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

We are obliged to send the *Record* out this month without a cover, as the paper we expected for the purpose has not arrived: Next month it will appear in exactly the same form as last year.

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THE GREEK AND LATIN PULPIT.

There are few of our readers who have not heard of the "Fathers," as they are called, but we dare say there are not many who have had an opportunity of perusing their works. During the early period of the Church, that is, from the 1st till the fourth century, Christianity was preached under many difficulties and with much peril. But it was preached with a zeal and success to which later times can furnish no parallel. Her all-important truths were not at first proclaimed in magnificent churches, but sometimes in the streets, or in the fields; or at periods of danger, in desert or in solitary places. As the cause of truth advanced, however, and began to find favor and protection at the hands of power, noble buildings were raised, and vast multitudes of people congregated from all quarters to listen to the discourses of celebrated preachers. It may be noted that the manner of preaching in those early times was somewhat different from the present mode. The churches or meeting-houses had no seats, so that the people all stood during the service,

while the preacher himself sat at a kind of desk on an elevated platform, and delivered his discourse much after the manner of a modern professor while lecturing to his students in a university. It was also the custom for the people to indicate their satisfaction by loud applause when the preacher came to an eloquent passage, or uttered an opinion which pleased them greatly, which would be considered an extraordinary outrage in a church at the present day. The Fathers seldom read their sermons, but they were greedily and very correctly taken down in short hand, and copies multiplied throughout the Church by being extensively copied. To this circumstance we are indebted for many of the most celebrated discourses of those early times. Chrysostom, or the golden-mouthed, was by far the most celebrated of the Greek Fathers, while Augustine holds a similar rank among the writers of the Latin Church.

We present our readers with a sermon by one of these worthies of the long past. It has often been remarked that these sermons

create a feeling of disappointment in the mind, and do not often come up in splendor of diction or strength of thought to some of the great masters of modern times. In one sense this is true, but not in another. The construction of the ancient sermon is essentially different from that of the modern. In the former there is less logical precision, and greater looseness of arrangement, but on the other hand there is generally more subtlety and originality of thought, more directness and fervor in the exhortation; and besides, we ought to recollect that much of what the Latins call the *vis vivida* is necessarily lost in the process of translation. It is quite impossible to convey the wonderful plasticity and beautiful ealences of the Greek original into the form of English translation. We present our readers with one sermon of the antique cast, and if it should interest, we will give another now and then from the same exhaustless mine.

ATHANASIUS.

This celebrated Patriarch of Alexandria was born in that city, about the year 298, of religious parents, of whom he was the only son. He early displayed great strength of mind, and was ordained to the clerical office in 319, becoming the friend and confidant of Alexander the bishop, whom he accompanied to the Council of Nice, in 325. He was but twenty-seven or twenty-eight years old, when, upon the death of Alexander, he became his successor. For half a century he was at the head of the orthodox party in the Arian controversy, which involved him in serious difficulties, and was the means of his spending twenty years of his official life in banishment. He died, however, among his affectionate people, at Alexandria, in the year 373. His works, the best of which were written in retirement, are chiefly controversial. His Oration and Discourses against the Arians, one of which is here given, are considered among his ablest productions. The writings of Athanasius are distinguished for clearness and moderation of style, and are full of noble sentiment and lofty expression. He evidently possessed a deep mind, invincible courage, and a living faith; and to his noble defence of the truth, especially of the doctrine of the Trinity, as now substantially held, must be attributed, in no small degree, the prevalence of some of the essential truths of the Christian faith.

CHRIST THE ETERNAL GOD

"Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."—Psalms xlv. 7, 8.

I. Behold, O ye Arians, and acknowledge even hence the truth. The Psalmist speaks of us all as "fellows" or "partakers" of the Lord; but were He one of those things which come out of nothing, and of things generate, He Himself had been one of those who partake. But since he hymned Him as the eternal God, saying, "Thy throne, O God, is for ever and ever," and has declared that all other things partake of Him, what conclusion must we draw, but that He is distinct from generated things, and that He only is the Father's veritable Word, Radiance, and Wisdom, which all things generate partake, being sanctified by Him in the Spirit? And, therefore, He is here "anointed," not that He may become God, for He was so even fore; nor that He may become King, for He had the kingdom eternally, existing as God's image, as the sacred oracle shows; but in our behalf is this written, as before. For the Israelitish kings, upon their being anointed, then became kings, not being so before, as David, as Ezekias, as Josias, and the rest; but the Saviour, on the contrary, being God, and ever ruling in the Father's kingdom, and being Himself the Dispenser of the Holy Ghost, nevertheless is here said to be anointed, that, as before, being said as man to be anointed with the Spirit, He might provide for us more, not only exaltation and resurrection, but the indwelling and intimacy of the Spirit. And signifying this, the Lord Himself hath said by His own mouth, in the Gospel according to John, "I have sent them into the world, and for their sakes do I sanctify Myself, that they may be sanctified in the truth." In saying this, He has shown that He is not the sanctified, but the Sanctifier; for He is not sanctified by another, but Himself sanctifies Himself, that we may be sanctified in the truth. He who sanctifies Himself is Lord of sanctification. How, then, does this take place? What does He mean but this? "I, being the Father's Word, give to Myself, when become man, the Spirit; and Myself, become man, do I sanctify in Him, that henceforth in Me, who am Truth (for 'Thy Word is Truth'), all may be sanctified."

II. If, then, for our sakes, He sanctifies Himself, and does this when He becomes man, it is very plain that the Spirit's descent on Him in Jordan was a descent upon us, because of His bearing our body. And it did not take place for promotion to the Word, but again for our sanctification, that we might share His anointing, and that of us it might be said, Know ye not that ye are God's temple, and the Spirit of God dwelleth in you? For when the Lord, as man, was washed in Jordan, it was we who were washed in Him and by Him. And when He received the Spirit, we it was who, by Him, were made recipients of it. And, moreover, for this reason, not as Aaron, or David, or the rest, was He anointed with oil, but in another way, above all His fellows, "with the oil of glad-

ness," which He Himself interprets to be the Spirit, saying by the prophet, "The Spirit of the Lord is upon Me, because the Lord hath anointed Me;" as also the Apostle has said, "How God anointed Him with the Holy Ghost." When, then, were these things spoken of Him, but when He came in the flesh, and was baptised in Jordan, and the Spirit descended on Him? And, indeed, the Lord Himself said, "The Spirit shall take of Mine," and "I will send Him;" and to His disciples, "Receive ye the Holy Ghost." And, notwithstanding, He who, as the Word and Radiance of the Father, gives to others, now is said to be sanctified, because now He has become Man, and the Body that is sanctified is His. From Him, then, we have begun to receive the unction and the seal, John saying, "For ye have an unction from the Holy One;" and the Apostle, "And ye were sealed with the Holy Spirit of promise. Therefore, because of us, and for us, are these words."

III. What advance, then, of promotion, or reward of virtue, or generally of conduct, is proved from this in our Lord's instance? For if He was not God, and then had become God—if, not being King, He was preferred to the kingdom, your reasoning would have had some faint plausibility. But if He is God, and the throne of His kingdom is everlasting, in what way could God advance? Or what was there wanting to Him who was sitting on His Father's throne? And if, as the Lord Himself has said, the Spirit is His, and takes of His, and He sends It, it is not the Word, considered as the Word and Wisdom, who is anointed with the Spirit, which He Himself gives, but the flesh assumed by Him, which is anointed in Him and by Him; that the sanctification coming to the Lord as man may come to all men from Him. For not of Itself, saith he, doth the Spirit speak, but the Word is He who gives it to the worthy. For this is like the passage considered above; for, as the Apostle hath written, "Who, existing in form of God, thought it not robbery to be equal with God, but humbled Himself, and took a servant's form," so David celebrates the Lord, as the everlasting God and King, but sent to us, and assuming our body, which is mortal. For this is his meaning in the psalm, "All thy garments's smell of myrrh, aloes, and cassia;" and it is represented by Nicodemus's and by Mary's company, when he came, bringing "a mixture of myrrh and aloes, about an hundred pounds weight;" and they "took the spices which they had prepared" for the burial of the Lord's body.

IV. What advancement, then, was it to the Immortal, to have assumed the mortal? Or what promotion is it to the Everlasting, to have put on the temporal? What reward can be great to the Everlasting God and King, in the bosom of the Father? See ye not that this, too, was done and written because of us and for us, that us, who are mor-

tal and temporal, the Lord, become man, might make immortal, and bring into the everlasting Kingdom of heaven? Blush ye not to speak lies against the oracles? For when our Lord Jesus Christ had been among us, we, indeed, were promoted, as rescued from sin; but He is the same; nor did He alter when He became man (to repeat what I have said), but, as has been written, "The Word of God abideth for ever." Surely, as, before His becoming man, He, the Word, dispensed to the saints the Spirit as His own; so, also, when made man, he sanctifies all by the Spirit, and says to His disciples, "Receive ye the Holy Ghost." And He gave to Moses and the other seventy; and through Him David prayed to the Father, saying, "Take not Thy Holy Spirit from me." On the other hand, when made man, He said, "I will send you to the Paraclete, the Spirit of Truth;" and He sent Him, He, the Word of God, as being faithful,

V. Therefore "Jesus Christ is the same yesterday, to-day, and for ever," remaining unchangeable, and at once gives and receives, giving as God's Word, receiving as man. It is not the Word, then, viewed as the Word, that is promoted; for He had all things, and has had them always; but men, who have in Him and through Him their beginning to receive them. For, when He is now said to be anointed in a human respect, we it is who in Him are anointed; since, also, when He is baptised, we it is who in Him are baptised. But on all these things the Saviour throws much light, when he says to the Father, "And the glory which Thou gavest Me I have given to them, that they may be one, even as We are one." Because of us, then, He asked for glory, and the words occur, "took" and "gave" and "highly exalted," that we might take, and to us might be given, and we might be exalted, in Him; as also for us He sanctifies Himself, that we might be sanctified in Him.

VI. But if they take advantage of the word "wherefore," as connected with the passage in the Psalms, "Wherefore God, even thy God, hath anointed Thee," for their own purposes, let those novices in Scripture and masters in irreligion know that, as before, the word "wherefore" does not imply reward of virtue or conduct in the Word, but the reason why He came down to us, and of the Spirit's anointing which took place in Him for our sakes. For he says not, "Wherefore He anointed Thee in order to thy being God or King or Son or Word," for so He was before, and is for ever, as has been shown, but rather, "Since Thou art God and King, therefore Thou wast united, since none but Thou couldst unite man to the Holy Ghost, Thou, the image of the Father, in which we were made in the beginning for Thine is even the Spirit." For the nature of things generated could give no warranty for this, angels having transgressed and men disobeyed. Wherefore

there was need of God; and the Word is God; that them who had come under a curse, He Himself might set free. If, then, He was created out of nothing, He would not have been the Christ or Anointed, being one among others and having fellowship as the rest. But, whereas, He is God, as being the Son of God, and is everlasting King, and exists, as the Radiance and Expression of the Father, wherefore fitly is He the expected Christ, whom the Father announces to mankind, by revelation to His holy prophets; that as through Him we have come to be, so also in Him all men might be redeemed from their sins, and by Him all things might be ruled. And this is the cause of the anointing which took place in Him, and of the incarnate presence of the Word; which the Psalmist foreseeing, celebrates, first His Godhead and kingdom, which is the Father's, in these tones: "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom;" then announces His coming down to us thus: "Wherefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

VII. What is there to wonder at, what to disbelieve, if the Lord who gives the Spirit is here said Himself to be anointed with the Spirit, at a time when, necessity requiring it, He did not refuse in respect to His manhood to call Himself inferior to the Spirit? For the Jews saying He cast out devils in Beelzebub, He answered and said to them, for the exposure of their blasphemy, "But if I, thro' the Spirit of God, cast out devils." Behold, the Giver of the Spirit here says that He cast out devils in the Spirit; but this is not said, except because of his flesh. For since man's nature is not equal of itself to casting out devils, but only in power of the Spirit, therefore as man He said, "But if I, through the Spirit of God, cast out devils." Of course, too, He signified that the blasphemy offered to the Holy Ghost is greater than that against His humanity, when He said, "Whosoever shall speak a word against the Son of Man, it shall be forgiven him;" such as were those who said, "Is not this the carpenter's son?" but they who blasphame against the Holy Ghost, and ascribe the deeds of the Word to the devil, shall have inevitable punishment. This is what the Lord spoke to the Jews, as man; but to the disciples showing His Godhead and His majesty, and intimating that He was not inferior but equal to the Spirit, He gave the Spirit and said, "Receive ye the Holy Ghost," and "I send Him," and "He shall glorify Me," and "Whatsoever He heareth, that He shall speak." As, then, in this place the Lord Himself, the Giver of the Spirit, does not refuse to say that through the Spirit He cast out devils, as man, in like manner He the same, the Giver of the Spirit, refused not to say, "The Spirit of the Lord is upon Me, because He hath anointed Me," in respect of His having become flesh, as

John hath said; that it might be shown in both these particulars, that we are they who need the Spirit's grace in our sanctification, and, again, who are unable to cast out devils without the Spirit's power. Through whom, then, and from whom is proved it that the Spirit should be given but through the Son, whose also the Spirit is? and when were we enabled to receive It, except when the Word became man? and as the passage of the Apostle shows that we had not been redeemed and highly exalted had not He who exists in the form of God taken a servant's form, so David also shows that no otherwise should we have partaken of the Spirit and been sanctified, but that the Giver of the Spirit, the Word Himself, had spoken of Himself as anointed with the Spirit. And therefore have we surely received it, He being said to be anointed in the flesh; for the flesh being first sanctified in Him, and He being said, as man, to have received It, for His sake, we have the sequel of the Spirit's grace, receiving "out of His fullness."

VIII. Nor do the words, "Thou hast loved righteousness and hated iniquity," which are added in the Psalm, show, as again you suppose, that the nature of the Word is alterable, but rather, by their very force, signify His unalterableness. For since of things generate the nature is alterable, and the one portion had transgressed and the other disobeyed, as has been said, and it is not certain how they will act, but it often happens that he who is now good afterwards alters and becomes different, so that one who was but now righteous soon is found unrighteous, wherefore there was here also need of one unalterable, that men might have the immutability of the righteousness of the Word as an image and type for virtue. And this thought commends itself strongly to the right-minded. For since the first man Adam altered, and through sin death came into the world, therefore it became the second Adam to be unalterable; that, should the serpent again, assault, even the serpent's deceit might be baffled, and the Lord being unalterable and unchangeable, the serpent might become powerless in his assaults against all. For as when Adam had transgressed his sin reached unto all men, so, when the Lord had become man and had overthrown the serpent, that so great strength of His is to extend through all men, so that each of us may say, "For we are not ignorant of his devices." Good reason, then, that the Lord, who ever is in nature unalterable, loving righteousness and hating iniquity, should be anointed, and Himself sent on His mission, that He, being and remaining the same, by taking the alterable flesh, "might condemn sin in it," and might secure freedom, and its ability henceforth "to fulfill the righteousness of the law" in itself, so as to be able to say, "But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in us."

IX. Vainly then, here again, O Arians, have ye made this conjecture, and vainly alleged the words of Scripture; for God's Word is unalterable, and is ever in one state, not as it may happen, but as the Father is; since how is He like the Father, unless He be thus? or how is all that is the Father's the Son's also, if He has not the unalterableness and unchangeableness of the Father? Not as being subject to laws, and as influenced this way and that, does He love this and hate that, lest, if from fear of forfeiture he chooses the opposite, we admit in another way that He is alterable; but as being God and the Father's Word, He is a just judge and lover of virtue, or rather its dispenser. Therefore, being just and holy by nature, on this account He is to love righteousness and hate iniquity, as much as to say that He loves and takes to Him the virtuous, and rejects and hates the unrighteous. And divine Scripture says the same of the Father: "The righteous Lord loveth righteousness; Thou hatest all them that love iniquity." And, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." And, "Jacob have I loved, but Esau have I hated." And in Isaiah there is the voice of God again saying, "I the Lord love righteousness, and hate robbery of unrighteousness." Let them, then, expound those former words as these latter; for the former also are written of the Image of God; else, misinterpreting these as those, they will perceive that the Father too is alterable. But since the very hearing others say this is not without peril, we do well to think that God is said to love righteousness and to hate robbery of unrighteousness, not as if influenced this way and that, and capable of the contrary, selecting one thing and not choosing another (for this belongs to things generated), but that, as a Judge, He loves and takes to Him the righteous, and withdraws from the bad. It follows, then, that we should think the same concerning the Image of God also, that He loves and hates no otherwise than thus—for such must be the nature of the Image of Its Father, though the Arians, in their blindness, fail to see either that Image or any other truth of the divine oracles. For being forced by the conceptions, or rather the misconceptions, of their own hearts, they fall back upon passages of divine Scripture, and here, too, from want of understanding, according to their wont, they discern not their meaning; but laying down their own irreligion as a sort of canon of interpretation, they wrest the whole of the divine oracles into accordance with it. And so, on the bare mention of such doctrine, they deserve nothing but the reply, "Ye do err, not knowing the Scriptures nor the power of God;" and if they persist in it, they must be put to silence by the words, "Render to man the things that are man's, and to God the things that are God's."

THE POPULAR CLERGYMAN.

By popularity we do not mean notoriety. The two qualities are as distinct as dignity and vanity. Neither by popularity do we mean that ephemeral and questionable reputation which is gained one knows not how, is built upon nothing, and perishes with the using. We see every day a pseudo-popularity courting our notice, living upon glare and eccentricity, and after a short and precarious existence dying out for want of nourishment. The popularity to which we allude to is generally of slow growth, and long duration, and is to be found as often in the obscure hamlet as in the crowded city. Upon what then is true and abiding popularity founded? Is it upon great acquirements and consuming eloquence? We should say not to a very great extent: these are auxiliaries, potent and important we grant, but not the main ingredients. The foundation of true popularity consists in the first place in perfect simplicity of heart and life. This is the grand foundation. There must be a nature void of offence and free from all selfishness of aim and purpose. There must be a large and ever-flowing sympathy, a natural tenderness of feeling which can make the wants of others our own, which can weep with those who weep and rejoice with those who rejoice; which can pour the balm of comfort into the wounded spirit, and grudge no effort and spare no exertion to lighten the misfortunes or soothe the anxieties of the most humble. Popularity of this kind is made up of warmth of heart, sincerity of purpose, sympathetic feeling and promptitude of action. There must be large benevolence, much zeal, and great good sense; and these are qualities that are not always, nay not often, combined. But where they are there is a gushing and ever-reciprocated affection, which time only strengthens and intensifies, and by the time the beloved head is whitened into age, is deepened into veneration of the purest nature. The man who prides himself upon performing a certain round, or amount of duties very conscientiously, but who stops there, will never live in the affections of his people, nor will his words ever warm them into religious earnestness, or win for himself anything higher than a cold respect. Let no minister, if he is wise, make any such resolution. Let his labors only be limited by his powers of doing good. Above all, let him think as little as possible of himself, nor allow his mind to dwell too much, if at all, upon the dignity of his office. Paul made himself all things to all men, and yet in the whole compass of history there is not a more dignified and noble character than that of Paul. And, with some inconsiderable exceptions, such has been the case, to a great extent, with truly illustrious men. No better or stronger indication of a petty mind could be found than ceaseless and feverish anxiety to be accounted of some importance; and in the sacred calling it is es-

pecially mean and ridiculous. Perhaps in the Church of Scotland no man ever lived more popular, in the true sense of the term, than the late Dr. Chalmers. It would be a great mistake, however, to suppose that this popularity was exclusively, or even chiefly, owing to his great pulpit talents. These were no doubt great, almost unparalleled, but they were not the true secret of the boundless affection of the Scottish people. Intellectual power may be great, and yet it may be cold and chilling. Dr. Chalmers' hold of the national heart lay in his unquenchable zeal, in his universal sympathies, extending to all ranks and degrees of persons, and ever strengthening and enlarging as it went down in the social scale. There is a class of clergymen who are satisfied that everything is right and proper, when they are on good terms and possess the confidence of the rich portion of their congregation. For such persons the Dr. felt a thorough contempt, and used to say that the rich must come to him, they had plenty of time, but he must go to the poor, who had no time. Nor were his visits visits of condescension and awful dignity. Not at all: his first object was to put the visited entirely at their ease, by at once adapting himself to their circumstances and character, by entering into their feelings with all the freshness and fervor of sincere friendship, by really doing all he could for them both as a spiritual counsellor and a temporal friend. The short fervent prayer, or the reading of a chapter, by no means summed up the whole duty of the minister on a visitation of this kind. He made himself thoroughly acquainted both with the outer and inner man, and his large heart and unwearied exertion were theirs so far as they could afford benefit. The secret of his success lay in the fact that he thought only of them, never of himself, much less of what people would say or think about the matter. The great good man would converse as freely and heartily with a weaver up a close in the Gallowgate as with a Duke in his splendid drawing-room. He gained the whole affections of his people because he gave his own in all sincerity. And what was the result? His slightest word was a most binding law; his advice was not only listened to but attended to; while the rich and great ones of the earth paid him the tribute of truest admiration, and instead of patronizing him, considered it an honor to enjoy his confidence and friendship.

It is true all men cannot be like Dr. Chalmers in this respect, but all can at least follow in his footsteps. We must first of all gain influence by winning affection, by making the interests of our people our great study, otherwise our preaching will be in vain. We may speak words of eloquence and wisdom, and yet find but a weak response, while by following the path we have indicated we may grow in strength and influence every day we live. Who has read the life of Ozerlin,

and will not confess that all we have said is sound, and would not wish to see every hamlet in our land have the gospel preached, leavened with so much wisdom, such untiring and devoted, and such wise yet simple, philosophy!

POPULAR ERRORS.

There are popular errors, dangerous because popular, on all subjects;—delusions with respect to food, medicine, matters scientific and historical, personal and social, secular and sacred. There are congregational popular errors, one or two of which we would like to specify, and the more of our readers who take them home to themselves the better.

1. When a congregation builds a church or a manse, not a few of the members consider that they have acted most generously to their minister. Did we not build a church for him? did we not give him a manse? No; you did not. Had you given him the title deeds of either you might speak so. As it is, you have built a church for yourselves. The manse remains your own property, and you can dispose of it by sale, or give it over and over again to half a dozen ministers. I do not wish to discourage church or manse building, but I say, call not that generosity which is done only for yourselves. If you erect a district school house, and offer as part of a teacher's salary a dwelling rent free, have you any right to say, "We gave the man a school and dwelling house," and to think that you have acted most nobly?

2. When a congregation pays its minister what was promised to him before God and man, not a few of the members consider that they have acted most generously. Have you? When you do not pay him, is it not simple falsehood and dishonesty? When you do pay him punctually, what is it but the commonest duty? a duty that you never think of taking credit to yourself for performing when your doctor or lawyer is concerned. And yet I do not rest the claim of a minister to his stipend merely on the low ground on which other professional men are entitled to remuneration. If so, the chief bond between minister and people would be this of so much pay for so much service. And it is the tendency of Voluntaryism thus to cloud the nature and design and relationship of the ministry. Bitterly did the Rev. John Purves, Free Church minister at Jedburgh, speak on this misapprehension three years ago; "We are compelled," he says, "from year's end to year's end, to occupy every Presbytery with money affairs, and instead of going to the pulpit with the rich blessings of heaven in our hands, there to proclaim them free as the air we breathe, to carry on an eternal wrangle and reproach with the people about their own ungrudging supplies. . . . It is not now so much a contest with us to obtain their ac-

ceptance of our own dearly earned and freely proclaimed blessings, but a contest on their part to resist our demands and hold fast their goods. I could weep tears of bitterest agony over such a loss of character and such an obscuration, if not total blighting of one's holy ministry, and I for one will be a partner in such hideous bankruptcy no longer." Christian men! do not, by your sinful and dishonest lack of punctuality, do yourselves and your ministers this great injury.

3. When a congregation contributes well to missions or any of the schemes of the Church, not a few of the members think that they act generously to the minister. This is the oddest mistake of all. They might as well say they act generously to their minister when they do any other duty,—when they give a penny in charity or a pound to pay their debts. "He is an excellent beggar," they growl, as if he were begging for himself. They seem to think that he and they are natural enemies; and that as it is his duty to squeeze out of them as much as possible, so it is equally theirs to resist to the last, and at the last to die game—i. e., to let as little come out as possible. "O ye of little faith, do ye not understand the five loaves of the five thousand, and how many baskets ye took up?"

We do not intend to argue upon these popular errors. State them in words, and we see their absurdity. From a miserly, most miserable spirit, do they each and all spring.

For the "Record."

THE DOVE.

Genesis VIII. Matthew III.

The cloud of darkness which had veiled the land
Was lifted, and the mountain tops were dry;
A wind passed over, loosed by God's own hand,
And closed the open windows of the sky.
Out from the casement of the wandering Ark
Looked forth the second sire of all mankind,
And lo! a flood of sunshine lit the dark,
Dissolving waves that on the plain reclined.

From the dark height of lonely Ararat
His vision scanned the sweeping depth below,
Where on the liquid desert ruin sat,
Its shadow deepened by light's roseate glow,
Out from the confine of their floating home
He sent a raven forth as pioneer,
The bird of darkness loved the lingering gloom,
And spread its plumage on the watery sphere,

Returning home no more. The patriarch then
Sent from the window forth a timid dove,
The gentle bird that seeks the haunts of men,—
In faithfulness the very type of love!
Forth on her errand sped she o'er the waste,
But found no spot to rest her tired wing,
So turned to seek the Ark with trembling haste,
As refuge from her homesick wandering.

Seven days passed on. He sent her forth once
more;
The fresh green trees were struggling to the
light,
These, as she sped the landscape to explore,
Offered sweet rest and shelter to her flight,

And from the olive tree, whose kindred shade
In later time unto the Son of God
On hallowed Olivet a temple made,
She pluck'd a leaf, green from the assuaging
flood.

And homeward bore the trophy to her lord.
He took the symbol—knew that wrath was past.
Dear pledge of love, of blessedness restored,
Peace and good will, Christ's antitype at last.
The joyous Earth, once more assailed from sin,
Looked up in green redemption from the flood.
The olive leaf without—the dove within—
Peace came from heaven, and love went up to
God.

Long centuries passed of type and sacrifice,
Those wondrous mysteries within the veil,
When in the orient depths of Bethlem's skies,
Glittered a star that made the morning pale;
It stood above the young child's manger bed.
Shone out in glory round the Nazarene,
And like a crown, drooped o'er the sacred head
Of Him who stood beside the Jordan's sheen,

Where John baptized, fulfilling all things thus
By seer predicted and by faith believed.
Christ there ordained a sacrament for us,
And on his brow the hallowed drops received;
Then as he rose, down from the gates of light
A dove descended, and a voice was heard.
A double blessing sanctified the rite—
By outward sign and God's approving word.

Once as the type of peace, the dove on earth,
Now as the pledge of life, the dove from heaven,
Still in the Ark to all of mortal birth,
Shield and salvation, as of old, are given.
Christ is our Ark, omnipotent to save,
It soars above the deluge swept by sin;
Let the floods gather, we can breast the wave,
If to its shelter we have entered in.

Still through the water pass we to the door—
Symbol of entrance to the refuge won—
Our Father's home is open evermore—
The Dove the Spirit, and the Branch the Son.
Our Ararat dark Calvary's mountain side;
Our Ark there rested on a sea of love,
And through the offering of the Crucified
We have our promised Comforter, the Dove.

Halifax, April 25th, 1861.

M. J. K.

THE CHEROKEE MISSION.

In the subjoined extract which we have taken from the *H. and F. Record*, our readers will be pleased to find that a whole community of Indians has embraced the truth as it is in Jesus and accepted it as the religion of their tribe. This great work has been brought about mainly by the efforts of the American Mission Board, though we regret to see that after having done so much they are about to retire from this most interesting field. There can be little doubt that this melancholy result is to be attributed to the evil influence of the slave-question, for the reasons given by the Board are neither very convincing nor satisfactory. Let us hope however, that a work so prosperously begun will be continued

by others, and extended to other and more distant tribes.

THE CHEROKEES ARE A CHRISTIAN PEOPLE.

This mission is one of the oldest under the care of the Board, having been in operation about forty-three years. It has employed 18 clerical missionaries, 29 laymen of different occupations, and 66 female assistant missionaries, or 113 in all; and 356,421 dollars have expended in it from the treasury of the Board.

As the result of these and other kindred efforts, the Cherokees have been elevated from the savage state to their present degree of civilisation. Doubtless, among the ignorant portions of the people, there are remains of superstitious notions and habits, greater than are found in older Christian communities; but the people, as a body, give the common proofs of being a Christian people. However low may be the standard of their Christianity, it is their only religion. The people are generally, as with us, ranked in one or another of the evangelical denominations. And they are accessible to Christian preachers, and listen to them with the same deference as do their white brethren in the adjoining States. They inhabit chiefly the eastern section of their territory, which borders on the State of Arkansas, extending north and south about one hundred miles, and east and west about seventy-five miles. The Cherokee people are supposed to number about 21,000. Our three missionary brethren, residing among them, concur in the opinion that they reckon themselves, and are to be acknowledged, a Christian people. Mr. Torrey says:—"Christianity is recognized among them as much as in any portion of the United States. Their constitution provides (Art. VI., Sec. 1), that no person who denies the being of a God, or a future state of reward and punishment, shall hold any office in the civil department of this nation." Mr. Ranney says:—"The nation, as such, I presume, would claim to be called a Christian nation. Some laws have been passed by the Cherokee Council, which have recognized Christianity as the religion of the nation. This has been done incidentally, rather than directly and positively. I suppose that almost universally they would desire to be called Christians." And Mr. Wiley bears a similar testimony. "I think," he says, "that the Cherokees, as a nation, may justly be called a nominally Christian nation. The constitution of the nation recognises the Christian religion, and requires a belief in it by all who hold office under the government. All teachers in the public schools are required by law to have the Bible read in their schools daily; and when they are prepared for it, they are requested to pray daily in their schools."

How far the Cherokees have the Gospel Institutions.

"In this territory and population," Mr. Torrey says, "there are probably, of all denominations, including native pastors and exhorters, not less than sixty licensed preachers, or one to about every four hundred inhabitants. Of these, sixteen are white men—namely, three missionaries of the American Board; three Moravians; three Northern Baptists; two Southern Baptists; and five Methodists. There is probably no citizen of the nation who is not within a convenient distance of occasional religious meetings. There are, I believe, thirty public school houses, all of which are used more or less as public preaching places, and probably more than double that number of other places of worship." The stations of the Board are in the southern section of this territory. The Moravians have two or three stations in the northern section; the Northern Baptists occupy the eastern side; while the Methodist circuit-riders, and a portion of the Baptists, perhaps mostly from the South, range through the territory. "The Methodists," Mr. Torrey writes from Park Hill, "are building a large brick church on the hill opposite ours, and in full view of it, about two miles distant, to cost 3000 dollars." Mr. Ranney, writing from Lee's Creek, says:—"The Baptists have built a meeting-house within about half a mile of the station, where they frequently have preaching." Mr. Torrey thinks there is no part of the country that is not frequently visited by preachers from the Methodist or Baptist denominations. Mr. Ranney supposes, that all can hear some kind of preaching, at least occasionally, from some one of the denominations; but that only a very small proportion have opportunity to hear the preached gospel steadily and regularly on the Sabbath.

Mr. Torrey reports the church members as being more than three thousand in number, constituting more than one third of the adult population. Of these the Northern Baptists have the largest number, or about fifteen hundred; the Methodists the next largest; the Southern Baptists the next; and the Moravians about two hundred and fifty. Of the actual piety of this large membership, we may not speak confidently. Where so many have opportunity to attend only three or four meetings in a year, even though these meetings be protracted, we can hardly look for much religious knowledge, or effective Christian character, especially as the larger portion of the native preachers are said to have but little education. Our brethren declare, that no members have been received into either of our own churches, without first giving what they deemed to be credible evidence of repentance and faith in Christ. In this there has been exact conformity to the principle recognized by the Boards—"That credible evidence of repentance and faith in Christ, is

the judgment of the missionaries and the churches they gather, entitles professed converts from among the heathen to the ordinances of baptism and the Lord's supper; these ordinances being evidently designed by Christ to be the means of grace for such." Mr. Hanney regards the members of his own church, at Lee's Creek, as furnishing the same evidence of faith and repentance, as did the members of a church in Vermont, where he labored as a minister of the gospel before going among the Cherokees.

The past year has not been of one of ingathering to the churches; though they have preserved their general good estate, as compared with the other religious communities in the nation. Considering their position, there are probably as few drawbacks in the general estimate of their religious character as exist in the greatest part of the churches in our own land.

The attendance at the schools, as well as the instruction, has been the same as was reported last year. The work of printing the revised edition of the Cherokee Bible is going steadily forward at the Bible House in New York, and Matthew is nearly completed. The printing at Park Hill has been as follows, viz:—

	Copies.	Pages
Cherokee Almanac, 36 pages,	1,000	36,000
" Hymn Book, 72 pages,	10,000	720,000
Moravian Litany in Cherokee, 24 pages,	1,200	28,800
Total,	12,200	784,800

A correspondence will be opened with the American Bible Society, with a view to securing the continuance of the translation and printing of the Holy Scriptures, now in progress in the Cherokee language.

Not a few are present, who have followed the course of this mission from its commencement to the present day. It has had a strong hold upon our churches. Its reacting influence, when the people were in the old country east of the Mississippi river, was scarcely less than that of any other mission under the care of the Board. He who began the mission, the beloved and venerable Kingsbury, now a veteran in another field, lives to witness its completion. Here the eloquent Cornelius, coming as an agent of the Board, at the very outset of the mission, interested, alike the Cherokees by his addresses, and the churches by his letters. Here Dr. Worcester, the first Secretary of the Board, journeying through the wilderness in the last stages of his mortal disease, rested from his labors and was buried. Here father Hoyt wrote that journal of the Brainerd station, extending through volumes of the Missionary Herald, over which so many, now passed the meridian of life, or now in heaven, have rejoiced, and wept, and prayed. Thither the well-remembered Everts went repeatedly, when in pursuit of health, and imbibed that high inspiration which, in the letters of

"William Pen," moved the intellect and heart of the American people. Here resided the missionaries Worcester and Butler, now gone to a better world, who, from love to Christ and to the rights of the oppressed Cherokees, allowed themselves to be incarcerated in a Georgia penitentiary. Here, among the hundreds of converted Cherokees connected at different times with our mission churches, have been some whose names are still cherished in the memory of our Zion. It will suffice to mention Catherine Brown and her brother David, John Arch, and John Huss. The churches have been amply repaid for all they have done for this people, much as the mission has cost. It is not a mournful duty we are performing. The mission is not abandoned; but our appropriate work is done. The Cherokee people have been Christianized, through the divine favor, and what remains for building up and sustaining the institutions of the gospel,—which is everywhere a work never brought to a close—must be left to others; for the reason, that our appropriate work is no longer there, and that other Christian professors and teachers, with methods of operating and modes of worship better suited, perhaps, to the tastes of the people, have so diffused themselves, that there is no longer ample space for us, and no longer a distinct call of Providence for our continued efforts. All has not indeed been accomplished that we desired, nor all that we expected; but perhaps as much as we were entitled to expect. How hard it is, even among the descendants of the Puritans, to overcome the influences of the world; how far from perfect is our social condition; and how far are our churches from the gospel standard of perfection. Let us be devoutly thankful for what has been accomplished among the Cherokees, and believe that our labour among them has not been in vain in the Lord.

A GOOD MOVE.

(Newfoundland Correspondence.)

There are few (if any), towns in the Provinces, where intemperance exists to such a degree, as in the city of St. John's, Newfoundland. Grog shops intersect the town in every direction—some of these are of the very lowest order, and but little is revealed of the scenes that are acted in them. But it is well known, that many a poor fisherman has lost in one night the earnings of his summer's toil, and has gone home to his family without the means of supplying them with the common necessaries of life; and all this through the means of liquor. No wonder that pauperism exists so much, and no wonder that we have so many useless lounging scamps about our streets.

Our Temperance Societies have a hard battle to fight, and require patience, perseverance, and fortitude; they are now quite

alive to their duty, and will doubtless add to their number.

Is it not strange that ministers generally refuse to take any part in Temperance Societies? Why, one would think that they would be too glad to have such an open field for doing good, and it is men of such influences that are required—men, who by their example, are almost sure of inducing others to follow in their wake. Some of our ministers have taken the proper view of the case, and are working energetically. The Rev. Donald McRae, Church of Scotland, took the lead, and is putting forth all his energies for the promotion of the cause. It is really encouraging to see a young, and such a popular man as Mr. McRae, come forward, with so much determination of doing good, and there is no doubt, but that the example set by him, will have the beneficial effect of inducing others to join, who had never thought of doing so before. Mr. McRae's example has not been without effect. The Rev. Mr. Harvey, Free St. Andrew's Church, seeing the good that would accrue from it, has formed a congregational society, and I believe has got the names of not a few thought to be irreclaimable drunkards, but I hope that they may be enabled to overcome their weakness and appear to the world as men of some strength of mind.

Now, Mr. Editor, don't you think it would be advisable for your ministers to follow this good example. I feel confident that they would find it a pleasant duty, and in their last days they would look back with pleasure at the course they had pursued, and thank God that they had endeavored to benefit their fellow-men.

As the Temperance movement will not be allowed to die away suddenly, we may still hope to see the drunkards that reel and lounge about the streets of St. John's, Newfoundland, diminish in number.

The Total Abstinence referred to by our Correspondent in the above communication, appears year by year to be wielding a wider influence. We are rejoiced to find that the efforts of the accomplished minister of our Church in Newfoundland, are so highly appreciated by all parties, both with regard to this and kindred subjects. Similar exertions in the large congregations of Gairloch and Salt Springs, by their devoted pastor, have also been attended with extraordinary success, and we trust that the effect will be lasting.

There is no subject on which there is less and at the same time greater diversity of opinion. All wish, or profess to wish to see the vice of drunkenness banished out of the world—the difference of opinion lies in the

means. We read the other day a speech by the Rev. Dr. Guthrie, which we admired much for its fine spirit and its genial Christianity, and which enunciates the Temperance principle to which we subscribe with all our heart. He expresses the philosophy of the whole subject when he says "our object is not to change the law, till we change the minds of men, there being no solid foundation on which law can stand but public conviction." We give the speech itself below, and recommend it to the attentive perusal of our readers.

After devotional exercises, which were conducted by the Rev. Moody Stewart

Rev. Dr. Guthrie delivered the opening address, in which he explained that the Free Church Temperance Society admitted all who were personal abstainers, although they might not pledge themselves not to keep wine upon their tables. Some total abstainers thought it was a sin to partake of intoxicating liquors, and a few even went the length of abstaining from using wine at the communion, because they believed it to be a sin to do so. Other total abstainers—and he was himself one of the number—occupied the ground upon which Paul stood when he said he would eat no flesh while the world standeth, lest he should cause his brother to offend. (Applause.) The ground he stood upon was not that there was any sin in the thing itself, but that the thing was so abused, and so liable to abuse, that, on the ground of Christian expediency, it was better for man to abstain from than to use intoxicating liquor. (Applause.) That was the principle which the Free Church Temperance Society took up. He was not a long-pledge man. Though long corporally—(laughter)—he was short in principle, he fancied, because he did not go the length of saying that the drink should never be on his table. For himself, he had been of opinion—every one was entitled to hold his own opinion in this matter, and follow it out—he thought he did more good as a short-pledge man than he should do as a long-pledge man. He believed that one thing that had deterred many people from joining the total abstinence society was the idea that they would be thought shabby, if they not only abstained themselves but denied it to others. He went into society as far as he could without interfering with the duties of his office, and he never entered a company without discussing the total abstinence question, and if he did not convince men, he made them hold their tongues. (Laughter and applause.) Well (continued the reverend Doctor) that is the principle of our society. We dictate to nobody—our object is not to change the law nor to change the customs till we change the minds of men, there being no solid foundation on which law can

stand but public conviction. We address ourselves to the heads and to the hearts of the public, and I undertake to prove, in the face of the world, that the use of these stimulants is not good but bad—bad for the individual, bad for society, bad for families, bad for the Church. I could stand here from morning to sundown, and from sundown to sunrise, occupying, if I had physical power, every hour and every moment of that time telling the evils these stimulants had done, and I will defy any man to occupy five minutes telling me the good they have done. (Hear, hear, and cheers.) Everybody knows that I have been talking everlastingly all the winter through—I have done, I believe, double the public work of any minister in Edinburgh, and yet people have said to me—“You are looking remarkably well—you look ten years younger; how is that?” “Cold water,” is my answer. (Laughter and applause.) If you wish a man to be strong, do you give him wine, porter, and ale? If you wish a man to die of paralysis, you may pour wine, ale, and porter into him. But if you wish a man to challenge America to fight—a thing I disapprove of—(laughter)—or if you wish a man to walk a thousand miles in a thousand hours, don't give him a glass of whiskey, a pot of porter, or a gill of whiskey, or he will lose both the battle and the race. (Applause.) That is a well-known fact. If you want a man to be in full muscular gigantic power you train him for three or four months, and one essential part of that training is that he never put a drop of stimulant over his craig, as we say. (Laughter and applause.) I will defy every man under the sun to answer that. That is a well-known fact. I saw from the newspapers yesterday that there has been a boat race between the Oxford and Cambridge men. The Cambridge men beat the Oxford men the last two years, and this year the Oxford men beat the Cambridge men. And how do the newspapers account for that? They say the Cambridge men had not been teetotalers for a week or two—that they had been rather indulging. Whether that is true or not I cannot say, but this shows what the newspaper editors think about the power of spirits, or they never would have said that. (Applause.) I say total abstinence is good for the individual, for the society, and the Church. Take two thousand teetotal husbands, and will you produce me one of their wives that regrets that her husband is a teetotaler? I will give up the whole question if you can bring one wife in Edinburgh that regrets her husband is a teetotaler. (Applause.) You will not, and I will bring you as many wives as would fill this house that will say they are glad their husbands are teetotalers. I say that is unanswerable. Will you show me a father that ever mourned his son was a teetotaler? I will fill this house with men whose gray hairs are going down with sorrow to the

grave because their sons are not teetotalers. (Hear, hear.) Will you bring me a house or home in Edinburgh into which discord and misery was ever introduced by sobriety and teetotalism? I will walk you down the High Street, the Canongate, the Grassmarket, and the Cowgate, and there is not one of all these dark lanes but I will give you family after family that would have been blessed by teetotalism, and have been ruined by drinking. (Applause.) Total abstinence is also a blessing to society. Every one knows the interest I take in ragged schools. (Cheers.) What makes these ragged schools? What has put me to the labor, trouble, and anxiety—in which, no doubt, I have had much pleasure—of working up that ragged school? No doubt it is a fine thing to go out with a lifeboat and save men from the wreck; but I say it were better there was no wreck at all. (Cheers.) Is there any man who knows the history of this land that is ignorant of this, that ninety-nine of these orphans are made so in consequence of drink. (Applause.) If every one was as Professor Miller, and Mr. Arnot, and myself, and many others are, you would not have a ragged school—you would hardly have a poor-house. And as to your prison, like a prison in the Kingdom of Fife where I heard a fiddle playing, they would make a dancing school of it. (Laughter.) Drink fills the ragged school, the poor-house, the prison. (Applause.) It is the demon that, at every corner, meets the missionary. It was that fact that made me a teetotaler—it was not because I was coming to like the drink, as a lady supposed, who said to Professor Miller, “I am sorry Dr. Guthrie has got to bad habits, and is obliged to become a member of the teetotal society to keep him from being deposed.” (Laughter.) I was as sober as a judge, and a great deal soberer than many judges. (Laughter.) I became a total abstainer because of the evil to the individual, to the family, to society, and to the Church by drink. It was worst of all to the Church. How many ministers have I seen deposed in this city, of my own acquaintance? At least ten of them—men that started in life with as fair a promise as I did, perhaps fairer. Drink is the shame of the Christian Church, the disgrace of the Christian ministry—it deposes more ministers than all other crimes together. There is its malicious influence. Look at the opposite. When you get religion dying, drink is like a fungus—it grows upon the rotten tree. When religion begins to revive, with it revives temperance and total abstinence societies. (Applause.) There is a remarkable connection, and I will bring this prominently before my brethren in the ministry. The moment the revival appeared in any place, public-houses began to shut—(hear, hear, and cheers)—temperance societies begin to rise *pari passu* one with the other, step by step. And would any man dare to say that that interest in the temperance

cause is the tares sown among the wheat of that divine movement? If not, then he must be prepared to admit this, that there appears a marvellous, remarkable, very solemn, and very blessed connection between the outpouring of the Holy Spirit in converting souls and the maintenance and support of the total abstinence cause. (Applause.) But I have detained you long enough, and I have now the greatest pleasure in introducing one whose person may require introduction, but whose name is a familiar one. It is twenty years ago since I heard of a Mr. Close, of Cheltenham, doing mighty work at Cheltenham, trampling on races, and their evil attendants, shutting theatres—I don't know how much good he did twenty years ago. That Mr. Close, of Cheltenham, is now before us this evening, and I am sure there is not one of you but will welcome him as the Rev. the Dean of Carlisle. (Cheers.) If they would always make such men Deans, and such Deans Bishops, I would become an Episcopalian myself. (Laughter and cheers.)

—o—
DR. LIVINGSTONE,

From the Cape Monitor, Feb. 21.)

Important news of the Livingstone party on the Zambesi has just come to hand, *via* the Transvaal. And Mr Baldwin, who has just returned thence to Potchefstroom, confirmed the particulars of the sad death of the Rev Mr Helmore and family, and Mrs Price and family, in the desert. The *Oude Emigrant*, of the 1st instant, is the authority from which we derive the following information:—The arrival of Mr. Baldwin, the indefatigable traveller and hunter from the Zambesi, en route to Natal, places much interesting information within our reach. We will premise by stating that Mr. B. has the honour of being the first white man who has penetrated to the Zambesi from this coast, and is the second white man who ever saw the celebrated Victoria Falls which Dr. Livingstone discovered five years ago. Mr. Baldwin, after a most eventful and successful hunt as far as Moselikatzé's county, left his waggons on account of the Fly, and, his people having refused to accompany him, he gallantly started (unaccompanied) on foot. With that steadfast friend—his gun, and a pocket-compass, he struck for the Victoria Falls; he had no guide, but a map, and Dr. Livingstone's description. After much distress, owing to scarcity of water, and ignorance of the country, interruption from wild animals, &c., he to his own great astonishment, hit the river not three miles above the falls. He was obliged to remain by the river two days before any Kaffirs would come over in their canoes.—The river was in this place at least four thousand yards wide, with an immense number of islands, some of large extent. At length a canoe crossed, and, as Mr Baldwin

had shot a rhinoceros, he regaled the Kaffirs and sent some meat to the chief. The next day other boats came to bring him over; it had been a sultry day, and Mr. Baldwin could not resist the tempting appearance of the cool water, and with the impulse, plunged in; he got out again, fortunately, without accident. He was not aware that the river was swarming with alligators, and the natives considered it dangerous even to put their hand into the water. A few days after Mr. Baldwin saw a Kaffir in the act of taking water out of the river, when one of these monsters sprung on him, swam about five hundred yards with the poor fellow, and sunk to devour him. Mr. Baldwin was introduced to the petty captain of the Batokas, who asked him who he was? Answer: An Englishman. How did you find your way here? Showed them the compass. This was considered a poor answer, so Mr. Baldwin explained to them as well as he could that Livingstone told him to come. At the name of Livingstone they showed much interest. Where had he seen him? He had never seen him. Then how could Livingstone tell him to come if he never saw him? &c., until our friend got quite bewildered. As soon as possible Mr. Baldwin was off to the far-famed falls, the roar of which was fearful even at three miles distance. Mr. Baldwin was lost in amazement at the wonderful works of nature, and the description given of them by Livingstone is tame and underdrawn, for the reason that words cannot describe the wild and fearful grandeur of the scene. On his return to the Kaffir village he was summarily taken prisoner, and the most unpleasant part of the business was, he had no idea for what offence. He describes this part of his adventures as causing him a great deal of uneasiness. With the river before him, deprived of his gun, his enthusiasm waned, but not his pluck; and he remained in this position several days, when most opportunely and unexpectedly Dr. Livingstone arrived, accompanied by his brother Charles and Dr. Kirk, with a retinue of seventy Makololos, all armed with double-barreled guns. The Dr. was on his way to Sekeletu, from Tete to Linyante, seventy-six days on foot from Tete. The only animals they had with them were two-donkeys, the use of which Dr. Kirk and Mr. C. Livingstone were often glad to avail themselves of; but Dr. Livingstone had footed it the whole distance. He was in good health and excellent fettle. The Livingstone party were not a little astonished at finding Mr. Baldwin there. A favour that Mr. Baldwin asked was Dr. Livingstone's good services to get him out of quandry, when the explanations were singularly amusing. The Kaffirs said this man comes here in a most wonderful manner; and the first thing he does is to jump into the river, which is like death. Next he goes to the falls, and attempts to go where a monkey would not dare venture. We were sure he

would kill himself, and then some one would come and ask where he was and they would not believe he killed himself, but would say we killed him. So we took care of him as he was seeking his death. The Dr. set matters to right, and they stayed several days together.

The doctor told Mr. Baldwin that he had penetrated to lat. 14° 1' S., and discovered Lake Shirwee, ninety miles long, and another lake, which, from description, must be more than three hundred miles long. In the neighbourhood is a table mountain twenty miles long. The surrounding country is most salubrious, and good for cattle, sheep, &c. A great quantity of cotton is grown by the natives; and sugar, coffee and, in fact, all tropical productions, thrive there, and a finer field of colonisation is not to be found in the world. Dr. Livingstone was very communicative, but it would be unfair to forestall the doctor, who will lose no time in making public his latest discoveries. Mr. Baldwin confirms the report of the death of the Rev. Mr. Helmore, wife and three children. Also Mr. Price and one child. The eldest son of Mr. Helmore recovered. Mr. Price left the lake still very ill, having with him young Helmore. Mr. Price is of opinion that the Kaffirs poisoned them; this Mr. Baldwin doubts. Mr. McKenzie, with wife and child, was last heard of four days from Sicomo, Cowana; his oxen were quite knocked up. They are doubtless by this time at Kurumun. The sad fate of this party ought to be a warning to other parties whose enthusiasm and earnestness in the "good cause" decided them to try and do good to the benighted Makololo. No party ought to attempt to penetrate those parts, if without experience, or unaccompanied by men who know the country. There is far less danger in travelling from place to place than in settling on one spot. Mr. Helmore's mistake was in staying at the Linyanti, a most unhealthy place; but unfortunately he did not know it. Tete is found to be very healthy, and Dr. Livingstone recommends it for a mission station.

THE SYNOD OF FIFE.

We observe that the Scoonie Case has been brought before the Synod of Fife, and dealt with as it deserves. It is truly lamentable to observe the length some ministers will go in vindictively persecuting some of their brethren. A minister is chosen to a Church by upwards of 900 of the congregation. Some dozen object, and by means of quibbles and appeals the church is kept empty while these persons carry the matter in succession through the various courts. Not a word can be said against the conduct and life of the presentee.

He is one of the most popular ministers in the Synod. His sermons, after being subjected to the criticism of three or four brethren, animated evidently with the strongest personal hostility, come out of the ordeal with triumph. All that could be alleged was, that in one of them there were some *thoughts* which resembled a published sermon: and yet, in the face of this, ministers could be found to move that Mr. Blackwood, the chosen of 912 parishioners, should be set aside, and make way for somebody to be recommended by the 9 or 10 dissentients. The Assembly will make short work of this disgraceful business.

WEDNESDAY, April 10.—The Synod met again this morning at 10 o'clock, according to adjournment—Rev. James Anderson of Cults, Moderator.

The Synod proceeded to consider the appeals taken by the objectors against the judgments of the Presbytery of Kirkcaldy on the merits of the case finding the three objections not proven.

Mr. Oliphant addressed the Court in support of the appeals. At the outset he stated that the objections did not charge heresy, as that could only be done by libel; they were simply to the effect that the four sermons preached by the appointment of the Presbytery were calculated to raise doubts and difficulties—that, in many instances, they missed the aim and teaching of the text—and that they did not deduce the lessons which the objectors had hitherto understood to be deducible from the texts from which the presentee discoursed. The second sermon was on Acts xxiv., 25, "Go thy way for this time; when I have a convenient season, I will call for thee;" and he admitted that it was the best of the four sermons, although it contained expressions which were totally unintelligible. For example, in that sermon it was stated, "The earth has given forth the treasures of her bosom to bridge across the trackless ocean"—a sentence which to his mind was totally unintelligible, and he would leave it to the learned counsel on the other side to explain its meaning if he could.

Mr. J. Campbell Smith—Have you never heard of iron steamers?

Mr. Oliphant—Iron steamers sail across the ocean, they do not bridge it across. ("Oh, oh!" from members of Court.) He had now to refer to the last of the sermons and compare it with a sermon in the *Homilist*. He then proceeded to quote various passages in a sermon published in the *Homilist*, in connection with similar passages in the fourth sermon of Mr. Blackwood, and insisted that it was very clear from these passages that the sinews and the backbone, the body and the soul, of the fourth sermon had been taken from the *Homilist*, although certainly there

were some rough robes thrown over that body.

Mr. J. Campbell Smith next addressed the Court for the presentee and against the appeals. He said that Mr. Oliphant began his speech by disclaiming all intention to impute hypocrisy to Mr. Blackwood, and he ended by imputing heresy; for the conclusion of his speech, as well as many other parts of it, had no meaning at all unless they were imputations of heresy. He had read over the sermon several times, and he thought he knew something of English grammar, and there was not one mistake in English grammar in the sermons, so far as he had observed. But although there had been mistakes in English grammar in these sermons, such mistakes had been observed in the productions of the most classic authors. They would find mistakes of grammar in the writings of Swift, Scott, and Byron, and in the highest and most finished compositions that had ever been written by man. Any one who had looked into a treatise of grammar knew that very well. Cobbett, a very acute grammarian, showed a very great many examples of errors in grammar, and he had displayed his radicalism by showing these errors in grammar out of king's speeches—compositions which ought to be at least as strictly prepared as sermons composed for a country congregation. There was no doubt a thought or two in the presentee's sermons that were to be found in the *Homilist*; but he would ask what sermon did not contain a thought or two which were to be found in other sermons. The charge of plagiarism proceeded upon an entire ignorance of literature, and of the obligations which authors were under to each other. The very greatest authors had been the greatest plagiarists. Shakspeare did not invent the story of any of his plays, but he took them from previous writers, and worked them out and elevated them into his own idea. What poet was more original, or at the same time more indebted to those who went before him than Milton? There was not a simile in Homer or Virgil that Milton had not appropriated—indeed, there was scarcely a fine idea in any writer in antiquity that Milton had not appropriated—so much was this the case that he was known in literature as the "celestial thief." With regard to the objectors themselves, it was better that their pretensions should receive no countenance whatever from reasonable men. They entered into this opposition from pure motives, he had no doubt; but their position had degenerated very much into persecution; and it was but right that those who would not learn Christian charity as a duty should be taught humility by defeat. (Applause from the audience.)

Mr. Rose of Markinch, next addressed the Court in support of the judgment of the Presbytery.

Mr. Oliphant having replied, parties were

removed, and the Synod proceeded to give judgment.

Dr. Anderson of Newburgh, trusted, that as the case was again before them with a still stronger body of numbers in favor of the presentee, the Synod would unanimously agree to the motion which he begged now to make—"That the judgments of the Presbytery be affirmed, the objections repelled, and the Presbytery enjoined to proceed with the settlement of Mr. Blackwood with all convenient speed, according to the rules of the Church." (Applause from the audience.)

Mr. Taylor of Carnbee, moved—"That the appeal be sustained, the judgment of the Presbytery reversed, and the objections held proven and sustained."

Mr. Greig, elder, seconded Dr. Anderson's motion.

Mr. Webster, of East Anstruther, seconded Mr. Taylor's motion.

A vote was then taken, when Dr. Anderson's motion was carried by 20 to 6, the following being the state of the vote:—

For Dr. Anderson's Motion:—Dr. John Anderson, Mr. W. Reid, Mr. James M'Nair, Mr. Broun, Mr. Murray, Mr. Morrison, Mr. Mitchell, Mr. John Steele, Mr. W. Ferguson, Mr. Pennell, Mr. M'Whannel, Professor W. Milligan, Mr. Alexander Hill, Dr. Alexander M'Laren, Mr. R. Buchanan, ministers; Mr. Adamson, Mr. James Asher, Mr. John Luke, Mr. Andrew Greig, Mr. Buist, elders—20.

For Mr. Taylor's Motion:—Mr. A. Taylor, Mr. H. Scott, Mr. D. Foggo, Mr. John Webster, ministers; Mr. James Peebles, Mr. W. Morgan, elders—6.

Mr. Oliphant protested, and appealed to the General Assembly against the decision of the Synod.

SPRING SACRAMENTAL FAST.

Business was almost entirely suspended throughout the city yesterday, in consequence of the Spring Sacramental Fast. The churches were moderately attended during forenoon and afternoon, and several religious meetings were held in the evening. The weather was favourable for excursions, and the number of people who left town by steamer and railway was greater than it has been for some years past. 27 steamers left the Broomielaw yesterday, having on board an average number of 500 persons, making, altogether, 13,500. Last year there were 22 steamers, with an average of 400—total, 8800; and in 1859 there were 23 steamers, with an average of 11,500. The passengers by the Edinburgh and Glasgow Railway, including the Helensburgh branch, numbered 5500, compared with 5000 the previous year, and 5700 in 1859; 3200 went by the Glasgow and South-Western, compared with 2600 last year, and 3110 in 1859. The passengers by the Greenock section numbered 4900, in comparison with 5600 last year, and 7593 in 1859. Those by

the Caledonian Railway (Buchanan Street) amounted to 2500, as against 2360 last year, and 2300 in 1859. The passengers by the Caledonian Railway (South Side) numbered:—Hamilton section, 3100; Barrhead section, 1800; and Motherwell section, 400—total, 5300, compared with 5300, last year, and 5600 in 1859. The greatest increase, it will be observed, is in the number of steamboat passengers. The river, above the bridges, presented a very animated appearance during the day, and although there were a good many immersions, no fatal accident occurred.

WHAT IS THE CARDROSS CASE.

At the present moment the religious community of Scotland, to some extent, are seriously exercised upon this much-talked of, and much-written on matter. In our opinion, as we have expressed ourselves before, the ministerial interest being by a few ministers pitted against the Church and the ordinary worldly interests of adherents of the Church. Much has been said in the pulpit and on platform on the matter that the speakers themselves will ere long wish had never been permitted to pass their lips; for as the agitation grew and grows, men's passions—and ministers are but men—grow quite as fast, and things have been advanced that all will be heartily ashamed of, when cool reflection takes the place of red-hot controversy. The plain matter has been grossly misrepresented on the platform, and it is only from attention to the facts, that the true matter in dispute can be made understandable. It is a simple matter at first, and as it really is; but all sorts of clouds have been cast about it, so that the simple matter is a hard thing to see; but in plain simple language it is this:

In the parish of Cardross, a minister of the Free Church was brought up before the Presbytery accused of drunkenness and other crimes. The Presbytery found him guilty; he appealed to the Synod, and the Synod found him innocent of the charges. The Presbytery appealed to the Assembly, and the Assembly maintained the sentence of the Presbytery against the Synod. The Rev. Mr. McMillan was suspended; but he, by advice of the minority, brought the matter before the Court of Session, on the grounds that he had been refused the right of giving in evidence to counteract the evidence brought against him. The Court took the matter into consideration, and concluded to have the question brought in. This is the entire question, and the real row is only about this simple fact that the majority of ministers and elders who condemned Mr. McMillan are displeased that their action in suspending the Minister McMillan is to be examined, whether it was done by Church rules, according to use and wont, or by their violation. They claim that what they do as a Church Court, no other Court is to have the

right to call in question. Herein, we with the entirety of the liberal press of Scotland, think them wrong, for we maintain that the civil law is the highest power in the realm, and it must of consequence take cognisance of all that the citizens of the realm do.

It is but a poor excuse to escape its jurisdiction, for a half dozen individuals to assert that they are a majority of a Church Court, and having made a certain decision—wrong, unjust, tyrannical—no matter, they have made that decision, and they defy the justice of the Civil Court to take their decision into consideration on the appeal of the party wronged. Divested of all verbiage and subterfuge this is the whole matter. Now a man may be a minister or member of a Church, but he is a member of society as well, and in fact he is a member of the civil body before he can be by capacity a member of the Church, and he never loses his civil rights by joining any lawful organization whatever, so if he is wronged, or thinks he is wronged in the Church, or in the odd-fellowship union, he never loses his privilege to appeal to the highest Court in the realm to say whether he has been wronged or not. This is all that the furor is about; but the very fact that the Civil Court says, Yes, Messrs. Ministers, we can, in justice to civil liberty, take cognisance of your doings, whether singly or collectively, in placing the Church under the law of the land, and these ministers who make all this disturbance insist that they who from the Church Court, in Church Court business, be it the session, the Presbytery, Synod or Assembly, are to be above and beyond all civil courts whatever. This is the old romanism that existed before the Reformation; but in these days the doctrine is intolerable, that you must give up your civil rights in all that the Church can take it on itself to oversee. Church Courts are just as liable to err as any other courts, and it would be bringing us to a fine pass indeed, to have the principle admitted that no matter how the Church Court erred, the sufferer must submit, be wronged, maligned, ruined, because the Church Court blundered or was malicious. No, no, this must not be, and while we claim, as Protestants, the full free right to have our own belief, free exercise of conscience, and make our own Church laws, regulations and customs, we claim as Protestants still, that the highest civil source of justice shall be the umpire when it is disputed whether we have or have not carried our own Church laws, regulations, and customs, into honest practice. Mr. McMillan in this Cardross Case, says they have not, and he asks the Civil Court of the realm to say whether they have or have not; the Civil Court says it will examine and say. So this is the true, simple source of all this ministerial agitation. In one word, we find that a Church is a society permitted by the law of the land, but the law of the land is paramount to that Church in all that is not merely

matter of belief and Church discipline. When the Church or majority of the Church violates the law or its own laws, then it must submit to be brought into Court, and this is the sum and substance of the Cardross Case. When it comes before the Court, the decision of the Church may be maintained as a just decision, or it may be reversed as an unjust one; but herein lies the whole dispute. Some of the clergy maintain that just or unjust it shall stand, for no Civil Court should have the power to overlook either their justice or injustice, while another party maintains that the high tribunals of the land ought to be called upon to decide whenever right and justice are in question. The question, in a word, then is, did the majority in this case violate their own laws, or did they not? the Court of Session is to decide, and all the clamor is about nothing less and nothing more than this—nothing whatever to do with belief. How different and how unjustly the sectarian press, and particularly the *New York Observer*, put it, our readers can see from this simple statement. It is a sad thing to think of, when we see our religious newspapers fall back on misrepresentation, for that is but another phrase for falsehood, for it does damage to our Saviour's Christianity.—*Scottish American Journal*.

CORRESPONDENCE.

To the Editor of the *Monthly Record*;

DEAR SIR,—As you may have seen, some very severe animadversions are made on your periodical in the last number of the *Colonial Presbyterian*, published in this province. It is rather singular that these should occur in an editorial professedly devoted to the advocacy of a union between the different Presbyterian bodies in New Brunswick. The editor seems especially displeased with the notice which the *Record* has, from time to time, taken of the Cardross Case, and hints, that, in this matter, it does not enjoy the sympathy of the ministers and members of the Presbyterian Church of New Brunswick in connection with the Church of Scotland. This I am disposed to doubt. I can only say for myself, that I, for one, am glad that the Cardross Case has turned up. I have for long been of opinion that there is a mighty deal of humbug in the pretensions of the Free Church party, and that the leaders of the Disruption, if not wilfully misled, were at least under a most erroneous impression of the real state of the case at issue. The truth is, the Moderates, much though they have been blamed, and in some cases perhaps deservedly, were far-seeing men, and clearly perceived that Christ's kingdom, though not of this world, is, so far as the visible Church is concerned, in this world, and that those constituting it being only men like others, are

amenable to and entitled to enjoy the protection of the law in ecclesiastical as well as in civil matters; inasmuch as there is no ecclesiastical relationship that does not involve it some civil right. Is it to be supposed that the member of a Church Court alone is to have no redress and no protection if his individual rights are trampled on, if he feels in his conscience that he has been unjustly condemned by an arbitrary decision of his copresbyters? Is a Church Court to be considered so infallible that if a misunderstanding arise between it and one of its members as to whether or not the terms of contract between them have been kept, no neutral party is to be permitted to arbitrate between them? Should a body of men be allowed to decide in a case in which they form one of the interested parties? Does experience show that Church Courts have always been composed of men of such legal discernment and impartial justice that it would be safe to concede to them such absolute powers? Yet, this is virtually what the Free Church party arrogate to themselves by their claim of spiritual independence, as is clearly shown by the Cardross Case. They deny the right of any court upon earth to interfere between an ecclesiastical court and one of its members, whatever injustice may be done him, and however they may infringe their own fundamental regulations. They deny the right of such members to seek the protection of the state as well as the right of the state to see that her oppressed child receive justice. The ecclesiastic alone of all other classes in the realm must sit mute under the wrong, meekly acquiescing in the tyranny of his spiritual fathers and brethren.

Such is really the Free Church claim of spiritual independence when followed out to its legitimate consequences: such precisely is the phase which the Cardross Case has assumed. But though the Secession party had plainly taken up an untenable position, as was obvious to their opponents, they have had it all along very much their own way. The multitude, not much accustomed to distinguish between things that differ, took all for gospel that the leaders of the Free Church chose to allege. The other party were held up as merely mercenary men, who cared neither for the interests of religion nor for those of justice, provided they could only serve their own ends,—as men, in fact, who had betrayed their Lord for a piece of silver. They took patiently the abuse which was heaped on them, and though wincing under the wrong, forbore to retaliate, (for by the editor of the *Presbyterian's* own confession, "the *Record* of the Church of Scotland, as published in Edinburgh, never yet uttered one word against 'the Free Church,') went on quietly doing their duty, and left it to a just Providence to show, in his own time and way, who were right and who were wrong. When then the Cardross case arose, and showed the utter fallacy and impracticability

of the claims which the Secession party put forth, we felt, we acknowledge, that simple justice had only been done our Church, and could only admire the wonderful way in which Providence had brought this about. We have no wish then "for the destruction of the Free Church and all other non-established bodies by the civil courts," as the editor of the *Presbyterian* insinuates, but we are certainly thankful that justice has been done us, we are thankful that a means has been raised up of enlightening the public as to the real state of the case, and deem it only our duty to adopt every legitimate means of acquainting them with it, that they may judge for themselves.

We admit that statements filled to have an injurious effect on the Free Church have from time to time appeared in the columns of the *Monthly Record*; but this is not to be wondered at when it is remembered that this is the only means we have of defending ourselves, and of removing that false impression regarding our Church and its ministers which the other party have so industriously circulated.

As regards overtures for union made by the body known as the Presbyterian Church of New Brunswick, it seems to me that they are extremely inconsistent in making these overtures. What is the actual fact? In their periodicals they advocate union. By direct proposals made to the other party, they seem no less anxious about it. But all this while they pursue the most aggressive policy towards us, and it would seem in some cases as if they imagined they were doing God a service by persecuting and annoying our ministers. No doubt such conduct is not approved of by the entire body, but while such things are done, it is impossible that a good feeling can subsist between the parties.

I was present at the last meeting of Synod when proposals towards a union were made by the Free Church party, and though a committee of correspondence was appointed, to show that we are not averse to a union, other things being suitable, the opinion was freely and generally expressed that we must first cherish friendly feelings and act a friendly part towards each other ere thinking of merging into one. And indeed, if the two parties were only to come to a proper understanding with each other, and the ministers of the two denominations were to act fairly and honorably by each other, we are not sure that a union would be needed. We might go on, each retaining its connection with its own particular denomination and deriving all the advantages therefrom, and yet living with those of the other body in the utmost harmony, co-operating with them in all common objects, and mutually countenancing and assisting each other. In this way perhaps we might have more power with the legislature than we could have if united.

If the other party think a union so desira-

ble, why should they not join us? They profess to be as much attached to the principles of the Church of Scotland, and are as much in favor of a state-establishment, as we are. Only, they say, elements have of late been introduced into the Church which they cannot approve of. Well, there are none of these elements here. From our connection with the Church of Scotland we reap many advantages which it would be a pity to lose, and we have none of those alleged evils of which they complain. Their joining us, then, would only show that it is not a name but a principle they are at war with, and that they can consistently unite with a branch of the Church of Scotland without necessarily homologating measures which they conscientiously conceive to be wrong; they are still as ready as ever to cling to the old cherished fabric, to the Church of Knox and the Reformers. More especially might this be expected when events have been occurring lately which must make even the sister Church begin to doubt if after all the points which occasioned the disruption are so vital, the gap which divides the two bodies so great as has been imagined. It would be unfair to ask us to leave our good old mother whom we have loved so well, and who has cared for us so tenderly, even though she be distinguished by human frailties, but rather let her sons who abandoned her on what might seem to them good grounds, return back to her, now that these grounds exist no longer, that we may be once more a living and united family.

I remain

A MEMBER OF THE PRESBYTERIAN
CHURCH OF N. B. IN CONNECTION
WITH THE CHURCH OF SCOTLAND.

—o—

DR. N. MACLEOD ON THE LIFE AND
CHARACTER OF DR. ROBERTSON.

At a great meeting lately held in Edinburgh, the following eloquent eulogium was pronounced by the Rev. Dr. Macleod upon this truly great and good man :

Dr. Norman McLeod, Barony Parish, Glasgow, on rising to second the resolution, was much applauded. He said—I honestly confess that I have never in my life felt greater difficulty in addressing a meeting. I thank the committee sincerely for the honour they have done me, though it is a very mournful satisfaction I have in being permitted to come here and express what I feel, if I could do it, regarding Dr. Robertson. I am not oppressed by the presence of even this distinguished platform and distinguished meeting; but I am oppressed by the constant thought of the presence of my friend, for his very absence from such a meeting as this only makes me realize his presence more. I mourn his loss most deeply and most sincerely as a friend. I had towards him a very

warm affection. I ever entertained, I may say, an enthusiastic admiration of his character. Although we could not often meet, I always knew where I could find a staff on which I could lean when weary; I always knew where that fresh fountain was, of tenderest sympathy and love. I could drink from it when I was weary; I always knew where that fire was burning from which I could get light and life to kindle my embers when they were dying out; and now, when I put forth the hand, I find the staff no longer there; when I look around the state of my Church and of my country, I miss him. Truly, before Him that sees the heart, I mourn with a sincere grief. I never in all my life knew a man who had greater faith, greater truth, greater love, than Dr. Robertson. He was a man of singular faith. Oh, how he believed in God, and how he believed there was a Government in the world! It was his constant motto to trust in the living God, and to do good, and not to fret himself for evil-doers; but to fear no man. Let him only know of the one thing, and that was the only thing that he desired above all other things to know. Tell him only what was right; in the greatest darkness let him only see the path of right, and he steered onwards. I never knew a man with more truth, more free from everything like deceit, double-dealing, unfairness, crooked policy, meanness, everything belonging to the lie, every shadow of the darkness. His soul was "like a star, and dwelt apart—pure as the naked heavens, majestic, free." (Applause.) In the deepest confidence of the fireside, and in the dark hours of night when breathing into the ear his inmost thoughts, he was the same pure and transparent man as when he spoke on the platform, and before the world. Always free, always real, in every thought and every word—(applause)—I never knew a man of more genuine, sincere, child-like life. He loved his Church; he loved his fellow-men. Oh! it was a godsend to one's heart to hear in private the excuses that that man would make for what to others appeared wrongdoing or unworthy doing towards himself—the excuses that he would frame—the ample mantle of charity with which he covered whole multitudes of sins. Never did I see realized in any man more of the true and genuine love that seeketh not her own, that is not easily provoked, that beareth all things, hopeth all things; that rejoiceth not in iniquity, but rejoiceth in the truth. He had a true love for his Church; he never swerved for one moment in his devoted attachment to her; whatever sins belonging to the infirmities of man may have been on his spirit when he was going to meet in peace his God, I am sure of this, that it was not darkened for one moment by the thought that he passed from earth to heaven as a minister of the Established Church of Scotland. While he had this love of his Church as an institution, it

was not idolatry. There was something he loved more; he loved the Church because he recognised the Church, with other instrumentalities, as one of the grand means, under God, of blessing his country. That country he loved on this side of idolatry; to see his country great and noble, to see her have the righteousness that can alone exalt a nation; to see the working classes elevated and becoming wise and Christian men, that was his dream day and night—that was the passion of his soul. While he loved his country, he loved all Christians with a devoted love. He was not a man to forbid others casting out devils because they followed not with him, but was a man to pray that God might be with them, and every man that did good and helped in the cause of his Redeemer. He had none of that Church bigotry which was put another name for intense selfishness, clothed with the garment of religion. I believe if he only saw the good done by any man he had as hearty a sympathy and as great a joy in it as if it had been done by a fellow-Churchman, or as if it had been done by himself. He loved his Church more than himself; he loved his country more than his Church, because he loved Christ most of all. (Applause.) [Here Dr. N. read extracts from his letters.]

I might read extract after extract to illustrate the few points of his character I have touched on—to show how he believed, and therefore spoke—to show how true a man he was—to show what a man of genuine love he was to all Christians and fellow-men. And as for his soul, I need not here speak of that. He has left us; where in our Church can we find such a combination of head, and heart, and hands! (Applause.) He is gone; I feel his loss in my heart of hearts! I feel it is a very sore and very solemn affliction for the Church of Scotland—a greater loss than she knows, and a loss to this country which I don't think the country realises. He is gone, and what monument are we to raise to his memory? High monuments have been raised to smaller men. I know not what more fitting monument we could raise to his memory than to seek to share his spirit and carry on his work. It has been said that "the evil men do lives after them, and that the good is oft interred with their bones." I do not believe that good is interred with their bones. I do not believe that good men ever die. Their spirit, in some form or other, lives and moves through the earth till the resurrection morning. Good men shine aloft like stars and add to the galaxy of Heaven, and combine together to shed a mild radiance over, and scatter the midnight darkness through the world. As long as we live, we who have ever known him, and come into contact with that heart—we who have had the honor and privilege of knowing the man—his spirit, I take it, will influence us as long as we live. I do not say that the exist-

tence of the Church of Scotland is bound up with the Endowment Scheme, but I do say that the existence of the Church of Scotland is bound up with her being a living Church to advance the kingdom of God at home and abroad. Be it in this form, or be it in another, a dead church cannot live; worse than all, people won't wish her live. A church must die daily, if she is to live; she must make constant sacrifices, like her living Lord, if she is to have blessings for herself, and through herself to the world. I ask now at this crisis of our history—for, looking to the state of the Endowment Scheme and the state of our mission in India, I most deeply felt that not since 1843 has the Church of Scotland reached such a crisis as at this moment.—Is the Endowment Scheme to come to an end for want of funds? And what funds?—A single pound each Sabbath for a year from every parish in Scotland would do it. A wretched fraction! There are members of the Church of Scotland, hundreds, that could square it all by a stroke of their pen and never miss it. There are men in Glasgow could do it, and yet Glasgow doesn't do it; and I am ashamed to say it. It fills a man with awe to think what might be done when there is nothing but money needed. It is not every day we get a great and good man. A great, good, self-sacrificing man is a grand result in the universe of God. He is the result of training, education, prayer, watching—ten thousand spiritual influences; and, therefore, when God gives us that gift, He gives us a mighty one. It is difficult to get this; but, money! Ten, twenty, or thirty thousand—a single stroke of a pen at the bank, and never missed by the men, and a gain to the whole country—that is what we want. There must be apathy somewhere; there must be a dead people or a dead clergy; an indifferent people or an indifferent clergy; let us divide it between us; but as to this very paltry sum, not a third part of what is raised by Dissenting churches—there is a church in Glasgow which raises £3000 a year in small sums, and the thing is done easily with hardly any effort—if our clergy would only believe, if they would only share the faith and the truth and the love of our departed friend, and in that faith and love come to their people, I am not to be told that this scheme is to perish, because £50 or £60 a year can't be contributed on the average by the parishes of Scotland. (Applause.) So it is in regard to India. We have at this moment a mission in India just living, and no more. We have in India as true and good men as ever went forth into the mission field. We have men at home as true and as good, ready to go to-morrow to strengthen this mission, to give us a mission worth laboring for, worth supporting; and why can't they go? The Church refuses the paltry sum needed. We have letters from

India saying the mission exists, but if you do not send men to strengthen it, it cannot continue; and we have men here saying they are ready to go, and who, I say, are in every respect fit; yet for want of £1 from each parish you are hazarding your whole scheme. I say, again, that the existence of the Church of Scotland depends—I will not say on the Endowment Scheme, for in this broader term I take it we include the lower one—the existence of the Church of Scotland depends on her rising up to realise her high calling as the Church of the country, and as a Church of Christ to aid in advancing His kingdom in the world. (Applause.) May the mantle from that Elijah fall on us; may we receive his spirit, that spirit that comes from a higher source; and may God in His great mercy overrule this heavy affliction for our good, that the very taking away of that man may be the means, under good, of so quickening us, so alarming us, and so stimulating us to do the work which rejoiced his heart on earth, and which I take it rejoices his heart in heaven. (Loud applause.)

HOUSEHOLD ARRANGEMENTS IN SCOTLAND A HUNDRED YEARS AGO.

(From Dr. Somerville of Jedburgh's Life and Times.)

"Before the year 1760 none of the poor, or only a small proportion of them, wore stockings. Even in the houses of gentlemen of high rank, the maid-servants seldom used them in the earlier part of the day while employed in servile work. The celebrated Charles Townsend used to give a ludicrous description of his being received by a 'female porter' without stockings or shoes, when he paid his respects to Lord President Craigmie in the Lawnmarket, Edinburgh, in 1753 or 1759.

"The dress both of men and women alike in the middle and higher ranks exhibited by turns the extremes of gaudy ostentation and disgusting slovenliness. Not only the hats, but the body clothes of gentlemen in full dress, were fringed with gold or silver lace. The hats were all then cocked. (Velvet caps, however, were worn by many of the gentlemen, and leather caps frequently by the farmers.)

"Ladies when visiting or receiving company, wore silk gowns, or riding habits with gold or gilded buttons and fringes. A silk plaid wrapped loosely about the head and body was the prevailing fashion at church. Patches on the face formed a part of the full dress of ladies, particularly of those further advanced in life. This fashion was beginning to wear out in my early life."

"The undress of both sexes was often coarse and slovenly beyond any example even among the lower orders in modern days."

Gentlemen use to walk about all the morning in greasy night-caps and dirty night-gowns (dressing-gowns), or threadbare coats. The elder ladies wore large linnen caps called *toys*, encroaching on the face, and tied under the chin, with worsted shortgowns and aprons. The word *toy* is probably derived from the French *toque*, the hood worn by women of mean condition in France.

"The clergy, in my early life, were not less slovenly than their neighbours. Many of them wore coloured clothes of very coarse materials. Blue was the common colour for full dress among persons of my own profession in Scotland at that time.

"Most families, both in the higher and in the middle ranks, used tea at breakfast; but among the latter it was only recently introduced, or beginning to be introduced in the afternoon, and then exclusively on the occasion of receiving company. The tea 'equipment' at breakfast was placed on the uncovered table, small linnen napkins being handed to all the guests. The wheaten bread was partly used, yet cakes, or 'bannocks' of barley and pease meal, and oat cakes, formed the principal household bread in gentlemen's families; and in those of the middle class, on ordinary occasions, no other bread was ever thought of.

"Household furniture was simple and inexpensive—wooden platters, for instance, being more or less in use in almost every house, and exclusively in those of the farmers, and of many of the clergy. The ordinary hour of dinner was twelve or one o'clock, and never later than three o'clock in most fashionable houses. A punch-bowl, and teacups and saucers of china were, however, always considered as indispensable and were ostentatiously arranged in what was called *the cupboard*—a small press with open or glazed door, which was fixed in a conspicuous part of the dining room. Mahogany tables, except for tea, were rarely seen even in houses richly furnished. The dinner tables were usually oak, and, by constant rubbing, shone like a mirror. Carpets were found only in the principal rooms—the drawing room and dining room; indeed, except in houses of some pretension, they were altogether unknown. I have been told that, sixty or seventy years ago, no more than two carpets existed in the house of Provost Lockup. Household clocks were confined to large houses, and the possession of a watch was a distinction which did not descend below the middle classes of society.

"I could add many other particulars of this kind, as that the drawing-room often contained a bed—of course the most showy in the house; that in many gentleman's houses there were no grates in the bed-rooms, the fire, when a fire there was, being kindled on the hearth; or that turf and peat were the fuel then chiefly burned, even in the public rooms. But this applies chiefly to large mansions. In the houses

of middle rank, the walls were generally neither painted nor draped.

"English blankets were almost unknown; and one of the burdens unrepinningly submitted to by the last generation was the pressure of from five to ten pairs of blankets during the hours devoted to rest. Box-beds, still to be seen in cottages, from which the air was almost entirely excluded during the night by means of sliding doors, were in general use, in spite of all experience of the pernicious effects of this arrangement. Such, however, as the beds were, in entertaining visitors, it was not reckoned any deviation from respect to assign one bed to two guests, even although the two gentlemen, or the two ladies, as the case might be, thus assorted might be before-unacquainted with each other, or of different age or rank.

"The wages of servants since the period of my becoming a householder in 1770, have advanced at least fourfold. I then paid one of my maid-servants £1, 5s., another £1, 10s. for the half-year; and my man-servant £1 yearly. The annual wages of a man-servant of the same kind may now be stated at £16. or £18, besides board; and the wages of the maid-servant at £7 or £8 per annum. Mr. Scott, who resides at Monklaw in my parish, at an advanced age, has informed me that his father, 50 years ago, hired his female servants for 10s., with a pair of shoes, for the half-year; and his ploughmen for £1, 5s., with the like gift, or *downtith*, as it was then called.

"With regard to health and comfort, the advantages of the present generation are so obvious as to supersede discussion. Greater attention is now paid to cleanliness and ventilation by more frequent house-cleansings and open windows; nor can it be doubted that the improvements which have taken place in these respects, and also in medical science, have, in an incalculable degree, conduced to the preservation of life and health."

"As far as happiness depends upon external accommodation and appliances, all classes of the community ought to be happier now than they were in my early life. The poor especially are better fed, better clothed; and better lodged. Their diet is more ample, of more wholesome quality, and better dressed; their houses cleaner and more commodious; their clothes neater, and, by the general use of flannel, better adapted to the inclemency of a northern latitude."

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THE CHURCH IN NOVA SCOTIA.

OUR PROSPECTS AT RIVER JOHN.

The backbone of our Church in this Province, it has been justly said, is in the Presbytery of Pictou. Within its bounds we have eight vacant Gaelic congregations. Our four Gaelic missionaries will, we understand, soon be settled over these, two congregations

being assigned to each minister. But even when a consummation so devoutly to be wished for is attained, there will remain some stations on the hands of the Presbytery. Our people at Wallace River and Polly Mountain have given a call to Mr. McCurdy; but we have still St. Mary's to the East, and the village of River John to the West of the Presbytery. The former of these is one of the oldest of our stations; the latter is the youngest. It is difficult to say what should be done with them; for River John is too important to be tacked on to Roger's Hill and Cape John, merely to supply one Sabbath out of six; and Barney's River and Lochaber constitute a field wide enough for any man without the addition of St. Mary's. If they were near one another, a missionary might devote the greater part of his time to them; but they are more than 50 miles apart, and we have no station between them that the missionary might also take charge of. The people of St. Mary's, besides, would like to have Gaelic preaching now and then.

As to River John, the increase of our people there has been very rapid. The old settlers were French-speaking Swiss, and a warm-hearted industrious people of the true Protestant type they seem to be. Their descendants are either Methodists or United Presbyterians. But within the last ten or twelve years a goodly number of Scotch families from the East and Middle Rivers and elsewhere have wedged themselves in among them, and most of these belong to the Church of Scotland. Then in the direction of our Church at Cape John there are two settlements of our people who would like to have a church at the village of River John, as the road is better and the distance considerably less to the village than to the Cape John church. However, there was no talk of church-building till some years ago, when the Rev. Mr. Tallach offered to raise money for the purpose in Halifax. This encouraged them to proceed, and last autumn they erected the frame, amid not a few jeers from enemies and lukewarm friends who prophesied that there the building would stop. They received other discouragements where they might have expected assistance. Men who subscribed lumber did not fulfil their engagements, and they were thus unable to get the frame boarded in before winter commenced; and in consequence the roof was blown off one windy night. However, that was righted again; and Mr. Tallach handed over to them the sum of £38 8s. 8d., which he had collected for them in Halifax; the receipt of which sum they have authorised me to acknowledge.

When the Presbytery sent me to River John in the month of March for a fortnight, I found the people in no very hopeful state. The U. P. church was vacant, and the frame of ours looked cold and bare, as if it never expected to become a church. No one could

tell me how many in the settlement hailed for the Old Church. One man said that we had 15 families; another doubled that number. I went round every section and visited in every corner, and found that we had 61 families. If we have no church at River John, one-third of these would be connected with the Cape John congregation; but they naturally belong to River John. Of the 61 families, 50 are within three miles of the church, but scattered round it in every direction. Many of them are new-comers, and have expended all their money in establishing themselves; so that they need assistance now more than they will at any other time. On the one Sabbath I preached to them in the U. P. church; and on the other in the Methodist church:—to very large audiences on both occasions. We afterwards held a meeting which was well attended, and not by men of the Laodicean stamp but by men every one of whom was anxious to do his part. Collectors were appointed to call in the old subscriptions, and the old list received several respectable additions. It was resolved to proceed vigorously with the church, so that it might be completely finished by the next winter. And in order that this might be effected, the trustees were empowered to borrow £150, and a guarantee was given to them to that amount by fifteen of the most responsible parties present. Mr. A. Cameron was appointed to superintend and hurry forward the building operations. Mr. John Mackenzie, merchant, was appointed secretary, and Squire Holmes treasurer. There can be little doubt that in the hands of such men everything will be done "quickly" and systematically. And not content with doing all this, the meeting there; and there subscribed enough to pay for the last missionary services which they had received and for as many as the Presbytery is likely to give them for the next three months. Might not our wealthier congregations take a leaf out of the River John book?

I have taken a great interest in this congregation. It is only three or four years since a Kirk of Scotland minister first preached to them. Mr. Herdman had the honor of being that first man. And now it promises to be a self-supporting congregation before long, or at any rate to form one in connection with Cape John—Roger's Hill being left as big enough to take care of itself. There are some excellent young men in it, and older men too, who take a warm interest in the Church, and who promise to be pillars. Of course there are others who having been for a long time without the ordinances are now careless and lifeless; but these are just the very men that the Church should look after, lest they should become altogether castaway. I hope that this short statement of their position will excite the sympathies of our stronger congregations, so that if they are

ever appealed to, they will cheerfully contribute a little to aid their brethren at River John.

G. M. GRANT.

GENERAL INTELLIGENCE.

THE LATE PROFESSOR ROBERTSON OF EDINBURGH.—On Sunday week, a memorial sermon was preached by the Rev. Laurence Macbeth, in the National Scotch Church, Halkin Street West, Belgrave Square, with reference to the late Professor Robertson, "his life, his work, his worth, and his pre-eminent and disinterested services to his native country." The *Times* says—"A considerable number of Scotch Members of Parliament and other distinguished Scotchmen, among whom were Sir George Clerk, Sir C. McGregor, Mr. P. Blackburn, Captain Gordon, Mr. Millar, &c., were present. The neat little church, which has recently been enlarged by the addition of a commodious gallery in order to accommodate the rapidly increasing congregation, was well filled by a highly respectable auditory. The preacher referred at some length to the great exertions made by Dr. Robertson to promote the endowment scheme of the Church of Scotland,—to constitute 150 new parishes and 100 missionary stations in destitute districts, to be afterwards erected into parish churches. For this purpose a sum of £500,000 was requisite; and Dr. Robertson, by his extraordinary activity, energy, and self-sacrifice, had succeeded in raising £450,000. Of the remainder £43,000 is to be collected in Scotland during the spring; and the balance, £7,000, is expected to be contributed in London. For this purpose a meeting is to be held in Freemasons' Hall, Great Queen Street, about the middle of next month, at which the Duke of Argyll has consented to preside. The Dukes of Buccleuch, Montrose, and Roxburgh, with other peers, many Members of Parliament, and eminent merchants and others, have promised to attend. The Rev. Mr. Macbeth, who deserves great credit for initiating and organizing the movement in London, stated that he had also received assurance of very liberal subscriptions from a variety of quarters. It is hoped that the sum originally contemplated will now be raised, and that the completion of this great Christian enterprise will be recognized as a fitting memorial of one of the worthiest of Scotland's great and good men."

WASTING AWAY.—The native races of the Pacific islands are rapidly becoming extinct before the progress of civilization. The gradual decay of the Sandwich Islanders has long been noticed by the missionaries. The Maoris of New Zealand, who in 1851 were estimated at 200,000 by Sir George Gray, by the census of 1858 numbered only 50,000. In Tasmania, there were more than 5,000 natives

in 1803, but now there are less than a score. The native population of South Australia was 3,540 by the census of 1855; in 1860, it was 1,700. In Victoria, there were nearly 5,000 Australian aboriginals in 1848; in 1860, there were only 1,768.

INGENIOUS TORTURE.—It is related of the Marquis de la Fayette that, when undergoing a rigorous imprisonment, he was subjected to the constant supervision of a sentinel. A hole was cut in the door of the small cell, and by night and by day a human eye looked through that loophole upon the prisoner within. He afterwards related the awful sensation produced by the consciousness of that eye's clear, ceaseless gaze.

"Being observed
When observation is not sympathy,
Is just being tortured."

When the poor prisoner sank to a troubled slumber—when he started from his hard couch—when he partook of his prison fare—when he raised his eyes to heaven in supplication, still he was there—the eye of a fellow mortal. And so severe was the nervous suffering arising from the sense of perpetual observation, that the man though brave and much enduring, confessed that all other troubles and persecutions seemed light in comparison.—*Good Words.*

CHURCH AND CHURCH-GOERS IN NEW YORK.—The number of churches in this city, as shown by the last census, is 253, and they are capable of seating an average of 1000 persons each. The value of the churches is an average of \$42,670 each, or a total of \$11,518,460. In 1850 the number of churches was 214, with a capacity of seating an average 1,024 persons each. The average value of each church was \$42,050, making a total valuation of \$9,089,900. The population of the city in 1850 numbered 515,547—2,404 persons for each church, a little more than twice as many as the churches could accommodate. The present population of the city being 814,354, there are now 3,218 persons for each church, which is more than three times as many as there is church accommodation for. Thus, it appears that while in 1850 one-half of the people of the city could be seated in church on a Sabbath—always supposing them properly habited to pass inspection by the Sexton—at the present time but one-third of the people could enjoy that privilege. In the Third Ward there is one church; in the First and Fourth, two; in the Second and Sixth, three; in the Eighteenth there are twenty-six; the number in the remaining Wards ranges from seven to twenty-one.

A LOST THREAD.—The minister of a parish about two miles from Kilmarnock suddenly stopped in the middle of his discourse on Sabbath last, and after remarking upon the difficulty of preaching while his hearers were laughing and inattentive, dismissed the congregation.—*Agrshire Express.*

A meeting of the congregation of St. Andrew's Church and Elder Street Chapel took place on Monday in the Hopetoun Rooms Edinburgh, for the purpose of presenting a handsome silver candelabrum to the Rev. Professor Crawford, in acknowledgement of his faithful and laborious services as one of the ministers of St. Andrew's Parish, and on the occasion of his recent appointment to the Chair of Divinity in the University of Edinburgh. The hall was completely crowded by the members of the congregation.

REVIEW OF THE PAST MONTH.

We have once more returned to our monthly form, and once more present our readers with a brief summary, ecclesiastical and general, of the past month. We have to note the settlement of two of our missionaries to fixed charges. The Rev. Simon Macgregor to the East and West Branches of East River, and the Rev. William Macmillan to Earlton and West Branch River John. Both of these settlements have been not only perfectly harmonious, but even enthusiastic, if we may use such a term, and we doubt not, from the zeal and abilities of the respective incumbents, will be a blessing both to the people and to the Church generally. We were in hopes to be able to lay before our readers, in the present number, an account of both inductions, but unfortunately, perhaps, we are not gifted with clairvoyance, or the power of recording what we had not the opportunity of witnessing. We not very unreasonably expected that some of the clergymen who took part in those inductions would have favored the *Record* with at least a paragraph about them, but have been disappointed. Perhaps there is little more trying to the patience and temper of an editor than the listlessness and indifference of those who ought to be most deeply interested in such things; and we must confess they have more than once brought us to the brink of throwing up our task in despair.

Our readers will be delighted to hear of the great success of that zealous and devoted missionary, the Rev. Mr. Grant, in the comparatively small and new settlement of River John. By tact and energy, combined with his well-known ability, he has in quite a short time, and only by occasional services, brought it up to a second-class charge, filled the people with enthusiasm, and conveyed a spirit and confidence which promise within a brief space to make them all but a self-sustaining congregation. We have scarcely any doubt that under Mr. Grant's care they would, before the end of the year be one of the most powerful and promising congregations in the Presbytery of Pictou.

We continue to hear the most satisfactory accounts from our missionaries in Cape Breton. We believe they have been preaching

in many of the Presbyterian churches there, and have been received and treated by the people with the utmost cordiality and kindness.

The Rev. Mr. Grant has gone over to Prince Edward Island to labor for a couple of months or so. Our friends on the Island complain, with some show of justice, that they have been neglected in the distribution of missionary services. This is much to be regretted, but we fear, was almost unavoidable. The people of the County of Pictou believed they had a first claim upon the new missionaries, and so eager were they to retain them that since January the vacant congregations have paid for missionary services about £140, whereas before that time they could scarcely be brought to contribute anything. It seems now to be generally understood that a vigorous effort must be made to relieve the Committee at Home of the immense sum they are paying to Nova Scotia; and Pictou, we have been informed, after the present year will pay for all missionary services out of its own resources. Prince Edward Island must attempt to do the same, at least to a certain extent. At present, for missionaries alone, the Colonial Committee are now, or have very lately, been paying £900 sterling a year. Every shilling of this ought to cease, and we hope will cease, with the present year, for in addition to this nearly £300 sterling is paid to the Synod of Nova Scotia either as salary or subsidies. This cannot, and ought not to be expected to be continued. Besides, we require more missionaries for new fields who will need to be supplemented at least for a time. There is much need for exertion throughout the whole Church.

We would feel much obliged if the Clerks of the Presbyteries of our Church in New Brunswick would supply us with a copy of their minutes for publication, or any items of Church news calculated to interest or inform their people, as well as their brethren in Nova Scotia.

The subject which overshadows everything else on this side of the Atlantic is beyond all doubt the present unhappy attitude of the United States. Secession is now an accomplished fact, which the North have to undo. Fort Sumpter, a fortress at the mouth of Charleston harbor, has been bombarded by the South, and after a short resistance evacuated by the Northern troops. The Arsenal at Harper's Ferry has been destroyed. Many forts and immense stores of arms and ammunition have been seized in various parts of the Southern States, eight ships of war have been burned or disabled at Norfolk, Washington has been threatened, and immense numbers of troops are collecting on both sides to try the chances of battle. The Federal Government has declared the Southern ports in a state of blockade, and the Southern Confederacy have issued letters of marque

for privateering. Every where there is excitement intense and uncontrollable. Both sides at present, at least, have men and money in abundance, but the future is dark and lowering, and we fear that the stars and stripes will not again soon wave over a united Republic. The number of States which has virtually seceded now amounts to 13, with an extent of country amounting to about 800,000 square miles, or about nine times the extent of Great Britain. The effect of this civil war is likely to be most disastrous to England and to the world, and we can only hope that an all-wise and over-ruling Providence may so order it that its issue may tend to the promotion of civil and religious liberty, and the striking down for ever of that moral nightmare, Slavery.

England, amidst all the din of warlike preparations, is busy making ready for her Great Exhibition in 1862. £270,000 have been subscribed, and the building is expected to exceed, both in size and beauty, that of 1851.

Perhaps the leading topic both in the literary and ecclesiastical world is that of the now celebrated volume of "Essays and Reviews," which have created great commotion, and excitement. They are written by clergymen of the Church of England, and advance speculations on the most vital principles of our holy religion, of a more than questionable character, striking at the very root of Christianity. These Essays have been condemned in the strongest manner by the whole bench of Bishops, which has doubtless added much to their notoriety and circulation. Their character is insidiously infidel, but we believe that they will do no permanent injury. Indeed they owe their reputation not so much to any extraordinary ability they possess as to the hostile criticism they have called forth from influential quarters. People are curious to read what has been so sincerely blamed.

We observe that the circulation of Good Words has now reached 50,000. Is there no possibility of subscribers in this part of the world being regularly supplied with this valuable serial?

Mr. Spurgeon's tabernacle has been opened. It is undoubtedly the largest religious building in Great Britain, being seated for 4,200 people. It cost £30,000.

BRANCH LAY ASSOCIATION, ST. ANDREW'S CHURCH, NEW GLASGOW.

Amount of sums collected in the different sections for year ending Jany. 31st 1861.

Miss Mary C. McKay and Mary Douglas, for North Division, New Glasgow,	£4 6 6½
Miss Mary Ann McDonald and Margaret Forbes for South Division, New Glasgow,	4 8 1½
Miss Mary McIntosh for West side New Glasgow,	16 10½

Mrs. Wm. Webster for A. Mines,	6 7 11
Mrs. John McEwen and Mrs. Alex. Douglas for Middle River,	1 1 0
Miss Christina Fraser and Jessie Sutherland for Fraser's Mount,	2 18 6
Miss Elizabeth Roy and Sarah A. Cameron for Liusee Settlement,	16 3
Miss Elizab. McKay for Pine Tree,	1 10 7½
Miss Eliza Russell for S. River,	17 6
Miss Catherine Fraser for Marsh, McLennan's Brook,	1 2 6½
Miss Annabella McMillan for Churchville, East River,	17 6
Miss Sarah Greene for Lit. Harbor	19 9½

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A. FRASER, (Downie.)

Secretary.

New Glasgow, 8th April, 1861.

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WM. JACK,

Sec'y & Treasurer.

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