod raise for stipends \$8,256 then their 32 ought to raise \$15,540; but their stipends amount to \$11,070 only, a difference of £1,116 cur. Again, if for miscellaneous purposes, 24 churches raise \$5,804, then 66 Free Churches ought to raise \$15,961, but only \$3,380 are raised by them, thus wanting £3,145 cur. of the sum in proportion. Once more, if 24 churches of our Synod contribute a total revenue of \$15,824 then 66 Free Church congregations ought to contribute \$43,516; but they raise only \$16,748, being a difference of £6,692 cur.

From this comparison, it appears that as a whole, we give more for the support of the Christian religion in proportion to our numbers than any other Presbyterian body in this Province. These things are not said in a way intended to be odious or in a spirit of self-satisfaction. They are said partly in our own defence and partly for ascertaining by minuteness of inquiry our true position. In many respects, we are fearfully deficient. For much of our conduct, for our listlessness, for our want of organization, for our want of oneness of view in our denominational policy

for want of a thorough common sympathy and devotion to the general interest on the part of our office-bearers, and especially our wrongheadedness and indifference in reference to the Young Mens' Scheme, without which, or something to supply its place, our decrease as a Church is inevitable, we ought to hang our heads in shame. However, as we shall return to this subject once more we may remark now, that great as our drawbacks and our deficiencies are, we may charge ourselves with illiberality to the gospel (as we do) but, till some change takes place, no other Presbyterian body in this Province can afford to make such an accusation.

CHURCH AT HOME.

OBITUARY OF THE REV. HUGH M'KENZIE OF INVERNESS.

In our obituary of last week, we noticed the death of the Rev. Hugh M'Kenzie, minister of the third charge and congregation of Inverness. He was born in the parish of Nigg, Ross-shire, and died in his sixty-first year, after a laborious life spent in the service of the Redeemer. He was from his earliest days engaged in teaching. In the parish school of Tarbet, and in that of Hamilton—which, being one of seventy-nine candidates, he gained by comparative trial—he proved the ability with which he could educate the young; and on the other side of the Atlantic, where he spent thirteen years teaching six days of the week in an over-crowded school, and preaching on Sabbath to crowded congregations, he has erected for himself many memorials which will never be forgotten. Such labours, coupled with the severity of a Nova Scotian climate, doubtless impaired a constitution naturally the strongest. But he has left after him many samples of his usefulness. Several of his pupils hold eminent stations both at home and abroad, who would not be slow to testify the debt they owe him. Several honourable members of council abroad, whose advice now directs the destinies of an important colony, owe to him those business habits and that punctual training which has raised them to their high position. But he is gone. The prudent councillor counsels no more, and dust has enveloped its kindred. All who know him lament his departure, and they will long grieve over his loss. From the funeral sermon preached by the Rev. Alex. Macgregor on the 12th inst., we quote what follows:—"A few days have only elapsed since a much respected servant of Christ, and one of the ministers of this town and parish, has been removed to the world of spirits, and has left the sphere of his earthly labours for ever. We have directed your attention to the passage from which we have been discoursing (2 Tim. iv. 7, 8) for this cause that during his protracted illness and

while on his death-bed he repeatedly mentioned this portion of the Word of God with much apparent satisfaction, as descriptive of the state of his mind. In faith he looked to Calvary, he listened to the cry "It is finished," and he believed firmly in the promises which he so earnestly preached, and in forcible language inculcated upon his hearers. As a man he was characterized by strict integrity, and by rigid principles of honesty and justice. He knew not what it was to perform a dishonourable action. Free of all hypocrisy himself, he discountenanced all semblance of it in others. With just indignation he exposed the pretences and inconsistencies of the worldly professor. As a friend, he was sincere and steadfast, and as a councillor, he was judicious and prudent, cautious and discriminating. Possessed of much common sense, and of a well cultivated and enlightened mind, his admonitions and directions even as to temporal matters were wise and salutary; while in spiritual, and infinitely more important matters, he gave the most solid and valuable instruction from the Word of God. He was a sincere and devoted friend of the poor. He laboured hard by night and by day to serve the interests of the depressed and helpless, for which it is to be hoped he is now enjoying the promise of God, 'Blessed is he that considereth the poor.' He looked upon his flock as a father upon his children, and well do his now bereaved people know how indefatigably he performed the private duties of his office. With humility and kindness he entered their dwellings, suited himself to their varied circumstances, comforted the sick and dying, admonished the heedless and indifferent, warned the rebellious and headstrong, and became all things to all men that by the grace of God he might gain some. With paternal tenderness he invariably treated the youthful part of his flock; and that the children in town regarded him as a father, was amply shown by the great crowd of them who attended his funeral. In every relation of life the departed servant of the Lord was a pattern of propriety and virtue. As a father and husband, he was dutiful, affectionate, and indulgent. As a neighbour and friend, he was sterling and steadfast, and desired to do good unto all men, entering with genuine sympathy into the feelings of all under his charge, rejoicing with those who rejoiced, and weeping with those who wept. Thus, as a pastor, his heart was in his work, and he was ready to spend and to be spent for the good of his people. As a faithful steward of the mysteries of God, he endeavoured to give every one a portion of meat in due season, and all for the glory of God and the salvation of perishing souls. But now he has rested from his labours and has gone to joy the promises, 'Blessed are the dead which die in the Lord, from henceforth; yea, with the Spirit, that they may rest from their labours, and their works do follow them.' He fought

the good fight of faith, he finished his course, and now there is hope that the crown of life has been placed upon his brow. Let us all take warning from such visitations of God's providence. May God prepare us all for the great change before us; and grant that we may meet with our departed friends at the Saviour's right hand."—*Ed. Ec. Post.*

CHRONICLE FOR THE MONTH.

NORTH LEITH.—The presbytery of Edinburgh met yesterday in North Leith Parish Church, at twelve o'clock, to moderate in a call in favour of the Rev. William Smith as minister of the parish.

GIFT TO THE CHURCH.—A new chapel at Stonehaven, in connection with the parish church of Fetteresso, has just been opened. It has been erected by two respected citizens, Mr Beattie and Mr. Anderson.

PRESBYTERY OF STIRLING.—A meeting of this rev. Court was held on Tuesday, when the trial discourses of Mr. Thomas Logan were heard and sustained. His ordination to the church at Haggis was fixed to take place on the 29th inst., the Rev. Mr. McGill of Sauchie to preach and preside on the occasion.

Sir Andrew Orr has presented the Rev. Angus Gunn, assistant minister at Arbroath, to the parish of Dollar.

The Rev. Archd. D. Scott has been appointed minister of the East Church, Perth.

The Rev. John Youngson, who was recently officiating for Dr. Macdonald of Inverness, has been appointed assistant pastor in the parish of Rathven.

The Rev. N. M. Macnaughton of Kelvinhaugh Church here, has been appointed assistant and successor to the Rev. C. B. Steven, minister of Stewarton.

The Rev. Walter Waddell of Braemar has been presented to the parish of Borthwick.

A memorial, signed by a majority of the members and others attending the parish church of Carriden, has been forwarded to the Duke of Hamilton, the patron recommending the present assistant minister, Mr. Wm. Goldie Boag, for the vacancy occasioned by the death of the Rev. Mr. Fleming.

The Call to the Rev. James Simpson, of Portbrae Chapel, Kirkcaldy, to be minister of Second Charge in the parish of Dysart, has been moderated.

A Call to the Rev. D. Dewar, presentee to the parish of Ellon, has been moderated.

A Call to the Rev. Mr. St Clair, Edinburgh, to be minister of St. Stephen's Gaelic Church, Perth, has been moderated.

A Call to the Rev. Wm. Blackwood, assistant at Ceres, to be minister of Inveriel Chapel, has been moderated.

The Presbytery of Arbroath have ordained the Rev. Robert Fisher to be minister of the Chapel of Ease, Carnoustie, in the parish of Barry.

The Rev. Walter Grigor, A. M., has been ordained as minister of Macduff Chapel, parish of Gamrie.

The Rev. John Wight, of East Wemyss, was, on Wednesday, the 1st Feb., ordained to the pastoral oversight of the Chapelshad Church, Dundee.

The Rev. Archd. Nisbett, was inducted to the parish of Coldstream on the 26th ult.

The Rev. James Gemmell was, on the 26th ult., admitted as assistant and successor to the Rev. G. M. Davidson of Watten.

The Rev. Joseph Anderson, A. M., has been appointed assistant in the parish of Kirkpatrick-Juxta.

The Rev. John Jack, assistant at Campbellton, has been appointed assistant to the Rev. Mr. Brown of Rutherglen.

The Rev. Neil Macbride, late of Greenock, has been appointed assistant in the parish of Bothwell.

The Rev. W. Graham of Newhaven, has withdrawn his appeal from the decision of the Court of Session in the North Leith Case, so that the settlement of the Rev. William Smith is now unopposed in the Civil Courts.

Dr. M'Gilvray, of Free Gilcomston Church, Aberdeen, has declined the Call lately given by the congregation of the Free High Church, Paisley.

The Reformed Presbyterian congregation, Douglas, have called the Rev. Alex. Davidson, Glasgow, to be their pastor.

The general contributions of the United Presbyterian Church to missions have risen from £10,952 in 1847, to £16,401 in 1850, being an advance of £5,549.

The tri-centenary of the Scottish Protestant Reformation is to be celebrated in Edinburgh by a great meeting in August next.

Bishop Forbes of the Episcopal Church, Brechin, is at present on trial before his peers for erroneous doctrine.

CHURCH IN LOWER PROVINCES.

The following article arrived too late for insertion in last number; but as the collection for the Scheme has not yet been made in all the churches, it may still serve a good purpose.—ED. M. R.

INDIA MISSION.

By appointment of Synod, the annual collection for that mission falls to be made on the first Sabbath of March, being the fourth day of that month.

Under this sanction we would again appeal to our adherents in behalf of this important mission. Our church has several stations in India, which, from the report given in to the General Assembly at its last meeting, seem to be in a flourishing condition. In our educational establishment at Calcutta for example, the number of pupils that received instruction in one year amounted to 727, and of these, the pupils in the highest class received instruction in religion, New Testament, Moral Philosophy, and portions of Smith's Moral Sentiments, English Literature, History, Natural Philosophy, Mathematics, &c. Showing the desire of the Church to impart the best possible education to the natives of India, and an appreciation of such an education by the natives themselves.

In the report from Madras, it is stated that in connection with the mission, there are two small congregations of Christians, formed of the fruits of our educational labors, and the results of preaching to the adults. In one congregation there are *thirty* communicants; in the other there are *eighteen*; whilst at the school in Madras, there are *five hundred and eighty-four* boys and girls. At this one station *forty-eight* communicants, the result of our missionaries' labors. But then see the good done by our educational department, at this station, 584 yearly receive a Christian education, and the influence of the truths they receive will extend not to those who receive them alone, but through them to all with whom they associate. It is thus preparing the way for future results.

We have received very great encouragement also from the letters received from some of the converts who are in training for the Christian ministry—breathing as they do a spirit worthy of the followers of the Saviour of mankind—a zeal for their Master's glory, and the good of their benighted countrymen.

The agency of the mission. The agency employed in the mission, as may be gathered from the statistics above, consists of the education, preaching, tract distribution. The former has been eminently successful. For preaching, native converts are now being trained at our educational institutes, and fully equipped for the work of the Christian ministry; it having been found advisable to employ natives in preference to a foreign ministry, always under the superintendance however of Europeans.

The funds at the command of the mission committee as stated in the report for 1858-9, amounted to £4290 stg., being an increase over the previous year of £447, showing plainly that the mission is gaining more and more the confidence of the people. But of this large sum, our Synod, according to the statistical returns published in the October number of the *Record* contributed only £40 Halifax currency, equal to £32 stg. Surely this is too little for our twenty-one congregations to contribute. Let us remember the

necessities of that land of darkness, so many hundreds of millions of our fellow creatures still without the knowledge of that Saviour, without whom there can be no approach to the Father of Mercy and God of love.

Let us look to our credit as a Christian church; we would not institute any invidious comparison between other churches and our own. But let us remember that other churches are busy in sending men and money, let us not be found behind. We do already hold good ground in that field, let us endeavor to improve it, and improve it at this present time by our contributions. And let us remember our duty as Christians. To us now is entrusted the command "go and teach all nations;" we have received ourselves the blessings of a pure and undefiled Christianity. Oh then, let us seek to shew we have realized its advantages, in the position we hold in civilization, in polite learning, in morality, in all benevolent enterprises. We can contrast men favorably to ourselves, our position with that of India, and we can trace the source of that favorable condition entirely to the introduction of God's Word among us. Oh, let us then endeavor to ameliorate their condition by the bestowal of the same gift upon them.

It is with the confidence that our people in these Provinces will not be backward in their liberality—and that our clergymen will afford their congregations an opportunity of contributing, that we again make this appeal in behalf of our India mission.

JEWISH MISSION.

With reference to an article on this subject in our last number, we are glad to be able to give insertion to another letter from Mr. Epstein, received by one of the teachers of St. Matthew's Church Sabbath School, Halifax. The children attending this school are resolved to undertake the support of the Jewish boy referred to in the letter; but as another mode of applying with advantage the necessary funds of a Sabbath School, is pointed out, we invite the attention of those engaged in the work, in the Lower Provinces to the letter, as we think the scheme suggested would be likely to interest the children under their charge.

We do not at present possess any definite information in regard to the little Greek orphan girls,—the special claims which they have upon the mission, and the influence which an effort to give them an education would exercise in its favor,—the amount which would be required to educate each indi-

vidual girl, &c. In regard to these matters, enquiry will be made, and the result communicated.

In the meantime, any schools which would wish to do what they can to strengthen the hands and encourage the heart of our good missionary, might communicate with Mr. James J. Bremner, Secretary to the Sabbath School Association, connected with our church in Halifax, as he may probably be corresponding direct. How delightful it would be if the children of the Sabbath schools in the Lower Provinces could take up this work, and while the efforts of each individual school would be recognised, a grand result arising from this united action would appear, gratifying at once to Mr. Epstein, to the friends of our Colonial Church generally and to themselves.

SALONICA, Jan. 20, 1860.

MY DEAR SIR,—You will be glad, I am sure, together with my other friends in Halifax, to hear that the good Lord brought us safely to our destination, after a passage connected with considerable danger to life. Of this, however, I might have left you to learn from a general letter which I expect will be published in the *Presbyterian*; but my intention in writing you especially, is to ask you to speak to the Sabbath scholars of St. Matthew's that there is much need of their benevolent offer, to help us in our work. There are about here several Greek Protestant orphan children—girls—who might be educated to great usefulness. There is also a very likely Jewish boy of living, and, thank God, of at least one converted parent;—the father—who longs for an education too. His father wishes him to be a missionary, but of this we must see what God has done for the boy's soul. He is baptized indeed with water, and though we trust with the spirit also, still the office of an Evangelist is too precious, and we must be doubly cautious. I was almost induced to take him at once under my care in your name (St. Matthew's Sabbath School) but on second thought I concluded to wait till I hear from you. His parents are poor,—his father is a servant in our school here, and in the family of our teacher. I suppose about forty dollars per annum may keep him comfortably, with what we ourselves may be able to do for him. If you like to take care of one of the Greek girls you may have your choice. A Sabbath School would not cost anything to establish if it were thought best, and so your benevolence cannot spend itself on that, while the objects I laid before you are as worthy as any cause of benevolence. Hoping to hear from you soon,

I remain, ever yours

humbly in the Lord,

EPHRAIM M. EPSTEIN.

REPORT OF MISSIONARY LABORS.

| | | |
|-------------|---------------------|----------|
| Preached at | Lochaber, | Dec. 4. |
| " | West Branch E. R., | Dec. 11. |
| " | " " | Dec. 13. |
| " | East Branch E. R., | Dec. 14. |
| " | Cape John, . . . | Dec. 18. |
| " | " " | Dec. 20. |
| " | W. Branch R. John, | Dec. 23. |
| " | Barney's River, . | Jan. 1. |
| " | New Glasgow, . | Jan. 7. |
| " | " " | Jan. 8. |
| " | " " | Jan. 9. |
| " | Pictou, | Jan. 12. |
| " | " " | Jan. 15. |
| " | Earltown, . . . | Jan. 22. |
| " | " " | Jan. 24. |
| " | Roger's Hill, . . | Jan. 29. |
| " | " " | Jan. 31. |
| " | Village, R. John, | Feb. 5. |
| " | E. Branch E. River, | Feb. 12. |
| " | " " | Feb. 13. |

Indisposed, Feb. 19 and 26.

Preached at W. Branch R. John, March 4.

It may not be unseasonable to give a short account of the above congregations, *seriatim*, so far as my knowledge of them extends. In doing so, I beg to make a few preliminary observations.

In the first place, a minute and detailed report of one's labours, especially when he himself is the reporter, is apt to be construed by others as a desire of parade and ostentation. I have, therefore, omitted to record several catechetical diets and prayer-meetings at which I presided. Again, a plain, impartial statement of the various circumstances of each congregation respectively may tend either to excite feelings of self-complacency or of dissatisfaction. In regard to this, however, I am glad to say that my remarks need not excite either the one or the other.

1. I begin with Lochaber. My acquaintance with this congregation is more limited than I would wish, owing to the remoteness of the locality from the centre of my mission. The two journeys which I have made thither impressed me with a favorable opinion of their regard to public worship, the church being on these several occasions crowded, and the week-day meetings attended by a highly respectable audience. I ascertained that the attendance was much increased by the presence of adherents of other denominations, some of whom, I am assured, are very willing to join the Church of Scotland, if a stated supply could be procured. This is the only place within the sphere of my labours where I met with active—but, thank God—abortive opposition,—where some interested parties, thinking their craft in danger, went from house to house, dissuading people from coming out to hear me. It is with sincere gratitude I have to state that the only effect of these malignant efforts was even a larger attendance than formerly.

2. East Branch East River. This congregation, together with that of the Wa

Branch, having long enjoyed previous to 1843, and for some time subsequently, the blessings of a stated ministry, is in an efficient state of organization. Its numerical strength is considerable, and the unanimity that reigns at their various meetings for congregational purposes is highly commendable. I may here make a remark which is also applicable to other congregations under my charge—viz., that in all my experience as a minister of a parish for some years, I never met with the same general amount of Scripture knowledge and theological acumen among a plain, rural population as I have met with here. The attendance is excellent.

3. West Branch East River. This congregation is very large and influential, and as far as a united effort for church support goes, very vigorous. Their new place of worship is beautiful and commodious, and everything warrants the hope that at no distant period they will be successful in procuring the services of a stated minister. Were the curriculum of the young men in Scotland from among us now over, how quickly would this and other flourishing congregations be supplied, and how smoothly would such an addition to our number enable the machinery to act, instead of the harassing and often spasmodic efforts of a missionary whose field is too extensive.

4. Roger's Hill. A change of apathy and indifference was, I believe, more than once lodged against this congregation. There is reason to hope that they will no longer deserve this censure, judging from the harmony and even enthusiasm evinced at the meeting for the Lay Association held on the 31st of January, when proper arrangements were made for carrying out the object in view—committees appointed and collectors assigned to all the districts—there is enough of material here for every good work, requiring only a guiding spirit for its application. At the meeting referred to, the *Record* was subscribed for by a considerable number. The meeting was attended by Donald Fraser, Esq., on the part of the Lay Association, who also addressed the congregation on the duty of increased liberality and systematic action. As this meeting has not been hitherto noticed, it will not be out of place here to express the obligations of the church in general, and of myself in particular, to Mr. Fraser, who never failed to attend at the several meetings to which he had been appointed to advocate the schemes of the church, thus lending the weight of his presence and influence to the cause. As to the general attendance at church here, it is upon the whole satisfactory.

5. Cape John. The average attendance at this church is between 300 and 400—a number which may be termed the second class among these vacant congregations. I have nothing of any great interest to report in reference to this district. Everything connected with the people indicates a desire to

hear the Gospel, and I trust also to profit by it. At the meeting already reported in the *Record*, no little ambition to advance was manifested, and as the impression produced then is kept and deepened by reiterating the same motives, I trust they will go on unto perfection.

6. Village, River John. This congregation, considering its youth and consequent weakness, is progressing favorably. A new place of worship is in course of erection, which, when finished, will, it is hoped, be a new element of stimulus and strength to them. In the meantime, I have pleasure in acknowledging the courtesy and liberality of the U. P. congregation, who offered me their church on the two last occasions I officiated there, so that I had the happiness of preaching to very large congregations.

7. West Branch River John. This congregation is uniformly and steadily a church-going congregation. It has been my lot to preach here on some of the coldest and most unfavorable days of the whole winter, and yet have been cheered by the numbers present at every diet of worship. This congregation in conjunction with that of Earltown purchased a manse and glebe, and are ready for the full maintenance of gospel ordinances among themselves.

8. Earltown. Though the last I shall mention, is by no means the least. Here I have witnessed aged men at the stated prayer meetings, with a solemnity and reverence truly patriarchal, addressing the Most High. An apparently honest and primitive simplicity is the general character of this congregation. Here there is a total absence of censoriousness and fault-finding, and if I am not mistaken, a disposition to receive the engrafted word with meekness. I trust the rising generation here, will follow the example of their fathers in their study of and attachment to the Word of God which maketh wise unto Salvation.

At the meeting held here, according to appointment, for considering the claims of the schemes of the Church, none of the deputation made their appearance, and consequently the whole burden of explaining and urging upon their attention these schemes fell upon myself. The congregation was not large owing to a severe snow storm which also was the cause of the non-appearance of the deputation. Almost all present subscribed for the *Record*, and a staff of agents and collectors was appointed for the Lay Association Scheme.

I have intimated to almost all the above congregations, that at my next visit, a collection shall be made for the schemes, so that my next round will enable me to judge how far their generosity and liberality corresponds with their profession of piety, and whether or not they will belie the character which I have given them.

JOHN SINCLAIR.

MEETING OF PRESBYTERY OF PICTOU.

At Pictou, March 7th, 1860. Which day the Presbytery of Pictou met according to adjournment, and was constituted. *Sederunt, &c.*

Inter Alia.

On the motion of Mr. Christie, seconded by Dr. McGillivray, the Moderator conveyed to Mr. Pollok the deep sympathy of this Court, in the bereavement with which it has pleased God lately to visit him.

The Rev. John Sinclair, Missionary within the bounds, gave in his report of missionary services performed since last regular meeting, which was read, sustained, and ordered to be published in the pages of the *Monthly Record*. Mr. Sinclair received missionary appointments for the next three months, as follows:—West Branch East River, March 11; Cape Breton, March 18, 25, April 1, 8; Earlton, April 15; Cape John, April 22; Roger's Hill, April 29; East Branch East River, May 6; W. B. East River, May 13; Village, River John, May 20; Cape John, May 27; Earlton, June 3; West Branch River John, June 10.

A memorial, signed by a number of residents in Baddeck and adjacencies, in the Island of Cape Breton, praying for the services of ministers of the Church of Scotland, was read by the Clerk. It was moved, seconded, and unanimously agreed to, that Messrs. Herdman and Sinclair, and John McKay, Esq., be sent to visit this destitute field, in answer to the prayer of this petition, their mission to extend over the last two Sabbaths in March and the first two Sabbaths in April.

The fact having been brought under the notice of the Presbytery that many vacant congregations have hitherto manifested great carelessness in paying for missionary services rendered to them, thus allowing arrears to accumulate to an extent difficult for weak congregations to liquidate, a state of things fraught with evil consequences to the Church at large, and to congregations as such: it was moved, seconded, and agreed to, that in all cases where sums due for missionary services are not paid into the hands of the Treasurer before each regular meeting of Presbytery, or a satisfactory reason for not having done so given, it shall be a matter of grave consideration for the Presbytery, whether such shall not be passed over in the allocation of missionary services for the three months ensuing.

Leave was granted to Mr. Herdman, Moderator, to leave the chair, which was taken by Mr. Tallach, when he brought forward the following motion, viz.: That in consideration of the peculiar circumstances of the Church and the times in which we live, one half-hour previous to the opening of this Court be set apart for devotional exercises, and that the Moderator be empowered to call upon any minister present to conduct the same. The motion was unanimously agreed to.

The Presbytery adjourned to meet in St. Andrew's Church, Pictou, on the first Wednesday in June, 1860, at a quarter before 11 A. M. JAMES CHRISTIE, *Pres. Clerk.*

OUR SCHOOLS OF THE PROPHETS.

To the Editor of the "*Monthly Record*."

SIR,—A letter which appeared in your March number in regard to some Nova Scotians at present studying at the University of Glasgow, is, in my opinion, calculated to convey a wrong impression of the comparative advantages and disadvantages of an education for the ministry in Scotland and Canada.

It is at once admitted that a young man possessed of means, and desiring a thorough education in the Arts and Sciences, the Universities of our fatherland hold out inducements which a young colonial institution like that of Queen's College can scarcely be expected to equal; still we maintain that with proper application on the part of the student, an education may be obtained at Kingston, C. W., at much less expense, which would qualify a young man to undertake the charge of any Church in the Colonies, while the course of study there is two years shorter than at any of the Scotch colleges.

I cannot understand the loose statement of your correspondent about "comfortable and respectable lodgings at 4s. 4d. a week."* I presume that he does not mean to lead us to suppose that a young man can live six months in Glasgow for something under £6 *sig.* With economy, it cost me £15.

Neither can I understand on what principle your correspondent reasons that a young man who has had the opportunity of observing for eight years the position of a Scotch clergyman would be more likely to desire to return to Nova Scotia than one who has been educated in the sister Province.

It humbly appears to me that if it is desired that the young Nova Scotian's judgment be set aside, or blinded to the attractions which other countries offer over his own, better far send him to Canada, where so much similarity in Church matters exists, than to Scotland, where a minister's position is so much more dignified and independent.

I believe your correspondent, in speaking of the "unaccountable aversion of young men educated in Canada to their native country and the Church here," to refer to the recent case of one or two Nova Scotian students, who having received pecuniary aid to enable them to study at Queen's College, and being left unfettered as to their future course, preferred attaching themselves to the Canadian Church to returning to Nova Scotia. To prevent such a course on the part of our burars in future, it seems to me that a personal

* By 4s. 4d. a week is meant, we presume, only the rent of the room.—ED.

bond should be taken from each student that in the event of his concluding not to return to Nova Scotia, the amount of pecuniary assistance so afforded be repaid. This would seem a more rational course than that of railing upon Canada for a result, for which if any party deserve blame, it is he who has advanced his money without a proper understanding as to the return which he is to receive for it.

Let us support our Colonial Institutions so long as they serve the purposes for which they are designed so well as that of Queen's College.

It is idle to think that any amount of writing to the *Monthly Record* will prevent our young probationers from looking to Canada as a sphere of labor if they find there more earnestness, a wider field of usefulness, and better pecuniary support. As well tell your young mechanic that he must not think of going to the States, but remain in Nova Scotia with less steady employment and inferior remuneration.

Set yourselves rather to improve the status of your clergymen at home. Place them above the necessity of trimming to any political party in order to obtain the pecuniary support necessary for their existence. Encourage and second them in their schemes with your heads, your hands and your purses. Then you will have no difficulty in obtaining laborers for your spiritual deserts. Instead of your own youths seeking to leave you, applications from the youth of the sister provinces will be presented for admission to your Church.

I am, Sir,
Your obed't serv't,
A GLASGOW STUDENT.

CHURCH IN P. E. I.

CHARLOTTETOWN, P. E. I.

The Sabbath scholars in connexion with our Church here had their annual Soiree in the Temperance Hall on the evening of Tuesday the 17th January. The number of scholars on the roll amounts to 135; but there were present that evening as many as 200 children—the extras consisting of other children belonging to the congregation, but prevented from attending Sabbath School, and a few strangers belonging to other denominations. His Excellency and Mrs. Dundas honored us with their presence, and seemed gratified with the meeting. After tea the Hon. Lieut. Col. Gray, P. Morrell, Esq., and Rev. Mr. Duncan, addressed the scholars. It appeared from statements made then that the Sabbath School has exhibited a very great deal of the missionary spirit, their collections for missionary purposes for the year amounting to £19, while for the ordinary expenses of the School the sum was but £8.

We notice, also, that the sum of £12 10s. has been bequeathed by the late Mr. Hay-

thorne for the poor of the congregation. Mr. Haythorne left, it is said, £100 in all, to be divided among the various denominations in town. The will was not executed, however. His brother, who has in consequence lost the estate in England, has kindly and nobly performed his late brother's intentions.

This legacy has been given by Mr. Duncan to the Ladies' Benevolent Society to dispose of as they shall see fit. This year promises to be a very prosperous one for the Society. Already its funds are much beyond what they were last year; and with a Soiree to be given on Monday the 17th inst. in aid of it, it is probable that the poor will be abundantly provided for.

We were able by means of the Bazaar held in July last year, and which was noticed in the *Record*, to pay off the debt on the manse. The amount realized then was £246. It so happened that Gen. Williams had arrived that morning. The town kept holiday. His Excellency, Mrs. Dundas, Mr. Baliser, General Williams and suite, paid us a visit, and all went off well.

Our adherents on St. Peter's Road have erected a place of worship for themselves—a very neat little church, made to accommodate — persons. The finishing of the house inside has been postponed till spring.

Our good friends in Georgetown are to have a Bazaar in June for the liquidation of the debts they owe. It promises to be successful.

S. N.

REVIEW OF THE PAST MONTH.

The most remarkable fact to be chronicled respecting the past month, is unquestionably the unusually early appearance of spring. On the 21st ult., the Gulf of St. Lawrence appeared to be entirely clear of ice, and on the same day two small vessels arrived in Pictou. We have been informed that nothing like this has happened during the last 66 years,—in 1794, farmers were ploughing their fields and putting in their wheat by the 22nd of March, in the western parts of the Province.

It has been officially announced to the Legislature of Canada, that his Royal Highness, the Prince of Wales will visit that colony, to open formally the great tubular bridge across the St. Lawrence at Montreal. We are glad to see that our house of Assembly have unanimously agreed to forward a petition to her Majesty, requesting permission to the Prince to extend his visit to Nova Scotia. We hope the invitation will be accepted, so that we may have an opportunity of warmly and loyally welcoming the future ruler of this great empire—and that he on the other hand may become personally acquainted with the resources and advantageous position of this small but not unimportant adjunct of his mother's realm.

The Home Mission Fund of our Church is

Canada, is progressing satisfactorily. We are glad to see our esteemed friend the Rev. Mr. Snodgrass, late of Charlottetown, taking so prominent and successful a part therein.

Spencer Wood, the residence of the Governor General has been burned to the ground.

The last month has been marked by fearful loss of life by steamships—the *Hungarian*, Canadian mail steamer—lost with all hands, off Cape Sable; the *Luna*, the *Ninrol*, and the *Pomona*, on the other side of the Atlantic,—all attended with distressing loss of life.

A great fire, destroying over half a million of property, has taken place in Barbadoes.

The amount realized for seat rents, this year (by auction) in H. W. Beecher's Church is not less than £6000—so much for notoriety.

The lord Advocate has introduced his Bill on the Edinburgh Annuity Tax. Though acknowledging the principle of Establishments, it strikes a heavy blow at our church in Edinburgh, as it proposes to suppress not fewer than five charges—at the death of the present incumbents, viz., one minister each from the Collegiate charges of the High, Tron and St. Andrew's Churches—and the suppression of the Old and Tolbooth Churches altogether. In other words, reducing the number of parish churches from 18 to 13. The others he proposes to support from a sinking fund. We trust the bill will not be allowed to pass in its present form.

We have to record the death of a very distinguished scientific man and a warm friend of the Church of Scotland—Sir T. McDougall Brisbane, aged 87.

Mr. Lister, the eminent surgeon, has been appointed to the surgery chair in the University of Glasgow.

Miss Burdett Coutts has made another magnificent donation—this time, to the cause of science, consisting of a valuable collection of fossils presented to Oxford and £5000 to found two scholarships in Geology and Natural Science.

We are called on to lament the death of the greatest military historian, since the days of Xenophon, General Sir William Napier, author of the history of the Peninsular War, and other works, and brother of the chivalrous Sir Charles Napier, the hero of Scinde.

Lord Elgin goes out once more as Commissioner to China. Neither the British nor French Governments appear to be in a very great hurry to punish the perfidy of the Chinese on the Peiho.

We are pained to observe that trade has been interrupted in Japan by the bad conduct of some Europeans there.

A new Arm called the Whitworth gun, has been tested, far exceeding even the celebrated Armstrong—having a range of 5½ miles. Battles will by and bye have to be fought by telescopes.

In Great Britain, Gladstone's Budget and the Reform Bill are the leading articles. About the latter, the public seem to care lit-

tle or nothing, but the former excites much attention. In it the system of free trade is carried out with great boldness; duties on foreign wines, silks, &c., greatly reduced, many taxes remitted and the deficiency made up by an income tax of 10d. on the pound. The income and expenditure of Great Britain this year will amount to the enormous sum of £70,000,000.

The affairs of Europe look ominous in the extreme. France seems determined to annex Savoy—Sardinia to absorb all the Italian States—the Pope to resist to the utmost—Austria to prepare for any contingency—and Russia, to take, nobody knows what part. It is difficult to say what a month or even a nail may bring about, but we hope and pray that our own beloved land will be kept out of the imbroglio, and that the despots may be left to fight and settle their own battles.

In the meantime, the Emperor of the French is full of professions of his peaceful intentions—speaks kindly to Sardinia—re-assuringly even to the Pope—in a friendly tone to Austria—and to Great Britain he has gone beyond words—he has opened his ports to many articles of British merchandise—and seems anxious to foster and extend a mutual trade between the countries, binding them by the ties of interest, if not of amity.

Could these mutual jealousies only be allayed—Europe was never in so favorable a condition to extend her prosperity and to enter on a career of improvement to her people, civil and religious, such as she never possessed before. The power that first kindles and discharges the brand of discord will have much to answer for.

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WIDOWS' FUND.

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| Collection St. Matthew's Cong'n, Wallace, | £1 10 4 |
| Collection St. James' Church Cong'n, Charlottetown, P. E. I., | 1 5 0 |
| | £1 15 4 |

INDIA MISSION.

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| Collection West Branch River John Congregation, | £0 19 4 |
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SYNOD FUND.

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| Collection McLellan's Mountain Congregation, | £2 11 0 |
|---|---------|

YOUNG MEN'S SCHEME.

| | |
|---|--------------------------|
| Collection McLellan's Mountain Congregation, | £3 8 3 |
| Pictou, March 27, 1860. | W. GORDON, Treasurer. |

Printed in Pictou by S. H. HOLMES, and published on the first Thursday of the month. Communications of a business nature to be addressed to Mr. WILLIAM JACK, Pictou, who will receive subscription lists and monies. Communications intended for publication to be addressed to JOHN COSTLEY, Pictou Academy.

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive 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. A time makes these facts wider and better known, this medicine has gradually become a people's necessity, from the log cabin of the American peasant 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 recovering victims, or victims, from the threatening symptoms of consumption. Although this is not true to so great an extent abroad, still the article is well understood in many foreign countries, to be the best medicine extant for di-temperers 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, almshouses, 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,

A constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor, 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 may not be destroyed. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the pressing 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 and 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 its 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. To

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

AYER'S COMPOUND EXTRACT OF SARSAPARILLA,

the most effectual remedy which the medical skill of our times can devise for this everywhere prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure not only scrofula, but also those other affections which arise from it, such as *Eruptive and Skin Diseases, St. Anthony's Fire, Rose, or Erysipelas, Pimples, Pustules, Blotches, Blisters and Boils, Tumors, Tetter and Salt Rheum, Scald Head, Ringworm, Rheumatism, Syphilitic and Mercurial Diseases, Dropsy, Dyspepsia, Debility, and, indeed, all Complaints arising from Vitiated or Impure Blood.* The popular belief in "IMPURITY OF THE BLOOD" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

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

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

AYER'S CATHARTIC PILLS

FOR THE CURE OF

Costiveness, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a foul Stomach, Nausea, Indigestion, Morbid Inaction of the Bowel and Pain arising therefrom, Flatulency, Loss of Appetite, all Ulcerous and Cutaneous Diseases which require an evacuant Medicine, Scrofula or King's Evil. They also, by purifying the blood and stimulating the system cure many Complaints which it would not be supposed they could reach; such as *Deafness, Partial Blindness, Neuralgia and Nervous Irritability, Derangements of the Liver and Kidneys, Gout and other kindred Complaints arising from a low state of the body or obstruction of its functions.*

These Pills have been prepared to supply a surer, safer, and every way better purgative medicine than has hitherto been available to the American people. No cost or toil has been spared in bringing them to the state of perfection which now, after some years of patient, laborious investigation, is actually realized. Their every part and property has been carefully adjusted by experiment to produce the best effect it is possible in the present state of the medical sciences, it is possible to produce on the animal economy of man. To secure the utmost benefit, without the disadvantages which follow the use of common cathartics, the curative virtues alone of medicines are employed in their composition, and so combined as to insure their equal uniform action on every portion of the alimentary canal. Sold by Morton & Cogswell, Halifax; W. H. Watson, Charlestown, P. E. I.; E. P. Archbold, Sydney, C. B.; and at retail by druggists and merchants in every section of the country.

Dissolution of Partnership.

THE Copartnership heretofore existing between the Subscribers is this day dissolved by mutual consent. The same business will be carried on at Pictou by Mr. John Crerar, who will adjust all matters connected with the late firm of J. & P. Crerar.

Pictou, 20th Jan'y 1860. JOHN CRERAR,
PETER CRERAR.

G. E. Morton & Co.

MORTON'S MEDICAL WAREHOUSE,
HALIFAX, NOVA SCOTIA.

ESTABLISHED 1812] [RENOVATED 1854.
Dealers in Patent Medicines, Perfumery, Periodicals,
and Books.

Agents for "The Illustrated News of the World,"
and all the principal London Newspapers.
Proprietary Articles received and supplied on
assignment, and Provincial Agencies Established
for their Sale.

James Hislop,

Water Street, Pictou, N. S.,

has a large and well-assorted stock of DRY GOODS,
ready-made CLOTHING, &c., always on hand, which
is offered at low prices for ready payment. Also,
Tea, Sugar, &c.

John R. Noonan,

SHIP BROKER AND NOTARY PUBLIC.

OFFICE IN MESSRS. ARNISON & CO.'S BUILDING,
(Formerly Custom House.)
Water Street, Pictou, N. S.

The Albion Hotel.

THIS spacious and airy building is every way adapted for the accommodation of travellers. By his strict attention to the comforts of his visitors, and by supplying their wants, the subscriber trusts to merit the continued patronage of the public.

Pictou, January, 1859. JOHN MAXWELL.

John McCulloch,

WATCH MAKER,

36 Granville Street, Halifax, N. S.

FOR SALE,

A CHOICE ASSORTMENT OF CLOCKS,
WATCHES, JEWELRY, SILVER WARE, &c.

Dry Goods, Groceries, etc.

THE subscriber keeps on hand the usual assortment of DRY GOODS AND GROCERIES, &c.
Pictou, Jan. 12, 1859. W. GORDON.

Ship Chandlery and Provision Store,

Royal Oak corner, Pictou, N. S.

SHIPS' ORDERS put up with promptitude and care.
Money Advanced; Bills taken on the owners.
MALCOLM CAMPBELL.

Samuel Gray,

BARRISTER AND ATTORNEY AT LAW,
AND NOTARY PUBLIC,

Corner of Hollis and Sackville Streets,

OPPOSITE 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 & SON., Merchants, Liverpool.

Messrs. HENRY BANNERMAN & SONS, Merchants, Manchester.

Messrs. WM. M'LEARN, SONS & Co., Merchants, 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,
Ethna Insurance Company, } Hartford,
Hartford Fire Insurance Co., } Conn.
Phoenix Insurance Company,
Connecticut Mutual Life Ins. Co., }
Home Insurance Company of New York.

Card.

DR. WM. E. COOKE 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 is offered to wholesale dealers at low prices for cash approved credit.